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G U A R D I A N

On the third day He arose from the dead, with the same body in which He suffered, with which also He ascended into heaven, and there sitteth at the right hand of His Father, making intercession, and shall return, to judge men and angels, at the end of the world.

Westminster Confession VIII.4

J. Gresham Machen
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Meditation

Live Again?

The hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth.—JOHN 5:28-29

When you stood and looked at the body of someone dead, did the mystery strike you? If the person was your friend and close associate the mystery must have seemed the greater to you. Perhaps you were present when he breathed his last. You may have noticed that life went out more mysteriously than the light of a candle, leaving but a wax-like lump of clay where before you had a friend—a person like yourself. Soon even this was lost in the dust like a cup of water cast into the ocean, and you were left with your memories. Perhaps in the face of it all you asked Job's question, "If a man die, will he live again?"

The question is too much for the masters of the physical sciences. The ruler and the scale is of no value here, neither will the Bunsen burner yield any information. The psychologist studies the workings of the soul. But when death enters activity ceases, and further studies become impossible. And he too must admit he cannot answer the question. Does anyone know?

God knows. And he gives the answer. All who listen to him will know too. Repeatedly he teaches that the dead shall live again. Though their bodies be lost in the dust of the ground and the place of their burial forgotten, they shall come forth.

There is a story that Alaric, king of the Goths, was on his way to Sicily after his successful campaign against Rome, when he died suddenly. Determined to hide his body from the Romans, his army forced their prisoners to divert the course of the river Busentinus, and buried him in the river bed. Then they restored the river to its normal course and killed all who worked on the project. Alaric is carefully hidden. But even he shall come forth. There are no exceptions.

The Bureau of Lost Persons probably has many names not yet accounted

for. People sometimes vanish as if into thin air, never again to be seen or heard from. One day they will turn up. Fugitives from justice may have hidden them carefully to conceal forever the evidence of their crimes. But they will show up. "The hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth."

This truth is loaded with dark meaning that will cast gloom into many a fool's feast. They that have done evil shall come forth unto the resurrection of damnation. But it carries also unspeakable consolation for multitudes. The resurrection is the great hope of the saints. They have been begotten unto a living hope, an inheritance imperishable, undefiled, and unfading. And that is the day of full possession. Then will their perishable bodies take on incorruption, and the mortal be forever freed from death. The worm will no longer feed sweetly upon them, nor will they lie forgotten any more in the tomb. For years, centuries—even millenniums they have witnessed to the faithfulness of God in his judgments. They have shown by dying that sin has its wages. Now they will enter into the joy of their Lord to praise the riches of his eternal grace, and his faithfulness to the promises. God shall wipe away every tear from their eyes. Death shall be no more; neither shall there be mourning nor crying nor pain any more. There shall be no curse any more, neither shall there be any more night. The Lord God shall give them light, and they shall reign with him forever.

The dead shall live again. The voice that once called heaven and earth into being will speak again ordering a recreation. And all who are in the graves will hear his voice. Who can resist him? Christ the Lord of Life, Conqueror of the tomb, has the keys of death and of Hades. What he closes, no man can open; and what he opens, none can shut.

The grave is not our destiny. It is but a stop on the way. We must in time move on—some deeper into death and its abysmal darkness, but others into the light of a fuller life. If a man die, he *shall* live again!

HENRY TAVARES.

Westminster Commencement to be Held May 7

THE Commencement exercises of Westminster Theological Seminary have been scheduled for Wednesday afternoon, May 7, at 3 p. m. in the garden adjacent to Machen Hall. The exercises are open to the public.

The address for the occasion will be given by the Rev. Professor R. B. Kuiper of the Seminary, on the subject, "The Glory of the Reformed Faith." Mr. Kuiper is retiring this year after having been on the faculty, with a brief intermission, since the Seminary was founded in 1929.

The Baccalaureate Service is to be held on Sunday afternoon, May 4, at 3:30 p. m., in the Seminary Auditorium. Dr. N. B. Stonehouse will have charge of this service.

Galbraith in Japan

WHEN you read this, the Rev. John P. Galbraith, General Secretary of the Missions Committees of The Orthodox Presbyterian Church will be in Japan, provided present schedules are carried through.

Mr. Galbraith left Philadelphia March 24, and San Francisco on April 1. He expected to reach Japan in a little over two weeks from San Francisco, and to have a week with the missionaries in that country before going to Korea. He was scheduled to deliver the address at the opening of Korea Theological Seminary for its spring term, on April 22, and then to spend six to eight weeks there teaching, and consulting with Seminary leaders and the Rev. Bruce Hunt, before starting the return trip which includes a visit to Formosa.

Mr. Galbraith planned to be back in this country in time for the Assembly, if satisfactory traveling schedules could be arranged.

We hope to have a letter from Mr. Galbraith, telling of the first part of his trip, for publication in the May GUARDIAN.

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APRIL 15, 1952

The Whole Counsel of God

A LEADING principle of the Protestant Reformation and of those churches which hold to Reformed or Calvinistic theology, is the uniqueness of Holy Scripture as the only infallible rule of faith and life.

The Christian church has not always been subject to Scripture in this way. The church existed before Scripture became available to it. It existed thus in the first century, in the days of the Apostles. And during this period there were numerous occasions when the church received specific guidance by the Holy Spirit. Philip was directed to go to the road where he met the Ethiopian eunuch. Peter had the vision of the clean and unclean animals. And there were prophets in the church who spoke through the Holy Spirit.

However, with the completion of the Scriptures and the end of the apostolic age, this special revelatory activity of the Holy Spirit terminated. Such is the view of Reformed theology. It finds expression, for example, in the *Westminster Confession of Faith* where, in Chapter I, section 1, we are told that Scripture is most necessary, "those former ways of God's revealing his will unto his people being now ceased."

This position finds further and more explicit expression in section 6 of the same chapter in the *Confession*. There we are told, "The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture or by good and necessary consequence may be deduced from Scripture. . . ." This statement not only declares that Scripture contains the Word of God, but it declares that *all* the counsel God has chosen to give man, for the whole of his life, is to be found in Scripture. There is not only no other counsel available, but no other counsel from God is to be expected. Everything that God is pleased to reveal to us, He has revealed to us in Scripture. *There* is all the counsel man may have from God. What is written, by express declaration or necessary deduction, constitutes the whole counsel of God for and to man.

This position of Protestant and Reformed theology has been challenged from two directions. The Reformers were confronted in particular with Roman-

ism, which relied largely on the authority of tradition. But the Reformers also came to be confronted by those who claimed immediate direction from the Spirit of God. The Reformers rejected both of these positions.

In line with this, the *Westminster Confession* continues in Chapter I section 6, after stating that the whole counsel of God is contained in Scripture, as follows: "unto which nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men." It may seem strange that a church confession should appear to put limits on what the Spirit of God may do. But rather we should hold that in speaking as it does the *Confession* is giving to Scripture the place it should properly have, as the unique God-given authority for faith and life. Nothing is to be added to Scripture, just because God's whole counsel is right there. Scripture is the work of God by His Spirit, and what God has given us by His Spirit in Scripture is not insufficient or in need of being added to, but *is* the whole counsel of God.

The *Confession* further indicates man's ability in relation to Scripture. First, man cannot have a saving understanding of Scripture, without the illuminating work of the Spirit who gave Scripture. This illumination is not a new revelation. It is a work whereby the individual is made able to understand savingly the things already revealed. It is involved for example, in the work of regeneration and effectual calling. Scripture is not effective apart from the Spirit.

But what of matters on which Scripture does not speak specifically? Are there such? Yes, according to the *Confession*, there are, even in the worship and government of the church. And certainly there are many such matters in ordinary life. The rule here is given by the *Confession* when it says that such matters "are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed."

This high view of the sufficiency of Scripture as the revelation of God, gives to the church her strength and her stability, and to the Christian his confidence and his courage. For in Scripture he possesses the "whole counsel of God."

L. W. S.

The Christian and Politics

POLITICS, American style, is in the air! Perhaps half the "news" items for the next seven months will be concerned with politics, and the subject of politics will occupy the minds and conversations of all of us. What shall be the Christian's attitude about all this?

He can take the position that since he is but a stranger and pilgrim in the earth, politics is no concern of his. Some who say this maintain that the world is the domain of Satan and hence a Christian has nothing official to do with the world. Others hold that since the United States is not officially a Christian nation a Christian can have no part in running it. Of course, if such is the teaching of the Word of God, then all arguments from the inexpediency of maintaining such positions fall to the ground, for a Christian obeys, and knows that it is both right and expedient that he obey. But we think those who take these positions have not succeeded in sustaining their thesis from the Word of God.

Many Christians have held, over the centuries, that politics is not only the business of Christians but the business of the church. This is both the theory of the Roman Catholic Church and also its practice whenever there is any possibility of that practice succeeding, and it is the practice, if not the theory, of a few Protestant groups. We know of no nation where there is either a very large minority of Roman Catholics or where there is a majority of Romanists where the church is not in politics in a really big way. Many editorials and articles in the *GUARDIAN* have attacked the thesis that the church of Christ may thus operate.

The vast majority of Protestant Christians have taken the position that politics is essentially a very personal thing with which the church really has nothing to do. This idea has so permeated most of Protestantism that many people think the Bible has nothing really to say about politics. They regard the political area of one's life as an area of indifference comparable to the question of whether a man's necktie should be green or blue. The fact is that a Christian must bring to bear the teachings of the Word of God on the matter of politics as well as on all other matters. He cannot hold his political beliefs in a compartment of his being sealed off from the influences

of the Word of God. He is responsible to God as a citizen, no less than as a churchman. But he has failed to take this into account, and hence Protestant Christians have been impotent as a force in the politics of this nation. The evangelical Christian politician or statesman is certainly the exception rather than the rule, and politics is dominated largely by papists and virtual unbelievers.

We should venture the guess that the Reformed Protestants have been so impotent in politics in this country chiefly because Christian writers and Christian periodicals have shied away from the subject. The church, also, seems to have been in mortal fear that it will be accused of being in politics when it has sought to bring to bear the teachings of the Bible on political subjects. It has interpreted the doctrine of the separation of church and state to mean that each is an area of activity which should touch the other at as few points as possible. This has encouraged the dualism which is in the minds of most of us. This dualism is seen, to be sure, in all of us who fail to bring the teachings of the Word of God to bear in all areas of life, but it is accentuated in the matter of politics.

