

*The Presbyterian*  
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# Letters of A Minister to His Nephew

162 Laurel Avenue  
Menlo Park, California  
November 1, 1956

*My Dear Livingston:*

Your letter came this morning reporting your first "candidating" experience. I appreciate the strain under which you are laboring while you await word from the church whether it will call you or another man. These periods of suspense are indeed agonizing. Still you must bear in mind that the decision is with your Lord, and if this is not to be your post He has another, perhaps a more challenging vineyard for you to cultivate.

You express the fear that you feel you are too rhetorical in the pulpit. It is good that you are aware of this at the outset of your ministry. If it's worth anything to you, may I tell you that the older I become, the more plain of speech. Here is a nugget from a very wise man: "Oft when a youth indulges in a florid style, it is kindly said that time will cull his flowers and trim the wings by which he reaches his flight." I can testify that this is true.

Semantics is a tricky art. English-speaking people are obliged to a Polish thinker named Korzybski for what he called "identification reaction." What does this mean? It means that the average person lumps all varieties of a species or class in one package. For example, all Scotchmen are tightwads; every bull in the world grows enraged at the sight of a red flag; Orientals are slant-eyed; black cats crossing your path, the number thirteen, a walk under a ladder — these are to be connected with bad luck. As you can tell, the above assumptions not only oversimplify the true state of the matter; they are just not true. This is what Korzybski tabs "identification reaction."

To apply the point, don't you suppose the poor American uninstructed in the doctrines of our holy faith is

likewise pretty mixed up in his concepts? Not long ago a churchman tried this experiment: he had a large number of people outside the church take an examination on religious topics. One of the questions was: "What is sin?" In practically every case the answer was related to sexual disorders exclusively. Here you have identification reaction with a vengeance. You also have brought sharply before you a real problem. Who can say how many visitors in church hearing you for the first time really take in the meaning of terms so familiar to the indoctrinated, words like justification, incarnation, sanctification, the new birth, or even sin?

I am aware that this opens up a tremendous field for thought. How to teach the first principles of Christ to inquirers and to the Saviour's little ones, and at the same time give mature believers something to carry away from church, constitutes a subject godly ministers ought to wrestle with. Alas, too many pay little or no attention to the problem. Without trying to resolve all difficulties, permit three quick suggestions.

First, do not assume that your hearers know either too much or too little. Therefore explain, explain, explain; illustrate, illustrate, illustrate. This was certainly your Lord's method. The truth, James Denny once said, should be set forth in all its clarity, all its nakedness, if it is to be appreciated.

Second, the shorter word is to be preferred to the longer. The great texts of God's Word: John 3:16, Romans 3:23, Ephesians 2:8 and 9, Psalm 23, and so many others are made up of monosyllables. If you have a choice, pick the shorter word whenever you can.

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*This is the second in a series of epistles to an imaginary nephew from the pen of the Rev. Henry W. Coray of California. The introductory letter appeared in the issue of January 26.*

Third, take the concrete in preference to the abstract, the definite over the indefinite. The greatest of teachers spoke of "lillies of the field," not just flowers; "ten pieces of silver," not simply coins in general; "bread," not any kind of food. Paul labeled the Gentile community "a wild olive tree;" the barrier separating Jew and Gentile "the middle wall of partition;" the church a "body." The Bible delights in the use of terms which are pointed and pungent and pithy. They have, shall we say, traction. They live in the memory like the haunting strains of Beethoven.

Well, pardon my lecturing, beloved nephew. And God be with you as you wait upon Him. Know that I shall be remembering you in prayer each day. Be sure to let me know how you fare.

Affectionately,  
*Your Uncle Hank*

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## Bible Reading in the Schools

The question as to whether the Bible may be read and the Lord's Prayer used in public schools continues to come before the courts. Briefs were to have been filed by January 5 and oral arguments heard on January 26 in a case brought against the Abington township schools near Philadelphia.

An injunction suit was instituted last August by a Roslyn couple who are Unitarians in behalf of two of their children who are students at Huntingdon Junior High. They allege Bible reading and the recitation of the Lord's Prayer to be unconstitutional, in violation of the first and fourteenth amendments.

During the earlier hearings school officials pointed out that students were permitted to choose the text for each day and could use their own Bibles if they wished.

The case is being heard before three federal judges, and the final decision will doubtless affect schools throughout Pennsylvania. Members of the office of the state attorney general attended the hearings as observers.

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# THE THINGS WE CAN AND MUST DO TO PROMOTE THE CAUSE OF THE KINGDOM MAY BE PUT UNDER THREE HEADS:

*fervent prayer*

*faithful preaching*

*practice of godliness*

By HENRY P. TAVARES

When Daniel became concerned about the lot of his people, we read that he gave himself to prayer for three weeks. This shows persistence, an important characteristic of the kind of prayer that God answers. His praying, moreover, was fervent in that he prayed with fasting. I wonder if there is enough concern in the church today for the progress of the gospel to move many to pray with fasting. True, our confessional standards talk about it and commend it. Rarely do we hear of our churches practicing it. Perhaps we are not disturbed enough, and if we are not, then it is no wonder that we don't make more progress.

## Fervent Prayer

Any resort to "tricks" and fancy formulas for success will make a sorry showing without fervent prayer. I am inclined to doubt that our beloved church has ever learned much about such prayer. I think I have even heard prayer treated by some as if it could be dangerous to our success. Now it may be very true that prayer has been misused as a way of killing necessary controversy in church councils. Men have abused prayer as a pious cloak for false doctrine in some circles. We must never use prayer that way.

But we must pray. We must pray with deep concern. We must learn to wrestle in prayer. Even Jesus sometimes prayed all night. Would that God would pour upon our church the true spirit of prayer and supplication! Oh, that the Holy Spirit might convince us of our need!

God's Word is our sword in the warfare of the Kingdom. It must be preached, if we are to tear down the strongholds of sin and lead every thought captive unto the obedience of Christ. We rather pride ourselves in our knowledge and discernment of the things of God, and do we not con-

sider ourselves guardians of the faith? But are we doing real preaching?

## Preaching that Scares

I sometimes get the impression that we are quite academic in our preaching, and not very inspiring. We are philosophers and lecturers, but not exhorters and persuaders. We have much head but little heart. Our preaching tends to be a parading of the truth for men to behold and not enough of a pressing of God's claims to be obeyed. And we seem to lack the ability to sense and then to stress the peril of error and sin for men's souls.

We know that "other gospels" are bad, and we deplore their popularity, and we think people are wrong to take up with them. But do we appreciate the peril involved? Does our preaching show that we feel the danger? I think we do not do enough of the old hell-fire-and-damnation kind of preaching. As a result, our preaching does not pinch. It scares nobody out of his lethargy in sin. Our hearers are not urged to flee from the wrath to come.

We need to make people feel the heat of God's wrath. There must be more preaching that does this with the individual and his sins, and with the church and with society. I'm afraid we are too detached and ob-

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*You will recall that in our first issue of the year we presented the reflections of several Orthodox Presbyterian pastors as to some of our "Needs and Opportunities" as they saw them. One of the men who replied was the Rev. Henry P. Tavares of Fort Lauderdale, Florida, writer of a Meditation page in this magazine for a number of years. We think you will agree that our decision to use his contribution as an article by itself was a good one.*

jective. We don't preach enough for results in terms of whole-hearted conversions, I suspect. Perhaps we should take a better look at preachers that get results, with less eagerness to brand them sensationalists. Some of the sort of thing we glibly dismiss as sensationalism may turn out to be a more sincere devotion to the glory of God and the good of men than some of us have been willing to admit.

## Preaching that Thrills

If our preaching fails to scare men, I think it fails also to thrill them. Are we proclaiming the promises and the glories of the world to come as if we ourselves are thrilled? As if we yearned that others should share this hope beyond imagination? Or is it again simply the presentation of a system and the development of a thesis? May God fill our very souls with that fervent joy in the things of God that the Psalms reflect! Or that shines through such an exclamation as that with which Paul concludes the eleventh of Romans!

Joy, peace, love are of the very essence of the Christian life. These and other heart-warming virtues should be preached so as to make men tingle. And I rather expect that men will be moved more effectively by such preaching than by the most faithful but dry presentation of undigested doctrine straight from the books. Calvin's *Institutes* have always impressed me as something very much alive and gripping. What Calvin wrote had first moved his own soul.

And then I am persuaded that our church must take its faith very seriously as a way of life. We must practice our profession. We have had our lot cast in a time and place full of subtle forces at work to demoralize and to dull all Christian intuitions. It is difficult to stay wide awake to the Lord's will in the practical down to earth affairs of life. We are faced

with a society that is being drilled in the habit of conformity and adjustment, not to the standards of God, but to the opinions of men.

### Practice of Godliness

If our church is to mean anything in the world, it will have to meet this trend with clear-cut preaching. But such preaching will have to be backed up with consistent practice of true godliness at all costs. It will never do for pastor or people to give assent to the truth only in theory. That is the essence of a dead faith.

