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Prayer for Uprightness

"And bring us not into temptation, but deliver us from the evil one."

—MATTHEW 6:13.

When Adam was called to account for his sin, he tried to escape the full weight of his guilt. The woman had given him of the tree, . . . And even God is blamed, for it was the woman "whom thou gavest to be with me."

The poet Burns was following a very old precedent when he wrote:

"Thou know'st that Thou hast formed me
"With passions wild and strong;
And listening to their witching voice
"Has often led me wrong."

And he even said:

". . . the light that led astray
"Was light from heaven."

But this is an ungodly doctrine, shocking and repugnant. A man is tempted and falls into sin "when he is drawn away by his own lust, and enticed." And "the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." And Satan is a personal, powerful, and persistent agent in the business of temptation. It was fitting that another Burns should reply to the Bard of Scotland:

"The light that seemed to shine on high,
"And led thee on to sin,
Was but reflected to thine eye
"From passion's fire within.

"O spurn the guilty thought away!
"Eternity will tell,
That every light that led astray
"Was light that shone from hell."

But though God is the author neither of sin nor of temptation, he sometimes sees fit to leave men to be tempted—by the devil, by a corrupt world, and by a deceitful heart. He does it for discipline to his children and for destruction to the hardened. The pride of Peter was humbled in the Devil's sieve. The carelessness of David was rebuked by a gust of passion. A strain of violence in Moses was dealt a staggering blow through the murmuring of his people. The cowardice and dishonesty

of Abraham and Isaac were exposed and corrected through the fear of men. And drink got the better of Noah one day because though he had been spared the destruction that came upon his generation, the spirit of that generation was not yet destroyed in him.

Sometimes the best way to break a man of a bad habit is to let him have his fill of it for a time. This is the instruction of the famous School of Hard Knocks. But the curriculum is pretty tough. All who get their training there graduate with a limp, like Jacob. Jesus teaches us to pray for grace to learn more easily. And unless we think it a mark of distinction to receive our degree from a Reformatory, we will heed his direction and make it our earnest cry, "Bring us not into temptation!"

There are men that will never submit to God. They are incorrigible. For a time God endures them, warning them and calling them to repentance in various ways. But as they harden themselves, God gives them up to work all kinds of evil with greediness. They are abandoned to delusions and lies because they received not the love of the truth. Like Pharaoh, they are hardened by every divine dispensation. And like the leaders of the Jews in the days of our Lord, they stumble over the Son of God. Because they join themselves to their idols, as Israel did of old, the solemn word goes forth, "Let them alone." And they are left to travel the sea of life without Captain, Pilot, or rudder until utter ruin comes upon them on the jagged rocks of God's judgment. If we would escape this pit of despair we will pray, "Lead us not into temptation!"

But as Jonah prayed even in the midst of sorrows, so should we look up in hope when we see that we are in the hands of folly. A man can be delivered and restored. There is hope of escape as well as hope of forgiveness, for Christ tells us to pray, "Deliver us from the evil one!" And he came "to proclaim release to the captives. . . . To set at liberty them that are bruised." He can establish our goings in the paths of righteousness.

Help is available for all our needs. We ought always to pray and not to faint. "Ask, and ye shall receive. . . . For everyone that asketh receiveth."

HENRY P. TAVARES

Book by Prof. Murray Published

A BOOK by Professor John Murray of Westminster Theological Seminary, entitled *Redemption, Accomplished and Applied*, was published by Wm. B. Eerdmans of Grand Rapids last month.

The major part of the book consists of material which was published in THE PRESBYTERIAN GUARDIAN over a period of months some time back, under the title "The Application of Redemption, a home study course in Christian doctrine." But Professor Murray has added to this a section of five chapters on the general subject, "Redemption Accomplished." These chapters deal with the necessity, nature, perfection and extent of the atonement.

The book has 224 pages and the price is \$3.00. Orders may be sent to The Presbyterian Guardian, Rm. 728, 1505 Race St., Phila. 2, Pa.

Stonehouse Visits Wheaton

DR. NED B. STONEHOUSE, Professor of New Testament in Westminster Theological Seminary, visited Wheaton College on December 2. While there he was guest speaker in the college Chapel, and was invited by Dr. Barabas to address his class in New Testament Introduction. A number of students consulted with Dr. Stonehouse concerning their plans for attending a seminary.

While in the area Dr. Stonehouse also preached at the services of the Orthodox Presbyterian Churches in Westchester and Evergreen Park, and was guest speaker at two New Testament classes in Trinity Seminary and Bible College in Chicago.

Harris Wins Zondervan Prize

THE Rev. R. Laird Harris has been awarded \$1,500 first prize in the 1955 Christian Textbook Contest sponsored by Zondervan of Grand Rapids. Mr. Harris' manuscript is on *The Inspiration and Canonicity of the Bible*, and is intended for use by seminary students. It will be published in the spring.

Mr. Harris is a graduate of Westminster Theological Seminary, '35, and is at present Professor of New Testament in Faith Seminary, Philadelphia.

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Fall River, Mass. Congregation Received by Orthodox Presbyterian Church

Rev. G. I. Williamson Installed as Pastor

ON Wednesday evening, January 4, the Rev. G. I. Williamson was installed as pastor of Grace Orthodox Presbyterian Church of Fall River, Mass. Since this is a new congregation in the Orthodox Presbyterian Church, and Mr. Williamson a new minister to the denomination, we take pleasure in publishing the following letter by Mr. Williamson, prepared at our request, in which he tells of his own background, and recounts the events that led to the formation of the Fall River church.

DEAR FRIENDS,

I am glad to know of your interest in the momentous (from our point of view) developments in Fall River. . . .

Really the story is a long one. Its roots go back as far as my grandmother's Covenanter history, and the rest of my grandparents' Associate Presbyterian descent. It came to conscious inception when the Covenant God called me from a life as a jazz musician to inherit the promise. But it never came to conscious realization until after my first year of seminary at Pittsburgh-Xenia. During college and the first year at Seminary I had more or less drifted with the vague gospel current in the United Presbyterian Church today. Yet, I had become aware of one thing during the first year at seminary, namely, that there was a babel of confusion in its teaching.

Late in my first seminary year I was providentially guided into the student pastorate at New Bedford, Penna. One of the members of the congregation, though not of the church, was a woman who realized the condition of the church and of the seminary and who wisely attempted to bring me to a consciousness of the situation prevailing in the churches of our time. She gave me a copy of Wilbur Smith's book, *Therefore Stand*, and then some of the books of Dr. Machen and the incomparable Warfield. Smith's book shocked me to a fuller realization of what had happened in the church, and Mach-

en and Warfield, along with other Princeton greats, began to teach me the truth.

The next year at seminary was a revolution in my life. From the professors I received everything from Barthianism to Fundamentalism, but daily I fortified myself by reading the great Reformed divines. I soon gained the reputation of being a trouble maker. I did take occasion to challenge errors that were taught (in so far as I recognized them) and wanted to know by what right such teaching and such teachers were found in a supposedly Reformed institution. By the third year I was convinced that Calvinism was true, and that my United Presbyterian church was full of unsoundness. But I determined to go out into the church and fight error.

What comes next is no doubt inexcusable on my part, but it is at least understandable in view of the circumstances prevailing in the denomination. During my running battle in the seminary I had made as careful a study as I was able of the *Westminster Confession* and *Catechisms*, from a book by Benjamin Green. But I did not realize that the 1925 *Statement* was more than a condensation of the *Confession*. And so I did not realize my error in taking the second ordination vow.*

Out in the ministry of the Church I began to realize that the 1925 creed was more significant than I had

*In 1925 the United Presbyterian Church adopted an abbreviated doctrinal statement, which was asserted to be simply a condensation of the *Confession*, but which actually deviated from it at significant points. Accompanying the short statement was a Preamble which, among other things, said, "Subscription to the foregoing subordinate standards is subject to the principle . . . that the forbearance in love which is required by the law of God is to be exercised toward any brethren who may not be able fully to subscribe to the Standards of the Church, while they do not determinedly oppose them . . ." The second ordination vow declares acceptance of the subordinate standards of the church, including also this Preamble statement. Ed.

thought. For example, when I made a plea that Boston Presbytery appoint a committee to gather proof of the heresy of certain professors at Pittsburgh-Xenia seminary, I began immediately to have it pointed out to me that the provisions of the 1925 creed actually protect such heretics. At one time I wrote to 40 men who had studied at the seminary, and who I had reason to believe were conservatives. Only one man volunteered specific information. Some of the others would no doubt have done so, were it not the requirement of the creedal constitution that forbearance in love be shown toward such as do not fully subscribe to the standards of the church.

A few such experiences as this, and I began to realize my duty to find out just what the 1925 creed really was. My study led me to repudiate the second ordination vow—not that I could not accept the *Westminster Confession*, but that I could not also accept the 1925 *Creed* which deviated from that *Confession*, and in particular that I could not promise forbearance toward those who could not subscribe to the *Confession*.

