

The Presbyterian

GUARDIAN

Contents

Protestant Centennial in Japan

A Review By R. HEBER McILWAIN

The Sin of Apostasy

By RAYMOND O. ZORN

Twenty-Sixth General Assembly in Preview

*The Christian Reformed Church and
The Orthodox Presbyterian Church*

By JOHN MURRAY

I Don't Want Normal Children

By FRED W. COLBY

Reviews — News — Pictures

APRIL 25, 1959

VOLUME 28, NUMBER 8

Protestant Missions Centennial in Japan

A Review By R. HEBER McILWAINE

The Two Empires in Japan by JOHN M. L. YOUNG. The Bible Times Press, Tokyo. 234 pp. (Order from The Independent Board for Presbyterian Foreign Missions, 246 West Walnut Lane, Philadelphia 44, Pa. \$2.00.)

The year 1959 marks the centennial anniversary of the arrival of the first Protestant missionary in Japan. Because of this fact many will be interested in reviewing the course of Christian Missions in Japan during the century, and in evaluating this work, and the work of the Church in Japan. This book could be called an evaluation of a sort, although it is more limited in scope. The author says in his preface, "I have felt an inner compulsion to write a record of the conflict between the Christian Church and the polytheistic State in the Japanese Empire. The record needs to be set straight, for there are those who have presented it with omissions and deviations which may be for the benefit of the compromising Church but are not for the profit of the truth or posterity."

This book is small and does not deal exhaustively with even its limited theme, but there is sufficient data which has been collected from various sources and documented to show the need for a church to be grounded in the Scriptures, and to take its stand on them as being the authoritative and infallible Word of God if it is really to stand up against the pressure exerted against it by a determined state.

There are three parts to the book, each dealing with an historical period. The first part is very brief and considers the course of the work done by the missionaries of the Roman Catholic Church in the 16th Century together with the causes which led to its ruthless extermination on the part of the rulers of Japan. Here was one victory for the State, but in spite of the thoroughness of the means used, there were still vestiges of this work to be found some 300 years later when Japan was again opened to intercourse with other nations.

The second part concerns the period of Protestant missionary endeavour

from the arrival of the first missionary until the end of World War II, centering its interest on the conflict between the Church and the State as it concerned the demands of the State to engage in the ceremonies of State Shintoism. Among other things, Mr. Young points up two matters in particular that led to the defeat of the Church.

The first is that the early leaders of the Japanese Church were content with a sub-orthodox view of the Inspiration of the Scriptures. The second is that they and the missionaries in the main did not stand out against the requirement that educational institutions accept and read the Emperor Meiji's Rescript on Education which was promulgated in 1890. This Imperial Rescript declared the Japanese Imperial Throne to be coeval with heaven and earth, and loyalty to the Emperor to be the highest motive for virtuous living, thus clearly designating the Emperor to be a divine person. Unfortunately many mission and Church institutions submitted to this rather than to risk losing their accreditation or government recognition and consequent loss of students.

Thus it was that a generation grew up which saw no particular inconsistency in acknowledging the divinity of the Emperor and professing to be at the same time Christian. Thus too, when the demands of the State became more severe, and participation in other rites of Shintoism came to be required, the Church was conditioned to acquiesce in these demands, and the State carried the day. Christianity was not stamped out in the same fashion as before, but its sure voice and testimony to the truth was effectively silenced through compromise, and this because it was not properly grounded in its faith. There is mention of some of those who did not compromise, and of the treatment they received; some suffering more than others.

The final part of the book is devoted to the post-war period. Here Mr. Young emphasizes the need to be awake to the events and trends of the times, lest by inaction or lack of protest, the Church lose by default some of the blessings of freedom which have come as the aftermath of the war. Certain happenings are recounted which show the rise of reactionary feeling which seems to be growing stronger, and which would if it could again enslave the Church, and ensnare it in idolatrous practices.

(Continued on page 117)



Here is a picture, taken last December, of the George Uomotos, Orthodox Presbyterian missionary family in Japan. In the back row are Lois, Calvin, and Estelle. In the center are Ruth, the Rev. George Uomoto, his wife, Fumi, and Hope. In the front are Murray, Faith, and Earl.

The Presbyterian Guardian is published twice monthly, except July and August, by the Presbyterian Guardian Publishing Corporation, 624 Schaff Building, 1505 Race Street, Philadelphia 2, Pa. at the following rates, payable in advance for either old or new subscribers in any part of the world, postage prepaid: \$3.00 per year; \$1.00 for three months; 20c per single copy. Second Class postage paid at Phila., Pa.

Modern Christianity has had more than its share of apostasy. Apostasy may be defined as a falling away or defection from the Christian faith. That this would occur is set forth in numerous places in Scripture. The Lord Jesus Himself warned that it would be a characteristic of the age at the end time prior to His second advent (Matt. 24:11-12). In fact, He described it as, "the love of many waxing cold." And the Apostle Paul, in various places of his epistles, warns his readers against apostasy, describing it in II Thess. 2:7-8 as the result of the outworking of "the mystery of iniquity," already active in his time, but whose ceaseless efforts would eventually culminate in the Lawless One, or Antichrist (II Thess. 2:4).

Apostasy, by definition as defection from the Christian faith, therefore occurs in so-called Christian circles. Hence, the severity of Scripture's warnings as it addresses itself to those who, though allegedly abiding in submission to its truth which has led to their profession of adherence to the Faith, may nevertheless be potential or actual deserters from it through apostasy.

One of the clearest places in Scripture that deals with apostasy is found in Heb. 10:26-31. The writer in this epistle repeatedly warns his readers about the perils and consequences of unbelief, spiritual immaturity, and defection from the Faith. From 2:1-4, where he warns that there is no escape from neglecting so great a salvation as the Lord has provided for His people, 3:7-19 where he uses Israel's perishing in the wilderness instead of going in to possess the Promised Land as an example of the tragedy of unbelief, 5:11-6:8 where he warns against the perils of stunted growth and spiritual immaturity, to 10:26-31, his warnings are given in a rising spiral whose crescendo is reached by this pronouncement against apostasy.

"For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant,

The Sin of Apostasy

By RAYMOND O. ZORN

wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."

Apostasy's Description

Apostasy, as here defined, involves in the first place a knowledge of the truth. This therefore presupposes the presence of a corpus of truth. And the writer has not been ambiguous in this epistle to show that the truth is present and has been revealed in the face of Jesus Christ and His Gospel. In fact, the epistle was written as an apology to show that Jesus Christ alone is the Author and Finisher of salvation, the Way, the Truth, and the Life, as He Himself claimed to be. "Forasmuch as the children are partakers of flesh and blood, he also himself likewise partook of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (2:14-15).

His sacrifice alone being efficacious in the removal of sin, therefore was made once-for-all, and needs never again to be repeated (10:12), as were the former sacrifices under the Old Order which could not of themselves remove sin but could only point to Him Who by offering Himself would (10:4, 14). He consequently is alone the means both of access unto and acceptability with God (10:19-22). And He is the Founder of a new theocracy which now constitutes the people of God (3:6) in a new covenant relationship which supercedes the old (8:13). So the people of Christ, and they alone, are the people of God. And they become people of God as they hear the truth and accept the Saviour proclaimed therein.

But apostasy, in the second place, involves a deliberate setting aside of the truth by rejection. The first readers of this epistle were threatening to

apostatize by a return to the old religion which they had previously abandoned in favor of Christianity. But though modern apostates may not find rejecting the truth of the New Covenant in favor of the Old Covenant with its forms, ceremonies, etc., a necessarily appealing option as may have been originally true of the first readers, they nevertheless apostatize in similar fashion by the substitution of another religion for the Faith set forth once-for-all by New Testament truth, though the resulting new product may yet be termed Christianity, in their usage.

Apostasy's Characteristics

Counting the Blood Common

Three determinative characteristics of apostasy are given by the writer in verse 29. Of the three, the one involving a wrong view of the atonement which he defines as "counting the blood of the covenant . . . an unholy thing," should be considered first because it is just here that defections from the historic Faith almost invariably first arise. Apostates, whether the Judaizers of the first century, Arians of the fourth, Pelagians of the fifth, or those of the twentieth century, make ordinary, or common, the unique value of the blood of Christ as an atonement for sin. The writer states, as does the New Testament throughout, that Christ's death took place as a satisfaction to Divine justice for sin. He gave His life as a ransom for sin (Mk. 10:45), paying sin's wages (Rom. 6:23) by His death, that God might be just and yet the justifier of the ungodly, even all who believe on Jesus (Rom. 3:26).

Commonest methods today of rejecting this Scriptural truth are through ridicule ("a slaughter-house religion"), re-interpretation and allegorization. But whether His death be termed as that of a martyr going to the cross to remain true to his ideals, or as an example of the suffering love of God shown to a humanity whose natural bent is alienation and antipathy toward God, such interpretations are not consonant with the

full truth of Scripture. And since this is so, they merit the charge of the inspired writer that they make common the blood of the covenant, for the truth of the atonement has thereby been emptied of its unique and redemptive significance.

