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The Presbyterian

G U A R D I A N

*The moral law doth forever bind all,
as well justified persons as others,
to the obedience thereof; and that not
only in regard of the matter con-
tained in it, but also in respect of
the authority of God, the Creator,
who gave it. Neither doth Christ in
the gospel any way dissolve, but
much strengthen this obligation.*

Westminster Confession XIX.5

Meditation

A Word to Enthusiasts

"And there came a scribe, and said unto him, Teacher, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head."—MATTHEW 8:19-20.

Some folks in this world drive a normal person close to desperation by the tenacity with which they hold to traditions. The new to them almost always looks suspicious. And it usually meets with a standard reaction: "We never did it that way," or "That is not the way I was brought up." This is their way of saying they don't like it, they don't want it.

But to freeze in tradition is to overlook the fact that even the past had its sinners and its mistakes. And history is not a kind of assembly line, pouring out identical articles. Each day brings new developments, new demands, new insights. And since no age can claim that it has arrived, there should be progress, development, growth, improvement. Even the Church should mature and advance. The Reformed church should be always reforming, as the sages say. A thing is not perfect just because it is old. Truth and not bare antiquity must be our light. To worship the past is but a form of idolatry.

But if some are over-stayed, there is no lack of those who are over-stirred. These are not stuck in a rut. But they have no anchorage. They thrive on the thrill of new experiences. They are the excitable type, fickle, giddy, visionary. Highly volatile, every spark ignites them. It takes so little to stir their fancy and fire their enthusiasm.

These are the people that rave over every new fashion, and run themselves breathless trying to keep up; that roll before the winds of opinion like dry autumn leaves; that fall for all the fads. They provide an easy living for the quacks and a sure target for the cults and sects.

Sometimes people of this kind do take to good things and good ideas.

But then it is not so much because they are good. They fall for the glitter of the novelty. To them at least the

thing is new, and they cannot resist it. Or the bright side has caught their attention.

Jesus Christ is sometimes an attraction for such people. We have his word for this in the parable of the sower. They are responsive people. But they are shallow. They go as easily as they come. There is no profit in their adherence. And Christ takes no pleasure in it.

The man in this text need not have been a fickle enthusiast. But it is certain our Lord would have him be true, for he leaves him under no illusions about the meaning of discipleship. And though this procedure would not likely receive approval from many church leaders today more anxious for impressive statistics than for the conversion of the lost and the glory of God, it is really a kindness to the fickle as well as to the strong.

Why this man made his choice, we are not told. Was it the teaching of our Lord? Many have been impressed with the glory of his wisdom and ideals. "Never man spake like this man," was the comment of those who noticed not only the message but also the authority in his preaching.

Perhaps the mighty works brought out this decision. The lame walked, the dumb spoke, the blind saw, the lepers were lifted out of their living death, the tomb gave back its dead. Even the winds and the waves obeyed his word. The devils cringed and fled. It would take a very hard heart to resist the impact of the tide of wonders stirred up by our Lord in the sea of human suffering.

But even if prompted by good reasons, the commitment could be honest and lasting only if it could stand the cost. And because our Lord wants followers of fixed purpose, he tells this man at once what the journey is like that he proposes to take.

There will be privations. This could be very important to a man whom Matthew calls a scribe. Can he leave his comfortable home? He is but a shallow enthusiast, if the life of the wanderer is too much for him. And if he is, there is hope for him only if he will face the truth. True discipleship involves conversion from the roots up. Christ is not just another teacher of religion in time to be outshined by a

better. It is to insult him, to place him with philosophers of the good and the beautiful. He is not just a light. He is *the* Light of the world. There can be neither partial nor temporary allegiance to him.

But just because he is not of this world, the world can never absorb him, but always finds him indigestible. It refuses him, and even labors to destroy him. And all who identify themselves with him share in some form his reproaches. There can be no room, therefore, for mere enthusiasts in the following of our Lord. Discipleship is for those firmly rooted in a heaven-born conviction, and fully committed to the high calling of God in Christ Jesus.

HENRY P. TAVARES

VanTil to Speak In Berkeley

DR. C. VanTil, Professor of Apologetics at Westminster Seminary, is scheduled to deliver three lectures in Covenant Church, Berkeley, California, March 16-18.

The particular background of this program is that Dr. Emil Brunner, neo-orthodox theologian and one-time theological associate of Karl Barth, who is now professor in the International Christian University of Tokyo, is to give the Earl Lectures at the Pacific School of Religion in February.

The Rev. Robert H. Graham, pastor of Covenant Church, felt that Brunner should be answered, and that Dr. VanTil was the man to be invited. The invitation was accepted. VanTil has also been invited to speak on neo-orthodoxy at the Pacific School of Religion on Wednesday morning, March 15, and the next day at the Berkeley Baptist Divinity School. A conference of ministers and seminary students is being planned for March 17. There is a possibility one of Dr. VanTil's lectures may be broadcast over the same station carrying the Earl lectures.

Covenant Church is leaving no stone unturned in its endeavor to offer the people of Berkeley an antidote to the theology of Dr. Brunner.

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Religion, True and False

THANKS to the editors of *Life* magazine, millions of Americans have in the past few weeks had the opportunity of becoming much better acquainted with the native religion of India than they ever were before. The presentation which *Life* makes is in some ways fascinating, in some ways disturbing, in some ways thought-provoking, but always interesting.

What will be the reaction of those who read this portrait? We fear that in many cases it will be entirely too sympathetic. There will be people who think that all religions are equally good (as the Hindus themselves claim) and who will see in Hinduism another sincere attempt to find eternal truth. There will be people who will despise the crass materialism of some aspects of the cult, but who will find high ideals embedded in its philosophy. There will undoubtedly be some people who will find it so interesting that they will want to try it — or try some elements of it, at least.

What should be the reaction of people to this religion? The Westminster Shorter Catechism states that the "fall brought all mankind into an estate of sin and misery." Many who have been born into Christian homes, who have enjoyed the privileges of an enlightened culture from their youth, have little idea what those words, "an estate of sin and misery," mean. Theoretically we accept the words, and even apply them to ourselves. At times they seem more applicable than at others. Yet rarely do we really appreciate the depths they indicate.

But here, as one reads the account of Hinduism, is a picture which in a very real sense sets forth "an estate of sin and misery." Here is a religion which does not glorify God as God, but which has changed the glory of the incorruptible God into the likeness of corruptible man and four footed beasts and creeping things. Here is a religion which follows a lie, and teaches generation after generation to follow that same lie. Here is a faith without a God, without a Saviour, without a salvation, without hope—a faith which teaches men that existence is meaningless and that the ultimate aim of the individual is to lose him-

self, render himself "unconscious," to be swept back into the mysterious void where he no longer has any existence.

As we read the account, it seems incredible to us that men in the twentieth century could take such a religion seriously. Yet it should not be incredible. Until the darkness of sin is done away through the clear shining light of the gospel of saving grace, no state of sin and misery is incredible. Paganism flourished in the days of the Old Testament prophets, and men made kindling wood and gods out of the same tree trunk. Paganism flourishes today, in equally crass forms, also in more cultured forms. But wherever Christ is not known, trusted, and honored, there is still paganism, be it cultured or uncultured.

The editors of *Life* suggest that "Americans can re-examine and enrich their own spiritual life through the insights and intuitions of others," meaning in this instance Hinduism. We are glad if *Life's* editors think the spiritual life of Americans needs enrichment. It certainly does. But we are sorry at the suggestion that enrichment can come through contact with that which is false, corrupt, and doomed to eternal destruction. If there is — by the grace of God — that which is good and worthwhile in Hinduism, it is to be found in a more perfect and more enduring form in Christian faith, and as presented in Christian faith it will indeed uplift and enrich, being free from corrupting associations.

The story from India is the story of a national tragedy. For it is the story of millions of men, women and children who are going to a Christless grave and a God-less eternity. As such it represents one of the great challenges to the Christian Church. The Church will meet that challenge through the faithful preaching of the gospel of the saving Christ — not through preaching the gospel of agricultural reform, social uplift, non-violence — but preaching the gospel of deliverance from sin and guilt through the blood of the Son of God, who gave Himself for our sins, and who rose from the dead to be the living Head of an eternal kingdom.

