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CONTENTS

Twelve Years on the Masthead

By Leslie W. Sloat

Our Lord's Advent

By Henry W. Coray

Two Hundred Sixty-second

By Paul Woolley

A Visit to Bethel

By Edward J. Young

News — Editorial

Letters — Book Reviews

"While Shepherds Watched Their Flocks by Night"

This famous hymn, derived from Luke 2:8-14, was written in 1700 by Nahum Tate, who was Poet Laureate of England. He and a fellow Irishman, Nicholas Brady, also published many hymns based on the Psalms, such as "As pants the hart for cooling streams," and "Through all the changing scenes of life." In some hymnals the words of this hymn are buried away under a rather dull tune. But as most of us will probably agree, it should be sung to the cheerful and vigorous tune *Christmas*, by the great George Frederick Handel, which is well suited to express the tidings of great joy and our own glad response to those tidings.

While shepherds watched their flocks by night,
All seated on the ground,
The angel of the Lord came down,
And glory shone around.

"Fear not," said he,—for mighty dread
Had seized their troubled mind,—
"Glad tidings of great joy I bring
To you and all mankind.

"To you, in David's town this day,
Is born of David's line,
A Saviour, who is Christ the Lord,
And this shall be the sign:

"The heavenly Babe you there shall find
To human view displayed,
All meanly wrapt in swathing bands,
And in a manger laid."

Thus spake the seraph, and forthwith
Appeared a shining throng
Of angels praising God, and thus
Addressed their joyful song:

"All glory be to God on high,
And to the earth be peace:
Good-will henceforth, from heaven to men,
Begin and never cease!"

This is one of the hymns which will appear in the hymnal to be published by the Orthodox Presbyterian Church. The notation above was prepared by Arthur W. Kuschke, Jr., a member of the Committee on a Hymnal. You may look for other hymns and their stories from time to time in these pages.

Club rates still at \$2.00 until January 10. A Club Secretary (you may appoint yourself to the office today!) sends in ten or more subscriptions (with the money) at one time. THE GUARDIAN will of course be mailed to the home addresses specified. Groups or churches may have copies sent to one address for distribution locally if so desired.

The Presbyterian Guardian is published monthly, except August, by the Presbyterian Guardian Publishing Corporation, 728 Schaff Building, 1505 Race Street, Philadelphia 2, Pa., at the following rates, payable in advance for either old or new subscribers in any part of the world, postage prepaid: \$2.50 per year; \$1.00 for four months; 25c per single copy. Second Class postage paid at Philadelphia, Pa.

California Presbytery

The regular fall meeting of the Presbytery of California was held in the Westminster Orthodox Presbyterian Church of Bend, Oregon. Fall meetings are held in that state every second year. All but one of the pastors were in attendance but less than half the sessions were represented. The Rev. B. T. Haan, pastor of the Christian Reformed Church of Everett, Wash., was present and brought fraternal greetings from Classis Pacific.

The Rev. Bruce Hunt was granted a letter of commendation to Pusan Presbytery of the Korean Presbyterian Church that he might be received as a "missionary member" of that church upon invitation of the Presbytery and appointment as Moderator of a Session. This action does not involve subjection to the discipline of the Korean Church nor any change in relationship to the Orthodox Presbyterian Church. (A full statement of the matter may be found in the *Minutes* of the Twenty-Fifth General Assembly.)

The treasurer, Mr. Earl Bates, reported receipts of \$4,989 since the spring meeting, and a balance on hand of \$513. An effort to establish a \$1000 reserve fund to compensate for seasonal ups and downs in Presbytery's home missions program was authorized. There was general discussion of financial problems and stewardship in committee of the whole.

Presbytery commended the effort to begin a mission effort in Stockton to its Missions Committee. The work in La Habra was placed under the oversight of the Session of Beverly Church, Los Angeles whose pastor, the Rev. Arthur Olson, is also chairman of the Missions Committee.

A complaint brought by Mr. Alan Wyatt against an action of Presbytery taken at its spring meeting in refusing to institute judicial process against licentiate Arthur Riffel was denied and the complainant urged to desist. The revision of the By-Laws prepared by the two clerks was adopted. A significant change is the placing of standing committees on a three-year membership basis, one class to be elected each year. A committee to consider possible division of the Presbytery was continued.

Twelve Years On The Masthead

By LESLIE W. SLOAT

An announcement in the PRESBYTERIAN GUARDIAN for November 10, 1946 informed the readers that I had been employed as managing editor of the magazine. It hardly seems possible, though, that I have been responsible for the monthly appearance of the GUARDIAN for twelve years now. In this as in all things time passes rapidly, and the years in retrospect have been quickly gone.

In this issue is an announcement that the Rev. Robert E. Nicholas, of Whittier, California, has been employed to manage the publication of the paper. I gladly welcome him to the office and the work, and urge you who read it to give him encouragement and support as willingly as you have given them to me.

This shift in names on the masthead accompanies plans on the part of the GUARDIAN Board of Trustees to enlarge and expand the ministry of the paper. For several years now,

though I handled all the work, my connection with the paper has been on a part-time basis, and I have been doing administrative work at Westminster Seminary the rest of the time. As of July my work at the Seminary was expanded to full-time status, and it was obvious I had to give up the GUARDIAN. Informed of this in the spring, the Trustees have been developing their plans since. Beginning in January, the magazine is expected to appear twice a month. It was apparent that under such a schedule someone had to be employed full time, and Mr. Nicholas was chosen. I, and I am sure all the readers, will welcome this more frequent publication, and the other improvements which will most certainly accompany it.

Probably a retiring (I choose to describe it so) editor should fold up his tent and silently steal away. For him to reminisce a little may seem to mean that he wants to blow his

own horn, or that he wants to take a few final healthy swings at some friendly enemies, or perhaps that he feels the need of giving some public advice to his successor. However, I am not particularly interested in any of these. I view the GUARDIAN readers as in a sense a family, or perhaps a congregation, or at least as a group closely knit together through common concerns and interests as they relate to the Gospel and Kingdom of our Lord Jesus Christ. It is on this basis only that I choose to meditate now on these pages.

Born in Controversy

The GUARDIAN began its career under date of October 7, 1935. Don't look for copies prior to that date. It came into being because other publications, on which those contending against Modernism in the Presbyterian Church in the U. S. A. had been depending, had proven unreliable. It was thus born in controversy, and has been forced to weather continuing controversies. No doubt the reason the Trustees were looking for a managing editor in 1946 was the toll which controversies prior to that time had taken both of the paper and of its former managing editor, Thomas R. Birch.

I would like to pay tribute to Mr. Birch. He managed the publication of the GUARDIAN during its first ten years, and he very largely determined the character it was to have. He carried it courageously through the inevitable conflicts of its early and uncertain years, which were also years of difficulty for the infant Orthodox Presbyterian denomination and even for Westminster Theological Seminary. His wisdom and determination in large measure kept it from becoming another non-descript religious periodical in a mass of such periodicals.

It was in fact with a certain sense of awe that I first sat down in the editorial "chair." I had visited the GUARDIAN office frequently, of course, but always I was in front of, never behind, the desk. As a member of the editorial council I had met with others for discussion of matters related to the publication. But actually to sit in the editorial chair, to have the responsibility personally of seeing that the paper appeared, and of deciding what it was to contain—that was something else again.