The reluctance of Christians to attempt to deal with politics in a Christian way has, undoubtedly, resulted largely from the lack of development of a Christian political science and a Christian economics as a part of the whole Christian praxeology. We are led to believe that there is much confusion on these subjects even in the better Christian colleges. This confusion may never entirely be overcome but its existence is one of the reasons some of us have hoped and planned for a Christian university. The confusion among Christians of Reformed persuasion on the most basic elements that add up to a political belief makes any powerful united Christian political action virtually impossible. For instance, one Reformed Christian writer maintains that a national debt is immoral and that it is contrary to the injunction of Scripture that the parents must lay up for the children, not the children for the parents. (II Cor. 12: 14). Others, of equal standing as Reformed theologians, have held that the national debt is not a "debt" at all if there are assets sufficient to cover the amount of the debt. They may ask, "Is a man in debt if his house is mort-

gaged for \$1,000 and he has \$1,500 in gilt edged bonds in his safe deposit box?" They thus calculate that the national debt is a comparatively small mortgage on the total of the national property—a mortgage established to enable the children as well as the parents to enjoy the good things of life that would not otherwise now be available to all. One may question the wisdom of mortgaging the homestead to buy junior a car, but one would have quite a task to prove from the Word of God that such an act is always a violation of the law of God! The social security program and various other "welfare" provisions of the socialist trend in government have, likewise, been attacked as immoral by some, and defended as a boon from God by their fellow Christians.

Now, such discussion is good, and should be engaged in more freely and more frankly, and we should not write off as un-Reformed or unfit those who may differ with us at this stage of the game. One should be able to write on such subjects without the risk of sanctions even when, perchance, his ideas may prove to have been half-baked in the light of further discussion. It is encouraging that articles on such subjects are appearing in Reformed literature, especially in the periodicals circulating largely within Christian Reformed and the Orthodox Presbyterian churches. Only through such discussions can the truth be brought to light, and only then can Christians learn to apply the Biblical truth by which they live to the affairs of politics.

R. S. M.

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On Building the Church

A discussion of some principles concerning missionary work

By FRANCIS E. MAHAFFY

THE church which Christ established on earth is in its very essence a missionary organization. The missionary task of the church can not be thought of as merely an adornment of her work, but on the contrary is vital to her very existence as a true church. To determine the nature of this task, and the methods to be used in its fulfillment, we must search the Word, and may in consequence have to abandon many of the principles and practices which have grown up in the church without a proper foundation in Scripture.

Evangelism and the Church

The missionary task can be stated as the glorifying of God through building the Church of Jesus Christ on this earth. I have heard missionaries say that the missionary task is to go out and win as many souls to Christ as possible before Christ returns again. There is no denying that the work of world evangelism, the work of winning souls to Christ, is a very vital part of the work of the church and of the missionary task. The evangelism in which we are to engage must be a teaching evangelism. Sinners must be won to Christ, but this can be done only as they come to know the Word and accept it and acknowledge Christ as their Saviour and King.

A teaching evangelism is vital to the missionary work, but that is not the work itself. It is only the means to the end. The end is building the Church of Jesus Christ. The apostles and missionaries in the early church, as shown in Acts, did not only win converts through preaching and personal work. They did win converts, but then they organized these converts into churches. It is the work of the church to send out missionaries to build the Church of Christ. It is not our work as a church to send out men merely to win converts to Christ. It is not our work to send out men merely to teach the Word. The missionary should be equipped both to win souls and to teach the Word, but we are falling

short of our work if this does not result in the establishment and building of the church. Much of the value of our work is lost if those who are won to Christ are not brought into or organized into a church. Evangelism apart from building the church of Christ is in fact a very ineffectual method of bringing men into the eternal Kingdom of our Lord Jesus Christ.

The Choice of Fields

How are we as a church to go about the work of building the church on the home and the foreign field? Which fields are we to enter with the end in

THE central desire of every Christian should be to see and promote the extension of the Church of Christ on earth. But how can this be done? What is your part, and mine? What program should be followed by missions committees?

The question of method in mission work is exceedingly important. Here Mr. Mahaffy contributes his opinions on some aspects of the question. A missionary serving in Eritrea, Mr. Mahaffy writes with earnestness and conviction.

This article, however, is intended to be partly at least a challenge. Do you agree with what Mr. Mahaffy says? If not, why not? If so, would you express it any differently? Let's have your comments.

view of establishing a church of Christ? In Acts again we find help from the example of the early church. The apostles and missionaries did not choose the fields where the work would be easy, but on the other hand faced great difficulties and perils in the fields of their labors. Their choice of fields seemed to be based on such factors as the need of the people, and locations where the gospel would have a better chance of spreading to other regions. Often they chose centers of trade and commerce as centers for their work. There the gospel had a natural growth, and spread to other lands.

The churches they established were self-supporting, self-propagating churches not dependent on the home

church. The reason they were not dependent on the home church, I believe, was not because the members were people of financial means, but because the churches were not permitted from the start to become dependent. Instead they carried on their own worship, managed their own finances, and sent the Gospel on to the regions beyond. Had they been inclined to depend financially on the home church, such a program would have been impossible, for the Jerusalem church itself needed help from the missionary churches, in the days of her persecution and trial.

The Matter of Support

In the home mission work of our own church today do we not pick the community for establishing a church partly at least on the basis of what we consider the financial ability of the members of that community to organize a financially self-supporting church that will not be a burden to our small denomination? To the extent that we do this, I am convinced we are working on wrong principles. Granted that as a small denomination we must carefully select the limited number of fields that we can occupy, our selection must be based, not on our preconceived idea of the kind of a church that we want to build, but on the principles and methods set forth in the Word, especially in the teaching and example of the Apostolic church. We should not neglect the middle class communities. We must reach them. But we must never neglect the poor communities. The Gospel is to be preached and the church is to be built, not among any one class of people, but among all.

We may argue that the poorer districts have little hope of establishing self-supporting and self-propagating churches. If that is true, it is probably because we have a false concept of what the church of Jesus Christ is. Perhaps we unconsciously have mistaken some of the external physical adornments of the church for the true church of Jesus Christ. It may be that a church from a poor community cannot afford to build a \$30,000 edifice in which to worship God. On the other hand, perhaps they can afford to rent a building, or to meet in suitable houses. Paul wrote to Philemon and to the church in his house. The worship of God and the carrying on of the work of the church is the important

thing—the building used for this purpose is entirely incidental. The New Testament says nothing about the church building but it says much about the church.

Full-time Pastors

The question arises perhaps as to how a church in a poor community, granting the people are able to secure a building suitable to their needs and within their means, can support a pastor. Maybe they cannot support a pastor full-time, but apparently neither did all the churches in Acts support full-time pastors. Many a church today feels that it cannot properly continue its work without a full-time pastor. The reason they are not able to carry on is, I believe, because they do not fully appreciate the lofty New Testament conception of Christ as the Head of the Church, the Holy Spirit as its Guide and Comforter, and the Word of God as its all-sufficient rule. A church that is so dependent on its pastor that it cannot carry on without him has fallen far short of the church established by our Lord and His disciples.

Does not this fault lie with us pastors, elders and missionaries even more than with the people for making them dependent on us instead of on the Holy Spirit? We establish and build churches that are dependent on the pastor for leadership and dependent on the mother church for financial support because we ourselves do not have the faith and vision to build a church that receives its strength from a divine rather than from a human source. If the church in a poor community cannot support a full-time pastor, why can't they have a pastor who will visit them from time to time, or one pastor for several such churches? Paul frequently left the new churches he had organized to themselves and visited them as he had opportunity. While the pastor is absent, the elders can carry on the administration of the sacraments, the teaching of the Word and the leadership of the church. I do not find in the Word the sharp distinction that has often been drawn between the pastor and ruling elder. The pastor is an elder. Peter, as an elder, exhorted the other elders in the church. Both pastors and other elders are ordained men and the ordination of each is equally valid. The teaching elder or pastor is or should be one who has special gifts

of teaching, but his office and work is in no way different from that of the other elders. Why should not the elders today carry on the leadership and teaching in the church in the absence of a pastor? Should we not give more thought and time to training them for this work?

The Place of Elders

The same principles apply to the foreign as to the home field. While on our vacation in Ethiopia, we met a fine native Christian Kambatta boy. (He spoke of Clarence Duff as the spiritual father of the elder who was his own spiritual father and through whom he was brought to Christ and instructed in the Faith.) He was studying and working to be a native medical dresser at a mission hospital. He desired to be an evangelist and apparently had trained and been called by the church for that work. He was studying to be a dresser in order that he might support himself as an evangelist. The apostle Paul also made tents to support his missionary work. At home and on the foreign field are not a lot of earnest Christians supporting themselves and spreading the gospel a lot better than a paucity of fully supported evangelists? We need the full time pastors, missionaries, and evangelists and their work is indeed more than a full time job, but the church also needs elders and workers like this Kambatta boy who will get a job in order to support themselves for the Lord's work. It is our hope in Eritrea and it should be our hope at home to build churches that are not dependent on us for their support and their leadership, but who are dependent on the Word and Spirit and who will go out spontaneously with the Gospel. We missionaries may some day be forced out of foreign lands, pastors may leave churches at home, but if the work we establish is the true church of Jesus Christ, it will long survive us for Christ has promised that the gates of hell shall not prevail against His church.

Everybody's Task

The need today at home and on the foreign field is for pastors, evangelists, elders and Christian laymen who are willing to be fools for Christ's sake. All of us in this day of materialism are guilty of serving the gods of gold and silver—we are not willing to sacrifice the luxuries and necessities of this life for the sake of Christ's gospel. Where

Editor's Note: A communication concerning our editorial on a church paper has been received and appears on page 78. Other comments on this subject are invited.

are the churches which in dependence on the Holy Spirit of God will carry on and advance the Church of Christ in the absence of a full-time pastor? Where are the pastors who will accept gladly a lot of the discomforts of life to build the Church of Christ in the poorer districts of Denver, the slums of Chicago or Philadelphia, or among many Negro communities in the South? Where are the elders who will use their secular employment to finance their work in establishing Sunday schools and churches in new unchurched areas? Or where are the elders who will accept a poorer paying job in order to have more time for the Lord's work? Where are the Seminary students and pastors who will leave the home land to build the Church of Jesus Christ in Eritrea, Korea, Japan, Formosa?

The missionary task is a glorious one. It is a task in which every one of us who are members of Christ's body should be engaged. It is the task of building the Church of Jesus Christ. Let us be sure as The Orthodox Presbyterian Church that we are building, and take heed that we build, according to the pattern laid down for us in the Word of God.

Eritreans Vote For Assembly

FOR the first time in history, tribesmen in Eritrea began casting ballots for an elected national assembly, on March 25. The assembly, to consist of 68 members, will meet to approve the new national constitution by which Eritrea will be federated with Ethiopia. Direct, secret balloting took place in Asmara and Massawa. In the other sections of the country, voting was indirect. After the assembly meets and approves the constitution, it will dissolve and new elections will be held for the permanent legislature.