L. W. S.

A Triumph for Bible Believers

FOR A GREAT MANY YEARS we have become accustomed to modernists winning each battle, but at last a major battle for the faith has been won by the conservatives! The glory belongs to the Lord, but the human instrument which He used was the *Southern Presbyterian Journal*. To this group go our heartiest congratulations upon the defeat of the union which had been projected among the Southern Presbyterians, the Northern Presbyterians, and the United Presbyterians.

To be sure, there were many elements that entered into the defeat of the union movement, a defeat which became evident when more than a fourth of the presbyteries of the Southern Presbyterian Church rejected the plan of union. At the present time it appears that even a majority of the presbyteries may go on record against this plan which will doubtless be approved by overwhelming majorities in the other communions. It cannot be denied that sectionalism, traditionalism, and segregation played some part in the defeat of the union plan. Many of the proponents of union will claim that these unworthy elements were responsible for their defeat. To the great credit of the *Southern Presbyterian Journal* however, it must be said that with much consistency their arguments against union were based upon the fact that the Northern Presbyterian Church had departed in practice, over a long period of time, from the biblical position of its Standards. In our opinion, it was this fact, which the *Journal* consistently and persistently presented, that defeated the union plan.

It is a real joy for us in the Orthodox Presbyterian Church to see the results of this persistent presentation of the doctrinal arguments against union in the *Journal*. A number of names could be cited, but certainly great credit goes to the able editor, the Rev. Henry B. Dendy, D.D., and to the most effective articles of men like Professor William Childs Robinson, D.D., the Rev. John R. Richardson, D.D., and ruling elder Chalmers W. Alexander, Esq. They effectively presented to the Southern Presbyterians the doctrinal issue as it was brought to a focus in the Auburn *Affirmation* and in the actions of the several general assemblies of the

Northern Church which led to the formation of the Orthodox Presbyterian Church in 1936. Again and again they were able to reply to arguments of those who held that the doctrinal standards of the new united church were to be relatively orthodox, by showing that the most effective way of changing standards is not by changing their words in a constitutional manner, but by "interpreting" them to mean just the opposite of what they were originally intended to mean. They were able to convince their brethren in the Southern Church that a majority of the ministers in the Northern Church do not mean by their acceptance of orthodox standards what they seem to mean. Those of us who were through the battle in the Northern Presbyterian Church in the early thirties know the frustration of those who seek to appeal to the Constitution against a majority that cares nothing for the Constitution and which has "interpreted" it virtually out of existence!

When the *Southern Presbyterian Journal* began its campaign over a decade ago it appeared impossible that it could succeed in stemming the tide of union which had already gained a great deal of momentum. But, by the grace of God, they did succeed. When they lost skirmishes in the general assemblies, they pressed the fight in the presbyteries, and they were successful. May we wish the *Journal* many more years of success in contending for the Faith. The temptation will be very great to feel that because a major battle has been won, the war against unbelief has been won. But the doctrinal indifference which characterized those leaders, and perhaps a majority of ministers, who desired union still exists in the Southern Presbyterian Church. Unless it is stamped out a union which was defeated in this generation will take place in the next. We, who with the Southern Presbyterian brethren are orthodox Presbyterians, must never feel that orthodoxy is a citadel to be defended, but must realize that it is a truth to be propagated—a truth that must be used to eradicate error and the sin of unbelief within the church and without. The mere maintenance of the status quo is not part of the program of the true church!

The program of the church also calls for the establishment of unity and of union. That unity must, however, be a unity in the faith and the union will

then be a natural result and not an artificial thing, superimposed on the church. A union, on the basis of truth, is a delight to the Lord. A union based upon worldly considerations, no matter how piously they may be stated, is an abomination to the Lord. The Southern Presbyterians have avoided that abomination. May those who love the gospel in that communion continue to strive for the purity of that gospel so that, if the Lord tarries, there may be established true unity among the people of God.

R.S.M.

Professor Woolley Convalescing

WE are glad to report that Professor Paul Woolley of Westminster Seminary, who found it necessary to undergo some minor surgery and was in the hospital for over two weeks, has returned to his home and is expected to resume his teaching schedule at the Seminary before the end of the month. During his absence, reading assignments for his courses were continued, and the routine office work was cared for by his secretary, Miss Margaret Robinson, with the advice of other members of the faculty.

We praise God for His goodness in this instance, and wish Professor Woolley a speedy and complete recovery.

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Toward A Better World

By F. CLARKE EVANS

A BOOK that was published a few years ago had the title—*Toward A Better World*. Every chapter had a different writer. They were well known persons from different walks of life. The chapters dealt with such subjects as: Man and the State, The Minorities Question, The Racial Problem, The Moral Meaning of the Atomic Bomb, and so on. The theme that ran through all the chapters was the hope for a better world. I want to think of this theme in the light of the Bible and I have these words especially in mind, "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." II Peter 3:13.

Widely different viewpoints have been held in regard to the world in which we live. It has been called, on the one hand, "the best of all possible worlds" and on the other hand, "the worst of all worlds." Most of us hold to viewpoints which lie somewhere between these two extremes. The world is a mixture of good and bad but always so much bad that we continually hope for something better.

We can begin with the fact that we all want a better world. In many other things we may disagree but there is common agreement on this. The reform movements and the revolutionary forces show that there is dissatisfaction with things as they are and the feeling that there is need for a change.

Statistics released by the F. B. I. show that in the U. S. there are three times as many criminals as college students. On the average there is a crime committed every twenty-two seconds and a murder every forty minutes.

A large eastern city has been disturbed by riots of high school students in which knives and guns have been used. After a recent riot an official of the city gave a public address in which he said that these riots were "no cause for alarm in the city. There is nothing abnormal in these actions. It is something that is happening all over the country." This, however, is just what makes it alarming and that it is taking place in a land which likes to think of

itself as a part of Christian civilization and a God-fearing nation. There is need for a change, for something is radically wrong with the world. We need a better world. Why then do we fail to reach the goal?

Let us consider now some factors that make for failure.

First of all, we do not all agree on what constitutes a better world. Besides, there are conflicting views on the methods used in reaching the goal. This is true even when the end in view is essentially the same. We all want a better world. But what is a better world? To one it is one kind of world and to another it is something else. What methods should be used? All this places us in a wide area of conflicts and disagreements.

I am sure that I have a different idea of a better world from the communist. He would be well satisfied with a world

The Rev. F. Clarke Evans was recently installed as pastor of Grace Orthodox Presbyterian Church, Middletown, Del. A graduate of Westminster Seminary, Mr. Evans had been a pastor in Canada for a number of years.

without the Bible, without God, without Christ and without the Christian Faith or any kind of freedom as we understand it.

I am also sure that my idea of a better world, and that, let us say, of the Roman Catholic would be different. He would think that the ideal world would be one that would be subject to the authority of his own church. That, to him, would be the Kingdom of God come on earth. And so one might continue with a list of all the conflicting ideas; the tremendous area of disagreement. This is a factor involved in the failure of attainment.

Another reason why we have failed, is because in trying to build a better world, men are ignoring the Great Builder. "He that has built all things is God." "Except the Lord build the house they labor in vain that build it." Dr. Abraham Kuyper has said in one of his books that in important conferences in which he was present and

where the destiny of millions was at stake, he was never conscious of the statesmen feeling any need of help from God. In the last war a man in a place of high responsibility said in effect that the war was going to be won by brains, that it was simply a matter of having the "know-how." God is left out. This is another reason for failure.

Another reason is the fact of sin and its downward pull. There is "a law of sin and death" (Rom. 8.2) in operation in the world. There is a gravitational force downward in the moral life of man. The moral ideal of a better world fails of attainment because there is no will. The will is being pulled downward by the law of sin. "I find then a law, that, when I would do good, evil is present with me." (Rom. 7.21)

Bernard Baruch recently made a statement in which he still expressed optimism for the world. He did admit that his confidence had been somewhat shaken by the two World Wars. Nevertheless, he still had confidence in a bright future through the triumph of man's "reason." This is a misplaced confidence. Reason does not have its rightful place. People are often unreasonable. Often they oppose themselves. They will even destroy themselves. Although people are selfish, they work against their own self-interests and their best interests. If reason were in control then men would put their trust in God. They would repent. They would believe in God's witness concerning His Son Jesus Christ. They would be concerned about their eternal destiny. But what is the actual situation? They are not thinking of their eternal destiny at all. They are absorbed in the affairs of this present world and even congratulate themselves for their common sense in having this attitude. There are destructive forces at work in human life because sin rules even over reason. Sin sits on the throne and rules as a king. (Rom. 5.21)

Listen to what Christ says—"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within and defile the man." This isn't a very flattering picture of what is inside the heart but these are the words of Christ, and Christ is God.

