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## Meditation

### Speaking of Giving, . . .

*"And Elijah said unto her, Fear not; go and do as thou hast said; but make me thereof a little cake first, and bring it forth unto me, and afterward make for thee and for thy son." I KINGS 17:8-16.*

The most sensitive thing about some people is probably their pocketbook. For this reason they sometimes take unkindly any suggestion that they open their purses wide for charity and for religious purposes. Yet the word of God not only suggests but requires that such be our habit. Therefore preachers are bound to preach about giving, and should not be resented for so doing.

Perhaps no preacher ever looked more unreasonable in this regard than Elijah. He went so far as to ask the widow of Zaraphath to give him something when she was about to cook what she thought would be the last meal she and her son would eat before they starved. "Make me a little cake first, and bring it forth unto me, and afterward make for thee and for thy son." Had the man no feelings?

But it was not a selfish demand. His concern was that the woman even in her extremity should honor the Lord and remember him as Lord of all and giver of all. Elijah came to her as the prophet of the Lord. And with the demand he brought also the Lord's promise. "For thus saith the Lord, the God of Israel. The jar of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth."

This combination of divine claims and promises still holds good. For this reason, no man is ever too poor to give unto the Lord. Such giving endangers no one's existence or welfare. It rather enriches through the blessing of God. The complaints sometimes heard against the call to give are really very unreasonable. They are the voice of unbelief rather than of faith.

In the teaching of our Lord, no gift is too insignificant to be noticed and blessed of God. He was well aware of the widow and her two mites, and praised her giving to his disciples. And even the giving of a glass of

water for his sake is guaranteed its reward.

But neither did he regard any demand too great for him to make. The rich young ruler was asked to sell all that he had and give to the poor, and follow Christ. And all who would be disciples of Christ are required to renounce all for him. A man's very life must be set at his feet. The exhortation of the Apostle to present our bodies a living sacrifice, holy and acceptable to God, is not only logical and reasonable. It is the inescapable experience of God's people.

It is for this reason that the rich, whose money usually opens the way for them almost everywhere, so often find the door into God's Kingdom blocked by their wealth. It is hard for a rich man to enter into the Kingdom. It is even humanly impossible. It takes the power of God to get them in. But there is treasure guaranteed in heaven for all who obtain grace to renounce all for Christ's sake.

The ambition to accumulate riches on earth to guarantee not only security but lavish living stands condemned of our Lord as a poor type of insurance. Moths, and rust, and thieves too easily get at it. And this type of preoccupation completely distorts the vision of the man who professes to be trying to serve God. So much so that he remains in dreadful darkness. — The rich ruler found it so. To see the light of life, we must focus carefully upon one thing. And the thing worthy of the most precise convergence of all our interests must be the Kingdom of God and his righteousness.

This will not make for poverty. It is rather the very method by which we may hope for our needs now and for wealth in glory, where loss is out of the question.

David promised the blessing of God to the man that considers the poor. And the New Testament Church is taught to remember them, both by the precepts and example of the Apostles. The time will never come before the return of our Lord when there will be no need for the Deacons of the Church.

But God would have those that preach the Gospel live of the Gospel. To gather their material needs from those to whom they provide spiritual things is their God-given right. This is

most reasonable. How else could men give their time and energies effectively to the work of the Gospel?

This arrangement will penalize and handicap no one, for he that cheerfully sows bountifully will reap bountifully. Rewards are promised like the opening of the windows of heaven. Even in this life, a man gets back his investment as it were a hundred times over. It is the sparing sower that reaps sparingly, and increasingly loses his power to give, in the Church.

Elijah's action at Zaraphath was not reproachable. It was intended to be, and actually was, for the blessing of all concerned, because it really honored God.

HENRY P. TAVARES

### E. T. S. to Meet At Westminster

THE ANNUAL MEETING of the Evangelical Theological Society has been scheduled for Westminster Theological Seminary, Philadelphia, December 27-28. This gathering of evangelical scholars will hear papers on a variety of theological themes and will engage in discussion of matters of current interest.

Dr. Roger R. Nicole of Gordon Divinity School in Massachusetts is president of the society. Dr. Ned B. Stonehouse of Westminster is vice-president. Among other names appearing in the organizational set-up are J. Barton Payne of Chicago, John F. Walvoord of Dallas, Allan A. MacRae of Philadelphia, Bernard Ramm, Gordon H. Clark, R. Laird Harris, Edward J. Young and J. Oliver Buswell.

### Westminster (Md.) to Become Wesley

WESTMINSTER (MD.) THEOLOGICAL SEMINARY, located at Westminster, Maryland, will change its name to Wesley Seminary after it moves to the campus of American University in Washington, D. C. in 1958. It is a Methodist institution. Bishop Oxnam, head of the Methodist Church, said that the new name would be more appropriate, and would eliminate existing confusion with Westminster Seminary in Philadelphia.

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# Christian Mercy

## The Work of the Diaconate

BY A. BOYCE SPOONER

BECAUSE I AM CONVINCED that the office of the diaconate as it exists in our churches today is characterized by a sad deterioration from the office as it was intended to exist and did exist in the early church, I am writing to urge an earnest reexamination of the true place of the deacon in our church life. Among us there has been a weakening of function, a lessening of burden, and a diversion of duty to other offices and instruments of the church. Often the only time deacons are seen, as deacons, is when they take up an offering at the close of the Communion service.

It ought not to be this way. One result is that pastors are being burdened with duties which hinder their other work. And there are other equally unhappy results.

What then was the origin of the diaconate, and what was the intention of the Apostles when the office was instituted?

The office of deacon did not begin with the appointment of seven men for the "ministry" of tables, recorded in Acts 6. The Apostles had long recognized the office, and themselves had carried out its duties and responsibilities until they could no longer do so without damage to the "ministry" of the Word. That both tasks were a "ministry" suggests a measure of parity between the two functions.

In a real sense, then, at the outset, the work of the diaconate was a function performed by the Apostles. Thus in Acts 4:35 we are told that those who sold goods for the benefit of others brought the proceeds and laid them at the Apostles' feet. The Apostles had oversight of the distribution, if they did not actually carry it out. It was this daily ministration of mercy which was taken from the Apostles and given to the "deacons" so the Apostles might devote more time and effort to the study and ministry of the Word.

It is therefore not surprising to find that the function of the diaconate did not merely involve a waiting on tables. The very requirements of those ap-

pointed—men full of wisdom and of the Spirit, full of faith, full of grace and power—suggests more. And the example of Stephen shows that there was implicit in the ability of ministering mercy, also the ability to minister the gospel, Stephen passionately engaged in teaching and preaching. And for this he suffered martyrdom. The ministry of mercy was closely related to the ministry of the gospel.

### Background of Diaconate

This ministry of mercy that was so important to the early church extends back through Jewish life and its religious systems of "social security." While the Old Testament views mercy toward the poor as a function of the individual, that function is incorpor-

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**The Rev. Boyce Spooner is a missionary of The Orthodox Presbyterian Church now in Korea. This article was written by him while enroute to the mission field.**

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ated in the Law, and made a definite part of the legislation that both civil and religious leaders were bound, under God, to enforce.

Leviticus 23:22 and 25:35-6, as well as all the sabbatical and jubilee releases of those bound and in debt reflect not only a great equalizing principle, but also a genuine concern for the spiritual welfare of those, who being free and debt-clear, must make good use of "the hallowed things" of the house.

Close on the heels of important legislation concerning the social life of the individual, come five or six verses in Exodus 22 that in a negative way express the rights of the poor (v.25), of widows and the fatherless (v.22) and even of strangers (v.21). God has promised that he will hear the cry of the widows and the fatherless.

Part of Job's claim to honor and blessing was bound up with his treatment of "the poor that cried, and the fatherless, and him that had none to help him." His great defense of his life, in chapters 30-31, has a basis in his ethical and moral actions with re-

gard to the underprivileged in his care. This he sees as his duty, and he says that he has done his duty, and protests that even the adversary's biography of him would vindicate him in these matters.

In Isaiah's beautiful first chapter, in the very heart of God's promise to his covenant keepers, Isaiah writes, "Wash you, make you clean; put away the evil of your doings from before my eyes; cease to do evil, learn to do well; seek judgment, make right the oppressed, judge the fatherless, plead for the widow." Turn also to Jeremiah 7 where practically the same words are used.

But the individual is always pictured as the instrument of the Lord in these matters, for the Psalmist says, "The Lord preserveth the stranger; he relieveth the fatherless and the widow" (Ps. 146:9). Jeremiah writes, "Thus saith the Lord of hosts . . . Leave thy fatherless children, I will preserve them alive, and let the widow trust in me." (Jer. 49:11). Amos writes, "In thee the fatherless findeth mercy" (14:3). And in Psalm 10:14 we read, "The poor leaveth himself unto thee; thou art the helper of the fatherless."

"This," you say, "we do not argue at all. This is the duty that is bound up in our love for our neighbor. It is the duty of every individual."

And I agree. Our Lord made this very clear not only in all that he laid down by way of commandments and precept, but by all that he showed himself to be. As Dr. Berkhof points out, "His whole life was a life of suffering. It was the servant-life of the Lord of Hosts, the life of the sinless One in a sin-cursed world" (*Manual*, p. 190). Not one day went by without the expression of God's love through the instrumentality of his Son. Our Lord came not to be ministered to, but to minister and to give his life a ransom for many. Truly Christ, who was the Teacher, Way-shower, Redeemer, Sacrifice, became also our great Deacon—even he who is today the great Head of the church.

