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FACULTY OF WESTMINSTER THEOLOGICAL SEMINARY

Left to right: Mr. Clowney, Dr. Young, Professor Woolley, Dr. VanTil, Dr. Stonehouse, Professor Murray, Professor Skilton, Mr. Kline. Portrait is of Dr. Robert Dick Wilson, Professor of Old Testament 1929-30.

J. Gresham Machen
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Meditation

The Task of the Church

"Ye shall be my witnesses."

ACTS 1:8.

Being led out to a place near Bethany on the Mount of Olives by the risen Lord, the disciples sensed that something wonderful was about to take place. So strong was their impression that they dared to ask if now at last their most cherished hopes were to be realized. They were sure Jesus was the Messiah. Would he now restore the kingdom to Israel?

The question was understandable. But it was not to their credit. To ask it was to pry into the privacy of the Almighty and Sovereign God. And it was to betray a sad failure to understand what the Kingdom is like.

Plainly, the "shadows" of the Old Testament types and figures were still very much in their thoughts. Preoccupied with the earthly illustrations they were missing the realities themselves. They were suffering from a tendency which in their case had been greatly aggravated by long indoctrination in the distorted teaching of their Rabbis. With thoughts congealed in faulty molds, they dishonored God with beggarly hopes. He promised the inheritance of new heavens and new earth to come. They looked for a national triumph, and the return to the joys of the past. God promised a transformation. They had their hearts on a mere restoration, the joys of a social reform.

They were foolish and slow of heart to learn. But who can reproach them? The Church of today is still much in a daze. An earthly kingdom. A new social order. These are too often the love of her soul. And many do not even ask of the Lord, "Wilt *thou* restore," for they seem rather sure they can do it themselves.

The hope of the Church is the glory of the Kingdom to come, for which she prays. God will be everywhere adored, and righteousness, holiness, and truth will cover the earth as the waters cover the sea. The unrest and chaos of this age will vanish in that perfect peace that passeth all understanding, and God will wipe away all tears. There will be

no more pain and no more death. And joy unspeakable and full of glory will flood every heart.

The Kingdom is not "of this world." It is not like the nations we know. It is the Kingdom of heaven, the Kingdom of God. It is God's order. And it will be divinely established.

Yet the Kingdom is not entirely future. The glow of the heavenly city already shows on our horizon. The Kingdom is not "of this world." But it makes an appearance in it. The power of the world to come is already at work among us.

By his word and Spirit, the Lord of all the earth makes captives to "the obedience of Christ." And Christ, the Lord of Glory, rules wherever men obey him and enjoy his care. Hearts subdued, spirits transformed, souls renewed mark the boundaries of his Dominion in this present world. And all the powers of hell cannot overthrow or harm it.

The preaching of the Word, and not the power of the sword, is the means appointed to set the bounds of this empire—The Word that became flesh and dwelt among us. As he was seen, and heard, and handled, he must be preached by men who saw and heard and handled him. In the power of a divine dynamic they must testify to a historical reality they witnessed.

So the Church's task is clear. Let her tell the world of Jesus. Let her tell his story—as it happened. A story that can have no other meaning than that which was put upon it by those who saw it unfold and heard it explained by the author himself.

To the churchmen of our day, sold out to politics and propaganda, and anxious to display their gifts for drama, this calling is naive and unworthy of their master minds and massive brains. The big show and the big vote is their concern. How wonderful the words "impressive" and "majority," and how sweet the adjective "worldwide!" The Jesus of Nazareth is an interesting question. But his importance may be debated.

Unimpressed with the Christ that lived, and preoccupied with an earthly empire, they easily miss their calling. And it is to be expected that just when the feeling of successful Kingdom

building is flushing their souls, just then they are pushing the cause of apostacy. And just when they count themselves heirs of the greatest of hopes, they are moving to unspeakable ruin! They have bartered the facts of redemptive history for a barrel of fancies. What can be before them but the reward of fools?

My soul, have thou none of their ways. Count it thy joy to tell the Good News!

HENRY P. TAVARES

Tract on S.D.A.s Arouses Opposition

THE January, 1954 issue of THE PRESBYTERIAN GUARDIAN carried an article on Seventh Day Adventism by Orthodox Presbyterian missionary Herbert Bird of Eritrea.

The brief article was translated into Tigrinya, and was published in Eritrea as a tract by the Swedish Mission. The Seventh Day Adventists, who also do mission work in Eritrea, immediately raised a protest against the tract, and went into court in an effort to have it suppressed. Our most recent information is that the Rev. Mr. Duff, with members of the Swedish Mission, was called into court in August. However there is no law in Eritrea against translating things from one language to another, and so any charges against Mr. Duff were thrown out, since he was associated only with the translating. And the only question about the Swedish Mission men was whether they had a license to sell literature. If so, no charges could be placed against them.

Mr. Duff reports that the Swedish Mission does have such a permit, but it happened to be locked up in a safe at the time of the hearing, and the man who could open the safe was away. He expressed his opinion that as soon as the permit was presented in court, the case would be thrown out altogether. However it was evident that the Adventists were really up in arms.

Mr. Duff also indicated that the American Evangelical Mission (as the Orthodox Presbyterian work is named) would have to secure a similar permit to sell literature, if they are to continue that type of activity.

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THE PRESBYTERIAN GUARDIAN

SEPTEMBER 15, 1954

Happy Anniversary

IN September, 1929, fifty young men looking forward to service as ministers or missionaries in the church of Jesus Christ, entered the as yet untried school of theology known as Westminster Seminary, located in one of a series of row houses on a not too high class street less than a mile from the heart of Philadelphia.

These students used to joke about their campus—a brick paved area surrounded by a wooden fence and containing a lone and not too healthy tree. They joked even more about their dormitory rooms, singles, doubles and suites in hotel of rather ancient vintage and plumbing.

But there was one thing they could not joke about. That was the academic quality of the teaching which went on in the classrooms from day to day. The subject of theology and the related subjects of a theological curriculum were set forth by men who knew their material and were technical experts in dealing with it. These men used the ordinary aids of the classroom—textbooks of various kinds. But they were not bound by the textbook. Competent in their field, they used the textbooks as servants and instruments, not as the final word.

Such handling of classroom material was not common in classrooms of the time, especially classrooms of theology. It was too easy to follow the crowd, to accept the latest fad, to be bound by the most recent textbook or expression of opinion, to go along in uncritical aping of the people referred to in such expressions as "they say," or "everyone is agreed," or "scholars have decided." It was too easy to "shirk the difficult questions," to be superficial and anti-intellectual.

But no one who attended the school of the prophets that was Westminster could afford to be superficial. The difficult questions were not shirked. The historic Christian faith was deserving of and capable of receiving a scholarly and competent defense and exposition. And at Westminster it did enjoy such treatment.

However Westminster did not believe in compelling men to accept in personal belief what it taught. The very discovery of a scholarly handling of theo-

logical questions itself encouraged rather than discouraged independent thought, analysis and research. Men came from differing backgrounds, theological and ecclesiastical. They left to enter a variety of churches. Some indeed, and the number was not few, found that the doctrines set forth in Westminster classrooms were the only ones that honest study of Scripture supported. There were some conversions.

But there were others who left in the same tradition in which they had entered. Even so, however, they had breathed the fresh air of vital, solid scholarship. And wherever they went they could not shake the influence of the Westminster classroom. Many of them are today leaders in their own circles. They may not accept—they may even strenuously oppose—some of the doctrines which are precious at Westminster, but into their own faith they have brought a new vitality and earnestness which is in no small part due to their experience in scholarship.

Twenty-five years have passed since that September in 1929. The number of those who have spent time in the classrooms of Westminster has increased year by year. The campus, the dormitories, the classrooms themselves are better now. Undoubtedly the teaching is also better. Twenty-five years can mean a lot in the life of a school. There have been changes in the faculty. Some who once sat at the class desk now preside at the instruction stand. The world moves on. So do schools, churches and seminaries.

But at Westminster there is still today that high concept of teaching. The word "expert" may be coming into disrepute, for special reasons, but the training at Westminster is still provided by men who are "expert" in their field in the general realm of theological science, and their training is directed to nothing less than that those who go forth from their classrooms shall be experts, handling aright the Word of God, to the honor of His Name and the extension of His glorious kingdom.

May Westminster have many more happy anniversaries!

L. W. S.

The Government of The Church

WE publish in this issue the first in a series of articles explaining and evaluating the *Version* of a form of government prepared by the committee on revision of the General Assembly of The Orthodox Presbyterian Church.

With respect to church government, two things are important. The first is that a church have a form of government that is Scriptural, carefully worked out in accordance with the principles and concrete regulations set down in the Bible. The second thing of importance is that the church live by its form of government.

The committee has attempted to provide the first of these. Whether or not all agree with its conclusions at every point, there is no question that the committee has endeavored to be true to Scripture in the revised formulations it offers. In the introductory article appearing in this issue, the author notes that certain familiar expressions from the old form have been dropped, just because it appeared to the committee that they exhibited rationalistic or deistic tendencies, rather than simple Scriptural truth. And throughout we are convinced that the effort has been to present a thoroughly Scriptural form of church government.

But the committee cannot compel the church to live according to its form of government. Even with the old Form which is still now in use, there have been occasions when the clear statements it contains have been ignored by presbyteries and sessions. In a measure this has been justified on the ground that the old Form was so largely inadequate, incomplete, and indefinite. But it is clear that a form of government is satisfactory only as it is used.

And the government of the church is important. The marks of the true church have generally been identified as the true and proper proclamation of the Word, the right administration of the sacraments, and the careful exercise of discipline. Government is the general term to describe that oversight of the church which secures the realization of these marks. Where government is not properly exercised, the marks of the church tend to become distorted, confused or invisible.

So the discussion of proposed revisions to the form of government of the church is not unimportant. And we are glad the *GUARDIAN* can serve the church by being the medium for bringing these matters to public attention.

Church Councils

THE summer has gone and with it the various church councils which held meetings in July and August have become faint memories. While they lasted they were the center of interest.

Most significant of them all was undoubtedly the World Council which met in Evanston. In spite of the liberal character of many of the churches and churchmen holding membership in that organization, there can be no question that the Evanston meetings will have repercussions in many quarters of the globe.

These effects will relate to what the World Council Assembly did not accomplish, as well as to what it did. The Assembly failed to produce a meeting of minds on the central question before it, the meaning of the declaration that Christ is the Hope of the World. To the simple Bible-believing Christian that expression has clear and definite—and joyous—significance. But when men reject the Scriptures as God's Word, and try to discover without benefit of divine authority the meaning of history and of events in history, they discover that the wisdom of this world is foolishness. The World Council will not benefit, we think, from its inability to formulate more clearly than it did the message of the church to our time.