We must beware of the lust for respectability. It is becoming more and more difficult to be counted among the acceptable because such deceitful standards are being used by our society to measure men. We must face up to this fact and be ready to pay the price of faithfulness to Christ in all the details of life. Could it be at this very point that many of us have failed? Have some of us forgotten that our responsibility did not end when we joined the church, but really began in a fuller measure?

Finally, of course, we must not miss the truth that not all sowing even of good seed will yield a crop. If we do everything we ought to do, our church may still not grow very fast. It depends upon the will of our sovereign God and His purposes for us. Salvation is of the Lord and by His grace alone.

It is also true that there is a span of time between the sowing and the harvest. It may seem that nothing is going on when yet a lot is happening, though unseen. The harvest comes months after the sowing—as long after as God has determined. As the farmer must water and till his crops, so must we pray and preach and live—but it is God who gives the increase. Like the farmer we need to be patient.

There is, moreover, this great consolation, that no one who faithfully applies himself to the task that God has given will ever lose his reward. We may not build a great church in a hurry even by doing all that we should. We may never build a big church. But we shall not miss the Lord's "well done" if we are found to be faithful stewards.

Moreover it is required in stewards, that a man be found faithful.

— I CORINTHIANS 4:2

## A Psychiatric Conference for Pastors

Reported by Edwards E. Elliott

A psychiatric conference for pastors, sponsored by the Pine Rest Christian Hospital of Grand Rapids, was held on January 21 at the First Reformed Church of Artesia, California. This was but one of six regional conferences, for the benefit of pastors across the nation. Speakers were Dr. Gelmer A. Van Noord, Superintendent, and Rev. Ralph Heynen, Hospital Pastor.

"Spotting the Psychotic in Your Church" was the leading address, by Dr. Van Noord. "Except when behavior is entirely abnormal, the problem of detection is not easy," he said. He gave the example of a person who by little remarks of criticism undermines a pastor's relationship with a congregation. The critic seems to have his feet on the ground, and he is not a blusterer, yet he is an "aginer". He doesn't take a devilish delight in undermining others, but he is trying to keep himself in contact with reality, trying to build up his ego, by criticising others. He is a mild psychotic. Dr. Van Noord advised pastors on how to live with and utilize such a person. "Put him on a committee, one likely to be controversial. It will have a tranquilizing effect."

Van Noord defined a psychotic as one who has left off being able to determine reality or unreality. Fleeing into the area of delusion, he finds it much more comfortable for him, for there are no problems there.

### Well-Rounded Life

The well-rounded life is sustained by four spokes, he said: (1) Work (2) Religion (3) Recreation (4) Family. If one of these is out of proportion, there is a flattening of the wheel, and life rolls on with a bump. When a man is depressed, all of these spokes are shortened. The depressed Christian feels the devastation of his religious life more keenly than the non-Christian. He is apt to say, "God has turned his back on me. I'm no good. Prayer is for someone else." The pastor does his best work in such a case by standing by, re-

assuring the depressed man of his willingness to understand, to give time, and to *listen*. By listening, the pastor may detect indications of a potentiality for suicide. A key question in such a case would be, "When you pray, does it seem that your prayers go through to God?" Or, "Do you feel that what you are doing is not worth doing, and that you'd be better off dead?"

"There are in society," said Dr. Van Noord, "many potentially psychotic people, who break only under some stress and strain." He gave the illustration of a man who over-works, and maintains no reserve. If such a man breaks down with a head-cold or with heart trouble, or with water on the legs, these breakdowns are regarded as "respectable." But a mental breakdown is regarded as "not respectable." "This classification is not true," said Van Noord. "The nervous system is the largest single system in the body. There is no reason why it can't get sick."

### Pastoral Approach

Mr. Heynen spoke on "The Pastoral Approach to the Mentally Ill." He began with a plea for pastors to consider the hospital chaplaincy as a career. "There are great openings for men who have a gospel message, and who will take the required clinical training."

He emphatically rejected the old idea that ministers are in a different category than ordinary people. "We are a product of our own generation, and a definite part of it. Getting a degree, or getting ordained doesn't place a man on an ivory tower. We are men of like passions, and members of the circle. Our only authority is the authority of the gospel." The pastoral work is not to be compartmentalized as though each role assumed by a pastor was something different and competing with other functions. All the tasks fit the pattern. The pastor is always the pastor. As a person, the pastor must represent The Perfect Person, helping another person in need. But God is

the true Shepherd, the Bishop of souls.

Heynen excoriated the liberal idea that psychological preparation would thereby qualify a man to be a pastor. But Heynen would resist the opposite pressure, which would refuse to use any psychological approach in the presentation of the gospel. He denounced as superficial the attitude of "What's the use of psychology? If we have the gospel what else do we need but a good old-fashioned conversion?" Heynen protested that this denies the reality of such a thing as mental disturbance. And he added, "Mental illness is no respecter of persons."

Heynen suggested that the pastor should be equipped to offer "psychiatric first-aid", and he gave several examples of how a pastor could enter upon such situations with confidence.

There were about fifty men present at Artesia, including several medical doctors. Eight Orthodox Presbyterian ministers were on hand: Edward Kellogg, Edwin Urban, Jack Peterson, Edwards Elliott, Dwight Poundstone, Lawrence Eyres, Paul Lovik, and Arthur Olson. Melvin Nonhof came with a carload of German Reformed men from the Bakersfield area.

### British Translation Of New Testament

Announcement has been made that publication of a new translation of the New Testament into current English by British scholars is expected within the next two years. Work was started back in 1947 with the formation of a Joint Committee on New Translation by the Church of England, the Church of Scotland and nine other groups.

General director of the translation work is Dr. C. H. Dodd of Oxford, emeritus professor of divinity at Cambridge University. Four panels of scholars were appointed by the committee with instructions to render the original texts into contemporary English, taking into account current usage of the language and avoiding all archaic words and expressions.

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. — Proverbs 3:5-6

## Washington Christian School —

*"A leaven in the lump of twentieth century schooling"*

An eleven-page Prospectus for the Washington Christian School, scheduled to open September, 1959, in the Washington, D.C., area has just been published. Russell Kirk, Editor of *The National Review* and author of many books, including *The Conservative Mind*, upon reading this Prospectus wrote, "The plan for Washington Christian School is the soundest scheme of primary and secondary education I have seen in many years. In staff and system of instruction, this school ought to stand head and shoulders above the better sort of state-supported school—and, for that matter, well above most 'parochial' schools . . . . This School will be a leaven in the lump of twentieth-century schooling."

The school admits being "a venture in education." The school "insists that such goals of education as life adjustment or the preservation of democracy, admirable as they may be, do not go far enough. The founders of the school feel an obligation to provide children with an education which is both deeper and broader — an education which breaks through the narrow limitations necessarily placed upon state schools and which seeks the inherent unity of knowledge. This unity is provided by the historic Christian faith.

"Christianity, then, is not merely the 'atmosphere' of the school. Nor is it an appendage, to be fenced off for study as a separate school subject. The rationale of the school insists that the Christian faith provides the integrating power which gives pattern and meaning to things."

The school will be stressing the mastery of subject matter. The standards will be high, but "because teaching standards are equally high, the result is, not a higher percentage of failures, but a normal percentage of failures at a higher level of testing."

It is not to be understood that the school will minimize the importance of comprehension and insight in its stress upon subject matter mastery. "Understanding as well as information, wisdom as well as knowledge, value as well as fact" are held as

ideals. "Insofar as he is capable, each student must become aware of the real meaning of Christian mind and its alternatives, normatively disciplined, and possessed of a sense of mission."

To achieve the ends of education the school is seeking to secure teachers "who have singularly high qualifications and, in most cases, extensive teaching experience . . . . In general, excellence of character, depth of Christian conviction and breadth of Christian application, range of imagination, versatility of interests, and force of enthusiasm count for more with the Board than does excellence in achievement in taking the professional courses required for state certification."

Teachers attracted to such a school and also interested in the committee type of administration with which the school will be experimenting may make application with the Board, addressing their inquiries to Washington Christian School Society, 120 Normandy Drive, Silver Spring, Maryland.

Note: Quotes are from the Prospectus, copies of which may be secured from the Society.

*The announcement of a new Christian school is something that we consider of more than passing importance. The information about this proposed school in Washington was sent to us by Mrs. Charles H. Ellis. The plans as set forth would suggest that here is a school to keep your eyes upon. We are certain that the Board will be glad to know of your prayers.*

### Vatican Names New U. S. Apostolic Delegate

Pointing up the importance which Rome attaches to the post, Pope John XXIII named as Apostolic Delegate to the United States a man regarded as "one of the Vatican's most brilliant diplomats," according to RNS. He is archbishop Egidio Vagnozzi, Papal Nuncio to the Philippines since 1951.

