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All saints, that are united to Jesus Christ their Head, by His Spirit, and by faith, have fellowship with Him in His graces, sufferings, death, resurrection, and glory: and being united to one another in love, they have communion in each other's gifts and graces, and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.

Westminster Confession, XXVI.1

J. Gresham Machen
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Meditation

A World Divided

"... and I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head and thou shalt bruise his heel."

—GENESIS 3:15.

It is popular today to look in the direction of a world united for the solution of our many world problems. Some beat the drums for a world united in government. Others pin their hopes on the United Nations, mistakenly so called. A united church is the dream of many. Few people are likely to see hope for the world in division. Yet it is a must in a world that has come to know sin.

When Satan talked our first parents into breaking with God, he thereby talked them also into a league with himself. And once sin had been committed, the human race appears to have been lined up solidly behind the devil.

God reacted to this solidarity with an announcement of disruption. The league would not hold. It would be defeated where it had begun, between the serpent and the woman. Instead of friendship, there should be hatred between them. And this enmity should be kept alive in their respective descendants. Violence would come of it that should bring wounds to the seed of the woman, but utter ruin to the serpent.

The devil would have his adherents among men. Temporarily he would have his kingdom in the world he invaded, and many would manifest themselves as his children by persisting in doing him service. But the woman would be no part of it. Neither would such of her descendants as would own no league with the devil, but would rather fight him and his people.

This passage is the first mention of the Gospel in the Bible. It is the first disclosure of God's plan to retrieve the race from the fall into sin, and to rescue it from doom. It reveals the plan of God to bring Satan and his kingdom to utter defeat through the seed of the woman, and makes known that the plan began to unfold at once in the

alienation of the woman from the serpent and in the hatred of the serpent for the woman.

Complete unity is therefore impossible in the world as we have it. The spirit of division is too deep in the souls of men. God himself has introduced it that he might thereby display the wonder of his justice and of his infinite grace.

For this reason our Lord himself, in whom both the justice and mercy of God find their supreme expression, is at pains to end all vain hopes of peace in this world. He speaks of coming to cast fire upon the earth and a sword. He did not come to join all hands, but to become himself the very occasion of strife. And this conflict would show up between those most intimately related, separating husbands and wives, parents and children, brothers and sisters. He did not come with another plan. He came to fulfil the original disclosure, in which division is fundamental as the means of blessing. And through his Apostle he calls upon his followers to come out from among those who will not own his sway.

Unity there will be one day. But it will come through conquest. The kingdom of hell will be stamped out. For Christ will tread the wicked in the winepress of God's wrath when he comes in the glory of the King of Kings and Lord of Lords, dressed in fine linen, white and pure, bearing the names The Word of God and Faithful and True, and crowned with many diadems. Not in weakness will he appear, seeking union with the prince of darkness that there might be peace, but at the head of his army with eyes as flames of fire. And he will spatter his clothes with the blood of his enemies whose bodies he will feed to the vultures, while he casts the devil into the lake of fire.

Until that day of final victory, the Kingdom of God is at war with the kingdom of hell. Not indeed with violence and bloodshed, but with the word of God. Not seeking to destroy, but to save. Not trying to wipe out, but to take prisoners for Christ. For in the wisdom of God, Satan's empire is to be ruined not only by the just wrath of the Almighty but also by the infinite

riches of his grace. And any unions representing an attempted merger of these two powers must not only prove futile, but must also of necessity add to the sorrows of a world already much in pain.

HENRY P. TAVARES

French Creek Family Conference Set

FINAL arrangements have been made for a family Bible Conference similar to the young people's conferences which have been held under Orthodox Presbyterian auspices at French Creek Park. The date is still August 7-14. But the place will not be French Creek. Instead the conference will be held at Mountain Lake Bible Conference Grounds, near New Preston, Conn. The site is a four-hour drive from Philadelphia. It is as ideal for a family conference as French Creek has proved to be for a Y.P. Conference. Generous rates have been offered, and an excellent program planned. Full details will be published in the next GUARDIAN.

Missionary Conference in South Jersey

A weekend missionary conference was held in the Bridgeton-Vineland area of South Jersey, January 30-31. The rally began with a young people's meeting Saturday afternoon. Some 60 delegates, from Wildwood, West Collingswood, Vineland and Pittsgrove as well as Calvary Church, Bridgeton, attended. Two representatives from West Collingswood tied two from Bridgeton in a Missionary Questionnaire contest. There was also a missionary adventure story by tape recording, and a film strip, "Fishers of Men."

Saturday evening the Pittsgrove church was host to Vineland and Bridgeton for a combined meeting, with the Rev. John D. Johnston as guest speaker. Mr. Johnston also preached on Sunday, in the morning at Bridgeton and in the evening at Vineland.

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FEBRUARY 15, 1954

Church Government

THE Orthodox Presbyterian Church is committed in principle to what is known as "presbyterian" church government. Presbyterian church government differs from congregational church government, and also from hierarchical or episcopal church government. It asserts that government in the church is exercised by elected and ordained "elders" acting as representatives of the congregation, governing in the local congregation as the session, and in the wider work of the church as presbyteries and the General Assembly.

That this is the view held in the church is well known. It may then seem a matter of little consequence what detailed language is used in the "Form of Government" where these principles are set forth and applied. However, the church has for several years had a committee of its Assembly engaged in making a study as to desirable revisions to the *Form of Government* that has been in use since 1937. That committee has now submitted for study in the church a "version" which embodies substantially the recommendations it will present to the next Assembly.

We believe these proposed revisions merit careful examination. If adopted, this document will become a part of the Constitution of the church. It will be the document to which appeal is made in matters of local and denominational church procedure. And it is entirely possible that seemingly minor changes in details of procedure, or of language, might have significant effect upon the life of the church in the future.

In the present issue of the *GUARDIAN* we are publishing the first chapter on "Basic Principles." As we note, it is a very substantial revision of the old *Form*. Our purpose here is not to discuss or evaluate these revisions, but to note some features which may call for consideration.

With respect to the old *Form*, the first chapter goes back to the year 1788, when the Presbyterian Church was in the process of organizing a General Assembly (to that time it had existed as a Synod). The chapter has remained substantially unchanged in the Northern Presbyterian church to the present. That it was taken over by the Orthodox Presbyterian

Church in 1937 was only natural in view of its historic standing.

Omitted completely in the new proposal is section 4 of the original *Form*, which begins, "That truth is in order to goodness, and a great touchstone of truth, its tendency to promote holiness . . . we are persuaded that there is an inseparable connection between faith and practice, truth and duty . . ."

Of the other sections of the original *Form*, portions have in substance been included in the new proposal, though at times in a somewhat different connection. Thus in the original *Form* the statement from the Confession, "That God alone is Lord of the conscience . . ." is set in connection with the question of the relation of the civil powers to the church. In the new proposals, that statement is placed in connection with the question of the authority of church councils.

New material is included in this first chapter, which does not appear in the first chapter of the old *Form*. The old *Form* confined itself more to what we would consider actually basic principles relative to the government of the church. Thus it does not specifically mention who the officers are in a church, but only that there are officers with certain duties prescribed in Scripture. The new proposal however identifies the officers as "presbyters, commonly called elders," refers to their choice, ordination and installation. Perhaps we might ask the question whether this does not go beyond "basic principles" to the application of those principles.

Numerous other details in the first chapter will doubtless be noticed by the careful reader.

One point, however, appears to us of rather serious nature. It is the statement, in section 3, "that the church is ruled by presbyters . . ." Chapter II of the Proposed *Form* opens with the declaration that Jesus Christ rules his church as Head and King. We think it would be better to say in I. 3, "to wit: government that is exercised through presbyters . . ." We must not impinge, even by word, on the sole Headship of Christ over His church.

L. W. S.

Support the Missionaries

AS this is written, word has come that the latest missionary family to go out in the service of The Orthodox Presbyterian Church has arrived at their appointed places of labor. The Rev. and Mrs. Theodore Hard, with their two sons Rodney and Sterling, arrived in Japan on January 11, and just one week later Mr. Hard went on by plane to Korea, his mission field. For the time being, under military regulations, Mrs. Hard and the children must wait in Japan.

We cannot help recalling that in a sense the new missionary is a replacement. It was just about five years ago, on February 12, 1949, that word came of the home-going of Miss Florence Handyside, also a missionary in Korea to assist the Rev. Bruce F. Hunt.

Yet every missionary has his or her own task, and no missionary is a "replacement" for another. The work of the kingdom goes forward, and each servant called to labor in that kingdom has a new task and new responsibilities.

As a result of the war, Korea is not as unknown as it was a few years ago. Life in Pusan may not be as romantic as life among the savage tribes of central Africa, for example. But it presents its problems. Mrs. Hunt wrote us that they have water in their house—once or twice a week, for a short time, at night! The mere physical problem of existence is one of the matters to which missionaries have to become adjusted.

There are other problems. The land has an utterly strange language, to our ears. We are immediately conscious of it when we hear someone near us speaking in a foreign tongue. To be placed in an environment where everyone, including those whom we identify as our friends, speaks a foreign tongue, produces a mental strain and physical weariness that requires patient endurance. And to be faced with the prospect that we will not be at home until we too can speak freely in that same foreign tongue just suggests the difficulties facing a new missionary.

It is indeed true that set before the missionary is the prospect of labor for the kingdom of God, of preaching the gospel. But at first it is a remote prospect, and there are dreary months of hard study before it becomes a reality.

And even when one has mastered the

language—at least well enough to use it in reasonable fashion—things are not easy. People do not come in droves to hear what we have to say. There is indifference and opposition—to the foreigner as well as to the preacher.

Only by the grace of God are men and women called out of darkness into the kingdom of Christ. Only by the grace of God can His servants bear with the difficulties which service in His kingdom entail. Only by the grace of God can missionary labor bear fruit.

Every missionary of the church needs to be supported by the constant intercessory prayer of the church as a whole, and its members as individuals. And especially is this true of those who come newly to the mission field.

So we would, especially at this time, but also at all times, urge upon our readers that they be careful to hold up the hands of the missionaries of the church, in diligent, unceasing, intercessory prayer, that the Great Head of the Church may be pleased to bless and prosper the labors of His servants on the mission fields of the world.

* * * *

Since writing the above we have seen a letter sent by Mr. Hard to a friend, in which he tells of his work in Korea, where for the time being he is organizing the library at the Seminary, checking over and cataloguing the material there, and discovering some of the more important needs.

In the letter Mr. Hard offers some suggestions of books that would be valuable at the Seminary. He mentions books on Old and New Testament Introduction, also such items as Thayer's Greek Lexicon, a Library size Merriam Webster Dictionary, a Schaff-Herzog Encyclopedia, Hebrew Bibles. Persons interested in supplying these or other items are requested to write Mr. Arthur B. Spooner, R.D., Hatboro, Penna. Mr. Spooner is handling this side of Korean help.

In his letter, Mr. Hard also says that he has seen a copy of the Rev. Yune Sun Park's new Commentary, a large, well-bound book which will sell for about \$6.00 U. S. This is a fruit of an appeal made in the *GUARDIAN* and elsewhere by the Rev. E. L. Kellogg about a year ago.