The Assembly made declarations on church unity, the most forthright one of which was that the churches which had come together in the World Council intended to stay together. But the Eastern Orthodox churches put a hole in that declaration by asserting that there is no church unity save as the other churches return to the fold of the true church, which they claim to be.

There was also the Congress of the International Council of Christian Churches. This is a "protest" movement, and its chief significance is in encouraging and levelling attacks upon the World Council, the Roman Catholic Church, and Communism. Delegates to this Congress will undoubtedly return home to carry on this program of warfare against these enemies of the historic Christian faith.

And there were other church gatherings. But none of them has saved, or will save the world. It remains for the individual preachers and missionaries, in their individual places of labor, to carry on the really important work, the work of proclaiming the unsearchable riches of Christ and of calling men to repentance. Men do not believe, except they hear. They do not hear without a preacher. The preaching of the gospel is still the great work in the furtherance of God's church and kingdom.

L. W. S.

Gaffins Start Trip to Formosa

MRS. Richard B. Gaffin, with sons Richard, Jr., Harold and John, left Philadelphia by plane for California on September 8. From there Mrs. Gaffin with Harold and John will continue by ship the voyage to Formosa, to join with her husband in the mission work there. Richard Jr. will remain in Los Angeles where he will attend the University of Southern California. A daughter, Margaret, who completed her course at Wheaton College earlier this year, expects to locate in Chicago.

We urge our readers to remember in prayer these who go to a foreign land and those who remain in the homeland. May they and we always be true missionaries of our blessed Saviour.

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The Possession and Use of Property

Is it right to own property? If so, how should we use that property?

By **ROBERT L. ATWELL**

WE are to consider a question of Christian stewardship—the stewardship of property.

Before we come to that consideration, however, we ought to face very carefully a preliminary question. Is it right, is it Christian, to own property?

That may not seem much of a question. You perhaps never thought of asking it. But it is needful not only to be satisfied for ourselves, but to be able to give reasons in support of our opinion. A rather considerable part and a very influential part of professing Christendom today rejects the idea of private property. The “welfare state” has not only political but also religious—yes, allegedly Christian—roots.

Rejection of Private Property

The Christian Student Movement of this country and Canada not long ago passed a resolution declaring that “the system of free enterprise is basically anti-Christian,” and added, “a system of economic democracy in which the land and means of production are operated by the elected representatives of the people to meet the needs of all is potentially more Christian than the present one and is, therefore, a goal toward which Christians ought to work.”

The Methodist Federation for Social Action in its statement of purpose declares that it seeks to replace the “profit motive” with social and economic planning.

The National Council of the Churches of Christ in America has in many ways and on numerous occasions made clear that it will continue the attack launched by the Federal Council, which it succeeds, against the system of free enterprise and in favor of a “planned economy.”

On a vacation Sabbath in another city I attended an evening service in what was, I was told, a Fundamentalist church where the Gospel was preached and loved. The pastor, however, at least for the summer, was attempting

(with poor success, I might add) to popularize the Sabbath evening service by the use of religious films. That evening he presented, with warm recommendation, the production of Cathedral films—“Rich Young Ruler,”—which simply equated the Gospel with the abolition of private property.

We are aware that Socialism, in whatever form, opposes the private ownership of land or of the means of production; that Communism extends the collective set-up to distribution and consumption. So far as our present consideration goes, we may think of Karl Marx as the father of both and note that both are sworn enemies of the system of free enterprise with its insistence on the right of private property and the legitimacy of the profit motive. Certainly the right of private property is basic to the system of free enterprise.

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But we have not disposed of the problem when we have made such assertions as these, or even when we have established their accuracy. Thinking people, and especially our young people, are seeking an answer, and if we fail to give it to them we can hardly blame them for accepting an answer that others are eager to urge.

Scripture and Private Property

Is private property right? That question, as all questions, must be answered by an appeal to Scripture. And the appeal is not in vain.

Already in the account of creation we have the right to private property grounded in the command to “have dominion.” Private property is presupposed or explicitly recognized in the patriarchal, Mosaic and prophetic periods. Abraham had flocks and herds, and bought a parcel of ground. Jacob worked for Laban for wages (there was a question whether the wages were

proper wages, but none as to the right to receive wages). Throughout the Old Testament there is frequent condemnation of the unjust withholding of wages, but never of the wage in itself. The story of the dealings of Ahab and Jezebel with Naboth the Jezreelite in the matter of his vineyard, which Ahab took after Naboth was wrongly executed, is a ringing vindication of the sacredness of the right of private property in the period of the Kings.

Most eloquent and decisive is the divine commandment as it is seen in the eighth law. The sixth protects human life itself, the seventh its origins, and the eighth forbids theft, so that in these commands a man is protected in his life, his heritage, and his possessions. “If theft be wrong, then the institution of property must be right,” one commentator has rightly said. This is a refutation of Proudhon’s notorious statement, “Property is theft.”

The New Testament is even more explicit. It reaffirms the eighth commandment, and also the tenth, in such a way as clearly to reassert and reinforce the right of private property. “Thou shalt not covet thy neighbor’s house.” Why not? Simply because it is his—it belongs to him—it is rightfully his.

The teaching of our Lord is also at many points based on the assumption and often on the explicit recognition of the inviolability of private property. Consider the parable of the talents in Matthew 25. The master called his servants and unto one he gave five talents, to another two, and to another one—to every man according to his several ability. The first two in turn were commended for their diligent use of the talents in trading, and for the gain or profit which evidenced that diligence.

It is noteworthy that seldom do those who oppose the right of private property, including those who claim the name of Christian, appeal to the Scripture. At times, however, we do hear an attempt to support that position by reference to the story of the rich young ruler. But even a cursory reading shows no support here for a collectivist regime. The young ruler is told to sell all that he has and give to the poor, not because that was the only economic system which the Lord approved, but because in this case it was the radical cure for the evil of having set the heart

on riches. So much is clear from the Lord's explanation. Also, He tells the man to "sell" what he has, which is a recognition of the right of private property.

If appeal be made to the "community of goods" in Acts 2 and 4, a careful study will prove that this is not comparable to the welfare state and the collectivist regime. For the moment we may rest in the observation that all surrender of property was voluntary, and the right of private property was clearly recognized in the Jerusalem church.

Such a brief survey establishes in our judgment that the right of private

ownership of property is thoroughly Biblical, and we are convinced a more careful study of Scripture will but confirm this conclusion. Private property is Scriptural and Christian, and attacks against it are unChristian and without Biblical warrant.

Use of Private Property

From this conclusion that it is Scriptural and Christian to own property, we go on now to ask, what is the right use of one's property. Here we must consider the right use of property in relation to God, in relation to our neighbor, and in relation to ourselves.

(See "Atwell," p. 178)

Rochester Democrat and Chronicle with the headline, "U.S. Kids 'Shallow,' Dutch Prof Charges."

Social highlight of the convention was a banquet which packed the Grand Ballroom of the Seneca Hotel. Mr. William Colman, an elder of Memorial Orthodox Presbyterian Church, Rochester, served as master of ceremonies. Rev. Clarence Boomsma, pastor of Calvin Christian Reformed Church, Grand Rapids, Michigan, brought a stimulating address which pictured in graphic detail the hopelessness of the modern world in its ideologies, movements, and literature. It is in this milieu, he declared, that the Christian hope must be made known.

Discussion "clinics" and business sessions considered some of the urgent questions of school policy. The perennial teacher shortage threatens to reach a crippling stage in a very few years. The Teacher Recruitment committee reported on activities seeking the cooperation of churches and schools in setting before young people the vocation of the Christian teacher. Arlene Goemaat, of Pella Christian high school, read to the convention her prize essay, written in a competition designed to stimulate interest in this field of service. "Future Teacher Clubs" have been established in the high schools. A pamphlet by Dr. J. Van Bruggen of Calvin College is now available, "Why Not Be a Teacher?"

Problems connected with the professional status of the teacher were considered. Procedures were recommended to provide teachers who desired to make a change with information on openings in other schools before the deadline for signing contracts. Steps were taken toward the establishment of a professional association of Christian teachers.

Another perennial problem is that of financial support. The continual need for expansion brings this question to the crisis stage also. One report before the house of delegates favored greater support from the churches. It advocated the establishment of church quotas to finance school deficits. However, a ministerial clinic warned of the dangers of parochialism and stressed the importance of maintaining the distinction between the church as institute and as organism. A revised report was prepared which stated:

"We conceive of the responsibility of
(See "Christian School," p. 177)

The Christian School Movement

A report on the 34th Convention of The National Union of Christian Schools

By EDMUND P. CLOWNEY, JR.

ANNUAL conventions of the National Union of Christian Schools have marked the vigorous expansion of the Calvinistic private school movement in America. Meeting in Rochester, New York, August 3-5, the 34th convention reflected the acute problems and the opportunities of a new high water mark for the movement.

The growing witness of Christian education was apparent in the greater press and radio coverage of convention activities as more than 200 delegates, teachers, principals, school board and PTA members gathered for sessions in downtown Seneca Hotel. Christian school supporters filled the metropolitan Baptist Temple auditorium for a mass meeting to hear their cause presented as the only real solution to the dilemma of American education. Speaking on the convention theme, "The Hope of America," the Rev. Edmund P. Clowney, instructor in practical theology at Westminster Theological Seminary, declared that it is incompatible with religious liberty to introduce the teaching of religion into the public school. He urged that only a great awakening in Christian private education can prevent this step and bring a saving re-appraisal of the aims of public education, which must not become comprehensive in scope.

America, he said, needs the witness of the Christian school to show what education centered in true religion can mean, and America needs the Christian witnessing of students from such schools, for the gospel is her only hope.

Music at the mass meeting was furnished by the combined Christian Reformed and Orthodox Presbyterian choirs of the city under the direction of Mr. Chesteen Kendall.

Dr. Jan Waterink, noted educator of the faculty of the Free University in Amsterdam, the Netherlands, concluded his seven-month stay in America with an address before the convention. Christian education must never be ashamed of basing its whole structure on Christian principles, he said. This is not unscientific but prescientific. All education must rest on some conviction, some commitment, whether true or false. The approach of modern educational theory which scoffs at Christian conviction is itself a conviction, and a false one. In a vivid presentation of difficulties in education, Dr. Waterink mentioned as one the shallowness of our time. He warned against the threat of a sensate culture in which living is the satisfaction of physical desires. When he left that night for New York and Amsterdam, he carried a copy of the morning

What's Next For Westminster

Some of the immediate concerns of the Seminary after 25 years

By **ROBERT S. MARSDEN**

IN a few days, the Twenty-fifth Anniversary celebration of Westminster Theological Seminary will have become history. As a matter of fact, it is no accident that the celebration itself, with the large banquet climaxing it, was held after the twenty-sixth academic year of the Seminary had already begun! A good deal will have been spoken and written about the history of the Seminary, and its history surely supplies a significant chapter in the annals of biblical Christianity of the first half of the twentieth century. It demonstrates that an institution, loyal to the Word of God, that makes no compromise with Modernism or with the theological and social fads of much of Fundamentalism can succeed.