The 52-year-old Italian-born prelate served previously in Washington in the Apostolic Delegation from 1932-42. He has an aunt and uncle residing in Trenton, N. J. Later when he had been sent to Paris his superior was archbishop Giovanni Roncalli, now Pope John XXIII.

Apostolic Delegates are papal representatives in countries having no regular diplomatic relations with the Vatican. Their duties are stated to be purely ecclesiastical, and they take precedence over all archbishops or bishops in the country, except those who are cardinals. The United States has never maintained regular diplomatic relations with the Roman Catholic Church, although for a time there was an "irregular" personal appointee of President F. D. Roosevelt at the Vatican.

The new Roman Catholic Delegate succeeds a man who occupied the post in Washington for 25 years until his elevation to the rank of Cardinal. In fact all six of his predecessors—the first Apostolic Delegate to the U. S. was appointed in 1893—were named cardinals while stationed in the capital. It would appear to be something of a custom.

## Danger of Compromise

Dr. Bob Jones, Sr., presiding at a Chicago conference of conservative evangelists and pastors called to rally Bible-believing Christians to oppose "unscriptural compromise" in various Christian causes, is quoted as saying: "Protestantism today is divided into four groups. There are those who believe the Bible is the inspired Word of God, those who believe the Bible contains the Word of God, and those who deny the inspiration of the Bible."

"The fourth and most dangerous group," he continued, "say, 'What's the difference? Let's all get together.'"

Several hundred evangelists and pastors have signed a statement which declares that a conviction as to "the inspiration and absolute authority of the Bible" is essential to cooperation among Christians. It pledges the signers to avoid compromise with modernism by refusing to make common cause with "those who deny the inspiration of the Bible and the fundamentals of the faith."

## Westminster Theological Seminary Report

The annual informal Report of Westminster Theological Seminary to its friends appeared last month. Prepared by Executive Secretary Robert S. Marsden, the Report contains a financial summary for the year 1958 and a number of interesting facts about the institution. We are reproducing some of the information here, together with the most recent photograph of the faculty and a review of some of their "outside activities" as found in the Report.

Additional copies of the complete Report may be obtained by writing to the Seminary, Philadelphia 18, Pa. College students or others who may be interested may secure a copy of the Seminary Catalogue from the same address.

### Financial Blessings

According to the Report, the year 1958 was certainly the finest, from almost every point of view, in the history of Westminster Theological Seminary. In it the faculty attained its largest size, and the student body for 1958-1959 is the largest in the school's life.

In 1958, also, more people than ever displayed an interest in the Seminary through contribution to its support. Gifts came from 303 churches, 213 alumni, and 2,279 other individuals and business firms—a gain in each category. While total contributions of \$130,494 came short of meeting the minimum budget, due to the recession early in the year, December's gifts were the best for any month on record.

The purchase and renovation of the new student housing campus at a total cost of slightly over \$80,000 was completed during the year. This was made possible largely through road damage moneys received in connection with the building of a thoroughway across a corner of the main campus, work on which is now well under way.

The year saw the establishment of the James H. Montgomery Memorial Fund made possible under the will of Miss Marguerite Montgomery, longtime friend of the Seminary who died at the age of 96 last April. The fund is expected to total about a half-mil-

lion dollars, and will be available for a memorial building which will house the library, faculty offices, and perhaps also an auditorium and class rooms.

The budget estimate for general operating expenses for 1959 indicates a need of over \$160,000 in contributions from the various sources, besides an anticipated \$21,000 from student fees and rents, and investments. It is plain that only the continuing generosity of the Lord's people makes possible the existence of such an institution, committed to the Christian gospel as set forth in the Westminster Confession of Faith on the basis of Holy Scripture.

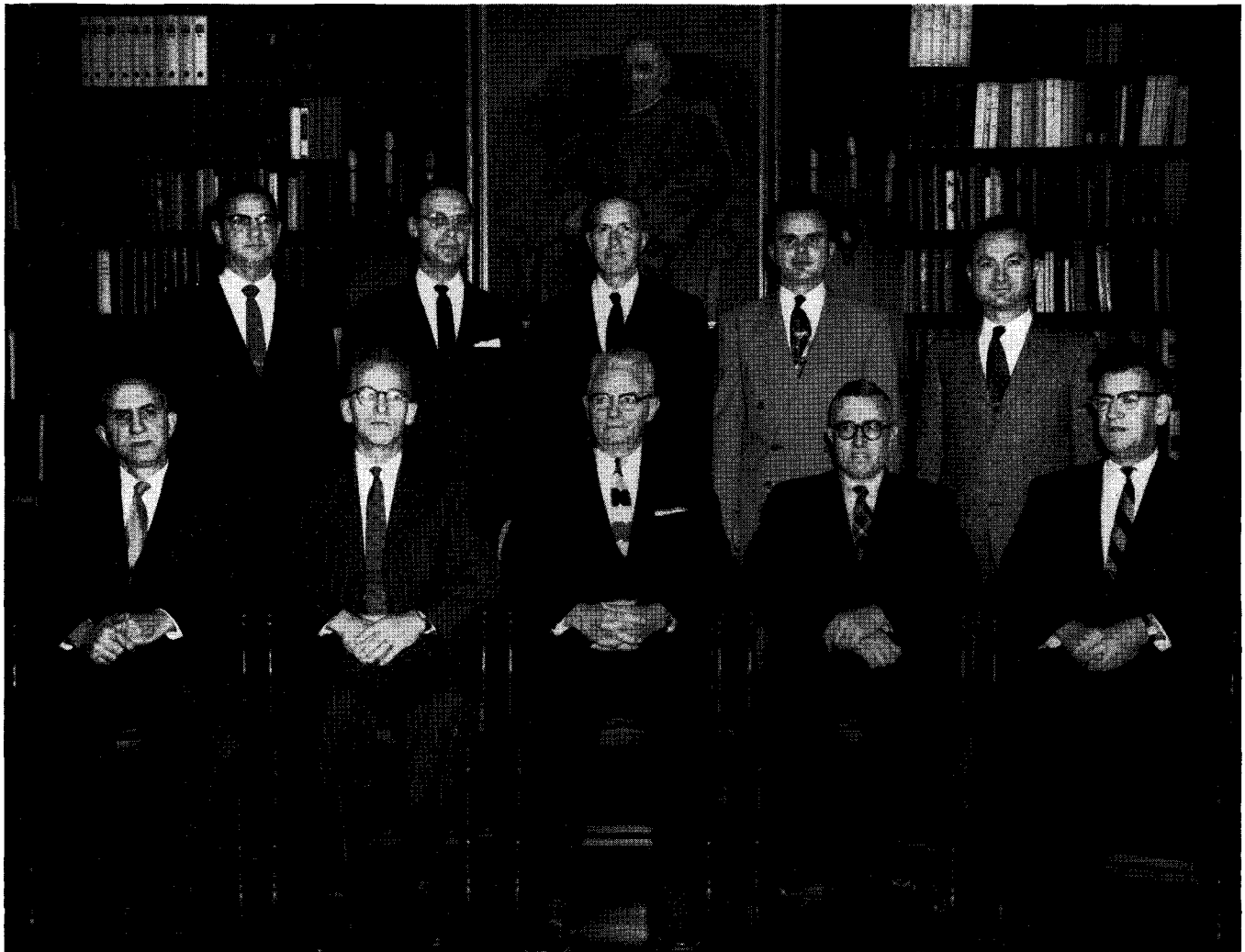
### Faculty in Action

Westminster Faculty members are effective teachers, but their outside activities are also noteworthy.

PROFESSOR VAN TIL again was in great demand as speaker and lecturer in many parts of the nation. Lectures on Karl Barth in Northern New Jersey were followed by a lecture at Brandeis University and a panel discussion in Park Street Church, Boston where he and Dr. Frank E. Gaebelstein defended the Christian view of Christian Education against the views of Harvard and Boston University professors. Eureka Classis of the German Reformed Church and numerous college groups likewise heard him during 1958.

PROFESSOR STONEHOUSE gave the Westminster lectures at Berkeley and while on the Coast he gave addresses at several institutions including the Pacific School of Religion. He spent two months abroad, and addressed important meetings in Europe and South Africa. His writings for the year included a brief biographical sketch of J. Gresham Machen for *Encyclopedia Britannica*, a chapter in the volume *Revelation and the Bible*, and contributions to the new edition of *Christelijke Encyclopedie*.

PROFESSOR WOOLLEY continued his editorial activities and his administrative duties as Dean of Students, and he delivered a number of addresses throughout the East. Reviews from his pen appeared in the *Evangelical Quarterly*, *Christianity Today* and the *Westminster Theological Jour-*



### THE WESTMINSTER FACULTY 1958-1959

*Standing*—Lecturer John W Sanderson, Professor Edmund P. Clowney, Professor John H. Skilton, Instructor Robert D. Knudsen, Professor Meredith G. Kline; *Seated*—Professors John Murray, Ned B. Stonehouse, Cornelius Van Til, Paul Woolley, Edward J. Young.

nal, and he prepared two articles for the *Dictionary of Theology*.