So the work in Korea and other fields goes forward under the blessing of God, and through the prayers and help of the home church.

You Can Help!

TWENTY-FIVE years ago, in September, 1929, Westminster Theological Seminary officially opened its doors to incoming students. About 50 students came. Classes were held in down-town Philadelphia, and the students were housed in a neighboring hotel.

Since that time, in the gracious providence of God, the Seminary has been enabled to move to its present campus on the northern outskirts of the city. Here facilities for classes, administration and library are adequate. But housing for students is limited. This applies especially for married students, some of whom must now live in crowded, small apartments or trailers no little distance from the campus.

It is to alleviate in a measure this situation that the Seminary has made one of its anniversary projects the erection on campus of an apartment building so that more of its growing student body can actually attend the Seminary, instead of visiting the campus for classes.

We believe this is a worthy object deserving all the assistance it can secure. Since the Seminary is already dependent on living donors for its regular expenses, it is obvious that this new project must be cared for by contributions other than those for regular expenses. We believe many of our readers can help. We hope many—or all—of them will help. Will you?

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Evanston and Our Christian Hope

By LESLIE SLOAT

IN August of this year there is scheduled to be held the second General Assembly of the World Council of Churches. Delegates from some 160 member denominations and from practically every recognized country of the world will assemble at Evanston, near Chicago, to confer with one another and see if they can reach agreement on a message representing world Christendom.

Character of the Council

We have before indicated our belief that the leadership of the World Council, and of many of the denominations associated in the World Council, is more or less Modernistic in character. It may seem a simple matter therefore to write off the coming Assembly beforehand as just another Modernist jamboree.

We do not think, however, that this would be wise. Regardless of our opinion concerning the leadership of this Council, the fact remains that many of the churches in the Council cannot be written off as completely apostate. Even among American denominations in the Council there are certainly some in whom to a large extent the Biblical truths are respected. And we do not profess extensive knowledge of the churches from other countries that will be represented at Evanston. At least in many instances they will represent the group in their home area where the name of Christ is upheld. So, though we stand on the outside, watching, we will be intensely interested in Evanston, 1954.

Theme of the Assembly

One of the reasons for this is the theme of the Assembly. That theme is "Jesus Christ as Lord, the only hope of the Church and the World." In two preliminary reports, prepared by a central advisory commission seeking to organize thought on this subject, the theme has been given a definitely "eschatological" interpretation. In other words, the Christian "hope" has been stated with reference to the second coming of Christ, and the "New Age." It appears that, especially on the Euro-

pean continent, also among many of the "younger" (missionary) churches, eschatology has a more prominent place than among the major denominations of America.

Now, regardless of what we may think of the World Council in general, it must be admitted that when representatives of churches throughout the world meet together and engage in a discussion of Christian hope in terms of eschatology, the gathering deserves the attention of the Christian world.

Already American liberals, for whom the idea of the second coming of Christ as an historic event is simply out of the picture, are howling their distress. Conversely American conservatives are indicating a measure of satisfaction. Even the Seventh Day Adventists have put in a good word for the idea of a discussion of the Second Coming of Christ.

Commission Reports

The question remains, however, as to whether the Assembly will really get down to a discussion of the Biblical teaching concerning the second coming of Christ, and the eternal state. The reason this question persists, is that the reports thus far presented, while speaking of the second coming and the "New Age," have actually been set in a context where there is no second coming and no New Age. This is apparent when we consider the identity of persons responsible in part for these reports.

One of the men on the advisory commission which prepared the second report was Karl Barth. And it seems clear that for Karl Barth the second coming as a future event in history and time is excluded.

In his little book *Credo*, which is an exposition of the Apostles' Creed, Barth comments on the clause of the Creed—"Whence He shall come again . . ." in these words: ". . . the Church looks forward also. But what it looks forward to cannot be any sort of neutral future, nor yet the content of a present of world time that has not yet come to pass and that is either near at hand or

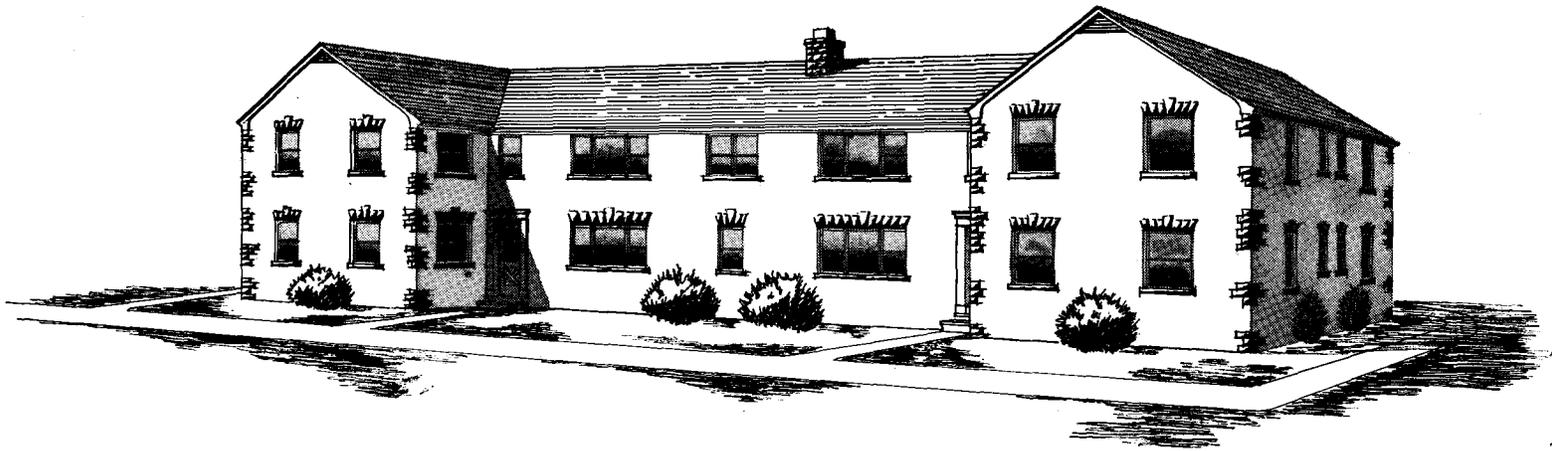
still far off. In the Cross of Christ that time, with all its past, present and future possibilities, is in its totality concluded and become past. In it, that is, in the development of events that we call world history, the Church has nothing to expect except the 'signs of the time,' i.e., the indications of its being past and therefore the indications of the real *future*, distinguished from mere *futurity*." (Karl Barth: *Credo*. Tr. by J. S. McNab. London, Hodder & Stoughton. 1936. p. 118-9).

Professor C. VanTil said of Barth and Brunner: "For them the last things have no connection with the calendar. They are not pre- or post- or a-millennialists. There was no creation out of nothing. There was no historical Adam. God did not reveal Himself directly in nature and history. The virgin birth, the death and resurrection of Christ did not take place in history, but in super-history. And super-history is not measured by hours and days of ordinary history. There is no difference of date between the first and second coming of Christ . . ." (PRESBYTERIAN GUARDIAN, March 10, 1948, p. 70).

Another member of the Council's advisory Commission was Dr. C. H. Dodd of Cambridge. Dr. Dodd is known for his view of "realized eschatology." In these few words he sums up his view of "how I understand the mysterious language of the Gospels about the final coming of the Son of Man. Unlike His first coming, it is not an event *in* history. It is the point at which *all* history is taken up into the larger whole of God's eternal purpose." (C. H. Dodd, *The Coming of Christ*; Cambridge. 1951. p. 27).

Another writer has described Dodd's position in these words: "Professor Dodd emphasizes both the presence of the kingdom of God, and the fact that the earthly ministry of Jesus was not merely preliminary to a heavenly appearance, but was itself of decisive importance. In the gospels the 'future' tenses are only an accommodation of language. There is no coming of the Son of Man 'after' His coming in Galilee and Jerusalem, whether soon or late, for there is no before and after in the eternal order . . . That which cannot be experienced in history is symbolized by the picture of a coming event . . . Undoubtedly in the gospels as they stand there are predictions of a future

(See "Evanston," p. 37)



Architect's Drawing of Proposed Seminary Apartments

Westminster's Twenty-Fifth Anniversary Project

THE readers of the PRESBYTERIAN GUARDIAN are invited to participate in the celebration of the twenty-fifth anniversary of Westminster Theological Seminary, during 1954. Several special events are being planned, and they will be announced in the GUARDIAN during the year.

For some years the students of the Seminary have been handicapped by lack of housing facilities on the campus. As early as 1947 a committee was erected to see whether additional facilities could be made available, but it was

By **ROBERT S. MARSDEN**

not feasible at that time to proceed with concrete plans. Since that time the size of the student body has just about trebled, and the housing situation has become most acute.

All educational institutions have been affected by the trend toward younger marriage, and for the past several years just about fifty per cent of the students at Westminster have been married. The gate houses and the Sandy Hill residence on the campus have been converted to apartments, but these can accommodate only about nine families, and there are over forty married students!

It is obvious that students cannot do their best work if their living accommodations are highly unsatisfactory. There are a few satisfactory apartments for rent not far from the campus and some students find adequate housing in them. But others have had to locate a good many miles from the Seminary in quite unsatisfactory accommodations with serious detriment to their academic progress and often also to their spiritual life. They are unable to find an orthodox church for their families in the area and can ill afford the expense of transportation to a church in which they can have full confidence. The two testimonies that accompany

this article—one from a student and another from a student's wife—could be duplicated with appropriate variations many times over!

Lack of proximity to the study rooms of the Westminster library has been a real handicap to students living far from the campus. The Seminary has been proud of its library which has been built up with much care for a good many years. Last summer extensive alterations doubled the reading room space to accommodate more students. Students who are compelled to do a good part of their studying in crowded apartments or trailers can scarcely prepare themselves for their life work as they should. Bringing another twelve couples to the campus will be a first step in alleviating this condition.

The wives and families of the students would certainly benefit by the new apartment building. The type of ministry into which Westminster students are encouraged to enter often involves very real and sustained sacrifices for the whole family. When husbands and wives are together convinced that this is a truly biblical ministry which is pleasing to the Lord they enter upon it cheerfully and unitedly. Fellowship with other students and their families and with the faculty plays a very large part in the united decision of the families to share in a life of obedience to the revealed will of God even though that life may involve hardships and privation. A united conviction that that life is a really satisfying one which will afford the Lord's, "Well done" is essen-

Why we should like to live on Campus

Mrs. JAMES DEYOUNG

There are so many advantages to living on campus, rather than in a trailer camp seven miles from school, that I am unable to mention them all here.

Real studying is difficult with a small baby in the room. Living on campus would eliminate some of my worries about keeping the baby still, as my husband could study in the library—with reference material handy.

I should also be happier as I could enjoy the fellowship with other wives of students, and could attend the seminary functions with far less difficulty.

There are other problems that would be solved. Living in the trailer camp, we have two washing machines for fifty trailer families; we have the job of keeping the drafty trailer warm enough for the baby; and soon we will need room for a crib rather than a bassinette.