But the important question now is—what's next for Westminster? Several attempts have been made to delineate in large dimensions what the future must hold for the Seminary; it is now time to become concrete. Since we have never had a president, no one is authorized to speak officially concerning policies of the future until those policies are adopted by the Board of Trustees or by the Faculty. Yet certain aims are obvious in the very constitution of Westminster, and while there may be differences of opinion concerning comparative details of the future plans for the Seminary, there is very basic agreement concerning the broad aims for the immediate future.

The future plans for Westminster must be dominated by one basic idea. Westminster is primarily a school! It is a school based upon certain well-defined convictions, and with well-defined purposes. While it is a graduate school, it is a school that has a very real and personal interest in every student—in his academic progress and in his life and witness when he leaves. Any plans for the future must keep this basic character of Westminster in mind. Westminster must succeed as a school, and every effort must be made to achieve that success through the graduation of the very best equipped preachers and teachers of the gospel whose

effectiveness is judged by their complete loyalty to the revealed will of God, and their ability to bring that revelation to bear in the lives of those with whom they work. Constant vigilance must be exercised that the measure of success does not become the measure of the world. It is a great temptation for minorities, whether they be national, racial, or religious to adopt, unconsciously, the goal of bourgeois respectability—and we must avoid that pitfall!

Academic Aims

I trust the readers will not misunderstand when I say that the academic aim of Westminster is to be the best school of theology in the world. That does not mean that we think we are about to accomplish this aim, or, even, that we think we are well along toward the accomplishment of it. But the basis of the Seminary—the complete truthfulness of the Bible as the revealed will of

THE Rev. Robert S. Marsden is Executive Secretary of Westminster Theological Seminary in Philadelphia.

God—demands nothing less, and makes such an aim reasonable. If the Bible is what it claims to be, and what we know it to be, then there is no reason in this world why a school so conceived should not be the best school of its kind in the world! We, the trustees, are proud of our present faculty. Every member of it is either really or potentially an expert in his field. But we don't think the present faculty is as good as it can be or as it should be, and I know I speak for the present faculty members when I say that it is their hope that those who may join them and, ultimately, succeed them will be men of greater spiritual and intellectual stature than they have attained.

It is the aim of the Seminary to add to the faculty men who give real promise of such development. As such men appear on the horizon we are trusting that nothing will prevent their being added to the teaching staff. We are hoping that such additions will be

possible at the rate of about one every two years for some time to come, but there is no intention on the part of anyone to add men to the faculty merely to make it larger. Men who are judged to be superbly qualified must be available before additions are made, and there must be a real need for more men.

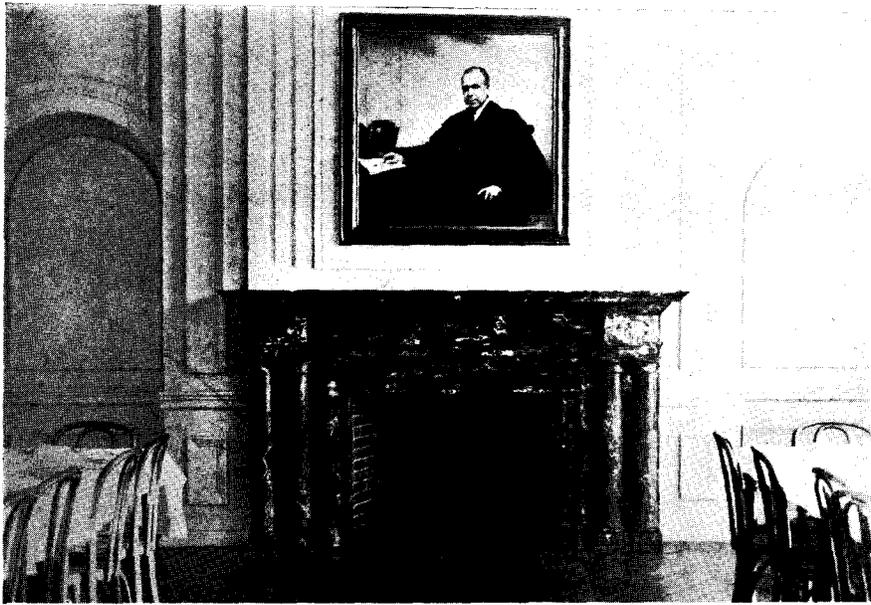
Student Aims

That need must be created by the demand for the services of Westminster. It has been the source of tremendous encouragement to all of us that young men are willing to study with us when what we have to offer holds so little attraction compared with the offerings of other institutions. We cannot hold out to a student just beginning his career the hope of worldly advancement, nor even of a decent living as the result of his ministry. We can only offer him the best training in handling the Word of God aright. That there is so great demand for admission on the part of excellent and promising students on this basis causes us to marvel. In the early days of the Seminary it was true that those of us who attended its classes did not know what the future held in store for us. But the students of today enter with their eyes open, and they know that doors to large areas of ecclesiastical preferment are automatically closed as men open the doors of Westminster as students.

It is our immediate aim to have all the qualified students we can handle with our facilities—and not another one! We are determined that we shall accept only those students who appear to be the best qualified, and to remember that we are operating a school, and not crowd our facilities to the point where men cannot do their very best work. When it is possible to expand our physical plant, then we shall make room for more students. In the meantime, we are bending every effort to meet the difficult requirements of the Commonwealth of Pennsylvania to grant doctors degrees in theology, since the demand for such advanced training in a Reformed institution is very great in this country, and it cannot now be met.

Physical Aims

The most urgent physical need is for more living quarters on the campus, especially for married students. The number of married students will drop this year, but it is still about forty-five



Portrait of Dr. J. Gresham Machen hangs over mantel in Westminster Seminary dining room.

per cent of the total. A drive has been begun for funds to build a married students' apartment house in connection with the twenty-fifth anniversary. Thus far about fifteen thousand dollars has been subscribed for this important development, but since this amount is not sufficient to warrant going ahead with the project immediately, we shall continue to collect funds beyond the current year until it becomes feasible to erect the building.

But there are other physical aims which are almost as urgent. We have been building up an excellent collection of books in the library. Students from other parts of the world marvel at the completeness of it. We need a fireproof building to house the library. Such a building will be expensive, but it will free the present library building for reconstruction as an additional dormitory. Those who visit the campus are amazed that we do not have an auditorium large enough to seat the entire student body, not to mention visitors on special occasions. Such a building is needed, and the present chapel room could then be used as a classroom. Additional classroom space must also have high priority in any future planning. Actually, the limit that must be placed on the size of the student body is fixed primarily by the size of the classrooms.

The evaluation committee of the

Middle States Association of Colleges and Secondary Schools in recommending Westminster for admission said many fine things about the Seminary. But one of its recommendations was, "That as soon as feasible, proper office space be provided for the members of the faculty," and an academic institution with no offices for the professors, where they can advise with their students and engage uninterruptedly in projects of research and writing is certainly an anomaly.

Before these physical aims can be realized, the Seminary must be placed upon a more sound financial basis. Tremendous progress along this line has been made in the past few years, but this task must rapidly be completed. With the present budget, it requires about 3,000 personal donors and 300 congregations who contribute regularly to maintain Westminster. Surely the Reformed constituency in this country is large enough to provide this support so that resort need not be made to emergency drives! When such support is available—and there is good hope that that goal will be reached in 1955—proper attention can be given to the other physical aims. Then donors who are so minded can make special gifts for special purposes, and godly friends who write legacies for the Seminary into their wills can establish permanent memorials which will earn dividends

unto eternity in the lives of zealous, humble, and well-trained men for years to come—until our Lord Jesus Christ comes again.

Dr. Young Returns from Leave of Absence

THE Rev. Dr. E. J. Young, Professor of Old Testament in Westminster Theological Seminary, has returned to the Seminary for the coming academic year. During the past year he has been on leave of absence, and has been living in California.

No member of the Seminary faculty is scheduled for absence this year.

Mrs. Robert Dick Wilson

WORD has been received of the death, on June 4, of Mrs. Robert Dick Wilson. She was the widow of the Rev. Dr. Robert Dick Wilson, world renowned Old Testament scholar, for many years professor of Old Testament in Princeton, and one of the small group of Princeton Seminary faculty members who left that institution in 1929 to establish Westminster Seminary in Philadelphia. Dr. Wilson taught at Westminster during its first year, but died in the fall of 1930.

Mrs. Wilson has been honorary President of the Women's Auxiliary of Westminster Seminary for a number of years.

Edward Woolley to Study in Europe

MR. Edward Woolley, older son of Professor Paul Woolley of Westminster Theological Seminary, who this year completed studies at Pennsylvania University Law School, has gone to Germany to spend a year in advanced study at the University of Bonn, under a Fulbright Scholarship. Mr. Woolley has relatives in Bavaria, and expected to spend several weeks there familiarizing himself with the language before the start of the University term.

Machen Biography

A BIOGRAPHY of Dr. J. Gresham Machen, written by Professor Ned B. Stonehouse, has just been published by Eerdmans. Orders may be sent to THE PRESBYTERIAN GUARDIAN, 1505 Race Street, Philadelphia 2, Pa.

Orthodox Presbyterian Church News

Brief Church Notes

Wildwood, N. J.: Guest speakers at the Boardwalk Chapel have also preached at services of Calvary Church during the summer on invitation of the pastor, the Rev. John Davies. The Rev. James Price, who was in charge of music at the Chapel for three weeks, also helped with choir music at the church. Mr. Robert Lucas has directed work at the Chapel. Ten young people from the church attended the French Creek Bible Conference.

Nottingham, Penna.: During the summer the interior of Bethany Church has been redecorated. Walls have been painted, and new pews have been installed. Guest preacher August 15 was the Rev. Peter DeRuiter of Macon, Mississippi, a former pastor of the church. On August 8 the Rev. Alvin Gage was guest preacher. His wife is the former Mary Root, a member of the church.

Fort Lauderdale, Fla.: The pastor of First Church, the Rev. John Hills, was supplying the pulpit of Calvary Church, Bridgeton, during August, while the pastor of Calvary, the Rev. Ralph Clough, conducted services at Fort Lauderdale. Mr. Hills was preacher at the French Creek Conference the week of August 30. Plans are under way for the construction of the first unit of a Sunday school building.

Westchester, Ill.: Five young people from Westminster Church attended the Bible Camp at Spencer Lake sponsored by the Presbytery of Wisconsin. Dr. Cornelius VanTil was guest preacher at the church August 23. The pastor, the Rev. Lawrence R. Eyres, attended a number of the sessions of the World Council of Churches, as a press representative for THE PRESBYTERIAN GUARDIAN. New pews have been installed in the church, greatly improving the appearance of the auditorium.