Eritrea was an Italian colony from 1889 to 1941. The British took it over and have administered it since then. The U. N. has ordered that it be federated with Ethiopia not later than September 15 of this year.

Educating Children for Church Membership

The importance of a regular program of catechetical instruction

By ANTHONY A. HOEKEMA

I don't suppose many people took particular notice of an article which appeared in the Paterson *Morning Call* last month, entitled, "First Reformed Hears Ex-Missionary to China." And yet some startling things were mentioned in this little news story, which should give us all something to think about. In his address to the members of the First Reformed Church of Paterson, the Rev. John P. Muilenburg, former missionary to China, said, among other things, "Since I have come back to America, I look out upon the church with fear and trembling because so many of our people do not really know what the church stands for. In our American Christianity we have had a silly tolerance which says that it makes no difference what you believe so long as you try to live a good life. This attitude is all wrong. We must know what we believe and what we stand for."

"The Communists do not make this mistake," Mr. Muilenburg went on to point out. "They really train and teach their people." He stated that this very day one of the greatest educational movements in China's history is going on among the 450 million Chinese. Not only is the country being flooded with Communist propaganda, but the workers are given five hours off each week to study Communist doctrine. Five hours a week to study communism. No wonder communistic ideology is spreading by leaps and bounds.

Did not our Lord say at one time, "The sons of this world are for their own generation wiser than the sons of the light" (Luke 16:8)? Perhaps we can learn a lesson even now from the Communists. The question often occurs to me: Is the average member of our churches of Reformed persuasion as ready to defend the doctrines we believe and teach, as is the average member of the Communist Party to defend his position. If not, whose fault is it? Is it perhaps the fault of the church?

At the suggestion of your Committee, my address this morning will be divided into three sections—*The Importance of Catechism Instruction, Materials for Catechism Instruction, and Methods of Catechism Instruction.*

History

Beginning then with the importance of Catechism Instruction, let us look briefly at the history of catechetics. Professor Volbeda of Calvin Seminary states that catechesis itself is a product of the Protestant Reformation. According to him, there was no catechism instruction, in the sense of the ecclesiastical pedagogy of covenant youth, in

THE Rev. Anthony Hoekema is pastor of Bethel Christian Reformed Church of Paterson, N. J. He is a member of a committee of the Christian Reformed Synod dealing with the subject of catechetical instruction.

At the request of the Committee on Christian Education of The Orthodox Presbyterian Church, Mr. Hoekema was invited to speak at an open meeting of the Committee on the general subject of catechetical instruction in the churches.

We present here the first portion of his address, on the importance of catechetical instruction. The remainder of the address dealt with materials and methods, and we hope to bring portions of these parts of the address to our readers in the near future.

We have reported more fully on the meeting of the Committee in a news item on page 77.

the pre-Reformation Roman Catholic Church. Instruction of children was considered a domestic rather than an ecclesiastical duty. Protestantism, however, with its emphasis on the Scriptures as the sole rule of faith and life, stressed the indoctrination of children as one of the ecclesiastical implications of infant baptism. The Reformed particularly began to think in terms of the covenant of grace, as logically correlated with the doctrine of infant bap-

tism. This emphasis on the covenant of grace naturally implied an emphasis on the catechetical instruction of the children of the covenant.

Catechetical instruction continued to flourish as the Protestant Reformation spread to other lands. In America too, at first, there was much emphasis on Catechism. The instruction, in those early days, was chiefly a matter of memorizing answers to questions, and catechism books consisted solely of sets of questions and answers.

Since 1850, there has been in the American churches in general a definite swing away from catechism instruction. Gradually the Sunday school, which was originally intended to be a missionary institution, crept into the churches and took the place of catechism classes. In many American churches today catechism classes no longer exist.

Covenant Obligation

This, however, is not as it should be. Catechism instruction is definitely a part of the church's obligation towards its youth. This obligation, in fact, as indicated above, roots in the very covenantal relation that exists between God and His people. The question may be asked, Is it the church's business to indoctrinate children? May this task not be left to the home, or to the Christian school (when there is one)? The answer to that question is that it is most decidedly the church's business to indoctrinate its youth, since the youth of the church are included in the covenant which God graciously makes with His people. The doctrine of the covenant is a fundamental principle of Reformed theology, so much so that Bavinck says, that Reformed theology cannot be understood on any one point apart from the doctrine of the covenant.

But the doctrine of the covenant is more. It is also the regulative principle of Reformed life, all of which should be lived in the light of the fact that we are God's covenant people, His peculiar possession. Out of this regulative principle flows the necessity of catechesis. The church, which administers baptism as a sign and seal of covenant membership, must, after baptism, assume the responsibility of training the covenant child into the understanding of his covenantal relationship, and of leading him to the acceptance of his covenant obligations. Hav-

ing received the first seal of covenant membership (baptism), the child must be trained so that he may in time receive the second seal of covenant membership (the Lord's Supper), and may live a full-orbed life of covenantal obedience and kingdom service. The church, which administers the seals of the covenant, cannot escape its obligation to train those to whom it administers these seals. The task of training covenant youth in the doctrines of the covenant is therefore one of primary importance. It is to be ranked alongside of preaching as one of the main tasks of the church.

The Covenantal Approach

May I add here that catechetical instruction is precisely the covenantal, as over against the non-covenantal, approach to the training of the children of the church. Non-covenantal child training, exemplified, for example, by the Child Evangelism movement, ignores the distinction between children within and without the covenant of grace, and the significance of infant baptism. Chiefly concerned with having children accept the Lord Jesus Christ as personal Saviour, this type of approach tends to ignore the second part of Christ's great commission, "teaching them to observe all things whatsoever I commanded you." But the catechetical approach, recognizing the blessing of covenant membership, strives to help the baptized child to appreciate his distinct privilege as a member of the covenant of grace, to understand the implications of that covenant membership, and to accept the obligations involved in that covenant membership, by the power of the Holy Spirit. This is the only proper approach for any church which teaches and practices infant baptism.

We may look at the importance of catechetical instruction from still another point of view. The covenant child must learn what is the main message of the Bible (as interpreted in the light of the Reformed standards), what is the doctrinal teaching of his church, and wherein his church differs from other churches. In other words, he must know what it means to be a Reformed Christian. Although the home and the Christian school play a part also in the process of teaching him this, the church must assume primary responsibility, for three reasons. First, the church according to the Bible is

"the pillar and ground of the truth"; hence the teaching of doctrinal truth is peculiarly its task. Secondly, this doctrinal material can best be taught by the pastor, who has had a theological education. Third, because the mastery of this type of subject matter calls for a definite amount of memorization and assimilation, the official catechism classes of the church are the best place for it to be done.

I conclude this section on the importance of catechism instruction by venturing a definition of catechesis: Catechesis is the ecclesiastical training of the

children of the covenant, aimed at preparing them for profession of faith, active church membership, and kingdom usefulness. In the light of this definition, the purpose of catechesis will be to teach the covenant child such material as he needs to know in order to make an intelligent profession of faith in the church to which he belongs, to be a well-informed member of that church, to be a ready witness to the teaching of the church, and to live a full-orbed Christian life in accordance with the principles taught by his church.

James B. Brown, D.D.

THE Rev. James B. Brown, D.D., minister in The Orthodox Presbyterian Church, was called to his heavenly reward on Thursday, March 13, 1952. He would have been 76 years of age on March 24.

Dr. Brown was born near Jacksonville, Illinois. When a lad, he came with his father to Hastings, Nebraska. His father had purchased much land, and to save his land went into the real estate business, and then into banking. He was ever interested in the religious life of the community, and helped organize the First Presbyterian Church of Hastings. He was also one of the founders of Hastings College.

James Brown entered Hastings, and graduated with the class of 1899. He received an M.A. degree from Princeton University the next year. After spending one year in Princeton Seminary, he went as an instructor to the Syrian Protestant College in Beirut, Syria. In a short time he returned and completed his training at Princeton Seminary. During 1904 he was assistant pastor of the First Presbyterian Church in Princeton. He graduated from the Seminary in 1906. On January 11 of that year he was ordained to the gospel ministry, and served for a time as stated supply in Scottsbluff, Nebraska.

In 1907, Mr. Brown went as a missionary to Tripoli, in Syria. There he met Jane Beekman, a missionary nurse, and they were married in 1908. The climate proved too much for Mrs. Brown, however, and the couple returned to America in 1910.

After holding pastorates in Alliance,

Gordon and University Place, Nebraska, Mr. Brown was asked by Hastings College to be its field representative in a fund-raising campaign. The amount which had been set as the goal was successfully raised in two years, and in appreciation of this and other achievements, Hastings College awarded him the honorary degree of Doctor of Divinity in 1925.

It was in the fall of 1925 that Dr. Brown entered upon his pastorate at Aurora, Nebraska. This was the longest pastorate of his career, and the last he held in the Presbyterian Church U.S.A. Confronted with Modernism in leading pulpits in the town, Dr. Brown began an aggressive ministry and Bible teaching campaign to refute it. When he realized that Modernism was taking over Hastings College, he engaged in an extended conflict with the Board of Trustees there. He finally resigned from the Board over the issue.

In 1936 when the Presbyterian Church of America (The Orthodox Presbyterian Church) was formed, Dr. Brown asked that his name be removed from the roll of his local Presbytery and entered the infant denomination. Resigning his position as pastor of the Federated Church in Aurora, he organized a congregation in association with the new denomination.

Various people in Nebraska sought his help, and he was given an appointment as a home missionary for the whole area. He opened a work in Lincoln, which has since become Faith Orthodox Presbyterian Church and Pioneer Chapel. He later opened a work in Omaha, which has become a

self-supporting Orthodox Presbyterian Church.

Again, however, consideration for the health of his wife compelled a move, and he was asked by the Presbytery of California to serve them in a home missionary capacity. He went to Seattle and gathered together a congregation, which is now a home missions work of The Orthodox Presbyterian Church. His last place of service was as supply of the Valley Church in Santee, California.

Mrs. Brown died in the summer of 1950. Dr. Brown decided to retire from the active ministry, and has lived since then with his children.

On March 13, while in the home of his son, he lay down for a brief rest before filling a dinner engagement in Seattle. However, he was called to a higher engagement, and when his son entered to wake him, he found Dr. Brown had passed on.

Among the papers he left behind was a list of the names of individuals with whom he had been acquainted for many years, and whose spiritual condition had been a burden on his heart.