Living on Campus would thus make my husband's period of study at Westminster a far more pleasant and satisfactory time for the whole family.

tial to a happy and successful ministry in the gospel.

The plan for the erection of the apartment building calls for twenty-five hundred shares of twenty-five dollars each to be subscribed as a twenty-fifth anniversary gift to the Seminary. An initial solicitation of 5,000 friends whose names are on the mailing list of the Seminary was made early in January, but to February 10th only about 250 shares had been subscribed in gifts and pledges to be paid before September 22, 1954. The initial publicity emphasized that subscription to this fund must not jeopardize the gifts to the general fund of the Seminary upon which the School is dependent for its month-to-month support. It is hoped that churches and church organizations will join with the individual friends of the Seminary in making this building a reality. The help of each reader of the *GUARDIAN* is essential if Westminster is to take this significant step in advance on the occasion of its twenty-fifth anniversary. Gifts and pledges should be sent to the Seminary, marked clearly for "Building Fund."

What it would mean to me to live on Campus

WILLIAM J. RANKIN

If I could live on the Campus of Westminster Seminary, where I am a Junior student, the nervous strain and waste of time of the daily 15 mile round trip to the Seminary would be eliminated. The total weekly driving time of some four hours could be used for further study.

On campus I would be able to take advantage of the Library facilities at any time I needed them, instead of being restricted to my free periods during the day.

Further, both my wife and I could participate more fully in the devotional and social life of the Seminary. Often the student body is privileged to hear guest speakers after dinner. The wives of the faculty members and students have social-devotional meetings bi-weekly. These we must often forego at present.

A final and very important benefit from living on campus would be proximity to Calvary Orthodox Presbyterian Church which is nearby. We would find it easier to participate in Sunday school, Prayer meeting, and the social fellowship of the church.

Living on campus, in other words, would mean that my wife and I could enjoy all, rather than just part, of the benefits which accompany attendance at Westminster.

Fire on the Earth

The Church in Transition

By ROBERT K. CHURCHILL

I don't know whether it was by design or by accident that I spent much of my University days studying Idealistic Philosophy. Many times the student who is interested in Christian service naturally gravitates in such a direction. No doubt he feels that Idealism is not as bad as other forms of philosophy. In this of course he is right. Nevertheless God is elbowed out of the universe in the systems of Idealistic Philosophy in a very subtle and thoroughgoing manner. This is done strangely enough not so much by removing God, as by removing His world. The things which you see, hear, and smell, in fact, the whole fabric of this Universe and all the furniture of earth and heaven are not *out there*. The things around us are not real and objective as we would naturally suppose. No, all these things are created by the mind and senses. So goes the teaching of this philosophy. Of course few accept this fully, at least for practical purposes. But the reasoning and demonstrations are so cogent that the student feels there is no real answer. And there is none outside of Revelation. It is not, as many suppose, in the departments of Science where the Christian faith is most vitally attacked. I left the University and the study of Idealism with a blight on my soul. It was not a blight that was visible. I could still pray and preach the Gospel; could still see the need of defending the faith. All these things were still precious to me. But a cloud stood between me and God's world. How real were the things around me? That beautiful sunset, was it really beautiful? Probably not. My own eyes lent all the color and beauty to it. A favorite hymn of mine says:

Alone with God amid the mystic shadows,

The solemn hush of nature newly born;

Alone with Thee in breathless adoration,

In the calm dew and freshness of the morn.

To the conceptual Idealist the beautiful words of this hymn are pure myth. Furthermore, they suppose that God

created a beautiful material world and then brought us into it to behold its beauty. A man is profoundly affected when the objective world is so largely removed from him. When a big question mark is put on the existence of all things external it leaves an indescribable frustration internally. If the hush of nature newly born and the dewy freshness of the morning are no longer present or real, then can a man be alone with God? What if the heavens don't really declare the Glory of God? What if the firmament does not actually show His handiwork? What if there are no heavens, no work of God's fingers? What if it's all somehow a creation of the mind?

One could trace here the beginnings of that long process of thinking which has come to fruition in modern terms such as surrealism, existentialism, and much modern psychology. Such things are not unrelated to the philosophy of Communism. It is a process whereby the mind of man is turned inward upon itself to find the true meanings and springs of life. This thinking constitutes the upper compartment of Hell.

A man, whether he is a Christian or not, is profoundly affected when nature is no longer the 'his out-there instructor' reflecting as it surely does, the Glory of God. When the soul of man who was created a secondary and dependent being becomes a primary and independent something or rather when he supposes that he does, then there is suffering and there is no suffering like unto it.

Westminster Seminary, or rather the study of the Reformed Faith, gave me back the world, and put the stars back into the sky. It was especially in the study of Westminster's Apologetics where this revolution took place, though other departments added their part in a beautifully dovetailed system of teaching. Perhaps this one class was so effective in my case because it spoke my language, the same philosophical language by which I was led into the 'far country.'

I have said above that Westminster was formed to continue the glorious tradition of old Princeton Seminary be-

fore it became an inclusivistic and later a modernistic institution. But let none suppose that Westminster simply repeats the past, that she simply plays over and over the old records which were cut in a former day. No, there is an advance. There is an exercise of originality, the line of attack is further on into enemy territory. The application of ancient and eternal verities is to the modern situation and the thought currents of the hour. There are things new and old in the treasury. An apologetic which meets Idealistic Philosophy as the Prophet Nathan met David is only one instance.

The doctrine of the Virgin Birth of our Lord was a burning issue in those days. The Auburn Affirmation, signed by 1300 ministers of The Presbyterian Church, declared it to be only a theory and that a man need not believe it to be ordained. Many students were quite uncertain about this whole question. The modernists claimed to have Science on their side and who would not bow to science? The book called *The Virgin Birth*, by Dr. Machen, was on Ebenezer for the people of God at that time and still is. The critics were forced to respect it also.

In the first chapter of John there is an account of Andrew and John following Jesus and abiding with Him all that day. What an interview that must have been—What did they talk about? What questions did they ask, and how were they answered? We will never know. But we do know the results. These two disciples came away with the great conviction that Jesus was the Messiah, the One for whom the ages had waited, the Divine Redeemer. Now I have seen this same conviction being forged into the souls of men who attended the classes of New Testament. This is a most welcome sight, especially if you have ever attended other seminaries where the opposite conviction is slowly formed in the minds of ministerial students. This was my sad experience in a western Presbyterian Seminary a few years ago. In that institution whose President is an Auburn Affirmationist, this precious doctrine is played with and belittled. Finally, I said to these students, What if Jesus was not born of a Virgin? At first they seemed to think it made little difference. Then I said, it could only mean that our Saviour was the illegitimate son of Joseph and Mary. Did you ever see the vision-splendid fade into

the light of common day? I did. I saw it on the faces of those students. Is it possible that our holy faith has such a poor and slatternly foundation? Yes, smiles the modernist. I hate the President of that California Seminary. I hate him with perfect hatred and I would not be a Christian if I didn't. Yes, I know he is a nice man, so smooth and pleasant to meet; but with Shakespeare I say, "Still he smiles and still he is a Devil." But in those shabby walls of Westminster something big was taking place. The unbelief which was so fearfully shaking our civilization was being challenged, and effectively answered.

This is a survey of recent church history in biographical form, so that I cannot stay too long on this subject. I want, however, to say another word about this 'Largeness' which so revolutionized my thinking.

At Westminster I was given a whole Bible, which the Dispensationalists had taken away from me. "All the Bible is for you, but not all the Bible is to you,"

say those teachers. This statement has of course a measure of truth in it, but it is made to cover a multitude of errors also. Dispensationalism today is undergoing change; being pushed into a small corner, they shift emphasis continually. You may hear one say for instance, "Well, I am a Dispensationalist, but not that kind." But the genius of dispensationalism is that some of the Word of God must be taken away from the people of God. With some it is more, with other teachers it is less. For this reason, if for no other, dispensationalism should be removed root and branch. A little leaven leaveneth the whole lump.

Every pastor and home missionary knows how deeply this error is entrenched in modern fundamentalism. It will keep a person back from the whole heritage of God's people unto the very end. There can be no great theology and no great Christianity where the Word of God is made to fit upon this Procrustian Bed.

But I found a whole Bible. It was (See "*Churchill*," p. 36)

Sunday School Teaching (2)

Laws of Learning that Help Teachers Teach

By ANTHONY HOEKEMA

From educational psychology we may also learn something about the Laws of Learning—laws which must be recognized by the teacher if he or she is to do a successful job of teaching.

Law of Use

The first of these traditional laws is the law of use. Briefly stated, the law of use is this—the more frequently a certain response is made to a certain situation, the better that response is learned.

This is not the same as saying, "practice makes perfect"; for if you are learning the wrong response, practice will make imperfect. It is only saying that the more often you practice a thing, the better you learn that reaction, right or wrong; for you learn exactly those reactions you practice. Make very sure, therefore, that your pupil is learning the right answers and the right responses, lest he actually be practicing the wrong responses.

Psychological studies have revealed

that most forgetting of material takes place within 24 hours after the material has been learned. This means that, no matter how well your pupil learns something in class today, 24 hours from now he may have forgotten most of what he had learned (at least so far as factual material is concerned). Since your task as teacher is not just to talk to him for an hour or so every Sunday, but to help him remember the things you are teaching him (whether that be memory work or outstanding facts about the Bible passages or lessons to be learned from them) it is extremely important that you provide for sufficient reviews so the material really sticks.

Ideally these reviews should be spaced out, coming more frequently at first and less frequently later on. In other words, review this week what you taught last week; six weeks from now review the whole material of the past six weeks, and at the end of the

season once again review briefly what has been taught during the year. If you wish to make sure that your pupils retain what you try to teach them, there can be no substitute for drill. (Whether you drill orally or in writing depends on circumstances. For memory of facts, written drill will save time and reduce discipline problems. For other types of material, an oral review may be better.)

Readiness and Vividness

I should like to mention two other of the traditional laws of learning: the law of *readiness*, and the law of *vividness*.

The law of readiness specifies that the more fully an individual is ready to make a certain response, the more likely he is to make that response. In the light of this law, each teacher should make a study of the age group of the class, to adapt the teaching as closely as possible to the thought-processes of the group. This law implies, too, that the teacher should welcome questions from the pupils, as such questions help her to understand the pupils better. There may of course be times when certain questions or certain kinds of questions will have to be discouraged or answered privately. But if the teacher can present what she is trying to teach in the form of answers to questions raised by the pupils themselves, her teaching is likely to sink in much more deeply than otherwise.

The law of vividness states that the more vividly a thing is taught, the more readily it will be learned. Sometimes a thing heard or seen only once is yet never forgotten, because of the vividness of its impact. Certain sermons you never forget, because of the vividness of their presentation. Not every lesson can be presented with equal vividness, but we must do our best to make our teaching as vivid as possible. Make the language plain. Since many of the pupils may never have heard these things before, use the simple word rather than the big word. Think through the material until you yourself understand it thoroughly — muddiness of presentation may be due to confusion in the mind of the teacher. Be concrete, rather than abstract where possible. Study Jesus' teaching as an example of concreteness. He built parables around such simple household details as putting lamps under bushel baskets, sewing patches on old garments, putting new wine in old bottles. He used illustra-

tions about losing sheep, catching fish, sowing seed, finding pearls, feeding guests. When you listen carefully to the Sermon on the Mount, you see picture after picture thrown on the screen of your mind — pearls being thrown before swine, a man knocking urgently at a closed door, people going through a narrow gate, barren trees being chopped down, and burned, a man building a house on a rock foundation. Jesus' teaching was always vivid. Perhaps that is one reason why the common people heard him gladly.