Depreciating the Son of God

Then, where deviation from the Scriptural view of the atonement has occurred, a depreciation of the Son of God Himself logically follows. The writer's colorful reference to this is by way of describing it as "treading under foot the Son of God." Jesus may yet be referred to as a good teacher with lofty ideals or a wonderful example whom we should seek to imitate, but hardly the Son of God in the sense of His being Deity by oneness in essence with the Father, though distinct from the other members of the Godhead as to Person — which, however, is Scripture's description of His Deity.

Moreover, nowhere in the New Testament is the Deity of the Son expressed more clearly than in this very epistle, for in the opening verses of the first chapter He is referred to as the "brightness of (God's) glory, the express image of his person," the creator and upholder of all things, and the spokesman of God. The writer, as a matter of fact, is so jealous to make this truth plain, not only because the uniqueness and efficacy of the atonement depend upon it, but because the whole system of Christianity, as revealed truth coming to embodiment in the New Covenant, is centered upon the fact that Jesus, as the Son of God, is therefore superior to any and all created beings: whether angels, or Moses, the mediator of the Old Covenant, or Aaron and his successors, the high priests of that order and the former representatives of men before God.

But where the atonement's necessity and validity is discountenanced, the denial of the Son's Deity follows as a matter of logical consequence. So that with boldness little short of amazing some today can even speak of "Jesuo-latry" and warn against the dangers of "worshipping Jesus." Such, however, may give Jesus the highest place among the sons of men, but so already did the flattering but unbelieving multitudes of Jesus' day whose acclaim He rejected because it was false in the face of His true Deity, alone confessed by Peter as the spokes-

man of the Apostles (Matt. 16:13-17). Hence, to consider Jesus anything less than what He is, is in effect, as here defined by the writer, to trample Him under foot in disdainful unbelief and apostasy. It is nothing less than dragging God down to the level of man or even vanquishing Him under foot as though a conquered victim!

Despising the Spirit of Grace

The third characteristic of apostasy is to regard as needless the saving grace of God, or to do "despite unto the Spirit of grace." Again, we see how this is but a logical outcome of the above two characteristics of apostasy. Because if Jesus was not God incarnate Who came to save His people from their sins by His vicarious sacrifice, then obviously there is no need either for the grace of God as defined by Scripture. For it is the fact of God's earning man's salvation for him through the life and death of Jesus Christ His Son that makes His resulting grace shown to men a reality in their salvation. And it is the Holy Spirit Whose particular office it is to administer this grace (Jn. 16:7-11).

As the third Person of the Godhead, He was sent by Jesus at Pentecost to take His place in the world and consequently to reprove the world: of sin because there can no longer be any excuse for it in the light of Christ's accomplished redemption (Acts 17:30-31); of righteousness because of man's utter lack of it (Rom. 3:23) in the light of that wrought by Christ's humanity and which becomes the portion of the justified (Rom. 5:17) in bestowal by grace; and of the certainty of judgment because of Satan's already present defeat suffered through the cross of Christ (Jn. 12:31-32).

But in apostasy the Holy Spirit of grace is treated with contempt, not only when He is evacuated of personality by characteristic reference to Him as a mere influence or a synonym for God's spirituality; but specifically, when man, by denial of his sinfulness and in reliance upon his own insufficient self-righteousness, thereby seeks to justify himself before God by his own works, make God his debtor, and consequently set aside the grace of God.

Apostasy's Consequences

But where apostasy occurs in the fashion as defined by the writer, so

also he would remind us of its inevitable consequences. Specifically, such assume and must bear the full burden of sin and its penalty because "there remaineth no more sacrifice for sins" (verse 26) in their case. The apostate, in rejecting or explaining away the only means by which God's forgiveness of sins can be obtained, has no other way by which the burden of sins may be eased from his soul. In a word, one cannot turn from Christ's redemption to another way of salvation, because there is no other way. So, to turn away from Christ's redemption is to turn unto destruction. And that judgment of God, the writer would remind us in verse 27, is inevitable. If in the old dispensation misdeeds worthy of death were so punished when adequate proof through the witness of two or three was established, then indeed of how much sorer punishment will the transgression of New Covenant truth be worthy, for the God of the Old is also the God of the New (verse 30).

We do not here profess to judge the hearts of any, for we are not able. Indeed, we cannot. But it is the Lord who judges and will judge His people. He, therefore, Who shall one day "send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: (where) there shall be wailing and gnashing of teeth" (Matt. 13:41-42), has given us the corpus of His truth for the present that all may be warned of the wrath to come and find refuge in Christ.

But only the Christ the Scriptures set forth will do. Anyone else, or anything other, or less, is apostasy. And since apostasy is the peculiar form of unbelief that arises within the Christian camp, we may expect that more share in its participation than we might otherwise think, and increasingly so as the Lord's second advent draws near.

If the Lord, by means of Scriptural truth, now warns us that it will be "a fearful thing to fall into the hands of the living God" (verse 31), then let us now heed the warning while we may. For it is but another manifestation of God's mercy designed both to rescue and to deter us from the subtle snares of apostasy, and consequently keep us persevering unto the end in the Faith once-for-all committed unto the saints.

Protestant Missions

(Continued from page 114)

The protests against these acts he shows to be made chiefly by the Japan Bible Christian Council of which he is president, and the Far Eastern Council of Christian Churches with which he is affiliated. These are given in detail, but other protests are also given their due, for example that of Mr. Matsuda of the Reformed Church in Japan, who protested to the educational authorities when the pupils of the school where his daughter attended were ordered to bow at the grand shrine at Ise, where the Sun Goddess is enshrined. In addition to this, the creeping menace of those who favor communism is also brought to light, showing the necessity of vigilance at all times.

The book is recommended reading for Missionary Societies, and individuals who desire information concerning Japan. It reveals much of the historical background that will be helpful in understanding the present situation under which the missionaries in Japan are working. There is also a good bibliography at the end of the book which will be of help to those wishing to inform themselves more fully about Japan.

Note: The reviewer asks the liberty to express a personal opinion dealing with an impression given in the book. It is not intended as criticism of the above work, but as an observation based on what his own father, long a missionary in Japan, had told him.

The impression is given that the Japanese leaders who held sub-orthodox views may have held them because of their refusal to allow the Japanese Church to remain under the direction of the missionaries. It certainly is true that from the very first the Japanese who became the leaders of the Church were not willing to have it controlled by the missionaries, but insisted on making it autonomous.

This fact, however, should not be warrant for absolving some missionaries from responsibility in the matter. It is the personal belief of this reviewer that there were missionaries in Japan at an early date who themselves held to these sub-orthodox views; and that they skilfully suggested to these leaders who desired autonomy that they would be freer to exercise greater personal control if the Churches were not bound by the definitive creedal statements of the Reformed and Presbyterian bodies who at that time had sent missionaries to Japan.



This picture was taken in December following a Sunday School program at a fellowship hour of the East Sendai Chapel. This is the home base of missionary George Uomoto, and has had a slow but steady growth. They are giving praise to God for some additions to the group since the time of this picture. The work is carried on in conjunction with the Reformed Church in Japan.

ORTHODOX PRESBYTERIANS TO MEET IN MAY

The 26th General Assembly of the Orthodox Presbyterian Church will be called to order for its first business session at 9 a.m. Thursday, May 28 at the Calvary Church, Glenside, Pa. A service of public worship with the observance of the Lord's Supper has been planned for the previous evening at the same place. A sermon is to be preached by the moderator of the 25th Assembly, the Rev. Edmund P. Clowney.

An innovation is the suggestion on the docket for round-table discussions on both Thursday and Friday evenings. The topics proposed are "Edification"—building up church members for evangelism, and "Evangelism"—reaching out through church members. These discussions are intended to supplant in part the pre-assembly missionary conference held under the auspices of the Committee on Home Missions and Church Extension the last two years but omitted this year for reasons of economy.

There are 38 items on the proposed docket, some of which are routine and will take little time. Various communications and overtures from the Presbyteries will require action. Not all of these are available at this writing, although a few of the overtures are reproduced elsewhere in the account. Reports of some ten special committees are to be heard.

The Committee on Arrangements has announced that lunch and dinner will be served for the convenience of the commissioners at the Seminary dining room across the street from the church. The meals will be served at a reasonable price by women of the Willow Grove Christian School. Rooms for commissioners only are available at the Seminary, and cards for reservations have been mailed.

The amount of money received for the Travel Fund stood at \$1269 as of April 20, but it is estimated that at least double that amount will be needed. Nearly \$2500 was received last year.