For what is written and published

Commissioners in attendance at the fall meeting of the Presbytery of California. Host pastor and moderator of Presbytery, the Rev. Edward Wybenga, is the shortest man in the front row. (Photo by Frank Smith of Portland) Story is on the opposite page.



in a magazine has a different character than what is merely spoken. Not only does it have a wider audience, but it has more permanence. I know of people who even today find comfort, instruction and inspiration in reading back copies of the GUARDIAN. Something that was written and published long ago thus continues to carry on its ministry for good or ill through the years. And woe to the publishers if that ministry be ill. It cannot be changed. I tremble to think of the judgment that will one day rest on those who have through the printed page led perhaps multitudes to doubt or deny the historic Christian faith.

Of course there are the others, those who have perhaps a too great love for seeing themselves in print, and who become annoyed if an editor turns down something they have submitted. Oh well, it takes all kinds . . .

Editors Are People

Strangely enough, however, there are always the few who have too high a regard for the infallibility of editors. Editors are still people, and make mistakes, even the best of them. I remember once when I had attached an editorial *caveat* to an article with which I did not entirely agree. I mentioned the article later to an elderly lady who was a good personal friend. She informed me she had not bothered to read it. Since I had indicated I did not agree entirely with it, she felt there was just no use for her to bother reading it. Such honor is rarely if ever justified.

But, responsibility or not, the paper has to come out month by month. Its twelve or sixteen or whatever they are pages must be filled. They ought to be filled with something worth reading. But can you always come up with something terribly worthwhile, on order, and at a moment's notice? The deadline is at once the editor's bugaboo, and his most effective whip.

So one learns to live with reality. Not everything published in the GUARDIAN has been, or will be, earth-shaking, or even sparkling and original. Much will be quite routine. So

long as there is a continuing supply of substantial fare, even though the side dishes are uninteresting, the reader ought not object. There is spiritual nourishment of various kinds. If one reads the paper from cover to cover, each month, one will be helped in various ways. (There *are* people who "devour" the GUARDIAN!)

Of course some things printed will arouse objections. The objectors may also claim their day in court, so there are letters to the editor, usually though not always published (open opponents have no right to use our paper as a sounding board for their opinions), usually though not always in good humor, usually though not always worth reading. Through them the editor at least gets an idea of the response his paper brings in the minds of his readers. I wish more people would write letters to the editor—not necessarily for publication but at least for information. It is the only way you out there have of talking to him, and two-way communication is necessary if there is to be effective one-way communication.

Communication

And there must be such communication. The paper must get down to the level of the people if it is to be read with profit. That doesn't mean getting down too low. I turned down an article for young people once, because I felt the author had been a little too successful in "getting down" to the teen-age level. Our aim in getting down is to lift up. And we don't have to adopt the current slang or argot in order to be understood. There are people who read a newspaper by turning to the comics. There are people who read the GUARDIAN by turning to the church news items and ignoring the rest. There are also people who think we have had too much church news. You can't win.

But you try. And at last, it comes down to the man in the chair to decide what he thinks is the best kind and level of material to publish. A paper is a revelation of the mind of
(See "Twelve Years," p. 174)

"I view the Guardian readers as in a sense a family, or perhaps a congregation, or at least as a group closely knit together through common concerns and interests as they relate to the Gospel and Kingdom of our Lord Jesus Christ."

GIFT SUBSCRIPTIONS

It is never too late to send your friends THE PRESBYTERIAN GUARDIAN as a gift. Return your order at once and your gifts will begin with the January issues.

Presbytery of New Jersey

In addition to its actions relative to the Community Church of Garfield, reported elsewhere in these columns, the Presbytery of New Jersey under the moderatorship of the Rev. Calvin Busch put in two full days December 1 and 2 in the business of the Kingdom. Missionaries Boyce Spooner and Theodore Hard were granted letters of commendation to the Pusan Presbytery of the Korean Presbyterian Church as "missionary members" upon invitation of said Presbytery. This status provides certain privileges and responsibilities to our missionaries laboring within the bounds of this sister communion.

A call for the pastoral services of the Rev. Harlee Bordeaux from the Covenant Orthodox Presbyterian Church of the Oranges was found in order, and a willingness to accept the call indicated. Mr. Bordeaux has been ministering as stated supply for some time. Among other matters was the appointment of two committees to visit churches.

Business Man To Aid Committees

Lewis W. Roberts, with a background of 30 years of varied business experience, has begun work with standing committees of the Orthodox Presbyterian Church. He has been asked to serve as comptroller for the Committees on Home Missions and Church Extension and on Foreign Missions, and as business manager for the Committee on Christian Education. Chief reason for his employment, it is reported, is to free the general secretaries of these committees for more of the tasks of promoting and propogating the gospel in fulfillment of their assigned responsibilities.

Mr. Roberts is an elder of Calvary Church, Middletown, Pa., where the Roberts' son is a senior in high school. A daughter is a senior at Calvin College, and another daughter is married.

Our Lord's Advent

By HENRY W. CORAY

"Christmas without Christ? A rose without color. A morning without the sun. A pearl blackened by smoke. A garden enclosed, a spring shut up, a fountain sealed!"

Once more the time of year rolls around when the Christian community pauses to look back with wonder and gratitude at the birth of the Saviour. It is not improper to do so, despite the hollow commercialism that always mars the Christmas season. Every good thing has its abuse. But if we see beyond the tinsel and tape of the world's festivities we shall catch a fresh glimpse of the Star of Bethlehem shining with luster and brilliance; we shall follow it to the cradle, there behold the holy Infant, and our hearts shall burn within us.

The greatness of the advent challenges mankind to consider the greatness of the God who brought to pass the event. Is it not true that the vastness of the universe has raised in the minds of many serious doubts as to the possibility of the Incarnation? The argument runs thus: "The earth on which we live is so fantastically small that it would require 1,300,000 such earths to make an object as large as the sun. And the sun is much smaller than myriads of stars. The diameter of the sun is a mere 165,000 miles, while that of some of the stars ranges from 21,000,000 to 400,000,000 miles. How then could the God you Christians worship, if He does exist, possibly be interested in this tiny global bubble drifting about in space?"

God Is So Great

This line of reasoning simply browbeats the intellect. We reply that the God who made all things by the word of His power is so great that, as our Lord Jesus Christ taught, He marks the fall of the insignificant sparrow, and numbers the hairs of our heads. David confessed (as do we) that he was poor and needy; yet, he added, "The Lord thinketh upon me."

"This earth too small
For love divine? Is God not infinite?
If so, His love is infinite. Too small!

One famished babe meets pity oft
from men

More than an army slain! Too small
for love!

Was earth too small to be of God
created?

Why then too small to be re-
deemed?"

The return of Christmas bids us think again not only of the majesty of God the Father who brought His first-born into the world but also the greatness of God the Spirit. The angel Gabriel said to Mary, "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Thus the inspired Luke records the touchingly beautiful and simple story of the divine conception. The Son was not to be the product of a natural union; rather, the third Person of the Trinity would impregnate the womb of the virgin. The same Agent who brooded upon the face of the waters in creation would overshadow Mary in the act of begetting, would come upon her and germinate life within.

The Forgotten Personality

Is it not ironic, and a sad truth as well, that in the rehearsal of the details of the Christmas story the blessed Spirit seems to be the forgotten Personality? For proof, recall the familiar Christmas anthems. We sing of the holy Child of Bethlehem, of the little town of Bethlehem, of the three kings of Orient, of the shepherds who watched their flocks by night, of the virgin mother, of the angels who came from realms of glory, even of the silent night that

was made immortal by the birth of God's dear Son. Vainly do we look for a note of praise to the One who above all mortals or angels became the leading Figure in the drama, the Spirit of the Lord.

In our worship and meditations during the sacred festival of Christmas shall we not remember to ascribe to the life-giving Spirit all honor and glory and praise for His marvelous and mysterious movements in the Great Formation, the miracle of the Word made flesh?