Waterloo, Iowa: A new public address system has been installed in the basement of First Church, to permit mothers in the nursery to hear the services while caring for small children. Eight young people attended Camp Calvin at Spencer Lake. The pastor, the Rev. Oscar Holkeboer, was guest preacher at Bethel Church, Oostburg,

(his former charge) and Calvary Church, Cedar Grove, Wisconsin, during his vacation.

Gresham, Wisc.: Before the arrival of the new pastor at Old Stockbridge Church in late June, the congregation made a number of improvements in the manse. The sun porch was reconstructed into a study, new kitchen fixtures and a number of other conveniences were installed, and a lovely picture window was placed in the south window of the living room. The other Wisconsin churches assisted in financing the renovations. A fellowship dinner was held in connection with the installation of the Rev. Henry Phillips as pastor on June 30. Young people of the church have begun to edit a small monthly paper of general interest, for the congregation and community.

Carson, N. D.: During the absence of the pastor, the Rev. Henry Tavares, on vacation, the pulpits of the Carson, Lark and Leith churches were filled by the Rev. John Gray and by Elder Richard VandenBurg. On August 8 Professor John Murray of Westminster Seminary addressed gatherings of the three congregations at Leith and Lark. The exterior of the manse has been repaired and repainted by the men of the church.

San Francisco, Calif.: The Rev. Edwards E. Elliott of First Church spent two weeks of his vacation in Los Angeles, where he conducted services at Westminster Church. He reports that James Chen has just completed translating the pamphlet of Dr. E. J. Young, "Do You Believe?" into Chinese for the Reformation Translation Fellowship.

Berkeley, Calif.: Guest preachers at Covenant Church during the pastor's absence in July were the Rev. E. E. Elliott and Elder David Neilands. Evening services were conducted by Harvey Conn, recent graduate of Calvin College. Fifteen from the church attended the family conference of the Christian Reformed Church at Mt. Hermon August 30-September 5. Dr. Leonard Greenway of Grand Rapids was the principle speaker at the conference.

Long Beach, Calif.: A son, Daniel

John, was born August 23 to the Rev. and Mrs. Robert Morris. Mr. Morris is assistant pastor at First Church. Twenty-one young people from the church attended the YP Conference on Catalina Island.

Sun Gardens, Calif.: Blueprints for the first unit of the church building in Sun Gardens have been completed and further steps are under way. The Whittier group is still looking for a satisfactory site for its building. Services continue to be held in the Palm Park Youth building. Sunday schools of both groups are entered in an attendance contest of schools in the area. A teacher-training program for the area is being planned by Presbytery's Committee on Christian Education.

Covenant Church Sells Property

THE congregation of Covenant Orthodox Presbyterian Church of East Orange, N. J. has sold its property on South Munn Avenue, in East Orange, and is seeking a new location in a more suburban area.

The property which it has owned since the early days of the church's existence, was located in the midst of an apartment house area, and restrictions were such that no satisfactory church structure could be erected there. The property has been sold to apartment house builders for about \$50,000. A strip of the property has been taken over for the Garden State Parkway, and this has complicated the whole matter, and delayed the consummation of the sale, which was in the making since January.

The congregation has the use of the property until mid-November, and hopes by that time to have completed arrangements for the new location.

The property which has now been sold also served as the residence for the pastor, the Rev. Charles H. Ellis.

Dorothy Partington Writing for C. E. Committee

MISS Dorothy Partington, of Westfield, N. J., is currently working for the Committee on Christian Education of The Orthodox Presbyterian Church, preparing a workbook to be used in connection with the teaching of the Shorter Catechism in catechet-

ical classes or at home. Her present schedule calls for the completion of work for the first semester of the series of studies, covering questions 1-20 of the Catechism, in mid-September. On approval by the Committee, the material is to be printed and may be available for general use this fall.

Miss Partington is a graduate of Barnard College, class of 1949, and has a Master of Education degree from Harvard. She taught for a year in the Christian school in Middletown, Pa., and has been in Boston three years, where she taught in the education department of Gordon College and also in the local Christian high school.

Morton Smith to Teach at Bellhaven

THE Rev. Morton H. Smith, Presbyterian U. S. pastor in Sykesville, Md., has been appointed head of the Bible department at Bellhaven College, Jackson, Miss., for the 1954-55 academic session.

Mr. Smith took part of his seminary work at Westminster in Philadelphia. He completed his work at Columbia Seminary in Decatur, Georgia. While there he became student supply for the Westminster Church in Valdosta, Georgia, and held that position during the time Westminster Church was received as a constituent church of the Orthodox Presbyterian denomination. He continued as student supply at Westminster until January of this year, when the Rev. John P. Clelland was called as regular pastor. Mr. Smith left Valdosta to assume the pastorate in Sykesville.

Bellhaven has previously been a college for women, but will become co-educational this year.

SUMMER CONFERENCES

French Creek Family Conference

By Mrs. Russell Maatman

A Family Bible Conference, the first in the east, was conducted at Mountain Lakes Conference Grounds in Connecticut, by the French Creek Bible Conference Association, the week of August 7-14. The camp location is a beautiful spot in the Berkshire mountains north of New Preston, Connecticut, and near Lake Waramaug.

Exactly one hundred persons representing twenty five families attended the Conference. The largest family

General Benevolence

THE Convener of the Committee on General Benevolence is the Rev. Robert L. Vining, Nottingham, Penna. Contributions to this Committee from the churches should be sent to him, and not to the Rev. Henry D. Phillips, who is no longer a member of the Committee.

group was that of the Rev. Lewis Grotenhuis of Phillipsburg, New Jersey, present with his wife and seven children. Next was the Kellogg family. And there were three families with four children each.

Some of the families roomed in the main building of the camp, in which the dining room was also located. Others were in cabins nearby, and a few stayed at a neighboring farm, the place where Charles Finney was born.

Each morning men's and women's prayer groups met to open the day's program. Two lectures followed. The Rev. Edward Kellogg of West Collingswood (now of National City, California) spoke on the Christian home and family. And the Rev. Edmund P. Clowney of Westminster Seminary spoke on the Christian church. A nursery was provided for the younger children, and classes for the older children were conducted by Eleanor Roberts of Middletown, Pennsylvania, and Joan Grotenhuis.

The afternoons were free for recreation, which included ball games and swimming, and for sightseeing trips. Nearby was the Frist Congregational Church of Litchfield, where Lyman Beecher had preached, and the Kent falls.

Each evening the Rev. LeRoy B. Oliver of Fair Lawn, New Jersey led a period of hymn singing. This was followed by a lecture by Dr. Edward J. Young on selected portions of Isaiah. On Thursday and Friday evenings a campfire service followed the evening lecture. On Wednesday evening there was a discussion of the relationship of science and the creation account in Genesis, led by Dr. Kingsley Elder of Crawfordsville, Indiana, and Dr. Russell Maatman of West Collingswood, New Jersey.

The talks by Mr. Kellogg on the discipline of children, and the practical

suggestions he offered were especially welcomed by the parents present. Mr. Clowney in his lectures stressed the relationship of the church to the Old Testament congregation. He discussed the visible and invisible church, and the marks of the true church. In exegeting Matthew 16, he held that the "rock" to which Christ referred was neither Peter alone nor the confession alone, but "confessing Peter." Dr. Young's lectures were highlighted by his discussion of Isaiah 7:14, in which he showed that the Hebrew word "almah" used there must mean "virgin."

Although the conference grounds were in Connecticut, the largest group present came from Western Pennsylvania, from the Pittsburgh and Harrisville churches.

The Rev. Robert L. Atwell of Glenside, Pa., was the able and energetic conference director. At the Friday evening campfire he gave a talk on infant baptism and covenant training.

Other churches represented by family groups were Calvary, Glenside, Pa.; Eastlake, Wilmington, Del.; Calvary, Middletown, Pa.; Covenant, East Orange, N. J.; Immanuel, Crescent Park, N. J.; Immanuel, West Collingswood, N. J.; the Reformed Church of Sprakers, N. Y.; the Bethel Christian Reformed Church of Paterson, N. J.; and the United Presbyterian Church of Alden, Pa.

French Creek Y. P. Conferences

SOME two hundred thirty young people participated in the two Bible conferences sponsored by the French Creek Association this year. The first conference, for Junior High young people, had about 116 delegates, plus staff and counsellors, and the second conference, for the Senior High group, had just a few less delegates. This conference ended on Labor Day with a "Mission Fest" to which members of Orthodox Presbyterian congregations were invited. The Rev. Francis Mahaffy spoke at the morning meeting, and the Rev. Roy Oliver spoke in the afternoon. A hundred or more visitors were present for these services.

It was announced that arrangements had been made for two camps again next year. There was some doubt as to whether the facilities could be secured for the two week period, but this doubt was removed when the Park Superintendent approved the two week program.

California Conferences

By Robert E. Nicholas

The Fourth Annual Family Conference conducted by the Presbytery of California was held again this year at Camp Sierra, with a total registration of about 150. The teachers and preachers at the Camp were ministers of the Presbytery. Topics treated in the various lectures were Christ in the Psalms, the Christian Hope, The Christian Family, and Studies in Acts. Evening messages were on the theme, Doctrines that Live. There was also a laymen's discussion period, on the general subject, How can I help my pastor and church extend the Gospel?

A camp especially for young people's groups in Southern California was held the last week in July on Catalina Island. The Rev. Dwight Poundstone of Los Angeles was dean of this camp. Nearly 100 persons attended. It was the 14th annual Y. P. Conference for this area.

Wisconsin Camp

By Henry D. Phillips

Bright and early Monday morning, August 16, cars began to arrive at Calvin Camp in the heart of Wisconsin, on the shore of green Spencer Lake. This was the annual Young People's Conference conducted by the Presbytery of Wisconsin. The Rev. John Verhage of Oostburg was director, and over 100 persons attended the camp. In addition to churches of the Presbytery, delegates were present from the Christian Reformed churches of Sheboygan, Racine and Waupun.

Class sessions included a discussion of modern "isms" by the Rev. Lawrence Eyres and the Rev. George Marston; studies in the life of Christ by Mr. Opperwall of Racine and Mr. Eyres. Chapel services were conducted each morning. In the afternoon there were games and sports. The delegates trounced the staff 13-1 in a soft ball game, but the staff won in volley ball. At the Saturday afternoon water meet there was a race of inexperienced rowers—the boats didn't all manage to go in the same direction!

Mrs. Oscar Holkeboer of Waterloo, Iowa, directed activities for the under-age children who were present. The whole conference was climaxed on Sunday evening with a message on The Great Missionary Challenge, by the Rev. Henry Phillips of Gresham, Wisc.

A generous supply of cabin accommodations made it possible for families from the nearby churches to be over-

night visitors. Many enjoyed this opportunity, and it proved a pleasant feature of the camp.