Funeral services were conducted by the Rev. Reginald Voorhees, pastor of the Omaha Orthodox Presbyterian Church, and elders and members of the Aurora and Lincoln churches served as bearers. Burial was in Hastings, Nebraska.

Dr. Brown is survived by four children, the Rev. Robert B. Brown, Mrs. Jane B. Garrison, Ann E. Brown, and Mrs. Lillian M. Fuenning.

Tichenor to Arabia

THE Rev. C. Alan Tichenor, Ph.D., has resigned his pastorate in order to accept the position of pastor of the Protestant Fellowship of Saudi Arabia among the American employees of the Arabian-American Oil Company.

Mr. Tichenor is a graduate of Westminster Theological Seminary in Philadelphia, where he also served as an assistant in Old Testament. He was pastor of Knox Orthodox Presbyterian Church in Philadelphia during 1946-48. Since then he has been pastor of the United Presbyterian Church of Alledo, Illinois.

"Grass Roots"

By R. K. Churchill

Recently I was sitting with other ministers in a Christian Reformed Church Manse drinking some Dutch coffee. No doubt that had much to do with the inspiration which came to me for I bear witness that said coffee is mighty stimulating.

But even more stimulating was the fact that I was sitting across from the Rev. Peter Eldersveld, the radio minister. It was after one of his stirring rallies. (By the way, this may not be printed because of the freedom of the Press. We should say, also in parenthesis, that it's very gracious of our editor to give G.R. a bigger pot.)

Just before it was time for us to go, I spoke thus to Mr. Eldersveld: "Do you remember a certain night away out in California under the redwoods when we were talking of the pressing needs in Reformed circles? You were saying then that you would like to go back to school and concentrate on one subject and that one subject would be homiletics, or how to put the message across. Now," I continued, "have you ever thought of that since? Isn't that still the great need of our day? Do you still have that ambition?"

I cannot give you his exact answer, but it was something like this. With a gesture of reaching back and bringing something forward he said, "Oh yes, but it's the whole concept of our faith that needs to be put across."

Now the getting together of Calvinists always warms the cockles of the heart. But as I drove home that night I was profoundly stirred by the idea that came to me through those words of Mr. Eldersveld. Out of the past a snatch of poetry came to me:

"Something lost behind the ranges,
Something hidden, go and find it."

Suppose I use the illustration of a diamond. Just how does a diamond sparkle so? I am told that a diamond sparkles only through its little flat surfaces which are called facets. If you have a diamond with many facets you have a glorious stone indeed. So it is that the priceless gem of the Christian

faith has many facets. But for some reason, only a few human activities or facets are reflecting that glorious radiance today.

Then I thought of the whole field of literature. What a medium for the true, the holy, and the beautiful. In days gone by, what Christian stimulus and inspiration came to the world through poem, drama and prose. I think I see signs of a revival in Christian writing, especially in the novel which is a mighty instrument.

Then I thought of music: What a medium for bringing God to man, and man to God! Are we training our children in the best instruments? Does the really great music sound forth in our homes and in our churches? Will we have another Handel, Bach, or Mendelssohn? Why not?

In Wanamaker's Store, I have seen multitudes under the spell of a great painting of the Crucifixion. . . . I believe that in the field of painting, there is so much left undone. While there is much good, there is much that is silly, and much that is inadequate. Where are the Raphaels and Michael Angelos of our day?

"Earth is crammed with heaven
And every common bush aglow with God."

There are many more facets, as my readers could tell me. But I must mention the one great, all-embracing medium of bringing God to man: Preaching the Word. The soul-moving and hauntingly beautiful voices of general revelation are silenced today, because men have not seen the greatness of God, nor the true glories of the Savior. Who is sufficient to proclaim the God of the Bible? Who has tears enough in his heart to preach to the Christ-rejecting sinners who swarm this globe?

It is a staggering thought, yet nevertheless true, that religion in its widest and deepest sense, either dies or springs into new life through this one medium of Preaching. Livingstone said: "It's a long way down from the pulpit to the throne!"

MISSIONS

By MRS. JOHN P. GALBRAITH

Foreign Missions

Hunts

Last month we quoted excerpts from a letter written by Mrs. Bruce F. Hunt telling about the cross-country trip, and ocean voyage, of the Hunt family on their way to Japan. This month we have some excerpts from a letter from Mrs. Hunt after the family arrived in Japan (address: Higashi Kurume, Kita Tamagan, Japan).

"We moved out to this address two weeks ago. It doesn't seem possible time could go so fast. Bruce had worked Friday and Saturday unpacking so that we had beds to sleep on, and one little portable kerosene stove. It happened to be one of the coldest nights we've had—but we survived. I don't think I've ever felt the cold as I have here in Japan. The houses are regular sieves. Most of the missionaries only try to keep one room warm. But you have to dash in and out of ice-cold halls anyway to get from one room to another. However, our house has been quite comfortable since we got our little space heater installed. It heats our small living room and two bedrooms which open off of it—with sliding doors, of course. They put in an 'ofuro' for us—one of those wooden bath tubs with a stove inside. It heats the water very hot and is deep, but only about two and a half feet long. I can hardly get in and I don't know how Daddy managed. We're still eating at the Dorm because there are all kinds of problems involved in getting food out here. However, I did get some ration tickets Saturday.

"As you know, Daddy left for Korea by plane on Tuesday. The bus left Tokyo for the airport at 5:30 A.M., so we had to spend the night in town. But the 'Independent Board ladies' very kindly took us in for the night, and one of them drove us out to the airport, so we got to see him off . . . Daddy is already up to his neck in work. (See March issue for excerpts from Mr. Hunt's letters telling about his work.—Ed.)

"Teaching keeps me busy. I have eighteen lively fourth and fifth graders.

The school just moved out here this year, and there is quite a bit of opposition to its being this far from town. The set-up, however, is wonderful. There are several buildings and plenty of room for play grounds and future development. This place used to be the emperor's dairy. Poor Connie has the worst end of living out here. It takes her two hours to get to school (one way)."

The school in which Mrs. Hunt is teaching is a newly established Christian School for missionaries' children. Inasmuch as women are not allowed to enter Korea at the present time, Mrs. Hunt will remain in Japan until the ban is lifted and she is permitted to enter Korea with her husband to labor there. In the meantime, Mr. Hunt is in Korea, but will visit his family from time to time.

Home Missions

Seattle, Washington

Our northwesternmost home mission field is that located in Seattle, Washington, where the Rev. Earl E. Zetterholm is missionary. Mrs. Zetterholm is writer of an article telling about their work in that field. We quote:

"It was not unashamedly that we invited unsaved and strangers to our picturesquely uncomfortable log house, with its attendant inconveniences, time-consuming cleaning difficulties, and inadequate heating system consisting of wood stoves and fireplaces. It was somewhat set apart from its neighbors, not only by its logs, but also because it was up on a little hill—not high enough to be unapproachable but enough so that at night it encouraged

PROBLEM MINUTE

Answer to Problem No. 5:

Matthew 7:21-23

PROBLEM No. 6

Many people today think the world owes them a living. What verse in II Thessalonians tells about people who won't work?

passers-by to look up and peek in to see what the lights showed inside, and, occasionally to come visit at Sunday services.

NEW BUILDING

"Our modern and newly-purchased manse, of which we took possession on November 1, 1951, is also on a hill. God has provided us with a house to which we can invite all in this suburban area—rich and poor, friend and stranger—without any apologies whatsoever—to come and worship Him. Its spaciousness, warmth, convenience, shiny hardwood floors and picture windows, framing Mt. Rainier and forest-clad islands of Puget Sound, make it a joy both in which to live and to worship.

"Many of those around us who have much of this world's possessions, know that they are in darkness, but very few realize the viscosity of that darkness. Some turn from the light because they love the deeds of darkness, others are afraid to come to the light, many are confused; but still others are irresistibly drawn to that light. All of this we clearly see as we, who are members of the body of Christ, organized into the visible Orthodox Presbyterian Church of Seattle, stand as a light-house beckoning men to the only true God, who is the 'light of life.'

TYPICAL PROBLEMS

"Friends of the church recently celebrated their twenty-second wedding anniversary. The wife works in a large 'modern' drugstore. She told me, 'I'm the only woman there who has had just one husband. They call me the 'goody-goody' girl because I go to church. None of them want to go.' Divorce and remarriage cast their ugly shadows throughout Seattle.

"One lady, whose children are regular in our Sunday School, assured me, 'I want to cooperate in every way I can, but don't expect me to come to church. My husband is a salesman. The only time we have together is Sunday and we can't give that time up.'

"Another young mother confessed that as a child she walked miles to church with her parents regularly.

However, her husband is not interested in attending any church; and she, unfortunately, does not want to come without him. Perhaps she is afraid that a barrier may be raised in their now-happy home-life. Nevertheless, both of them are eager for their children to have Bible instruction, and realize that the home must cooperate with the Sunday School to some extent.

"May the Lord open the eyes of these parents—perhaps through Bible memory verses with which it is evident that they have helped their children—to an understanding of the far deeper family solidarity they would enjoy in Christ. Together may they seek the help which only God can give them in training their children 'in the way they should go.'

SPIRITUAL NEEDS

"All over our country, and plainly visible in our new surroundings, are those who see enough of the contrast that they want their children to come to a Sunday School that teaches the Bible. If the steady growth continues in our Sunday School, and we can see that it will probably gain in momentum, rather than diminish, in six months we will have every available corner filled. With this situation, we desperately need born again parents who are faithful, instructed, church members to teach the new classes. We know that if the Lord continues to bring these children, He can also supply the teachers. Within the year's time, D. V., we will erect a chapel on our church lot, which is about four blocks from the manse. If this is His will, we have His promise, 'But my God shall supply all your need according to his riches in glory by Christ Jesus.' (Phil. 4:19).

"Then, there are those who see clearly that there is a difference between the light and darkness and that they must do something about it for themselves and for their children. One such family talked over their spiritual problems with Mr. Zetterholm at the first opportunity, and not only encouraged their children to attend Sunday School, but also came with them to church. Pray that God may continue to illumine their hearts and may lead many more of like mind to His house.