Finally, it hardly needs to be stated that Christmas without God the Son turns the salutation of the "happy morn" into a mockery. Poignant indeed and penetrating is the phrase Matthew used to indicate the reception accorded the King of kings when He came to earth: "No room . . . in the inn." You might say the words are almost prophetic in their symbolism. For the beloved physician might well have written at a later date: "No room . . . in Nazareth, His home city." "No room . . . in the church." "No room . . . in the courts." "No room . . . in the high places of the state." "No room . . . in the world."

What stark tragedy is this! Christmas without Christ. What is Christmas without Christ? A rose without color. A morning without the sun. A pearl blackened by smoke. A garden enclosed, a spring shut up, a fountain sealed. There are multitudes, multitudes in the valley of decision - and in the valley of indcision too - who will be celebrating a Christless Christmas. They are to be pitied. And they are to be evangelized. And they are to be prayed for. And they are to be wept over, as Jerusalem was wept over by its Messiah. Only those who go forth weeping shall doubtless come again with rejoicing, bringing their sheaves with them.

"Did Christ o'er sinners weep
And shall these eyes be dry?"

Still, this should not check a flood of joy from pouring over the soul of the redeemed at the remembrance of Christ's coming. Isaiah's word, "Unto us a child is born, unto us a Son is given," is Good News and should be heralded joyously. Why not? At the advent, did not the morning stars sing together and all the sons of God shout for joy? The Judean hills have caught the triumphant strains of the angels and flung them out to us across

the ages: "Glory to God in the highest: on earth peace, good will toward men."

Christ Is God

After all, the Incarnation is the central fact in history. Many students of comparative religion deny this. They pose the questions: "Is it possible that of the millions of people living on earth you Christians alone are right? Are you not presumptuous in thinking that you only are the subjects of salvation? What about the Buddhists, the Moslems, the Shinto worshippers, the Taoists, the Hindus? Have they not also a faith that will bring them eventually to the City of God?"

This approach ignores the key to the whole matter, namely, that Jesus Christ was, and is, God incarnate who has come to earth to redeem His people from their sins. Christ is not merely a moralist like Gautama the Buddha, who has some interesting abstractions to say about the path of suffering. Nor is He a speculative philosopher like Lao Tze, "The Old Boy," who loved to confuse his followers with statements like, "The Tao that can be Taoed cannot be Tao," which is, being interpreted, "The Word that can be Worded cannot be the Word." Neither is our Lord to be classified with Mohammed, who corrupted and distorted the teachings of Scripture and set himself up to be what Islam still regards him: the Moslem Christ.

For Jesus is the one living and true God come from heaven in order to be the Saviour of the world. "The Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

Mind-stretching Truth

Samuel Johnson used to say there are some truths so profound that they stretch the mind. And, he went on, once the mind has been stretched from its original dimensions, it will never return to those dimensions. The doctrine of the Incarnation is such a truth. As in the ancient world all roads led to Rome, so in Scripture all avenues point to the glowing, glorious revelation that "God was manifest in the flesh, justified in the spirit, seen of angels, believed on in the world, received up into glory." The precious form that adorned the rude manger in Bethlehem was the Lord of glory, the Prince of life, predestinated to be the faithful Witness, the first Begotten of the dead, the Ruler of the kings of the earth, the final Judge of men, at whose reappearing every knee should bow and every tongue confess that He is Lord, to the glory of God the Father. "The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was and continueth to be, God and man, in two distinct natures, and one person, forever."

"All praise to Thee, Eternal Lord,
Clothed in a garb of flesh and blood;
Choosing a manger for Thy throne,
While worlds on worlds are Thine alone.

"A little Child, Thou art our Guest,
That weary ones in Thee may rest;
Forlorn and lowly is Thy birth,
That we may rise to heaven from earth.

"All this for us Thy love hath done;
By this to Thee our love is won:
For this we tune our cheerful lays,
And shout our thanks in ceaseless praise."

Cedar Grove Harvest Home

The annual Harvest Home Supper and Thank Offering was held at Calvary Church on November 13. A surprise part of the program which had been announced as a skit turned out to be a "This Is Your Life" presentation for the Rev. Robert K. Churchill in observance of his tenth year as pastor of Calvary Church.

With Erwin Claerhout as narrator pictures of the Churchills at various ages were thrown on the screen. The story started in Nova Scotia, moved to the prairies of the West, then to the state of Washington and work on construction crews, in saw mills and woods. At the point of Mr. Churchill's conversion the scenes shifted to university and seminary days. Early struggles of the Orthodox Presbyterian Church and home missionary work in California were also depicted.

Special speaker for the occasion was the Rev. Glenn Black, newly ordained pastor in Westchester, Illinois, who told of his experiences as a bomber pilot and his call to Christian service.

Reformation Rally At Harrisville

Professor John Murray of Westminster Theological Seminary addressed an audience of about one hundred persons at a Reformation Day Rally on October 31 in Harrisville, Pa. He spoke in the sanctuary of Faith Church on the subject, "The Reformation Heritage." After the program there was a time of singing and fellowship in the church basement. Among the guests at the Rally were Dr. Johannes Vos and several students from Geneva College. Pastor of the host church is the Rev. C. G. Roskamp.

Faith Church of Harrisville and Wayside Church of Grove City joined with their sister Orthodox Presbyterian Church of New Hope, Branchton in the latter's sanctuary for a Thanksgiving worship service.

RENEW YOUR SUBSCRIPTION NOW IF IT EXPIRES PRIOR TO NEXT MAY AND IT WILL BE EXTENDED FOR A YEAR AT THE PRESENT LOW RATE OF \$2.50. THIS OFFER EXPIRES JANUARY 10, 1959.

Redeemer Church Re-locates

The continuing Redeemer Orthodox Presbyterian Church is meeting both morning and evening in the Newtown Square Fire Hall located on Newtown Ave. just off Westchester Pike. Mid-week meetings are being held in various homes reports the Rev. Robley Johnston, moderator of the Session.

Changes of Address

The Rev. LeRoy B. Oliver, stated clerk, calls attention to a number of changes of address since the publication of the *Minutes* of the 25th General Assembly of the Orthodox Presbyterian Church. Note these corrections:

- Rev. Robert W. Anderson, 85 W. Shepard Ave., Hamden, Conn.
- Rev. Paul M. Lovik, 918 10th St., Manhattan Beach, Calif.
- Rev. R. Heber McIlwaine, c/o Committee on Foreign Missions (during furlough).
- Rev. Robert E. Nicholas, c/o The Presbyterian Guardian, 727 Schaff Bldg., Philadelphia 2, Pa.
- Rev. George G. Weeber, 9 Washington St., Brewer, Maine

Among the clerks of Sessions for California:

- Manhattan Beach, c/o the church address.
- San Francisco, First, c/o Rev. Salvador Solis.
- So. San Francisco, Brentwood—Robert Littlefield, 308 Roblar Ave., Millbrae, Calif.
- Sunnyvale—Mr. Sandberg's address is 395 Keeler Ct., Fremont, Calif.
- Whittier clerk is Frank H. Cobie, 6716 S. Vanport, Whittier, Calif.

As to the clerks of Presbyteries, these changes:

- California to Jack J. Peterson, assistant clerk, 730 Woodlawn, Chula Vista.
- Philadelphia to Raymond O. Zorn, Fawn Grove, Pa.

THE GUARDIAN will be glad to send a sample copy to you or to friends whose names you send us. Your cooperation in this effort will be appreciated. Use the blank on back page and mark it "Please send sample." That's all you need to do.