Special Committees

One of the special committees elected by the last Assembly was a committee of five "to study the doctrines and practices of the Peniel Bible Conference as to their agreement with the Word of God and our

The Twenty-Sixth General Assembly: a Preview

subordinate standards," with instructions to report to the 26th Assembly. The Rev. John H. Skilton, chairman, gives the information that the Committee has met a number of times and has considered a great mass of material; also that in accord with its instructions it has consulted with some ministers of the church who are associated with the Peniel Conference, with some former adherents and with others. Mr. Skilton indicated that the Committee has a final meeting scheduled prior to the Assembly at which time its report presumably will be completed. Most readers of the *GUARDIAN* will recall that various aspects of the "Peniel question" have been the occasion for both a great deal of discussion and some actions in the church in recent years.

The chairman of the Committee on Revisions to the Form of Government and the Book of Discipline, the Rev. John Galbraith, says that no meetings have been held again this year. Conversations with various members of the Committee suggest that one of the chief difficulties is the "impossibility" of finding times when the Committee can meet for sufficient hours to have a worthwhile meeting.

An article concerning the work of the Committee to Confer with the Christian Reformed Church appears elsewhere in this issue, written by one of the members of the Committee at their request.

Since rather full reports of the work of standing committees will in all probability be reproduced later, not much need be said here. Editorial mention is made of the financial problems immediately facing the Missions Committees. A few items with regard to actions of the Committee on Christian Education and its report may be noted here.

Christian Education

The Committee a few weeks ago was visited by the Rev. John Heenan on behalf of the Reformed Churches of Australia with a request for the right to reprint in Australia some of the materials published by the OPC Committee. Restrictions on the amount of money that may be sent out of the country make it difficult to purchase the materials directly. It is understood that the literature would be distributed through the Back to God Hour office to be established in Sydney. This request was granted.

Another request, this from the Pres-

bytery of Wisconsin, was also granted. As a result the Committee plans to publish an edition of "Christ or the Lodge?" which will also contain the subsequent Report to the 17th Assembly and the pertinent action of the 25th Assembly.

The Rev. Robley Johnston, general secretary of the Committee on Christian Education, reports that sales of VBS materials are running well ahead of this date a year ago. Twice as many sample kits had been sold by mid-April as during all of last season. Mr. Johnston also mentioned that some 9500 samples of the new series of seven evangelistic tracts had been mailed, and orders were beginning to come in.

Other recent actions of the Committee have been related to the instruction of the 25th Assembly that it "be charged with preparation of a program of development looking to the establishment of a church paper, to be submitted to the Twenty-sixth General Assembly." Study of the matter was begun through a subcommittee, and at the December meeting of the full Committee its subcommittee was asked to approach the *PRESBYTERIAN GUARDIAN* "to explore the possibility of as full cooperation as possible between an Orthodox Presbyterian Church magazine and the *GUARDIAN*."

Church Paper

After a preliminary informal conference, members of the subcommittee met with the Trustees of the *GUARDIAN* early in April to discuss the whole question. The proposal of the subcommittee advocated the view that a church-related periodical primarily for the families of the church but also for presenting the church's message to the local community is a necessity. It also pointed out the further need of an independent journal aimed at leadership in various churches besides the OPC and aiming at this wider circle of readers. The proposal therefore envisaged two papers, each appearing monthly at the beginning, with an overlapping mailing list but with somewhat distinct purposes, contents, and format. It suggested full cooperation by the sharing of personnel, office and equipment, and a combined subscription rate. Details of the proposal will be included in the report to the Assembly.

The Trustees, after giving earnest consideration to the proposals, replied that they were not persuaded that such cooperation was feasible or wise at the present time, but that they were willing to continue to discuss the matter further with the Committee or such committee as the Assembly might set up.

The Committee on Christian Education at its meeting later in the month decided to recommend to the Assembly that it determine that publication of a church family periodical should begin in the fall of 1960 or early in 1961. Its proposal is that the paper be published by the Committee on Christian Education through an Editorial Subcommittee to consist of the General Secretary plus four others to be elected by the Assembly.

Overtures from the Presbytery of the Dakotas

The Presbytery of the Dakotas held its regular spring meeting at Calvary Church, Volga, S. D. on March 31 and April 1. The Rev. Robert D. Sander of Bancroft was elected moderator. The Rev. Norman Hoeflinger brought fraternal greetings from Classis Eureka of the Reformed Church in the U.S., and the Rev. Abe Ediger of Bridgewater was appointed to represent Presbytery as a delegate to the annual meeting of Classis Eureka in May.

Two overtures to the 26th General Assembly were approved by the Presbytery. The first urges the Assembly "to remove the distinction in the salary scales between rural and urban pastors supported by the Committee on Home Missions and Church Extension so that all ministers are under the urban salary scale." This came as a recommendation of the Presbytery Committee on Pastor's Salary, which is reported to have made a study of the cost of living in rural areas and found it to be virtually the same as in urban areas. "The problem is of particular concern to the Presbytery of the Dakotas," states the Rev. Laurence Vail, clerk of Presbytery, "since it has a large number of rural churches within its bounds."

The second overture concerns the date of future general assemblies. Again, the special problems of the

rural churches lie behind the request "to avoid setting the time of future assemblies during the last week of May or the month of June." It was pointed out that it is very difficult and often impossible for pastors and elders of rural churches to attend during those particular weeks of the season.

Presbytery's Committee on Home Missions reported that groups in Winner and in Pierre, S. D. are holding regular meetings under the guidance of ministers of the Presbytery. There appears to be some hope that in due time churches may be organized. Another group in Grand Junction, Colo. is having Bible classes.

In another action a committee of one was erected, the Rev. W. Benson Male, to study the Heidelberg Catechism, with a view to considering whether it might be feasible or possible to add it to the standards of the church. "The desire behind this study," according to the clerk, "is not just to have another standard besides the Westminster standards, but rather to give consideration to a positive step toward more ecumenical relations with other Reformed churches."

Overture from Philadelphia

The Presbytery of Philadelphia respectfully overtures the Twenty-sixth General Assembly to amend its Standing Rules by substituting the following for Paragraph 52, entitled "Of standing committees":

OF COMMITTEES

52. There shall be three kinds of committees which serve the General Assembly, namely, Standing Committees, Special Committees, and Temporary Committees.

53. Standing Committees shall be continuing or permanent committees. Each shall be composed of three classes, the term of each class being three years, members being chosen by ballot at the annual General Assembly. Vacancies which occur between General Assemblies shall be filled by the next succeeding annual General Assembly.

There shall be five Standing Committees, namely, the Committee on Home Missions and Church Extension, The Committee on Foreign Missions, The Committee on Christian Education, The Committee on General Benevolence, and The Committee on Pensions. The Committees on

Home Missions and Church Extension, Foreign Missions, and Christian Education shall each consist of 15 members, three ministers and two ruling elders being in each class. The Committee on General Benevolence shall consist of six members, one minister and one ruling elder or deacon being in each class. The Committee on Pensions shall consist of nine male members, each class including at least one minister and at least one ruling elder.

54. Special Committees shall be those erected to serve until the next General Assembly. They shall be elected or appointed as determined by the General Assembly, and may be continued by succeeding General Assemblies if they so decide.

55. Temporary Committees shall be those erected to serve for the duration of a General Assembly, and shall be appointed by the moderator of the Assembly. In addition to committees which may be appointed upon order of the Assembly the following shall be appointed:

a. Date and Place of Next Assembly, composed of two members, whose duty shall be to recommend to the Assembly a time and location for the following Assembly.

b. Overtures and Communications, composed of five members, whose duty shall be to examine, consider, and make recommendations concerning all overtures and communications addressed to the General Assembly and requiring action by the Assembly, those papers being excepted whose disposition shall be otherwise determined by the Assembly. The Committee may, if it deems it advantageous to the Assembly, recommend that the Assembly erect other Temporary Committees to deal with matters which have been brought before it.

c. Presbyterian Records, composed of three members, whose duty shall be to examine the records of each presbytery and report to the Assembly concerning them.

d. Travel Fund, composed of three members, whose duty shall be to make recommendation to the Assembly for the distribution of the funds available for the travel of commissioners to the Assembly, to receive such funds from their custodian, and to disburse them according to the Assembly's direction.

In connection with this overture it should be pointed out that a somewhat similar amendment of rule 52 was submitted by the Committee on

Pensions to the 25th Assembly and proposed for adoption at the 26th Assembly. The text may be found on page 91, with a slight amendment on page 98, of the 1958 *Minutes*.

California Overture

At its spring meeting on April 22 the Presbytery of California adopted an overture proposing an amendment to the Standing Rules of the Assembly with regard to travel pay, as follows: "Travel compensation shall not be given to commissioners to the General Assembly unless (1) they attend every session of the Assembly, or (2) a request is granted at the time of their enrolment to excuse an early departure from the Assembly. Men who are allowed to leave by later Assembly action shall receive not more than half the amount they would otherwise be entitled to."

Other actions reported briefly by the newly elected stated clerk, the Rev. Jack Peterson, included the elections of the Rev. Lawrence Eyres as moderator, the Rev. Arthur Riffel as assistant clerk, and elder Eugene Scherer as treasurer. The Presbytery met in Garden Grove the first day and in Long Beach the second.