The Revision of the Form of Government

First in a series of articles

by members of the Revision Committee

By JOHN MURRAY

THE committee on revisions to the Form of Government and Book of Discipline, elected by the General Assembly of The Orthodox Presbyterian Church, has drafted *A Version of a Form of Government*. That *Version* is now being studied by the sessions and presbyteries of the Church. The committee is undertaking further revision of that *Version*, but it is presumed that when the committee presents its final report and recommendations the *Version* which it will present to the General Assembly will be substantially that which had been circulated under the date of January 9, 1954.

A study of this *Version* will show that there has been considerable revision of *The Form of Government* which is at present the standard of government in The Orthodox Presbyterian Church. Very little has been written so far by members of the committee in elucidation and defence of these changes. Some of the changes are, of course, minor, and a great many of these will readily commend themselves to any one who takes the trouble to compare the old *Form* with this new *Version*. A goodly number are in the interests of clarity and consistency. But there are some major changes, and the committee owes the Church some explanation. This article will be somewhat introductory. Other articles by members of the committee will follow in subsequent issues of THE PRESBYTERIAN GUARDIAN.

It will be noted that a new chapter called "The Preface" has been inserted at the beginning. This preface, with slight modification, is taken from *The Form of Presbyterial Church-Government* adopted by the Westminster Assembly of Divines. No apology needs to be made for this addition; it is a scriptural and eloquent statement of the headship of Christ over his church. Any form of church govern-

ment that aims to be scriptural must have as its starting point the sole headship of Christ. All government exercised by the church is derivative and ministerial.

Chapter I is concerned with basic principles. The change of title from "Preliminary Principles" to "Basic Principles" has some significance. The committee considered that the principles to be set forth in this first chapter should be the principles directly relevant and basic to church *government* and not principles of a more general character. This may explain the omission from the *Version* of some admirable statements of the present *Form*, as, for example, some of those in Section 4.

The other changes made in this chapter are quite extensive; in the esteem of some they appear radical. Why did the committee revamp this chapter in this fashion? It should be noted that the committee has not discarded everything that appeared in the old *Form*. Certain principles enunciated in the old *Form* are indispensable to any formulation of basic principles and they have been incorporated. Some of the language also has been retained. The committee gladly admits its indebtedness at such points.

It is to be conceded that the old *Form* contains eloquent statements which the committee has rejected, and its substitutions do not stand favourable comparison in respect of eloquence. Indeed the committee's revision may sound rather prosaic, perhaps even pedestrian, when placed alongside of the other. And no doubt these statements of the old *Form* have a significant history and are framed in terms which betray the issues of liberty and spiritual independence for which our presbyterian forebears had to contend. It is no wonder that the discarding of such dignified and eloquent utterances should elicit regret and, perhaps in some cases, keen

disappointment. The committee is well aware of the objections that may be urged on such accounts. Why then did the committee propose the kind of revision presented?

One reason was that there was woven into the texture of the old form of this chapter quite a number of statements which the committee considered to be of a distinctly rationalistic tendency. It appeals, for example, to the "universal and unalienable" "rights of private judgment, in all matters that respect religion" (section 1) and maintains that "in perfect consistency with the above principle of common right, every Christian church . . . is entitled to declare the terms of admission into its communion" (section 2). It also makes its appeal to "the approbation of an impartial public." Now the inability of the committee to incorporate such statements into its own formulation of basic principles is not because there is no truth at all in them but simply because they are introduced in such a way and in such contexts that they impart to the formulation an orientation decidedly tinged with a rationalistic or deistic bias. The committee did not think that a formulation of the basic principles of presbyterian government should be tinged and prejudiced in that way. We hold that the basic principles are to be derived from the revelation of Scripture and that no support is gained from arguments of common right or the universal rights of private judgment.

The committee, also, was not persuaded that some of the sections were distinguished by logical coherence or development. An examination of section 7 will probably serve as a good example. In any case, the present writer is at a loss to understand the import of the second half of section 7. To say the least, this part of the section would require radical revision to be easily intelligible.

The main reason for the extensive revision of chapter I is that in the old *Form* there is no adequate enunciation or vindication of the most basic principle of all in connection with presbyterian government, namely, that it is of divine right and that it is the only form of government for the church perpetual that has the warrant and authority of the New Testament. This is just saying that it is the only scriptural polity for the church of Christ. This principle the committee has in-

corporated in its statement of basic principles in no uncertain terms. The *Version* proposed by the committee reads: "We believe that the government which Christ has ordained for the church is the presbyterian form of government, to wit, that the church, in its particular congregations and in its total unity, is ruled by presbyters, commonly called elders, who are set apart for this purpose by solemn ordination and who exercise this authority by delegation from Christ. Such presbyters perform this function of government jointly and on a parity with one another. Inasmuch as other forms of church government are without warrant or sanction from the Scripture, we do not believe that they are founded

THE Committee on Revisions to the Form of Government and Book of Discipline of The Orthodox Presbyterian Church submitted to the General Assembly and distributed in the church a copy of the proposed Form of Government. However, it was not ready, at the time of the Assembly, to recommend the adoption of this revised form, feeling that there should be some public discussion of the suggested changes. The members of the committee agreed to prepare a number of articles on this subject, for publication in the Guardian. Articles or discussion of the proposed Form by persons not members of the committee will also be gladly accepted, for use as space is available.

upon or agreeable to the Word of God" (section 3). Anything approaching to such a forthright assertion of the presbyterian principle we do not find in the *Form* we now possess. It is surely apparent that there is a serious hiatus in a formulation of basic principles if this principle is omitted and that there is a fatal weakness to any form of presbyterian polity which does not proceed on this assumption.

In enunciating this cardinal principle of presbyterian polity the committee is not taking the position that all the details of the government of the church are prescribed in Scripture, either by express statement or good and necessary consequence. The committee's *Version* proceeds to say also: "While we recognize that the principles of presbyterian church government are of divine institution and are therefore prescribed in Scripture, yet we also recognize, in accordance with the Confession of Faith of The Orthodox Presbyterian Church, that there are certain

circumstances of the government of the church 'which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed'" (section 5). The principle on which we need to be insistent is "that the church, in its particular congregations and in its total unity, is ruled by presbyters . . . who exercise this authority by delegation from Christ." This form of government alone can plead the authority of the New Testament. We may not hold that a variety of forms is founded upon and agreeable to the Word of God, and we may not be content with the weak position that presbyterian government is merely expedient and agreeable to Scripture.

Principally for these reasons, therefore, the committee felt constrained to present this extensive revision of Chapter I. When the committee set itself to the task of revising the chapter, it found that the faults and defects of the old *Form* were so bound up with its total structure that it was impossible to make a patchwork revision; it had to be revamped from beginning to end. That is the explanation of this revision.

There is a simplicity about the revised formulation. In that respect it may appear undignified in comparison with the old. Perhaps so. But what of it? It is intentionally framed in these terms. When we deal with the basic principles of presbyterian polity what we need most of all, particularly in these our days, is simplicity, forthrightness, and decisiveness. In the judgment of the present writer, the old *Form* conceals its greatest weakness behind the accents of its apparent eloquence.

A few remarks may be added respecting principles which have guided the committee in its work of revision.

The committee has endeavoured to carry out the presbyterian principle consistently. If the presbyterian form of government is government by presbyters, then all who are presbyters in the New Testament sense exercise this function of government on a parity with one another. The teaching elder, often called the minister, does not have any priority or superiority in respect of ruling in the church of God. Ruling elders and teaching elders have equal authority in this matter of rule. This is exemplified in the committee's version by the provision stated expressly in Chapter IX, Section 3: "it is not re-

quisite that the pastor should be moderator of the session." The committee seeks to guard against an unwholesome clericalism which has frequently crept in and which has tended to rehabilitate practical hierarchicalism even in the presbyterian tradition. This emphasis upon the parity of presbyters in the rule of the church should minister to the correction of a widespread evil, the failure on the part of ruling elders to appreciate and perform the responsibilities that are theirs in the government of the church. This applies within the session oftentimes but it is particularly apparent in the higher judicatories. This emphasis also ministers to a deeper recognition of the qualifications that are necessary for the ruling elder. But, of course, the main interest in this emphasis upon parity is the scriptural principle itself—all other considerations are subordinate to this primary one.

The principles which have guided the committee cannot be characterized as democratic versus republican or republican versus democratic. Neither can the product of the committee's work be called government from the bottom up or government from the top down. These are utterly misleading slogans; they are totally inappropriate in assessing the character of this new *Version*. In a certain and all-important sense church government should be from the top down. In this sense it might be said to be hierarchical. But only in the sense that Christ is the head and all government is derived from him and his institution. When we are thinking of the government exercised by the church and discharged by presbyters, it is erroneous to ask the question as to whether we start with the church as a whole and proceed to the local unit in the congregation or whether we start with the local unit, the congregation, and then proceed upwards to the total unity represented in the general assembly. It cannot be too strenuously insisted that these are false contrasts.

It is indeed true that the thinking of some has followed the line of such contrasts and there has been an insistence upon one line of thought as the proper one in construing the nature of New Testament church government. But this writer maintains that the antithesis is false and leads us into grave difficulties. We do not have that contrast in the New Testament. What

we have is unity and plurality, totality and particularity. It is not the one to the exclusion of the other but both together. Hence when we are thinking of church government we must not set up one to the exclusion of the other and make that one which we set up the directing principle in our conception of church government. That would be an abstraction and would soon falsify our construction of the church's polity.

The writer believes that the committee has sought to avoid any such false antithesis in its revision of *The Form of Government*. It has sought to take into account the church in its total unity

and the church in its particularity; it has recognized that there are the churches and that there is the church. And it has recognized that there are the churches and that there is the church at one and the same time. The *Version* of a form of government presented seeks to conform to that principle. We may not have been completely successful; discrepancies, no doubt, still persist and they should be corrected. The committee welcomes intelligent criticism and suggestion. But it trusts that such criticism will not be in the form of false and misleading slogans.

Questions

By PAUL WOOLLEY

IT is generally agreed that if history is useful, it is because it has something to teach. One of the things it teaches is that when the time for an idea has arrived, that idea will catch fire and spread rapidly through the culture. This theme is presented by Paul in a personal fashion when he says, "when the fulness of the time came, God sent forth his Son" (Gal. 4:4). History has taught how effectively God had prepared the time for the spread of the teaching of Christianity.

Karl Marx taught that when the time for an idea has arrived, that idea will be presented and spread. Paul declared that God sent forth his Son at the right time. Marx said that the occasion would bring forth the idea and the persons to propagate it.

The present age seems to be the time for the concepts and ideas of communism in much of the world. They are warmly welcomed in many places, much more warmly welcomed than Americans are willing to allow themselves to admit. In gratitude to God, we may acknowledge, however, that it is not yet apparent that the time of communism in America has come. Instead there seems to be a much greater interest in religion than there was twenty-five years ago. That means an opportunity. It is cynical to scorn it and say, "Religion! what religion?" This may be the time for Christian advance in America.