The same picture is given in the

great indictment in Romans 3.—“They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips.” The asp is one of the smallest but one of the most deadly of snakes. A deadly poison is in man. This works against man and it works against the hope for a better world. These factors bring about unfulfilled hopes and disillusionment.

In II Peter 3:13 we have the promise of, “new heavens and a new earth, wherein dwelleth righteousness.” This is God’s promise of not only a better world but of a perfect world. God Himself will make this new world. How will He do it?

First, He will destroy the present world which is under a curse. It will be burned up. “The day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.” (II Peter 3:10). The old world must pass away to make way for the new. The Chicago fire in the last century is referred to as the Great Fire. It left some 100,000 people homeless and a sizeable part of the city in ruins. The picture in II Peter is that of a world of flames.

We may ask then, is the world a sinking ship and can we hope at best only to salvage a little here and there from the wreckage? That was the criticism that Henry Ward Beecher made of the theology of Moody and others. He felt that it was too pessimistic an outlook on things. He said that according to such a view, the world is a sinking ship. There is nothing that can be done to save the ship. All we can do is to man the life-boats—save a few souls—and let the ship go down.

I do not believe we must accept such conclusions. The world will go down eventually, but that doesn’t mean that we can’t do something good for the world before it goes down. It hasn’t gone down yet and it may be a long time before it does. One might just as well reason that because he knows his body is marked for death and dissolution that he need not concern himself with his physical well-being. The body will go down in death

eventually too, but we surely take a lot of concern about it just the same, before it goes down. In the same way, the Christian knows that he has a responsibility to do all he possibly can for the world’s good.

Furthermore, who knows what the future holds? We know a few things which are important for us to know, by a revelation from God. Apart from this we know nothing. We cannot map out all of the developments which are yet in store for the world before the end comes. There will probably be as many surprising developments in the future as there have been in the past. The world will sink down at last under the flood of wrath and of flame. But out of the ashes of the old will rise the new world by the power of God. The golden age is still ahead.

In the second place—God will deal finally with Satan. Satan must be put in his final abode, the prison from which there is no escape. In Rev. 20:10, we read, “And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.” Three times in this chapter we read of the devil being “the deceiver of the nations.” Here is another force that works against a better world. He deceives the nations; he stirs up strife and tumult; he blinds men with various deceptions and delusions. He deceives the world into thinking that it can find real happiness without God. But God will deal with the devil once and for all. He will cast him out. He will confine him to his eternal abode from which there is no escape. Then we will have the perfect world.

In the third place there will be a great and final separation. This new world is for the saved, for the redeemed, for those “whose robes are washed and made white in the blood of the Lamb.” Nothing that can defile will get inside, for this is a world “wherein dwelleth righteousness.” This is the final sifting of men. To those on one side Christ will say—“Come ye blessed of my Father and inherit the Kingdom.” To the others, the terrible word—“Depart.”

I have read that at one time when the great Dr. Samuel Johnson spoke of his fear of death that a friend of his said, “do you forget the merits of the Redeemer, Dr. Johnson?” He replied, “I do not forget the merits of the Redeemer, but I also remember that Christ Himself said that He will divide all men and that some will be on His right hand and some on His left.” This is the great separation of the future.

In conclusion, we do have a responsibility in this world to do all the good we can. We are here to serve the generation in which we live, in the sphere in which God has placed us and in the vocation to which He has called us.

Above all, let us be sure that we will enter that Better World of the future. God commands men everywhere to repent. He commands us to believe in His Son Jesus Christ. There is only one way and one door; one Lord Jesus Christ who is Redeemer and Coming Judge of the whole world. “I am the door, by me if any man enter in he shall be saved.” This is the one door that leads into this Better World of the future “wherein dwelleth righteousness.”

A Trip to Palestine

A Book Review

Carl F. H. Henry: *Glimpses of a Sacred Land*. W. A. Wilde Co. 1953. \$3.50.

OCCASIONALLY there comes from the press a book, the reading of which is both profitable and enjoyable. This is such a book. In the summer of 1952 Dr. Henry and the present reviewer had the privilege of visiting the Holy Land under the auspices of the Winona Lake Flying Seminar. The reviewer confined himself to enjoying

By EDWARD J. YOUNG

the trip; Dr. Henry not only enjoyed the trip, he also wrote a book about it. And it is a fascinating book. The Christian who has longed to visit Palestine will find here a remarkable account of a modern pilgrimage. Once he has begun to read he will not wish to lay the book down until he has finished what will seem to him an all too short account of present day Palestine.

Dr. Henry writes with the pen of an

accurate and observing reporter, and, as we read, it is almost as though we were actually taking the trip described. We are taken first to Paris. However, the author does not merely give us a guide-book account of the city. He does not merely take us through museum after museum. Not at all. He puts us down right in the midst of modern Paris and presents us with an engaging account of modern French life and problems. We receive the impression that we are actually learning something worthwhile about the country. Best of all we are shown the country through a Christian interpretation. We have been entertained, and that quite royally; but more than that, we have been instructed, for we are reminded that the destinies of the nations of today lie in the hands of Almighty God. As we read what the author has to say about France we are more grateful than before for the blessings which God has seen fit to bestow upon America. And is there not need for a genuine repentance in America lest the calamities and misfortunes which have befallen other nations should also come upon us?

From France we are taken to Italy, Egypt, Lebanon, Syria and finally to the Hashemite Kingdom of the Jordan, where we pause at Jerusalem. It is truly remarkable to note how much Dr. Henry's eye has observed. We are brought up to date with the situation in Jerusalem, and at the same time we are constantly being presented with the relation of the modern city to the Bible. There is a fine blending of the modern and the ancient in this discussion of the Biblical lands. One who intends to visit the Holy Land could hardly do better than begin his preparation by a careful reading of this book.

We travel next to Greece, and then to Switzerland and England, and as we travel we learn. The book is well illustrated with clear photographs, and these enable the reader to visualize somewhat the places about which he is reading. The last chapter brings us home again to America which Dr. Henry calls the "Land in the Valley of Decision." After such a journey, it is time to reflect upon our own land which, we are told, is building "—on a humanistic culture—" and so "may have but a rubbed glory." The book closes with a sermon which Dr. Henry preached on Mars Hill.

There are two principal points at which the present reviewer finds himself in disagreement with the author. Dr. Henry is a Baptist, and he substitutes the word "immersion" for "baptism." Thus, for example, he speaks of Christ's being immersed in the Jordan River (page 99). We do not believe that the evidence will substantiate this substitution of "immersion" for "baptism." The second point at which we are in disagreement is that the author finds in the modern state of Israel a fulfillment of the Old Testament prophecies (page 183ff.). With this interpretation we cannot agree, for we think that the prophets of the Old

Testament had in mind something far greater than a material state of Israel. But Dr. Henry has stated his convictions clearly and forcefully.

This is a book which should be read not only by those who wish to visit Palestine. It is a book that should be read by every earnest Christian who wishes to be abreast of modern developments in the promised land. It is also a book that should be read by all who wish, for a time, to forget the every day world of hum-drum existence, and to delight themselves with glimpses of the fascinating lands on the shores of the Mediterranean.

Some arguments against Term Eldership

The Ordination of Elders

By JOHN MURRAY

THE QUESTION being discussed in this brief article is whether ruling elders in being elected and ordained may be elected and ordained to the office for a limited and specified period of time or whether election and ordination should have in view permanent tenure and exercise of the office. The position being taken by the present writer is the latter, namely, that the

This article continues the consideration of the proposed revision of the Form of Government of The Orthodox Presbyterian Church, by members of the revision committee.

idea of being ordained to office for a limited period of time is without warrant from the New Testament and is contrary to the implications of election and ordination.

In taking this position, it is necessary at the outset to make clear what it does not involve. It does not mean that a ruling elder may not be removed from office. Of course an elder may be deposed from office for false doctrine or immorality. And even though he may not be guilty of error or immorality, he may be relieved of his office for other reasons. For example, he may prove to be destitute of the requisite gifts and, in such an event, it would be a travesty of the order instituted by Christ for him to continue to retain the office and presume to exercise its functions. The elder in such a case may resign and his resignation should

be accepted. Or he may simply be divested of his office by the proper action of the session. What the procedure would be in this latter case is not our interest at the present time. Again, when an elder ceases to be able to exercise the functions of the office, he should no longer retain the office. This inability may arise from infirmity or the elder in question may have to move from the locality in which the congregation that elected him resides so that he is no longer able to discharge the duties. It is not feasible for the elder to retain his office in these circumstances—we may not separate the office from its functions. Ordination to permanent tenure of the office, therefore, does not in the least degree interfere with the duty of resignation from office when that is necessary nor with the right and duty of removal from office when the circumstances require it. The question in debate is something quite different.