PROFESSOR MURRAY spent the summer abroad. He gave the G. Campbell Morgan Memorial Lecture in Westminster Chapel, and two Grove Chapel Anniversary addresses in Camberwell, London. Later he gave an Inter-Varsity Graduates Fellowship lecture in Inverness, Scotland. The first volume of his *Commentary on Romans* in the *New International Commentary on the New Testament* is due from the press this spring.

PROFESSOR YOUNG has had a most busy year as speaker and lecturer, particularly in connection with his two trips to Europe where he spoke in England, Ireland and Germany.

He took part in the dedication of the campus of the London Bible College, and delivered four lectures on "The Study of Old Testament Theology Today," which have since been issued in book form. Eerdmans issued his little volume *Who Wrote Isaiah?*, and his chapter on "The Canon of the Old Testament" appeared in the volume *Revelation and the Bible*.

PROFESSOR SKILTON has continued research in the field of English translations of the New Testament, and he has lectured on this subject several times. He continues as a regular contributor to *Daily Manna*, and his reviews have appeared in the *Westminster Theological Journal*, *Eternity*, and *Christianity Today*.

PROFESSOR KLINE is now editor of the *Journal*. His writings include the stimulating article, "Because It Had Not Rained," in the May issue of the *Journal*, and an article on "Zechariah" in *Christianity Today*. He has had a heavy preaching schedule and he delivered the Westminster lectures in Paterson, N. J. in September.

PROFESSOR CLOWNEY is in constant demand as a preacher. His article in the November issue of the *Journal* on "Secularism and the Christian Mission" has elicited much favorable comment. His residence requirements for a doctor's degree at Union Theological Seminary are completed.

DR. KNUDSEN returned to the faculty after completing his work at

the Free University in Amsterdam. His translation of Berkouwer's *Faith and Perseverance* appeared in 1958 and he continues to edit a column for the *Journal of the American Scientific Affiliation*.

MR. SANDERSON has served much as preacher and evangelist. In addition to book reviews he contributed the article, "Symbol or Historical Fact? The Philosophies of History of Paul Tillich and Reinhold Niebuhr" to the *Westminster Theological Journal*.

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## A HOME MISSIONARY LETTER

Dear Friends:

As you may know, we have been seeking to establish a Reformed witness in Houlton, a town of some 8,500 persons. There is here a great need for truly Biblical Christianity dedicated solely to the glory of God. We believe that God has opened the door to us so that this need may be met.

God has already graciously blessed in the founding of an Orthodox Presbyterian Church in Smyrna, some ten miles west of Houlton. It is as a missionary arm of that still small but zealous congregation that we are now seeking to enlarge our witness to the glorious gospel of Christ.

Established in 1805, long before Maine became a state, Houlton is the

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*A month ago we printed a letter from a home mission field in southern California, Chula Vista, near the Mexican border. Here are excerpts from a letter from another home mission field at the very opposite corner of the country. Orthodox Presbyterian home missionary C. Herbert Oliver resides in Houlton, Maine, near the Canadian border, at the halfway point by automobile from Boston to Halifax. This is his "testimony of what God is doing in the needy field of northeastern Maine."*

county seat of Aroostook County and capital town of Maine's potato empire. Not only is it a center for fishing and hunting, but it is the gateway for tourists en route to the Gaspe and the Maritime Provinces. Houlton is the shopping and marketing center for 34 surrounding towns and villages with a population of another 20,000.

In this strategic place and near the center of town we found a site known as the Barnes place, with an outlet on two streets, Prospect and Main. Much was at stake at our congregational meeting early in December at the Bethel Church in Smyrna. We faced the prospect of having to close down our beginnings in Houlton unless some help beyond our own could reach us. This would have been particularly unfortunate we felt, because so much public attention had been given to our efforts during the few months of our residence.

Add to this the fact that about 40 years ago a sizeable Presbyterian Church dissolved and united with the Congregational Church, the Presbyterian minister becoming the Congregational minister. Not everyone has forgotten this earlier event, and a second dissolution would certainly bring further discredit to the Reformed faith.

How thankful to God we were to learn that the petition of the church was granted by our denominational committee for a loan of \$6,000 with which the necessary purchase may be made. As it is our intention to make known the riches of God's grace in Christ, we rejoice in the way God has opened doors for us. We thank you for prayers and for your giving to the cause of missions which helps to make possible our work.

Our morning service in Houlton ranges between 10 and 15 in attendance, but brings together a group that is truly anxious to do all in their power to spread the gospel. Our evening meeting has about twice as many, the increase being due to the fact that we do not hold an evening service at the church in Ludlow, and some who attend the morning service there, attend the evening worship in Houlton.

We thank God for the present good will our Church has in Houlton. It has not always been so. In time past at least two ministers tried to create

ill-will against us, one even preaching a radio sermon against John Calvin! But they are no longer in town, and a better attitude is in evidence especially when I call on people. Our tract racks in various places, particularly in the hospital, are helping spread the Word also.

We are not exempt from the financial problems that accompany a determination to do a good work. We give thanks to God that He has led some of you to remember this work with your gifts. It is encouraging indeed to hear from you and to know that you are praying for us. We feel that you have us in your hearts, and we are able to face with courage the many difficulties which from time to time arise. We hope to hear from more of you, for we do treasure your fellowship in this wonderful cause.

Thank you so much for taking time to read this letter. We trust it may challenge you to pray for us and to tell others of our work. God is pleased with the efforts of His people to make known His truth in obedience to the Savior's commission. Wherever you may be, will you too strive to publish the glad tidings of salvation to those within your reach as well as to those beyond.

Until you hear from this outpost again, I am

Sincerely yours in Christ,  
C. HERBERT OLIVER  
108 Main Street  
Houlton, Maine

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## Lectures on Isaiah

Dr. Edward J. Young, professor of Old Testament at Westminster Theological Seminary, is lecturing on the Book of Isaiah on Friday evenings in several Orthodox Presbyterian churches in northern New Jersey. The first of the five lectures was given at Grace Church, Westfield on January 23 to an audience of more than 150.

Among the topics announced are Isaiah's Vision, the Immanuel Prophecy, and the Suffering Servant. Dr. Young is the author of two books on parts of Isaiah and is currently working on a more comprehensive publication covering the whole prophecy. After lectures in Morristown, East Orange, and Garfield, he will conclude the series on February 20 at Grace Church of Fair Lawn.

*The Presbyterian Guardian*



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# The Presbyterian GUARDIAN

1505 Race Street, Philadelphia 2, Pa.

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## Who Owns The Moon?

Everybody is talking about outer space these days. Periodicals both general and scientific are full of articles on the subject. The fantastic of the recent past has become the commonplace of the present. Maybe the cow will land on the moon instead of jumping over it.

The Navy has announced a breakthrough in fuel systems which may make "stop and go" travel within reach for manned space ships. We may know by next summer, says the optimistic report, that space ships using these new fuels can "change direction and speed in flight, slow down and make a feather-soft landing, and take off again." And we had just convinced ourselves that "flying saucers" couldn't be or do what those who "saw" them claimed!

As with the unleashing of atomic energy, so with the new vistas in this race into space, the sense of amazement is soon tempered by fears as to control. There is already a great deal of concern about the "government" of outer space. Whose is it? May some "earth-nation" plant a rocket flag, perchance on the moon, and claim it as a possession?

And how is this satellite-in-space potential to be used? If the President of the United States can broadcast a message of good will to the nations from the skies, how soon may we expect some less benevolent voice to exploit the airwaves every hour on the hour?

*Life* magazine recently carried an article with diagrams indicating several possible ways of securing worldwide television coverage by using

satellites in orbit. Doubtless men with missionary vision are even now considering how and when this means may be used to the glory of God for the spread of the gospel. In this eventuality there is every likelihood that the issue will come still more sharply to the fore as to what gospel — the true or a false one — is to be preached, and under what auspices. Nor may we forget that the forces of antichrist, those who would capture the minds of men for the glory of man, will see here as in every advance, a new and potent way of furthering their nefarious schemes.

So the world has some new facts to face, and some new problems — really the same old ones in new form — to try to solve. It is this recurring plight of looking for solutions that should give even the worldling pause.

Some see the whole matter simply in political terms of "might" and "who gets there first." Others take a detached scientific interest in such fascinating questions as exploration of the solar system or more accurate forecasting of the weather. There are not lacking, however, voices who sense that here again the problem is really a moral or spiritual one.

An instance was a plea a few weeks ago by the representative of one of the South American countries to the United Nations Political Committee. With much earnestness he urged that the nations allow moral law to govern control of outer space.