The advocates of genuine Christianity seem to me to be in part missing

the tide. Nothing is to be accomplished by talking and acting just as our fathers did. Their speech and their actions were those of another tide.

It is not my field, or my business, to tell Christians what *methods* to use in setting forth their ideas. What I am interested in is the ideas themselves. What ideas are Christians telling people today? Sometimes what they say sounds more like mechanical rote learning than like ideas of any kind.

The only way to give people ideas is to talk about things in which they are interested. There is no question but that they are interested in science. Americans really want to know how God and science are related. They want to know concretely. The ideas of Isaac Newton and of Michael Faraday were related to Christianity in their day. How many elders and laymen are telling people how the ideas of Edward Teller about the lithium atom are related to God today? Perhaps it is time that, in addition to the Bible, they read the three recent books about science of James B. Conant, for example, and then say something intelligent about Christianity in its bearing on this science. Not everybody needs that. Elderly people who are satisfied to sit at home and read only the Bible may do so. That is fine. But the college and university population of the United States in 1954 is 900% larger than it was in 1900. They do want to know what science and God have to do with one another.

Most Christians work for a living.

They are interested in wage and salary scales. Either they make them or they are on them. Many of them belong to labor unions. What is the relation between a wage scale and the Christian idea of justice? Is there any? Who knows? I know a lot of Christians who work who do *not* know. If there are some that do know, are they spreading their knowledge around? How do you fairly construct a salary scale? It interests me. I am on one.

There is a great deal of concern, even in Congress, of all places, about "juvenile delinquency." Could it be that some of these juveniles are delinquent because Christians never said anything to them that made sense in their language? Does my reader think he could explain in modern terms the Christian ethic of horse races, comic books, bingo games, petting, television or marihuana? It won't help much to say just "yes" or "no" to a modern boy or girl. The subject has to be sliced thinner than that. Reading is not wrong, sex is not evil, pictures are not wicked. What is it all about? Or, perhaps sometimes the real trouble is in the heart of the parent, not in the heart of the juvenile? What is it the psychologists have been saying about a sense of security? Does that have anything to do with preaching the gospel? I vote Yes. A long time ago some American theologians said, Sin is selfishness. Well, it is not, though selfishness is sin and has a lot to do with this delinquency. Selfishness covers a lot of territory. Did you ever try to figure out how much in your particular case? How many things have you spent money for recently where it did not enter?

Then there is this fine hydrogen bomb that America is so glad to have. Over in England there seem to be some people who are on our side and who actually say we should never use hydrogen bombs. They are even church people. How do they get that way? For what values would you put a million people into the next life at 10:59 p.m. this evening? You ought to know the answer. There are Christians even in Moscow. There was a picture of some of them on the front page of the *New York Times* the other day.

In short, with how many people have you discussed questions of this type within the last week? Is the number high enough? If not, are you

ashamed of the Christian answers? Is that the reason? If you are, perhaps your answers are not the Christian ones

after all. The Christian answers are good answers. Are you working on them?

The Bible and Archaeology (II)

By LAWRENCE N. MANROSS

THE nineteenth century witnessed the rise of many theories about the origin and unity of the five books of Moses, the Pentateuch. Earlier doubts had been expressed as to the Mosaic authorship and unity of these books but the nineteenth century saw those doubts blossom and bring forth fruit "after its kind." The various theories or hypotheses, though often varying much one from another and even contradicting one another, made use of the earlier conclusions of Jean Astruc. In 1753 Jean Astruc, a French physician, had published a work on Genesis in which he argued for a two document theory for Genesis and the early chapters of Exodus. He posited that Moses had put together at least two old documents in that two names were used for God—Elohim and Jehovah—the subject matter was often repeated and the material content was not in chronological order. While Astruc held that the compiler of these documents was Moses, the more extensive application of Astruc's methodology which followed in the nineteenth century led to the abandonment of any real Mosaic hand in the Pentateuch.

Since the progression of the literary criticism of the Pentateuch was an extension of Astruc's basic conclusions and methodology it was assured that the critics would find more and more documents in the Pentateuch evidencing less and less unity. When false presuppositions are made the basis for determining truth, truth will appear as error and error as truth. The application of the false methodology of Astruc did reach absurdity in finding supposed parts of innumerable original documents having been pieced together by various editors and then re-edited by other editors with their own glosses and deletions. The absurdity of the conclusions reached might well have convinced many adherents of negative criticism that the methodology was in error had not a new hypothesis arisen to become an integral part of the old documentary theory and continue its life. This new hypothesis assumed a

naturalistic evolution of Israel's history (an extension of the theory of the naturalistic evolution of man) and it further assumed that we could delineate that history on the basis of the assumed naturalistic evolution of man's thought and culture.

The work of Julius Wellhausen in the years 1876-1878 did much to gain acceptance for the application of evolutionary thought to the literary problems of the Bible. By this time the book of Joshua along with the whole of the Pentateuch had come under the critic's knife, resulting in the assertion that Joshua too was composed of various original documents. The evolutionary aspect of Israel's history became the dominant factor in forming new conclusions in literary criticism, especially with respect to assigned dates. The date to be assigned to any given portion of the Old Testament Scriptures was now to be determined by a close examination of the text to ascertain the stage of development it manifests and then by correlating this stage of development with the assumed naturalistic evolutionary reconstruction of Israel's history. This was the scale in which all parts of the Scriptures must be weighed. This scale assumed, among other things, that civilized man, cultural attainment and high religious thought are all very recent in man's history. This new theory necessitated many changes in the documentary theory as previously held, especially in the dating of the various sections of Scripture.

If a particular section, verse, or portion of a verse of Scripture presented a high view of God, transcendent rather than anthropomorphic, that part was of very late origin, much later than Moses since in Moses' time man's thoughts had not evolved that far. Again if a text evidenced high moral standards, complexity of laws or civilization they were to be taken as marks of very late date since all these appeared late on the evolutionary scale by which the truthfulness of Scripture was weighed. This scale, the reconstructed

history of Israel, would not permit Moses to believe in monotheism, possess a system of sacrifices, promulgate a systemized law, believe in high moral standards. Hence, any reference to such in the Scriptures ascribed to an early period could not be historical but must be anachronistic, a projection of events and thoughts of later times into the past when they really didn't apply.

The application of the evolutionary scale to the Pentateuch led inevitably not only to the denial of Mosaic authorship but also to a denial of the true historical character of the five books of Moses. When Joshua and other books of the Old Testament were weighed on the newly invented evolutionary scale, the scale at once pronounced them also unhistorical and false at many points. This uniform condemnation may have pointed to a consistent weighing but it did not say that the scale was consistently true rather than false.

It is important that we keep in mind that the development of the documentary hypothesis and the application of the evolutionary principle to it came in the nineteenth century, before the appearance of the great fund of knowl-

edge now in our possession from the archaeological remains of the Near East. In the late nineteenth and early twentieth centuries this naturalistic conception of the history of Israel with its attendant attitude toward the Scriptures came to prevail in most of the universities and seminaries of the world. It became a norm for Biblical research. This historicity of the Bible was rejected because it did not agree with man's reconstruction of history on the basis of naturalistic evolution. This reconstruction of the history of Israel and her neighboring nations was made contrary to the evidence at man's disposal. The one great source of testimony to the history, the Bible, was rejected while the present archaeological sources were either not yet discovered or were insufficiently studied to provide an adequate outline of Biblical times. The record is clear. The scale by which the Bible must be weighed was a theoretical scale devised by man without evidence to support it and in opposition to the evidence of the Word of God.

In a later article we shall examine and test the scale of negative criticism in the light of present day archaeological knowledge.

a human Bible which merely bears witness to the Word of God (which is something other than Scripture). And add still more: a few theological conservatives who still believe in the Christ of the Bible which is the divine Word (there were some such at Evanston—I have no way of knowing how many). How can so many "gospels" say that Christ is the hope of the world and mean the same thing even though they profess belief in His death, resurrection and coming again? I confess my inability to answer that question.

It was an enjoyable experience nonetheless—being a member of the "press" (over 600 in all) and being courteously treated from beginning to end. To see those of every race, color, garb—clerical and otherwise (beards were especially in evidence), being able to see and meet bishops and archbishops, theologians and patriarchs, as well as pastors and laymen from all over the world, was a stimulating experience. These 1,298 delegates, observers, consultants and accredited visitors from 54 countries, claiming to represent 170 million Christians, did not seem like a group of evil conspirators, concocting some witches' brew for the ignorant, innocent and unwary to swallow. I was rather impressed that there was unbounded earnestness and confidence that they were participating in a great enterprise which was under the leadership of the Holy Spirit. They looked like people who were seriously striving to find an answer for the question of survival of soul and body that faces the nations in a hydrogen age. That is why it will take a long time to evaluate Evanston: these people and their actions do not fit into a simple group of easy categories. That's why it would be so much easier simply to observe and let someone else report.

Basic Assumptions

It impressed me that there were two basic, underlying assumptions at Evanston. The first was that the WCC, for all intents and purposes, represents the great preponderance of non-Roman Christianity in the world today. Notice was taken of those churches which *could* not be represented in the Council (such as those in China and Russia). Hope was expressed that they might soon join the ecumenical fellowship. But no significant notice was taken of those churches which *would* not participate. Outside of a casual reference

Evanston Highlights

A preliminary report on the Assembly of the World Council

By LAWRENCE R. EYRES

A STORY, current for some months now, tells of two psychiatrists who met in passing one day. The first said, "Good morning!" The second mused as he went on his way, "I wonder what he mean by that." After having attended as many of the sessions of the Second Assembly of the World Council of Churches (meeting in Evanston, August 15-31) as I could manage to get to, and after wading through literally hundreds of speeches, reports and press releases (the combined literature weighed about 14 lbs.) I've been asking myself the question, "Just what do they mean when they say that Christ is the hope of the world, and say it on the background of an affirmation of His death, resurrection and coming again at the end of history?"

I believe there is good reason to won-

der at what *they* mean (I have no difficulty in understanding this theme for myself) when I stop to consider just what constitutes the World Council of Churches. There are the modernistic churches, chiefly those of our own country with the "social gospel" far from dead, which have stripped Christ of His true deity, denied His virgin birth, miracles, substitutionary atonement, bodily resurrection and every other supernatural aspect of His Gospel. Then there are the Eastern Orthodox (not to mention the Egyptian Coptic) churches which venerate images, believe in the intercession of the saints and the virgin, observe the mass, much as do the Romish churches. Add to these the churches whose vocal leadership has more or less accepted the theology of Karl Barth with its doctrine of

now and then it was as though the fellowship of the WCC represented all of Christendom except the Roman Catholic Church.