It is true that the practice of ordaining ruling elders for a limited period has a long history in Reformed Churches. Many interesting facts could be brought to light if that history were to be traced. But now we are concerned to discover what may be elicited from the Scripture on the question.

In support of the position adopted in this article it will have to be said, first of all, that there is no *overt* warrant from the New Testament for what we may call "term eldership." There

is no intimation in the relevant passages that the elders in question were ordained to the office for a specified term. This is a consideration that must not lightly be dismissed. While it does not, of itself, conclusively determine the question, yet it is necessary to take account of this absence of explicit warrant for term eldership. We must bear in mind that there are two ways in which the Scripture reveals to us God's will, namely, what is expressly set down in Scripture and what by good and necessary consequence may be deduced from Scripture. We are now concerned with the former and affirming at the outset that in respect of express warrant there is no evidence to support the idea of term eldership.

It could well be argued, however, that though there is no express warrant for term eldership yet there is no evidence against it and the New Testament leaves the matter an open question; it is a matter on which the New Testament does not legislate. It is this position that the present writer controverts. While the New Testament does not *expressly* legislate against term eldership, there are considerations which fall into the category of good and necessary inference and which militate against the propriety of this practice. These considerations are derived from the implications which underlie or inhere in the acts of electing and ordaining to this office, implications which are incompatible with the idea of term eldership.

It is quite obvious that the qualifications for eldership are well defined in the New Testament (I Tim. 3:1-7; Titus 1:5-9; cf. Acts 20:28-35). The qualifications are of a high order and they imply that the person possessing them is endowed with them by the Holy Spirit and by Christ the head of the church. The implication is that the person thus qualified is invested with these gifts and graces to the end that he may serve the church of Christ in that capacity for which these endowments fit him. There are diversities of gifts in the church of God and the gifts possessed dictate the function or functions which each person is to perform in the unity of the whole body. Now the gifts for eldership are not of a temporary character. If a person possesses them the implication is that he permanently possesses them. Sadly enough he may through unfaithfulness lose them. But when a man possesses

them we must proceed upon the assumption that he is going to prove faithful and we may not entertain any suspicion to the effect that he is going to prove unfaithful. The simple fact is that when a man possesses certain endowments which qualify him for eldership we must proceed on the assumption that they are abiding and permanently qualify him for the discharge of the functions of the office.

When the congregation elects a man to the office of elder and when the session ordains him to the office, both the congregation and the session must be convinced that he is possessed of these qualifications—when they act otherwise they violate the New Testament institution. But this judgment on the part of congregation and session involves more than the conviction that he is possessed of these qualifications—it is also judgment to the effect that by reason of the gifts with which he is endowed Christ the head of the church and the Holy Spirit who dwells in the church are calling this man to the exercise of this sacred office. The congregation and session, in other words, ought to recognize themselves as merely the instruments through which the call of Christ and of his Spirit comes to effect. The Church is acting *ministerially* in doing the will of Christ. The word of Paul to the elders of Ephesus is surely relevant to this fact: "Take heed to yourselves and to all the flock, in which the Holy Spirit hath made you bishops, to shepherd the church of God, which he hath purchased through his own blood" (Acts 28:28).

When these two facts are coordinated, namely, the permanency of the gifts which qualify for the office and the judgment of the church that Christ is calling this man to the exercise of the office, it seems to me quite inconsistent with all that is implicit in the judgment and action of the church for the person in question to be ordained and installed in the office for a limited term. In the absence of any express warrant for term eldership it is, to say the least, most precarious to assume that ordination for a limited term is legitimate. When we duly assess the weight of the consideration that the gifts which qualify for the office are the gifts of Christ and therefore in effect the call of Christ and of his Spirit to the exercise of these gifts, when we bear in mind that the possession of

these gifts is not temporary but abiding and that the gifts increase in fruitfulness and effectiveness with their exercise, the most conclusive warrant for ordination to temporary office would have to be provided in order to justify that kind of ordination. It is precisely that conclusive warrant that is lacking. It is in this light that the absence of express warrant takes on the greatest significance. Only conclusive warrant can offset the cogency of these considerations with which we have been dealing.

Finally, there is the argument that pertains to the unity of the office of ruling. In respect of ruling in the church of God the ruling elder and the teaching elder are on complete parity. When the teaching elder is ordained, he is ordained to rule as well as to teach and his ruling function is just as permanent as is his teaching function. In the Orthodox Presbyterian Church there is no provision for term ordination of teaching elders nor has it ever been proposed, as far as I am aware. Term ordination for ruling elders has been proposed and contended for. There is surely some inconsistency here. To say the least, consistency would appear to demand that, if term eldership is approved and provided for in our Form of Government in the case of ruling elders, the same should be approved and provided for in the case of teaching elders.

It will perhaps help to point up the anomaly of term eldership when we think of the same type of ordination in the case of teaching elders. No doubt the reason why the latter has not been seriously proposed is that it appears incompatible with the calling which teaching eldership implies, that is, the call to the gospel ministry. Exactly so. When the call to ruling eldership is properly weighed and its implications properly evaluated we should have the same sense of incompatibility in thinking of term eldership in the case of ruling elders.

The most important consideration of all in this connection is that term eldership for ruling elders draws a line of cleavage between ruling elders and teaching elders in respect of that one function which is common to both and in terms of which both are on complete parity. The teaching elder is ordained to permanent tenure of the ruling office, the ruling elder would not be if the practice of term eldership

is adopted. Here is a line of distinction which tends to institute a sharp cleavage between the ruling elder and the teaching elder in respect of that one thing where it is necessary to preserve unity and complete parity. One cannot but feel that the practice of term elder-

ship for ruling elders is but a hangover of an unwholesome clericalism which has failed to recognize the basic unity of the office of elder and, particularly, the complete parity of all elders in the matter of government.

Orthodox Presbyterian Church News

Portland, Me.: On December 28 the Machen League of Second Parish Church was host to a Camp Deerwander rally. On January 12 the Ivy Club sponsored a pleasant social evening for adults of the congregation. Mr. and Mrs. K. E. Peterson showed slides and told of their trip to Denmark and Norway. Harvey Conn, a Westminster Seminary student, and Paul MacDonald, a Senior at Calvin College, participated in the evening service January 2.

Franklin Square, N. Y.: Construction of the new building for Franklin Square church has been held back by the weather, but is proceeding slowly. Sunday school attendance continues at a record level. Three classes will be divided as soon as space is available. A teacher's training program, as outlined by the Presbytery, is planned to start soon.

Westfield, N. J.: Nine new members were received into Grace Church in January. Katherine Hunt, daughter of the Rev. and Mrs. Bruce Hunt of Korea, visited the Rev. and Mrs. Dunn during the Christmas holidays. At one of the church services she was interviewed by Mr. Dunn. Attendance at the mid-week services has increased recently, in connection with a series of studies concerning the Second Coming of Christ.

Crescent Park, N. J.: The Machen League of Immanuel Church and the Collingswood group had their annual outing at the Pocono Mountains December 28-30, with 28 persons making the trip. The first annual Fathers and Sons banquet was held on January 15, sponsored by the Men's Club. A turkey dinner was enjoyed by the 103 persons who attended. A social program followed the dinner. The men planned the whole affair, though the ladies helped serve.

Nottingham, Pa.: Four men were received into membership of Bethany

Church at the January communion service. Two came as adult converts, and two on reaffirmation of faith.

Gresham, Wisc.: The twin infants, Jerry Lee and Janice Kay, of Mrs. Bernard Belike were baptized at Old Stockbridge church the last Sunday of the old year. The next week Mr. Elmer C. Quinney, direct descendant of David Brainerd's interpreter, was received into the church. The Men's Fellowship held a well-attended meeting in January. The Young People have published the sixth issue of The Presbyterian Herald, under the editorship of Dave Beyer. Four catechetical classes are currently under way.