"The telephone rang one Saturday evening at eleven o'clock. It was a young man whom Dr. Brown and Mr. Zetterholm had helped and prayed

Beginning next month:

A study entitled

MISSION PRINCIPLES AND PRACTICES

by the Rev. Bruce F. Hunt

with many times when he was in trouble. He had never shown any outward change in his life which would indicate a regenerated heart. This time he was not in any difficulty but wanted Mr. Zetterholm to come and talk with him on Sunday afternoon. For the first time he seemed to show signs of real conviction of sin and the desire to be right with God. He and his wife indicated that they would be in church that evening. On the way home that Sunday afternoon, Mr. Zetterholm stopped in the home of one of our members to urge them to attend the evening worship service as an encouragement to this young couple as well as for their own instruction. They were planning to attend a secular concert in which their daughter was playing that evening! Instead of continuing to try to silence their consciences, they came and helped and encouraged all the congregation, which many times has numbered only one or two in the evening, as we sang together the praises of Him who is 'the light of the world.' 'If we confess our sins, He is faithful and just to forgive us our sins.' It was wonderful to see what seemed to be the Spirit of God working in not only one family but leading to a second one as well. But alas, despite this, neither family was present the next Sunday evening.

MAINTAINING THE LIGHTHOUSE

"In our small congregation we have a splendid example of faithfulness in maintaining the lighthouse. Most often the Lord has not permitted them to see very far ahead through the fog, but they have truly faithfully prayed and worked together for His glory each step of the way. We pray that we may have more faithful 'night watchmen,' serving and learning from Him at every opportunity, even to the very close of the Lord's Day. What if He had faltered and not gone all the way because of personal inconveniences? We must be more closely knit together and with renewed consecration be

determined to make the Seattle Orthodox Presbyterian Church a permanent lighthouse. We do not want any within our reach to go into the blackness of an eternal hell because we as God's watchmen failed to warn them.

"Our missionary society reorganized since moving here and is holding two meetings monthly—one for instruction in the fields our church supports and the other to provide help to them as need arises and as we are able. The ladies also plan and serve the monthly pot luck supper—our church social event, held in the parsonage. At the December get-together, five new families were represented. However, only one new father was present; one was ill, and the others had to work. Even though they may be busy during the week, we pray that they may observe the Lord's Day and worship with us. The Lord's work needs ambitious young men such as these, as well as women, who, when their hearts are right with God are energetically eager to forward the cause of Christ.

"Darkness or light, heart loneliness or friendship with God, blind wanderings on the 'wide-road' or pressing toward *the* goal on the strait and narrow path, death or life, Satan or God as your master—which would you rather have? We earnestly urge you to pray diligently with us that the many despairing and hopeless blind about us may see the contrast and find the joy and happiness and peace from coming to the light in the face of Jesus Christ.

"Thou, whose almighty word
Chaos and darkness heard,
And took their flight,
Hear us, we humbly pray.
And where the gospel's day
Sheds not its glorious ray
Let there be light."

Birds to Sail April 15

AS we go to press, word is that the Rev. and Mrs. Herbert S. Bird and their son expect to sail from New York for England on April 15, aboard the *Mauretania*. From London they will take a boat to Aden, and a plane from Aden to Asmara, in Eritrea. They are going out as missionaries of The Orthodox Presbyterian Church, to serve with the Mahaffy and Duff families in that land.

Book Reviews

God

THE DOCTRINE OF GOD, by Herman Bavinck. Grand Rapids. Wm. B. Eerdmans Publishing Co. 1951. \$5.00.

THE *Doctrine of God* is a translation of the second volume of the great four-volume work on Reformed Dogmatics by Herman Bavinck, one of the most gifted theologians of Holland. Dr. Hendricksen of Calvin Seminary is to be congratulated for making available to a theologically-starved American church this rich and rewarding volume. The publishers, William B. Eerdmans, might have bestowed a little more substantial binding and better grade of paper on such a work as this. For example, in the reviewer's copy there are two distinctly different shades of paper. Yet the content of the book makes it eminently worth the price no matter what the publishers have done to it.

It is a very grave question, however, if the translator should ever be forgiven for not including an index. He has added a well-planned outline which very materially aids the reader in comprehending the author's meaning. The inclusion of this whole outline at the beginning as a kind of prospectus would have enhanced its value considerably. But it will be many a day before this reviewer has recovered from the shock of turning to the back of the book . . . and no index. Dr. Hendricksen . . . How could you?

In the translator's preface we find these words, "At the suggestion of the publisher and for practical reasons it was decided to include only the more important references to sources, and to provide room for them in the body of the work . . . instead of in footnotes." However, as one reads the book he finds abundant quotations, but nowhere that we can recall is there a reference page number, and only rarely is the title of the work named, and very frequently even the author's name is omitted. It is difficult to account for these omissions. In many cases these sentence quotes are a kind of summary of Bavinck's idea of what Augustine or Thomas Aquinas or someone else had concluded concerning some point in theology. This situation is espe-

cially prevalent in those sections where an attempt is being made to trace the historical development of a certain head of doctrine. To this reviewer, at least, it is very disconcerting not to be able to locate these quotations in their original contexts. Such additions would undoubtedly have added to the bulk and to the cost and yet one wonders if that is sufficient ground for omission. These omissions do allow the book to have a format which is more appealing to the layman, to be sure, but then this is hardly a book for laymen, at least not in our day. The *Doctrine of God* is a book to be studied, chewed and digested, not just casually read. This study is required not only because of the depth and complexity of material but also by the rather solid and uninteresting style. This is a book for ministers and elders and everyone of them should have a copy and use it diligently.

Yes, in spite of some of the faults we have felt ought to be pointed out in order not to have them repeated in some later volume, we still wholeheartedly maintain the eminent worthwhileness of this work. We have only to regret that it did not appear a half century sooner in order to help stem the tide of rationalistic and liberal theology that has all but engulfed the church; even a matter of ten years earlier might have made a perceptible difference in the controversy in the Orthodox Presbyterian Church concerning the incomprehensibility of God. The two chapters dealing with God's incomprehensibility and God's knowability could almost have been written with this controversy in mind. The whole problem as to how we may avoid rationalism on the one hand, and skepticism on the other with respect to man's knowledge of God is set forth with great precision. One reads with great delight such statements as, "Everyone will have to admit that there is indeed a great difference between having an absolute knowledge and having merely a relative knowledge concerning an absolute being. For finite men the former remains ever impossible" (p. 37). Or again, "It is even impossible for God fully to reveal himself to and in his creatures for the

finite does not grasp the infinite . . . Moreover that which God reveals of himself in and through his creatures is so rich and so deep that it can never be fully known by any human individual . . . But by admitting all this we by no means deny God's knowability" (p. 41).

Bavinck does indicate the presence of certain vestiges of unreformed apologetics in what is at least a partial espousal of the doctrine of the "common consciousness of man." In speaking of the universal prevalence of the notion of God present among all peoples he says on p. 42, "that in which all men by virtue of their very nature agree cannot be false." All men by virtue of their nature agree that there is a god, so a god there must be. An application of this principle in another realm will show its fallacy. All men by virtue of their nature are also agreed that they are *not* haters of God and rebels from his kingdom. Therefore, men are not naturally God's enemies. Later on in his discussion of innate and acquired knowledge of God he gets back to a more consistently Reformed foundation when he says, "the knowledge of God is not a product of human reasoning. It presupposes . . . on the part of man a sanctified mind and an open eye to see God, the true and living God in His creatures" (p. 61). Or again, "If we had not heard God speaking in the work of grace so that we are now able to discern his voice in the work of nature, we would have been like the heathen for whom nature has nothing but sounds of confusion" (p. 62).

A third chapter on "God's Names" was very illuminating. It is a discussion of the knowledge of God that is to be derived from the Names of God as recorded in Holy Scripture. One does not usually find a discussion of this kind in the standard British or American works on theology and the value of this work is immeasurably increased by the inclusion of this learned and reverent chapter.

Next follow two chapters on The Attributes of God, both incommunicable and communicable, the latter by far the most interesting. The sections dealing with God's holiness and God's will ought to be singled out for comment as being particularly worthy of study.

Chapters six and seven, dealing with the "Trinity" and "God's Counsel"

respectively, are clearly handled from both a dogmatic and an historical point of view. A particularly illuminating discussion of the "infra-supralapsarian controversy" is worthy of note, as is Bavinck's healthy emphasis on the absolute sovereignty of God especially in the matter of man's salvation. While there is no real flare of originality in the presentation of material in these chapters there is nonetheless a certain freshness that is most stimulating.

On the whole, the American church is much richer for this latest contribution from the theological masters of the Old World. It is hoped that Bavinck's *Doctrine of God* may be the means of leading many young ministers out of the quagmires of relativism back to the solid ground of Reformed Theology. By all means, Dr. Hendricksen, give us more of Bavinck, . . . only next time an index, please!

EARL E. ZETTERHOLM

The Seven Sayings

THE SEVEN SAYINGS OF THE SAVIOUR ON THE CROSS, by Arthur W. Pink. Published by I. C. Herendeen, Swengel, Union Co., Pa. 1951. 134 pp. \$2.00.

THE *Seven Sayings of the Saviour on the Cross* by Arthur W. Pink is a helpful contribution to an understanding of these precious words of Christ. This 134 page book has sufficiently commended itself to the Christian public to require five editions. (The number of copies per edition is not given)

Pink terms the seven words respectively the words of forgiveness, salvation, affection, anguish, suffering, victory and contentment.

The author develops each of the seven words of Christ under seven heads. We are grateful that one of the longest chapters in the book is on "The Word of Anguish," "My God, my God, why hast thou forsaken me?" This fourth cry from the cross is the most profound, the most unfathomable. The introduction to the study of this word is longer than usual, and Pink speaks of these words as being of "startling import, appalling woe, deepest mystery, unique pathos, and profound solemnity" (page 67). The seven points he makes are: 1. Here we see the awfulness of sin and the character of its wages. 2. Here we see the absolute

holiness and inflexible justice of God. 3. Here we see the explanation of Gethsemane. 4. Here we see the Saviour's unswerving fidelity to God. 5. Here we see the basis of our salvation. 6. Here we see the supreme evidence of Christ's love for us. 7. Here we see the destruction of the "larger hope."

One of the chief merits of the book is the author's comparing of Scripture with Scripture. With the first word, the word of forgiveness, he says that we see Jesus in the attitude of prayer. So He began His ministry (Luke 3:21). That this prayer of Christ met with a definite answer we learn from Acts 3:17. The prayer itself was the fulfilment of the prophetic word in Isaiah 53:12. The prayer was a lovely exemplification of Christ's own teachings in Matthew 5:44.

The seventh word of Christ from the cross was "Father, into Thy hands I commend My Spirit." Our writer comments: "'Father.' How often this word was upon the Saviour's lips. His first recorded utterance was, 'Wist ye not that I must be about My Father's business?' In what was probably His first formal discourse—the 'sermon on the mount'—He speaks of the 'Father' seventeen times. While in His final discourse to the disciples . . . found in John 14-16 the word 'Father' is found no less than forty-five times! In John 17, Christ's high priestly prayer, He speaks to and of the Father six times more. And now the last time He speaks ere He lays down His life He says again, 'Father, into Thy hands I commend My spirit'" (page 125).