The second assumption was that all constituent churches of the Council are truly Christian and therefore one in Christ. The riddle, "When is a church not a church?" was never seriously propounded. It was never suggested that Christ might have come to some professing Christian church through the centuries and removed its candlestick. The only official "confession" of the WCC is the basis adopted at Amsterdam in 1948, that "The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Savior." To be eligible for membership, churches must simply "express their agreement" with this basis. Some efforts were made to amend this basis, but nothing was done. The Church of Norway proposed that the basis should be amended to read, "The World Council of Churches is a fellowship of churches which, in accordance with Holy Scripture, confess our Lord Jesus Christ as God and Savior." While this amendment came too late for official adoption at this session, the Central Committee nevertheless expressed its desire that study of possible changes be kept "within the Christological principle" which is as much as to say that the acceptance of the Scriptures is not likely to be laid on the members of the WCC as a condition of fellowship. Hence, there stands no real basis of oneness in the WCC aside from adherence to a formal statement of acceptance of "Our Lord Jesus Christ as God and Savior." And that formal statement may be interpreted by the member churches "each in his own way."

I had opportunity to talk with a member of the Scottish delegation, Dr. T. F. Torrance, Professor of Christian Dogmatics in the University of Edinburgh. He was very active in discussions on the main theme, a professed believer in Biblical infallibility, and a theological conservative. I asked him how he, an evangelical Christian, found it possible to join in common cause with those who deny the Christ of the Bible. His answer was to the effect that this assembly was a great work of evangelism, that many souls were being born again every day and that those churches who hold apart

from this movement would be called upon to give answer in the day of judgment.

So, everywhere everyone was crying, "we are one." This could not be questioned. Diversities were not denied or minimized, but it seemed heresy to suggest that these differences destroyed true unity. There was one large voice which risked the charge of heresy, nonetheless. It was in the form of a statement read to the Assembly on Sunday, August 29th, from the Eastern Orthodox delegation. The statement said in part, "From the Orthodox viewpoint re-union of Christendom with which the World Council of Churches is concerned can be achieved solely on the basis of the total, dogmatic Faith of the Early, Undivided Church without either subtraction or alteration. We cannot accept a distinction between essential and non-essential doctrines..."

THIS year, for the first time in its history, *The Presbyterian Guardian* had a representative at a World Council meeting. The representative, who had press privileges and used them to good advantage, was the Rev. Lawrence R. Eyres, pastor of Westminster Orthodox Presbyterian Church in Westchester, Ill. Though he could not attend all the sessions of the Assembly, he attended a number of them, and also was in on numerous press conferences and had several interviews with individual delegates. Mr. Eyres plans to present a further report and evaluation of the Assembly in an early issue.

The statement went on to say that no acknowledgment of sin was in place by the true church since the church was the infallible guardian of the truth, and that the true church did not exist in discernable form except under the true succession of the apostles as guardians of the truth of the word and inspired traditions. It was quite a blow, but Bishop Henry Knox Sherrill of the Protestant Episcopal Church in America responded to a question in the press conference the next day that the reception of such dissent was the price the WCC had to pay to have the Orthodox Churches in the Council.

The Central Issue

The central issue was over the main theme, "Christ—the Hope of the World." Was this theme to be construed in terms of the present—the attainment of the objectives of social

justice, political freedom, racial equality, Christian life and work in the here and now; or was it to be considered in terms of a future coming of Christ at the end of history as we know it? To a very large extent the representatives of the American churches, still under the influence of the "social gospel," were in favor of the former; and the Scottish and Continental delegates were in favor of the latter. As nearly as could be ascertained the European delegates were influenced chiefly by the theology of Karl Barth, though from speeches and press releases it was impossible to separate those who were basically and uncritically evangelical from those who were adherents in one form or another of the Barthian (or Neo-Orthodox) theology. The only light I got on that question was a brief conversation with Dr. Edmund Schlink, professor of systematic theology, University of Heidelberg. I had read his address on the main theme which was given the first day of the assembly, and noted a strong evangelical flavor. So, in conversation I asked him how much of the support for those who wished the theme treated eschatologically came from conservatives and how much from Barthians. He immediately professed to be a disciple of Barth. He insisted that the doctrine of Scripture must be treated "dialectically" since it is both the word of man and the word of God, just as the doctrine of Christ must be treated dialectically since He is the Son of man and the Son of God. I asked him if the doctrines of the resurrection and the coming of Christ at the end of this age must also be treated dialectically. His reply was, "Oh no! Not dialectically." The interview was not very long since we had some difficulty understanding each other without an interpreter. It is worthy of note, however, that all the statements of the Christian hope at the end of history were *historically* construed. No idea of "super history" crept in. The only place where I noted this, what I believe to be a Barthian influence, outwardly was in a speech delivered by Prof. R. L. Calhoun of Yale University, also on the subject of the main theme and delivered at the opening of the Assembly. He opposed the popular idea of eschatology as "the doctrine of the last things" because it suggests some "far off event" at the end of a long, vague

future, without direct bearing on our life today." He rather likes to put it this way: "Past, present and future are not separable segments of an endlessly outstretched line, and a kind of space to be filled, but dimensions and directions within the living interaction of God and men." Here alone do we find evidence of a Barthian conception of *history* as it relates to the future hope of the Christian. Dr. Calhoun, an American theologian, seems to set history in a framework of correlation between God and men. This leaves room for the favorite Barthian idea of "super-history."

We have already seen that the forces of the older liberalism and the newer Barthianism (allied with elements of orthodoxy) were engaged in a struggle that came out in the open many times at Evanston. The question may be asked, who won out? I would hazard an answer. It is that each got something, but the European (Barthian—Conservative) forces got the most. A lively discussion, absorbing about three plenary sessions, on a little (2½ pages) "Statement on the Main Theme" seems the best evidence for this evaluation. This paper was a criticism of a 51 page report published in June by the Assembly's Advisory Commission (which report I have not seen). The statement criticised the report for omitting "The present work of the Holy Spirit in the Church and the World; specific reference to 'signs of hope'; adequate treatment of the problem of natural theology and cosmic redemption." In commenting on what these "signs of hope" really are, the statement listed the following: The church in the world performing its evangelistic mission, showing in its ministry the love of God to all men, its sacraments "truly shared across all barriers of class and race, culture and wealth." Another sign is steadfastness of Christians in the times of trouble and a society which recognizes human dignity, an effort to secure a just distribution of the world's wealth and to banish hunger. The third sign of hope ". . . is His coming in our time where the Gospel is preached and the sacraments administered and the Holy Spirit descends and dwells in us, and His coming in glory and triumph at the end of time." I believe then, in spite of the fact that most of the objectives of the "social gospel" were worked into these "signs of hope," the fact that the statement

concluded with an affirmation of Christ's "coming in glory" constituted a major victory for the European delegates. This is on the background of news releases from within the committee meetings indicating that there was heated discussion with American delegates who thought it absurd that the Christian hope be made "contingent on something in the future—the second coming of Christ," in which "many of us do not believe." And the Assembly approved this. One major defeat was suffered by the European delegates. It was a complete lifting out of two statements on the hope of the conversion of the Jews before the return of Christ. This was not so much because of American opposition as of pressure by delegates from churches in the Arab nations who branded these statements as having political implications likely to stir up more unrest in the Jewish-Arab world. The European delegates were not to be so thwarted, however. Immediately after adoption of the Statement there was presented "A Declaration about the Hope of Israel" signed by 21 members of the Assembly (1 Canadian, 6 U.S.A. and the rest European), which more fully and firmly stated the New Testament teaching on the future hope of Israel. "In view of the grievous guilt of Christian people towards the Jews throughout the history of the Church, we are certain that: 'the Church cannot rest until the title of Christ to the Kingdom is recognized by His own people according to the flesh.'"

An Evaluation

Space does not permit a full evaluation of Evanston. (I hope to be able to do that in a later report.) Nevertheless a few remarks are in order. First, there was a total lack of talk about the universal brotherhood of man. *Christian* unity was stressed, with characteristic vagueness, but not *human* brotherhood as such which, with its counterpart, the universal fatherhood of God, has been the *magna carta* of liberalism for more than a generation. The strong emphasis on a coming of Christ at the end of history is significant of the fact that the Barthian movement has not yet reached its zenith in the western world. I say, "Barthian" rather than "evangelical" advisedly, as there is no evidence in the results of Evanston of a true return to anything like the historical-protes-

tant doctrine of Scripture. Quote the Bible they will, but call it the Word of God they will not (except for a rather negligible few). These two rather evident facts are significant for evangelical Christians in general and Reformed Christians in particular. It is cause for rejoicing that, at least, the *terminology* of Christian thinking in the world is shifting back to a more biblical variety. But it is cause for apprehension insofar as that thinking is *not biblical in truth* since it carries with it the underlying assumption of a Bible which is not to be *identified* with the Word of God, but is merely a *witness* to the Word (whatever that Word might be). The task of a truly Christian ministry and witness will be that much more difficult in teaching the unwary to discern between the true Gospel and false gospels in modern form.

I hope it will not be thought heresy for me to express a hope, as men are brought more and more to face the awful realities of divine judgments in this age of a small world and a big bomb, that the language of Scripture which is so freely employed in this "new orthodoxy" may, in God's sovereign mercy, lead many all the way back to the Christ of the Scriptures who alone is able to deliver from all foes.

Christian School

(Continued from p. 166)

the school board to organize the covenantal community in the financial support of the Christian school program, and the responsibility of the church (as an institute) to bring *all* its moral power to bear on the promotion, establishment, and continuation of the Christian school program.

"We are of the opinion that with exceptions the church has so far not supported the school morally to the limit of its potential ability to do so through the preaching of the Word, teaching, family visiting, discipline, personal work, etc."

The convention unanimously adopted the statement: "We hold that the covenantal community, and not the parents only, is responsible for the financial well-being of our schools." Many delegates indicated the impossibility of parents of school age children carrying the full burden of school support.

The Story of the Old World, a new

sixth grade history book by John De Bie, was on display at the convention, giving evidence of the effectiveness of the cooperation between the Christian School Education Foundation and the National Union in the production of new textbooks. Another new publication is *The Dilemma of Education* by Dr. Cornelius Van Til, a valuable analysis of the philosophic backgrounds of current educational theory. Dr. Waterink's Calvin Foundation lectures, just off the press, were on sale at the convention, together with the recent *Fundamentals in Christian Education*, by Dr. Cornelius Jaarsma.

A series of six Bible manuals prepared by the Michigan Principals' Club for use in grades 1-9 was adopted by the National Union for revision and publication. The unrevised edition has been reprinted for the current school year.

Science manuals for grades 1-4 have been completed and will be published this year.

A showpiece of the National Union exhibition booth at the convention was a large plastic three dimensional map of Palestine, now available for schools and churches.