Volga, S. D.: A Christmas program, "The Old, Old Story," was presented at Calvary Church on December 23. An offering of \$100. was received, to be used for Korean relief thru the "Meals for Millions" foundation. The congregation reached the Thank-offering goal of \$15. per communicant member. A film on archaeology, "The Stones Cry Out," was shown by the Young Adult Fellowship.

Yale, S. D.: Mr. Clifford Anderson was ordained an elder at the Yale Church on January 23. The previous Sunday two new members were received into the church.

Bancroft, S. D.: At the congregational meeting of the Bancroft church, Clarence Rabenberg was elected an elder for a three year term, and Don Wilkens, Noel Cheney and James Thaden were elected trustees. Siebelt Siebels is the new Sunday school superintendent. At Manchester, Fred Ritterbusch was elected elder for a three year term, and Harvey Marx and Ray Wubben were chosen trustees. Mrs. Roy Van Ningen is S. S. Superintendent. A remodeling program for the Bancroft manse and church basement is under way. The congregation recently crated up a refrigerator for shipment to the Hunts in Korea.

Berkeley, Calif.: Two catechism classes are being held at Covenant Church each Saturday morning. The Confession of Faith is being studied at the mid-week services. The Rev. Francis Mahaffy was guest speaker at a meeting of the congregation on Friday evening, January 21. The biography of Dr. Machen by Stonehouse was recommended to the Berkeley public library, and a copy has been secured by the library and placed on the reserved shelf.

Long Beach, Calif.: The Rev. Glenn R. Coie was guest preacher at First Church on January 23. The Rev. Francis Mahaffy was a recent visitor at the church and at Garden Grove chapel.

National City, Calif.: On Friday, January 10, a covered dish supper was held at First Church for the members of the National City and Santee congregations. Guest speaker for the occasion was Mr. Mahaffy. Members of the congregation continue their work of putting the building into shape for use. Sunday school attendance continues about 20 per cent above what it was before the attendance contest of last Fall.

Manhattan Beach, Calif.: Ten members were received into First Church in January.

Bend, Oreg.: The pastor of Westminster Church and his family recently moved into the manse which has been acquired by the church. The four bedroom house is three blocks from the center of town. It is not a new house—part of it was built in 1904, before the city of Bend was organized. Extensive alterations are planned, but at present only the kitchen is being changed. The church is again emphasizing a program of Bible reading in the homes.

Daughter to Cloughs

A DAUGHTER, Lois Elaine, was born on January 16 to the Rev. and Mrs. Ralph Clough of Bridgeton, N. J. Mr. Clough is pastor of Calvary Orthodox Presbyterian Church.

New Manse at Cedar Grove

THE REV. and Mrs. Robert K. Churchill of Cedar Grove, Wisconsin, recently moved into the new manse built by the congregation of Calvary Church.

On Wednesday evening, January 26, the congregation assembled for the mid-week Bible class and prayer meeting, but instead of the usual service,

the congregation took over and conducted an "appreciation meeting," during which members gave expression to the congregation's appreciation for the work of the pastor and his wife. An offering was received to help purchase furniture for the new manse. It was an evening of good fellowship, and much joy to the Churchill family.

Christmas Season in Korea

Following are excerpts from a letter sent by the Rev. and Mrs. Bruce Hunt, Orthodox Presbyterian missionaries in Korea, to a number of friends in this country. The letter is dated January 3.

This Christmas seems to have been especially one of answered prayer. First this was true in the return of the twins from Japan. The Lord graciously provided the necessary funds, and then through the help of a Christian friend in Northwest Air Lines enabled us to secure student reductions. But two days before they were to arrive we received word that they had not yet received their visas . . . Bruce spent most of Thursday calling Seoul and seeing the American consul to try to get them through, and finally found that their visa was delayed because they hadn't been guaranteed logistics, which seemed rather odd when they were coming to their home. At 5 p.m. he finally heard that the visa had been granted . . . Bruce and I went out to the airport on Friday but without much hope of their being on the plane. God answered prayer beyond our weak faith, and what was our joy to see the twins coming out of the plane bus with the rest of the passengers.

"The other answer to prayer was even more wonderful. Three weeks ago a fire swept the top of Seminary hill, but was stopped only two blocks from the Seminary and South Church, for which many had been praying. Then on Christmas night, at 3 a.m., there was a prolonged knocking at our gate. When Bruce went out he found Mr. Kim, one of the teachers, who told him that there was another big fire and that the Seminary had burned. Bruce came back and told me and said that he could see the fire from the road in front of the house and that big flames were going up in the locality of the Seminary buildings. You can imagine how our hearts sank. Bruce notified Ted Hard and Dr. Park and went down, with an axe in his hand, to see if there was anything he could do. I

stayed home and prayed, but mostly for the South Church as I thought the Seminary was gone. When Bruce finally came home, at about 6 a.m., he said, 'Saved, as by fire.' The two dormitories had been burned, and all the buildings around it, some almost within arm's length, but the Seminary itself was undamaged, except for a few broken windows and a couple of scorched window and door sills. As one of the Koreans remarked, wonderingly, it didn't even smell smoky.

"Over three thousand homes were destroyed in these two fires. And while it is a tragedy for those involved, it is also true that most of these were refugee shacks which needed to come down. Even our Seminary dormitories were nothing but shacks put up to keep squatters from building on our property. A few of the students who were living in them lost all that they had, but the larger part had gone home for Christmas vacation. Most of the hill which burned used to be a park, before the war, with a big shinto shrine at the top of it. We have been trying for some time to get some of the land for our new Seminary buildings, but without success. However, now that the whole place has been cleared and the city will allow only permanent buildings on it, they may let us have it. Bruce is writing to President Rhee about the matter, as it is government land. Please join us in praying that the Lord's will may be done. . . .

"I would like to tell you a little about our Christmas. During the week Mary and I made cookies to put into boxes which we fixed for Korean families, along with fruit and candy and some clothing and toys which we saved out of relief boxes. The American boys in one outfit saved up fruit for a week to contribute, and one boy donated a case of Chuckles. Thursday we had the GIs in as usual, singing carols, continuing the discussion which Ted Hard has been leading on the Person and Work of Christ, and ending with cookies and cocoa. Friday we went out to Chaplain Meyer's outfit for dinner and for a pageant in which our Mary took the part of Mary, and Bruce preached. Afterwards we went caroling with a group of the boys, first to the dock to sing to the crews on the freighters, and then to one of the Korean Army hospitals. They appreciated it so much we wished we had had time to go to more. Before we went into bed at 1 a.m. we

heard the Korean church bells ringing to call Korean carolers together and during the night Bruce got up several times to thank groups of singers from different churches.

"On Christmas morning we opened presents around our little tree. How rich we felt in the love and thoughtfulness of so many friends: GIs that had been with us over the years, Korean Christians, the family and friends in the home churches that are so faithfully backing us. Before we were through the twins had to hurry away to a Marine camp where they attended a service led by Mr. Malsbury, and had a huge Army Christmas dinner. Bruce and I spent most of the morning giving an apple and 'three pieces of candy' each to the string of beggar children among whom the word had spread, and in inviting in all of the children of the neighborhood for a little service and Christmas treat. We had told any of the Service men who were free to come in Christmas afternoon. Some worked puzzles or just sat around and relaxed, while others went up to the Hards to play with the boys' new Erector set, dump trucks, cars, etc. Afterwards we all had supper here together with a ham which one of the men brought. In the evening Bruce spoke at the "Hour of Power." It was three in the morning when we were awakened and he went down to the fire. . . .

"Truly it has been a blessed Christmas season. Again we would praise God for His faithfulness. May we all find our complete joy and satisfaction in Him during the new year."

Student Conference in Pusan

THE TENTH ANNUAL "Students for Christ Conference" met from January 4 to 11 at the South church in Pusan. There were over 700 students enrolled, from all over South Korea. This Conference was arranged and conducted entirely by the students. Most of the speakers were connected with Korea Theological Seminary.

The schedule began with a daybreak prayer meeting at 4:30 a.m., led by the Rev. Han Myung Dong. In the morning they divided into study groups. Mr. Ahn, the principal of the Christian High School, and the Rev. Whang Chul Do, one of the first Seminary graduates, taught the junior high school students. The Rev. Pak Son Yuk and the Rev. Bruce Hunt taught the

senior high group; and Dr. Park Yune Sun and the Rev. Lee San Gun taught the college students, of whom there are over 70.