Two Hundred Sixty-Second

By PAUL WOOLLEY

"God gave his Word to man to read, to study, to ponder, to apply. Only under the freedoms of modern Protestantism can this be done with a good conscience."

To the amazement of church history fans the newly-elected pope picked the title John XXIII when everyone thought there had been a John XXIII in the fifteenth century. In declaring the new pope to be the 262nd the Roman Church also apparently recognized the error in the *Liberian Catalogue* where Cletus and Anencletus are listed as two different popes although most historians have recognized that, whether popes or not, they were at least one and the same person.

The secular press believed its readers, whether Roman Catholic or atheist, to be interested in the papal election and gave a colossal quantity of column inches to coverage in the newspapers and general magazines. City editors generally read the fever thermometer correctly. Independent testimony confirms the fact that non-Catholics, unbelievers in general, were as excited as Catholics by the process of election and the result.

Paganry

There is a confluence of reasons for this. The public loves paganry, and the Roman Catholic Church has no superior in the art. The fact of this love of colorful public proceedings was demonstrated by the tremendous interest in the coronation of Queen Elizabeth II of England by persons who had no particular interest in Britain or the Commonwealth. Further, people today love authority. In a disordered and uncertain world that may blow up in our faces, they have a deep desire to listen to the man who knows or the church which knows. The Roman Catholic Church says that it does know. That Church has a continuous history of imposing length, much longer than that of any other corporation with which the average American is familiar. Such a history betokens stability.

There are elements in all of this to which we might pay attention. Some of the paganry, to be sure, is simply accepted as amusement. A lot of it is amusing. Some people like to see Broadway musical comedies and some people like to see popes

enthroned and invested with the robes of office. But there are also phenomena of deeper significance at work. In spite of the musical comedy features, there is a degree of dignity and beauty in the ceremonies of the Roman Church. Dignity and beauty are characteristics which are proper to the worship of God. Witness the prescriptions for worship given to the children of Israel by God through Moses.

It is also proper that men should respect authority. Some mistake the authority of the Roman pope or the Roman Church for the authority of God.

Authority

Protestants may profit from the enthronement of John XXIII. There are elements in Rome in which we may rejoice. She continues to remind men that God is God, that he is the triune God, that he is a living God whose authority is binding upon all men. The reminder of God's authority is useful; the substitution of the authority of the Roman Church for the authority of God is exceedingly dangerous. It results in such phenomena as the denial of the freedom of Protestant preaching in Spain and in Columbia, in the physical persecution of Protestants in various areas where Rome is dominant. This is not the exercise of the authority of God; it is the tyrannous perversion of God's authority by sinful men. It is a denial of the New Testament teaching that the gospel is to be preached by spiritual means, that violence cannot bring in the kingdom of God, that "faith cometh by hearing and hearing by the word of God," not by imposition from above.

Catholicism is a refuge for the lazy thinker. The man who wants to

be told the answer to everything, to be treated like a child can find what he wants in the Roman Church. But God gave his Word to man to read, to study, to ponder, to apply. Only under the freedoms of modern Protestantism can this be done with a good conscience. These freedoms must be protected as of the vital core of our liberties. Rome reserves the right not only to suppress free preaching but to deny civil liberties in general. In our love of our pageantry we may not barter them away.

Many Protest World Order Conference Stand On Recognition of Red China

United States recognition of Communist China and its admission to the United Nations was endorsed unanimously by some 600 world affairs experts, clergy and laymen at the close of a four-day meeting in Cleveland a week before Thanksgiving. It was the Fifth World Order Study Conference sponsored by the National Council of Churches' Department of International Affairs with the theme "Christian Responsibility on a Changing Planet."

Heading the 23-member committee that prepared the 5,000 word Message to the Churches was Dr. John C. Bennett, dean of the faculty at Union Theological Seminary, New York.

Meeting in emergency session on November 22, the executive committee of the National Association of Evangelicals issued a statement noting "with grave concern" the position taken by the World Order Conference. "We are convinced that such a statement does not represent the true sentiment of masses of members of American churches, either in the National Council or in the larger segments of Protestantism not affiliated with that Council. Nor does it speak at all for members of the churches affiliated with the NAE," the release continued. NAE leaders express themselves as "baffled by left-wing clichés" such as the hope of the Message that new generations of Communists will be "less fanatical in their ideological convictions and that they will be more preoccupied with peace."

On the same date the president of the International Council of Christian Churches called for "a forthright

Christian repudiation. The Chinese Reds cannot shoot their way into the UN but leading American churchmen now seek to open the door with pious and deceitful words."

The Cleveland News probably spoke for much of the nation's press in the heading chosen for its lead editorial on November 24: "Tell It to Moscow." A recent Gallup poll indicated that 63% of the American people felt that Communist China should not be admitted to the United Nations. Only one other nation, Netherlands, showed a majority—51%—opposed to admission, however. The consensus from all countries surveyed was 46% in favor of admission, 29% opposed, and 25% with no opinion.

Church and Seminary Remembered in Will

The will of Miss Mary G. Clement, whose death was reported in the last issue of THE PRESBYTERIAN GUARDIAN revealed gifts to a number of institutions in addition to various individual bequests. To the Covenant Orthodox Presbyterian Church of Rochester, N. Y., of which she was a charter member, she gave the sum of \$5,000. The Committees on Foreign Missions, on Home Missions and Church Extension, and on Christian Education of the Orthodox Presbyterian Church are to receive \$2,000 each.

Westminster Theological Seminary is also to benefit in that amount, while gifts of \$1,000 were designated for the Gospel Mission and Welfare Association of Rochester, and the Rochester Presbyterian Home.

Elections on Sunday?

Sen. William Langer of North Dakota has announced a plan to introduce a bill in Congress that would change the general election day from Tuesday to Sunday "to encourage more people to turn out and vote."

GUARDIAN rates must go up next year with the plan to publish twice as many issues. This is your last chance to subscribe or renew at the old rate of \$2.50 (\$2.00 for clubs of ten or more handled by one person but sent to your own address if you wish). Subscriptions will be accepted at this reasonable rate until January 10, 1959.

The Presbyterian GUARDIAN

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CIRCULATION MANAGER

Albert G. Edwards, III

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

Business on Sunday?

A joint statement issued in New York by the National Retail Merchants Association and the Variety Stores Association, Inc., urged stores not to open on Sunday. The two groups represent nearly 20,000 retail department, specialty, chain and variety stores. "There is no need," declared the president of the merchants' association, "for any retailer to open on any Sunday, and we strongly condemn such a practice." Meanwhile two appeals by proprietors of supermarkets in Ohio convicted of operating their places of business in violation of Ohio law have been filed with the United States Supreme Court. A ruling might have far-reaching effects on Sunday observance laws in many states.

"Wanamaker Church" Destroyed By Fire

The 91-year old church structure at 22nd and Bainbridge, Philadelphia, was destroyed by fire on the last Sunday of November. The edifice has since 1948 belonged to the Church of the Lord Jesus Christ of the Apostolic Faith, but prior to that it was known as Bethany Collegiate Presbyterian Church. John Wanamaker was one of its founders in 1858 before the building was erected and he was associated with the church for over 60 years.

Bethany Collegiate in its earlier years became the "mother" of several other Presbyterian churches in the city, and in the first years of this century was reputed to have the world's largest Sunday School with about 6000 members.

To Our Readers

With this issue THE PRESBYTERIAN GUARDIAN bids farewell to its executive editor, the Rev. Leslie W. Sloat, and welcomes the Rev. Robert E. Nicholas as its new editor.