Due to the necessity of immediate action, I had very limited time to go over the matter with my congregation. Conservatives in the church urged me to let things ride for a while. But I could not see how a person can wait for a time to disavow error which he sees to exist and to involve him. During my last few weeks in Fall River, however, I did give a rather full account of the defection from Calvinism which occurred in 1925. I also urged the elders of the church to consider standing with me in repudiating the heretical creed. Two of them saw the issue, and had come to love the Reformed faith, but they felt that separation at the time would not be best. There was also the fear that separation would be for the sake of the preacher, rather than of the truth.

I left the church then, and for some months held a pastorate in another denomination in Arkansas. But during this period I received regular communications from the nucleus of people in Fall River who had a love for the doctrines of Reformed Christianity.

Finally it became the conviction of both the elders I have mentioned, and of a few with them, that nothing could be done to better the situation in the United Presbyterian Church, and so among themselves they determined to separate in order to return to the pure

Calvinism of the Westminster *Confession*. To my great joy they sought out the church I had before spoken much of, the Orthodox Presbyterian Church. Each member of the group wrote a letter to the session of the local church, giving specific doctrinal reasons for wishing to be removed from the roll. Each received an identical letter in return, disparaging creeds and insisting that the United Presbyterian church locally intended to remain fundamentally sound. Without at all intending it, the letters admitted that the high ground of Calvinism was gone.

At the request of this group, the Presbytery of New York and New England of The Orthodox Presbyterian Church met in Fall River on November 2 and examined them. They were fully exonerated from the guilt of schism, and received into the denomination. During succeeding weeks services were held in the home of one of the members, with Elder-elect Arthur Reseigh and a pre-ministerial student, Howard Hart, in charge. Shortly the men of the group, on the advice of Elder-elect Everett McKelvie, purchased a church

property recently vacated by a Greek Orthodox congregation. It has been renovated and redecored in the sanctuary and is quite beautiful. God in his providence moved many to unusual acts of kindness toward this small congregation. Such articles as pews, lighting fixtures, and draperies were donated. An electric organ was given in memory of one who loved the Reformed faith, but did not live to see this congregation come into existence.

The present membership is small. Attendance has been averaging 22 in the morning and 24 in the evening. The congregation called me to be their pastor, and on December 12 I was received by examination (four and a half hours of it) by the Presbytery. The installation took place January 4, with the Rev. John Galbraith and the Rev. Calvin Busch taking part in the service.

We humbly request your prayers as we endeavor to carry forward our work as a particular congregation of The Orthodox Presbyterian Church in Fall River, Massachusetts.

Signed, G. I. WILLIAMSON

Minority Report on the Form of Government

By ROBERT S. MARSDEN

FOR a good many years, a committee has been concerning itself with revisions to the *Form of Government* of The Orthodox Presbyterian Church. It is admitted that the present *Form* was composed rapidly and adopted with little debate, in the early days of the church. The present *Form* is very much like that which we inherited from the Presbyterian Church in the U.S.A., and its weaknesses have become apparent. It is vague at many points and does not properly reflect the precise conditions of the life of The Orthodox Presbyterian Church. It is quite possible that some of its vagueness contributed to the decline of the Presbyterian Church in the U.S.A., for it is true that churches tend to drift toward positions consistent with those parts of their constitution to which there is ready reference in the life of the church and, of course, a form of government comes into play practically every time a church court convenes. Churches may bury doctrinal

standards and forget them, but it is almost impossible to do this with a form of government.

In the opinion of the writer the original purpose of electing a committee to propose revisions to the *Form of Government* was in order that these weaknesses in the present *Form* might be corrected. It is my opinion that the present *Form of Government* is basically sound and that it properly reflects the biblical doctrine of the church. The Committee as a whole, however, judged differently and has produced for the church a basically different form of government than that under which it has ever operated. This has led to the production of two rather radically different reports to be submitted to the Twenty-third General Assembly when it meets in Denver next summer. The Report of the Committee proposes a completely new *Form of Government* while the Report of this minority member of the Committee retains the basic

structure of the present *Form*.

Let it be quite clear that this minority does not take credit for most of the excellent changes which are proposed by the Committee and accepted by all members. Many of these revisions were adopted before I was elected to fill a vacancy on the Committee a year and a half ago. The Committee has done a fine and thorough job in these respects.

It is obvious that a form of government must be based upon some theory or doctrine of the church, and of course the doctrine of the church embraced by The Orthodox Presbyterian Church should be biblical. This biblical doctrine is stated simply in the Westminster *Confession of Faith*, Chapter XXV. That chapter makes it clear that there is but one catholic or universal church and that catholicity or universality are also qualities of the visible church. It makes it clear, also, that there are particular churches which are members of the church catholic. In the opinion of this minority the Report of the Committee introduces an element of congregationalism into the government of the church, an element which is found neither in the Westminster standards nor in the doctrinal standards of other Reformed churches. This element, however, is found in practice in some of the Reformed churches and reflects itself in a number of places in the *Form* proposed by the Committee, and particularly in the insistence that the basic unit in the church is the congregation and that thus every individual who is a member of the church must also be a member of the individual congregation.

At the present time, as is well known, ministers are not members of particular congregations of The Orthodox Presbyterian Church. There are a number of practical reasons why this present provision should be retained, but in my opinion the arguments presented for demanding that ministers be members of a local congregation introduce an element of congregationalism into the government of the church and this element is not warranted in the Scriptures. More, however, will be said about this when we consider the points at which the two versions of the *Form of Government* which are now submitted to the church are at variance.

With the Report of the Minority there has gone out an accompanying letter to the members of the sessions and to the Presbyteries. Copies of the

entire Report have been sent to each minister and to each elder and to the clerks of the several Presbyteries and they, of course, will see the accompanying letter. For the benefit of the readers of the GUARDIAN who are not in these particular categories, we quote from the letter, indicating what the basic differences are between the *Form of Government* proposed by the Committee and the *Form* proposed by this minority. The letter indicates the following are the most important differences:

1. The minority Report retains the "basic principles" of our Form of Government while eliminating certain elements that might be termed "rationalistic".
2. It retains the provision that ministers are members of Presbytery only and does not give them dual membership as does the Committee's version.
3. It retains the provision that a minister is ordinarily the moderator of the session.
4. It retains the principle of perpetual eldership, while allowing for rotation of office, as now.
5. It retains boards of trustees composed of elders and deacons, while allowing for the service of other communicant members, as now.
6. It does not relax the protection afforded teaching and ruling elders against non-judicial removal from office, as does the Committee's version.

In this article and in a succeeding one or two attempt will be made to comment on each of these differences and perhaps also to call attention to certain other comparatively minor differences which exist in the two versions before the church.

Both the Committee's Version and the Minority Version begin with a Preface composed by the Committee, and accepted by everyone. Chapter I in both versions consists of certain "Basic Principles". The "basic principles" of the Minority Version are almost identical with those that form so important a part of the *Form of Government* under which the church has been operating.

In my opinion the "Basic Principles" of the Committee's Version has many weaknesses, especially by way of omission. In the interest of brevity, apparently, the Committee has failed to

give proper emphasis to a number of very basic ideas — ideas that especially need emphasis in our day. For instance, the Committee overstates the case for the divine authority of Presbyterian church government. It says (Chapter 1:3) "Inasmuch as other forms of church government are without warrant of sanction from the Scripture we do not believe that they are founded upon or agreeable to the Word of God." Now this is perfectly true, but traditionally Presbyterians have been tolerant in such matters and have expressed their tolerance in some such words as this, "We also believe that there are truths and forms with respect to church government about which men of good character and principles may differ and in all these we think it is the duty of individual Christians and societies to exercise mutual forbearance toward each other" (Minority Version 1:7).

The Committee's Version quotes the *Confession of Faith*, "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are, in anything, contrary to His Word, or beside it, if matters of faith, or worship," but it does so as a subordinate idea, rather

than giving this basic truth the prominence it deserves (cf. Committee's Version 1:7 and Minority Version 1:1).

As astounding as it may seem, the Committee's Version eliminates entirely the basic idea that "truth is in order to goodness," presumably because the paragraph containing it in the present *Form of Government* was thought to contain rationalistic elements! (See, Minority Version 1:6).

The Committee's Version has shortened the paragraph that states that all church power is only ministerial and declarative, and has thus weakened this idea which needs so much emphasis in a day of totalitarianism both in the church and in the state. (cf. Committee's Version 1:7, and Minority Version 1:9). One who has known from experience even a little modern church history knows full well how firm a position must be taken, on every occasion, against the usurpation of power over the individual Christian's conscience by church courts!

For these reasons, and for others not so important nor so obvious, it seemed well to retain the "Basic Principles" which had been a part of Presbyterian church government for many years.

Orthodox Presbyterian Church News

Oliver to Assist Missions Secretary

THE Rev. LeRoy B. Oliver, pastor of Grace Orthodox Presbyterian Church of Fair Lawn, N. J., has accepted the call of the denominational Committee on Home Missions to assist the Rev. John P. Galbraith, General Secretary, in the position of Associate Secretary for Home Missions.