The afternoons were reserved for oratorical contests in English and Korean, a Bible memory contest for pre-high school children, a musical program, a question and answer period, and a business session. However, they enjoyed their study groups so much that they added two more classes in the afternoon for the last half of the conference. In the evenings they had evangelistic services led by different ministers. There was a wonderful spirit of earnestness and desire to learn the great doctrines of the church, and to carry this message to the ends of the world as well as to the other students in Korea.

Philadelphia Presbytery

THE January meeting of Philadelphia Presbytery was held Monday, January 17, at Calvary Church of Glenside.

Three candidates for the ministry were examined and licensed to preach the gospel. They are James Wagner, Robert Nuermberger, and G. Cromwell Roskamp. Mr. Nuermberger, who has completed his course at Westminster Seminary, and who had received a call from Westminster Church of Evergreen Park, was dismissed to the Presbytery of Wisconsin that he might accept the call.

Presbytery devoted some time to adopting an answer to a complaint against certain actions taken during the summer and fall relative to the ordination and installation of Mr. G. Travers Sloyer.

A committee was appointed to review the program for church visitation, to determine what changes, if any, should be made in it if it is continued beyond its first trial period.

Machen League Rally

SOME sixty young people from Machen Leagues of Philadelphia Presbytery attended the mid-winter League rally held at Eastlake Church, Wilmington, on Saturday, January 29.

The program for the afternoon included a discussion of "What it means to be a Christian" in the school, the home, the armed forces, and the church. The sections were led by Mr. Edward Urban, Mrs. J. P. Galbraith, the Rev.

George Willis, and the Rev. Travers Sloyer.

Following a brief recreation period, the group sat down to a dinner provided by the host church, and then watched moving pictures of the French Creek summer conferences.

In the evening, the Rev. Dr. Cornelius VanTil of Westminster Seminary spoke on the subject, "Witness Bearing."

Reitsma to be Installed

MR. CARL REITSMA, pastor elect of Immanuel Church, West Collingswood, was examined and approved for ordination by the Presbytery of New Jersey at its meeting on January 18. The service of ordination and installation was scheduled for February 18, at Immanuel Church.

Westminster Alumni Homecoming

THE ANNUAL Alumni Homecoming at Westminster Theological Seminary was held on Tuesday, February 8. Nearly sixty alumni and guests gathered for the occasion.

In the afternoon, following a devotional period conducted by the Rev. Robert W. Eckardt of Wilmington, Delaware, greetings and reports were brought to the group from alumni in various parts of the world. Included in the list were a report on some thirteen alumni in Korea, sent by the Rev. Theodore Hard; on several in Japan from the Rev. Heber McIlwaine, on those in Formosa by the Rev. Richard B. Gaffin; also a report from the Rev. Frank Fiol in India, from the Rev. Dr. William E. Welmers in West Africa, from the Rev. Herbert Bird in Eritrea, and from the Rev. Alan Tichenor in Saudi Arabia. The reports were concluded with a tape-recorded message from Chaplain John W. Betzold in Germany.

Following this the Rev. Dr. Cornelius VanTil, Professor of Apologetics, presented a review of the debate on Common Grace which has been going on in Reformed circles for a number of years, and in which he himself has also become involved. The review was enlightening and instructive.

A delicious turkey dinner was served in the Seminary commons, at the conclusion of which several other written greetings were conveyed to

the group, and brief messages were brought by the Rev. Charles Michael, Moravian Missionary to Alaska currently on furlough and studying at the Seminary, by the Rev. R. Laird Harris of Faith Seminary, and by the Rev. Robert S. Marsden, executive Secretary of the Seminary.

It had been announced that the Rev. Paul Woolley would be the evening speaker. However, Mr. Woolley was currently convalescing in a hospital from a minor surgical operation, and could not be present. His place was taken by the Rev. William L. Hiemstra, Chaplain of the Christian Sanatorium in Wyckoff, N. J., who gave a short but instructive and at times humorous talk on emotional maturity in adult Christians.

At the Executive Committee meeting of the Alumni Association held in the afternoon, it was determined that the annual banquet held at Commencement time should this year be called the Annual Westminster Banquet, and that all friends of the Seminary should be invited. This has usually been a banquet for the Alumni Association, but since this year it will mark the end of the Seminary's twenty-fifth year, a more general invitation is being extended. The banquet will be sponsored by the Alumni Association, and will be held at the Casa Conti in Glenside on Tuesday evening, May 10.

The Committee also heard reports concerning plans for the Annual Reformed Ministerial Institute, to be held at the Seminary the week following Commencement,—this year from May 17—20.

For the benefit of Alumni who may for some reason fail to get their notice, it was pointed out that the date of the Alumni Homecoming has been set regularly for the second Tuesday in February, and the date should be kept open for this event.

Presbytery of New Jersey

THE PRESBYTERY of New Jersey of The Orthodox Presbyterian Church held its stated winter meeting on January 18 at Grace Church, Fair Lawn, N. J. Eleven ministers and five ruling elders were present. The Rev. Theodore J. Georgian of Trenton is Moderator.

Presbytery instructed its Home Missions Committee to arrange a regular

program of support for Mr. Robert Lucas among the churches of the Presbytery, this support to be channeled through the denominational committee. Mr. Lucas is engaged in extension work in Miami Beach, Florida.

The Rev. Edmund P. Clowney led Presbytery in a discussion of the proposed Revision of the Form of Government.

Presbytery asked all of its churches to place the Boardwalk Chapel on their budgets or receive a special offering for the work of the Chapel before the summer season. The Chapel, on the Boardwalk in Wildwood, is open nightly during the summer season for the preaching of the gospel.

Mr. Lawrence Vail, a student at Westminster Seminary, was taken under care as a candidate for the ministry. At his own request the Rev. W. Lee Benson had his name removed from the roll of candidates for the ministry.

Mr. Benson has been supplying the Ringoes church.

Mr. Carl Reitsma, received from the Presbytery of Philadelphia as a Licentiate, was examined for ordination and his examination was approved. Plans for his ordination, and installation as pastor of Immanuel Church, West Collingswood, on February 18, were approved. Mr. Clowney is to preach the sermon, Mr. Edwards to give the charge to the congregation, and the Rev. Robert L. Atwell of Glenside to give the charge to the pastor.

The Rev. Leslie A. Dunn of Westfield was appointed Moderator of the session of Calvary Church, Ringoes, N. J.

The regular spring meeting of the Presbytery was set for Vineland, N. J., on April 25. A special meeting will be held for the ordination of Mr. Reitsma.

That this is the normal, scriptural objective of evangelizing the children is evident from several considerations. For one thing, nowhere in the Bible are children of tender years exhorted on their own to choose God as their God or Christ as their Savior. Neither are we commanded in Scripture so to confront them with that momentous choice. Parents are rather enjoined to teach the commandments of God diligently to their children, to bring them up in the nurture and admonition of the Lord (See Deuteronomy 6:6-9, Proverbs 22:6, Ephesians 6:4). And as far as deciding for Christ, Joshua said it thus, "But as for me and my house, we will serve the Lord" (Joshua 24:15). As long as children are of tender years the nurture belongs to them, the decisions belong to their elders.

I hear someone saying at this point, "That's all very good for such as have the good fortune to have Christian homes, but what about those millions of children not so blessed? Are they to be abandoned until they are grown, hardened sinners?" In answer, God forbid! What I say is that our efforts to bring such to Jesus should first take the direction of a persistent and prayerful endeavor to bring their parents to Christ and so throw around them God's means of evangelism—the Christian home. Failing in these efforts the next best thing should be done, namely, bring these children within the scope and influence of the church without their parents. This whole subject will be treated more fully in a later article.

Evangelizing the Children (4)

Goals To Be Attained (2)

By LAWRENCE R. EYRES

IN MY BOYHOOD HOME we had a large blackboard on our dining room wall. One use we made of this blackboard was to propound riddles to hapless guests. My favorite one consisted in my drawing what was meant to be the picture of a man who had fallen into a well. A second man was pictured at the top of the well with a rope which was not long enough to reach the man in the well. The problem was, how to get him out of the well. After all the ingenious proposals were advanced by my guest and rejected, he was supposed to say, "I give up! How would *you* get him out?" Whereupon I would pick up the eraser with a flourish and say, "That's easy: I'll just *rub* him out!"