Mr. Sloat's resignation, which was necessitated by the expansion of his duties at Westminster Theological Seminary, has been accepted by the trustees of the Corporation with regret. He has served the magazine faithfully and well, in steadfast loyalty to the truth and at great personal sacrifice. We know that our readers have been deeply appreciative of his labors and so stand ready to join us in expressing our hearty thanks for his devoted service over a period of many years.

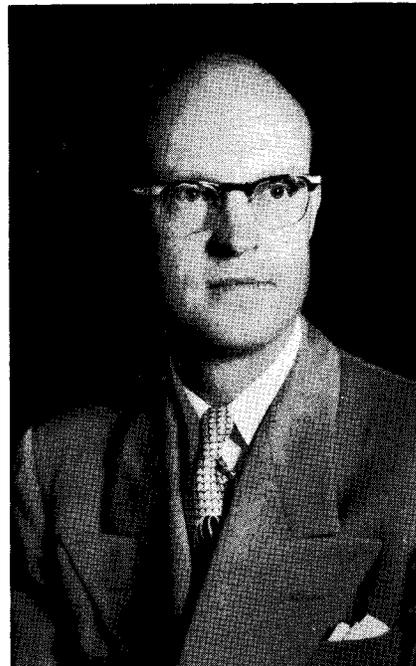
When Mr. Sloat a few months ago gave notice of his intention to resign, the trustees were confronted with a difficult problem. But we are happy to announce that a solution has been found in the election of Mr. Nicholas, who has resigned his post as a home missionary in California to accept this appointment.

Since the new editor is available for full-time service, the Trustees have decided to resume publication twice a month, a schedule which was reluctantly abandoned several years ago. The greater frequency of publication will enable the magazine to enlarge its ministry, and we believe that our readers will be gratified at this development.

The expansion of our program entails much greater expense and we are embarking upon it in the hope that our readers will be willing to share this burden with us. An increase of our subscription rate is anticipated, but even this will fall far short of meeting our financial needs. Contributions are therefore most welcome.

May we stand shoulder to shoulder in this great cause of expounding and defending our precious Christian faith and way of life in these perilous times! There has surely never been a time when the need for a clear trumpet call has been more urgent. Denials of the faith have never been more insidious. Moreover, there is a lamentable lack of clarity as to the meaning of evangelicalism. And even men of Reformed convictions appear at times to be unsure as to the foundations. We need earnest prayers and common action that proves the sincerity of our prayers. May Mr. Nicholas particularly be upheld before the throne of grace as he enters upon his challenging and demanding task!

NED B. STONEHOUSE, *President*
The Presbyterian Guardian Publishing Corporation



Robert E. Nicholas

A graduate of Wheaton College (1935) and of Westminster Theological Seminary (1938), Mr. Nicholas has served in a variety of fields and so brings to his new work a wealth of experience. After serving for a year in the Seminary as Assistant in Hebrew, he was General Secretary of the League of Evangelical Students for eighteen months. Meanwhile in 1940, he had been ordained as a minister in the Orthodox Presbyterian Church. For three years he served as a pastor of a Congregationalist Church in Roscommon, Michigan before accepting a call to the Orthodox Presbyterian Church of Bend, Oregon, where he labored 1944-53. During the past five years his services as home missionary in Southern California have been in the fields of Garden Grove, Whittier, Torrance and La Habra. In Whittier he took a leading part in the development of a Christian High School. Mr. Nicholas is married to the former Elsie Schaufele and they have three daughters. The family expects to take up residence in the Philadelphia area about the first of the year.

LETTERS TO THE EDITOR

Dear Editors:

The case history went something like this. The pastor established contact with this suburbanite on January 2 just before he reached the escape velocity needed to soar out of the gravitational drag of his new year's resolutions (the suburbanite, that is, but it won't do any harm if the pastors take it the other way). At first the communication problem was staggering. The man thought a "religious modernist" was a non-Communist admirer of Pablo Picasso. Months of faithful pastoral visitation brought new insight. The scoundrelly "religious modernist", the man now gathered, was an admirer of Picasso who happened to be a clergyman in a large denomination. By autumn the suburbanite proselyte had begun to suspect the pastor was trying to say this modernist clergyman did not preach the Gospel.

But all that was changed. It happened at the Thanksgiving Day service. There the pastor convinced him that he had never meant to imply any such nasty thing about any of his fellow clergymen. What turned the trick, (*notate bene, pastores*) was the reading of the president's Thanksgiving Proclamation—especially that last paragraph where the president urges all Americans to give due expression of their thanks at whatever their "accustomed places of worship" happened to be.

Here's the last entry in the pastor's file on the man: December—Left us for the big united church nearer his house. "Same faith, shorter sermon too," he said. Seemed to think I'd agree. I can't understand it.

Et tu, PRESBYTERIAN GUARDIAN?!

And poor Ike! I thought, when I noticed the company his Proclamation was keeping on your editorial page. The Democrats and now this all in one month! What is he supposed to make of such yes-no editorial dialectics? From the editorial reaction to his attendance at various recent pontifical shindigs he discovers that a protest is in order if he as an agent of the state gives official support to a particular religious denomination. But from the endorsement of his Thanksgiving Proclamation he learns that he is behaving himself just right if he gives this

state support to all churches and other religious companies jointly.

Is it the ecumenical spirit of the Thanksgiving Proclamation that sanctifies the sin?

Or is it that the Proclamation properly exegeted is a witness to the true faith alone (the president speaks of our religious heritage as exemplified by the Pilgrims) and that the sin is not a sin because the particular church receiving the state's support is *our church*?

Or might it not be better if the president took your editorial to heart and henceforth skipped the Thanksgiving Proclamations?

It doesn't seem in the best Western tradition to be taking pot shots at the departing editor's back like this. But just one more—after all, what's a Western without "the bad guy"? . . . According to the experts in ecclesiastical law, is it considered good procedure for a party of the first part to condemn publicly and unheard, not having first exhorted him as a brother, a poor presidential *private individual* of the second part for alleged violations of his private and personal obligations as a member of the church of his choice in which the party of the first part has no jurisdiction in the first place?

Happily, departing amigo, you are a hardy (and forgiving) hombre and have no trouble surviving these routine bushwhackings—so as they say in the south of the border plots, *Vaya Vd. con Dios*.

The Little Kid
(MEREDITH G. KLINE)

Dear Dr. Stonehouse:

We have appreciated the paper very much under Mr. Sloat's editorship, and we look forward to having it more frequently next year. We remember Mr. Nicholas and the GUARDIAN each week in our midweek service at Nashua.

MARGARET I. DUFF
Pulaski, Pa.

Dear Mr. Sloat:

You are to be commended for your article "The President and the Pope." I thank you and praise our sovereign Lord.

MRS. JOHN ROBINSON
Hyattsville, Md.

The contents of the GUARDIAN have always been welcome and, with few exceptions, edifying. May it continue so under God.

J. A. TITCOMBE
London, England

We have been having the GUARDIAN for many years and think it is the best church paper of which we have any knowledge.

HENRY E. WADE
Monrovia, Calif.

We invite your letters to the editor, 200 words or less for printing if possible. (If you have a lot to say that is worthwhile, why not make it an article of 1,000 words, roughly a page in length.)

Redeemer Church Divides

The Presbytery of Philadelphia of the Orthodox Presbyterian Church was informed, at its meeting on November 24, that the congregation of Redeemer Church in Philadelphia had been divided, as a result of a congregational vote, and that twenty of the members had declared themselves no longer affiliated with the denomination. Presbytery was also informed that the pastor, the Rev. G. Travers Sloyer, had renounced the jurisdiction of the presbytery, resigning from it and declaring himself independent.