It is out of this background of the ministry of mercy as required by the law of God, as implied in the love of one's neighbor, and as exemplified in the person of Christ, that the carrying on of such a ministry is seen also to be a direct responsibility and function of the church through its properly chosen

and ordained officers, the deacons.

In the New Testament then the office of deacon, and the function of a ministry of mercy, have a significant place. In writing to Philippi, Paul addresses his greetings to the saints "together with the bishops and deacons." The form of expression suggests that there is a substantial parity between the positions. In I Timothy 3:1-13 we have lists of the qualifications for the offices of elder and deacon, and it is notable that there is such a measure of sameness in the lists. Verkuyll in the Berkeley Version of the New Testament suggests that I Timothy 3:13 implies that "Deacons may grow into elders."

As for the ministry of mercy in the church, there are numerous references, in which among other things it is clear that the apostles also engaged in this work. In II Corinthians 8, Paul speaks of his part in the ministration of the gift to the churches at Jerusalem. In I Corinthians 16, he asks that the churches lay aside in store on a regular basis, so that there need not be any gatherings when he comes. James, Cephas and John, who seemed to be pillars in the early church, urged the Gentile Christians to "remember the poor," (Gal. 2:9) and Paul adds, "the same which I was also careful to do." The church was keenly aware of the importance of this ministry of mercy.

If then the office and work of the deacon are an expression of the love of God for those in need, and a continuation of the office of the New Testament Church, are we holding the office in such honor and using it in such ways as was originally intended? The Romish church has turned the deacon into another kind of cleric, with a part in the liturgy. Our Baptist friends seem to have a combined office of elder-deacon, though in practice elected committees serve as charity dispensing instruments, and a separate church officer is designated as benevolence treasurer. But we believe there is ample evidence for our system of electing and ordaining deacons as agents of the church for the ministry of mercy.

We ought then to entrust this work to them with prayer and supplication. We should expect of them the same high qualifications as are set forth in the Word. And they on their part should feel their great responsibility to Christ the Head of the Church, to fulfill as his servants this ministry.

There is much to be done. Let us

not excuse ourselves by saying that we have no great field for a mission of mercy. Job said, "the cause I knew not—I searched out . . .", and so must we. There are needs in our own congregation, in our church, in our communities, in our nation and on our mission fields. We are duty bound to fill those needs.

We should be ashamed that so often it seems non-Christian men and women are surpassing us in this ministry. Such periodicals as the *Reader's Digest* and other family magazines are replete with stories about this. The need is there, we only need to find it.

We have talking Bibles—have you ever put them to use for shut-ins and the aged? We have high-fidelity sacred music recordings—these can be similarly used. Have you ever held in your hands a Gospel of John in Braille, and thought of the blessing this form of writing can bring to the blind?

Why do we as a denomination fail to have even one home for those of our older saints who are left without families to care for them? Is it because there is no need? Hardly.

Do your deacons regularly visit the hospitals in your area? Have you organ-

ized the women of your church as Christian "Gray Ladies" for mercy work? (The little Korean church does this work effectively with much less to do it with than we have at our disposal.) How many of your deacons organize or participate in services in jails or other institutions? Have you offered assistance to your local doctors in helping needy cases they encounter? Under a doctor's supervision, friendly visits to persons afflicted with nervous diseases could have definite therapeutic value.

Are you a father of the fatherless? Many a mother has been frustrated by the lack of sound masculine advice and cooperation during the critical "teen" years of her growing boys, whom she must care for alone.

Or have these and similar matters been left as an addition to the daily work-load of your overworked pastor?

In applying this function to the daily life of our church, there are literally thousands of ways each year that an alert, trained, consecrated diaconate can prove the riches of God through Jesus Christ, and ministering in His name glorify Him and work actively toward the coming of His Kingdom.

## The Problem of Christian Unity

BY CARL REITSMA

THESE IS SO MUCH division and misunderstanding among Christians today that many believers see this as Protestantism's chief sin. It cannot be denied that in unity there is strength and if we can meet other Christians on the basis of truth and uncompromising faithfulness to Jesus Christ then such efforts toward denominational consolidation merit our unreserved cooperation.

We live in "ecumenical" times. The word "ecumenical" means universal. Our twentieth century may be compared to a curve, the third curve in the road of western civilization. The first curve that revolutionized the life of man and his society was the fall of Rome in the fifth century. The second was the Renaissance and Reformation in the fifteenth century. And now, the

one-world age with its religious feeling expressed in the "ecumenical movement" is the third of these momentous transitions, and it is taking place in your and my life time.

### Background of the Problem

It all began in the early years of nineteen-hundred. The prevailing spirit was one of optimism and individualism. Progress in science and thought was deemed inevitable. Men scorned the idea of human depravity. But slowly a transition took place until today science has lost its self confidence, and is afraid of its own powers of destruction. There is fear, fear every-

The Rev. Carl Reitsma is pastor of Immanuel Orthodox Presbyterian Church of West Collingswood, N. J.

where . . . fear that betrays guilt-consciousness . . . fear of self and fear of the neighbor. And so, security measures have become popular in every phase of life, social security, crop security with price "floors" and price "ceilings," international security councils and many, many more. Why all of these security measures if there is faith in the "good man"? The truth is that man's vaunted opinions of himself have been severely shaken as God increasingly demonstrates the essential misery of human nature through war and conflict.

As Christians we are no happier about ugly pessimism than we are about shallow optimism. Yet when everyone about us is apprehensive we do not have to rid people of the idea that in a couple of years we will have heaven on earth. We must tell people now as never before that things are even much worse than they seem . . . that the world's ills are pivoted in the sinful *natures* of men. Because men sin they are not sinners, much rather men sin because they are sinners. True ecumenicism will always acknowledge this to be the heart of man's misery and appropriately, the sovereign grace of God to be the creature's only hope.

Then there is the added element of the disappearing individual. Everything is becoming universal. Politically there is talk of a single world government to save humanity from atomic annihilation. Economically the interdependence of all nations is more and more obvious. Our globe-circling strato-cruisers and inter-continental ballistic missiles have made us world citizens. These things have squeezed our world and made it one. But there is one important sense in which the world has not become one . . . the spiritual.

Sad to say, those who are speaking the loudest about ecumenicism in our modern religious world champion doctrinal indifference and countenance outright denials of fundamental truths of the Gospel. Yet, there are others who take the Bible seriously and who are making significant efforts to discover areas of interdenominational interest and agreement. What are the councils that make up the ecumenical movement? How did their organization come about and does any one of them warrant our support? What can we do to eliminate competition and promote the unity of evangelical churches? The question of spiritual unity is one of the

most important and pressing issues of our time. We need to be perfectly clear on it.

### Some Attempted Solutions

There was a fomenting feeling of impatient imprisonment within the denominations at the turn of the century. Especially the younger generation fell in love with the ideal of serving Christianity as a whole. The word "denomination" began to sound stand-offish, and soon became synonymous with "sect." So, the "Y.M.C.A." came into being in 1885 and also an important group, but one not quite so familiar, the "Student Christian Federation" in 1895. Remember that these groups were groups of "Christians." The next step was that of the semi-church conferences and these eventually lead to church councils.

The first of the semi-church conferences deserving our mention is the *World Missionary Conference* at Edinburg in 1910. It was here that Bishop Brand from the Episcopalian Church, U.S.A. and the Lutheran Archbishop Soederblum of Upsala, Sweden distinguished themselves as champions of the ecumenical movement. The underlying principle of the meeting was that doctrinal differences are not so important as to prevent cooperation in the work of the church. This meeting gave birth to two later conferences one emphasizing practice and the other doctrine.

The first of these was the *Stockholm Conference*, 1925. Because it emphasized ecclesiastical cooperation particularly in the realm of economic, industrial, and social problems it is commonly designated as the "Life and Work" movement. There were obvious basic differences in creed between Liberals, Evangelicals, Unitarians, Quakers and Greek Orthodox. These differences were too real to be ignored for long.

Two years later the *Lausanne Conference* met in the Swiss city which gave it its name and differed rather sharply with the Stockholm resolutions in that it recognized existing doctrinal differences and tried to eliminate some of them. Hence it was called the conference on "Faith and Order." It was said that "The first step toward unity consists in clearly defining the things which divide us as well as those on which we are agreed." This was a welcome change for those who desired a unity that was beyond loose cooper-

ation. This approach, however, involved the question of a standard of truth. The Bible was clearly unacceptable to many of those present. As a result the problems were restated but no real solutions were found.

The *Oxford Conference* (1937) sought to combine the practical Stockholm (Life and Work) movement with the doctrinal Lausanne (Faith and Order) movement arriving at a compromise.

Before stepping over to the final phase of the ecumenical movement let us review the development in our minds. Almost from its inception then there were these two points of view represented by Stockholm and Lausanne. The one abandoned from the very beginning the hope of theological unity and substituted a unity in service. The other reluctantly set itself to resolving theological differences but was unsuccessful in doing so for lack of an acceptable standard of truth. The first failed because it was superficial, and the second failed because it remained disagreed. Upon the foundations of failure the World Councils were built.

During August 1948 and in Amsterdam a single council was created to represent the world-wide church, — *The World Council of Churches*. There were 352 delegates from 151 different fellowships in attendance at this Amsterdam Conference. Few Orthodox and Evangelicals and no Roman Catholics attended the meeting. Prior to this the conferences had been made up of individuals and theologians, but now churches were being represented through their official delegates although without surrender of denominational autonomy.