Right here is the world's perplexity and presumption. Man's venture into space may intensify it, but does not change it. Man is perplexed, this he will admit. Sometimes he is even frightened, but he is not yet repentant. He may concede that his efforts to persuade men to work together under some self-defined moral law or golden rule have not always succeeded on Main Street. But such is his self-confidence that he is sure that this time, under the urgency of the common dilemma, he will somehow come up with the answer he is looking for and be able to apply it to the new dimension of Outer Space.

Actually there is no problem with outer space; the problem is with inner man. On the inside man is a sinner — against the very God who put the worlds into orbit. And man must confess not his ability to live up to his own vaguely defined moral precepts,

but his helplessness and his rebelliousness against the Moral Law of the holy God set forth in the Scriptures.

Then in humility he must plead for God's mercy and find his only hope for the space age or any other in God's eternal Son. There is no other Savior. It is this same Jesus Christ who is exalted above every other power and dominion. Earth, sun, moon, stars belong to Him alone. He is Lord of the universe He made and governs. It is His.

R. E. Nicholas

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## LETTERS TO THE EDITOR

I felt the latest issue to be in keeping with what we need in our church. Now if you have some samples, perhaps we can get up a club plan. I do hope the youth page will be the ticket we need. Mr. Gaffin's article on Red China was very pertinent and pointed.

What about a monthly missionary page to improve our contact with needs, problems, and blessings? One thing we missed was the news of the world and salient comment thereon. We wish you well!

ELMER DORTZBACH  
Denver, Colorado

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We always enjoy the PRESBYTERIAN GUARDIAN, and for some time have been sending you our *Evangelical Presbyterian* in exchange. I am editor of the latter, which is issued bi-monthly by our Westminster Fellowship of Evangelical Presbyterians in the Presbyterian Church of New Zealand.

Yours very truly,  
R. STRANG MILLER  
St. Ninian's Manse  
Alabama Road  
Blenheim, New Zealand

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Is there room in the GUARDIAN for a half-page on children's topics? Perhaps some counsel for mothers of small children, and something for the children of early school age. Get the family interested in the magazine, and the boys and girls waiting for the next issue, and father will renew his subscription! The raising of the Sabbath question in the Teen-Age section was of particular value.

ROBERT SANDER  
Bancroft, South Dakota

We must rely heavily on the GUARDIAN for news of what is going on in our churches. Imagine being 300 miles from another Orthodox Presbyterian congregation! We get some news at Presbytery meetings and from visiting missionaries — otherwise nothing, unless we find it in this magazine. I have seen very few news items about Presbyterial meetings, and we are very interested in reading what other women's groups are doing.

Since serving as president of our women's Presbyterial I have come to realize how much they want help with all sorts of problems and interests in the spheres of home and church.

BETH C. (MRS. ROBERT) NILSON  
Carson, North Dakota

### Wheaton Honors Richard W. Gray

An honorary doctor of divinity degree was conferred on Richard W. Gray, pastor of Calvary Presbyterian Church, Willow Grove, Pennsylvania, at the winter convocation of Wheaton College, Illinois, on January 23. Dr. Gray gave the commencement address on "Wheaton in the American Culture."

A graduate of Wheaton College in the class of 1934 and of Westminster Theological Seminary in 1937, he has been pastor of the church in Willow Grove since 1949. In addition to his work in the ministry, the citation mentions his "services to the cause of Christ in the field of Christian education." He was active in the organization and serves on the Board of the Christian elementary and high schools in his community. For the past decade he has been editor-in-chief of *The Witness*, a Christian magazine for the family.

On the Wednesday evening following the return of Dr. and Mrs. Gray from Wheaton a surprise reception was held at the church. The guest of honor was presented with a watch by his congregation. Many friends both from the church and the Christian school were present. Among those who gave words of felicitation were two of his seminary professors.

The man who walks with God always gets to his destination.

— selected



## Guardian Book Reviews

### Jonathan Edwards

SHELDON B. QUINCER: *Edwards' Sermon Outlines*. Eerdmans, \$2.50.

Dr. Quincer invites the reader to enjoy more than a *month of Sundays* with one of New England's greatest preachers. Good reading in condensed form is in demand today. This volume outruns condensed reading. This is digested reading! These are comprehensive outlines. Main points are given in concise form, and a paragraph follows each sub-point. There is a paragraph of introduction and one of conclusion, as well. The average outline covers four full pages.

The best of the sermon is here! Though outlines do not read like a novel they are rich in definition and amply convey the messages. Each point is a stroke of the brush on the canvas which ends in a masterpiece. Dr. Quincer has done notable service for everyone interested in the treasures of Jonathan Edwards. For the thoughtful Christian this single volume in its ability to open the truths of the Scriptures to full view becomes as a deep well of cool water to a weary sojourner.

While the moving and graphic description of Edwards' sermons is partly lost (necessarily, because of the nature of the volume) as, for instance, in the case of his famous "Sinners In The Hands Of An Angry God," yet the persuasive force of the relentless Scriptural argument is wholly captured. The impact of Jonathan Edwards, man of God, is here.

Quincer quotes B. B. Warfield in the Foreward, "It was in his sermons that Edwards' studies bore their richest fruit . . . Side by side with the most moving portrayal of God's love in Christ, and of the blessedness of communion with Him, he set, with the most startling effect, equally vivid pictures of the dangers of unforgiven sin and the terrors of the last estate. The effect of such preaching, delivered with the force of the sincerest conviction, was overwhelming." Quincer adds, "In the Northampton church . . . revival began with a series of sermons on justification by

faith, and as a result of the working of the Spirit of God three hundred were converted within six months and many Christians were revived."

Edwards' treatment of subjects is masterly and full. Some of the 35 sermons outlined are: "Pardon For The Greatest Sinners"—Ps. 25:11; "The Vain Self-Flatteries of The Sinner"—Ps. 36:2; "The Sin And Folly of Procrastination" — Prov. 27:1; "A Warning To Professing Christians"—Ez. 23:37-39; "Sinners Despise Christ"—Acts 4:11; "Justification By Faith Alone"—Rom. 4:5; "God's Sovereignty" — Rom. 9:18; "The Nature and End of Excommunication"—I Cor. 5:11; "Absent From The Body, Present With The Lord"—II Cor. 5:8; "The True Christian's Life"—Heb. 11:13, 14; "The Excellency of Christ" — Rev. 5:5, 6.

Seventeen sermons are on texts from the Old Testament, ranging from Genesis to Ezekiel (six from the Psalms), and eighteen are on New Testament texts. An interesting example is "Ruth's Resolution." Ruth 1:16. Orpah and Ruth are seen to represent "two kinds of professors of Christianity. Orpah . . . those who profess and later turn back. Ruth . . . the sincere and persevering . . ." (page 24).

Very searching is the sermon, "Hypocrites Deficient in the Duty of Prayer," Job 27:10. Hypocrites, "after they have had some melting affections, having their hearts much moved with the goodness of God or with some affecting encouragements and false joy and comfort; while these impressions last they continue to call upon God in the duty of secret prayer." But they soon cease the practice of prayer. "They may be present at public prayer and yet have no proper prayer of their own . . . As long as the hypocrite was in his own apprehension in danger of hell he obeyed the commands (to pray) . . . Matt. 6:6, 26:41, Eph. 6:18 . . . But since he is, as he thinks, safe from hell, he neglects the plainest command in the Bible

. . . He finds no further business at the throne of grace." (pages 33, 34, 35). So Edwards skillfully expounds the Word to shatter the false hopes of the complacent. He concludes, "I would exhort those who have entertained a hope of being true converts and yet since their supposed conversion have left off the duty of secret prayer to throw away their hope. It is time for you to seek a better hope and (a) . . . work of God's Spirit; something more thorough and effectual." (page 35).

Edwards' holy boldness in declaring Scriptural truths is seen in such a sermon as, "The Justice Of God in the Damnation of Sinners," Romans 3:19. In the development of the two main points (man's sinfulness and God's sovereignty) the editor has done a commendable job, as elsewhere, in summing up Edwards' argument. Edwards' acumen is seen. Dr. Perry Miller of Harvard has called him "the greatest philosopher-theologian yet to grace the American scene." (Foreward).

The outlines are full of practical material, not in any sense antique, but up to date and down to earth, because they are so thoroughly Scriptural. Here is theological depth and penetrating insight, tersely stated. This is pedagogy that is both *profound* and *practical*.

Once read; a taste for more. Twice read; the high point of your reading for the year!

We need more preaching like that of Jonathan Edwards!

HERBERT DUMONT  
Portland, Maine

## Progress in Fall River

The third annual meeting of Grace Orthodox Presbyterian Church, Fall River, Massachusetts, was held on New Year's Day.

It was reported that for the year of 1958, attendance at the morning worship service showed an average gain of over 30 per cent, and at the evening service, a gain of 15 per cent. Attendance at Sunday School also increased—an average of 20 per cent over last year.