The author's Calvinism is apparent throughout the book. In his discussion of the second word, he states, "From all eternity He (God) had decreed when and where and how and with whom His Son should die" (page 24). In the word of salvation to the penitent thief he observes that we have the sovereignty of God illustrated, in that one thief was converted, and the other was not. Concerning the penitent thief he says, "God deliberately arranged this combination of unpropitious conditions and surroundings to teach us that 'Salvation is of the Lord,' to teach us not to magnify human instrumentality above Divine agency, to teach us that every genuine conversion is the direct product of the supernatural operation of the Holy Spirit" (pages 29f.). He adds later that

"the God who decreed the salvation of the dying thief fulfilled His decree by giving him a faith with which to believe" (page 35).

In the sixth word, the word of victory, he notes that the Scriptures insist upon the irresistibility of the pleasure of the Lord God, and then quotes in full Job 22:13; 42:2; Ps. 115:3; Prov. 21:31; Isa. 14:27; 46:9f.; Dan. 4:35 (page 111).

While we rejoice in the Calvinism of the author it is not to be expected that we find ourselves in accord with his every interpretation.

Pink aims at being practical in his study of the seven sayings of our Saviour. There is an occasional paragraph addressed to any unconverted person who may read his book. He warns, "If Christ cried 'I thirst' when He suffered the wrath of God for but three hours, what is the state of those who have to endure it for all eternity!" (page 98). He questions his reader as to whether he is trusting in Christ's work, or trying to add something of his own in order to secure God's favor. He denounces the folly of the "larger hope," and quotes Mark 16:16, "He that believeth not shall be damned."

To Christian readers the author addresses occasional exhortations or applications of divine truth. After remarking that the Lord Jesus delighted in the Father's will even when it involved the suffering of thirst he asks, "Are we so resigned to Him? Have we sought grace to say, 'Not my will, but Thine be done?' Can we exclaim 'even so, Father, for so it seemed good in Thy sight?'" (pages 94f.). To the Christian who suffers much he points to Christ Jesus, "a merciful and faithful high priest." "Is your body wracked with pain? So was His! Are you misunderstood, misjudged, misrepresented? So was He! . . . Are you in darkness? So was He for three hours!" (page 96). Once more our author says, "We cannot contemplate too often what the Saviour endured in order to secure our salvation. The better we are acquainted with His sufferings, and the more frequently we meditate thereon, the warmer will be our love and the deeper our gratitude (pages 107f.)."

The style of the book is simple, lucid, unadorned, with no approach to verbal pyrotechnics. Yet the author can be eloquent at times. There is a wonderfully rich and moving passage

on the holiness of God (pages 70f.). A brief word of appeal at the close is full of tender comfort for the believer in a world of trouble.

More vigilant proofreading should have been practised. It seems inexcusable that a book in the fifth edition should have a dozen instances of misspelling. The most glaring instance is the word, "committed," misspelled in two different ways on the same page.

The author has an excessive fondness for the number, seven, "the number of completeness or perfection" (page 123). Not only do we have seven main topics in his treatment of each of the seven words from the cross, but in one instance, the spiritual illumination of the penitent thief, one of the seven main topics is divided

into seven sub-heads. Also Pink declares that with each one of our Saviour's Cross-utterances a prophecy was fulfilled. Obviously, several of the words did directly fulfil a specific prophecy, but the sense is strained in two instances.

While Pink is not so profound in his study of the seven words from the cross as Schilder in his "Christ Crucified," nor so popular in style as Stalker in his "The Trial and Death of Jesus Christ" nor so emotional as Krummacher in "The Suffering Saviour," nor so poignant as Abraham Kuyper in "His Decease at Jerusalem," yet we believe that the reader will receive much intellectual and spiritual profit from a perusal of this small volume.

ROBERT L. VINING

Berkhouwer Lectures at Westminster

DR. G. C. Berkouwer, Professor of Dogmatics in the Free University of Amsterdam, delivered the first of two lectures at Westminster Seminary on Tuesday evening, March 25, before a large audience which included not only students and friends of the seminary, but delegations from other seminaries in the vicinity.

Dr. Berkouwer was introduced by Professor John Murray. Mr. Murray noted the close affinity between the old Princeton Seminary and the Free University. This affinity found expression in the fact that each of the Professors of Dogmatics at the Free University was invited to deliver Stone Lectures in Princeton. Abraham Kuyper, Herman Bavinck and Valentine Hepp all appeared there under the Stone Lectureship.

Westminster Seminary, said Professor Murray, is the successor of the old Princeton, and while the present lecture was not a "Stone Lecture," still Westminster was most happy to welcome the present professor of dogmatics at the Free University.

Dr. Berkouwer spoke on "Modern Uncertainty and Christian Faith." He used very good English, and the traces of foreign accent only occasionally interfered with his clear enunciation. The lecture will undoubtedly appear in print at a later date, but for the benefit of our readers we give here a brief summary of his remarks.

Summary of the Lecture

Dr. Berkouwer began by stressing the fact of the uncertainty of modern man. In our world the very foundations are being shaken. This uncertainty is not only an ill in itself, but is always the background for other ills of man.

Actually this condition of uncertainty is something new. There is a sense, of course, in which uncertainty has always existed in the world. But during the middle ages the church provided the answer. And more recently, in the nineteenth century for example, human reason seemed capable of solving all problems. The world, a closed world, was thought of as getting better and better, and no strange thing could invade it. True, this was a certainty of reason, not of faith, and was, in fact a certainty without God. This was the age of liberalism, and God represented nothing more than the summit of human autonomy.

In the present century, however, there has been, said Dr. Berkouwer, a collapse of this certainty. Human reason has now proven its capacity to create a tremendous new threat to mankind, a threat which carries within it the power of ultimate destruction. And so now in a completely new way man is confronted with the problem of safety.

Actually, however, this collapse of certainty began before the two world wars. Early in the century men became suspicious of human reason. The rationalism of the eighteenth century gave

way to a basic irrationalism, which invaded much of human thinking.

Many people thought that this rejection of nineteenth century rationalism was a change favorable to religion,—to God and the concept of revelation. This however is not the case. For the trend of modern irrationalism is to reject all possibility of security, to picture life as a grand experiment, in which man is to live dangerously and uncertainty is the rule.

Consequently this irrationalism is no less dangerous than was the older rationalism for Christian faith. And in particular, this modern irrationalism attacks Christian certainty as Pharisaic, as a prideful delusion. This is a particularly insidious attack, yet it is very common. Men just cannot stand the idea of certainty which Christianity claims through its special revelation, its infallible Word.

The answer to this attack must not be a return to rationalism, as is proposed by Roman Catholicism, nor must it be a neglect of the facts of science and their importance. The Calvinistic position is not merely defensive, holding as much as possible, but gradually retreating into an inner sanctum. The Calvinistic answer is one of boldness. Believing in the sovereignty of God, also over the facts of nature, the Calvinist holds that there never can or will be a fact which can make Christianity untrue. The whole world, and all the facts, can be understood only in terms of the revelation God has given.

The task of the church is now, as always, to declare the gospel, to proclaim boldly the existence and sovereignty of God and the blessed gospel of redemption. There is, indeed, no evidence that the gospel will be accepted by people just because they live in a world of fear. Nevertheless, the task of the church is to proclaim that gospel. If the light of the church is itself lost in a sea of relativism, it cannot be the light of the world. The gospel is still the same, for Jesus Christ is the same—yesterday, today and forever. This is the century of Jesus Christ. And the Christian's certainty provides the foundation for his good works which, seen of men, will lead them to glorify the Father which is in heaven.

At the conclusion of the lecture, Professor Kuiper expressed the sincere appreciation of the Seminary, and then

closed the meeting with prayer.

In a second lecture delivered on March 31, Dr. Berkouwer dealt with the problem of modern ethical relativism and the law of God.

Dr. Berkouwer is at present engaged in writing a nineteen volume series of

books on Christian theology. Two of these volumes, *Faith and Sanctification*, and *The Providence of God*, are already available in English. They may be ordered through THE PRESBYTERIAN GUARDIAN (prices \$3 and \$3.50 respectively).

ices of Calvary Church in their homes. The recorder was purchased by the Deacons. Eleven young people have made public profession of faith, with a view to joining the church. On April 22, Dr. Peter Doeswyck will speak at the church, and tell the story of his conversion from the Roman Catholic priesthood.

Gresham, Wisc.: Ladies of Old Stockbridge Church observed a day of prayer on February 29. The women's missionary society holds regular meetings each month for mission study. At present the society is also working on a quilt to be sent to the Zetterholm family in Seattle. The choir is planning special music for the Easter season.

Bancroft, S. D.: The Rev. Robert Churchill and the Rev. Lewis Grotenhuis were guest speakers for a series of special meetings the last week of February, at Murdock Memorial Church. The Bancroft, Manchester and Yale congregations have joined in purchasing a kerosene refrigerator to be sent to the Mahaffy family in Eritrea.

Los Angeles, Calif.: The men of Beverly Church conduct a service in a city jail each month. They need a folding organ. Any suggestions as to where a second hand organ may be secured will be welcome. The Rev. Dwight Poundstone is pastor of the church. A men's club has been organized, with Grover Coleman as president.

Bend, Oreg.: The Machen League of Westminster Church has completed its winter project—the finishing off of a room in the church attic, which provides additional space for Sunday classes and other meetings. A squadron of "sky pilots" meets at the church regularly. The boys work on model airplanes, but one by one have interviews and do scripture memory work with leaders of the squadron.

Portland, Oreg.: The pastor of First Church, the Rev. Carl Ahlfeldt, has completed a series of sermons covering fifteen months and dealing with the topics in the Shorter Catechism. Prayer and Bible study gatherings were held at the Church February 27, in observance of a day of prayer.

Berkeley, Calif.: The new auditorium of Covenant Church was dedicated at a special service held on Sunday afternoon, March 23. The Rev. S. Struyk, interim pastor of the First Christian Reformed Church of Ala-

Orthodox Presbyterian Church News

Portland, Me.: Members and friends of Second Parish Church surprised their pastor, the Rev. Calvin A. Busch, and his wife following the Tuesday evening prayer service March 11, by holding a reception honoring their seventh wedding anniversary, and presenting them with an appropriate gift. Mr. Busch is now in his fifth year as pastor of the church. A new youth group has been organized, and meets Sunday evenings at 6.30. The group is studying Luke's Gospel, with the help of the new Geldenhuys *Commentary*. The Women's Missionary Society and the Church Missionary Fellowship have voted to merge their activities.