The more closely knit organization however, did not rest upon a more articulate confession of faith. The doctrinal statement of the movement says: "The Ecumenical Council is a union of Churches which accept our Lord Jesus Christ as God and Saviour." It says nothing about the Incarnation, Atonement, Resurrection, The Trinity, The Bible, Justification by Faith, the Work and Person of the Holy Ghost, Heaven or Hell. And yet for all its vagueness this statement called forth adamant protest and particularly from Switzerland, the home of the Reformation, and America. To appease those who felt so confined by this statement, opportunity for future revision was granted together with the assurance

that "The doctrinal basis is not a touchstone by which one may judge the churches" and further, "The Ecumenical Council is not concerned with the churches' manner of interpretation." What little unity was pledged by the statement is "phoo!" . . . gone.

Two years ago the Second Assembly of the World Council of Churches met at Evanston, Ill., August 15-31. Present at the meetings were 1298 delegates, observers, consultants and accredited visitors from 54 countries claiming to represent 170 million Christians. Apparently the only heretic on the floor was the man who believed that doctrinal differences were important to the point where truth was worthy of defense. This is the sad religious climate prevailing today in Protestantism everywhere. The truth doesn't make any difference and its denial does not warrant any division.

Alarmed at the growing ecumenical movement, evangelicals in America organized councils on the basis of the Holy Scriptures as the only infallible rule of faith and life. There were two such councils organized in close succession, the "American Council of Christian Churches" in 1941 and the "National Association of Evangelicals" in 1942.

The A.C.C.C. was established to challenge the National Council of Churches claim to be the bargaining body for American Protestants. Its leader, Dr. Carl McIntire, is pastor of the Bible Presbyterian Church of Collingswood, N. J. and the editor of "The Christian Beacon." It ought to be said to Mr. McIntire's credit that the A.C.C.C. and its big sister world organization, the "International Council of Christian Churches" formed in 1948 on the same doctrinal basis have done much to expose the anti-Christian character of the World Council. The main criticisms leveled against the McIntire movement concern the violence and sensationalism that mark their protests against the World Council . . . protest rallies, picketing and the like. There seems also to be a preoccupation with the menace of Communism to the detriment of a more positive program. De Christelijke Gereformeerde Kerk van Nederland is a member body of the I.C.C.C.

The National Association of Evangelicals is less militant and has a more mature and positive program of service

in radio, education, youth work, industrial chaplaincies, and foreign relief. Like the A.C.C.C. the N.A.E. has wrongly entered into an area of work specifically committed to the churches themselves . . . missions. The N.A.E. has a missionary wing which unites twenty-seven missions with a total of about 5,000 foreign missionaries. The N.A.E. has Pentacostalist churches among its membership while the A.C.C.C. does not. The organization is said to represent over three million persons. The Christian Reformed Church of America withdrew from the N.A.E. a few years ago.

#### An Analysis

We have seen that interest in the unification of churches was prompted by the spirit of our one-world age and by the reluctant but real recognition of

the inter-dependence of mankind. Church councils were created to weld together a divided Protestantism in many areas of the church's work.

The weakness of the church council program is that it places the "cart before the horse" . . . united action to obtain common purpose. It leaves untouched the inner life of the church and its doctrines. And yet with all its superficiality the church council movement is succeeding because local churches are fast losing their distinctive doctrinal personalities which require reconciliation. As a Reformed people, however, we desire a basic and living kind of church union program, one based upon truth and fulfilled in love.

(To be concluded next month)

## Charles Hodge— His Jubilee and Final Years

BY LESLIE W. SLOAT

**I**N SEVERAL ARTICLES published earlier this year, we sketched briefly the life of Charles Hodge—Mr. American Presbyterian—from his birth in 1797 to 1828, when he returned from a trip to Europe and settled down in his position as Professor at Princeton Theological Seminary.

It was not our intention, when we began the series, to present a review of his entire life. A large biography, by his son A. A. Hodge, tells much of the story. The third regular professor to be appointed to the institution, Hodge came to dominate the scene to no small extent. His influence on the students, on his Presbyterian Church, and on theological thought throughout the world, is incalculable. That influence was exercised not only in his teaching, but also in his presence at meetings of the church, and more particularly in his writings. In 1825 he had started the publication of the journal commonly known as the *Princeton Review*, and his was the guiding hand of this periodical for fifty years. He wrote commentaries on several New Testament books including a major work on Romans, a history of the Presbyterian Church, and most important of all the *Systematic Theology*, which comprised the ma-

terial of his theology lectures, and was completed only a few years before his death. His voice was influential in affairs of the church, though it by no means controlled those affairs. The church was divided into Old and New School groups in 1837, and reunited in 1870. The controversy leading to the Civil War raged and the war was fought and won.

And through all these years Charles Hodge taught at Princeton Seminary. It is estimated that three thousand pupils, most of them future Presbyterian ministers, sat in his classes and learned theology from him, between 1820 and 1876. Often the classes were in his home, where he sat in his old chair, or reclined on a couch if his ailing limb troubled him too much.

All of these years we pass over, in order to bring briefly the story of some of the events which took place in the last few years of his life—he died in 1878.

Perhaps the most delightful of these events was his jubilee in 1872. It had been customary in German academic circles to celebrate the fiftieth anniversary of veteran professors. Now, at the suggestion of his former pupil and present colleague in Prince-

(See "Hodge," p. 155)

# The Presbyterian GUARDIAN

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All correspondence should be addressed to The Presbyterian Guardian, 1505 Race Street, Philadelphia 2, Pa.

## Addressing Ourselves to United Presbyterians

A BRIEF ITEM APPEARING in *The United Presbyterian* for October 28 refers to the Orthodox Presbyterian Church in such a way as to raise a question concerning the propriety of certain of its activities. Since the statement may bear significantly upon our inter-church relations, and the attitude we ought to take towards other denominations, it is here quoted in full. Under the heading, "An Important Notice" it reads:

*"Pittsburgh—The committee of laymen organized to preserve and advance the work and witness of the United Presbyterian Church, in order to avoid any confusion which may be in the minds of those who have been circularized by the Orthodox Presbyterian Church concerning the church union question, announces that it has no connection whatsoever with said church. While this committee is convinced that the Kingdom of God will be better served by avoiding the proposed union, it does not approve the circularizing of our church on this subject by outside groups.—Committee of Information on Church Union, 312 Boulevard of the Allies, Pittsburgh 22, Pa."*

The basic facts appear to be as fol-

lows. The committees on Christian Education and on Home Missions and Church Extension of the Orthodox Presbyterian Church decided to circularize the ministers of the United Presbyterian Church with the following pamphlets: 1. *Shall We unite with the Northern Church?* by Chalmers Alexander, and 2. *Why the Orthodox Presbyterian Church?* by John P. Galbraith. A covering letter clearly identified the source of these materials. As is evident from the titles of these pamphlets the purpose of sending them was to make a plea not to enter into union with the Presbyterian Church in the U. S. A. This was the main burden especially of the first pamphlet which had been written by a member of the Southern Presbyterian Church and which apparently had been effective in helping to defeat the proposal of union between the Northern and Southern bodies. The second pamphlet, since it also reflected upon the Presbyterian Church in the U.S.A., and the triumph of unbelief and indifferentism which made the formation of the Orthodox Presbyterian Church necessary, could also serve to warn the United Presbyterians against the contemplated union. At the same time the second pamphlet might also serve to arouse sympathetic interest in the Orthodox Presbyterian Church on the part of many who might have little or no knowledge concerning its history and reason for existence.

We are indeed delighted that within the United Presbyterian Church there are individuals and groups actively at work seeking to counteract the movement for church union with the Presbyterian Church in the U.S.A. We freely recognize also that, if this movement is to be defeated, it must be largely through the efforts of persons within that body. Considering how much is at stake so far as the maintenance of a faithful testimony to the gospel of Jesus Christ is concerned we earnestly hope that these individuals and groups may be altogether successful.

Nevertheless we must go on record as expressing our conviction that it is our duty as Christians to testify to the truth and to warn against error as clearly and emphatically as we can. To be delinquent in this regard, to be silent when an occasion calls for us to speak out, is possible only if we forget or fail to act upon the charge that we are our brother's keeper. Certainly there are

hazards and temptations in following this course. There is the temptation that, in witnessing to another concerning possible error, one will seem to manifest a spirit of pride and self-satisfaction. It will often happen also that one group simply does not possess sufficient knowledge of the situation in which another group finds itself to be able to offer wise counsel. At other times, however, the issue may be basically clear, and one group may possess special knowledge through its own distinctive experience. Then we may be compelled, by all that is sacred, to call out to our brother and to warn him against taking a course of action which he may be considering. In the present situation it would appear that representatives of the Orthodox Presbyterian Church may be peculiarly qualified to give testimony. And we trust that our testimony is offered in a spirit of deep humility.

One feature of the "notice" which requires further comment is that in which the Orthodox Presbyterian Church is characterized as an "outside" group. In a sense, of course, that is true. For the decision is to be made, not by the Orthodox Presbyterian Church, but by the United Presbyterian Church and the Presbyterian Church in the U. S.A. We are constrained to raise the question, however, whether, in the last analysis, we ought to think of fellow Christians in other denominations in this way. If we have regard for the catholicity of the Christian Church, and in particular if we are determined to base our thinking and action about the Church on what the New Testament really teaches concerning the unity of the body of Christ, it would appear that we dare not regard any Christian Church as constituting an "outside group," which has no right to be concerned with our welfare and to bear witness to us concerning the requirements of truth and righteousness.