Mr. Cecil John (Jack) Miller was licensed and appointed stated supply for the new congregation in Stockton. A petition from the La Habra group for organization as a particular church was granted. Until elder-elect Robert Essig is ordained, the Beverly Session, which had examined the applicants for membership and given oversight in recent months, will continue to fulfill the responsibility. The Rev. H. Wilson Albright, who is preaching in La Habra, will act as moderator.

A committee had been studying the possibility of a division of the Presbytery, but a motion to divide was defeated, mainly at the strong pleas of the Sessions of the Oregon churches, according to the report. Presbytery endorsed the invitation of First Church of Manhattan Beach to the 27th General Assembly to hold the 1960 meeting there.

Teen-Agers, attention:

Part four of "The Long Road Back," a story in six parts by the Rev. Lawrence R. Eyres, will appear on your page in the next issue, which should also be of interest as a Westminster Seminary number.

Nicole Gives Payton Lectures at Fuller

Carried as a burning coal from the altar in the reverent tongues of Dr. Roger Robert Nicole, the doctrine of the definite atonement was laid upon the minds of the student body of Fuller Theological Seminary in the Payton Lectures, given April 6-10. Dr. Nicole, who is professor of theology at Gordon Divinity School, Beverly Farms, Massachusetts, spoke on the topic, "Turning Points in the History of Definite Atonement."

The five lectures began with the subject, "Substitution." He then spoke on "Augustine," "From Calvin to Dort," "Saumur," and "The Orthodox Reaction and the *Formula Consensus*."

Speaking of whether Calvin taught the doctrine of the definite atonement, he mentioned that some people who did not believe this doctrine had tried to claim Calvin as their own. But before long they not only were obliged to give up Calvin, but the Bible as well.

He defined the question: It is not, What is the value of the atonement? All Christians agree that it is of infinite value. Nor is the question, What is the effect of the atonement in the future? All, except the universalists (and Calvin had strong words against universalists) agree that only some will be saved. Nor is the question, Are there other benefits from the atonement, for the non-elect? The question is, What was the intention of the Father in giving the Son, and of the Son in redeeming men? Was it to save all the sons of Adam, or a particular portion of humanity?

He noted the strange absence of discussion of the extent of the atonement in many volumes on Calvin. Among those who hold that Calvin taught a general or universal atonement, he listed the French Reformation's Saumur school, and a bishop of the Church of England named John Davenant, who attended the Synod of Dort. The translator of Calvin on Romans says in a footnote at Romans 5:18, "It appears from this that Calvin held the doctrine of the general atonement." But Nicole would exegete Calvin otherwise, pointing out that in Calvin's comment on Romans 5:17, he could not possibly have held an indiscriminate theory of the atone-

ment, even though Calvin obviously taught the universal offer of the gospel.

Nicole mentioned the Barthian study of Calvin by van Buren, which tried to hold that Calvin did not retreat to the position of definite atonement. But van Buren admitted that Calvin held back from what van Buren considered a proper exegesis of certain Scriptures commonly considered as teaching a universal atonement. Nicole said that if Calvin held back, it must have been because he had limited atonement in mind.

Certain examples of Calvin's comment on disputed Scriptures were then cited, such as I Tim. 2:4 and I John 2:2, to show that Calvin did not break down at these points. Nicole mentioned that Calvin's student, Beza, emphatically said that Calvin taught the definite atonement.

Nicole then dealt with the development of the Arminian "Remonstrance" in Holland, and the attempt of the Dutch government to resolve this widespread dispute by calling the Synod of Dort, in 1618. He expressed his regret that Schaff's "Creeds of Christendom" did not see fit to translate the refutation of errors appended to the declaration of that Synod, since refutation of error No. 6 had particular significance. Many who signed the declaration of the Synod had mental reservations about this particular item.

Attendance at the Payton lectures was hindered by the fact that the convention of the National Association of Evangelicals was being held in Los Angeles at the same time.

Among previous Payton lecturers have been William Childs Robinson, Gordon H. Clark, Oswald T. Allis, John Murray, and W. Harry Jellema.

EDWARDS E. ELLIOTT

Nineteenth Annual Missionary Conference

Immanuel Church of West Collingswood opened its 19th missionary conference on April 23 with a sermon on "The Demands of Discipleship" by the Rev. Glenn R. Coie, missionary pastor of Sharon Orthodox Presbyterian Church of Hiialeah, Florida.

With the conference theme "Leading the Lost to the Lord," Mr. Coie led a soul-winners workshop on methods, one morning for the women and one for the men. Pastor Carl

Reitsma expected much practical help for the members of the congregation from these workshops.

Evening messages were planned by Mrs. Richard Gaffin on "The Importance of Taiwan as a Mission Field," and by the Rev. and Mrs. R. Heber McIlwaine for the closing service Sunday night with a "Report on Japan." Slides of the work were shown. A young people's missionary dedication service on Saturday night included a talk entitled "Christians Wise Evangelize" by Mr. A. Brandt Reed, general director of the High School Evangelism Fellowship. The Sunday evening Machen Leagues invited as speaker Miss Margaret Sproul of Memory Mountain Mission, Kentucky.

Mr. Coie's final message, at the morning worship hour, was announced as "Rewards of Leading the Lost to the Lord." A Sunday afternoon prayer hour was set aside for world-wide missions.

Westminster Theological Seminary Commencement

The thirtieth annual commencement exercises of Westminster Seminary are to be held on Wednesday, May 20. Weather permitting, the 3 o'clock service will as usual take place out of doors. The commencement address is to be given by the Rev. Calvin Knox Cummings, pastor of Covenant Orthodox Presbyterian Church, Pittsburgh, Pa., on the subject, "Preachers of the Word."

Preceding the exercises the Women's Auxiliary will have their luncheon at 12:30 in Machen Hall. Mrs. Frank H. Stevenson is president of the Auxiliary.

The annual Westminster Banquet is planned for Tuesday evening, May 19. It will once again be held at the Casa Conti Restaurant in Glenside, and friends of the Seminary are invited to attend. The cost is \$2.50 and the time is 7 p.m. Speaking after the dinner will be Professor Paul Woolley, Dean of Students and Professor of Church History.

Baccalaureate services are scheduled for Sunday afternoon, May 17 at 3:30 p.m. in the Calvary Orthodox Presbyterian Church, Willow Grove Avenue and Church Road, across from the campus. The Rev. Robert D. Knudsen, Instructor in Apologetics, is to deliver the sermon.

General Assembly

Most of you will be reading this within the month during which the 26th General Assembly of the Orthodox Presbyterian Church is to convene. The date is May 27. Since we have a particular interest in that Church, and since the General Assembly represents "in one body, all the particular churches of this denomination," and since a majority of our readers are found in those particular churches, we think it not amiss to say a few things concerning this forthcoming Assembly.

A little reflection will suggest, and a perusal of Chapter XI of the Form of Government will confirm the fact that the annual Assembly is a most important gathering in constituting "the bond of union, peace, correspondence and mutual confidence among all our churches." The records of every Presbytery are to be reviewed. The Assembly considers and acts upon matters brought to it from the lower judicatories, whether overtures, appeals, complaints, requests for advice or other proper references. It may reprove, warn, or bear testimony against error in doctrine or immorality in practice. It has the power to correspond with other churches. It superintends "the concerns of the whole church"—particularly with regard to the work of its standing committees. Its aim is to promote "charity, truth and holiness, through all the churches under its care."

Attendance of commissioners to the General Assembly is therefore of prime importance. The burden of proof rests upon the man who does not attend or the church which is not represented. The time at which the Assembly is held may have some bearing on attendance (an overture on this matter is reported elsewhere in this issue) on the part of some. Especially would we urge Sessions to make every effort to have an elder-commissioner present. Last year, for instance, only ten per cent of the Assembly was made up of ruling elders. There may be in some instances financial considerations making it difficult for an elder who would otherwise be willing to come to do without pay for as much as a full week in order to attend the General Assembly. That this is a major obstacle may be granted, and no easy solution is apparent, but it is one that concerns the whole

Church. Could a commissioner's wages be reimbursed in whole or in part by the local church if possible, or by a special fund for that purpose? More thought needs to be given to the lack of participation, even though unwilling, in our Assembly by the elders of our churches. In 1958 one-third of the congregations were not represented by either pastor or elder at the Oostburg Assembly.

Length of the Assembly

Any forecast as to the length of the 1959 Assembly would be hazardous. Last year's meeting proved to be one of the longest, consuming five full days of business and concluding after midnight on the final day. A look at the docket for this year might lead one to conclude that the Assembly ought to be somewhat shorter. Yet some communication or overture or other reference from one of the Presbyteries, unknown at this writing, may take a half-day's deliberation. It has happened before. And more than one Assembly has used up much time trying to decide whether, how, or on what basis to begin discussing some important matter, not to mention the occasional parliamentary entanglements that are easier to get into than out from!