These decisions apparently mark the culmination of a struggle which has been going on for some time between the Presbytery and the majority of the Session of the Church. Readers of the Guardian will recall that in the fall of 1957 Presbytery felt compelled to issue a directive requiring that the Session resist certain doctrines and practices, which it identified, and which it judged to be out of harmony with Scripture and the Church's Standards. These doctrines and practices were attributed to adherents of the Peniel Bible Conference.

The pastor, Mr. Sloyer, and two of the elders, Mr. Walter Oliver and Mr. Bernard Grunstra, (the three together constituting a majority of the Session of Redeemer) entered a formal complaint against the directive of the

Presbytery, in which they challenged both the procedure of Presbytery, and the charge that the doctrines and practices were out of harmony with Scripture and the Standards of the Church.

This complaint, after being rejected by Presbytery, was carried to the General Assembly which, after lengthy discussion, rejected and dismissed it, though at the same time, in response to another complaint, ordering Presbytery to reinstate Mr. Sloyer as pastor of the Church. In July, in consequence of the action of the Assembly, Presbytery restored Mr. Sloyer to the pastorate of the church, but also reminded the Session that the directive was still in force and asked a report as to the action of Session toward that directive.

At the meeting of the Presbytery in September, the majority of the Session presented their reply, which again challenged the directive, and declared that it (the Session) could not in conscience submit to it. One member of the Session, Mr. T. Nelson Kellogg, dissented from this answer. On receiving this reply, Presbytery on motion appointed a committee to prepare charges against the majority of the Session, on the grounds of their declared inability to submit to and abide by the directive.

The report of this committee was scheduled for the November meeting of Presbytery. But before the report could be received, Presbytery was informed that Mr. Sloyer and twenty members of the congregation, had withdrawn from Presbytery's jurisdiction.

Presbytery, in accordance with the implied requirements of the Book of Discipline, appointed two of its members a committee to confer with Mr. Sloyer, in an endeavor to dissuade him from his action. Presbytery also noted the congregation's recognition of the remaining 13 members as the continuing Redeemer Church, and appointed the Rev. Robley Johnston as Moderator of this group.

The congregation, in its decision, had also determined to divide the financial assets of Redeemer between the two groups, on a basis proportionate to the numerical division. The congregation had no real estate, but did have a building fund of some five thousand dollars.

A Visit to Bethel

By EDWARD J. YOUNG

Among the high lights of my visit to Europe this past summer was the privilege of delivering a lecture to the students of the Theological College at Bethel bei Bielefeld. Bielefeld is a city in northwestern Germany, not very far from the border of Holland. Part of the city is situated on hills, and the general aspect is pleasing indeed. Bethel is noted not only for its theological school, but in particular for the institutions of mercy which are found there. The day which I spent in Bethel made a deep impression on me.

Von Bodelschwing's Work

During the last century an institution was erected at Bielefeld for the purpose of taking care of epileptics. This was a Christian institution, and its purpose was to carry out into practical expression the commands of Christ. In the year 1872, in fact, on January 23 of that year, a German minister by the name of Friedrich Von Bodelschwing took up his abode in Bethel. At that time the institution of Bethel itself was in process of constructing new buildings. Von Bodelschwing was to serve as the minister to the institutions. From this time on his name became inseparably connected with them.

First and foremost they were institutions of mercy. Here was a home for epileptics. It soon also became a refuge and haven for those who were without work. Conditions in Germany were not good as far as many were concerned, and many men, being without employment, took to the road. Bethel could have become a place where such men might receive alms. Von Bodelschwing, however, thought of something far better than that. He adopted the slogan, "Work instead of alms!" and this slogan was carried

into practice. Here men could find employment, and here the families of working men could be helped to purchase their own homes.

The influence and strength of the colony grew, and missionary work among the Africans was also undertaken. In 1905 a theological school was opened in order that young men might receive a Biblical and theological training. Bethel was founded upon the Bible and sought to exhibit a practical manifestation of Scriptural teaching.

Bethel's Institutions

The present day institutions are situated upon a hill-side. The streets bear Palestinian names, and one is reminded in many ways of Palestine. The hospice in which I was privileged to stay bore the name of Nazareth-Hospice. Early in the morning I made my way to the Theological School where the lecture was to be held. It was a rather thrilling experience, and the students and faculty bore with me in a most gracious manner. When told that Bethel was the only place in Germany at which I was lecturing, they shuffled their feet in applause.

After the lecture I was taken on a tour of the institutions. At the present time there are some fourteen thousand people connected with Bethel, including patients, as well as doctors and nurses. A pastor was assigned to take me about and explain the different departments. It soon became apparent that idleness was not encouraged at Bethel. Men and women were working for whom it was difficult to work. One found himself in the presence of those who were deformed. Yet they seemed to accomplish much. All were cheerful.

At Bethel the patient is given the best of care. And all is done in the

You'll be sorry if your friends keep borrowing the issues of your 1959 GUARDIAN before you get to read it yourself. So you had better urge them to subscribe (or make them a gift) right away at the \$2.50 rate before the price increase to \$3.00 effective January 10. Use the blank on the back page today.

Name of Christ. One scene stands out with particular vividness. We passed through the corridors of a mental institution and came out upon a beautiful garden. On a balcony of the house there were a number of women. Some of them were tossing a ball back and forth. Others were simply standing. The balcony was closed in with a wire netting. A few of the women simply stood and looked out upon the yard and garden. The attendant pointed to a young girl or so I thought she was, and asked how old I believed she was. To me she looked like a child of twelve years or so. As a matter of fact, she was twenty-eight years of age. Then he explained the situation. These women, he said, often do not even know their own ages. Their minds, for the most part, seem to have gone, and they are perfectly content if they can just sit or stand and do nothing. One of them, he said, had been sent home for a time. They had thought that she was well. Outside life, however, was too much for her, and she had come back where once again she was content.

Unusual Patience

Many of these patients, it was explained to me, had to be fed, and cared for in every respect. A parent must have patience with his child, but we teach our nurses, so the pastor told me, to be unusually patient with these people. We teach them to repeat a word or sentence over and over again, possibly a hundred times, if need be. In response to my question he remarked that a religious service was held for these people, a service which was so simple that it would seem to be designed only for children.

"The Word of truth made an impression, even where it seemed that there was little or no mind to receive it, and just before death, the blessed result of such faithfulness was often apparent."

Then came a surprising statement. The only real help for these people, the pastor stated, is Christ. Of course I agreed, but I wanted to know in what respect the statement was intended. I was told that much prayer was offered up for these people, and that experience had taught the workers the need for tremendous love and patience in dealing with them. On their death bed, it appears, such people often return to sanity for a moment or so, and in such moments of sanity speak forth the wonderful praises of Christ the Saviour. It was that, I was told, which encouraged the attendants to treat their patients with all tenderness and affection. The Word, spoken over and over again, had a greater effect than was often realized. The Word of truth made an impression, even where it seemed that there was little or no mind to receive it, and just before death, the blessed result of such faithfulness was often apparent.

It was impossible to hear such an account without being reminded of how good God has been in giving to us the gift of good health.

Christianity is a religion of mercy and of love. Jesus Christ was the Great Physician, and here at Bethel, humble people who love His Name, are in His Name performing a work of mercy for His little ones.

Stockton, Calif.: Eleven persons attended the first worship service in Stockton early in November with the purpose of raising the witness of the Orthodox Presbyterian Church in that city. Attendance doubled the second week, and is reported increasing. Besides some former United Presbyterian U.S.A. people in Stockton, assistance is being given by Mr. Jack Miller and Dr. Daniel van Houte, both teachers in the Ripon Christian School, and by the Rev. Henry Coray, Presbytery missionary in the Peninsula area.