Most proponents of Church union in our day lay such emphasis upon the unity of the Church that Christians, in opposing a particular proposal of union, are tempted, by way of reaction, to adopt a quite uncritical attitude toward pluriformity which does not allow the doctrine of the unity of the Church to come to its Biblical emphasis. All of us need to remember that we must not allow the modernist to surpass us in awareness of the

Scriptural truth of the unity of the Church. We need to show with greater clarity, moreover, that just because we believe in the unity of the Church, and recognize that the unity of which the New Testament speaks is a unity *in the truth* which is in Christ Jesus, we are on strongest ground in opposing certain movements for church union if we stress the doctrine of unity rather than diversity or pluriformity.

We trust accordingly that brethren in the United Presbyterian Church will come to a sympathetic understanding of our actions and motives. And we pray that we may not by any ungracious judgment or appearance of self-righteousness cause a stumbling block to be placed before our testimony.

N.B.S.

### Barth's Lord's Prayer

THE NAME OF KARL BARTH has become more widely known in our day than that of any other contemporary theologian. An obscure Swiss pastor of thirty years ago has become the most influential voice in Protestant Christianity today!

The faculty of Westminster Theological Seminary was alert to the danger of Barthianism in the very early days of Barth's influence. His extremely voluminous and difficult writings were brought to the attention of the American public by Dr. Cornelius Van Til in his book, "The New Modernism", published ten years ago, and Dr. Van Til has kept up with the developments of Barth's thought and the acceptance of Barthianism since that time.

On the other hand, Barth's work has been hailed by a very large segment of the Christian Church as a marvelous and vital statement of Christian orthodoxy. Princeton Theological Seminary was one of the first of the older conservative institutions to accept Barthianism. The latest issue (October, 1956) of the journal *Theology Today* is almost entirely devoted to the life and work of Barth, in connection with his seventieth birthday, which was celebrated last spring. The leading editorial is by Dr. John A. Mackay, chairman of the editorial council of *Theology Today*, and President of Princeton Theological Seminary. As everyone connected in any intimate way with the journal is also connected with Princeton Theological Seminary, the journal is generally considered to be a

publication which reflects Princeton's position. Dr. Mackay's editorial is called, "A Lyrical Tribute to Karl Barth" and while he does take exception to certain comparative details in Barth's position, it is a "tribute" indeed, which he pays.

Immediately following the editorials is a two-page article, "The Lord's Prayer" by Karl Barth. This is given as a kind of gem from Barth's writings. It is obviously to be regarded as a sample of the marvelous things that Karl Barth has written and said in the hundreds and thousands of words which he has published.

From the point of view of historic Christianity, it is a very fortunate selection. One does not have to be the least bit of a theologian nor be able to read the heavy writings of Barth, nor be particularly erudite to see that Barth's Christ is not the Christ of the Bible and is not the historical Christ. He calls Jesus Christ the "Son of God, who has made himself our brother and made us his brothers." He calls God "our Father", "A Father who is a father to us in a most particular fashion." Then he tells us that the Lord's Prayer "implies the communion of man praying with Jesus Christ, his existence in the brotherhood of the sons of God." He says, "Jesus Christ invites, permits, commands man to join him, especially in his intercession with God his Father. Jesus Christ invites us, commands us, and allows us to speak

with him to God, to pray *with him his own prayer*, united *with him in the Lord's Prayer.*" (italics mine, Ed.)

Historic Christianity has always been able to read the simple statements of Scripture and to see that Jesus never united himself with his disciples in prayer nor does he ever imply that what we know as the Lord's Prayer is his prayer to God the Father. Jesus said, "when ye pray", and then he gives the prayer which we call the Lord's Prayer. If Jesus unites in that prayer then Jesus is a sinner who needs to pray, "forgive us our debts, as we forgive our debtors" and if Jesus is a sinner he is certainly not the saviour. If Barth writes a million words which all sound equally pious and orthodox his words must all be related to his unbiblical conception of Christ. If the Christ of Barth's Lord's Prayer is the historical Christ then we have no saviour and Christianity is a sham. It is inconceivable that those who love the Lord Jesus Christ as he is revealed in the gospel, should make common cause with a system of religion which rejects this Christ. Let those who are Christians and who have been speaking wildly concerning Barth and have been judging him to be a new Martin Luther or a new John Calvin be awakened to the fact that the religion of Karl Barth and historic Christianity are poles apart and that the acceptance of the one is the rejection of the other.

R.S.M.

### Orthodox Presbyterian Church News

#### Portland, Me.

The congregation and pastor of Second Parish Church were saddened by the death, October 15, of Mrs. Helen R. Stough, mother-in-law of the pastor, the Rev. Calvin Busch. Mrs. Stough had come to Portland after the death of Mrs. Busch, to help care for the children of the pastor. She was 82 years of age. Funeral services were conducted by the Rev. Charles Stanton, assisted by Mr. Harold Dorman. Burial was in Wheaton, Ill.

#### West Collingswood, N. J.

The annual missionary conference of Immanuel Church was held October 19-21, with a number of missionaries as guest speakers. Mrs. Clarence W. Duff, the Rev. John P. Galbraith, and the Rev. Walter Cross of

Bolivia were on the program, which also included Mr. Joseph Good of Pakistan, a student at Westminster, and Mr. Cornelius Iida, also of the Seminary. The Saturday evening meeting was a Christmas party at which gifts for missionary families were presented. A motion picture describing work among the Navajo Indians was also shown.

#### Crescent Park, N. J.

The fall program of Immanuel Church includes Machen Leagues for junior and senior young people on Sunday evening, Catechism classes for the same age group on Friday evening, and a communicant class for teenagers Sunday afternoon. The senior Machen League goes every other Sunday with the pastor to conduct a service at a near-by rest home. Immanuel Church is co-sponsoring with the West Collingswood Church an exten-

sion project in Stratford, where Mr. Harvie Conn is assisting.

#### **Pittsgrove, N. J.**

The twentieth anniversary of Faith church was observed on Friday, October 12. Following a turkey dinner, a varied program was presented. There were testimonials from five of the original charter members of the church, on "Why I Joined the Orthodox Presbyterian Church." The church's first pastor, the Rev. Edward B. Cooper, now in Charlotte, N. C., sent a letter of greeting. The message of the evening was brought by the Rev. Robert Marsden, a charter minister of the denomination. The church's pastor is the Rev. Raymond Zorn.

#### **Wildwood, N. J.**

The Men's Fellowship of Calvary Church met for the first fellowship dinner of the season on October 18. Guest speaker was the Rev. Newton A. Kapp, who graduated from Westminster Seminary in 1932, and is a missionary in Nigeria, West Africa. The Women's Missionary Society met on Tuesday, October 23. Mrs. Vera Jerrell of Vineland spoke on the subject, the "Church's Challenge to Women." Miss Janice Davies, daughter of the pastor of Calvary Church, is working in the Washington office of the new magazine, *Christianity Today*.

#### **Wilmington, Dela.**

The congregation of Eastlake Church enjoyed the first monthly Social Night of the season on October 19, with a program in the form of the TV "Masquerade Party." Nineteen members of the congregation appeared in costume representing characters whose identity was to be determined by the others.

#### **Silver Spring, Md.**

The Rev. Boyce Spooner was a guest at Knox Church on September 9, just before he and his family left for missionary service in Korea. The Rev. J. Marcellus Kik, a graduate of Westminster Seminary in the class of 1930 and one of the editors of the magazine *Christianity Today* was guest preacher for a series of special services the week of October 14. The three Machen Leagues sponsored on October 28 the showing of the film, "Empty Shoes," portraying the life of William Carey, pioneer missionary.

#### **Middletown, Penna.**

The Rev. Lawrence Eyres of Westchester, Ill., was guest preacher for a

series of special services at Calvary Church, September 23-30. The Senior Machen League was host to the Machen Leagues of the Presbytery for the annual fall rally on October 27. The Rev. Robert Atwell was speaker for this gathering. On Wednesday evening, October 24, a Christian school rally was held at the church with a program by the children of the local Christian school, and a message by the Rev. LeRoy Oliver.

#### **Oostburg, Wisc.**

The Bethel Men's Society held the annual Father-Son banquet in the church parlor on October 23. The Rev. Henry D. Phillips, missionary at Gresham, Wisc., was the guest speaker.

#### **Denver, Colo.**

The Rev. Elmer M. Dortzbach was installed as pastor of Park Hill Church on October 27.

#### **Los Angeles, Calif.**

Twenty-one charter members of Beverly Church were present for a special anniversary service of the church, held on October 14. The first pastor of the church, the Rev. Donald K. Blackie, was the speaker at the evening service. On October 19-20 the church was host to a Machen League rally and Pine Valley Conference reunion. Young people from the southern California churches attended. Dr. Lars Granberg of Fuller Seminary was the principal speaker.

#### **Sunnyvale, Calif.**

Sixteen families have applied for charter membership in the new church in Sunnyvale. A young people's society has been organized, and is holding regular services.

### **Wisconsin Presbyterian**

THE FALL MEETING of the women's Presbyterian of Wisconsin Presbytery was held at Cedar Grove, Wisconsin October 8-9, in conjunction with the regular meeting of the Presbytery.

A popular meeting on Monday evening featured the presentation of a historical sketch in observance of the 20th anniversary of the Orthodox Presbyterian Church. The script was written by the Rev. Robert K. Churchill who also served as narrator, and the production was directed by Mrs. Ralph Voskuil and Mrs. Gordon Wieberdink.