Atwell

(Continued from p. 166)

When I ask how I shall use my property in the light of my relation to God, I am immediately confronted with the Apostle's declaration—"All things are yours, and ye are Christ's, and Christ is God's." I remember that I am not my own, for I am bought with a price. From the depth of my new nature there comes the glad response which appears in the first answer of the Heidelberg Catechism, "What is thy only comfort in life and death? That I, with body and soul, both in life and in death, am not my own, but belong to my faithful Saviour Jesus Christ . . ." I recall that the Macedonian Christians rightly used their property just because they first of all gave their own selves unto the Lord.

Accordingly I confess that I have no absolute right to my property. "The earth is the Lord's, and the fulness thereof." There is no absolute right residing in man. The absolute God alone is owner and ruler of all. His is the right to give and to take away. I have only a relative claim and I owe

it to God and to my fellow man to use what I own in a worthy way. With respect to man I am owner and have full control over what belongs to me. But with respect to God I am a steward, a man with an account to render. This I gladly and tangibly recognize in the presentation of the tithe. But when I have presented the tithe I have not discharged my duty as respects my responsibility over against God—I have merely acknowledged my responsibility to administer all I have as a steward. The great lumber baron, Weyerhaeuser, put it well when he declared that all that he owned belonged to him, but it belonged to him to use for the good of society because it was entrusted to him by God.

Turning to the second matter, the use of my property in view of my relation to my neighbor, it is in point to observe that the Shorter Catechism lays the foundation of Christian economics in noting that the eighth commandment requires "the lawful procuring and furthering the wealth and outward estate of ourselves and others," and forbids "whatsoever doth, or may unjustly hinder our own, or our neighbor's, wealth or outward estate."

Pointedly, our property is to be used always for the good and not the detriment of human society. It is here that the government has its legitimate sphere. The government is divinely instituted in a sinful world to maintain order and to punish evil; it is to curb injustice in human society. It may not nullify the right of an individual to property, but it may, and because of sin, should, regulate and at times even restrict this right with a view to social justice.

Doubtless a great deal of the popularity of various socialistic schemes in our day is directly due to our failure to recognize this latter truth and to bring our use of property into line with the principles of social and economic justice which were set forth in the Old Testament. I refer to such institutions as the year of Jubilee and the restrictions which prevented the accumulation of wealth in the hands of the few to the impoverishment of the masses. It is difficult indeed to square the cry that is sometimes made against the income and inheritance tax with the social teaching of Holy Writ. Perhaps Christians who own property could do much to stay the spread of false economic isms by carefully applying those

precepts already quoted from the Shorter Catechism, by an active concern for our neighbor's wealth and outward estate.

Finally as respects myself, my concern must be to use wisely and rightly rather than to abuse my property. I am to remember that persistent love of money lies at the root of all evil that man commits, and all evil that he suffers. Wealth is often a snare and there is great danger in riches. (In the light of living standards in many countries, and even of those of our grandparents, we are a rich people, and talk of the peril of riches is not without application.) We are in danger of setting too high an estimate on earthly things, of fixing our hearts upon earthly possessions.

Actually a man's life does not consist in the abundance of the things which he possesses—we are to be ready to surrender all things for the excellency of the riches of Christ. We are to seek first His kingdom. It would profit us nothing were we to gain the whole world and lose our own soul. The Christian life is not getting but giving. "It is more blessed to give than to receive." This, which is true of God, is necessarily true also of man made in the image of God.

The tragic power of sin is seen in the perversion of this blessedness. Giving has become a painful process; getting things appears to bring the greatest joy. Christianity would free us from the chains of covetousness and lead us again to the blessedness of giving. Such release is found only in the atoning blood of Jesus Christ, which elicits the response of joyful service with all that we are and all that we have.

Thus a Christian's Christianity is seen also and clearly in his attitude toward and his use of his property. He is to use it, in accordance with the teaching of Scripture, to his own good, the good of his fellows, and especially to the glory of God in the establishment and furtherance of His Kingdom.

Eckardt Installation

THE Rev. Robert W. Eckardt is to be installed as pastor of Eastlake Orthodox Presbyterian Church, Wilmington, Del., on Wednesday evening, September 29, at 8 P. M. Mr. Eckardt formerly served the church in Evergreen Park, Illinois.

GUARDIAN NEWS

The COMMENTATOR

VIEWING THE NEWS FROM THE RELIGIOUS NEWS SERVICE AND THE RELIGIOUS AND SECULAR PRESS

International Council Concludes Congress

THE International Council of Christian Churches concluded its ten-day Congress, held on the campus of Faith Seminary in Elkins Park, Pa., on August 12th. In all, over a thousand individuals were listed as in attendance, this figure including delegates, observers and visitors. The number of voting delegates registered was about 100. The Council claims to have 52 churches in its membership, though only 37 had delegations at the Congress. Seven of the affiliated churches are listed as being in China. Sixteen of the member bodies are from the United States. A breakdown of denominational membership on the basis of the names shows 11 Baptist churches, 11 Presbyterian or Reformed churches, 8 Methodist bodies, and the other 22 unidentified.

One attending the sessions of the Congress, and reading the speeches and resolutions delivered or adopted during its sessions, received a rather definite impression as to what the story is. In brief, the story is that the historic Christian faith is confronted by three enemies. The enemies are Modernism, Romanism and Communism. Modernism is represented by the World Council of Churches and its affiliated bodies and organizations. Communism is represented chiefly by Russia, but also by the World Council, in the sense that the World Council is in considerable measure sympathetic to Communist ideas and welcomes Iron Curtain churchmen. Romanism is of course represented by the Roman Catholic Church.

The ICCC claims that the fight against these three enemies is being

waged by the International Council and its affiliated bodies. The fight is being carried on by means of propaganda barrages, Bible carrying balloons, regional conferences, protests against cases of persecution, and the adoption of resolutions. All those who separate from every other connection and become affiliated with the ICCC are really in the fight for the historic Christian faith. Speakers likened the ICCC to the Elijah of Mt. Carmel, the Gideon and his band of 300, the 7000 who have not bowed the knee to Baal.

The Third Congress in general followed this pattern. Reports were received from various parts of the world, and they all told of the opposition of Communism, Romanism or Modernism and of the gallant struggle of small bands of believers to forward the "Twentieth Century Reformation," as the ICCC movement calls itself. Those addresses which were more theological in nature, were likewise devoted to exposing the modernism of the present day, especially as it comes to expression in the speeches and writings of World Council leaders and members. There were a few exceptions to this general rule. Dr. David Hedegard of Sweden gave what seemed to us to be a rather good talk criticizing the theology of Karl Barth. Dr. Robert Ketcham of Chicago gave a vigorous address on the subject of The Christian Hope in which he interpreted "leaven" as used in the parable of the leaven hid in the loaves, as evil, the parable thus teaching that evil will pervade the church increasingly till it dominates the whole, and in which he further adopted the Dispensational interpretation of Acts 15 ("After this I will return . . ." referring to the second Com-

ing and the Millenium). And Dr. Allan MacRae, President of Faith Seminary, in an address on Communism and the Historic Christian Faith advocated a preventive war against Russia—that the U. S. use its H-bombs now and reduce Russia to rubble, because otherwise we will have to do it anyway in a few years and it will cost us more than now. (It did not seem to us quite in the Spirit of Christ for a theologian at a Council of Christian Churches to advocate a program of destroying sinners with bombs, when Christ declared that He had come into the world to save sinners, and instructed His Church to go and preach the gospel to sinners.)

Resolutions adopted by the Congress likewise dealt with Modernism, Communism and Romanism. Of fourteen resolutions adopted or approved by the Congress, which we have before us, five are related to World Council activities or attitudes, four to some phase of Communist activity, and four to Roman Catholicism, the one remaining being on Christ as Hope and Judge of the World.

Before the Congress adjourned Dr. Carl McIntire, who has headed the organization since its start, was re-elected President, twelve Vice-Presidents were chosen, and a 49 member executive committee was set up. The next plenary Congress was called for Sao Paulo, Brazil, to be held in August, 1958. Regional Conferences of affiliated organizations will be held in various places throughout the world, during the intervening period.

During the course of its sessions the Congress received a message from President Rhee of Korea, which was read by Dr. J. Gordon Holdcroft, and

received a brief greeting by wire from President Eisenhower. Members attending the Congress sent a protest to the President against his visiting and speaking to the World Council in Evanston.

Opponents of Union Meet in Weaverville

THE Annual Meeting of the Association for the Preservation and Continuation of the Southern Presbyterian Church met in Weaverville, N. C., August 18. This is the organization which is actively campaigning against the plan for uniting the three major Presbyterian bodies in this country.

Over six hundred people attended the gathering. A resolution adopted by the group stated that while the present objective is the defeat of the plan of union, the ultimate objective is a welding together of the evangelical forces in all branches of American Presbyterianism, and a revival movement that will bring the church again to the historic faith in all aspects of its work.

Provide Indemnity for Slain Korea Pastor

A BILL providing for payment of \$10,000 indemnity to the family of Korean Presbyterian minister Whall Pang of Seoul, who was brutally beaten to death by an American army officer in December, 1952, has been signed by President Eisenhower. The case attracted wide attention at the time. The Army officer and three companions entered the home of the Korean minister, allegedly in search of stolen goods. When the pastor protested, he was beaten unconscious and later died. The officer was sentenced to two years in prison and dismissal from the Army. The family has been receiving financial help from a fund of \$5,500 raised by G.I.'s in Korea, and from a monthly allowance from the National Christian Council of Korea, of which Pang was associate secretary.

Protest Royal Gift to Catholic Cathedral

THE Free Church of Scotland, through its Assembly Commission, has expressed its "deep concern" that

members of Britain's royal family had "permitted" publicizing their contributions toward the restoration of a Roman Catholic Cathedral in London. Last June it was announced that such contributions had been made by Queen Elizabeth, her husband, and the Queen Mother. It was the first time since the Reformation that a reigning British monarch had contributed to a Roman Catholic church.

Since the Queen has taken a vow to uphold the Protestant religion, said the Assembly Commission, for her by this act to "uphold a faith that is antagonistic to the Protestant religion" was to offend the convictions of her most loyal subjects and do harm to the Protestant faith.

September 22 Day of Prayer

PRESIDENT Eisenhower has proclaimed September 22 as a national day of prayer for peace. Text of the proclamation is as follows:

"Whereas Americans of every generation have sought and found in Almighty God help and guidance in their personal and national problems, and whereas it is fitting that all Americans should unite in prayer on one day of each year in reaffirmation of their reliance upon divine support, and our faith in the power of prayer, now therefore I, Dwight D. Eisenhower, President of the United States, do proclaim Wednesday, September 22, as a national day of prayer when all of us may give thanks

for blessings received and beseech God to strengthen us in our efforts toward a peaceful world."

Clergy Eligible for Social Security

CLERGYMEN may have social security coverage after January 1, under a revised bill passed by Congress. Participation in the plan is voluntary. The ministers will have two years after January 1 to decide whether to enter the plan or not.

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