The position will involve some administration and supervision of the Home Mission work of the church, contact with individuals and groups outside of the denomination who may be interested in its testimony, and some promotional activity.

Since graduating from Westminster Theological Seminary in 1942, Mr. Oliver has been a pastor, serving successively Grace Church of Middletown, Delaware, Faith and New Hope Churches of Harrisville, Pa., and Grace Church of Fair Lawn. He is married, and has

two children, Jane E. and David J.

At a meeting of the Congregation of Grace church held January, 11, the congregation concurred in the request of Mr. Oliver for dissolution of the pastoral relationship in order that he might accept the call from the Committee. Mr. Oliver expects to take up residence in the vicinity of Philadelphia as soon as necessary arrangements can be completed.

Graham at Middletown

THE Rev. Robert H. Graham arrived in Middletown, Pa., where he is to be pastor of Calvary Orthodox Presbyterian Church, on January 12. The congregation has purchased a manse for the new pastor and his family, the place formerly used as a manse being inadequate. Members of the congregation joined in repairing and renovating the new building.

Mr. Graham was to be installed as pastor on January 22. Participating in the service will be fellow ministers Robert Marsden, Robley Johnston, C. Van Til and Arthur Kuschke.

Machen League Winter Conference

SIXTY Machen Leaguers of the Presbytery of New Jersey enjoyed a mid-winter outing and conference at Heart Lake, near Scranton, N. J., for two days between Christmas and New Year's. The Rev. Albert Edwards of Crescent Park was director of the outing, and the Rev. Wendell Rockey Jr. of Harrisville, Pa., was the visiting speaker. His subject, at the three devotional meetings held during the conference, was "Your Faith and Your Life."

Recreation in the form of ice skating and sledding kept the young people occupied.

The Maine Story

DURING the '30s some enthusiastic Westminster students were sent forth by the Committee For The Propagation Of The Reformed Faith In New England to Calvinize the barren wastes of Unitarianism. At that time there was just one Orthodox Presbyterian Church in Maine. It was Second Parish in Portland, under the leadership of the Rev. John H. Skilton. From these labors some of the most faithful members in Second Parish today were gathered. The session of Second Parish is providing the gospel again for a small group in Stow, Maine, who had been contacted by these Westminster missionaries. Elder Fred Colby preaches on the second Sunday of each month and the pastor, the Rev. Calvin A. Busch conducts a youth meeting on the second Friday of each month.

Into central Maine the testimony took root so that today there is an Orthodox Presbyterian Church in Cornville. Under the leadership of its former pastors, the Rev. Kelly Tucker and the Rev. Charles Stanton, this small congregation served as a stepping point for gospel preaching in the surrounding area. About fifteen miles away there is another Orthodox Presbyterian Church in South Solon which will be augmented by new members from nearby communities. This group thrives under the ministrations of the Rev. Charles Stanton who is the official missionary for the New York and New

England presbytery. The Cornville congregation has Mr. Harold Dorman as its stated supply. He expects to be licensed this Spring.

From this central Maine activity came two more organized Orthodox Presbyterian Churches. Mr. Stanton worked with Dr. Joseph Memmelaar, a physician who enjoyed a Christian Reformed background, to bring into existence the Pilgrim Church of Bangor, of which the Rev. Dale Snyder is pastor. One of the former elders of the Cornville church, Mr. Ervin Rhoda, moved to the potato country of Maine, in Ludlow, where, because of his interest and the labors of Mr. Stanton we have the Bethel OPC. This group under the leadership of the Rev. Herbert Oliver holds evening services in the larger town of Houlton, near the Canadian border.

The Committee for Home Missions and Church Extension of the General Assembly supports the works in Bangor and Ludlow-Houlton. The Cornville Church is partly supported by the Home Missions Committee of Presbytery and Mr. Stanton is our missionary to reach as many people as possible. He is ministering the gospel in South Solon, Emden and East Madison and is beginning a work in Guilford, twenty-five miles away where we hope to have a church some day.

Yes, this costs money! Our budget for the year is \$4500. Will we make it? The Presbytery is not rich, but it has a zeal. We need \$2000.00 in order to fulfill our obligations before the Spring meeting of Presbytery. If you would like to help in the missionary work of Maine please send your contributions to Rev. Calvin A. Busch, 38 Lowell Street, South Portland, Maine. Will you not pray with us that within the next twenty years, if the Lord tarries, we shall see many more congregations established in Maine. Summer visitors will find a cordial reception in these new churches as well as in old Second Parish.

C. A. BUSCH

Other Churches

Bangor, Me.: On November 28, Pilgrim Ladies served a fellowship dinner to the members and friends of Pilgrim Church. The Rev. Egbert Andrews was the special speaker of the occasion, telling us of the mission work on Formosa, and showing slides of the work.

Evergreen Park, Ill.: The neighborhood visitation program of Westminster church, while not bringing any spectacular results, has resulted in a number of contacts with families in the area. One immediate result is that families in the church have brought a number of their friends to services. Christmas program was on December 14, and included a covered dish supper, with some 80 persons present, followed by a musical program. On December 10 the pastor, Rev. Robert Nuernberger, addressed the area meeting of the Nurses Christian Fellowship.

Portland, Me.: Each year at Christmas time a candlelight service is held at Second Parish Church, conducted by Elder and Mrs. Carleton Winslow. The story of prophecy and of the nativity is presented in pantomime with the assistance of a narrator and a choir. In the Sunday school program there is a ceremony of "White Gifts to the King," when members of the congregation bring non-perishable food stuffs for the missionaries working in Maine. Elder Fred Colby visits Stow, Maine, the second Sunday of each month to hold a gospel service. This town is about 60 miles from Portland.

Rochester, N. Y.: Covenant and Memorial Churches held a joint Thanksgiving day service, with the Rev. Herbert DuMont bringing the message. On December 4 the Rev. Egbert Andrews was guest speaker at Covenant Church, and the next day he talked to the 210 children attending released time classes in Covenant Church. Mr. and Mrs. DuMont are rejoicing in a new daughter, Lizabeth Anne, born in October.

W. Collingswood, N. J.: During the pastor's absence on vacation in December the pulpit supplies at Immanuel Church were Elder Wilfred Moses, Mr. William Rankin, a student at Westminster, Professor C. Van Til, and Mr. James Kok, also a student. December 4 was Sunday School Day, when the parents are invited to visit the classes their children attend. At the morning church service there took place the annual "Rededication of Sunday School Teachers." Mr. Moses conducted this service. Each year the teachers and officers of the Sunday school sign a covenant pledge.

The Presbyterian Guardian

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1505 Race Street, Philadelphia 2, Pa.

Editorial Staff

EDITORS

Ned B. Stonehouse
Leslie W. Sloat

ASSOCIATE EDITORS

John P. Galbraith
Robley J. Johnston
Robert S. Marsden

CIRCULATION MANAGER

Albert G. Edwards, III

CORRESPONDENTS

Calvin A. Busch
Edwards E. Elliott
Lawrence R. Eyres
Edward L. Kellogg
LeRoy B. Oliver

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

Going Forward in 1956

AS we greet our readers in this first issue of 1956, it will be evident that certain changes have taken place. There have been a number of alternations in the outward appearance of the magazine. The personnel of the staff has been substantially enlarged. More changes will appear as time goes on. It is only fair to anticipate the questions of our readers as to what these changes may mean.

That no radical change in purpose is in view will be evident to all. Ever since the establishment of THE PRESBYTERIAN GUARDIAN more than twenty years ago that purpose has been rather well understood. It has been that of stating, defending, and applying the Christian faith as we profess it on the basis of our acknowledgment of the Scriptures and the Old and New Testaments as constituting the infallible Word of God. In seeking thus to deal with the Christian faith, our field of interest and concern has been the entire world. Due to our commitment to the Reformed Faith, however, there has been an inevitable concentration of attention upon churches, organizations and individuals who share our specific understanding of the Christian faith. And due to the manner in which, through the providence of God, our lives are identified with certain historical institutions we have been especially devoted to the advancement of the cause of the Reformed Faith as that has been represented in the life and

testimony of Westminster Theological Seminary and the Orthodox Presbyterian Church. Our outlook and program as so conceived remain the same.

Our hope and prayer, nevertheless, is that because of the changes that have been instituted with this issue, and especially because of efforts to recruit new support in the form of new contributors and new readers, we may be enabled to carry out our purpose somewhat more effectively and faithfully.