The over-all contributions showed nearly a 33 per cent increase over those of 1958. The church was able to finish payment on the loan from the Home Missions Committee during this past year, for which every member gives heartfelt thanks, noted Mrs. Jean Allardice in reporting the meeting.

Grace Church is proud of the fact that two of its young members, Howard Hart and Ronald Nickerson, are studying for the ministry at Westminster Seminary.

During the Christmas holidays, Howard preached and his wife, Barbara, sang the ninetieth Psalm. Ronald brought the message to the congregation the following Sabbath.

Since last July, the pastor of Grace Church in Fall River, the Rev. Gerald I. Williamson, and Elder Arthur S. Reseigh have been alternating pastoral duties between Grace Church and the newly formed Calvary Orthodox Presbyterian Church in nearby Cranston, Rhode Island. Calvary Church is hoping to have a full-time pastor very soon.

## Stantons Relocate In Lewiston

The Rev. Charles Stanton, home missionary of the Presbytery of New York and New England, moved last fall with his family to Lewiston, the second largest city in Maine. After several years in the Cornville area, and with pastors installed in Orthodox Presbyterian Churches there as well as in Bangor and the Houlton area, Mr. Stanton felt he should leave northern Maine and the Presbytery concurred.

Shortly after moving to Lewiston as his base, Mr. Stanton found a door opened by the Lord to begin Sunday services in Bethel (not to be confused with the Bethel Church in Smyrna of which the Rev. C. Herbert Oliver is pastor). After a few home Bible classes, the first worship service had an attendance of just six besides the Stantons, but now well over 50 are found at both morning worship and Sunday school.

Although Bethel is some 50 miles northwest of Lewiston, Mr. Stanton reports a regular schedule of the usual phases of church life. "The warm fellowship and sincere joy in the Lord with which we have been received by these people in Bethel bring us much comfort," writes Mr. Stanton, "especially when we realize that if the work continues to progress someone else likely will be carrying it on, before too long. The bonds of love can neither perish nor diminish." Paul MacDonald and Fred Colby have recently brought messages from the pulpit at Bethel. One of the young people is applying for admission to Calvin College for next fall.

The first service in Lewiston itself was held on the first Lord's Day of 1959, in the afternoon, in a rented church building in a suitable area. With the exception of a small Pentecostal group, there is no evangelical church in this predominantly Roman Catholic city of over 40,000, and the challenge to home missionary effort is great, with a needed witness to the gospel of salvation by grace alone.

After weeks in which no one with any interest was found — there were no contacts in Lewiston to begin with — the first indications of concern have been noted. There is, for example, a doctor's wife who remarked

### IDEAS THAT ARE WORKING

Bethany Orthodox Presbyterian Church, Nottingham, Pa., a rural church, does not have a large Christian book store nearby. Every couple of years a Christian Book Table is planned, usually four to six weeks before Christmas. It could be arranged at any time, of course.

Good books are placed on display, with emphasis on Reformed literature. Some are doctrinal, others devotional. Selected biographies are appealing, also fiction for children and young people. People order books for their own use as well as for gifts.

The Rev. Robert L. Vining, pastor of Bethany Church, says the orders usually total around \$125. The books are purchased at a generous discount through the Rev. Lewis Grotenhuis (Belvidere Road, R.D. No. 2, Phillipsburg, N. J.). "By means of such a Book Table we encourage the purchase and reading of worthwhile Christian literature," says Mr. Vining, "and many of our people have taken advantage of it." A good book may prove to be a fine substitute for a poor television program!

after a discussion period, "This is the first time in my life that I have had an answer to these questions!" The home has been opened for meeting with others who may likewise be "looking for something that can satisfy." The gospel of Jesus Christ does just that.

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## New Church in Lisbon, New York

Another congregation has entered the Orthodox Presbyterian Church, by action of the Presbytery of New York and New England on December 15, 1958. Comprising a group of about 50 former United Presbyterians, they were examined by the Presbytery and gave evidence of genuine Christian faith and a recognition of the Bible as the infallible Word of God.

The clerk of the Presbytery, the Rev. G. I. Williamson, reports that they are well aware of the inroads of Modernism into the United Presbyterian Church in the U.S.A. and rejoice in the stand of the Orthodox Presbyterian Church for the Reformed Faith.

Although they had to give up their church building in Lisbon, they placed loyalty to Christ and the gospel above temporal convenience. Then they were graciously offered an opportunity to share the use of a Reformed Presbyterian (Covenanter) building five miles distant. The OPC group has its morning worship immediately following the other one. A joint Sabbath school is held, and the two congregations join together for evening worship.

The Lisbon Church from which this new congregation came had been served for two and one-half years by the Rev. Peter J. Vosteen, who is now entering the ministry of the Christian Reformed Church, and through him these people of Presbyterian heritage became acquainted with the Orthodox Presbyterian Church. They are of course seeking a pastor of their own.

Their missionary interest is shown by the fact that since last summer they have been contributing toward the support of OPC missionary Donald Taws in Eritrea.

# The Magazine Viewer

## "Article of the Year"

"Return to Biblical Theology" by William Foxwell Albright in *Christian Century*, November 19, 1958.

Hailed by the editors of *Eternity* magazine as "the article of the year," this noteworthy piece gives some valuable insights not only as to the technical data that have changed Dr. Albright's thinking, but some personal glimpses as well.

Born of Methodist missionary parents in South America, Albright pored over his father's library. (He once mentioned to the reviewer that in his early teens he had been very impressed by the reading of Abraham Kuyper's Stone Lectures on Calvinism.) Now, however, married to a Roman Catholic, and feeling quite at home also in Jewish circles, he is devotedly serving all who would honor the Bible, by his scientific pursuit of the facts behind the Biblical events. He has been head of the department of Oriental studies in Johns Hopkins University in Baltimore for almost 30 years.

Lest some evangelicals be misled as to Dr. Albright's position—and he makes a plea that writers openly state their credo—it should be noted that he is quite opposed to the idea of verbal inspiration, and still holds that the Old Testament canon was incomplete until the second century B.C. He writes: "It must be emphasized, however, that vindication of the historicity of the Bible and clarification of its meaning do not involve a return to uncritical belief in 'verbal' inspiration."

But the evangelical Christian will rejoice at the downfall of numerous Dagon, as Albright brings in the ark of fact. He says, "Whole areas of psychology and sociology are built upon foundations of sand." "Nor is the insecurity of the biological and physical sciences properly understood." "In the center of history stands the Bible." Radiocarbon dating, he points out, shows "that only one true species of genus *Homo* has hitherto been discovered." His reference to the "surprising accuracy in detail" of the

Genesis stories, the true representation of the "towering personality of Moses," his assertion of Moses' monotheism, and other examples of the vindication of the data of the Old Testament, are a far cry from the critical approach of two generations ago.

And yet, he would approach the Bible just as he would any other literature, and make himself its judge. "To sum up," he states, "we can now again treat the Bible as an authentic document of religious history . . . The Bible must be judged as literature and history by exactly the same canons as we use in studying non-biblical literature."

It was Dr. Albright who first declared that the Dead Sea Scrolls were a genuine and "incredible" find. He says that they fill the gap in our archeological knowledge of the period surrounding the coming of Christ. "Hebrew was still the principal medium of religious composition and instruction." "There is no longer any concrete evidence for dating a single New Testament book after the seventies or eighties of the first century A.D." "All the authors of the New Testament were probably or certainly Jews — even Luke . . ." he affirms.

He points out that both Christianity and Judaism were developed at the same general period — "as offshoots of the same spiritual root." His hope is obviously to get the Jews, Romanists, and Protestants to "return again to the Bible and draw new strength from the sources of Judeo-Christian faith."

This famed Johns Hopkins professor is a cousin to Phil Foxwell, Bible Presbyterian missionary in Japan.

EDWARDS E. ELLIOTT

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## Theology Today

In the January, 1959 issue of *Theology Today* Reinhold Niebuhr of Union Seminary in New York is one of the contributors. This fact is symbolic. Union and Princeton Seminaries used to present radically opposed theological positions. In the days of the Hodges, Warfield, Vos and others

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the instruction at Princeton was based upon the idea that the Bible, in its original tongues, was the infallible Word of God. The Christ proclaimed was the Christ of the Scriptures.

In those days the instruction at Union was based on the idea that both the Bible and its Christ are the product of the self-realization of the divine spirit in man.

With its reorganization in 1929 Princeton went over to the side of Union. *Theology Today* succeeded the old *Princeton Review*. This more recent magazine claims to offer an interpretation of "The Life of Man in the Light of God." In reality its basic approach were better expressed if its motto were "The Life of God in the Light of Man." When therefore Neibuhr of Union writes in *Theology Today* this is only what one may expect.

### The Christian Scholar

The current issue of *The Christian Scholar* (December 1958) may not be of particular interest to the readers of *The Presbyterian Guardian*. But as an organ of the *National Council of the Churches of Christ in the United States of America* this magazine is worth the attention of the Christian public.