In any event, commissioners would do well not to be too sure that it will be over by Saturday noon. Except for those whose pastors live within easy driving distance, Sessions ought to make other arrangements for the pulpit for May 31. Moreover, the man who takes his Assembly responsibilities seriously is likely to be rather worn out and not at his best immediately after those strenuous

days—which are distinctly not a vacation for your pastor!

There may be at times legitimate reasons for seeking to be excused early from sessions of an Assembly, but failure to make proper arrangements to stay until the task is done is hardly one of them. Commissioners to the highest court of the Church have an obligation to one another, to the officers they elect, to the whole Church, and to the Head of the Church both to attend the annual Assembly, and to participate until the time of adjournment. It is often tiring, it may be inconvenient, it can be boring at moments, and it does cost in terms of time as well as money, but we are not given the option of choosing only the easy, the pleasant, the exciting, or the inexpensive in the work of God's Kingdom. (That's what as pastors we preach to our people, is it not?)

Committees of the Assembly

There are now four standing committees of the Church, and two proposals coming before the 26th Assembly advocate a fifth. The last Assembly appointed or continued another ten special committees, and each Assembly usually finds it necessary to appoint anywhere from three to five temporary committees to serve during the Assembly itself. We are here concerned with those committees which must function between Assemblies, with meetings at more or less regular intervals, whose standing or special assignments often involve arduous hours of labor not only in meetings but in research, study, and writing in preparation for these meetings.

It would appear that the Assembly itself and the Church at large need to give some thought to ways and means of sharing the work-load. A great burden often devolves upon a comparatively few persons. On the present standing and special committees there are some 67 places filled by ministers. (We restrict our figures to that category for this present purpose.) The 30 such places are filled by 28 ministers on the standing committees, and all but 12 of the 37 places on the special committees are filled by some of these same men. In other words, 40 ministers are filling 67 places, but seven of these men are required to fill 26 positions.

Admittedly some men have the particular knowledge and ability

The Presbyterian **GUARDIAN**

1505 Race Street, Philadelphia 2, Pa.

EDITOR

Robert E. Nicholas

EDITORIAL COUNCIL

Ned B. Stonehouse
Robert S. Marsden
Edmund P. Clowney

CIRCULATION MANAGER

Albert G. Edwards, III

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

which seem to make their presence on a certain committee necessary although they already serve on another committee or committees. But even such very capable men have the same number of hours in a day and days in a week as the rest of us, and the most judicious use of time does not change that fact. Take as an example one of the important special committees, that on Revisions to the Form of Government and Discipline, a committee which has been laboring now for a good many years. The five members of that committee have in addition a dozen other important committee positions among them. This in itself, considering the nature of the task involved, makes for delay in prosecuting the work. It is almost a herculean job to find a time when all members of the committee are free to meet.

What is the solution? We are not here proposing any sweeping changes or turnover of present committees. There is no simple panacea for such problems. The condition cannot be rectified at once. We do not advocate any arbitrary rules which would bind the exercise of good judgment on the part of Assemblies at the time of electing men. We do suggest that the committees themselves, in their own interest, might give additional thought to the problem. It is recognized that matters of geography and money are involved, but there may be measures that can be taken. It may be that at least some special committees of the Assembly could in the future find their membership more frequently among the nearly two thirds of the ministers not now serving on any of the Assembly committees, as a start.

Business of the Assembly

Elsewhere in this issue reference is made to some of the matters which are to come up at the 26th Assembly of the Orthodox Presbyterian Church. The texts of a number of overtures are given. There is an article written by one of the members of the Committee to Confer with the Christian Reformed Church. As previously indicated it is impossible to predict how much time may be required for the various matters which will be presented.

It does appear, however, that commissioners might profitably purpose to devote a little more time than usual, if need be, to the pressing

problems confronting the missionary program of the Church. There are of course always difficulties amidst the tremendous opportunities which we have and the seemingly impossible task of bringing the whole Word to the whole world. Often it is the financial aspect of the task that brings the pressure to bear, and that is the present case. Salaries of missionaries have had to be curtailed. Missionary appointees cannot be sent into the field. Openings that cry out for the testimony of the Orthodox Presbyterian Church must be ignored.

Surely of all the matters facing the Church none is of any greater moment that the fulfillment of the Great Commission. No lack in the Church's life ought to bring a sharper outcry than any letdown in our missionary program. No failure on the part of a Church that wants to be, and by the grace of God is orthodox, ought to bring us more quickly to our knees that a coming short of all that we are obligated to do in bringing the gospel of redeeming grace to people everywhere. Really, there is no point to pensions or hymnals or tracts or forms of government or conferring with other churches or loyalty to creeds or taking men under care of Presbytery—if we are going to retrench in our spreading of the gospel or just barely hold our own. *We must never lose sight of the imperative to expand.*

In a year that the "experts" predict may see an all-time high in our national economy, we must sense the shame of cutting back the salaries of men whose wages were none too high and whose sacrifices are not measured on material scales. We must repent of whatever hinders our going forward with a gradually increasing response to our Lord's commission.

We are not now seeking to interpret the financial predicament that confronts our home and foreign missions endeavor. We shall not attempt to suggest any possible reasons for the situation. Perhaps none of us really knows. Least of all are these words intended as an effort to place the blame on any individuals, committees, or churches. The writer will join in a confession, in the words of Daniel of old, that somehow "we have sinned . . . O Lord, to us belongeth confusion of face."

Besides giving earnest thought to these matters there is one other

thing the whole Church may be doing between now and the time of the General Assembly. We may pray. Again the words of Daniel come to mind: "O my God, incline thine ear, and hear; open thine eyes and behold our desolations . . . for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name." (from Daniel 9).

R. E. N.

Quarryville, Willow Grove New Church Affiliation

The Presbyterian Churches, unaffiliated, of Quarryville and Willow Grove, Pa. have decided to seek membership in the Reformed Presbyterian Church in North America (General Synod). The congregational vote in each case was unanimous, and favorable action on the petitions was anticipated at the April 25 meeting of the Presbytery. The two pastors, the Rev. Franklin S. Dyrness and Dr. Richard W. Gray, have recently become ministerial members of this Reformed Presbyterian Synod, which is to hold its annual Assembly at the Fifth Reformed Presbyterian Church, Philadelphia, starting May 15.

The Rev. John Morton is the host pastor.

The Reformed Presbyterian Church in North America (General Synod) is in the midst of conversations with the Bible Presbyterian Church (Columbus Synod) as to a possible union of the two groups. Reports of the respective committees are expected at the forthcoming annual meetings. The Bible Presbyterians are to meet in Quarryville the first week of June.

Mr. George Smith, a senior at Westminster Seminary, is an assistant to the pastor of Calvary Church, Willow Grove. He is hoping to be taken under care of the Presbytery at the same meeting at which the congregation of which he is a member is received, with a view to taking further steps toward the gospel ministry. Two other members of Calvary Church are presently under the jurisdiction of that Presbytery, reports Dr. Gray: Darrell Harris, who is under care, and Malcolm Brown, who is a licentiate.

The Christian Reformed Church and The Orthodox Presbyterian Church

By JOHN MURRAY

The Synod of the Christian Reformed Church at its meeting in 1956 took the initiative in seeking to establish closer relations with the Orthodox Presbyterian Church. It did so by electing a committee of four to confer with one that the General Assembly of the Orthodox Presbyterian Church might, in response, choose to erect. The Twenty-Third General Assembly expressed its cordial appreciation of this action and decision of the Synod of the Christian Reformed Church and erected a committee of four which was authorized to establish contact and confer with the committee of the Christian Reformed Church and to report regularly to succeeding General Assemblies concerning the progress of the conversations.

These two committees have regularly conferred with one another and these conferences have been conducted with the most gratifying cordiality, understanding, and agreement. It is symptomatic of the community of interest and sentiment existing within these committees that all of the resolutions so far adopted and submitted to the Synod of the Christian Reformed Church and to the General Assembly of the Orthodox Presbyterian Church have been voted without dissent in the joint meetings of the two committees. The interests which these conversations seek to promote may be furthered more extensively within the two Churches if we are reminded of some of these resolutions.

Joint Resolutions

In 1957 the committees jointly resolved as follows: "In view of the unity of the body of Christ and in view of the basic community that exists between The Christian Reformed Church and The Orthodox Presbyterian Church in doctrine, polity, and practice, it is an obligation resting upon these two Churches to make every legitimate endeavor to bring this unity and community to their consistent expression in the or-

ganic union of the two denominations."

It would be unrealistic, of course, to fail to take account of the differences that exist between the two denominations, and it would prejudice the objective set forth in the preceding resolution to discount these differences. The differences must be frankly faced and ways and means explored of resolving them. These considerations were likewise incorporated in the joint resolutions of the committees. But the ultimate objective and the obligation arising from it should not be obscured or overlooked. There is the necessity which cannot be suppressed that the unity which belongs to the church as the body of Christ should be brought to expression in every phase of the church's function and, therefore, in government and discipline.