The cause with which this paper has been associated is, in our judgment, eminently worthy of the very best service that we can render it. It was born in a very great conflict of principle in which nothing short of the supremacy of Christ and the authority of His Word was at stake. And in spite of much sin and weakness it has by and large remained faithful to the principles that came to expression in its inception. The success or failure of Westminster Seminary and of the Orthodox Presbyterian Church may not significantly depend upon the fortunes of THE PRESBYTERIAN GUARDIAN. Those who are directly associated with the Seminary and the Church bear primary responsibility for them. Nevertheless as history has often taught, without an effective and responsible Christian press a cause may be virtually dumb or defenseless. We like to think that the GUARDIAN, in spite of its many blemishes, has made some substantial contributions to the advancement of the cause with which it has been so intimately associated. And now as we continue to believe that it is of the utmost importance that this cause and its institutions should prosper, we are dedicating ourselves anew to the advancement of our goal.

Our expression of devotion to this cause does not mean that we propose to be entirely uncritical of it. Our devotion to it indeed requires us to engage in self-evaluation and self-criticism. Absolute commitment to any organization regardless of how it may develop in history, is indefensible. Again and again organizations have proved faithless to their trust, and when such decay has set in this has been due, oftentimes at least, to a lack of vigilance and honest self-examination. Moreover, we are constrained by all that is holy to flee from a spirit of self-righteousness and to humble ourselves before God in acknowledgment of our grievous failures and sins. Considering on the other hand the goodness of God and His countless mercies to us as individuals

and as a movement, we have no reason to despair or to become cynical. In gratitude for his great salvation and in rejoicing because of the trust that has been committed to us we must press forward with all our energies for the glory of God.

The familiarity of the names of the members of the staff will support the conclusion that no revolutionary changes are in view so far as the policy of the paper is concerned. This is especially evident from the fact that Leslie W. Sloat continues as Editor and Manager. As executive editor he will continue to be mainly responsible for the composition of the paper. For many years he has carried this heavy burden alone. The Trustees of the GUARDIAN and Mr. Sloat himself have come to feel that it would be advantageous to effect a somewhat greater distribution of this responsibility by gaining a wider participation in the planning and production of the magazine. As Editor, the writer of this editorial will be in frequent consultation with Mr. Sloat and will contribute to the editorial columns. The Associate Editors will write frequently for the paper and will be especially responsible for the areas of Christian Education and Missions with which they are immediately involved. The entire editorial staff will meet at least once every other month for a thorough discussion of all matters relating to the contents of the paper.

We are highly pleased to publish the names of several correspondents and anticipate that other persons may be added to this list in the near future. Through their activity and our contact with them we hope to be in intimate touch with the many sectors of the world and to provide our readers with news and viewpoints of a wider area than has been true in the past.

We have reserved to the last as worthy of special mention our deep satisfaction that the Reverend Albert G. Edwards, III, is undertaking the important post of Circulation Manager. His association with the paper in this capacity is an occasion for great encouragement. We cherish the hope that through his efforts, and the efforts of all, including our contributors and readers, the GUARDIAN may enter upon a new day of service to the cause and may merit much wider support than it has enjoyed in recent years.

We are deeply thankful for the loyalty and support shown by our readers

in the past but our concern is that this company of readers may be an expanding one. If all who share our basic purpose will rally around this banner, we may go forward together with fresh hope of success for the cause which we hold dear.

N. B. S.

Onward March?

THE Christmas issue of *Life* is a beautifully conceived presentation of the story of Christianity. In it, by means of pictures of unusual variety and beauty and in well written script, an attempt is made to present the story of Christianity as it appears in the middle of the Twentieth Century. Within the limits of any one issue of a magazine, *Life* has done a good job. To be sure, what might broadly be called "fundamentalism" is almost lacking from the references, and it is rather astounding that so little attention should be paid to modern manifestations of historic Christianity. For instance, an overflowing church congregation is shown listening to fuzzy-thinking Norman Vincent Peale, but the most obvious example of overflowing churches is to be found among our Christian Reformed brethren whose scores of large church buildings are almost literally bursting with congregations listening to the historic gospel, morning and evening!

The leading article, "The Onward March of Christian Faith" is by Paul Hutchinson of the *Christian Century*. Dr. Hutchinson begins the article by describing in an eloquent way the various diversities of belief and ritual by which people practice what they call Christianity. He raises the question how these most varied and contradictory forms of worship can be accounted parts of the whole to which is given the name, Christianity. He answers his question very simply by saying that they all acknowledge one God, all declare their loyalty to one Lord, and all find in one cross the symbol of their faith and that therefore in their ultimate allegiance they are all one; that is, they are Christians!

Dr. Hutchinson, in this analysis, represents accurately the whole modernist conception of what Christianity is. Obviously, according to Dr. Hutchinson, a person who calls himself a Christian is a Christian. The content of his faith is of little or no significance. God becomes a puppet who is expected to be pleased when people pay some attention to him and to be delighted that they

bow to him. Even though he has told them many times in his Word how he will be worshiped, those who deny that he is God by ignoring his precepts are all sort of pals of the Almighty!

How completely at variance this is from the historic Christian faith which is defined so well in the Westminster Confession of Faith, "the acceptable way of worshiping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshiped according to the imaginations and devices of men, or the suggestions of satan, under any visible representation, or in any way not prescribed in the Holy Scripture" (Confession 21:1). This is not some peculiar doctrine held by a few Orthodox Presbyterians, but it is professed by all Presbyterian and Reformed people, and is surely taught in the Bible.

A hundred examples of this could be cited from Scripture. The followers of Aaron in the wilderness certainly thought that they were worshiping the true God when they erected the golden calf which they regarded as simply a visible representation of God, but they were condemned for their sin, and many of them died. The Pharisees in Jesus' day thought they were worshiping God, and regarded themselves as the only true worshipers of God, but they had added their tradition to the Word of God and put it upon a par with that Word, and they were condemned by Jesus in no uncertain terms. Or, we could cite the example of the Apostle Paul whose twice repeated anathema against false teachers is fearful, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached

unto you, let him be accursed" (Gal. 1:8). Or, we could reply to Dr. Hutchinson who says that "all who declare their loyalty to one Lord" are Christians, by reminding him of the words of Jesus, who made it clear that not everyone who called, Lord, Lord, should be regarded as his disciple.

The sort of article referred to is typical of *Life* which, in a recent issue, apparently naively, quotes—of all people—Harry Emerson Fosdick to establish what all Protestants believe about evolution! This sort of article is also dangerous. Oh, of course, people should read it as a necessary part of their education, but they should read it with their eyes open and on the background of a knowledge of the Word of God. They must be careful not to be taken in by such superficial thinking, as are multitudes of otherwise intelligent people.

Dr. Hutchinson likely means well, but presenting to people who openly flout God's Word a false sense of security in a Christ who never existed is unspeakable cruelty to them! He presents a very plausible case, but not a case which proves anything like "The Onward March of Christian Faith." Christian faith has content and is based upon knowledge of God as he is revealed in his Word. The "Onward March of Christian Faith" is to be found only where people embrace Jesus Christ as he is freely offered in the gospel. Then they embrace an historic Christ, not one of their own imagination nor of their own sinful wills. Then they embrace Christ through whom alone God can be known and by whom alone He will acceptably be worshiped.

R.S.M.

John A. Mackay and the Bible

By LESLIE W. SLOAT

IN the midst of the excitement and interest generated by the appearance of *Life's* special issue devoted to Modernism's Revised Version of the Christian faith, another article of even greater significance passed almost unnoticed. It was an article by Dr. John A. Mackay, President of Princeton Theological Seminary, past Moderator of the Presbyterian Church in the U. S. A., and head of the International Missionary Council. Under the title

"Protestantism," the article was published in *Presbyterian Life*, the issue of December 24. It purports to present a comprehensive review of protestant Christianity in terms of its historical development and current characteristics.

Much in the article deserves very close attention, for Dr. Mackay speaks here more plainly than on some other occasions. But our special concern at the moment is his remarks about Scripture.

The first thing that stands out is Dr.

Mackay's acceptance of the results of criticism as applied to Scripture. It is the confessional doctrine of the church to which Dr. Mackay belongs, and the doctrine that is supposed to be taught at the Seminary he heads, that Scripture is the Word of God, the only infallible rule of faith and practice, that in its original form it was inerrant even as to the words, and that by the providence of God it has been kept singularly pure in the course of transmission through the centuries.

Dr. Mackay however does not appear to believe this at all. It is true that he speaks of the "supreme authority" of the Bible, that he asserts that "There is a word from the Lord," "Truth Exists." But these expressions do not mean what they seem on the surface to say.

For in another place we read, "Being a book about redemption, the Bible is authoritative *only in its own particular sphere*. As a document with a history, it is to be studied and investigated with the most rigorous historical and scientific criteria. Under such scrutiny, a flood of light has been thrown upon the origin of the Biblical records, as also upon the elements that entered into Israel's religion. The important thing is, however, that *whereas the human, often all too human, elements are abundantly present*, God used lowly and unworthy people and religious elements of a plebeian and even exotic character to communicate himself and his purpose to men." (*Italics ours. Ed.*)

Again, speaking of the results of the Barthian movement, he says, "A new biblicism was born which, while eager to do the fullest justice to the *authenticated results of literary and historical criticism as applied to the Biblical records*, was still prepared to affirm . . . that the Bible was the Word of God to man."