The point of peculiar importance about *The Christian Scholar* is that in it the modern ecumenical church is seeking to dominate the educational institutions of the land. The "Christ" of the ecumenical movement is not the Christ of the Scriptures. The Christ of the Council is made in the image of man. Yet it is this Christ that is offered to teachers and students in many colleges as the Truth through which the various subjects of the curriculum have coherence and meaning.

Rather than the false Christ of sinful man's experience, Christian educators should be able to find in *The Christian Scholar* the true Christ of the Scriptures as the center of educational theory and practice.

### Mackay and Princeton

The January, 1959 issue of the *Princeton Seminary Bulletin* carries an important article by President John A. Mackay. The title of the article is "Theological Triennium: for What?"

In this article Dr. Mackay speaks of his coming retirement and in that connection of some of the men who have influenced him in the past. First he mentions the "philosophical Gamaliel, J. B. Baillie, a great Hegelian" and adds that he did not agree with Baillie's main ideas (p. 6). Then he speaks of the debt he owes "to that supremely great teacher, Benjamin B. Warfield. 'Bennie' Warfield opened up to us the Reformed System."

Mackay does not say that he did not agree with the ideas of Warfield as he disagreed with those of Baillie. In fact from this article one gets the opposite impression. But from several books written by Mackay we know that he is at most a very "remarkable" follower of the theology of Warfield.

Mackay has used a "deleted Bible" and taught from it a "diluted gospel" for these many years. The Bible is not for Mackay, as it was for Warfield, a standard of objective truth. "There is no such criterion where the human realm is dealt with, or any realm which is directly related to our ultimate sense of values" ("The Gospel and our Generation" in *The Christian Message for the World Today*, Round Table Press, 1934, p. 96).

It is only when he has first rejected the Bible as the infallible Word of God, the way Warfield took it, that Mackay can write a "lyrical interlude on Biblical authority." For then he also drops the "grand particularities of the gospel" for which Warfield stood and speaks of the general destiny of man, which is to partake in the divine order, the order of the resurrection.

To a horizontally minded generation of men Mackay has taught his many students to say: "Look up, sheer along the line of the vertical. Let the eternal in" (*Idem* p. 123). Men must be called upon to join "the brotherhood of enthusiasm" that has found the "dimension of depth" in their lives. This is Mackay's gospel. It was not that of Warfield.

It is obvious that Mackay's dimensional philosophy owes most to the third teacher that he mentions, namely, Miguel de Unamuno. Unamuno was a mystic. He did not interpret the life of man in the light of the God and the Christ of the

Bible. His gospel was the gospel of non-Christian mysticism, which is the gradual absorption of man into the life of God. That is a non-Christian dimensional philosophy.

It is a dimensional philosophy that Mackay has introduced into Princeton Theological Seminary as a replacement for the theology of Benjamin Breckinridge Warfield.

C. VAN TIL

### Notes of Presbytery Meetings

The Presbytery of the Dakotas met in Volga, South Dakota on January 19 to receive the Rev. Lionel F. Brown from the Presbytery of California. At a public service the same evening Mr. Brown was installed officially as the pastor of Calvary Church. The Rev. Abe Ediger of Bridgewater preached a sermon and the Rev. Robert Sander of Bancroft gave a charge both to the pastor and to the congregation.

The Presbytery of Philadelphia, convening in Knox Church, Silver Spring, Maryland on January 26 received two young men under care as candidates for the gospel ministry. Norman Jones, hailing from Oregon but now a member of Trinity Church of Hatboro, came with a recommendation from that Session. The Calvary Session of Glenside gave its commendation to Richard Gaffin, Jr. Both men are juniors at Westminster Theological Seminary.

Action was taken to dissolve the pastoral relationship between the Rev. Robert Thoburn and Trinity Orthodox Presbyterian Church, Hatboro, Pennsylvania, effective as of next April 1. Mr. Thoburn, in requesting the action, indicated his desire to accept the call from Knox Church of Silver Spring to serve as an associate pastor with a view to his overseeing the Grace Chapel extension work in northern Virginia.

#### GUARDIAN MAIL

Mail for the Presbyterian Guardian should now be addressed to Room 624 Schaff Building, 1505 Race Street, Philadelphia 2, Pa. Please note the change to 624, since our mail comes to the office of the Missions Committees of the OPC. Thank you.

# For Teen-Agers Only!

By LAWRENCE R. EYRES

*Here we are again, with a page especially for you. Have you used any of the topics for your meetings as well as for your own reading? We'll be waiting for your ideas, contributions, and questions. Address 500 E. San Antonio Drive, Long Beach 7, Calif.*

*The article that follows is by one who speaks out of her experience as mother, Sunday School teacher, camp counsellor, and friend of many a teen-ager.*

## True Friendship

In the first teen-age page of THE GUARDIAN under the title of "Adjustment," we learned something about how to be liked by others. It is natural for us to want to be popular and really click with the gang. No one wants to be left out and remain an onlooker. One way of getting others to like you is to learn to like all kinds of people. This can be done by looking for their good points and responding to them.

Trying too hard to be loved and liked by everyone, however, might give you the reputation of being insincere. A "friend" is one devoted to another by affection, regard, esteem—an intimate acquaintance. In other words we are to admire, value highly, be loyal to, care for and love these friends.

Yet how often do we speak hastily, disloyally and even insultingly to those nearest us. A favorite pastime of teenagers is "chopping" at one another with little regard to a person's feelings. To a sensitive adolescent who is dangling somewhere between childhood and adulthood, this can be serious business. Emphasizing a companion's weak points, criticising a

choice of clothing, hairstyle or favorite jalopy, relentlessly dwelling upon subjects that are particularly touchy seem to be in order. The thing to do is to low-rate rather than to build up. Is this acting in Christian love and esteeming each better than ourselves?

Rather than being critical of others we should be more critical of our own personal behavior and see that we do nothing to make a fellow Christian stumble or fall.

True friendship is based on faith and trust. Being disloyal to a friend to gain favor with a new acquaintance is the lowest. If you cannot keep a confidence, don't say you will. Divulging the merest detail of information entrusted to you could rightly incur ire and dissatisfaction with you. You may be forgiven, but the old relationship is gone. Instead there is disrespect and lack of confidence. The barrier sometimes grows to the extent that the association becomes strained and is no longer a pleasant one.

In I Peter 3:8 - 12 we find excellent rules to follow for being considerate of one another. Here is the way of friendship. After you read

## The Question Box

*Some of us who go to public high schools like to attend school games. Very often, after these games, school dances are held. Is it injurious to our Christian testimony to go to these dances? - D. P.*

This is a difficult question. A full treatment is not possible since space forbids. You see this is one of those things neither commanded nor forbidden in the Bible. The Bible nowhere says dancing itself is wrong. In Psalm 150:4 we read, "Praise him with the timbrel and dance." And David "danced before the Lord," evidently without sin (2 Samuel 6:14). But dancing can involve one in sin. The daughter of Herodias, Herod's brother's wife, danced before Herod and his lords (Mark 6:22), by means of which John the Baptist was beheaded. This dance was almost certainly sinful in that it strongly appealed to the baser passions of Herod and his guests.

Is modern dancing, such as the question refers to, in either of these classes? It is clearly not in the former class since it is not a means of

this passage of Scripture ask yourself this question: Am I enjoying life and its friendships as one called to inherit the blessing of God really should?

Mary H. Callaway

## News Notes

A winter Machen League Rally is planned for Wilmington, Del. on Saturday, February 21. . . . Cornville, Me. young people meet for study and fellowship at the members' homes every third Friday evening . . . . Windy but worthwhile days greeted the 75 who turned out for the Pine Valley conference near San Diego. . . . Seminarian Rollin Keller and his wife, Barbara Lou, are in charge of the Mediator Machen League, Philadelphia . . . . Officers of the Hialeah High School League are Freddie Skipper, president; Alfred Rhode, vice-president; Marlene McAllister, secretary; Janice McIlhenny, treasurer; Terry Dangerfield, programs; David Wilkins, socials . . . . A youth choral group from Immanuel Church, Crescent Park, N.J. sang at an evening  
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religious worship or an expression of Christian joy. It may be in the latter class if, in its total context (including certain varieties of dance music) it leads to thoughts that excite one or both partners to immoral acts. This would be true even if they were never to commit these sins to which they might be tempted. And the above reasoning is the reason why many sincere Christian individuals and groups have labeled all mixed dancing as forbidden pleasure.

Our answer is not quite that strong. We could wish that every young person who professes faith in Christ would resolve to stay well on the safe side of this question. True, some of you may get high, clean pleasure from dancing. But is this always true of your dancing partner? If not, what is the force of your Christian testimony on him or her? But, above all, you must be sure that you dance, as well as eat and drink, to the glory of God. "For whatsoever is not of faith is sin" (Romans 14:23). You will be wise to discuss such a question further with your own parents and pastor.