The differences which now stand in the way of organic union and which can be resolved only by patient conference and effort do not, however, preclude cooperation in several areas of common interest and enterprise. Hence the committees declared that "it is advisable that the two Churches consider carefully the establishment of sisterly relations" and that "it is proper that the Churches consider greater cooperation in the conduct of enterprises which they have in common such as those in home and foreign missionary work."

Delegates To Be Welcomed

Perhaps the most significant action taken in the directions contemplated in these resolutions is that of the General Assembly of the Orthodox Presbyterian Church in 1958, an action in which the Synod of the Christian Reformed Church concurred. The joint committee recommended that "the Synod of the Christian Reformed Church elect delegates to the General Assembly of the Orthodox Presbyterian Church; and that the General Assembly of the Orthodox Presbyterian Church elect delegates to the Synod of the Christian Reformed

Church on the understanding that these delegates be given the privileges of the floor in the Assembly and Synod respectively, in which they are elected to serve as delegates."

In compliance with this recommendation the General Assembly of the Orthodox Presbyterian Church (1958) informed the Synod of the Christian Reformed Church that the Assembly was "prepared to welcome delegates elected by the Synod of the Christian Reformed Church and grant them the privilege of the floor." The Synod of 1958 responded favorably and agreed to send delegates to, as also to receive delegates from, the General Assembly of the Orthodox Presbyterian Church.

At the Twenty-Sixth General Assembly, meeting at Glenside, Pennsylvania, on May 27th, we may be assured that these delegates from the Christian Reformed Church will be present and it is hoped that they will take an active part in the deliberations. And there is no reason to doubt that this General Assembly will elect delegates to be present at the Synod of the Christian Reformed Church, meeting in Grand Rapids, Michigan, in June of this year. This is a gratifying step and it should prove one of the most fruitful ways of promoting the understanding and concord which are indispensable to the achievement of both proximate and more ultimate goals.

To these forthcoming major Assemblies of the two denominations will be presented information respecting significant studies being now undertaken by the conferring committees, and factual data will be furnished respecting important areas of community already existing between the two Churches.

It is earnestly to be hoped that these areas of community will be extended in the years to come and that with deepening mutual concern and appreciation the two Churches will cooperate more intelligently and effectively, by the blessing of God, in the advancement of the kingdom of our Lord and Saviour Jesus Christ. The church is not ours; it is the church of Christ. And nothing underlines the sanctity of the cause to which we are committed and the obligations inherent in this commitment more than the fact that the church is the body of Christ, the fulness of him that filleth all in all.

I Don't Want Normal Children

By FRED W. COLBY

Quietly, and with a certain amount of poise, Elder X placed four children in the usual pew—a nine year old, an eight year old, a six year old and a four year old—with careful instructions to sit quietly, listen, and be good. (Mother was home sick.) Then Elder X took his leave, walked to the rear of the auditorium and marched forward with the rest of the Session to take his place in the very first pew. It was Communion Sunday.

Of course God's message, coming through the lips of his pastor, had a prior claim to the attention of Elder X, but a certain subconscious uneasiness weakened his concentration from time to time. He knew his children. Observation of them could scarcely cease night or day, if he were going to bring them up in the nurture and admonition of the Lord.

And so he turned—as little as possible—and glanced (out of the corner of his eye) to the pew where his mind was sitting. What a shocking vision! A dainty four year old girl, in a sky-blue nylon dress, and a pale pink shrug, just completing a giant step over the back of the pew in front of her. With a hug and a swing of her leg around a supporting post, she was beginning to shinny up to the balcony . . .

And what of Elder X? Well, this called for action, very definitely. About 150 eyes were watching, (though in all fairness it should be said that 150 eyes were still upon the pastor). One could sense the wheels turning. What does an elder do in this sort of situation? Are his children really in subjection? He's strict. Will he spank her right there? And Elder X's wheels were turning, too. This is a chance to show what training in obedience can do. A word—and complete obedience, an example to all church families . . . Be careful, Elder X.

To make a long story short, he left his seat, walked across the front of the auditorium to the outside aisle, tried to appear inconspicuous (laugh here!) until he came to the designated pew. With a firm grip that was nearly as painful as a spank,

the four year old was replaced, exhorted strenuously (in a low whisper) not to leave the pew, but to sit where she ought. Then Elder X, with almost unshaken confidence in his daughter, walked quietly back to his place with the Session . . .

Here we must leave the story to get to the point of our telling it. After church a friend came up with a friendly remark, "I'm glad to see that your children are normal."

Now there was food for thought. *Normal*—what did it mean? Average intelligence, as over against mental deficiency? Is shinnying a pole in church a mark of average intelligence—for a four year old, I mean? Or did 'normal' mean alert activity, as over against dull passivity? Or did 'normal' mean a proneness to get into mischief because of disobedience, as over against being inconspicuous because of faithful obedience? It's that last thought that bothers me. What are we to expect from our children? What is *normal*?

We might as well start where Scripture starts—at birth. First, read Romans 5:12-21 and I Corinthians 15:45-49. Now then, what does Paul tell us. Isn't it that there are two kinds of people: Adam-people and Christ's people? Adam-people are all alike, sinners by nature. They are born that way, and that is because Adam acted as a representative for all human beings who would ever live. The sinful nature he acquired at the Fall was, and is, passed down from generation to generation. If you want a theological name for it, it is Original Sin.

Paul, of course, was not the first through whom God revealed that we are born sinful. Many centuries before, David in overwhelming repentance said: "Behold, I was shapen in iniquity; and in sin did my mother conceive me . . . Create in me a clean heart, O God; and renew a right spirit within me" (Psalm 51:5, 10).

Fred Colby is an elder in the Orthodox Presbyterian Church. He resides in New Gloucester, Maine.

And many years before David, Job asked, "Who can bring a clean thing out of an unclean? not one" (Job 14:4).

Turning back to Paul again, we read, "And you hath he quickened, who were dead in trespasses and sins . . . and were by nature the children of wrath, even as others" (Ephesians 1: 1, 3b).

When you look at that small baby in his wee little crib, and see the sweet, innocent look on his face, you may sometimes wonder, "That baby . . . has a sinful heart?" Do Job and David and Paul teach that my baby has a sinful heart? Then you ask another question: do the actions of my baby confirm or deny the Holy Scriptures?

In answering that question it is helpful to remember, first, the problem of communication. It is pretty difficult to tell the motive or thought behind the baby's smile or sharp cry. We just can't see into a baby's soul from outside his body. In the second place, the potential reasoning power of the baby is so undeveloped that it couldn't tell us much anyway. So we must wait for growth and development before we can judge a baby's actions. This is what I'm getting at. You simply cannot say my baby doesn't have a sinful heart by the look on his face. In fact, you have no evidence at all that his heart is good.

Moreover, when the baby does grow to the age when he begins to express himself in a way that we can evaluate, lo and behold, he is a chip off the old block! And isn't it true now that one of his first and recurring sins is breaking the last commandment, "Thou shalt not covet"? As a matter of fact he breaks God's commandments without any encouragement at all. In fact he continues to break God's law in spite of our efforts to teach him otherwise. A diligent, constant warfare is not sufficient to free him from sinning against God. He needs God's law written on his heart, he needs a new heart, just because he is sinful. He is just like his parents. The life of my baby and yours cries out that God's Word is true—all my desires and hopes to the contrary.

Now do you see what troubles me? If my children are 'normal' and develop after the pattern of their sinful hearts, they grow in sin and dis-

obedience and rebellion, not just against me, but against God. I don't want 'normal' children! My heart cries out to God: "My son, my son—give him a new heart, pardon his sins, and grant him true righteousness through Christ. I do not care if he seems a misfit in our sinful society. Only grant that he may love and serve Thee and one day appear *truly normal* in heaven, praising Thee in perfect righteousness. In Jesus' name. Amen."

Guardian Reviews

Adventures of the Mind

"How War Began" by LEWIS MUMFORD, in the *Saturday Evening Post*, April 18, 1959.

It is sad to observe that of the twenty-five articles published so far in the "Adventures of the Mind" series in the *Post*, not one has reflected a truly Christian viewpoint. This article, written by a brilliant man, simply illustrates the Biblical truth that when the human mind turns away from the gospel, the alternative is not to rest simply in a world of brute facts, but in *fables*.

Everybody hates war, except the insane. Mumford's thesis is that war is the product of an early trauma or injury to the human mind. So far, the Christian can agree. But what was the injury? Mumford must describe it without allowing that either the God of the Bible exists, or that the Bible account is true. He will allow that the "Jewish and Christian myth of the Fall" recognizes something of this injury. But Mumford must posit a myth of his own, in place of the Bible account. He attributes the appearance of absolute power, exhibited in the incineration of Sodom and Gomorrah and the plagues of Egypt, to "a succession of inhumane deities." The development of the substitutionary sacrifice, and the use of captives as the victims in such sacrifices, gave a religious sanction to war, according to Mumford. War also provides a self-justification by giving an escape from neurotic anxieties, facing people instead with actual dangers.