And more particularly, in a section headed by the words, "The Concrete Figure of Jesus Christ, as he appears in the Gospels, is the normative standard of human life," we find this declaration: "The so-called 'Back to Jesus' movement, and that of the 'Quest for the Historical Jesus,' which were Protestant in their inspiration, despite all the great limitations attaching to this approach, gave to the Christian Church the concrete living figure of Jesus in a form in which the church had never possessed him before. That figure, divested of the elements that

belonged merely to his own age, sets before each succeeding generation of men a concrete and authoritative standard of human behaviour."

The "movements" referred to in the above paragraph were critical attempts, based upon a denial of the supernatural in the life of Christ, to go behind the picture given in the four gospels to the supposedly "real" Jesus of Nazareth, divested of those elements which were thought to have been added to the picture by the early church. Schweitzer's book, *The Quest for the Historical Jesus*, reviews some of these earlier efforts, and in turn proposes the author's own theory, which, in short, is that Jesus thought He was the Messiah but was mistaken.

The President of Princeton Seminary appears to express high regard for the "critical" approach, and is not in the least troubled by the consequent necessity—for critics—to eliminate from Scripture what doesn't suit their approach.

In connection with the comment on the "Back to Jesus" movements, Dr. Mackay says that these gave to the Church the figure of Jesus "in a form in which the Church had never possessed him before." There is undoubted truth to this statement. These movements gave to the Church a figure of Jesus which even the Church consisting of the eleven disciples never possessed. For the Jesus who emerged from these critical movements never even existed in reality. Yet this "figure" is to be the standard of human behaviour. The "standard of human behaviour" is thus a figure created by those same humans, a god made in their own image, not the majestic figure of the supernatural Christ set forth in the four Gospels.

In view of this willingness to accept the critical conclusions concerning Scripture, Dr. Mackay's doctrine at other points must also be something different from the historic and confessional doctrine. And a study of his statements in this article shows such to be indeed the case.

For Dr. Mackay the Scripture is not the revelation God has given to men. That revelation took the form of "great redemptive deeds" and "luminous prophetic words." It is only the "record of those deeds and words we have in the Bible." Consequently we need not be too concerned if in the record there are "human elements," and elements that must be divested so we can reach

the core.

This concept of the Bible as simply the "record" of revelation, but nevertheless as the record, makes it possible for Dr. Mackay and others like him to speak in highest terms of the Bible without believing what it says. As the "Record" (Mackay here capitalizes the term) the Bible is the place where God and man supremely met. But "the content of the word is not information to satisfy man's curiosity, but a command that summons him to obedience." Yet the Catechism asserts that Scripture "principally teaches what man is to believe concerning God . . ." If this doesn't mean that it contains information to satisfy man's desire for knowledge concerning God and eternal realities, as well as concerning all other spheres where Scripture speaks, then words are meaningless.

Again, since Scripture is not to be accepted at its face value, we are not surprised to find the doctrine of the atonement corrupted. Dr. Mackay does speak of justification by faith alone, and even insists that in this faith there are the two elements of assent ("by which the mind grasps and acquiesces in what God has done for men in Christ") and commitment ("whereby a man identifies himself wholly with Christ in thought and in life.") But Dr. Mackay avoids saying what it is that Christ has done. There is no reference to the substitutionary atonement, so central in the church's official doctrine of salvation, no suggestion that what Christ did was to take our sins in His own body upon the tree. Rather we learn that the answer to the question, "What must I do to be saved?" is "in the form of an encounter between God and the earnest reader in such wise that the centuries are telescoped and a redemptive encounter takes place again."

Salvation does not mean that Christ has actually in history died for our sins and delivered us from the just wrath of a holy God. It means that we have somehow had a religious experience; this experience has (probably) occurred as we were reading a book that is not necessarily true, and involved for us a commitment to a person who was not what that book describes him to have been.

It is not strange that on such a background Dr. Mackay is an ardent enthusiast for "ecumenicism," the idea of a united church. He does not fail to find an "ecumenical spirit" in Calvin,

in Anglicanism, and in fact in practically all phases of Protestant development. He describes the Quakers (who to say the least are very shaky on the deity of Christ) as one of the manifestations of the evangelical type of Protestantism, along with the Baptists and the Methodists. Since the inner meaning of religion is a "total response of human personality to God," doctrinal distinctions have little significance. We need not even be concerned with the doctrine of God to whom we are to make a total response. Wherever some form of deep religious experience seems to exist, there we must assume there has taken place a divine-human encounter.

The ecumenical movement holds that "any Christian group that gives full allegiance to Jesus Christ in its doctrine and bears his marks in the life and witness of its members, gives unmistakable evidence of the fruits of the Holy Spirit, and so belongs to the Holy Catholic Church." But let us not ask who that Christ is, what He has done—let us not become dogmatists, insisting

on adherence to a Confession of Faith. Let each group decide for itself what Christ means to it, and then let it be accepted on its own terms.

When the proposed merger of the three Presbyterian bodies was being considered and debated a year ago, there were those in the South who opposed the merger, but who were not willing to base their opposition on question as to the doctrinal purity of the Northern Presbyterian Church. Such a position was one of treacherous weakness. For nothing can be clearer than that the head of Princeton Theological Seminary rejects the full truthfulness of Scripture, rejects the Person of Christ as set forth in the Gospels, and has separated himself substantially from the Confessional standards of his own church. Dr. Mackay is undoubtedly representative of many in his church, and as graduates go out from the Seminary will be more representative. The future of historic Presbyterianism—Biblical Protestantism—does not lie either with Dr. John Mackay or the Presbyterian Church in the U. S. A.

psychiatric care openly and the Church is beginning to answer their need. Christian mental hospitals and Christian psychiatrists are now realities. However, there is great need both for psychiatric theory to be molded by Christian theology and, in lesser degree, for care for mental illness to be initiated by the Church.

It is with a view to answering these needs that Westminster Seminary has engaged the Rev. William Hiemstra as a special lecturer in practical theology with responsibility for the course in poimenics (pastoral care) as well as a new elective in pastoral psychology. Mr. Hiemstra's theological background as a Westminster graduate and his position as chaplain at the Christian mental hospital in Wychoff, New Jersey, make him particularly suited for this post, enabling him to approach the courses from the pastoral viewpoint as well as the psychiatric.

Although these courses are handicapped by the paucity of sound evangelical material on the subject, the instructor supplements the extremely thought-provoking secular material by evaluation of such in the lectures. But in all there is thorough-going application to the pastoral situation. Of course, poimenics concerns a broader area than the care of the mentally ill, and while the course concerns all pastoral problems, it is surprising how much about mental health and spiritual adjustment can be learned from a study of mental illness.

Congregations need not worry that all future Westminster graduates will be do-it-yourself psychiatrists who will cheerfully attribute opposition to pastoral plans to some sort of complex. While there is much emphasis on the pastor's responsibility to all of his congregation, there is just as much stress on the fact that often the pastor's most valuable contribution may be in helping his parishioners see the need for professional care. Even though this may be the case, the alert and diligent shepherd of souls has a very definite function to perform in continuing his pastoral oversight even when a person is under full-time psychiatric treatment. It then becomes his responsibility to recognize the special needs of the person and apply the Word of God accordingly. For example, it often occurs that many have an acute knowledge of their sinful state, but very little of the mercy of God; in such an instance, it may well be that exhortations to repentance would only

Future Pastors and Modern Problems

By D. CLAIRE DAVIS

WITHIN past months there has been a great deal of notice given to attempts to relate the field of pastoral care more closely to that of modern psychiatric theory and practice. A number of seminaries are encouraging their students to secure practical experience in mental hospitals, some even feeling that a full year of such experience would not be too long in this age of increasing mental instability. Even more striking is the warm response given to such efforts by the psychiatrists. Instead of regarding religion as a cause of mental disease, as was the case until very recently, it is now looked to hopefully as a supplement to psychiatric care.

Just as the psychiatric traditionalists, the Freudians, have regarded such attempts as perversion and even denial of all true science, so have the religious conservatives regarded such as inimical to true theology. This has resulted in Christians coming to regard mental illness as some form of social disease and

consequently in refusing to seek aid until the last stages of disease were reached. Those who have sought aid have been compelled to find it in non-Christian hospitals and from non-Christian personnel.

This has now considerably changed. Although it is still common to attribute mental illness to an inferior spiritual condition, Christians are seeking

IT has been increasingly apparent in recent years that the work of the pastorate frequently brings ministers into touch with persons suffering from some form of mental upset. It can hardly be expected that ministers will also be trained psychiatrists. But more and more seminaries are including courses which provide some introduction to this area of pastoral service.

Westminster Seminary has recognized this problem and has taken some steps to prepare its students in this field. Mr. Claire Davis is a Senior at the Seminary, and in this article tells of what has been done this year that graduates of the Seminary may be better able to deal with this problem when they encounter it.

aggravate the patient's condition.