Understanding

Now what I have been speaking of comprises some of the more important traditional laws of learning. But it should be said that there is another school of thought which is quite critical of these traditional laws of learning. It is known as the Gestalt psychology.

According to the position of these folk, a pupil might have something presented to him in the most vivid fashion, and he might repeat the thing time and time again—and yet not have learned anything really essential.

For example, a pupil might be able to recite from memory without error every step to prove the geometrical proposition that the sum of the angles of a triangle is 180 degrees. But if the teacher turns the triangle upside down, or uses a different sort of triangle, the pupil is stumped. He can't go through the demonstration because he hasn't really learned it — he really didn't understand what he was doing. He memorized without understanding.

This is perhaps too common a procedure in catechism and Sunday school classes. The Gestaltists would say there had actually been no learning at all. For learning, to them, is essentially the obtaining of new insight into a situation. Only if the pupil really understands, has he learned.

Now, though the Gestaltists go too far oftentimes in minimizing the traditional laws of learning, there is much truth in their contention. The heart of learning is certainly new insight. What you and I remember today are not the many facts and details we were taught in school and college, but the new insights and understandings we gained at the same time.

The teacher's great problem is this—you can't give a pupil a new insight ready made. You can try to help him see your point of view, you can share your understandings with him. But

your pupil hasn't really learned his lesson until the light goes on inside his mind. So the teacher must have much patience, must explain and explain many times. You have to test the pupil frequently to see whether he understands, and in your testing make him use his reasoning powers. Vary your testing procedures to be sure you are not encouraging a rote response. This doesn't mean that you by-pass the other laws of learning, but it does mean that your goal is not rote memorization of facts, but the understanding of the material presented, and the development of new insights into the Word of God.

Motivation

I should like to say something further here about what we call motivation. Motivation means making your child want to learn. The trouble with some Sunday school teaching is that the pupils have little interest in what they are being taught, and so learn very little, much to the grief of the teacher. How can Sunday school teachers develop in the child the desire to learn.

One of the most effective methods here, it seems to me, is to tie the material in as much as possible with the life of the pupils. Merely teaching the pupil that Abraham was called out of Ur of the Chaldees, no matter how vividly the call is described, will not of itself make the pupils want to know more about Abraham. But if you can show that there is a sense in which God today calls us to be His and to serve Him, even as He did Abraham, that we are as undeserving as was Abraham, yet as much in duty bound to heed the call of God as was Abraham, you have established a point of contact between a past event and the present life of the pupil. Then if you bring the pupil to tell just what he thinks God's call means for him, what he is supposed to forsake and what he is supposed to be moving toward, what a life of obedience to the Word of God will mean for him, the lesson will become real and to the point for the pupil.

So if you can get the pupil to realize that in each lesson there is not only information about something that happened long ago, but material, ideas, instruction that is practical for the pupil in his own life, you will have gone a long way toward making the pupil want to learn. And if you can get them to want to learn, you can be sure they will learn.

Orthodox Presbyterian Church News

Brief Church Notes

Portland, Me.: A member of Second Parish Church, Mrs. Carl Seibert, has a weekly T-V program of flannel-graph Bible stories over station WMPT in Portland. Plans are under way for dedicating the repaired and improved pipe organ of the church on April 4. The instrument is already in use, however. A junior choir has been organized with a view to service in Sunday school and church. A nine piece orchestra has also been formed.

Rural Maine: Westminster graduate Herbert Oliver was scheduled to visit Houlton in February to see whether he might be able to carry on work in this area. Services under the direction of the Rev. Charles Stanton have been held in Ludlow since last June. Mr. Fred Colby has transferred from Augusta to Skowhegan. Several new families have been attending the services in Bangor conducted by Mr. Dale Snyder.

Wildwood, N. J.: The Rev. John Davies of Gresham, Wisconsin, has accepted the call to become pastor of Calvary church, and is expected to arrive on the field in the near future. Men's fellowship meetings at the church have been well attended. A recent speaker was Westminster graduate Herbert Oliver, who addressed an audience of 35 men on "Racism and the Church."

Crescent Park, N. J.: The Sunday school of Immanuel church now has a missions program once each month. Speaker at the first of these was the Rev. John D. Johnston. Offerings taken on these Sundays go entirely for missions. During the holidays, a group of young people from the church participated in a Machen League outing to the Pocono mountains. (See next item).

West Collingswood, N. J.: On December 28th a fleet of seven cars, with about 36 young people and 8 adults, including a delegation from Immanuel church, went to the Promised Land State Park in the Poconos for a two-day outing. Seven cabins were rented for the period. Sports included building camp fires in the cabins, ice skating, and sledding. Mr. Edwards of Cres-

cent Park was director. Mrs. Bruce Norkus and Mrs. Edward Kellogg were the cooks. The Rev. George S. Christian was guest speaker for two devotional services. On the slippery roads, three cars were damaged. However, the consensus seemed to be, "Let's go again!"

Philadelphia, Pa.: Gethsemane Church was host to the January meeting of Philadelphia Presbytery. At about 9 p.m., when the presbyters were weary, ladies of the church provided sandwiches, doughnuts and coffee which seemed to be much appreciated. A service was held New Year's eve from 7 to 10 p.m. A friend recently donated a gas refrigerator for the church's kitchen.

Nottingham, Pa.: Mr. Robert Lucas, field secretary of the Committee on Christian education, was guest preacher at both services of Bethany church January 10. He met with the session in the afternoon. Three persons were received into church membership at the January communion.

Grove City, Pa.: Wayside church plans to conduct a thorough canvass of the community during March, with a view to an effective program of neighborhood evangelism. Occasional services are now being scheduled in the county jail and the county home.

Berkeley, Calif.: Dr. Edward J. Young was guest preacher at the service of Covenant church on January 3. The congregation has been encouraged by the increasing number of visitors at the regular services of the church. A banquet for Sunday school teachers, pupils and parents was held January 15, with 65 present. It marked the start of an effort to increase Sunday school attendance to 100 by Easter time. In cooperation with the Classis California of the Christian Reformed Church, a group has been organized at the University of California for the study of Calvinism. The first meeting was held January 8, with four students from the University present.

Manhattan Beach, Calif.: Three adults were recently received into membership in First church on confession of faith, and two children were added to

the non-communicant roll. Mr. Earl Bates is now serving as church treasurer. Mr. and Mrs. Robert Kuhn are the new sponsors for the high school youth group. Recent improvements to the building include the construction and installation of some new pews, by members of the church.

Bend, Oregon: Young people of Westminster church at a recent meeting were challenged to greater diligence in memorizing Scripture, and to more consistent Christian living, by Charles Blondino, a member of the Long Beach church who was visiting in Portland. Mr. Blondino has recently been released from military service. He is interested in promoting the Navigator's system of memorizing Scripture. The pastor has started a club of those who agree to read the Bible through in the current year. Passages to be read are announced each Sunday in the bulletin.

Portland, Oregon: A family dinner, with attention centering on the building needs of First church, was held at the church on January 29. The church is badly in need of additional Sunday school space, and the dinner marked the start of efforts to raise funds for this purpose.

Theodore Hard In Korea

A letter from the Rev. George Y. Uomoto, Orthodox Presbyterian missionary in Japan, tells of the arrival in that country of the Rev. and Mrs. Theodore Hard and their family. The ship carrying them arrived and docked on January 11. Just one week later, Mr. Hard with Mrs. Hunt who had come from Korea to welcome him left by plane for Korea.

Mr. Uomoto's letter dated January 22, follows:

"Sunday, January 10, the S.S. Alawai was scheduled to arrive in Yokohama, so immediately after church service, after a hurried lunch, we went down to Yokohama to greet the Hards. Besides Fumi and myself, the party consisted of the Rev. Robert Sutton and Miss Koets of the Christian Reformed Church mission in Japan. After waiting for several hours we finally received news that due to bad weather the ship would not reach the harbor until late that night. In any case it would not dock until Monday. So back we went to Tokyo,

disappointed at the delay and commending the Hards unto God's care.

"The next day we hurried back to Yokohama, wondering if the ship had docked, but found that due to rough sea the small crafts could not go out to meet the S.S. Alawai, which was anchored outside the breakwater. The pilot was therefore unable to board her to guide her into the harbor. After waiting from 8 a.m. to 4 p.m. taking time out for lunch, we were finally able to see the ship slowly making its way into the dock. Out on the deck we were able to see the Hards as they waved to us. Thankfully we blessed God for His care over them, and for bringing them safely to us.

"After joyful greetings and exchange of news, we hurried through customs and made our way back to Tokyo and to Miss Koet's residence where Mrs. Hard, Sterling, and Rodney are to stay for a while.

"That week we had a reception for the Hards, with as many OPCers present as was possible. We enjoyed a sumptuous Chinese dinner, with Mrs. Richard Miller acting as our hostess. Present were the Hards, Mrs. Hunt, Mrs. Miller, Fumi and I. The Rev. and Mrs. McIlwaine were unable to come down from Watari, and we missed them.

"Last Monday (January 18) Mrs. Hunt and Ted (Mr. Hard) at long last went on board the Civil Air Transport plane and flew to Korea. By now Mr. Hard should be in Korea studying the language and getting adjusted to the Korean way of life and customs. May God's blessing rest on him as he works as Christ's ambassador (2 Cor. 5:20), representing the cause of our sovereign God. The situation in Korea seems uncertain, but Psalm 46 comforts us. May our churches uphold and support Mr. and Mrs. Hard as they start their work (and it is our work), in much prayer and intercession (I Thess. 5:17).

Yours in Christ,
GEORGE Y. UOMOTO

Eritrean Mission

THE Eritrean Mission, comprising the three missionaries with their wives, had a meeting in Senafe, Eritrea early in January for fellowship and to discuss matters related to the mission. On Thursday morning, January 6, a

worship service and observance of Communion was held, with the Rev. Francis Mahaffy conducting the service and preaching the sermon. On Thursday afternoon and Friday morning attention was given to business.

One of the things decided was the purchase of a car. With three families on the field, an additional car seemed necessary and the Foreign Missions committee had authorized its purchase. The Mission decided to get a Volkswagon "Combi," a German make car somewhat like a station wagon, and

which can carry nine passengers. An order was entered for the car immediately after the meeting.

A question of greater concern had to do with baptism. Some interest in the work of the mission has been shown by persons now in the Coptic Church. In that church, which professes to be a Christian church, baptism is of course practiced. But can baptism into the Coptic church be considered valid from the Mission's standpoint. The Mission decided the subject was too important for it to decide, and voted to seek a

Cornelius Muller, Sr.