Volga, So. Dak.: A special preaching mission was scheduled for early December with the Rev. James Moore, pastor of Westminster Church of Los Angeles, as the visiting evangelist. New pastor of the Calvary congregation is the Rev. Lionel Brown, formerly of Covenant Church, San Francisco.

La Habra, Calif.: Attendance at the combined morning worship and Bible class service climbed into the fifties every Sunday during November for an increase one-third higher than last year's average, according to the report of secretary Robert Essig. Superintendent is Charles Chrisman, and treasurer is Dr. Terry Spencer. Sidney Cram announced recently that the building fund, of which he is treasurer, has passed the \$1,000 mark. Supplying the pulpit since Mr. Nicholas left are ministers H. Wilson Albright, Arthur Olson, and Louis Knowles. Missionary R. Heber McIlwaine was guest on November 23.

Wheaton, Ill.: Guest preacher at Bethel Chapel on November 23 was the Rev. Robert K. Churchill of Cedar Grove, Wisc. Following the evening message, Mr. Churchill led the young people's group in a discussion of "Christianity and Culture." The Rev. Edwin Urban preached in Cedar Grove on that date.

Torrance, Calif.: Greyfriars congregation has sold the building it occupied for many years at 94th and Western Avenue, and is now holding its worship in the Sea-Aire Park building in Torrance, temporary meeting-place of the chapel work which Greyfriars has sponsored during the past two years. A two-acre site has been purchased a mile from the park as a permanent location for the only

Here and There in the Orthodox Presbyterian Church

Thornton, Colo.: Moving into its new chapel at the beginning of the Sunday School attendance contest, the Thornton mission finished in second place among the smaller schools. Missionary pastor is the Rev. Laurence Vail. A joint Thanksgiving service was held in the chapel with Park Hill Church.

Oklahoma City, Okla.: The Rev. William J. Bomer has been installed as pastor of the new Knox Orthodox Presbyterian Church. Ministers Laurence Vail and Elmer Dortzbach of the Presbytery of the Dakotas, drove from Denver, Colo., accompanied by their wives, to take part in the installation service.

Presbyterian church in a city of more than 90,000 north of the coast highway between Manhattan Beach and Long Beach. Dr. David Calderwood as pastor had been conducting services in both places every Sabbath morning until last month's move relieved him of that burden.

Morristown, N. J.: Emmanuel "News and Views" reports a week of evangelism in October with the Rev. John C. Hills of Franklin Square, N. Y., as speaker. Delegations from East Orange and Westfield were among the visitors to hear Mr. Hills' "stirring expositions" of the sermon on the mount. A Westminster Seminary day is planned for January 11 with Dr. J. Edward Young the invited guest.

Denver, Colo.

The Park Hill congregation is awaiting completion of its new educational annex which includes 11 rooms and a care-taker's apartment. A family of five and a teen-ager have completed a membership course with the pastor, and now another family is enrolled. There are eight young people of the church in colleges and seminaries this year. The pastor, the Rev. Elmer Dortzbach, together with the Rev. Laurence Vail of Thornton spent two days recently, camping overnight in the mountains, in a preliminary survey in Grand Junction, Colo., investigating the possibility of a new mission chapel work there.

Garfield, New Jersey Church Received

A public service of recognition under the auspices of the Presbytery of New Jersey will be held at the Community Church of Garfield at 3 p.m. Sunday afternoon, January 4, 1959. By action of the Presbytery at a meeting on December 2, 1958 the application of the church, reported in the November issue, was acted upon favorably. The reception of this newest particular congregation into the fellowship of the Orthodox Presbyterian Church maintains the denominational pace of one new church organized or received each month since the start of this church year.

Numbering some 150 members, the congregation has had since its organization 27 years ago the Rev. Francis

Gerritsen as pastor, although he has now found it necessary to resign for the reason of continuing ill health.

Delegations from various Orthodox Presbyterian churches are planning to attend the historic service of recognition in the church's building on Marcellus Place. The Rev. Edmund P. Clowney, a member of the Presbytery, and professor of practical theology at Westminster Seminary is to give the message.

Contest Winners

There were 46 participating Sunday Schools in the attendance contest which closed last month among Orthodox Presbyterian schools. These news items and the accompanying picture give some of the high lights.

Whittier, Calif.

"Shooting at the moon" to the end, Calvary of Whittier was away out in front in Group III in the recent Sunday School attendance contest. Its first place under the leadership of superintendent Frank Cobie was the result of persistent effort on the part of the whole staff and many of the boys and girls, according to the Rev. Dwight Poundstone, pastor. The winning per cent of gain, 144% above the base average, was highest of any group. Immanuel of Thornton was second in Group III with 86% gain, and Sharon of Hialeah came in third with 53%.

Vineland, N. J.

Covenant Church was the winner among the five larger Sunday Schools entered in Group I in the attendance contest. Showing a gain of 24%, the Vineland school topped First of Portland, Ore., which had 18% and Calvary, Middletown, Pa., with a 13% gain.

San Diego, Calif.

Taking advantage of its new location, Paradise Hills Sunday School more than doubled its average to capture first place in Group II with an increase of 103%. It had the highest net gain, averaging 110 new pupils each week during the six-week period of the contest. In second spot in Group II was Wayside, Grove City, Pa., with a 73% increase, while Bethany, Nottingham, Pa., wound up in third place with a 30% gain.

Pastor Dwight Poundstone and Supt. Frank Cobie offer mutual congratulations as Whittier attains highest per cent gain.



Machen Leagues Plan Winter Retreats

Another winter get-together for young people of the southern California region is announced for the last three days of 1958 by the Rev. Jack Peterson, dean of the camp. Pine Valley Conference grounds in the mountains 40 miles east of San Diego will again be the site for this annual event. Using the theme of "Missions" morning class teachers will be the Rev. Herman Petersen and the Rev. Edward Kellogg. A full program of afternoon recreation is to be followed by evening messages by the Rev. Dwight Poundstone.

At the opposite end of the country and during the first three days of 1959 the Machen League of the state of New Jersey is scheduled to enjoy three days in the Poconos at the Pinebrook Conference site.

WANTED: 1000 new readers for THE PRESBYTERIAN GUARDIAN who will take advantage of our offer of twice as many issues in 1959 at the present rate of \$2.50 (or \$2.00 in clubs of ten or more). This offer expires January 10.

Twelve Years

(Continued from p. 164)

the editor, in more ways than through what he himself writes. So, with all due respect to the very great help I received from editors and editorial assistants, I never denied or tried to avoid the fact that the *GUARDIAN*, while I managed its publication, was in a sense mine—I was responsible for it—if it was good, or bad, it came back on me.

I have no hesitation in saying that there has been plenty about the *GUARDIAN* during the past twelve years that I have not particularly liked. But there have been other things about it that I have liked very much. Most of these have been supplied by writers other than myself. The series of articles on the Glory of the Christian Church, by Professor R. B. Kuiper, which has now been published in revised form in a book, was most thoroughly worthwhile. No less valuable, in my opinion, was the series of articles on the atonement by Professor John Murray, also now available in book form. Material like that is not only its own reward, but is rewarding to the person fortunate enough to have it to publish, for he knows it will be profitable. Of course series of articles can run for too long a time, and get boring. So do series of sermons. Yet they are still profitable.