The various scenes brought to mind the early conflicts with Modernism, the reorganization of Princeton Sem-

inary, the courage and consecration of the late Dr. J. Gresham Machen, the apostasy expressed by the Auburn *Affirmation*, the founding of Westminster Seminary, of the Independent Board for Presbyterian Foreign Missions, the trial of various pastors for faithfulness to their ordination vows—including Dr. Machen and the Rev. John J. DeWaard, then pastor of the Cedar Grove church—and the subsequent forming in 1936 of The Orthodox Presbyterian Church.

Another feature of this meeting was the showing of colored slides taken by the Rev. Henry Phillips on a recent trip to the west coast.

At the morning session on Tuesday the speaker was the Rev. Clarence W. Duff, missionary to Eritrea, who told of the work there and its attendant difficulties. In the afternoon the speaker was Miss Betty Heerema, the fiancée of the Rev. Egbert W. Andrews. Miss Heerema served a term as a missionary in Pakistan in 1950, and told of some of her experiences in that country. She was dressed in the lavish costume of the orient. She expects to go to Formosa in January, and her marriage to Mr. Andrews is to take place in February.

Officers of the Presbyterial elected for the coming year are Mrs. Robert Nuernberger of Evergreen Park, Ill., president; Mrs. R. K. Churchill of Cedar Grove, vice-president; Mrs. Chester Heuver of Cedar Grove, secretary; and Mrs. Clarence Roskamp of Waterloo, Iowa, treasurer.

### **Philadelphia Presbyterial**

THE FALL MEETING of the Presbyterial Auxiliary of the Presbytery of Philadelphia was held Thursday, October 25, in Community Church, Center Square. Fifty-four women were present from the various churches of the Presbytery. Mrs. Leonard Brown of the Baltimore Church presided.

Guest speakers at the morning session were Mr. Donald Taws, a student at Westminster Seminary, who spent the summer assisting in the work of Covenant Church, Pittsburgh, and the Rev. Robert Thoburn, pastor of the Hatboro Church. Mr. Taws spoke of the need for personal work in the home missions field, and told of some of his experiences during the past summer, where his activities brought

him into contact with Roman Catholics, the divorced, the immoral and others indifferent to Christianity. Mr. Thoburn told of the beginnings of the Hatboro Church, as an extension effort of the church in Glenside, of the importance of keeping standards high in home mission work rather than seeking progress through popularity, and of the special need for literature, adequate publicity, conferences, and the ability to meet the myriads of false religions preying on the people.

The afternoon speaker was Mrs. Clarence W. Duff of Eritrea, who told of the work in that country, and particularly of the medical work, which they never expected to undertake, but which was started at the insistence of the natives suffering from many and various ailments, and which has been the means for reaching many people with the gospel, and coming to know them as they could not have known them in any other way.

An offering of \$163 was designated for the missionary travel fund of the Missions Committee.

## News Items from California

By Edward E. Elliott

**P**REACHING SERVICES were started on October 7 at Concord, California. There are four families there at present interested in the project. The Rev. Richard Lewis of Covenant Church, Berkeley, conducts a morning worship service on Sunday at 9 a.m. This is followed by a Sunday School.

The Protestant Festival of Faith will have Dr. Edward L. R. Elson, pastor of the Presbyterian Church in Washington attended by the President, as its speaker. Last year the speaker was Dr. G. Bromley Oxnam.

The congregation of First Orthodox Presbyterian Church of San Francisco has approved the purchase of a half acre of land in San Mateo County, near South San Francisco. A Sunday School now being conducted in this area has an attendance which averages 95. This congregation is also considering the advisability of trying to unite the two San Francisco congregations (Covenant and First) and of selling present property with a view to purchase of a more adequate location in another section of the city.

Mr. Paul Lovik, an elder in First Church of Long Beach, and a candi-

date for the ministry, is stated supply of First Church of Manhattan Beach, which has been vacant since the resignation of the Rev. H. Wilson Albright.

The Rev. John Galbraith, General Secretary of the Missions Committee, recently visited churches in California.

California Presbytery is facing difficulties in its attempt to deal with the tremendous increase in population and finance its missionary work locally. The Presbytery has several missionaries working in whole or in part under its financial auspices, and the demands are placing a strain on its pocketbook.

## Wade to Go to Guam

**T**HE REV. E. LYNNE WADE, formerly a Navy Chaplain, expects to go soon as a missionary to the Island of Guam in the Pacific. Mr. Wade was stationed there for a time while in the Chaplaincy.

This arrangement is a sort of joint project. The Protestant Reformed Church consulted with Mr. Wade during the summer and agreed to provide him financial support if the Orthodox Presbyterian Church would agree to have him go to the field. The Presbytery of California, after reviewing the arrangement with the other group, approved the financial contract and determined to send him out under that plan. The purpose of his work is to establish a national Reformed Church on Guam. The present contract is for two years, with the promise of three more years if the initial period is satisfactory. Mr. Wade will continue as a minister of the Orthodox Presbyterian Church and a member of the Presbytery of California, to which he is to submit regular reports.

## California Family Conference and YP Camp

**T**HE SIXTH ANNUAL Family Conference sponsored by the Presbytery of California was held at Camp Sierra near Fresno, with delegates present from ten of the fifteen congregations of the Presbytery. Featured guest speaker was the Rev. Gerald Latal of Portland, Oregon. Study classes were led by the Rev. Henry Coray and the Rev. Robert Nicholas. Evening meetings were addressed by the Rev. Glenn Coie, the Rev. Edwards Elliott, and Professor Leonard

Nattkemper of Long Beach.

The last week in August saw the annual Southern California young people's camp at Pine Valley, east of San Diego. More than 80 boys and girls of Junior High age attended. The program was directed by the Rev. Dwight H. Poundstone, with the help of Orthodox Presbyterian pastors of the area.

## Spoooner's Books Saved in Fire

**T**HE REV. JOHN P. GALBRAITH reports that the books which the Rev. Boyce Spooner had packed awaiting shipment in Willow Grove, when a disastrous fire destroyed the storage shed, were saved. Some of them were partially damaged by heat, but they were in metal drums and escaped the flames. Also the class notes which Mr. Spooner had from his Seminary studies were saved, though some were partially charred.

Insurance on the contents of the property was not sufficient to cover the loss of goods completely, though it will be of great help in replacing things that were lost. There will therefore be the need of some special offerings in the churches to enable some of the necessary items to be secured.

The Spooner family was scheduled to arrive in Korea the latter part of October.

## Congregation in Florida Seeks Admission

**A** PRESBYTERIAN CONGREGATION in Maitland, Florida has voted to apply to the Orthodox Presbyterian denomination for admission. The background of this development is somewhat confused, but the officers and pastor of the congregation were summarily dismissed by a commission of the Southern Presbyterian presbytery which had jurisdiction. As a consequence the congregation withdrew from that denomination. The Rev. John P. Galbraith recently visited Maitland, and the pastor of the church was a visitor at the September meeting of the Presbytery of Philadelphia, to which the church is applying.

## Dorothy Diedrich Married

**O**N SATURDAY AFTERNOON, October 20, Miss Dorothy Diedrich of Crescent Park, N. J., and Mr.

Harvie Conn of Berkeley, California, were united in marriage in a ceremony at Immanuel Orthodox Presbyterian Church of West Collingswood. The Rev. Albert Edwards of Crescent Park performed the ceremony. Mrs. Albert Edwards was the bride's only attendant. Mr. Paul MacDonald was best man.

Mrs. Conn, a nurse, is under appointment of the Committee on Foreign Missions for missionary service. Mr. Conn is a senior at Westminster Theological Seminary. The couple are making their home in Roslyn, Pennsylvania.

### News Letter from Hunts in Korea

A NEWS LETTER from the Rev. and Mrs. Bruce F. Hunt, missionaries in Korea, under date of October 8, has recently been distributed. Some of the information will interest our readers, and we quote portions of the letter.

"This summer seemed very short, as some of the schools where we have been teaching did not close until the end of July. Most schools here have a one-month vacation, so they plan their summer conferences for that time. During August Bruce spoke at two young peoples' conferences, and a Leaders' Retreat.

"We tried to spend as much time as we could with the children this summer, but because of the many callers it was sometimes difficult. Having the car was a big help, as we could go on occasional family outings, and the family could go with Bruce to meetings.

"Now fall is here, and the children are gone again (David to Pittsburgh to finish his last year of high school, and Mary to Japan), and the Seminary, College, Bible Institute and Peace High School have all reopened. Bruce is away just now holding special meetings for ten days. He has a full itinerating schedule from now till furlough (next summer). . . . He tries to go to nearby churches every other Sunday, as the long bus rides on Saturday and Monday, with six or seven meetings in between, are too much to undertake every week in addition to his regular teaching. Over 90 churches are listed in his book waiting for meetings. He tells them he will come as soon as he can. . . .

"Last week the Koreans celebrated

the tenth anniversary of the founding of the Seminary. They had a week of special meetings. Dr. Park spoke on "Mysticism," and Bruce gave a series of lectures on the important principles emphasized in the Reformation, and Dr. Han preached in the evenings. Following this they had a two day meeting of the General Assembly.

"The Lord has greatly blessed this movement (the General Assembly Presbyterian Church). In a few years it has grown from one to six Presbyteries, and it now has over 600 churches or places of meeting. But it has also gone through a time of testing. . . .