RULING Elder Cornelius Muller, Sr., of Memorial Orthodox Presbyterian Church, Rochester, N. Y. was called to his eternal rest on December 31, 1953. He had been a faithful and respected member of the church, had already served as ruling elder, and had been, in November, elected for another three year term in that office. He would have been installed on January 3, but there were other plans.

As we noted in the GUARDIAN a short while back, Mr. Muller had recently engaged, by appointment of the session, in a program of visiting members of the congregation with a view to securing additional GUARDIAN subscriptions. He was able to complete this program, and wrote us of how much he had enjoyed visiting in the homes of the congregation.

Upon his death, the Session of Memorial Church adopted the following memorial Minute, and sent us a copy which we are glad to publish:

IN MEMORIAM

Whereas it has pleased our Heavenly Father to take unto Himself Mr. Cornelius Muller, Sr., . . . elder-elect, to be installed on the first Lord's Day of the New Year,

Be it Resolved: that we, the Session of Memorial Orthodox Presbyterian Church, Rochester, N. Y., hereby express our heartfelt sympathy to the bereaved children, grandchildren and other members of the family, earnestly praying that the Lord may graciously sustain and comfort them in this time of sorrow.

It is fitting to recall that it has pleased God to use our departed brother for many years in the service of his Lord. His diligence in calling on the sick, the

aged, and the lonely will long be remembered by those who have been inspired and comforted by his visits.

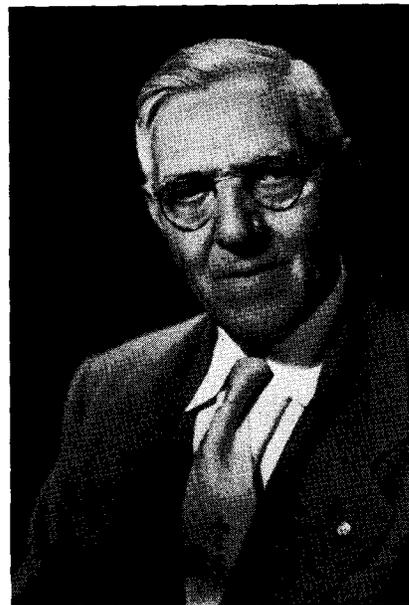
Enjoying rest from his daily occupation, he looked forward with eagerness to another period of service as elder. It could not be so. The Great Shepherd had prepared something better for his faithful servant: the rest that remaineth for the children of God. May this blessed assurance comfort his dear ones.

Be it Further Resolved: that a copy of this resolution be presented to the bereaved family and be spread upon the minutes of Session.

For the Session

JOHN J. DEWAARD, *Moderator*
DIRK HEUSEVELDT, *Clerk*

January 1, 1954



Cornelius Muller, Sr.

study of the question by a committee of the Assembly.

Decisions were made concerning certain publications. The tract on Seventh Day Adventism by the Rev. Herbert Bird (See January *GUARDIAN*) is being printed in Tigrinya by the Swedish Mission, and is to be put into Italian also. It was also decided that a sermon of Mr. Bird's should be published in tract form.

It was decided that a meeting of the Mission would be held regularly every three months. With the three missionaries serving different areas, it is not possible for them to get together too often, but four times a year seemed practicable.

The letter containing the above information also brought some other news items. It appears that the Rev. Francis Mahaffy, who suffered a serious eye infection some time ago, is improving. However he still has difficulty doing too much reading, and the condition occasionally flares up for a time.

It also appears that the United Presbyterian Church is planning to open a school in Asmara for children of their African missions, on the high school level. Dr. Glenn Reed, Secretary of the Foreign Missions Board of the United Presbyterian Church, was scheduled to arrive in Asmara early in February to look for housing for himself and family (he is to be stationed in Asmara as field secretary for the mission) and to look over property for the projected school. The United Presbyterian Church has mission work in Ethiopia and other parts of Africa, but none in Asmara. They apparently do not plan to open a mission there, but consider it the best location for the secretary's office and the school.

When the letter from Mr. Duff was written, January 14, it was the "rainy" season in Ghinda, which meant that the grass was green, the garden crops were coming along in the Duff's back yard.

Philadelphia Presbytery

THE January Meeting of Philadelphia Presbytery was held in Gethsemane Church, Philadelphia, with twenty-two delegates present.

Mr. Carl Reitsma and Mr. Robert Thoburn, both students at Westminster Seminary and candidates for the ministry, were examined in theology, ap-

proved, and licensed to preach the gospel. Mr. Reitsma is at present in charge of the work at Mediator Church in Philadelphia, and Mr. Thoburn is conducting the work at Hatboro, Pa., under the supervision of the Session of Calvary Church of Glenside.

Presbytery also had before it a call for the pastoral services of Mr. G. Travers Sloyer from the congregation of Redeemer Church, Philadelphia. In view of the call, Presbytery determined to examine Mr. Sloyer in theology, with a view to ordination. The examination was conducted and on its termination was sustained. It was then moved and carried that the call be placed in his hands. He indicated his desire to accept the call, and to be ordained and installed as pastor of the church. Following this, it was moved that the Presbytery declare itself fully satisfied with his qualifications for the ministry, and set a day for his ordination. A roll call vote was taken on this motion, and showed 22 votes cast, 11 in favor, nine against, and two voting "present." Under the rules of Presbytery, this failed to constitute a majority and the motion was declared lost. Presbytery then asked for the return of the call which had been given to Mr. Sloyer. Notice was given of a complaint to be lodged against Presbytery for its failure to approve the ordination of the candidate.

In other actions, Presbytery formally dissolved the pastoral relationship between the Rev. John P. Clelland and Eastlake Church of Wilmington, and approved plans for installing him as pastor of Westminster Church in Valdosta, Georgia on February 2. The Rev. Robert S. Marsden and the Rev. John C. Hills were invited to participate in the installation service.

An overture presented to Presbytery, to be considered at its next meeting, would ask the next General Assembly to take steps toward making the text of the Westminster Confession of Faith, submitted to the Eighteenth Assembly (1951), the official text of the church, and toward approving the "proof-texts" submitted at the same time for publication with the Confession.

The Rev. George Willis of Baltimore was made a member of the Committee on Candidates of Presbytery, to replace Mr. Clelland who had resigned. Licentiate Dale Snyder, now working in Bangor, Maine, was transferred to the Presbytery of New York and New Eng-

land. The Rev. John P. Galbraith was made Moderator of Eastlake church, and the Rev. Robert L. Vining was made moderator of Grace Church, Middletown, Delaware.

Presbytery decided to spend time at its next meeting considering the proposed changes in the *Form of Government*. The next meeting was called to be held at Knox Church, Silver Spring, Md., the third Monday of March.

Eastlake Bids Clellands Farewell

THE Rev. and Mrs. John P. Clelland and their family left Wilmington, Delaware, where Mr. Clelland had been pastor of Eastlake Church for 21 years, on January 20, on their way to Valdosta, Georgia, where Mr. Clelland was installed as pastor of Westminster Orthodox Presbyterian Church on February 2.

During the weeks just prior to their leaving, the Clellands were guests at several gatherings of members of the Eastlake congregation. On December 18 the "Echoes," a group of young married couples, gave a dinner for them at Naaman's Tea House. Gifts, including a certificate for a pair of golf shoes for Mr. Clelland, were presented. Appreciation for the service Mr. Clelland had rendered as pastor, and regret at the departure of the family, was expressed at regular meetings of the church societies and organizations.

On January 13 a turkey dinner was served at the church, with about 170 members of the congregation present. Among those specially invited were the Rev. and Mrs. John P. Galbraith. Mr. Robert Peoples, as master of ceremonies, and Mr. Charles Southwell as song leader, kept the program going along in a light vein. Mr. Thomas Barr, on behalf of the congregation, presented Mr. Clelland with a purse of over \$500., and a suitcase was presented Mrs. Clelland on behalf of the Ladies' Aid organization by Mrs. John Perkins.

The congregation has accepted the decision of Mr. Clelland to go to Valdosta as for the glory of God, and the extension of the work of the church. They pray God's blessing on him in his new field, and look forward to the coming of a new pastor into their own midst.

A Home Study Course in Christian Doctrine

The Application of Redemption

By JOHN MURRAY

Lesson XVI.

Perseverance

EXPERIENCE, observation, biblical history, and certain Scripture passages would appear to provide very strong arguments against the doctrine which has been called "The Perseverance of the Saints." Is not the biblical record as well as the history of the church strewn with examples of those who have made shipwreck of the faith? And do we not read that it is "impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they fall away, to renew them again unto repentance" (Heb. 6:4-6)? Did not our Lord himself say, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away . . . If a man abide not in me, he is cast forth as a branch and is withered" (John 15:1, 2, 6)? Yes, faced with the facts of history and with Scripture passages like those quoted it must be said that the interpretation of Scripture on this question is not a task for the indolent. What does apostasy mean? What does the Scripture mean by falling away?

In order to place the doctrine of perseverance in proper light we need to know what it is not. It does not mean that every one who professes faith in Christ and who is accepted as a believer in the fellowship of the saints is secure for eternity and may entertain the assurance of eternal salvation. Our Lord himself warned his followers in the days of his flesh when he said to those Jews who believed on him, "If ye continue in my word, then are ye truly my disciples, and ye shall know the truth, and the truth shall make you free" (John 8:31, 32). He set up a criterion by which true disciples might be distinguished, and that criterion is continuance in Jesus' word. It is just what we find elsewhere when Jesus said, "He that endureth to the end, the same shall be saved" (Matt. 10:22). It

is the criterion applied also in the epistle to the Hebrews when the writer says, "We are partakers of Christ, if we hold fast the beginning of our confidence stedfast unto the end" (Heb. 4:14). It is the same lesson that is the burden of Jesus' teaching in John 15 in connection with the parable of the vine and the branches. "If a man abide not in me, he is cast forth as a branch and is withered" (John 15:6). The crucial test of true faith is endurance to the end, abiding in Christ and continuance in his word.