The genius of Christianity, in which it excelled other religions, ac-

ording to Mumford, was that "instead of sacrificing human beings to appease divine wrath, it sacrificed its God, renouncing His power in behalf of love, in order to save mankind by cleansing the sinner of anxiety and guilt."

Thus he confers an unwanted honorarium on Christianity—in the field of psychology. Christians truly can preach peace—but only because One who was made in the likeness of men was sacrificed ("whom God hath set forth to be a propitiation"). We are ambassadors of a God of power, and thus call upon men to surrender their arms and be reconciled to God. We can give place unto wrath—we stand aside to give full scope to the wrath of God. We can preach a message which brings a cleansing to the conscience, but on quite different terms from those of Mumford. Later in the article, he would even rewrite the catechism: "To protect and cherish life is the chief end of man."

Spiritual Marriage

"Spiritual Marriage in the Early Church" by ROLAND H. A. SEBOLDT, in "*Concordia Theological Monthly*," February and March, 1959.

The meaning of the word "virgin" in I Corinthians 7: 25-40 has proved to be a problem for many commentators. Hodge would regard these women as "virgin daughters" who could be given in marriage by their fathers. The 1881 English Revision would even insert the word "daughter." The 1611 King James Version made no such insertion, but did make a translation which seemed in favor of the "virgin daughter."

Mr. Seboldt makes a study of the available information, and on the basis of this study would identify the "virgin" as a Christian woman whose relationship with a Christian man was on a spiritual level. The existence of such relationships as a recognized institution is found not only in Christian history, but in other religious contexts. The Nicene Assembly spoke a regulatory word on the subject.

Seboldt suggests a translation of I Corinthians 7: 36-38: "But if any man thinks that he is acting improperly toward his virgin in his spiritual marriage, if his passions are strong and that is what ought to be done,

let him do what he wants—let them be married; he is not sinning.

"But the man who has firmly made up his mind, under no constraint of passion, but with full self-control, and has decided in his own mind to keep his virgin in her present state, will be doing the right thing.

"Thus the man who marries his virgin does well, and he who does not marry will do better."

EDWARDS E. ELLIOTT

Newton and Tregelles

Teachers of the Faith and the Future: B. W. Newton and Dr. S. P. Tregelles. Edited by GEORGE H. FROMOW, London, England.

The book may be had of Kregel's Book Store, 525 Eastern Ave., S. E., Grand Rapids 6, Mich., for \$2.50.

This handsome volume of 174 pages, printed in beautiful type on excellent paper, is edited by Mr. George H. Fromow of London and introduced by a Foreword from Prof. F. F. Bruce of the University of Sheffield. It presents the Life and Works of two Biblical scholars of the nineteenth century whose writings, it is to be feared, are not so well known in the U.S.A. as they deserve to be. We learn, however, in this book, of the high esteem in which B. W. Newton was held by such American teachers as Dr. James H. Brookes, Dr. Arthur T. Pierson and Dr. James M. Gray. We learn, too, of the honor ascribed to Dr. Tregelles by the eminent Princeton theologian, Dr. B. B. Warfield. Dr. A. T. Robertson in his "Introduction to the Textual Criticism of the New Testament" cites approvingly Dr. Warfield's tribute and speaks of the "great advance that Tregelles made" in the Greek New Testament he prepared.

It will be found that Newton and Tregelles were men who staunchly adhered to the main doctrines of Reformed Theology, though their prophetic views were decidedly premillennial. But the premillennialism they advocated was one which harmonized with Reformed Theology—or it would not have had the sanction of such men as Horatius Bonar, Charles H. Spurgeon, Adolph Saphir and David Baron.

Mr. Fromow furthermore acquaints his readers with the fact that these two men were heart and soul in the

Plymouth Brethren movement in its early days, though they later separated from it. A quotation is made from one of Dr. H. A. Ironside's books wherein he reproduces the words of the well-known evangelist, Henry Varley: "If I were asked to name the godliest man I have ever known, I should unhesitatingly say, Benjamin Wills Newton." Another quotation is made from Dr. Robert Cameron who reports Mr. J. N. Darby as saying to him, "Mr. Newton is the most godly man I ever knew." In the 1911 edition of the Schaff-Herzog *Encyclopedia of Religious Knowledge* we read: "Tregelles regarded his labors upon the text, undertaken out of pure love for the Word of God, as a work of worship, and this was the spirit in which his entire labors were carried on. His life was simple, homely and charitable."

The book contains valuable extracts from the writings of Newton and Tregelles. We learn how it was that the former, greatly devoted to the doctrine of grace, came to include the study of prophecy in his intensive researches; and how the latter, learned specialist that he was, devoted much time to evangelistic preaching in his earlier days before his health was impaired. It is also interesting to have Tregelles' hymns reproduced.

Here, then, are two of God's honored servants with whom American Christians should become better acquainted. It is not to be expected that anyone will subscribe to everything advocated by these men, but it is to be hoped that every reader will give them an unprejudiced hearing. It is surely remarkable how clearly Newton and Tregelles, on the basis of their interpretation of Holy Writ, forecast, a century before it took place, the renationalization of Israel in Palestine.

The book contains a good Index of subjects treated and also a brief list of important Scripture passages referred to. It likewise contains a rather exhaustive array of the published works of Newton and Tregelles, to which is added a goodly number of correlative writings from such men as George Muller, Frank H. White, Dan Crawford and E. J. Poole-Connor.

NORMAN F. DOUTY
East Lansing, Mich.



Pictured at the ceremony of "burning the mortgage" are two members of the building committee, Vernon Hossle, left, and Glen Carlson, right, with Pastor Donald Stanton standing in the center. Seated in the background is the Rev. Reginald Voorhees, pastor of the Orthodox Presbyterian Church of Omaha, Nebraska, and speaker on this occasion at Westminster Church of Hamill.

Hamill Church Burns Mortgage

On the last day of March the Westminster Church of Hamill, South Dakota held a festive service highlighted by the "burning of the mortgage." The new structure was dedicated a year ago, in March of 1958, and is now free of debt.

The joyful occasion of thanksgiving to God began with a fellowship supper and the showing of movies and slides which traced the progress of the work from ground-breaking to completion. Guest speaker of the evening was the Rev. Reginald Voorhees of Omaha, Nebraska, who had also spoken at the ground-breaking service in the fall of 1957.

The Church was organized in 1910 and formerly met in the country about seven miles southwest of Hamill. In 1936 it withdrew from the Presbyterian Church in the U. S. A. over the issue of modernistic unbelief, and affiliated with the Orthodox Presbyterian Church. The U.S.A. Church took possession of the building and moved it to Ideal, S.D., leaving the congregation without a meeting-place. In 1937 they were able to purchase for taxes an empty bank building in Hamill—and it is alleged to be the only church in the denomination that has bought out a bank!

This building served as a place of meeting until the present new building was occupied last year. Cost of construction was \$20,000, with a large part of the work being done by members of the congregation at a substantial saving. The Rev. Donald F. Stanton is in his fifth year as pastor of the congregation.

Presbytery of New York and New England

The Rev. G. I. Williamson, clerk, reports that the stated spring meeting of the Presbytery was held at Calvary Church of Schenectady, N.Y. on April 7 and 8. Mr. Lewis Zuelow of that congregation was taken under care as a candidate for the gospel ministry. The examinations of licentiate Hessel Stevens looking toward ordination were completed and sustained. Examinations of Mr. Arnold Kress and Mr. Fred Colby are to be continued.

Other actions reported were the dissolution of the pastoral relationship between the Rev. Kelly Tucker and the Covenant Church of Albany, and the release of the Rev. Charles Stanton as home missionary of the Presbytery. Presbytery adjourned to meet prior to the Assembly on May 27, and the regular fall meeting is scheduled for October 6—8 at Bangor, Maine.

Here and There in the Orthodox Presbyterian Church

Silver Spring, Md.—Two fine choirs sang in Knox Church early in April, the Calvin College Radio Choir under the sponsorship of the Christian Reformed Church of Washington, and the Gordon College Choir from Beverly Farms, Mass. Eight communicant members were received into the church at the April communion service. Guest preacher on the last Sunday of the month was Dr. C. Van Til of Westminster Theological Seminary. While in the Washington area Dr. Van Til was speaking on the subject of "Authority" at a meeting of the Reformed Fellowship, and also preaching at the Christian Reformed Church.

Los Angeles, Calif. — Larry Conard, although a member of Valley Church of Santee, is acting Sunday School superintendent at Westminster Church while enrolled as a student in the Los Angeles Baptist College as a student preparing for the ministry. Larry is under the care of Presbytery. The girls defeated the boys in a recent attendance contest and were entertained by the boys with a party at the manse.