It is likely that the poimenics class is the first class at the Seminary to participate in a field trip. A few weeks ago the class visited the state mental hospital in Norristown and was afforded a tour of a main building, as well as lectures by the psychiatrist in charge, and the chaplain. These concerned, respectively, the varied causes of mental illness, especially the physical, and the content of the message one must present to the mentally ill.

Also contributing to the increase of such knowledge at Westminster was a special lecture to the student body by Dr. Kingma, the psychiatrist at the hospital where Mr. Hiemstra is chaplain. His emphasis, while he covered the whole field in outline, was the importance of the Christian mental hospital and the role of the Christian psychiatrist. An interesting ethical point was raised, to the effect that inasmuch as psychiatric counsel is on a fee basis, it is difficult to inject a Christian testimony without being in the position of charging for the gospel.

Several questions have been raised by this new integration of material, both in student discussion and also in the mind of the writer. There is, first of all, the consideration that all unbelief is mental illness, inasmuch as the unbeliever cannot interpret anything correctly because he does not interpret it or himself in relation to God. In short, his entire life is one gigantic delusion (this consideration would seem to be particularly pressing to an adherent of the "Westminster apologetic"). If it is not certain that all religious disorientation constitutes mental illness, it is sure that at least some such illness has some such cause—in the New Testament it is known as demon possession.

While the question may not arise as to whether we should exorcise a man or give him modern psychiatric treatment—and there is no overt reason why such a question *should* not arise—there at least remains the question of the relation of spiritual counsel and psychiatric counsel. For example, Dr. Kingma strongly affirms that it is often the case that psychiatric aid, and that of a verbal, communicative sort, must be given before any specifically Christian counsel can be given with profit; this would be the case, he feels, even if it were a professional psychiatrist who was involved. While there are many technical difficulties in psychiatric care

that cannot be appreciated by the layman, it would at first thought seem that it would be of help in clearing up lesser delusions to clear up the larger delusion initially. Such avoidance of what would seem to be the real problem would tend to establish, rather than remove, the difficulty.

Back of this is the more basic question of the relation of particular sins to particular mental difficulties. Of course all of man's difficulties are ultimately due to sin; nevertheless, Jesus' words concerning the man born blind show that physical affliction is not necessarily due to one's sin. Is such the case with mental disorders that are not physically caused? Would Jesus' words be the same to one suffering from a nervous breakdown caused by undue anxiety?

Perhaps the most suggestive of all considerations concerns the matter of tailoring one's emphasis of Scriptural truth to the psychology of the subject. It is only within the last few decades that most missionaries have come to recognize the necessity of presenting the gospel within the cultural framework of the people involved. Perhaps more recognition could be made of the necessity of emphasizing certain aspects of the Scripture for certain psychological needs, within personal psychological frameworks.

This is of course a very delicate mat-

ter. Many theologies reject certain of the Reformed doctrines, for example, precisely because they believe that inasmuch as they will have pernicious effects upon all normal people, for that reason they cannot be true. It may be quite difficult to emphasize without at the same time minimizing. But though difficult, it would seem to be necessary. It is difficult to discover in history a heresy that has arisen in the Christian Church that has not arisen because of some shortcoming in applying the Word of God to human needs. It is likely that many more have been kept from receiving the Word by such shortcomings than have been driven to reject what they have already received.

At this point in any consideration of the cultural mandate it is customary to appeal to the need for a Christian University. The need in this connection is certainly obvious. However, the usual conceptions of such a university involve a near-omniscient theology faculty setting the other departments straight. Might it not be, rather, that just as the study of history has led to more accurate interpretation generally and the study of geology to surer formulation particularly, so may not the study of psychology also lead to a more adequate grasp of the truth of the Bible. Might it not be that a Christian University will yield not only a Christian pedagogy and a Christian psychology, but also a more Christian theology?

Book Reviews

THE UNCHANGING COMMISSION by David H. Adeney. Intervarsity Press, Chicago, Ill. 1955. \$1.50. 94 pp.

All Christians and every church worthy of the name of Christ must have a vital concern with the familiar words with which Christ brought His earthly ministry to a close. The Great Commission is the brilliant background which lights up and gives meaning to the labors and sacrifices of the Christian Church throughout its long history. It was with the words "Go ye therefore" ringing in their ears that the apostles began their preaching which was to "turn the world upside down." It is with those same words before them that Christian missionaries in our day set out for distant and unfamiliar lands to tell the story of Jesus and His love.

The Unchanging Commission by David H. Adeney is a challenging presentation of the divine command to carry the gospel of Christ into all the world. Mr. Adeney, himself a long-time missionary to China, writes with a high and serious earnestness concerning the most noble task to which a man can set his hand. His little book is a publication of the Inter-Varsity Christian Fellowship and, as such, it is addressed primarily to students. The purpose of the book is to call young men and women to a realization of the abiding claims of Christ's commission and to suggest some of the peculiar problems of fulfilling it in this present day.

In this task the author places a proper emphasis upon the Word of God as the basis of missionary activity and of

a life of piety in general. His comparison of the communist missionary zeal and success with that of many Christians is both stirring and disturbing to the sleepy conscience of the Christian Church. Mr. Adeney is alive to the problems created for the modern missionary by the rise of nationalistic feelings in many unevangelized areas, and he strongly—and rightly—rejects the notion that western culture is to be identified with Christian doctrine and ethics. Therefore, in many respects *The Unchanging Commission* is a call to re-examine missionary procedures.

Although Mr. Adeney's emphasis upon obedience to the Word of God as the mainspring of missionary activity and upon the glory of God as its motive is to be approved, it is necessary to caution the reader concerning what seems to be an unscriptural view of guidance in missionary activity. In the chapters entitled "To Every Man His Work" and "Decision" the author displays an improper concern with determining the secret will of God for one's life in order to be truly useful in Christian service.

Although this little book is of special value in confronting young people with the claims of the Great Commission, it will be useful also in missionary societies and study groups to heighten the interest and deepen the concern of professing Christians in the missionary activity of the church which is demanded by Christ's unchanging commission. For this purpose a supplementary leaflet of study topics is inserted with the book.

R. J. J.

THE YOUNG CHURCH IN ACTION
by J. B. Phillips. The Macmillan Company, New York, 1955. 103 pp., \$2.50.

In recent years there has been a quickening of interest in new translations of the Bible. The intensive propaganda campaign which heralded the appearance of the Revised Standard Version of the Bible focused the attention of the average layman upon the obscure and archaic expressions of the King James Version and made him feel—whether rightly or wrongly we shall not say here—that a translation in modern English is needed if he is to understand the Bible.

If it is a translation of the Bible in modern speech that is desired, J. B. Phillips offers an interesting sample in *The Young Church in Action*. This little work is a translation of the Book of

Acts into the vernacular of modern English. Its chief value lies in making the familiar events of apostolic history even more vivid and stirring. It will not likely ever be adopted as the English text of the Acts, and yet in spite of its modern phrasing it has a simple dignity worthy of the inspired text.

On the whole the translation is faithful to the text and not radically different from the King James Version. The language is perhaps more direct, but it reads with something of the same familiar feel as the Authorized Version. In his preface Mr. Phillips unequivocally upholds the authenticity of the Lucan authorship of the book and he treats the original text with rather consistent respect. Some of the renderings however are questionable and other are objectionable. The translation in Acts 2:11 of "the magnificence of God" does find some support in the original, but "wonderful works" is just as plain and perhaps more accurate. To translate *diatheke* as agreement instead of covenant robs the word of much of its rich significance. Likewise, the rendering in Acts 4:28 of "planned to happen" instead of "determined before to be done" does not do full justice to the language of Luke.

In certain instances a tendency towards unorthodox views appears to have influenced the translation. The Holy Spirit is always referred to with the impersonal rather than the personal pronoun—a rendering which together with others (6:3 and 16:7) seems to detract from the personal qualities of the third person of the Trinity. There also appears to be an unwarranted insertion of references to Christ as "this Man"—an emphasis which conveys an impression of playing down the deity of our Lord.

The translator's preface reveals what Mr. Phillips thinks he finds in the book of Acts—most of them ideas he reads into Luke's writings. His conception of the church as "a body of ordinary men and women joined in an unconquerable fellowship" is a pitifully inadequate designation of 'the church of God which He purchased with his own blood.' The character of evangelical preaching which Mr. Phillips thinks is reflected in Acts is simply not true to the record. Repentance for sin is demanded of Gentiles and Jews in the apostolic preaching (cf. 11:18). Likewise the ecumenical overtones in Luke's record are so plain to Mr. Phil-

lips because they sound so loudly in his own mind.

This is a book of interest (and value) to any reader of the book of Acts. Its most glaring faults are in what the translator reads into the book by his remarks in his preface, but it can be read with pleasure and profit by anyone who is aware of its weaknesses.

R. J. J.

EVER ONE GOD, by Robert W. Lutnes. Augsburg Publishing House, 1955. 365 p. \$3.50.