"Yesterday Bruce went out to the big leper colony near here to take part in the opening of a newly formed Bible Institute for Lepers. Altogether 55 are enrolled, 17 from other colonies. Seven local ministers and evangelists are on the faculty. We have eight other Bible institutes in the country, but this is the first for lepers. Pray that it may be a great blessing among these needy ones. . . ."

The letter also reports that Mr. Hard seems to have completely recovered from his illness, though he will not have his strength back for a year. He is studying in the language school in Seoul.

### Westminster Rally in California

SIXTY FRIENDS AND FORMER STUDENTS of Westminster Theological Seminary, Philadelphia, gathered at Beverly Orthodox Presbyterian Church in Los Angeles, California, the evening of November 1, for a dinner and a time of fellowship. The Rev. Robert S. Marsden, executive secretary of the Seminary, was present to bring greetings and current news of the institution. Graduates attended from as far away as Chula Vista, and classes from 1930 to the present were represented, including men from at least six denominations.

The Rev. Dwight Poundstone led in the group singing. Mr. Jack Peterson '54 of Chula Vista, Dr. Paul Jewett '45, Professor of theology at Fuller Seminary, and the Rev. Dr. Graeme G. Smith, '35, pastor of the Community Church of Vista, gave some reminiscences of Seminary life. At least one prospective student, Rollin Keller of Eagle Rock, was present to get a preview of things to come. The

Rev. Robert Nicholas of Whittier, Calif., was toastmaster.

### Hodge

(Continued from p. 150)

ton, William Henry Green, it was determined to celebrate in an appropriate manner Hodge's completion of 50 years as professor. This would come in 1872.

The Board of Trustees made preliminary arrangements by inviting alumni and friends of the Seminary to gather there on April 24, 1872, the day after commencement, to commemorate the event. Two suggestions were made, that an alumni association be formed, and that a memorial in the form of a \$50,000 endowment of a chair of theology be established.

The day proved to be memorable in many ways. Some four hundred former students of the Seminary were present, along with a great number of friends. With few exceptions there were representatives from every class graduated from the Seminary. Leading theological and literary institutions in the country sent delegations, and communications were received from churches and institutions throughout the world. It was reported that \$45,000 of the proposed endowment had already been raised, through contributions from 575 separate donors. Besides this a purse of over \$15,000 had been made up as a present to Dr. Hodge himself.

The memorial gathering was held in the Presbyterian Church, which was filled to overflowing. Following an address by the Rev. Joseph Duryea of Brooklyn on "The Title of Theology to Rank as a Science," Dr. Henry A. Boardman of Philadelphia addressed Dr. Hodge for the Trustees:

"I am commissioned by the Directors of our Seminary to present to you their cordial congratulations, and to assure you of the profound sense they entertain of the invaluable services you have rendered to the cause and kingdom of Christ. We this day bear our public testimony to the eminent ability, the ample and various learning, the practical wisdom, the thorough conscientiousness, the unswerving fidelity, and the humble, devout, earnest spirit which you have brought to the discharge of your high trust. . . .

"I am instructed to speak to you

on behalf, not only of the Directors of our Seminary, but of the Alumni also. I have no words for this. *Here*, in the scene before us, is the only adequate expression that can be given to the feelings of your former pupils. From far and near, the aged and the young, moved by a common impulse, have hastened to this festal service. Commingled with them are the learned Faculties of other seminaries and colleges, distinguished laymen, and honored legates of European Churches.

. . . Ovation to heroes, and statesmen, and authors are no novelty, but here is the spontaneous homage paid to a simple teacher of God's Word, and defender of his truth. . . ."

Continuing his remarks, Dr. Boardman referred to the type of theology taught in the Seminary. "It has two leading characteristics. In the first place, the principle upon which it rests, and which underlies every part and particle of the lofty superstructure, is the absolute, universal, and exclusive supremacy of the Word of God as the rule of faith and practice. . . . Dr. Hodge has never got beyond the Bible. It contains every jot and tittle of his theology. And woe be to this Seminary whenever any man shall be called to fill one of its chairs, who gets his theology from any other source. The second characteristic of this system is that it is a Christology. Christ is the central sun; its pervading element, the stem from which everything in dogma, in precept, in religious experience, radiates and toward which everything returns. . . ."

As Hodge, who had been seated on the platform, rose to reply, the audience also rose, and a large part remained standing through Hodge's brief response. He took the occasion to pay tribute to his two predecessors, Dr. Archibald Alexander and Dr. Samuel Miller. "Princeton Seminary is what it is, and what, I trust it will ever continue to be, because Archibald Alexander and Samuel Miller were what they were. . . ." As to the kind of men they were, Hodge, agreeing with Dr. Boardman, said that they followed the form of religion which is distinctly Christological. "While our teachers did not dissuade us from looking within and searching for evidences of the Spirit's work in the heart, they constantly directed us to look unto Jesus, —Jehovah Jesus—Him in whom are united all that is infinite and awful indicated by the name Jehovah; and

all that is human, tender, and sympathetic, forbearing and loving, implied in the name Jesus. . . ." Furthermore, said Hodge, "Drs. Alexander and Miller were not speculative men. They were not given to new methods or new theories. They were content with the faith once delivered to the saints. I am not afraid to say that a new idea never originated in this Seminary. Their theological method was very simple. The Bible is the Word of God. That is to be assumed or proved. If granted; then it follows that what the Bible says, God says. That ends the matter. . . ."

As for the interpretation of the Bible, Hodge rejected the tendency to mysticize or dilute the teachings of Scripture. "We were taught by our venerable fathers to take the Bible in the sense in which it was plainly intended to be understood. . . ."

After the commemorative service was concluded, the Alumni Association was constituted, and later in the day those present met to hear the reading of congratulatory messages which had come in from all parts of the world. One of these was from the theological faculties of the Free Church of Scotland, and was signed by fourteen professors, including Robert S. Candlish, Alexander Duff, George Smeaton, A. B. Davidson, William G. Blaikie, Patrick Fairbairn, and Wm. Robertson Smith. This letter expressed appreciation for Hodge's service in defending the faith, for his writing in the *Princeton Review*, and his commentaries and *Systematic Theology*, and congratulated him on the esteem in which he was held in the Presbyterian Church, and "all churches that prize Evangelical truth."

One bit of testimony especially pleased Hodge. Charles P. Krauth, a leading champion of Lutheranism in America, wrote of the "candor, love of truth, and perfect fairness which characterized all Dr. Hodge's dealings" with the doctrines of Churches differing from his own.

During the reading of these congratulatory messages Dr. Hodge reclined on a sofa just off the platform and out of sight of the audience. Afterwards he said, "It didn't seem at all to be me they were talking about. I heard it all as of some other man." In his journal he notes that his brother Hugh, now blind, all of Hugh's children, and all his own children and grandchildren were present for the

occasion. The gathering of friends and the messages which came he considered as together "affording an imposing and most affecting testimony of the unity of the faith, and of common love to the same gospel, and to our common God and Saviour Jesus Christ."

Another delightful event occurred in May, 1873 in connection with the Presbyterian General Assembly which met that year in Baltimore. Hearing that Dr. Hodge was visiting in Washington, a number of the commissioners expressed the desire to meet him. Hence it was arranged that the Assembly should adjourn and go in a body to Washington. And so on the evening of May 28th the commissioners gathered in the grand dining room of the Willard Hotel. Dr. Hodge was ushered in, and seated at the head table. Dr. Niccolls, acting Moderator of the Assembly, gave an address of welcome to which Hodge replied briefly. He was quite feeble, and moved by deep emotion. He said later that the cordial greeting he received on every side was among the most cherished recollections of his life.

In October, 1873 there was a meeting of the Evangelical Alliance in New York, and Dr. Hodge delivered an address on "The Unity of the Church Based on Personal Union with Christ." The address has some current relevance. He dwelt on three points, the unity of individual believers, the unity of individual churches or congregations, and the unity of denominational churches. The unity of individual believers with Christ and with one another is grounded in the indwelling of the Spirit and in faith. As believers scattered over the world are thus banded together in Christ, so those in the same neighborhood band together as congregations, and in turn constitute also one body. But such a normal state of the Church has never been realized, partly due to unavoidable circumstances, and partly to the imperfections of believers. Hence denominational churches are relatively a good. Their relations to each other should include mutual recognition, intercommunion, recognition of each other's sacraments, non-interference, and cooperation.

Interestingly enough this address aroused some of the Baptist brethren to charge that Hodge had transgressed the claims of courtesy and propriety, in his talk of intercommunion. He replied that he had used the occasion to

express his own position, without any expectation that all present would agree with everything he said. Others had done the same.

At the time of the jubilee in 1872 some of the members of the Board began to wonder whether an assistant should be appointed to help Dr. Hodge. The venerable professor was nearing his 75th birthday. In 1873 a committee was actually erected to survey the field and to consult with Hodge. They thought of appointing his son, A. A. Hodge, then professor of Systematic Theology in Western Seminary in Allegheny, Penna. But when in 1874 Hodge himself learned of their thoughts, he wrote a letter which began: "I do not know what other people think, but so far as I know, I need an assistant no more now than I did twenty years ago," and added, "I see no harm in allowing things for the present to remain as they are." This brought the work of the committee to a halt.

But in February, 1877, after having caught a cold early in the winter and been somewhat hindered in performing his duties, he wrote the committee that he thought the time had come for him to give up either the whole or a part of his Seminary duties. Having somehow gained the impression that the committee thought he was opposed to their bringing his son to the Seminary, he sent them a copy of a letter he had written A. A., in which he had stated, "If our directors think there is any other man available, as well qualified to fill the position as you, they ought to leave you where you are. But if they are satisfied that you are the best man to keep up the character of this institution for fidelity to our doctrinal standards, I, if a Director, although your Father, would vote for your election. . ."