David Moore, son of Westminster's pastor, has been elected to Phi Beta Kappa, honorary scholarship fraternity. He will be graduated from Hampden-Sydney College in June and expects to enter Westminster Seminary in the fall.

The Ray York family, members of the Paradise Hills congregation, have moved to Altadena in connection with Mr. York's work and have brought their loyalty and zeal for the church with them, to Westminster.

Philadelphia, Pa.—Gethsemane Church is encouraged by the attendance of a dozen or more students at recent services, nurses in training and collegians from the U. of Pennsylvania. Pastor William McDowell has been guest speaker at the Penn Intersarsity Christian Fellowship. He also was invited to address students at the Reformed Episcopal Seminary on the subject of "Baptism."

South San Francisco, Calif.—Catechism classes are held every Saturday morning at Brentwood Church. Pastor Arthur Riffel has the

assistance of Mrs. Robert Littlefield and Mrs. Ray Logsdon. During the first period all the children meet together for memorizing the hymns of the church. Next the children are separated into groups in which the catechism and proof text are committed to memory. At the close all assemble to hear *Pilgrim's Progress* told serially.

East Orange, N. J.—A series of evangelistic services began the last Sunday of April at the Covenant Church of the Oranges, whose pastor is the Rev. W. Harlee Bordeaux. Evangelist for these special meetings is the Rev. John C. Hills, pastor of the Franklin Square, L.I. Church.

Los Angeles, Calif. — Beverly Church Sunday School had a most interesting "tour" of the Presbytery of California by means of 26 slides showing buildings and people of the congregations from Oregon to the Mexican border. They are making plans for a similar "tour" of the United States next year.

The Co-Pilots, a couples' club, had an installation ceremony for the new officers at Knott's Berry Farm. Co-captains are the Colemans. Other offices, filled jointly by husband and wife, are held by the Kizukas, the Garrisis, and the Pinks.

Mr. and Mrs. Robert Bahnsen and children, Greg and Brad, are new members of the church.

Glenside, Pa. — Following the midweek service on April 22 members and friends of Calvary Church met downstairs to bid farewell to the Rev. and Mrs. Richard Gaffin, who leave the East on May 5 en route to Formosa (Taiwan). Pastor Robert Atwell expressed the gratitude of the congregation for the inspiration of the Gaffins' presence during the part of their furlough spent in the vicinity.

The Gaffins almost missed the occasion since they had to get some "shots" in preparation for their return to the Orient, but the decorated cake was not cut until they came. A gift of three volumes of Calvin's works was presented as a token of appreciation. On their way to the West Coast they will stop in Denver and then visit churches of the Presbytery of

California before sailing from San Francisco.

John will make his home with Mr. and Mrs. Dick Gaffin, Jr. in Willow Grove while he continues his high school course. Harold is a student at Calvin College.

Wildwood, N. J. — Speaker at the 6 a.m. sunrise service on March 29 at Calvary Church was the Rev. John H. Skilton, Westminster Seminary Professor.

The congregation is saddened at the death on April 17 of elder Ernest D. Robinson. His home-going came at the age of 68 after an illness of three months. He is survived by his wife and a son. Mr. Robinson had been a deacon of Calvary Church for some years prior to his ordination to the eldership last year. Pastor John Davies reports that he was a faithful attendant at all meetings of the church, and "was zealous also in personal witnessing wherever he went. He was a frequent visitor on summer nights at the evangelistic services at the Boardwalk Chapel, and will be missed there this season."

San Francisco, Calif.—George MacKenzie and Robert Santo have been ordained as elders of First Church. Mrs. Helen Gordon and son Stephen, and Mr. and Mrs. Edwin Myers have recently become members, and covenant babies have been born into the Goodan, Haggard, and Tully homes. Pastor Salvador Solis writes that the church is praising God for increasing attendance at the services.

Cranston, R. I.—This new congregation has extended a call to the Rev. Wendell Rockey, Jr., who is now pastor of the Wayside Church of Grove City, Pa. The Presbytery of Ohio has acted to release him from his present pastoral relationship, but not before September 1. Mr. Rockey has also been assisting the new Nashua Orthodox Presbyterian Church, and it is reported that the Presbytery did not feel that this congregation should be left without even partial care until some other arrangements could be worked out.

Meanwhile the Rev. G. I. Williamson, pastor of the Grace Church of Fall River, Mass. will continue to help as he is able in shepherding the Cranston congregation.

Whittier, Calif. — "An Idea that Worked" was a tithing experiment suggested to the congregation for the month of March, in an effort

to encourage regular and proportionate giving on the part of more persons. Although no pledges were requested or names used, the report is that the "results were most gratifying." It was noted that during the month the giving to the general fund increased 110% and to the building fund, 189% over February, which was an average month.

Pastor Dwight Poundstone said, "We trust that many will be convinced of the soundness of this Scriptural method of giving, and will continue to practice it, not grudgingly, or of necessity: for God loveth a cheerful giver."

Thoburn Installation

The Rev. Robert L. Thoburn has been installed as Associate Pastor of Knox Church, with particular responsibility for the Grace Chapel branch work in northern Virginia. The installation was conducted by a committee of the Presbytery of Philadelphia as a part of the evening worship service of Knox Church, Silver Spring, Md. on April 19.

Presiding was the Rev. Robley Johnston, moderator of Presbytery. Elder William Campbell read the Scriptures, and the Rev. George Willis of St. Andrew's Church, Baltimore preached on the topic, "Fear Not, Little Flock." Elder Harvey Faram gave a charge to the minister and Mr. Johnston, to the congregation. Knox Church's pastor, the Rev. Charles Ellis, offered the installation prayer.

Grace Chapel is now meeting in the Cedar Lane Elementary School of Vienna, Va. with Sunday School at 10 a.m. and Worship at 11 a.m.

John B. Thwing

The Rev. Dr. John B. Thwing, one of the charter ministers who participated in the founding of the Orthodox Presbyterian Church in June of 1936, died on April 19 in Youngstown, Ohio. He was 62, and is survived by his wife, two sons and two daughters.

It was while pastor of the Beacon Presbyterian Church, Philadelphia, in 1935 that he and a group of his congregation left the Presbyterian Church in the U.S.A. in protest against its growing modernism, to form the Knox Presbyterian Church, unaffiliated. The Knox congregation a year later entered

the Orthodox Presbyterian Church and is now located at 2216 E. Cumberland St. Present pastor is Dr. David Freeman.

Dr. Thwing later served the South United Presbyterian Church in Philadelphia, but several years ago, aware of the drift in that denomination, he entered the Reformed Presbyterian Church (Covenanters). In recent years he had lived in Indiana and Ohio. He was an early radio broadcaster of the gospel in Philadelphia.

Calvin Memorial Conference

Dr. John T. Hoogstra, chairman of the Calvinistic Action Committee, has sent word of a Calvin Memorial Conference to be held June 3 and 4, 1959 at the Calvin Christian Reformed Church, Grand Rapids, Michigan.

The Conference has been planned in keeping with this "John Calvin Memorial Year" and is to open on Wednesday afternoon, June 3 in joint session with the Christian Reformed Ministers' Conference. The Rev. Harold Dekker, Professor of Missions at Calvin Seminary, is to give an address on "Calvin the Preacher."

The evening popular Memorial Service will feature special music, a welcome from President Spoelhof of Calvin College, and an address on "Calvin: The Servant of the Spirit" by Dr. Gwyn Walters of Wales, a lecturer at the 1958 Conference of

the International Association of Reformed Faith and Action, Strasbourg, France, and now lecturer at Temple University, Philadelphia. The offering is to be for Reformed literature for France, Spain, and Younger Churches in the East.

A promotional meeting on Thursday morning is to convene at Calvin College, and representatives of Calvinistic organizations and groups are particularly invited to this session. There are to be two short addresses: "Why Calvinism Failed in Central Europe," by Rev. Alexander Ungvary, and "Why Calvinism Failed in Ukraine," by Rev. Vladimir Borowsky. A discussion concerning the International Association of Reformed Faith and Action is to follow.

The address of the afternoon is on the theme of "Calvin and his Relevancy Today" and is to be delivered by the Rev. J. Marcellus Kik, Associate editor, *Christianity Today*. The Conference will close with a premiere of a new film, "The Life of John Calvin," being produced in Geneva for release early this summer for showing on TV and to groups and churches in the interest of this "John Calvin Memorial Year."

The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction. My son, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck. — Proverbs.

ORDER FORM

THE PRESBYTERIAN GUARDIAN
1505 Race Street, Philadelphia 2, Pa.

Please send The Presbyterian Guardian for one year to:

Name

Address

City and State

Please send a gift subscription to:

Name

Address

City and State

Amount enclosed (single subscription) @ \$3.00 - - \$ _____

Amount enclosed (club members) @ \$2.50 - - - \$ _____

Total enclosed \$ _____