Cornville, Me.: Following is a story of church extension work: "Work was begun in South Solon in November. Evelyn and Gerald Towle suggested to your minister (Mr. Stanton) the need of services in this area. Mr. and Mrs. Towle accompanied your minister in a series of calls throughout the vicinity, to discover what interest there might be. Every family visited expressed the desire that there might be worship services in the area. There has been steadily increasing attendance, with a total of 39 present at a recent service. . . These services were the first to be held in this area during the winter months within the memory of anyone living, as far as the minister can discover."

Franklin Square, N. Y.: Mrs. R. B. Gaffin was guest at the Franklin Square Church the weekend of March 28. Bids are being sought for the construction of the new church building.

Philadelphia, Pa.: Six young people were recently received into communicant membership in Mediator Church, on profession of faith. Young people of the church conducted a

"trial" emphasizing the keeping of the Fourth Commandment, at the youth fellowship held at Knox Church recently.

Wilmington, Del.: Eighty Bibles have been presented to Sunday school pupils of Eastlake Church who have attended 26 consecutive Sundays. Youngest recipient was 3 years old. Most elderly recipient was 80. Miss Margaret Robinson, secretary to the registrar at Westminster Seminary, spoke to the Women's Missionary Society recently on "Westminster Seminary through the eyes of a woman." The meeting was held at the home of Mrs. John Perkins.

Middletown, Del.: The session of Grace Church has started an evening service in Chesapeake City, following successful Bible club work by Mrs. Frank Voshell and survey work by Mr. V. Robert Nilson. Mr. Nilson will be conducting the services for the time being.

Pittsburgh, Penna.: Construction has begun on a new educational building for Covenant Church. During the coming summer Robert Lucas, a student at Westminster Seminary, will serve as an assistant to the pastor.

Middletown, Penna.: The pulpit of Calvary Church has been occupied on recent Sundays by the following supplies: Rev. Robert Valentine of Hazlehurst, Miss., Rev. Philip Chase of Lincoln, Nebraska, Rev. Robley Johnson of Cincinnati, Ohio, and several students from Westminster Seminary. The Rev. Robert Marsden is moderator of the Session while the church is vacant.

Evergreen Park, Ill.: The Moody film, *Hidden Treasures*, was shown at Westminster church on Friday evening, March 21.

Cedar Grove, Wisc.: Shut-ins are enjoying the tape-recorded church serv-

meda, preached the sermon. Chaplain Edwin L. Wade and the Rev. E. E. Elliott also participated in the service, along with the pastor, the Rev. Robert H. Graham. About 150 persons attended the service. The Rev. John Galbraith preached at the service Sunday evening, March 30. On April 16 a series of special services will begin, with the Rev. Earl Zetterholm of Seattle as guest preacher.

Philadelphia Presbytery Revokes Candidate's License

Finds view of guidance equal to new revelations

THE Presbytery of Philadelphia meeting in regular session on Monday, March 17, took action revoking the license of Mr. G. Travers Sloyer, a

candidate for the ministry. As a licentiate Mr. Sloyer had been supplying the pulpit of Redeemer Church in Philadelphia.

Back of this action lay more than a year of questioning, in committee and on the floor of Presbytery. Mr. Sloyer, a graduate of Westminster Seminary, was licensed by the Presbytery of New York and New England in June, 1950. In January, 1951, at his own request he was dismissed to the Presbytery of Philadelphia. Accompanying the certificate of transfer was a notation, authorized at an adjourned meeting of the New York and New England Presbytery, indicating that one member of that presbytery had opposed the dismissal, and that another wished to be assured that Mr. Sloyer in no way held certain doctrines of the Peniel Bible Conference which were considered opposed to Reformed theology.

Upon receipt of the letter of transfer, the Presbytery of Philadelphia enrolled Mr. Sloyer as a Licentiate, but determined, because of the "clouded credentials" to examine him further. This examination was referred to the Presbytery's Committee on Candidates. At the same meeting, on a motion from the floor, the Presbytery determined to elect a committee of three "to investigate the teachings of the Peniel Bible Conference and report at the earliest possible moment."

At the May, 1951 meeting of Presbytery the report of the Committee to study the teachings of the Peniel Conference was presented, in a fifteen page document. This report was sent to ministers and sessions of the Presbytery for study, but without either approval or disapproval by the Presbytery. No action has been taken by Presbytery on it to the present time.

The Committee on Candidates finally reported to the November meeting of Presbytery in a five page document which concluded with recommendations that conferences with Mr. Sloyer be continued, but that meanwhile his license be recalled. The area in which the Committee felt doubt concerning Mr. Sloyer's views related to matters of "guidance" and sanctification.

At this meeting, Mr. Sloyer was examined on the floor of Presbytery for several hours, and the matter discussed at length. It was finally decided that the conferences with Mr. Sloyer should be continued, and a further examination in Presbytery should be held, but Presbytery decided against accepting the recommendation that his license be recalled.

The Committee presented an oral report at the January, 1952 meeting. Finally it came in with a second written report at the March meeting, and again recommended the recall of the license. Mr. Sloyer was questioned at length on the floor of Presbytery, most of the examination relating to his idea of guidance by the Holy Spirit.

Following the examination and further discussion, the Presbytery by a substantial majority (13-4) adopted the following motion: "Whereas Mr. G. Travers Sloyer appears to the Presbytery, on the basis of extensive examinations, to hold a view of Guidance which is equivalent to new revelations of the Spirit, therefore the Presbytery revokes the license of Mr. Sloyer."

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Mr. J. H. McClay, clerk of session of Redeemer Church, has filed a notice of complaint against the action of Presbytery, which makes it possible the question may come to the General Assembly.

Alumni Banquet to Honor Professor Kuiper

THE annual banquet of the Alumni Association of Westminster Seminary is to be held on Tuesday evening, May 6, at 6:30 p. m., in the Bellevue Stratford Hotel, Philadelphia.

In conjunction with the Seminary, the Alumni Association is this year sponsoring the banquet in honor of Professor R. B. Kuiper, who is retiring from the Seminary.

The Rev. Robert S. Marsden, Executive Secretary of the Seminary, and a member of the Banquet planning Committee, has announced that in view of the nature of the occasion, friends of the Seminary, as well as members of the Alumni Association, are invited. Since accommodations will be limited, however, persons wishing to attend are urged to enter reservations promptly. Such reservations may be sent to the Seminary. The price of the banquet is \$2.50.

Mr. Marsden has also announced the annual fund-raising campaign for the Seminary. The aim of this campaign is to raise \$50,000 in the first 50 days of the fiscal year which begins April 1. This amount represents about half the annual budget of the Seminary.

Speakers Announced For Institute

THE list of faculty members for the Fourth Reformed Ministerial Institute, to be held at Westminster Seminary, May 13 to 16, has been announced. Conducting the morning classes will be the Rev. Meredith Kline, Instructor in Old Testament at Westminster, who will give a study of the Night Visions of Zechariah; also Dr. P. Y. DeJong, minister of the Oakdale Park Christian Reformed Church of Grand Rapids, Michigan, whose lectures will concern the doctrine of the covenant in New England Theology; and Dr. Ned B. Stonehouse, Professor of New Testament in Westminster, who will give exegetical studies of selected passages in Matthew's Gospel.

On Tuesday evening, the Rev. John P. Clelland will lead a discussion on the subject of The Christian and Economic Theories. On Wednesday evening, Professor Paul Woolley will present a review and lead a discussion of the book by A. S. Nash, *Protestant Thought in the Twentieth Century*. The two remaining evenings will be given over to preaching clinics, at which recorded sermons will be heard and evaluated.

The cost of the entire conference, including tuition, board and room, is \$15 for the four days. Registrations should be sent to the Rev. Leslie W. Sloat, Box 101, Mt. Holly, N. J.

Education Committee Discusses Catechesis

ON Wednesday, March 19, the Committee on Christian Education of The Orthodox Presbyterian Church held an open meeting at Westminster Seminary, for the purpose of considering the program and problems involved in Catechetical instruction of children.

In the morning, the Rev. Anthony Hoekema of the Christian Reformed Church delivered a lecture on the subject, describing the work that is being done and the plans being made in his denomination. (See p. 67 of this issue.)

Travel Fund Needs Help

THE Rev. Robert L. Atwell, member of the Assembly Travel Fund Committee, has made a plea for further support of the Travel Fund for the coming General Assembly. The Committee has estimated that an average of .75 cents per communicant member is needed to meet expected travel cost applications. Notices to this effect have been sent the several churches, but at the end of March only about \$400 had been sent in. Gifts to this fund should be sent, properly designated, to the Committee on Home Missions, 728 Schaff Building, Philadelphia 2, Pa. The Presbytery of the Dakotas is making every effort to provide attractive arrangements for the Assembly. It is desired that as many as possible plan to attend.

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In the afternoon, Professor R. B. Kuiper led in a discussion of the subject, especially as it relates to the Orthodox Presbyterian denomination. A number of those present joined in the discussion. Several speakers expressed the opinion that the Christian Reformed program seemed to place too much emphasis on the church's training of the children, and not enough on the responsibility of the parents. One speaker thought the church should address itself primarily to providing catechism instruction for the parents, with the idea that they would in turn instruct their children, under the general supervision of the church. It was also stressed that the ruling elders of the church ought to assist the minister in the program of Catechetical instruction. A third suggestion was that the instruction program should be integrated with the program of young people's studies. The Committee is presently considering ways and means for providing better studies for young people's groups.

All of those who attended the meetings felt that the discussion had been highly profitable, and went away impressed by the lack of and need for an adequate program for the instruction of the children, that they may grow up to become intelligent and instructed participants in the total work of the church.

Distribute 22 Million Scriptures in 1951

MORE than 22 million copies of the Scriptures were distributed throughout the world last year by the member groups of the United Bible Societies. The organization held its meeting in India, in March. The meeting was also told that the Bible was translated into some new language or dialect in every month of the year.

Mail Bag

For a Church Paper

As one who firmly believes that a paper published by a committee of the General Assembly would be a great boon to the witness of the Orthodox Presbyterian Church, may I be permitted to reply to the recent editorial opposing a church paper. As I do so, let it be clearly stated that I would not detract from the valiant service THE PRESBYTERIAN GUARDIAN has rendered the church nor from the editorial ability of its editor as evidenced increasingly in the fine editorials that have flowed from his pen. It is, rather, that I have become persuaded that a church paper is the best hope for an adequate medium to herald the tremendous message of the Orthodox Presbyterian Church. I would not impose upon your courtesy by setting forth the reasons for this conclusion. Suffice it here to reply briefly to the recent editorial.