Sense of Satisfaction

It is one of the deep satisfactions of a person responsible for putting out a magazine to be able to feel that some of the things published have been eminently worthwhile, and also to feel that nothing which he has been

“A paper is a revelation of the mind of the editor, in more ways than through what he himself writes.”

responsible for publishing has been false to the orthodox Christian faith. If I recall correctly, early in my career with the *GUARDIAN* I took occasion to express in writing my personal adherence to the Christian faith in its expression through orthodox Presbyterianism, and I have endeavored to see that nothing published countered that faith. Whether I have been successful always is probably not for me to say. But it has meant on more than one occasion editorial emendation of material submitted. In this area at least I now look back with a substantial sense of satisfaction.

For as I mentioned above, I look upon the readers of this magazine as in a sense almost a congregation, and upon the publishing responsibility as comparable in some ways to that of a pastor. The publisher has really less immediate oversight and a wider audience than the preacher, hence his responsibility is the greater. It is my earnest hope that the *GUARDIAN* during these years has been spiritually profitable to many, even as I hope it will be increasingly profitable under the new arrangements.

May I urge you, the readers, to remember in your prayers those responsible for the paper that the God of all grace may be pleased by his blessing to use the *GUARDIAN* mightily for the defense and the advancement of the faith of our blessed Saviour, for many years yet to come.

with the enemy. And he will not be disappointed. His faith will be strengthened and his joy in the Lord's perfect revelation will be increased.

In addition to a chapter on "Miscellaneous Passages," the material is developed under the following headings: "Miracles of the Bible," "Moral Difficulties," "Historical Difficulties" and "Difficulties from the Point of View of Science." The author deals with some deeply perplexing questions, but because of his high view of Scripture and the God of Scripture, he is able to come to grips with the attacks of the critics with a confidence that arises from the firm persuasion that he is interpreting and defending the truth.

There is a complete subject index and an index of Scripture passages which are found in the text so that the work may be used for reference purposes.

It is a book particularly suited to the needs of the layman. The pastor might well own a copy especially for the purpose of lending it to any who would need the kind of help that this fine apologetical work gives.

RALPH E. CLOUGH

A "gifted writer" who is "richly rewarding" on a theme that continues to be of importance in our day.

Perfectionism, by BENJAMIN B. WARFIELD. Edited by S. G. Craig. Presbyterian and Reformed Publishing Co., 1958, 464 pp., \$4.95.

Dr. B. B. Warfield who served as Professor in Princeton Theological Seminary, 1886-1921, was a gifted and voluminous writer. In his later years he made a 1,000 page study of perfectionism. The present volume contains the more important sections of that study. Any book by Dr. Warfield is richly rewarding to the reader. His books are notable for their solid scholarship.

Warfield devotes four chapters to a study of perfectionism as taught in Oberlin College in its earlier years by Asa Mahan and by Charles G. Finney, the former evangelist. Mahan taught: "To be perfect, he does not require to love as God loves . . . or as the angels love, or as Adam loved . . . He only requires to love as he him-

Guardian Book Reviews

"A book particularly suited to the needs of the layman"

Bible Difficulties, by W. ARNDT, Concordia Publishing House, St. Louis, 1932, 176 pp. Price ?, Paper-back.

At the outset the author, who is Professor of Hermeneutics and New Testament Exegesis at Concordia Seminary, reviews and defends the historic position as to the trustworthiness of Scripture. With this as a back-

ground he then presents an effective treatment of puzzling portions in the Bible which have come under critical attack. His forthright defense of the Bible's integrity is based on the assumption that since "the Bible comes from God in every part, it is infallible" (p. 12). Knowing this to be the author's settled conviction, the Christian who turns to this little volume may well expect to find valuable help in girding himself to do battle

self, being what he is, and in the condition in which he finds himself, can love" (p. 68). Obligation here is interpreted in terms of ability with the result that each man becomes a law to himself, creating his own law; while the objective law of God, the standard of holiness in all, is annulled.

Oberlin College has long since ceased to be a center of perfectionist teaching, but the teaching has been carried to other lands by other men.

In 1859 W. E. Boardman's book, "The Higher Christian Life," was published, being the first popular treatise on the subject, and it attained to a vast circulation both in America and in England. Mr. Boardman was a leader in the "Higher Life" movement which swept England in 1874 and thereafter. He taught that when we accept Christ for our sanctification we not only make our sanctification certain but obtain it at once. Perfectionists are not willing to wait for sanctification. They must have it forthwith.

Hannah Whitall Smith's book, "The Christian's Secret of a Happy Life," also proved influential in the perfectionist movement, selling in innumerable editions. The hinge on which the whole system of her Higher Life teaching turned is the separation of sanctification as a distinct attainment in Christ. "Sanctification is not thought of as involved in justification, and necessarily issuing from it in the unfolding of the salvation received through faith in the all-sufficient Savior. It is thought of as a wholly new acquisition, sought and obtained by an entirely fresh act of faith."

Warfield observed that the Higher Life movement proclaimed only an attenuated perfectionism — a perfectionism merely of conduct. The guilt of sin, the corruption of sin, were not denied, but attention was distracted from them and fixed on the practice of sin. Moreover, nothing was recognized as sinning but deliberate sin-

ning. Holiness was thus brought to so low a level that the meanest in Christian attainments might easily lay claim to its possession.

From the ashes of the Higher Life agitation of the seventies there arose the Keswick Movement in Britain and a somewhat similar movement in Germany. A later phase of perfectionist teaching is the "Victorious Life" movement, promoted by Charles G. Trumbull, editor of the Sunday School Times, some years ago.

Dr. Warfield concludes his study of perfectionism with an exposition on "Entire Sanctification," based on the classic passage, 1 Thess. 5:23f. We must strive for sanctification in all our being. Through God's unfailing faithfulness we shall attain to it at last, though not in this life. At the second coming of Christ the completing of our perfecting will be attained.

ROBERT L. VINING

At the Last Minute

"No Deadlines"

Before I left California someone remarked, "Well, it's going to be a nice change from having two sermons staring you in the face week after week — a deadline every Saturday night!" Tonight my inclination would be to offer to trade places with him, and before next Saturday. That deadline, at least, was one I'd met before and knew something about. And by the time you are reading this another deadline will have arrived, on our 1959 twice monthly schedule. (I wonder whose idea that was?) In all seriousness, it is an idea that all of us trust will be productive of much that is worthwhile.

So now the deadline has come, and the paper has been put into dummy form, but how come this empty column on the next to the last page? Why of course we planned it that way, didn't we? You may think so, but I can see a twinkle in Mr. Sloat's

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eyes while the new editor pecks away at his typewriter, trying to fill up that last bit of space — space that's too short for that home missionary letter or that other book review which will have to wait for the next issue. That's something anyway, I'm a little ahead already (I think to myself), forgetting for a moment the other 14 pages.

Speaking of Mr. Sloat, his article in this issue is "must" reading if you want to know something of what editing a magazine like this is all about, from a man who knows. And I want to add that without his invaluable assistance in answering innumerable questions this issue might well have appeared just about in time for handing out with your valentines.

We want you to know who our other writers are, although they are not at all strangers to most of our readers. Mr. Coray is a home missionary of the Presbytery of California, preaching in Sunnyvale. He is author of a recent historical novel, "Son of Tears," based on the life of Augustine. Mr. Woolley is the professor of church history at Westminster Theological Seminary and writes on a subject of current interest. Dr. Young, professor of Old Testament at the same institution, was a traveler in Europe this summer, and has given us the third account of some of the places he visited. Books are reviewed by Mr. Clough, pastor of Calvary Church, Bridgeton, N.J. and by Mr. Vining, pastor of Bethany Church, Nottingham, Pa.

There'll never be another number like this first issue, for this editor. Like the first sermon in a man's first pastorate. Or like watching his first child take her first steps. You keep catching your breath, but she finally makes it to your outstretched hands. And maybe this will finally reach yours, too.

The Editor.

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