This emphasis of Scripture should teach us two things. (1) It provides us with the meaning of falling away, of apostasy. It is possible to give all the outward signs of faith in Christ and obedience to him, to witness for a time a good confession and show great zeal for Christ and his kingdom and then lose all interest and become indifferent, if not hostile, to the claims of Christ and of his kingdom. It is the lesson of the seed sown on rocky ground—the seed took root, it sprang up, but when the sun arose it was scorched and brought forth no fruit to perfection (*cf.* Mark 4:5, 6, 16, 17). There is, of course, a great deal of variation within this class of people. Some appear to be converted, they boil over with enthusiasm for a little while, and then suddenly cool off. They disappear from the fellowship of the saints. Others do not show the same enthusiasm; their attachment to the faith of Christ has never been one of very pronounced character. But in the course of time it becomes precariously tenuous and finally the tie is completely broken—they walk no more in the path of the righteous. (2) We must appreciate the lengths and the heights to which a temporary faith may carry those who have it. This is brought to our attention to a certain extent in the parable of the sower. Those compared to seed sown on rocky soil received the word with joy and continued in this joyful experience for a season. In terms of the similitude there was the blade and sometimes there may be the ear. There is not only germination; there is also

growth. The only defect is that there is never the full corn in the ear. To a greater extent it is brought to our attention in the language of the epistle to the Hebrews when it speaks of those "who were once enlightened and tasted of the heavenly gift and were made partakers of the Holy Spirit and tasted the good word of God and the powers of the age to come" (Heb. 6:5, 6). It staggers us to think of the terms of this description as applicable to those who may fall away. They advise us, however, of forces that are operative in the kingdom of God and of the influence these forces may exert upon those who finally demonstrate that they had not been radically and savingly affected by them. It is this same fact of apostasy from faith and its corresponding experiences that Peter deals with in II Peter 2:20-22. It cannot be doubted but Peter has in view persons who had the knowledge of the Lord and Saviour Jesus Christ, who had known the way of righteousness, and who had thereby escaped the pollutions of the world but who had again become entangled in these pollutions and had turned from the holy commandment delivered unto them so that "it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." The Scripture itself, therefore, leads us to the conclusion that it is possible to have very uplifting, ennobling, reforming, and exhilarating experience of the power and truth of the gospel, to come into such close contact with the supernatural forces which are operative in God's kingdom of grace that these forces produce effects in us which to human observation are hardly distinguishable from those produced by God's regenerating and sanctifying grace and yet be not partakers of Christ and heirs of eternal life. A doctrine of perseverance that fails to take account of such a possibility and of its actuality in certain cases is a distorted one and ministers to a laxity which is quite contrary to the interests of perseverance. Indeed it is not the doctrine of perseverance at all.

This leads us to a better understanding of the aptness and expressiveness of the designation, "The Perseverance of the Saints." It is not in the best interests of the doctrine involved to substitute the designation, "The Security of the Believer," not because the latter is wrong in itself but because the

other formula is much more carefully and inclusively framed. The very expression, "The Perseverance of the Saints" in itself guards against every notion or suggestion to the effect that a believer is secure, that is to say, secure as to his eternal salvation, quite irrespective of the extent to which he may fall into sin and backslide from faith and holiness. It guards against any such way of construing the status of the believer because that way of stating the doctrine is pernicious and perverse. It is not true that the believer is secure however much he may fall into sin and unfaithfulness. Why is this not true? It is not true because it sets up an impossible combination. It is true that a believer sins; he may fall into grievous sin and backslide for lengthy periods. But it is also true that a believer cannot abandon himself to sin; he cannot come under the dominion of sin; he cannot be guilty of certain kinds of unfaithfulness. And therefore it is utterly wrong to say that a believer is secure quite irrespective of his subsequent life of sin and unfaithfulness. The truth is that the faith of Jesus Christ is *always* *respective* of the life of holiness and fidelity. And so it is never proper to think of a believer irrespective of the fruits in faith and holiness. To say that a believer is secure whatever may be the extent of his addiction to sin in his subsequent life is to abstract faith in Christ from its very definition and it ministers to that abuse which turns the grace of God into lasciviousness. The doctrine of perseverance is the doctrine that believers *persevere*; it cannot be too strongly stressed that it is the *perseverance* of the saints. And that means that the saints, those united to Christ by the effectual call of the Father and indwelt by the Holy Spirit, will persevere unto the end. If they persevere, they endure, they continue. It is not at all that they will be saved irrespective of their perseverance or their continuance, but that they will assuredly persevere. Consequently the security that is theirs is inseparable from their perseverance. Is this not what Jesus said? "He that endureth to the end, the same shall be saved." It is to the same effect that Peter writes of those who have the living hope of "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven." They are those who "are kept by the power of God through faith unto salvation ready

to be revealed in the last time" (I Peter 1:4, 5). There are three things particularly noteworthy: (1) they are kept; (2) they are kept through faith; (3) they are kept unto the final consummation, the salvation to be revealed in the last time. It is not keeping for a little while but to the end and it is not keeping irrespective of faith but through faith. Let us not then take refuge in our sloth or encouragement in our lust from the abused doctrine of the security of the believer. But let us appreciate the doctrine of the persever-

ance of the saints and recognize that we may entertain the faith of our security in Christ only as we persevere in faith and holiness to the end. It was nothing less than the goal of the resurrection to life and glory that Paul had in mind when he wrote, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

Revised Form of Government Proposed for Study

THE General Assembly's Committee on Revisions to the *Form of Government* of The Orthodox Presbyterian Church has prepared and distributed a text which incorporates its proposed revisions, for the study and consideration of the churches. In substance these revisions will be submitted to the next General Assembly, with a view to their eventual adoption as a part of the Constitution of the Church. For the benefit of members of the church, and as a background for analysis in future issues of the *GUARDIAN*, we are undertaking to publish those sections which appear to incorporate the more significant changes in this document.

Here we present Chapter I, on "Basic Principles," which is offered to be substituted as a whole for the first chapter of the present *Form*.

Chapter I Basic Principles

The Orthodox Presbyterian Church, in setting forth the form of government which it maintains as being founded upon and agreeable to the Word of God, affirms, by way of introduction, certain governing principles:

1. The church is the institution of Christ its Head, distinct from the institutions of the family and the state, neither exercising supremacy over them nor subordinate to them but coordinate with them, and consists of those who are united to Christ and are members of his body.

2. The government of the church is ordained by Christ himself and is revealed to us in his Word.

3. We believe that the government

which Christ has ordained for the church is the presbyterian form of government, to wit, that the church is ruled by presbyters, commonly called elders, who are set apart for this purpose by solemn ordination, and who exercise this authority by delegation from Christ. Such presbyters perform this function of government jointly and on a parity with one another. Inasmuch as other forms of church government are without warrant or sanction from the Scripture, we do not believe that they are founded upon or agreeable to the Word of God.

4. It is requisite that presbyters rule the church of God in the fear of God and according to his Word, not as being lords over God's heritage but as examples to the flock.

5. While we recognize that the principles of presbyterian church government are of divine institution and are therefore prescribed in Scripture, yet we also recognize, in accordance with the confession of faith of The Orthodox Presbyterian Church, that there are certain circumstances of the government of the church "which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed."

6. It is the right and duty of those who rule in the church of God to maintain order and exercise discipline, for the preservation both of truth and duty. It is incumbent upon these officers and upon the whole church to censure or cast out the ignorant, erroneous, or scandalous, observing, in all cases, the rules contained in the Word of God.

7. All church power is only ministerial and declarative, that is to say, that the Holy Scriptures are the only infallible rule of faith and manners. No church judicatory ought to pretend to make laws to bind the conscience in virtue of its own authority; all its decisions should be founded upon the Word of God. "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are, in anything, contrary to His Word; or beside it, if matters of faith, or worship."

8. The church is under obligation to declare the terms of admission into its communion, and the qualifications requisite for the exercise of office in the church. It must take care to insure that these terms of communion and qualifications for office are neither too lax nor too rigid but in accord with the Word of God.

9. Christ, the Head of the church, has not only made provision for the

government of the church, but also for its instruction and edification. Therefore he has appointed officers to preach the gospel and administer the sacraments. It is necessary to make effectual provision that all who are admitted as teachers be sound in the faith and equipped with those qualities and accomplishments which will make them effective ministers of the Word.

10. The character, qualifications, and authority of church officers are laid down in Holy Scripture, as well as the proper method of their investiture and institution, yet the election of persons to exercise this authority may properly reside with the people.

Note: *A comparison of the above with the present Form of Government indicates that sections 1 through 5 are completely new. Sections 6 through 10 contain ideas and frequently language taken from sections 2, 3, 5, 6 and 7 of the present Form, but the material has been substantially reworked.—Ed.*

cern of the book is the Christian school.

Berkouwer, G. C.: *Modern Uncertainty and Christian Faith.* Eerdmans. \$1.50. This book comprises the series of lectures which Dr. Berkouwer gave when he visited this country in 1952 under the auspices of The Calvin Foundation. Some were given separately on separate occasions, but all were given together as a series at Calvin College and Seminary.

Spier, J. M.: *An Introduction to Christian Philosophy.* Presbyterian and Reformed Publishing Co. \$3.75. This is a translation by David H. Freeman of a Dutch original, which in turn was a popular exposition of the philosophy systematically developed by Dr. H. Dooyeweerd.

Spier, J. M.: *What is Calvinistic Philosophy?* Eerdmans. \$1.50. This book was translated by Dr. F. Klooster. It also endeavors in the brief span of 86 pages, to summarize the philosophy of Dooyeweerd.

Vos, G.: *The Self Disclosure of Jesus.* Eerdmans. \$4.00. This book was originally published in 1926, and this is a reprint, though it has been subjected to certain verbal changes designed to increase readability or clarity of style. This editorial work was done by the author's son, the Rev. Johannes G. Vos. The volume was one of the most important works of Dr. Vos. It deals with the Messianic self-consciousness of Christ, in large measure by way of exacting exegesis of pertinent New Testament passages.

Vos, G.: *The Pauline Eschatology.* Eerdmans. \$5.00. This is a careful study, by a great scholar, of Paul's teaching concerning the last things. Separate chapters are devoted to the structure of Pauline eschatology, the coming of Christ, the resurrection of believers, the "Man of Sin," and chiliasm or Millennialism. As a postscript there has been added an article Vos wrote for the Princeton Theological Review on the Eschatology of the Psalter.

Ridderbos, H. N.: *The Epistle of Galatians.* Eerdmans. \$3.50. One in the series of the New International Commentary on the New Testament. Dr. Ridderbos is Professor in Kampen Theological School, the Netherlands. His manuscript was translated into English by Dr. Henry Zylstra. The exposition appears to be clear and concise, with highly technical considera-

Books—New and Reprint

We have recently received for review a number of valuable books. Some of them will receive more extensive review at a later date, but we call them to the attention of our readers herewith.

Warfield, B. B.: *Miracles, Yesterday and Today, Real and Counterfeit.* Eerdmans. \$3.50. This is a reprint of the book originally issued under the title *Counterfeit Miracles*. In it the famed scholar of old Princeton considers the miraculous gifts of the apostolic church, their cessation with the passing of that period, and the claim to the miraculous of the Roman Catholic church and of modern religious groups. A chapter is devoted to faith-healing.

Davis, John D.: *Dictionary of the Bible;* 4th Edition; Baker. \$5.95. This is a reprint of the well-known fourth edition of Davis' *Bible Dictionary*. It originally appeared in 1924, and was reprinted periodically until about 1940. Subsequently the Presbyterian Board of Christian Education issued the Westminster Dictionary of the Bible, which was a revision of this work. In a number of ways it was not as satisfactory as the fourth edition of Davis. The present work has been available only as it was found on second-hand book shelves. It can certainly be rated as

one of the best, if not the best, one volume Bible dictionaries available, and should be within reach of every person who wishes to read the Bible intelligently.

Berkof, L.: *The Second Coming of Christ.* Eerdmans. \$1.50. A new book, published in 1953, written by the president emeritus of Calvin Seminary, it deals in 150 pages with the "glorious appearance of the Lord at the end of the ages." The subject is of interest in itself, but especially so at this time in view of the forthcoming Evanston Assembly of the World Council of Churches, which has also become embroiled in eschatology.