There were two basic objections raised to the idea of a church paper. They may be summed up in a few words: such a paper would lead to fruitless criticism and needless strife, and would lack stability in editorial policy.

History and experience would seem to indicate that having a paper that is beyond the ecclesiastical control of the church body it aims to represent has been and is a source of fruitless criticism and needless strife. Repeatedly, General Assemblies have spent long hours debating the policies of the GUARDIAN. But all such debate was ultimately fruitless because actually they could not determine the policies of an independent publishing company. Debate and criticism relative to a church paper would not be pointless and fruitless. Something could be done about it. As Christian brethren we should not have a horror of criticism and debate. That is one of the prime purposes of a General Assembly. That's the way God by His Spirit leads

His church into the truth. What more worthwhile subject for discussion could there be at a General Assembly than ways and means of improving our written testimony before the world? Frankly, it may well be that one reason why the GUARDIAN in the judgment of a growing number is failing to meet the needs of the church is because of the immunity to criticism the GUARDIAN enjoys as a publication independent of ecclesiastical control.

It is complained that a church paper of necessity would lack stability in editorial policy. Any publication committee of the General Assembly would be committed to the Word of God and the subordinate standards of the church. This committee would be subject to the jurisdiction of the General Assembly. In matters of debate a fair hearing would need to be granted the majority and minority opinion. This is a Scriptural stability. To affirm that such a method of attaining stability cannot but fail is to admit that a Scriptural way of publishing a periodical cannot but be unstable. This we dare not aver. Actually there are numerous current publications which prove that a publication committee of the General Assembly can achieve stability. I refer to *The Orthodox Presbyterian Messenger* and to the various publications of the Committee on Christian Education. Who could reasonably charge that these publications evidence a lack of stability in editorial policy. Outside of our denomination, *The Banner* of the Christian Reformed Church in the midst of controversy has certainly not been lacking in stability.

Brethren, what we need is a paper for our covenant homes and that takes issue with the Lord's foes on the layman's level. A church paper, in my humble opinion, is the best hope of achieving this at this juncture in the history of our beloved church. Does someone have a better way? Let's hear it. Thank you.

CALVIN K. CUMMINGS

Persecution of Protestants In Colombia

WE have referred previously to incidents involving attacks upon non-Catholic religious groups in Colombia, South America. The situation has apparently reached a point where

it is attracting the attention of the U. S. State Department. Recently the *New York Times* carried a story of the persecution, by a special correspondent.

In the *Times* article it was pointed out that there are some 25,000 Protestants in Colombia against an estimated 10 million population. The general pop-

ulation is largely Catholic, and many of the Catholic clergy are of Spanish nationality. Although there is much distress over the persecution, it seems to be admitted that the idea of freedom, or even tolerance, of non-Catholic religion is unacceptable. Though the Colombian Constitution guarantees the liberty of conscience, and a certain freedom of religious cults, this has been officially interpreted to mean only freedom to practice one's religion within a place of worship, not freedom to propagate one's religion. Distributing Bibles or propaganda sheets is not considered an act of worship, and is not within the permitted area of freedom.

An interesting note in the *Times* report was a statement attributed to Robert Lazear, Jr., executive secretary of the Presbyterian Mission in Colombia, who was reported to have said that a majority of the members of their churches were Liberals, because in general Liberal ideology brought a better hearing among the people than did Conservative ideology.

A reliable report indicated that perhaps a hundred instances of religious persecution had occurred during December and January.

Atlantic City YWCA Upheld by Court

THE New Jersey State Supreme Court has upheld the Atlantic City YWCA in its placing of religious restrictions on voting membership. This ruling reverses a lower court decision of last July which held that the association must accept all applicants of good character, regardless of religious belief or affiliation.

The Atlantic City group, which severed its connection with the national YWCA in 1949, has a by-law which limits membership to members of Protestant Evangelical churches. The suit against the association was brought on behalf of 13 persons who claimed they had been refused membership because of religious affiliation.

The Supreme Court declared: "Questions of religious faith are left to the society itself. This policy of the civil jurisdiction is founded in the Constitutional freedom of religion and liberty of conscience. Generally, judicial intervention is justifiable only where the complaining parties have suffered an invasion of their civil rights, of person or property."

National Council Headquarters Uncertain

AFTER more than a year of existence, the National Council of Churches, modernist super-organization, has not yet decided where to locate its national headquarters. Tradition is strong for a location in New York City, but many groups oppose this and urge a location nearer the center of the country's population. In a measure the problem results from the fact that many of the large denominations already have their headquarters in the East, also many of the religious organizations which merged to form the Council have New York headquarters. All of these would probably wish eventually to be located convenient to the Council headquarters.

Vatican Mission in Proposed Budget

WHEN unfortunate developments occur in official Washington, no one seems able to explain how they came about. This is the story with an item appearing in the State Department Budget for the coming year. The item specifies \$70,000 for the establishment of a diplomatic mission to the Vatican.

The question of a Vatican embassy raised a furore when President Truman nominated General Mark Clark to the post, last November. General Clark presently withdrew, and the President said he would send another nomination to Congress. None has been made, and it was beginning to be hoped that the matter would be dropped.

But then along came the State Department budget, which must be approved by the House, and there was the item for the Vatican mission. Since the budget carries a lump sum of \$79 million for various embassies abroad, there seems to have been little purpose in this separate Vatican item, except to put members of Congress on the spot.

Presbyterian Union Plan Advances

A PLAN for uniting the Northern, Southern, and United Presbyterian Churches was approved by representa-

tives of the three churches meeting in Cincinnati, March 17.

If the union takes place, the new denomination will be called the Presbyterian Church of the United States. The plans are to be completed in detail, and printed, with a view to their approval by the Assemblies in 1953. The specific contents of the union plan are not yet generally available. It was stated, however, that the representatives found greater differences of opinion and attitude within the denominations, than between the denominations.

The same meeting voted to recommend extensive interchange of pulpits among the three churches, and a pooling of efforts in the fields of evangelism, stewardship, and the chaplaincy.

Meanwhile a group of Southern Presbyterian ministers and elders met in Asheville, N. C. to map plans for a fight against the proposed union. They claimed the Southern Presbyterian church would be submerged and its testimony stilled if the union occurs. The group declared that there could be no union until basic problems of policy and doctrine were settled. If these fundamental issues were ignored, it was stated, there would be a split in the Southern church, and disharmony, rather than unity, would result.

Christian Reformed Church Gains

THE Christian Reformed Church last year organized 22 new congregations in the United States and Canada. Many of these were organized in Canada, where there has been a large influx of Dutch immigrants. Total membership of the denomination, according to figures in the new yearbook, is 165,801, which represents an increase of over 10,000 from a year ago. The 1952 budget of the church is about 1.8 million dollars.

Tucker Foundation At Dartmouth

IN an effort to further the moral and spiritual growth of students at Dartmouth College, the trustees of Dartmouth have established the William Jewett Tucker Foundation, honoring the ninth president of the institution. The Foundation is intended to give contemporary emphasis and

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meaning to the spiritual traditions which the liberal arts college has fostered since its founding by the Rev. Ebenezer Wheelock in 1770. The Foundation has some \$120,000 in endowment funds on hand, and a faculty committee is at present planning the way in which the Foundation may accomplish its purposes.

Unitarians, Universalists Out of Council Body

UNITARIAN and Universalist church women have been refused membership on the Board of United Church Women, an organization of the National Council of Churches. These churches are not acceptable to the Council itself, and on that ground their women members are not acceptable in the women's organization.

State Aid Barred to "Catholic" Schools

FOURTEEN public schools in Wisconsin which were charged with being under the domination of the Catholic church have been denied state tax support by the state school superintendent. The schools are taught by Catholic nuns. The superintendent charges that they violated state law in selecting teachers on the basis of a religious test, in including sectarian instruction in their curriculum, and in failing to operate a complete set of eight grades. The schools are all in Catholic-populated areas. The decision of the superintendent will make it difficult to operate the schools, since the ruling concerning state taxes will also affect the right of local and county boards to levy taxes for the schools.

Begin Printing of Revised Version

THE printing of the Revised Standard Version of the Bible has been started in selected printing plants in this country and in Edinburgh, Scotland. The publication date is set as September 30.

The Revised Standard Version of the New Testament first appeared in the spring of 1946. The Old Testament has now been completed, and the printing presently underway includes the whole Bible.

The revision is the work of a committee of 32 scholars under the chairmanship of Dr. Luther A. Weigle, dean emeritus of Yale Divinity School. The committee began its work in 1937.

There is ground for a constant study of the English text of the Bible, on the basis of new manuscript discoveries, archeological discoveries, and general language improvement. However, experience has shown that after all these factors are taken in consideration, the Bible still says the same thing. While no divine sanctity attaches to the King James translation, its accuracy, after nearly 350 years, remains substantially unchallenged.

Princeton Seminary Aids Council Evangelism

SEVENTY students of Princeton Theological Seminary used their spring vacation to assist a community-wide evangelism program in Somerville, N. J., under the auspices of the National Council of Churches. The National Council evangelist, the Rev. Charles Templeton, conducted the preaching mission. The students met with members of ten Somerville churches, and then went out in the evenings to visit in homes in the community.

Negro Congregation Withdraws from Council

MEMBERS of the Abyssinian Baptist church in New York have voted to withdraw support from the National Council of Churches, because that agency's general board postponed action on a statement denouncing racial segregation.

The church, with a membership of 12,000 has as its pastor Dr. Adam Clayton Powell, Jr. It holds membership in the Council by virtue of its affiliation with the National Baptist Conference, but it has also given direct support to the Council.

The delay on the part of the general board of the Council came after a representative of the Southern Presbyterian Church indicated that that church would be disinclined to accept the statement on segregation. The statement denounced segregation as "a denial of our Christian faith."

The matter will be considered by the board at its next meeting in June.

Blood Transfusion Upheld

THE Supreme Court of Illinois has upheld the action of a Chicago judge in requiring blood transfusion for a child of members of the Jehovah's Witness sect. The child was born with an Rh blood factor, which meant illness or death, according to medical judgment, unless a transfusion was given. The parents objected that such a transfusion was contrary to Scripture and their religious convictions. The judge ordered the child placed in custody other than that of the parents, the transfusion was given, and the child was restored to its parents in June of last year. The parents, however, decided to test the action in the courts, on the ground their rights had been violated.

The Court ruled that the rights of parents in such a case were not without limitation, since the life or sanity of the child was involved. In the par-

ticular point raised, the Court held the child was a "neglected child," although in other matters it was not held that the parents had failed.

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