What would you think of a student preparing for the ministry and writing a thesis for a Bachelor of Theology degree entitled, "The Christian Novel in Modern Fiction"? No doubt you would think that something new had been added to theological studies and upon further reflection you might add, well it's about time.

Robert W. Lutnes wrote such a thesis in 1945. Then in 1950 while working among the displaced persons in Germany of the Lutheran World Foundation, the author found the atmosphere and conflicts for his new novel, *Ever One God*.

This novel, I believe helps to set a new high for this type of Christian literature. Probably you have in your church library many Christian novels but no doubt you sometimes feel ashamed both of the Christian content and the literary quality of these books. More than that, you often fear that your young people will get from these works a very limited, tawdry or trivial view of love between man and woman. You wonder if Christian enthusiasm should be so glib or the emotions of Christian love so stereotyped. Also there is the ever present low view or negative view of the church in so many of these works. Our great task today is to rebuild Christ's Church. When we give such novels to our young people we are glad to see that certain Christian aspirations and insights are created—but we are also disappointed to see that such motions of the spirit are divorced from any adequate concept of the church.

I have often thought that the use of the novel is still in its infancy. Probably there is more to the novel than the world has yet realized. There is nothing in the whole realm of art which catches the light with greater force and with greater variety than the novel. Reformed young people especially, should prepare themselves to answer the call

to this most difficult kingdom work. They should observe much and then pray that observation will move on to insight. It was a wise man who said that the tree of life was greener than the tree of thought.

I don't suppose that *Ever One God* will be a best seller, it will not be placed among the "great" books. But somehow we feel after laying the book down that a new day is dawning for the novel in general and the Christian novel in particular—perhaps a new spiritual outreach is afoot.

In our book a typical American, well

educated, self-sufficient and fairly oozing the culture of secularism finds God. He meets a Christian girl who is a displaced person and because of his interest in her starts reading the Bible secretly. He discovers that Jesus was a 'displaced person.' He wants to believe in a God on Whom he can keep a firm hold. He hears men talk of man's search for God: how nice, he thinks, such a religious attitude would not trouble him one bit, all would be perfectly under control. But the thing that gives him no rest is the growing conviction that God is searching him and that the God of

the Bible won't be placed as on block in the wall which makes up man's home—we can't even keep Him as the foundation.

In other words even though the book is Lutheran in flavor it is the absolute sovereign God who moves in and the conversion is genuine and appealing. Perhaps the secular or pagan novel has gone about as far as it can go. But what of those who because of their belief in the Word of God stand close to the Creator of all life?

R. K. C.

The GUARDIAN NEWS COMMENTATOR

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

American Missionaries Martyred In Indian Territory in Ecuador

FIVE American missionaries who ventured across the Andes deep into the territory of savage jungle tribes on the headwaters of the Amazon have apparently been killed by the people they sought to evangelize.

The group used a small Piper Cub airplane to reach their outpost some one hundred miles southeast of Quito, Ecuador. A broadcast by a member of the party told of the set up and first acquaintance with the natives. Then the broadcast was interrupted after the speaker said, "Here come a group of Aucas we have not known before."

Later another airplane took off and circled the area. It located the first plane on the ground, apparently heavily damaged, and reported the body of a man, with a spear in his body, lying near the plane. The other missionaries were not seen. Later searchers reached the area, however, and at last

reports the bodies of all five had been found. All had been killed by the natives.

The missionaries are identified as Nathaniel Saint of Huntingdon Valley, Pennsylvania; Peter Fleming of Seattle, Washington; James Elliott of Portland, Oreg.; Edward McCully of Milwaukee, Wisconsin; and Roger Youderian of Lansing, Mich.

Mr. Saint was an organizer of a group known as the Missionary Aviation Fellowship, a non-denominational group who arranged to fly missionaries to various parts of the world. The five men are reported to have been commissioned by the Inter-Mission Fellowship of Ecuador, for the task of evangelizing the Auca tribe. Mr. Youderian was a representative of the Gospel Missionary Union with headquarters in Kansas City. The other three were affiliated with the Wycliffe Translators of Glendale, California and the Christian Mis-

sion to Many Lands.

According to reports, McCully and Youderian were taken in first, and apparently made a camp and some friendly contact with the Indians. Then when this was reported Saint flew in the two other men, and was reporting by radio to his wife in Shell Mera, when the contact was broken off.

Scholars Doubt Yonan Codex

WITH a considerable amount of fanfare, the so-called *Yonan Codex*, an ancient New Testament manuscript, was started on a tour a few months ago, the purpose of the tour being to raise a million and half dollars so the manuscript could be purchased from its private owner and given to the Library of Congress.

However, a number of Biblical scholars have now expressed the judgment that the Codex is not as ancient or as valuable as has been claimed. In fact the Society of Biblical Literature and Exegesis, at its annual meeting in New York December 30, specifically reject-

ed claims concerning the Codex.

Owners of the Codex had claimed that it was some 1,600 years old, and that it is the oldest known copy of the New Testament written in Palestinian Aramaic, the language Christ spoke while on earth. However the Society classified the Codex as a seventh or eighth century copy of the Syriac *Peshitta*, thus placing it several hundred years later than its owners claimed, and attributing to it a different language grouping. If the position of the Society is correct, there are some 300 manuscripts of this particular version in existence, several of them older than the Yonan Codex.

Dr. Bruce Metzger of Princeton Seminary was one of those who criticized the claims concerning the manuscript. He said he thought it might well be in the Library of Congress, but not at a price of \$1.5 million. A suggested value of the manuscript was indicated to be not over \$25,000.

When the touring Codex reached Louisville, Ky., faculty members of Louisville Presbyterian Seminary challenged the claims concerning it. Dr. William D. Chamberlain, Professor of New Testament, asserted that he had seen the manuscript some 25 years ago when it was owned, he said, by an uncle of the present owner. At that time the then owner identified it as a 12th century manuscript. Dr. William F. Allbright of Johns Hopkins is reported to have declared that the manuscript is old but not unique, and that the claims for it are grossly exaggerated.

Special Grants to Colleges and Seminaries

TWO large grants have recently been made for the benefit of colleges and Seminaries. The first was a grant of \$500 million, by the Ford Foundation, to all the privately owned colleges in the country. The amount received by each particular college was based on the amount of present faculty salaries. Only the income from the grant can be used for some ten years, and must be used for salary increases. After ten years the whole amount is available to colleges to use as they wish. Among colleges receiving amounts under this grant were such institutions as Calvin College, as well as places like Princeton and Yale. The actual result of this grant, for the present, will not be great. It may make possible a salary rise of about four per cent, but will in

no way solve the financial problems that have beset private colleges for some time.

The chief feature of this grant, other than its size, is that it applied to *all* private colleges. Apparently the Foundation decided that would be fairer than attempting to select certain colleges, which would bring substantial criticism.

On the other hand, a Rockefeller grant of \$10 million for theological education was divided among six interdenominational seminaries — Vanderbilt, University of Chicago Federated School of Theology, Pacific School of Religion, Union Seminary in New York, Yale Divinity School, and Harvard Divinity School, with a grant also to the American Association of Theological Schools for staff projects.

Commenting on this Rockefeller gift, the liberal *Christian Century* says: "The six seminaries selected have little or no denominational support and so are most eligible for such extraordinary assistance. Denominational seminaries will benefit indirectly from the challenge of improved facilities and instruction in the strengthened union seminaries . . . Two, this grant is an enormous boost to the cause of ecumenical Christianity. Seminaries are the seedbed of ecumenicity, but in their entrenched separateness they will finally be the road-blocks, too . . . Three, the selection of the six seminaries is a discerning and praiseworthy contribution to the decentralizing of Protestant theology. . ." In other words, this Rockefeller grant is a contribution to encourage ecumenical liberalism. It will not help, except as it provides a challenge to do better, those conservative seminaries which are seeking to promote Biblical Christianity. Such seminaries must continue to secure their support from persons and groups like-mindedly committed to the teachings of the Bible.

Yale, Harvard Divinity Schools Enlarging

DEAN Liston Pope of Yale Divinity School has announced a \$6.5 million program for development of the school. The project has been under consideration for a number of years, but was given a real impetus by the recently received grant from the Rockefeller group. Included in the project are some new buildings, an Institute for Advanced Theological Study, and additional scholarship, library and fac-

ulty funds. Also there is to be a "Ministerial Center" designed to provide a direct link between the school and the preachers of the nation.

At about the same time Harvard Divinity School announced that it has nearly reached the \$6 million goal set up a few years for endowment purposes. Approximately five million has been received to date. Harvard has as a consequence already made significant advance in its effort to recover a position as a leading theological institution in the country.

Special Synod to Hear Lutheran Heresy Cases

A special convention of the Northwest Synod, United Lutheran Church, has been called to meet about January 26, to hear and consider the reports of committees which tried three Lutheran pastors for heresy last fall. In two of the cases the accused were found guilty, in the third, the Rev. John Gerberding was found not guilty, but confused. Of the first two, Mr. George Crist of Durham, Wisconsin has returned his ordination papers and is now doing graduate work at the State University of Iowa. The other, the Rev. Victor K. Wrigley of Brookfield, Wisconsin has been retained by his congregation, in spite of the judgment of the commission.