Jaarsma, C.: *Fundamentals in Christian Education.* Eerdmans \$5.00. Professor Jaarsma, of Calvin College, has here gathered together articles by a number of prominent writers of Reformed persuasion, and presents them under three general heads—the Basis for Christian Education; the Aim of Christian Education; and the Organization and Implementation of the program of Christian Education. There are forty articles in all, and some sixteen different contributors. Four of the articles are by Dr. C. VanTil of Westminster Seminary. The particular con-

tions appearing in the footnotes rather than the text.

Grosheide, F. W.: *Commentary on First Corinthians*. Eerdmans. \$5.00. Another (the third to appear so far) in the New International series. Dr. Grosheide is Professor of New Testament in the Free University of Amsterdam.

Hendriksen, W.: *New Testament Commentary*, John, Vol. 1 (John 1-6). Baker. Dr. Hendriksen was for ten years Professor of New Testament literature in Calvin Seminary. This is volume one of a projected series which will cover all the New Testament.

Calvin, J.: *The Gospel According to Isaiah*. Eerdmans. \$2.00. A translation by Leroy Nixon of seven sermons by Calvin on Isaiah 53. The originals are in the *Corpus Reformatorum*.

Orr, James: *Revelation and Inspiration*. \$3.50. Also *The Progress of Dogma*. \$3.50. Eerdmans. These are reprints of two well known books by James Orr.

Bavinck, Herman: *The Philosophy of Revelation*. Eerdmans. \$3.50. This is also a reprint. The work contains six lectures delivered at Princeton Seminary in 1908-9 as the Stone Lectures, together with several other lectures along the same line. The author was Professor in the Free University of Amsterdam.

Book Review

L. Berkhof: *ASPECTS OF LIBERALISM*. Grand Rapids: Wm. B. Eerdmans Publishing Company. 1951. 163. \$2.50.

IN this short volume, the President-Emeritus of Calvin Theological Seminary gives us a survey of Modernism that should prove helpful to church people both in the pulpit and the pew. Dr. Berkhof writes after extensive study, and in a manner that even the layman should be able to read with profit.

The book is really a collection of lectures delivered at various times to different audiences. It is somewhat repetitious and lacking in continuity. Yet it is a very useful summary and critique of the Liberal message.

The author makes the point that this religious philosophy taken to heart by so many as gospel truth is very different from the good news of the Bible. Its advocates present it as an improvement upon the message of the Bible. Liberals

feel that the Bible is a human production. With all its good points, it stands in need of correction in the light of modern scientific knowledge. And this correction they feel they can provide.

The gospel as corrected by Liberalism denies God his deity, and sometimes even his personality, and makes man divine. Though admittedly imperfect, man is improving, moving upward by evolution, with the sky as the limit. Sin is reduced to the level of imperfection and relieved of the stigma of guilt. It is something that will be taken care of by the irresistible growth of man, and has no need of the redeeming grace of God. Therefore Christ also is a religious teacher and example at best, not necessarily free from shortcomings of his own. For the Kingdom of God the Liberal offers us the goal of an improved society. And about the life after death they have little to say, many of them not being sure that there is such a thing.

Classical Liberalism was badly upset by two world wars which created difficulties for the doctrine of the inherent goodness of man. Under pressure not only of historical developments but also of Fundamentalism, Humanism, and Barthianism, it is disintegrating. Yet it is not dead. The Liberal today is adrift. Lacking a definite standard to guide him, he is groping about in the dark in a search for truth, not quite sure of the course he should follow. But he persists in his contention for academic freedom, his dependence upon the modern scientific method, his reliance upon human reason as the last court of appeal, and his refusal to be bound by external authority of any kind, claimed either by the church or the Bible.

More popular are the views of Barthianism and the Religious Realists. At first sight, these seem to represent a return to Bible Christianity. But closer examination reveals that the resemblance to orthodoxy is superficial. Barthianism and Religious Realism are basically varieties of Liberalism.

Modernism has brought upon the world a deception that has not only bred disillusionment, but has also led many into the irreligion of Humanism and Atheism. And it has so confused the thinking of our society that many do not know what to believe, and some have even despaired.

It is Dr. Berkhof's contention that if society is to get its bearings, it must

return to the Bible as authoritative, and to the Calvinistic theology which it teaches.

H. P. TAVARES

Any of the above books may be ordered through the office of The Presbyterian Guardian, 1505 Race St., Phila. 2, Penna.

Churchill

(Continued from p. 28)

all to me, and for me. I could preach the whole counsel of God and this was heaven. A man's soul naturally responds to wholeness, to completeness. I have always liked that popular song, Don't Fence Me In, for I think it gives expression to my great deliverance. Some were saved from sin. I was saved from sin and dispensationalism. To this of course was added the world and life view of Calvinism. My horizons were pushed back, not by skepticism or unbelief, but by faith. How I love those infinitudes which beckon the soul in the so called Calvinistic theology.

But some will say and some have already said, that I have spoken too harshly of fundamentalism and Bible Institutes, and so on. Well, I will allow that much more could be said in the way of praise for such institutions than I have said. The fact that this element in modern Christendom has often become the chief opposer in our attempt at building a truly Reformed Church (a fact which will be more apparent later), does not lessen my appreciation for much which the fundamentalists and Bible Institutes are doing. A Christian may oppose what I am trying to do and that opposition may cause me great suffering, but the fact remains, we are still Christian brothers. I have an ambition in this connection which I don't suppose will ever be realized. I would that I had both the power and persuasiveness to show today's fundamentalists that Calvinism, Westminster, and the Orthodox Presbyterian Church, are their best friends. Would to God that the fires of Calvinism which is none other than Biblical Christianity, would be rekindled in the evangelical forces of America. A general evangelism does not have the answer for our world and generation. I think that fact fairly stares us in the face. Turn us again, oh God!

The Presbyterian Guardian

When I was a boy my father had a ranch on the prairies of Alberta, Canada. In the fall of one year, there came a drought—not unusual in that country. The plowing had to be done but it was hard going in the dry hard soil. All the plow shares and points became too dull for use, and had to be sharpened. We were miles away from the town blacksmith, but father, being a resourceful man, proceeded to be his own smithy. I remember how we helped the hired men cut wood and start a big fire. I love to make fires. The steel points and shares were then put into the fire, but behold the steel did not get red hot. So we piled on more and more wood. The fire leaped, roared and smoked, but still the iron did not get hot enough to pound out and sharpen. We repeated the process of more wood. We got more smoke and more noise, but the desired cherry red never appeared on those plow shares. That evening's work was quite a disappointment for the men. A wood fire can't do it, they said. Nevertheless the evening was a great success for us children. But next morning bright and early I started for town with my father, the shares and points rattling in the bottom of the wagon. I stood as close to the blacksmith as I dared. He thrust the cold steel under some coals and turned the handle of the forge with his left hand. The flames, red and blue, enveloped the iron for a few moments. Then with his tongs, he removed the share, whitish red, and put it on the anvil. His heavy hammer came down expertly and the blunt cutting edge was hammered thin. While still hot it was dipped in water, the blue crept up the iron as the proper temper was received. The fields could be plowed again.

I have often thought of that experience, as illustrating what is going on in these perplexing times. The fires of religion and evangelism are burning today, some think very hopefully. Sometimes indeed it looks like a conflagration which might get out of hand, and for such a revival we pray. But let us not be deceived. There may be much noise and no doubt some real heat also, but at best this is only a wood fire. It may do a lot, but it cannot do the one thing needed. It will not sufficiently melt the cold stony heart of man. It cannot give to all of life that proper temper.

What shall we say of present activity among the liberals? What of the truer

fervor among the fundamentalists? What of the campaigns which cross denominational lines and include both? Answer: Lord, kindle another fire:

We would see Jesus, other lights are paling,
Which for long years we have rejoiced to see.

Evanston

(Continued from p. 25)

'return' of Christ, but these cannot be ascribed to Jesus Himself; they are the result of a crude 'eschatologizing' of the primitive church . . ." (C. K. Barrett, in the *Scottish Journal of Theology*, June 1953, p. 153-4)

A third member of the advisory commission was Dr. Robert L. Calhoun of Yale Divinity School. In an article in *The Christian Century*, December 9, 1953, Calhoun writes on "Christ the Hope of the World." He speaks of the "richly imaginative and deeply felt symbolism of the Bible." And he affirms that the full glory of God's suffering and triumph "decisively made known to us in Jesus Christ, must be realized beyond the bounds of earthly history."

Other members of the Commission include John Baillie of Edinburgh, George Florovsky of New York, Paul Minear of Andover-Newton, G. F. Thomas of Princeton.

Firemen, Keep Out!

A fire once broke out in the Central Intelligence Agency in Washington. Fire engines screamed to the spot, and firemen ran to the entrance. The Guard stopped them. "Have you identification?" Since they had none, it remained for those inside to battle the blaze.

So with the non-Christian. His place is on fire with sin. He has no means to put out that fire. But he is unwilling to see in the bleeding hands and wounded side of the crucified Saviour the identification entitling Him to enter upon the scene. The sin remains, burning, consuming, destroying. His whole nature is on fire, to his own confusion and eternal loss.

E. E. E.

It is apparent then that the discussion of eschatology at Evanston will be set within a context where traditional orthodoxy will be on the outskirts, and where an attempt will be made to offer new interpretations which avoid conflict with science by confusing the concepts of time and eternity. The discussion will also have other features. In many instances there will undoubtedly be the idea of an ultimate universalism, contrary to Scripture. Hope will also be presented in terms of political and social development in this world, with well imagined overtones.

But in the end Evanston will either speak—or it will destroy itself. And what it says if it does speak will have great influence on the thinking of world Christendom.

Our Christian Hope

Therefore it is important that our own thinking on the subject of our Christian hope shall also be clarified.

When we turn then to Scripture, which is our only authority in understanding the hope which is set before the believer, we find the content of our hope centering in three areas of experience. As Christians we have hope during our life in this world. As Christians we have further hope when death shall terminate our earthly existence. And finally as Christians we have the greatest hope at and after the Resurrection.

First then, what is the hope of Christians in this world. The Westminster *Shorter Catechism* speaks of the benefits which believers partake of in this life. They include the accomplished acts of justification, and adoption into the family of God, the work of sanctification which God performs in our lives, and in addition the assurance of God's love, peace of conscience, joy in the holy Ghost, increase of grace, and perseverance therein to the end.

To the liberal such concepts are indeed meaningless, expressions of a "theological fogbank." But to one who knows the Word of God, they describe the difference between life and death. And in them lies the answer to the question of how it is that the Christian faith has been able to continue, and to make its impact upon nineteen centuries of human history. They stand as veritable realities against all the faded dreams of man's self will.

In the next place, the believer has the sure hope that at death his soul will be made perfect in holiness, and will im-

mediately pass into glory, to the enjoyment of blessedness in the presence of God.

Liberals either, on the one hand, are not sure of the fact of immortality, and therefore try to content their followers with the idea of a continuing influence in this world, or if they assert the fact of immortality interpret it in universalist terms so that everyone is assured of ultimate participation in final blessedness. Neither offers any hope.