The result was that A.A. Hodge was elected Associate Professor of Didactic Theology, to undertake whatever work his father should assign. The younger Hodge was inaugurated November 8, 1877 in a service in the old Presbyterian Church, where in 1812 Charles had from the balcony watched the inauguration of the Seminary's first professor.

Charles Hodge actually continued to teach most of his classes during the year 1877-78. At the end of the academic year he turned over to his son the entire department of Didactic Theology. He was now past his 80th

birthday, and the threads of life were very thin.

It became evident very soon after Seminary Commencement that Charles Hodge would not live long. Every day till the 29th of May he managed to take a ride. On May 16 he had attended in Washington the funeral of Professor Joseph Henry, the famous inventor, a life-long friend, who had a position at the Smithsonian Institute. At home he continued to get up each day and take his place in the old chair in his study, until two days before his death. His conversations with visitors and members of his family showed his constant faith in his Saviour. To an

## Correspondence

### TO THE EDITOR

I venture a few comments with regard to your article, "The State and Christian Morality," in the 16 July 1956 issue.

Our society, as you say, is very complex. It seems to me that some of the problems of the changing social scene have been oversimplified.

While the main problem is very real, some of the criticism of our governmental policy appears to be not justified. You have characterized the progressive income tax as something "our government has devised" as a "means of taking money by force from those with ability and acumen enough to accumulate some." Is the progressive income tax any more a means for taking money by force from those who accumulate it, than is the personal property tax or the real property tax? It is newer, and has not the force of tradition back of it by which people generally accept it as disagreeable but necessary. But actually, it is no more a taking of money by force from those with ability to pay, in the one case than in the other.

If the progressive income tax is levied with the avowed purpose of "leveling income" that is another question. This is good "socialist-communist" doctrine, and this "socialist-communist" doctrine has been repeatedly shown to be immoral, both theoretically and when judged by its fruits.

I question, however, whether this has been the purpose in the minds of the legislators who have given their support to such laws, except in rare cases. It is doubtful if there is any one basic maxim that has governed the making of our tax laws. In some cases there is an attempt to levy taxes according to individual benefit received, as in automobile and gasoline taxes. In others there is an effort to proportion government costs to those who occasion them. In others the main consideration seems to be merely that a certain tax will produce sure and steady income for the government, disregarding the equality of its incidence or the social influence the tax may have.

In other words, it seems a little harsh to charge that the government is guilty of

inquiry from his wife he replied, "Yes, my love, my Saviour is with me every step of the way, but I am too weak to talk about it." He did not like to be read to, or to discuss his intimate personal feelings.

He fell into the sleep from which he did not awake on June 19, 1878. Thus there passed from the scene the man who more than any other single individual during this whole period exemplified the faith and life of nineteenth century Presbyterianism. His influence has continued to the present. Through his writings, "he being dead yet speaketh."

robbery merely because it levies a progressive income tax.

When it comes to inflation, this too is a complex question. Any government that exercises control over its currency—and they all do, to preserve and enforce some kind of standard in the medium of exchange—is dealing with something that is affected by a hundred, yes, a thousand and more, forces, forces which are operating continuously, interacting one on another so that effects cannot be followed individually. Right now our Federal Reserve Board is moving to change interest rates. It is going to hurt some people financially, at least for a time. Others welcome this action as a means of combatting inflation. Sometimes there is inflation in one locality or in one industry. Governments have assumed that they have a responsibility to prevent, insofar as it is possible, unscrupulous individuals from exploiting such situations to the loss and suffering of those less favored at the moment.

In a popular magazine article of recent date I find the following sentences: "We have gone far in that direction; we have permitted individual and corporate lives to be molded to fit the accountants' tax return and the economists' dream plan for a utopian world." "It soon became evident that almost every move (of the board of directors of a large corporation) had been substantially affected, if not primarily motivated, by tax considerations." ". . . the setting up of a collapsible corporation; the liquidation of another corporation; then the merging of a corporate shell with no assets except an enormous accumulated operating loss. The purpose of this legal hocus-pocus was to wind up exactly where they had started out, but, along the way, to avoid paying about a million dollars in federal taxes."

Our hodge-podge of tax laws is the result of efforts to close loop holes which ingenious Man is constantly discovering in existing laws.

That there is injustice, no one can deny. At least a part of the injustice is the result of Man's imperfection. Then, utopian ideas of social control and planning which ignore the free agency of the individual, often under the cloak of Christian ideals and terminology, have exerted their influ-

ence, until it is very difficult to determine just what is Caesar's rightful due.

All this, however, points up the basic question. Our government is avowedly dedicated to the idea that "we the people" have set up this government, that "we" are competent to make all the decisions by majority rule, and are the final court of appeal in any controversy. It is a government based on the sovereignty of Man. If it were a mere human organization, such as a grocers' association or lawyers' guild, it would be quite proper to vest control in popular vote, or in an executive committee, or in an elected chairman, as the organization might deem wise. But civil government is not a mere human organization. It is an ordinance of God. Rom. 13:1-7. It is found in some form wherever men live together. It is God's appointed way of punishing evildoers and encouraging those who do well, in this world. It must be admitted that particular governments have degenerated until they are the very opposite of punishing evildoers and encouraging those who do well, but then Christian people have considered it a duty to refuse submission.

With a government officially dedicated to the idea that Man is competent to manage that which God has declared is His, we may expect, not merely imperfections which result in injustices. We must expect a progressive deterioration until Christian people must refuse submission, first at particular points; then, if every-day Christian influence of the people on the practical working of the government grows less instead of greater, it may become necessary that the refusal extend to the very right of the government to our allegiance.

In other words, the problem which a Christian faces in seeking to render to Caesar that which is Caesar's, is one which must be faced in basic principle, before it can be solved in particulars.

Sincerely yours,  
LESTER E. KILPATRICK,  
Phoenix, Arizona

## Portland Church Steeple Being Removed

THE famous landmark in Portland, Maine for the past 81 years, the steeple on the Second Parish Orthodox Presbyterian Church, is coming down. Fear that a hurricane might come along and topple it, with possible damage to both lives and property, led the authorities to decide on its removal. The job will cost several thousand dollars, but appears to be necessary in the circumstances.

## Hungarian Religious Leaders Freed

ONE OF THE RESULTS of the short-lived Hungarian revolt was the freeing of a number of religious leaders who had been imprisoned several

years ago on various charges including spying and currency manipulation.

Included in this group was Bishop Ordass, head of the Hungarian Lutheran Church. Bishop Ordass was found guilty by the Hungarian Supreme Court in 1948, and then deposed by a Hungarian Lutheran tribunal from his church post. He spent two years in prison, and thereafter was excluded from church office. Now the civil court has declared that no crime was committed by the Bishop, and annulled the sentence, and the Church court has withdrawn its judgment. Since the Communist suppression of the revolt, however, it is not known what has happened to Bishop Ordass. He had intended to accept a post of professor in the Lutheran Seminary in Budapest.

Another one released from confinement was Roman Catholic Cardinal Mindzenty. The government of Imre Nagy on October 31 declared that his trial and imprisonment were completely illegal, and that he had been restored to his legal and ecclesiastical rights. When the Communists came back again on November 4, Mindzenty sought refuge in the American Embassy in Budapest.

Also Dr. Ladislaus Ravasz, formerly ministerial president of the Hungarian Reformed Church and Bishop of the Budapest district, who resigned his posts in 1949 under Communist pressure after he had warned churchmen for two years against Communism, was reinstated. An extraordinary assembly of 160 church representatives declared that Ravasz' "resignation" was illegal and asked him to resume his position. What has since happened to him also is at present unknown.

The same Reformed Church Assembly also demanded the immediate resignation of Bishop John Peter, and Bishop Bereczky. These two men were installed as heads of the church after Ravasz resigned. Bereczky is now in a hospital. He suffered a stroke last August while attending a meeting of the World Presbyterian Alliance in Germany. Bishop Peter was denounced by the Assembly as the "worst kind of Stalinist." It will be recalled that both Bishop Peter and Bishop Bereczky were in this country in 1953 to attend the meeting of the World Council of Churches at Evanston, Ill. Bishop Peter was permitted to hold a press conference, and leaders of the World Council gave the impression

they considered getting such a churchman from behind the Iron Curtain to come to Evanston was a most noteworthy accomplishment.

In other developments in Hungary during the revolution, it appeared that the State Office of Church Affairs had ceased to function. This was an agency set up five years ago by the Communist regime to keep the churches "in line."

It is also noted that Zoltan Tildy, who was made Minister of State by the Nagy regime, is a clergyman of the Reformed Church of Hungary, who spent some time studying theology and history at Belfast Presbyterian College while preparing for the ministry. Following World War I he became a power in the Smallholders Party, but was later imprisoned in Germany by Hitler's forces. When the Magyar State was proclaimed a republic in 1946 he was elected president, but resigned under Communist pressure in 1948.

Meanwhile in related developments, Roman Catholic Cardinal Wyszyński of Poland was released by the new regime in that country, and it was reported that some Catholic priests in Czechoslovakia had been released.

But speaking in Canada as guest lecturer for McGill University, Dr. Josef Hromadka, Czech Protestant theologian from Prague declared that it is possible to be both a Christian and a Communist, and asserted that Moscow, as well as other countries, must be considered as an "arbiter of international life."