By holding this special convention, the Synod hopes to be free of all heresy matters when the regular meeting is held in May.

Pope on Music

POPE Pius XII of the Roman Catholic Church has issued a new encyclical on the subject of church music. With the appearance of new hymnals, and the attention given to the subject of Hymnology, this letter shows that the Roman church is also interested in music in worship.

Characterizing appropriate church music as featuring holiness, propriety of form, and universality the Pope said that the Gregorian Chant was one type of music in which all these characteristics were present. He urged the church to return to the use of this chant, which if used would assume a note of universality similar to that of the Romish liturgy.

However he also emphasized the importance of popular hymns for fostering piety and arousing holy joy. He called for collections of such hymns

to be made, and expressed the hope they would move young people to turn away from profane musical trash. Popular hymns must fully conform to Christian teaching, have simple melodies, and possess religious dignity.

Regarding musical instruments, the Pope said that "profane, noisy and rumorous" musical instruments should be banished from the church. He described the organ as the classic church instrument, but indicated that violins and other stringed instruments might also be used.

Archbishop of York Dies

ARCHBISHOP Cyril Forster Garbett of York, second ranking prelate of the Church of England, died early this month. He was 80 years of age, and had been in poor health for some months. He was made Archbishop of York in 1942, succeeding Dr. William Temple. He was the author of a number of books, including "In An Age of Revolution" and "Church and State in England."

Egypt Regulates Private Schools

GOVERNMENT decree issued by the Ministry of Education in Egypt has laid down rules concerning the conduct of private schools which may seriously affect schools conducted by or for religious groups.

Under the new law, private schools must have a permit from a government agency and must conform to certain standards of construction and equipment. Instruction in religion and ethics is made compulsory for Egyptian students in private schools. However, pupils may not be taught a religion other than their own, or be required to observe the rites of another creed. A Moslem or a Jew must be hired to give religious instruction to members of these creeds. Purpose of the law was said to be to insure that Egyptian pupils acquire the same national culture, especially as regards Egyptian history and development, as they would in government schools.

Dutch Church Favors Women Ministers

THE General Synod of the Netherlands Reformed Church (state church) in December went on record as favoring in principle the ordination of women as ministers. However, in view of extensive opposition among the local church councils, it decided

not to implement its decision until the report of an advisory commission appointed to look into the matter further. Several years ago a similar recommendation was tabled by Synod, while the question was submitted to the local councils for their opinion.

Junior Christian College Opened

NEW Junior college, called the Midwest Christian Junior College, has been opened in Sioux Center, Iowa. An executive Board of 13 members directs the school.

At present programs are offered for Freshman and Sophomores in a general college course, a pre-seminary course, and a teacher-training course.

The faculty of the college consists of Dr. Peter Van Beek, the Rev. C. Van Schouwen, and Messrs. L. Haan, N. Van Til and Douglas Ribbens. Thirty-four students are enrolled for the current year. Tuition is based on the student's home location, those living within a radius of ten miles of the school being asked to pay somewhat more than those living farther away. Highest tuition rate is \$140 per semester, while the rate for those living over 1000 miles away is \$60 per semester.

The whole project is sponsored by the Western Christian School Alliance. The college building was dedicated September 1, 1955.

New Mission Strategy Called For

THREE Hundred Protestant leaders attending the annual assembly of the Division of Foreign Missions of the National Council of Churches, meeting in Dayton, Ohio in December issued a call for a new unified global strategy of missions that would stress "reconciliation and brotherhood." They urged that missions be placed on a non-denominational, non-national basis, without distinction between "home" and "foreign" missions.

Prayer Congress Held In Washington

MORE than two hundred clergy and laymen from 36 states participated in a Congress of Prayer held at the National Presbyterian Church in Washington December 9. Among the leaders of the three-day session were Dr. Frank C. Laubach, Evangelist Billy Graham, Dr. D. Elton Trueblood, and Dr. Edward Elson, pastor of the

church.

The gathering considered the question of how organized prayer by Christians in all parts of the world might help to bring a solution to world problems and prepare men's minds and hearts for a lasting peace.

Plans were made for holding another such congress in February, 1957, following the inauguration of the next President.

Graham Opens Washington Office

EVANGELIST Billy Graham has established his chief headquarters in Washington, D. C. Offices for himself and members of his "team" have been set up in the Pennsylvania Building. An "open house" for visiting friends was held on December 8.

On January 15 Graham is scheduled to leave for a six weeks tour of India and other points in the Orient. He is to hold public meetings in Bombay, Madras, Delhi, Calcutta and other cities of India, after which he will visit Formosa, Japan, Korea and the Philippines. He will return to begin a crusade in Richmond, Virginia, April 29.

Graham Plans New York Crusade

PRELIMINARY plans for the holding of a six weeks crusade in New York City in the spring of 1957 have been announced by Evangelist Billy Graham. In preparation for the campaign a "team" will move into New York by May 1 of this year. House prayers in large apartment buildings will be organized, a choir of some 4,000 trained, and some two thousand counsellors will be instructed. Local church councils and congregations will have a part in the preparatory work. The crusade itself will feature daily mass rallies at some central point, with subsidiary day and night meetings in various places throughout the city and suburbs.

Psychiatry Conference Proceedings Ready

THE Proceedings of the Second Annual Calvinistic Conference on Psychology and Psychiatry, held in Grand Rapids last spring, have been published, and are available at a cost of \$1.50. Orders accompanied by check or money order should be sent to John Kamp, c/o Elim Christian School, Worth, Illinois.

Cecil DeBoer Dies

PROFESSOR Cecil DeBoer, Ph.D., member of the faculty of Calvin College in the department of philosophy, died suddenly of cerebral hemorrhage on Monday, November 28. Dr. DeBoer is perhaps best known as the editor in recent years of the *Calvin Forum*, a magazine of opinion published within the Christian Reformed Church.

Unitarian Presbyterians

SHORTLY before Christmas Adlai Stevenson, who has been a member of a Unitarian church, was received into the membership of the Lake Forest Presbyterian Church. Some Unitarians criticized him for having deserted his former faith. Some Presbyterians criticized him for insincerity.

But four local ministers soon took the play away from him. Two Presbyterian and two Unitarian ministers joined together and issued a statement in which they said that it was perfectly all right for Stevenson to be a member of a Presbyterian Church and still be loyal to his Unitarian heritage.

In the minds of the National Council of Churches, the Unitarian body is not acceptable, because it refuses to acknowledge Jesus Christ as God and Saviour. But apparently some Presbyterian ministers in Illinois find no problem involved. Presbyterian in membership. Unitarian in faith. Why not?

Evangelical Theological Society Meets

THE seventh annual meeting of the Evangelical Theological Society was held at Calvin Seminary in Grand Rapids December 29-30, with some 200 members and guests present. Officers elected this year were Dr. Roger Nicole of Gordon Divinity School,

president; Dr. Ned B. Stonehouse of Westminster Seminary, Philadelphia, vice-president; and Dr. Delbert Rose of Asbury Seminary, treasurer. Continued in office were Dr. J. Barton Payne of Trinity Seminary, Chicago, secretary; and Dr. John F. Walvoord of Dallas Seminary, Editor.

The Society took steps to establish a category of "associates" among its membership. Regular membership requires the Th.M. degree or its equivalent. But associate membership is open to those who do not have this degree, but are sponsored by a regular member and approved by the chairman of the membership committee. Associates are without vote, but must pay the annual dues of \$5. and subscribe to the doctrinal basis of the Society.

The society approved plans to continue cooperation with the American Scientific Affiliation. A joint meeting of the two organizations was held at Winona Lake last summer, and committees to continue the cooperation were appointed.

Addresses given at the meeting of the Society included the following: by Dr. Kenneth S. Kantzer of Wheaton College on *The Challenge of Neo-Orthodoxy*; by Dr. Harold B. Kuhn of Asbury Seminary on *Theology and the Bible Today*; by Dr. James D. Bales of Harding College on *Two Worlds, Christianity and Communism*; by Paul Szto of New York city on *The Apologetics of Dr. C. VanTil*; by Dr. Culver of Wheaton on *Evidence for Millennialism in I Cor. 15:20-24*; by Dr. Stonehouse on *Toward a Better Understanding of the Revelation of John*. Other speakers included Dr. Stanley Anderson of Northern Baptist, Dr. E. Earle

Ellis of Aurora College, Dr. Enoch Mattson of Northwestern College, the Rev. Marten Woudstra and Dr. Martin Wyngaarden, both of Calvin, Dr. G. Douglas Young of Northwestern, and Mr. William Lane of Westminster Seminary.

It was announced that the 1956 meeting will be held in the Philadelphia area. Fifty six new members, associates and student associates who had been received into the organization in 1955 were introduced to the Society.

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