But Christian faith speaks clearly. The resurrection and ascension of Christ, and the authority of Scripture, have brought immortality to light. Death for the believer is the gateway to the presence and glory of God, to be consciously experienced and enjoyed.

And finally the believer looks forward indeed, to the second coming of Christ, to an open and universal judgment by the holy God, and a blessed eternity. "At the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity."

Let us grant that the eyes of our understanding are still subject to those limitations which prevent a full apprehension of the mysteries involved in the eschatology of Scripture. We do not solve the difficulty by destroying the reality of these things, nor by using vague terminology, confusing time and eternity, the divine and the human.

The hope which is set before us in Scripture is a hope which has content—content other than diffuse ideas—content which is substantial, historical, valid.

These things we believe, on the authority of God speaking in His Word. And believing, we rejoice with joy unspeakable and full of glory, receiving the end of our faith, even the salvation of our souls.

Malan to Define Apartheid

PRIME Minister Daniel F. Malan of South Africa has agreed to comply with the request of the Oakdale Park Christian Reformed Church of Grand Rapids, Michigan, which asked him for a definition of his government's apartheid policy. The church said it wanted the statement for publication in the Banner, Christian Reformed periodical.

South African newspapers hailed the request as an effort to get the facts straight before presuming to criticize a foreign country.

LETTERS

TO THE EDITOR:

The editorial "Thank Offering" in the November issue has long awaited comment. With the 1953 Thank Offering completed, there are several observations to be made.

In many cases the name "Thank Offering" is a mockery. Originally this was intended to be a special offering, over and above regular missionary giving of the churches, a sacrificial expression of gratitude to God, in November, the Thanksgiving month.

But now it seems that churches may withhold regular missionary offerings throughout the year, send the entire sum in in November as Thank Offering, and then receive publicity for the size of their Thank Offering when the rest of the year they have sent in little or nothing.

Thus according to the record, a church sent over \$1,100 as a so-called Thank Offering, but the rest of the year less than \$100. Another contributed nearly \$400 to the Thank Offering, and the rest of the year nothing at all.

But regular contributions to missions should be sent in regularly for the work of the committees. They are not, though held till November, "Thank Offerings—sacrificial gifts over and above the regular offerings for missions." They should not be called such. They should not be credited as such. Let's call them by their right names.

And on the other side, there are churches which give relatively large per capita contributions to missions throughout the year, but because they don't make the \$15. in their specific Thank Offering, they are not mentioned among the churches which are acclaimed for the size of that offering.

It seems to me we ought to be honest about this. If we're going to have a Thank Offering in November, let's have a Thank Offering in November, not just a collection of the missionary giving of the year. Let's not

cultivate a program of "giving to be seen of men," but let's give regularly, systematically, unto the Lord. And if we have a Thank Offering, let's make it what it is supposed to be.

Yours in Christ,

REGINALD F. VOORHEES

Omaha, Nebraska

Comment

To the Editor:

Mr. Voorhees has extended me the courtesy of sending me a copy of the letter which he has sent to you for the "Letters" column. I shall appreciate it greatly if you will permit me to make a few comments on his letter in the same column.

In the first place let me say that to the general thrust of what Mr. Voorhees says I echo a hearty "Amen"! Would that all our people might give generously to missions throughout the year and to the Thank Offering! I believe that that is our responsibility as Christians.

However, much though I believe that missions should be a large part of the budget of every church throughout the year, and though I do not for a moment defend a "little-giving" church, yet in fairness I do not think that we can accuse such a church of withholding regular offerings until Thank Offering time. That church may be giving sacrificially all year to other phases of the work of Christ's kingdom, and in such a case the additional Thank Offering is really sacrifice.

It is true, as Mr. Voorhees said, that some churches give little during the year and much in the Thank Offering while others give more during the year and little in the Thank Offering. But those are the two extremes and we must not lose sight of the fact that by and large those which are the leaders in per capita regular giving are the leaders in the Thank Offering, and those which are low in regular giving are usually low in Thank Offering giving.

I believe that Mr. Voorhees' letter is salutary. While the Thank Offering is a good thing (it helps us to "provoke one another to . . . good works"; and humanly speaking it has been the salvation of our missionary and Christian Education program—this year's offering was a fraction less than double that of the first Thank Offering five years ago) it can nevertheless be used in a wrong way, like all other good things. To quote Mr. Voorhees, let us not give "to be seen of men," but let us give regularly, systematically . . . and make the Thank Offering what it is supposed to be."

Sincerely in Christ,

John P. Galbraith

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GUARDIAN NEWS COMMENTATOR

VIEWING THE NEWS FROM THE RELIGIOUS NEWS SERVICE AND THE RELIGIOUS AND SECULAR PRESS

The Pope on Toleration

EARLY in December the pope of Rome delivered an address before the National Congress of Italian Jurists in which he dealt with the question of religious "toleration." The address was important as attempting to set forth the principles which govern Romanism in its relationship with other religious groups.

The address began by pointing out that the problem arose in an especially acute way because of the current efforts to establish a world community of states (the United Nations) and the consequent necessity of determining the relation of the overall laws of the community and the laws of particular countries, especially as they related to the rights of individuals of one country living in another.

The basic principle enunciated was that there can be no question of obligation of conscience toward that which is objectively true and good. No human authority, no state and no community of states can give a positive command or authorization to teach or do what is contrary to religious truth or moral good.

On the other hand, this does not mean that error must always be suppressed. Even God has chosen in certain circumstances not to repress evil but to tolerate it, with a view to the greater good (Parable of the Tares). So the Pope arrived at the conclusion that "that which does not correspond to truth or to the norm of morality objectively has no right to exist, to spread, or be activated. Secondly, failure to impede this with civil laws and coercive measures can nevertheless be justified in the interests of a higher and more general good."

The decision in any particular case must, then, be determined by the Catholic statesman on the basis of the question of fact—is there a greater good

which justifies toleration in a given case. In deciding this question, the statesman must have final recourse to the Pope himself. "Only he, to whom Christ has entrusted the guidance of His whole Church is competent to speak in the last instance on such vital questions, which touch international life, that is, the Roman pontiff."

In other words, whatever is out of harmony with Roman doctrine or practice has no right to exist or be cultivated. But for consideration of a greater and more general good, it may be tolerated on specific authorization of the pope.

This is the doctrine of the Roman communion. On the basis of this doctrine it concludes concordats with civil governments, and Catholic statesmen operate. Significantly, this also places the blame for "intolerance" and persecution directly at the door of the Pope himself.

Fears for Evanston

THE Second General Assembly of the World Council of Churches is scheduled for Evanston, Ill., in August of this year. Already fears are being expressed that it may actually do more harm than good.

Speaking in Chicago before a group of Protestant ministers, Dr. C. C. Morrison, former editor of the *Christian Century* and an ardent advocate of the ecumenical movement, declared that unless the Assembly sought to deal with the problem of denominationalism in America, it might actually result in a resurgence of that same denominationalism. Differences of doctrine or practice which separate American churches ought to be boldly considered at the world church sessions. Failure to deal realistically with these questions will encourage continuance of the divisions, Dr. Morrison said.

Christian University In Formosa

CONSTRUCTION of Formosa's first "Christian" university has been started in Taichung, Formosa, by western missionaries and native Protestant church leaders. Called Tunghai University, it is being backed by the United Board for Christian Colleges in China and by the Presbyterian Church of Formosa. It is expected to open in September with some 200 students. Vice-President Nixon broke ground for the university on his recent tour of the far east.

Supreme Court on Ministers and Draft

THE United States Supreme Court, in a decision in December, recognized the claims of a Jehovah's Witness to ministerial draft deferment, though the individual had no formal theological training and was not ordained.

The court held that he was employed regularly in the service of the sect, and that it was not the court's prerogative to rule on matters of doctrine or orthodoxy.

"Preaching and teaching the principles of one's sect, if performed part-time or half-time, are insufficient to bring a registrant exemption" said the Court. "These services must be regularly performed. They must, as the statute reads, comprise the registrant's 'vocation.' And since ministerial exemption is a matter of legislative grace, the Selective Service registrant bears the burden of clearly establishing a right to the exemption. That the ordination, doctrines, or manner of preaching the sect employs diverge from the orthodox or traditional is no concern of ours; of course the statute does not purport to impose a test of orthodoxy."

Colombia Restricts Protestants

RESTRICTION upon missionary activity of Protestants in Colombia has now become publicly official. For over a year there has been persecution of Protestant churches and missionaries. In most cases it could be clearly traced to Catholic sources, but the claim was made that it was unofficial, a matter of local circumstances.

Now, however, the Ministry of the Interior has sent a circular letter to provincial governors and other authorities. According to this letter, "Non-Catholic natives and foreigners residing in Colombia, whether they be ministers, pastors, or mere believers, may not undertake any public proselytizing activity nor use means of propaganda outside places where services are held."

The letter continues: "Non-Catholic nationals and foreigners residing in Colombia enjoy complete freedom of conscience. Such persons may not be molested, vexed or disturbed in the exercise of their religion provided the acts of their cult are performed in churches or chapels designated for that purpose.

"The residence of Protestant ministers in mission territories in accordance with the 1938 agreement on missions between Colombia and the Holy See is protected by constitutional guarantees, but is subject to the restriction of being unable to perform any public missionary or education work except for children of non-Catholic foreigners. . ."

Such a regulation clearly reveals the intolerant position of Romanism in lands where it exercises control. Under it, not only public preaching, but the sale or distribution of literature, and even the advertising of church services is forbidden.

To "Sell" Revised Version

THE *Revised Standard Version* of the Bible, published complete in September, 1952, was described as bringing the Bible to the people in language the people could understand. Initial sales of the volume were high. Apparently, however, there has been sufficient opposition so that the National Council, sponsor of the new volume, felt something must be done.

Now Dr. J. Carter Swain, Professor of New Testament at Western Seminary in Pittsburgh, has been named executive director of the department of English Bible of the National Council's Division of Christian Education. His job will be to head a nationwide program of "interpreting the Revised Standard Version of the Bible to the American people."

Billy Graham to England

EVANGELIST Billy Graham was scheduled to leave on February 17 for a British Evangelistic crusade, to open in London March 1. A number of government leaders attended a "farewell" rally in Washington recently for the evangelist. A farewell luncheon, sponsored by the Christian Herald, edited by Dr. Daniel Poling, is scheduled for New York the day before Graham leaves.

President Attends "Red" Mass

PRESIDENT and Mrs. Eisenhower and a number of high government officials were among those attending the annual "Red" Mass celebrated in Washington for members of the legal profession on January 31.

The service follows an ancient Catholic ritual, and gets its name from the color of the vestments worn by the officiating priests. The service was first observed in Washington in 1939 but this is the first time a President has attended.

Charles Vincze

THE Rev. Dr. Charles Vincze, pastor of the Free Magyar Reformed Church of Perth Amboy, and for nine years head of the denomination in America, died on February 1, at the age of 55.

Dr. Vincze was born and educated in Hungary. He came to this country in 1922, received a Masters Degree from Princeton Seminary in 1923, and has held pastorates since that time. He was granted his doctorate by the State University of Debrecen, Hungary, in 1931.

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