Now there are those who would apply an equally over-simplified and unrealistic solution to the very real problem of lifting children out of the miry pit of adamic guilt and original sin. But the child cannot be so easily "rubbed out" of such a predicament by means of baptism followed by confirmation (not that baptism in its scriptural setting is to be discounted.) Neither can a simple decision for Christ in early childhood do the job. These remedies for inborn depravity

are superficial and unrealistic when taken by themselves. They do not attain the goal of evangelizing the children. Then what should we aim at as proper goals in this aspect of the fulfillment of the great commission? There are two scriptural goals which bear an essential relationship one to another.

The First Goal

The first of these goals is *to bring the children into their place within the visible church of Jesus Christ*. The visible church has been called our spiritual mother inasmuch as it is ordinarily within her orb that the elect of God are nurtured and brought in due time to cast their lot with the Savior and His people.

But how were we brought into the visible church? For most of us it was through our having been reared in a Christian home, which in turn was a member of that larger Christian family—the church. Thus we were surrounded with the nurture of godly homes and, as a matter of course, found ourselves worshipping with that larger family from sabbath to sabbath in the house of God. And we had a sense of belonging to that great multitude for which Christ died and is now preparing heavenly mansions.

The Second Goal

The second goal is *to labor and pray to the end that they might be born again*. And who is to dispute this as a proper objective of all our labors. But how is this to be brought about? God's Word says, "Go ye therefore and teach. . ." "So then faith cometh by hearing, and hearing by the Word of God" (Matthew 28:19, Romans 10:17). If *faith* comes by the hearing of the Word (and faith rests upon regeneration), then teaching the Word of God is essential to the new birth as well as to faith. God has commanded that our children should be surrounded with Christian exhortation, instruction and example. We can safely trust the work of regenerating the children to Him. For, whether children or adults, those who have the right to be called

children of God were born (again) "not of blood, nor the will of the flesh, nor of the will of man, but of God." (John 1:13). The seed of God's kingdom is His Word (Matthew 13:19); through this seed, which we must plant and water, the Holy Spirit regenerates (John 3:5, Titus 3:5).

Harmonizing these Goals

Actually these two goals—bringing the children into the orbit of the visible church and laboring toward their regeneration—blend beautifully into one. You see we want, by all means, to see the children become new creatures in Christ Jesus. But we cannot effect this end by externals such as baptism or eliciting from them a decision to accept Christ as their Savior. We must rather fulfill the first goal of the broadest possible Christian admonition and nurture in order that, according to the promise of our sovereign God, He

may do the work that He alone can do—the work of giving to these little ones new hearts to choose Him and serve Him.

It little concerns us which comes first of these two goals. How many of us who have had the highest of all boons—the advantage of godly parentage and upbringing—can remember when first we trusted the merit of the Savior's death for our salvation? But we do remember that once in our later youth we stood before the congregation of God's people and boldly confessed Christ as Savior and Lord. The magnitude of that decision weighed upon us, not because we had but recently come to believe in the power of Jesus' blood, but because only then had we attained the age when we were mature enough to make decisions that for us had life-long significance.

Or maybe you are one who, though

reared in a godly home and church, was a rebel from the fold of Christ's love till adult years, but like the prodigal returned to the God of your father and mother and found there a heavenly Father's love. It is all the same, whether early or late, you were borne irresistibly to the Savior's arms by that secret, powerful drawing of the Spirit of God who works when and how He wills. In either case, the appointed means of His renewing grace was that Christian nurture within the pale of the visible church. This nurture was not the work of an hour, or a day, or a week of special meetings (as helpful as these may be); it was rather the labor of years on the part of pastors, teachers, parents—a labor of word, of example, of prayers and tears. It is this sort of evangelizing that God is pleased to bless with saved souls and young lives that are "meet for the Master's use."

The GUARDIAN NEWS COMMENTATOR

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

Presbyterian Union Plan Defeated in South

THE PROPOSAL for bringing together in one "Presbyterian Church of the United States" the three largest Presbyterian bodies—Northern, Southern, and United, was decisively defeated by the voting in the South during January.

Thirty-four Presbyteries in the Southern church had voted against union as of February 1. Twenty-three negative votes were sufficient to defeat the plan, as it had to be approved by three-fourths of the 86 Presbyteries in the South. Before the end of the year twelve presbyteries had voted against the plan. A group of over

twenty voted at their meetings in January, and fifteen of these voted against. So the decision has been made. The rest of the Presbyteries will also cast a vote, and the extent of the opposition may have some effect on when, if ever, another attempt at union is made. Presbyteries in the Northern denomination have been voting, and are unanimous in favor of the plan. To our knowledge, as of this writing no presbyteries of the United Presbyterian Church have yet voted.

Since the original proposal required approval by all three denominations for it to be made effective, the defeat

in the South means that the whole plan is now dead. Whether, if the situation looks favorable, the Northern and United bodies will merge through some new or revised plan, remains to be seen.

The liberal *Christian Century*, commenting on the defeat of the plan of union, finds five reasons for the development. The Southerners feared the doctrinal laxity of the Northern denomination. They feared they would be swallowed up in the united church where the Northern group had such a large majority of the membership. There is still in the South a resentment against the North, which can be easily fanned into flame, and which has been just now by the Supreme Court decision on desegregation. The pro-union movement in the South was largely of the clergy, and the opposition was

largely from the laity and especially the ruling elders, who have been suspicious of liberal tendencies among their own clergy. And finally, a social factor, the people of the South want to be let alone and to continue in the way of life to which they are accustomed. That all of these factors mentioned by the *Christian Century* were present can hardly be questioned. Which of them were dominant would be hard to tell.

Commenting on the effect which the union agitation has had in the South, the *Southern Presbyterian Journal* had this to say:

"But there has also been a somber fact to emerge. It is abundantly clear that within the church there is a deep and wide difference of opinion on matters of vital importance. The desire for an inclusive church is frankly admitted by some—that matters of doctrine are less important than they were in past generations. Strange to say, some who seem least concerned over doctrine seem at the same time most anxious for a regimented ministry in matters of program and polity. It is this obvious desire to enforce loyalty to a program and to the deliverances of church courts without a corresponding concern for loyalty to the Scriptures which, more than any other trend, portends danger of division much greater than that aroused over the question of union."

It thus appears that the union movement has brought not only an awareness of doctrinal liberalism in the North, but in the Southern church too. It is this problem which now confronts those who have rejected union.

Israel Acquires Ancient Scrolls

Israel has acquired the remaining four "Dead Sea scrolls," oldest known Bible manuscripts, of seven found in a cave near Jericho in 1947. They were purchased, reportedly for more than \$250,000, from Metropolitan Samuel of the Syrian Orthodox Monastery of St. Mark in Jerusalem.

The four scrolls are the oldest known manuscript of the Book of Isaiah; a commentary on the book of Habbakuk; a book called *The Manual of Discipline*, containing regulations of the sect of the Essenes; and an apocryphal *Book of Lamech*.

The other three scrolls, of some-

what less value, were purchased for the Hebrew University in Jerusalem by Professor E. L. Sukenik.

Prime Minister Moshe Sharret said that all seven scrolls will be held in perpetual trust in Jerusalem, and will be accessible to the public. Their custodian will be a new department established by the Israeli government, called Hekhal Hassefer (Shrine of the Book), which plans also to collect other manuscripts and documents relating to the Bible and house them in new buildings being erected by the Hebrew University.

These scrolls were discovered by Bedouin shepherds in tall cylindrical jars in a Judean wilderness cave near the northwestern end of the Dead Sea.

Dr. Mazar, President of the Hebrew University, said that with the acquisition of the seven scrolls the University now has the greatest historical treasure in the world.

Catholics in South Africa Retain Schools

The Catholic hierarchy of South Africa has notified the government that it intends to retain control of its 681 mission schools. Recently the government decreed that control of all mission schools was to pass to the state, or that government subsidies for the schools would be reduced. The purpose was that the government might enforce a policy of education which would recognize the apartheid principle. Most mission schools have yielded to the government pressure, though in some cases Anglican schools were closed rather than be turned over to government control. A number of Catholic school teachers have indicated their willingness to stay on at lower salaries, when subsidies are reduced.

The government has also been moving Negroes from homes in Johannesburg to new government housing developments several miles outside the city. In connection with this mass transportation, the government decreed that no public gatherings of more than 12 persons could be held for twenty days. The police commander explained this to mean that organizers of any public meetings, including church services, had to obtain permission from him. The Rev. Trevor Huddleston, prominent Anglican clergyman and

opponent of the government policy, announced he would defy the ban and would hold services as usual, without seeking permission.