## Reformation and Revolt In Hungary

WHEN THE ANTI-COMMUNIST REVOLT flared in Hungary and seemed to have some preliminary measure of success, we asked Professor Paul Woolley for a brief comment on the events there, with particular reference to the possibility of a relationship between the Reformed Faith in Hungary and the revolutionary movement. While information to make any sort of a clear judgment was lacking, and while the movement has since collapsed under the power of Soviet might, the short note he submitted is still of interest. We print it herewith.

Was the length and tenacity of the recent resistance to Russia in Hungary due to the fact that the Reformed Church has been an important ele-

ment in the life of the nation since the middle of the sixteenth century—the Reformation century?

The beginnings of the organization of the Reformed Church in Hungary go back at least as far as 1544. This organization was carried out in spite of troublous times marked by Turkish invasions and control.

The great international handbook and *vade mecum* of the Reformed Christian, the *Heidelberg Catechism*, was translated into Hungarian within a few years of its publication and became the basic study book of the people who greeted the Reformation.

The Reformed Church in Hungary grew in particular distinction to two enemies. The first was the unreformed Church of Rome which has retained its hold on a great proportion of the people and which in post-World War II Hungary claimed perhaps two-thirds of the population. The other was the rationalism of the Socinian or Unitarian movement which proved particularly attractive to groups of people in eastern Hungary or Transylvania. Some of these, also, remain to the present day.

Against these two enemies, sacerdotalism and rationalism, the Reformed Church, and also the smaller Lutheran Church of Hungary, has conducted a vigorous and constant campaign. Throughout the years in so far as political conditions made it possible close contacts with the Reformed Churches in other parts of the world have been cultivated and maintained.

The establishment of a Communist political government in Hungary after World War II greatly increased the difficulties of the Reformed Church. Its chief official was forced out of office, and difficulties of all sorts placed in the way of administration.

The great majority of Hungarians had, before the War, been educated in church-controlled schools. These schools were all taken out of the hands of the Churches and made subservient to the Communist state.

Four theological faculties were maintained by the Reformed Church of Hungary before the War. Only two have been able to operate under the Communists.

But there have been still in Hungary close to two thousand Reformed congregations or preaching posts with a membership of somewhere in the neighborhood of two million people.

The faith of the Scriptures as pre-

sented by the Reformers is a heartening, courage-developing conviction. In the face of a government which demands disobedience to the Word of God, it is likely to produce the type of resistance which is patient, long-suffering and invincible. Some of this appears to have been visible in the recent tenacious opposition to the Soviet controlled and supported government of Hungary. In sixteenth and seventeenth century France the Huguenots, the Reformed part of the population, showed similar tendencies. The history of Scotland, of the Netherlands and of other Reformed areas shows just the same sort of thing. This present further manifestation of the spirit of loyalty to the commands of God rather than to the orders of men is warmly welcome.

PAUL WOOLLEY

### Lutheran Union Talks

REPRESENTATIVES OF four American Lutheran bodies with a combined membership of nearly three million will meet in Chicago in December to begin talks looking toward organic union. The denominations are United Lutheran, American Evangelical Lutheran, Augustana Lutheran, and Finnish Evangelical Lutheran. Three other Lutheran bodies, now separately engaged in merger negotiations, will not be present. They are Evangelical, American, and United Evangelical. Also absent will be the Missouri, Wisconsin, and Norwegian Synods, which have taken the position they cannot enter merger negotiations until doctrinal agreement has been reached.

### Disciples Interested In Merger

AN OVERTURE FROM the International Convention of the Disciples of Christ denomination has been sent to the Congregational Christian Church and the Evangelical-Reformed Church, in which the Disciples indicate that they would be interested in joining in the merger of the two latter bodies, scheduled to take place next June. The overture was "received with great rejoicing" by those to whom it was addressed. The Disciples have some two million members, and if they join in this merger, the resulting denomination would have about four million, making it fourth in size among Protestant churches.

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Meanwhile opposition to the Congregational Church entering the union continued. A National Association of Congregational Christian Churches, composed of congregations opposed to union, held a meeting in Wauwatosa the end of October and approved a program calling for the setting up of regional and state organizations, a national periodical, a foreign missions agency and other departments. This group claimed to represent 127 churches with about 50,000 members.

### Presbyterian Merger Plan Proceeds

THE PROGRAM FOR THE MERGER of the Presbyterian U.S.A. and United Presbyterian churches moves forward step by step. At present the presbyteries are voting on the matter. So far, as is to be expected, all U.S.A. presbyteries voting have approved the union. The United Presbyterians are not expected to start voting until after the first of the year.

The church magazine, *The United Presbyterian*, with fair regularity is devoting a two-page spread to short letters on the union matter. A number of letters opposing the union have been printed. There have been references to the doctrinal indifference of the U.S.A. Church, to the Auburn *Affirmation*, to the danger of being "swallowed up," and to unbiblical actions of the U.S.A. Church, such as approving the ordination of women. Letters in favor of union have claimed that there is no real difference between the two churches.

Meanwhile the anti-merger Committee formed in Pittsburgh some time ago claims that it has a membership of more than 300 clergymen and laymen. The Committee has received requests for anti-merger literature from more than 1,000 church officers, ministers and members. It claimed that the case against union had not been given sufficient publicity, and expressed the hope that the vote would be against the union.

### Student Christian Groups Approve Merger

WHILE UNION PROGRAMS are being actively carried forward by various denominations, a much wider

program of union has been approved by representatives of college Christian organizations. Meeting for consultation in Chicago, student leaders and campus ministers of Congregational-Christian, Evangelical-Reformed, Presbyterian U.S.A., Disciples of Christ, and Methodist student groups drew up a plan of union which will be submitted to the various groups for study. Representatives of other churches, and of non-denominational youth groups, were also present as observers at the meeting.

This plan of union contained the following affirmations: The theological basis would be "the faith attested by the Holy Scriptures and affirmed in the confessions and life of the church that God incarnate in Jesus Christ and present in the Holy Spirit wills to reconcile men to himself, and that He is acting in history creating, judging and redeeming."

Another basis is: "We affirm that in the Church of Christ we are members of one body, and we believe we are called to the union of our campus Christian movements as a more adequate expression of our unity in the church, that we may better proclaim the gospel in campus and community life."

If all the organizations represented at the meeting were to unite, there would be a student membership of over 750,000. The proposed name is the United Campus Christian Fellowship.

### Hyksos Tomb Reported Found

HEBREW UNIVERSITY ARCHEOLOGISTS working in northern Galilee have reported the discovery of what appears to be the first unopened royal tomb of the Hyksos period. The Hyksos, or "shepherd kings" were the earliest invaders of Egypt, conquering it, according to Josephus, about 1685 B.C. They are thought to have been the Israelites. The tunnel into the tomb is blocked by a massive stone, and the scientists have decided not to dynamite it, lest they destroy the contents of the tomb. It is being broken away bit by bit.

### Dead Sea Scrolls Continue of Interest

RESEARCHERS STUDYING the famous "Dead Sea Scrolls", first century documents found in a cave, con-

tinue to make interesting discoveries.

One group has decided that, on the basis of the scrolls, the Hebrew language was much more widely used in both written and spoken form at the time of Christ than has previously been thought. It has been thought that a modified form of Hebrew known as Aramaic was in common use and in some cases attempts have been made to evaluate New Testament texts on the basis of a supposed Aramaic original.

A Roman Catholic scholar has said that the Scrolls may require a reinterpretation of the story of Nebuchadnezzar's illness recorded in Daniel. According to this scholar, it was Nabonidus rather than Nebuchadnezzar who was banished to the wilderness and repented and returned to his office. Nabonidus reigned a generation after Nebuchadnezzar. Some Catholic scholars hold that the Book of Daniel was late, written about 165 B.C. The traditional view is that it was written in the time of Nebuchadnezzar.

Another student of the Scrolls, Catholic John Oesterreicher of Newark says that the Scrolls prove in a striking way the authenticity of the Gospels. He says they offer historical evidence of the intimate tie between ancient Israel and the church.

### Christian Labor Group Wins

AN INDEPENDENT LABOR UNION associated with the Christian Labor Association, largely Christian Reformed in constituency, has won an NLRB election among employees of two highway construction firms in the area of Willmar, Minn. One hundred twenty-

three workers were involved in the election. The CLA group thus replaced the AFL-CIO group as bargaining agency for the employees.

The Christian Labor Association was organized some 25 years ago among members of the Christian Reformed Church. It is affiliated with the International Federation of Christian Trade Unions (mostly European and partly Roman Catholic) and lists 31 local affiliates in this country.

### Christianity Today Makes Appearance

THE NEW MAGAZINE *Christianity Today*, an undenominational fortnightly published by a committee of which Evangelist Billy Graham is a member, and edited by Prof. Carl F. H. Henry, made its appearance in October.

The first number contained articles by G. C. Berkouwer of Amsterdam on "The Changing Climate of European Theology," Graham on "Biblical Authority in Evangelism," and Addison H. Leitch on "The Primary Task of the Church." In addition there were editorials, book reviews, news and so on. The second number had an article by W. Stanford Reid, "The Reformation and the Common Man," one by W. E. Sangster on "Can We Get Peace of Mind?" and one by William F. Knowland on "Admit Red China?" along with other material.

Dr. Harold J. Ockenga of Boston is chairman of the Board of Directors. The Rev. J. Marcellus Kik is Managing Editor, and Dr. L. Nelson Bell of the Southern Presbyterian Church is Executive Editor.

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