(NEWS NOTES—*from Page 46*)  
program for Community Church of Center Square, Pa. . . . Venita Danzeisen, Darlene Vandenberg, and Marlene Wagner, all of Lark, and Jacqueline Erickson of Carson, N.D. made public profession of their faith last month . . . "Bible Explorers" is the name of the Teen-Age group of Omaha, Nebr. OPC. . . . About 100 attended the New Jersey — eastern Pennsylvania holiday outing in the Poconos.

### From Proverbs:

He that repeateth a matter separateth very friends. . . A friend loveth at all times. . . A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother. . . Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel. . . Iron sharpeneth iron: so a man sharpeneth the countenance of his friend.

## Here and There in the Orthodox Presbyterian Church

**Omaha, Nebr.** — The gift of a 750 watt projector has added variety to the lesson presentation in the Sunday School through the use of film-strip Bible stories. Some 30 new Bibles have been given to replace shabby ones in the pew rack.

Visiting missionary Richard Gaffin was honored with a fine turnout at a fellowship supper served by the Women's Missionary Society preceding the illustrated message.

**Bangor, Maine** — Open House was held at the home of Pastor George Weeber on New Year's Day in nearby Brewer, attended by a goodly number of members and friends of Pilgrim Church of Bangor.

**North Dakota** — A temperature of ten below zero did not keep the people from filling Bethel Church of Carson to hear the Rev. Richard Gaffin on January 21. A fellowship supper for the Carson congregation preceded the meeting, and a period of fellowship for the Lark and Leith churches followed.

The women's missionary groups of the three churches served by the Rev. V. Robert Nilson have collected used clothing for our Wisconsin Indian mission and for Fort Yates, a nearby Indian reservation.

Recent baptisms have been Perry Vandenberg, son of Mr. and Mrs. William Vandenberg of Lark, and Paul Jones, son of Mr. and Mrs. Lemuel Jones of Leith.

The building committee of the Lark Church is making plans for an addition which will include foyer, cry room, cloak room, and stairway.

**Morristown, N. J.** — Received into membership of Emmanuel Church on reaffirmation of faith were Mr. Erwin Muller and Miss Libby Muchmore. A farewell reception was given for Miss Muchmore after a recent evening service in view of her plans to sail to Nigeria as a missionary nurse.

**Center Square, Pa.** — Dr. Edward J. Young spoke on the Dead Sea Scrolls at the January meeting of the Adult Bible Class Fellowship. A question and answer period followed, during which he dealt with Old Testament queries.

**Bridgewater, So. Dak.** — Interest was high in a special parents' class at Trinity Church this past quarter during the regular Sunday School hour. Taught by the pastor, the Rev. Abe W. Ediger, the parents were given light from the Scriptures on how to establish and maintain a Christian home.

**Middletown, Pa.** — At the January observance of the Lord's Supper two new members were received on confession of faith: John T. Huston and Lee M. Kauffman. In connection with the baptism of infants on January 18 a sermon on Christian Baptism was preached by the Rev. Robert S. Marsden.

**Portland, Ore.** — Second Church welcomed three adults and five covenant children into its membership last month. Two other adults are now taking communicant training.

Dr. Gerald G. Latal has announced that evening services during February

will be in the nature of a "family clinic." Following a film on some phase of family life the pastor will bring a Biblical message related to the same subject, after which opportunity for questions will be given. "This was planned very definitely as an evangelistic effort to bring members of the community under the sound of the Gospel," stated Dr. Latal.

**Hialeah, Fla.** — Sunday School attendance has increased to an average over 100, with morning worship attendance more than 50 last month. A recent pulpit guest was the Rev. George Marston, field representative for Westminster Seminary. The Rev. and Mrs. R. Heber McIlwaine showed pictures of the work in Japan on the occasion of their visit during their southern circuit.

**Philadelphia, Pa.** — Mediator Church recently welcomed the James Hutton family, former members of the Glading Memorial Presbyterian Church, into their membership. Pastor William Rankin is in the midst of a series of evening messages following the headings of the Westminster Confession of Faith, and is preaching on the Beatitudes at the morning worship hour. The prayer meeting studies concern the person and work of the Holy Spirit.

**Evergreen Park, Ill.** — Westminster Church received three adults and two baptized children into its fellowship, and two others are preparing for communicant membership. The World Home Bible League's film "Red Tide" was shown at the Watch Night service. It depicts the League's distribution of Spanish Testaments in Mexico and Cuba.

**Bancroft, So. Dak.** — One of the aims of the Boy's Club of Murdock Memorial Church is to establish the habit of daily prayer and Bible reading. At the meetings twice a month they report their progress along with the recitation of answers to Shorter Catechism questions that they are memorizing. The boys also spend some time moulding and painting ceramics. Mrs. Will Thaden, in whose home the club meets, fires the ceramics in her kiln.

On New Year's Day Gail Perry was married to Marvin Claassen.

**Cornville, Maine** — The infant son of Mr. and Mrs. Bradford Thurston was baptized last month.

Pastor Harold Dorman is giving instruction to a class of young people for communicant membership at the manse every other Friday afternoon.

**Garden Grove, Calif.** — Among new members received are two families who are converts from Jehovah's Witnesses. The Rev. Edwards Elliott carries on a systematic program of evangelistic calling in this area of rapid growth. One result is that there are as many potential as actual members attending the services of the church.

Mr. and Mrs. Carroll Shay, former leaders in the Wilshire U.S.A. Church of Los Angeles, are the co-presidents of the Co-Pilots, a club for couples.

Miss Janet Megee is in Lakewood General Hospital as a result of an auto accident.

### Charter Roll 100 At Santa Cruz

The Orthodox Presbyterian Church of Santa Cruz, California began its history on May 12, 1958 with 66 organizing members. The charter roll was closed at the first annual meeting of the congregation on January 21, 1959 with an even hundred members, including covenant children.

As reported in the June and July, 1958 issues of the GUARDIAN, this church was formed by persons from the Trinity Presbyterian U.S.A. Church, who with their pastor, the Rev. R. J. Rushdoony, left that denomination in witness against its modernistic unbelief and bureaucracy and sought the fellowship of the Orthodox Presbyterian Church. Although now compelled to meet five miles out of town in Soquel, in a Seventh Day Adventist building, attendance shows a steady increase.

Income for these first few months of new existence was reported at just under \$6000. There is an active Women's Missionary Society, and a Calvin League for young adults which meets twice monthly for Bible study. Attendance was 22 at the last League gathering.

The church's pastor, the Rev. Rousas J. Rushdoony, is the author of a book, *By What Standard*, just published by the Presbyterian and Reformed Publishing Company. A review is expected in these pages shortly.

### Sunday School Times One Hundred Years Old

Volume 101, No. 1 appeared on the masthead of this weekly periodical in its anniversary issue of January 3, 1959. Founded in 1859 by the American Sunday-School Union, which had been established in 1817, its first issue bore the date January 1, 1859 and stated its purpose in part as follows: "The object of the *Sunday-School Times* will be to help forward this great Sunday-School movement. It will encourage the planting of Sunday-Schools where none now exist, and seek to improve those which are already established . . . wherever godly men and women are found laboring to bring the young under the influence of gospel truth."

Its first editor was Dr. John S. Hart. It was John Wanamaker, an early director, who persuaded Dr. H. Clay Trumbull to begin his service as editor-in-chief in 1875, which position he held until 1903. His son, Charles G. Trumbull, succeeded as editor until his death in 1941. He was followed by Philip E. Howard, Jr., the present editor.

Throughout its history the *Sunday-School Times* has been unswerving in its belief in the "Scriptures of the Old and New Testaments as verbally inspired of God, and inerrant in the original writings, and that they are of supreme and final authority in faith and life."

Seeking to serve Bible-believing Christians of many communions, the

*Times* does not take a position on the form of baptism. It does, however, believe "in the eternal security of those who are born again through faith in the shed blood of the Lord Jesus Christ." It holds "heartily" to the principles of "the Victorious Life" but rejects what is often called "the second blessing." It has supported the cause of Christian education on the part of schools where the Bible is made the basis.

Among those on its present staff of regular contributors are John W. Lane, Jr., associate editor since 1924, Wade C. Smith, Wilbur M. Smith, and Charles J. Woodbridge.

### Missions Committees To Sixth Floor

When space became available adjacent to the office of the Committee on Christian Education, the two Missions Committees of the Orthodox Presbyterian Church decided to move into it. This move to room 624, with better outside light and a somewhat more convenient arrangement, will be made about the middle of February.

It will also facilitate the work of comptroller Lewis Roberts since he also serves as business manager for the Committee on Christian Education, which has rooms next door at number 626.

Effective immediately, mail to the Missions Committees, both Home and Foreign, should use the number 624 Schaff Building, 1505 Race Street, Philadelphia 2, Pa.

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