Graham to Scotland

Evangelist Billy Graham, who is to conduct a six weeks campaign in Glasgow beginning March 21, sponsored by the "Tell Scotland" movement, will be heard in a number of Edinburgh churches through a telephone hookup. The Glasgow services during the week April 20-25 will be heard in St. George's Church, Charlotte Baptist Chapel, and St. John's Episcopal church, and from April 26-30 in the city's largest auditorium, Usher Hall, which seats some 3,000 persons.

During the summer Graham is scheduled to visit the continent, including a two day visit to Holland in June. Last year he addressed a mass-meeting in the Amsterdam Olympic Stadium.

Payne versus Peale

Dr. Paul Calvin Payne, Chairman of the Division of Christian Education of the National Council of Churches, and general secretary of the Board on Christian Education of the Presbyterian Church in the U. S. A. expressed substantial criticism of the preaching of Dr. Norman Vincent Peale. Dr. Peale is sponsored by the National Council's Broadcasting Commission, and is the author of "The Power of Positive Thinking." Dr. Payne said that he took a "negative" view of Peale's positive thinking, and he criticized the "easy optimistic sentiments" of Dr. Peale. Christianity, he said, requires "heroic commitment. . ."

This outspoken comment revealed a growing rift within the National Council concerning the ministry of Dr. Peale.

Criticism has also appeared elsewhere. *Christianity and Crisis*, a bi-weekly magazine of which Dr. Reinhold Niebuhr and Dr. John C. Bennett of Union Seminary are co-chairmen of the editorial board, said that through Peale's television and writing the public "is getting a profoundly distorted view of Christianity." "This," the magazine added, "seems to many of us to be a serious, even a shocking error."

Mindszenty Not Freed

A HIGH Hungarian Lutheran Church official said here that Josef Cardinal Mindszenty, Roman Catholic Primate of Hungary, had "definitely not been released from prison."

The official, who was here to attend a meeting of the Lutheran World Federation's executive committee, said that Cardinal Mindszenty "was being given good medical treatment" and "though the cardinal had been seriously ill he now had completely recovered."

In December, the Austrian Catholic Press Service said it had learned from a "reliable source" that Cardinal Mindszenty had been released.

The Hungarian government never confirmed the report, nor could it be substantiated by government officials of the free world.

India and the Missionaries

THE All-India Conference of Indian Christians (Protestant) has protested to the government of that country charging that attacks on foreign missionaries have degenerated into an attack on the Christian religion and culture as such. The Conference asked the government to institute an impartial investigation into charges made against foreign missionaries.

According to reports, the criticism of foreign missionaries was at first based on political considerations. It was said that the missionaries were attempting to introduce a foreign way of life and thought into the country, and this had repercussions in the field of nationalism. Now however it is clear that there is a campaign being conducted by a Hindu organization aimed at winning back to Hinduism those who have been converted to Christianity. It is this movement which has developed into a general attack on Christianity.

Dr. E. Stanley Jones, Methodist missionary who has spent many years in India, holds that the basic trouble is the great increase in the number of Protestant missionaries who have entered India since the war. He said that through limitations on visas the government of India would probably reduce the number of missionaries to about the three thousand figure that prevailed earlier. Jones also said that the trouble was due in part to Protestant "fringe" groups who have caused

division in the Christian community itself. Dr. Jones is well-known as "liberal," though he is commonly referred to as an evangelist and has conducted many evangelistic campaigns.

Huge Monument to Christ

PLANS are under way for the erection on a hill near Lisbon, Portugal, of the world's tallest monument honoring Christ the King. Funds are being raised by the Roman Catholic church, and it is hoped the monument will be finished by 1960.

The plan is the result of a vow by Portuguese Bishops that if their country was spared from becoming engulfed in World War II, they would build the monument as a thank offering.

Bible Society Raises Status of Officers

FOUR associate secretaries of the American Bible Society have been raised to full secretarial status. They are Dr. Eugene A. Nida, who will supervise and direct all versions of the Scriptures published by the Society; the Rev. Paul A. Collyer who will direct its work in Latin America and Europe; The Rev. Laton E. Holmgren who will supervise its activities in Asia, Africa and the Pacific Islands; and the Rev. Richard H. Ellingson who will be in charge of Scripture distribution in the United States.

Dr. Nida is one of the world's fore-

most linguists. He specializes in the study of the languages and dialects of primitive people. He is at present in Africa, holding conferences with missionary translators.

Niebuhr Named Vice-President of Union Seminary

DR. REINHOLD NIEBUHR has been named to the new post of vice-president of Union Theological Seminary in New York. Dr. John C. Bennett, professor of Christian theology and ethics, will succeed Dr. Niebuhr as Dean of the Faculty. As advocate of a theological position closely akin to neo-orthodoxy or Barthianism, Niebuhr has become well-known in American theological circles.

Rockefeller Gives 20 Million for Theology

JOHN D. ROCKEFELLER, JR. has turned over 20 million in securities to strengthen and develop Protestant theological education in the United States. The funds were given to the Sealantic Fund, a corporation set up by Rockefeller in 1938. Specific plans for the use of the money have not been announced. In December, 1953, Mr. Rockefeller made a gift of \$1,000,000 to Harvard Divinity School. He has also made grants to Union Seminary in New York, to Yale Divinity School, and to other causes having a theological reference.

NEW SUNDAY SCHOOL PAPERS

Sunday School superintendents or secretaries are urged to place their order now for the new Sunday School Papers of the Christian Reformed Church:

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Court Permits Private Schools

THE State District Court of Appeal in San Francisco has ruled that the city of Piedmont cannot exclude private schools from an area where public schools are permitted.

The zoning laws of the community permitted a public school, but were interpreted as denying the right of a Catholic church to erect a parochial school on property adjoining the church.

The court ruled that "parents have a basic constitutional right to have their children educated in schools of their own choice, subject to reasonable regulations." It declared that there was no ground for permitting public schools and prohibiting other schools teaching the same subjects in the same age level. The decision is believed to set a precedent for California, though similar decisions have been reached in other states.

Penna. Railroad Gives Away Last Bells

THE PENNSYLVANIA RAILROAD has exhausted its supply of steam locomotive bells. During recent years, while it has been converting from steam to electric and diesel engines, the company has given away bells of decommissioned engines to churches and chapels, chiefly along its own rights of way, but some also to distant places. One, for example, went to a mission on Okinawa; another to a mission on the Navajo reservation in Utah.

Over 8 Million Southern Baptists

SOUTHERN BAPTIST CONVENTION membership rose to an all-time high of more than 8 million in 1954, and giving to all causes by the denomination passed \$300 million for the first time. The membership gain during the year was nearly 300,000, an increase of 3.8 per cent over the 1953 membership. 403 new churches were established during the year.

Plan Religious Buildings Near Schools

THE VIRGINIA Council of Churches has approved plans for the construction of religious education buildings adjacent to schools throughout

the state during the next 25 years. Religious instruction is to be given in these buildings as part of the released time program. The Council has also started a "mobile religious classroom," —an auto trailer equipped for the holding of classes was presented to the Council. It will be used throughout the state.

John R. Mott Dies

DR. JOHN R. MOTT, described by many as the "elder statesman of Protestantism," died recently in Florida at the age of 89.

Dr. Mott has been prominent in ecumenical religious movements for many years. He was himself a member of the Methodist Church, but his activities were widespread. He was general secretary of the International Committee of the YMCA. In 1895 he helped organize the World's Student Christian Federation. In 1910 he played a prominent role in the founding of the International Missionary Council. He was named an honorary president of the World Council of Churches when it was formed in 1948. In 1946 he was given the Nobel Prize for his humanitarian work.

Calvinistic Culture Association

A BRIEF statement recently received describes the goals of the Calvinistic Culture Association, an organization with headquarters at 2431 Newport St., SW, Grand Rapids, Mich.

According to the Constitution, the Association is based primarily upon the Holy Scriptures, and secondarily

upon the Reformed or Calvinistic Confessions. Its purpose is to study and promote the principles of God's Word as the standard and guide for the whole life of man; and to promote and develop cultural forms in accordance with the principles of God's Word. It proposes to accomplish these purposes through an international association, through the publication of a periodical, and through a work-program.

Particular points of interest are a Scriptural conception of marriage and family life, a Christian social and political organization, and Christian literature.

Persons interested in the organization may write to the address given above. Annual dues are \$2.

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