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# *The Presbyterian*

# **G U A R D I A N**

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## Meditation

### A Wholesome Anxiety

*"By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith." — HEBREWS 11:7*

Women will face the hazards of childbirth with composure. But they will scream and freeze with fear at the sight of a mouse. And the men cannot laugh too much at this. They will fly to unbelievable altitudes at hundreds of miles per hour. But they may fall in a dead faint at the sight of a doctor with a hypodermic needle about to take a thimbleful of blood from their arms. We can be very foolish about our fears.

But there is a wholesome fear, that has the blessing of the Lord and enjoys his pity. It is not irrational nor superstitious, but sane and godly, blending perfectly with faith, and quite free from panic and despair. It has its end in contentment and rest, for the Lord fulfils the desire of them that fear him.

Noah had such a fear. For that reason he is an example to us, which we are bound to follow.

On hearing from God about the flood to come, Noah was filled with anxiety for his house. His family was a part of the world to be judged. Their only security was in the ark. They may have been dearer to him than his neighbors. But they would be no more secure apart from the deliverance that God had appointed. He went to work as God had ordered to guarantee their safety. Are we to be different in view of the Judgment to come? How shall we escape the charge of hypocrisy, if professing to believe God we refuse to do what lies in us to lead our houses to safety in Christ? If we fear to "pre-judge" the minds of our children by teaching them our faith, then we also should give it up. It isn't worth having.

But Noah could hardly have ignored his own needs in his anxiety. God had taught him to fear for himself, for he was called to build the ark and to get

into it with his family. There are those who seem to consider themselves only spectators and critics of the drama of life. They build an imaginary fence about themselves and think to keep out even the Almighty. What he says and does to others they think to have no bearing upon themselves. But God is no respecter of persons. And Noah knew it. He must act to save himself. And so must we. We too are actors, subject to the verdict of the great Observer. And it is of the greatest importance that we take the word of God as a very personal message. Only then will there be a wholesome anxiety leading to profitable action.

Noah is called a preacher of righteousness (II Peter 2:5). This indicates a concern for his neighbors. It is characteristic of godliness to love one's neighbor as oneself. If we are to show love in the common affairs of life one with another, are we to refuse it in the matter of the judgment and mercy of God? Noah feared for his friends, for his society. And this is wholesome and Christlike. In the day of God's long-suffering, while the ark was built, Noah preached to the best of his ability.

His fear was wholesome because it led to a work of faith. He did what God told him to do. Perhaps he looked ridiculous to his neighbors, building the ark and trying to get people to give up a pattern of life which had the approval of everyone. People may have thought him insane. He may have been considered a nuisance and a bore; a good example of "too much religion." No one respected him but his family. Yet God was with him. In his preaching he was but the spokesman of Christ (I Peter 3:18-20). In his work he was under orders. But he had to live on the strength of his confidence in God. His willingness to do that shows him to be a child of God, heir of the righteousness of faith. Though unable to justify himself before men, he was approved of God. And by his actions he condemned his generation, for he was in the ark with his house when the world was in the grip of terror.

May God put into our hearts the holy anxiety of Noah.

HENRY P. TAVARES

## Presbytery of New Jersey

THE WINTER MEETING of the Presbytery of New Jersey was held at Immanuel Orthodox Presbyterian Church, West Collingswood, February 25. Thirteen ministers and ten ruling elder delegates were present, with several alternate elder delegates also in attendance.

Mr. Harvey Conn, a student at Westminster Seminary, was taken under care as a candidate for the ministry. The Rev. Daniel Van Houte was appointed Moderator of Grace Church, Fair Lawn, which became vacant March 15.

Plans were announced for a Spring Machen League Rally the first week in April at Crescent Park. Plans are also under way for a Missions Rally for the Presbytery, to be held at West Collingswood April 21. The Rev. Leonard Greenway of Grand Rapids is to be the speaker at this rally.

Presbytery authorized its own committee on home missions to publicize in the Presbytery the need for a church building for the work in Hialeah, Florida, and to take steps to try and raise money through loans to help in providing funds for such a building.

A discussion of the proposed revisions to the Form of Government was carried on under the leadership of the Rev. Edmund P. Clowney. Mr. Clowney also gave notice of his intention to submit to the next meeting an overture to be forwarded to the General Assembly, which would call on the Assembly to refrain from approving any revised Form of Government, at present, but to continue the study of the matter and seek to reconcile differing viewpoints.

## Van Til Speaks at Boston University

PROFESSOR C. VAN TIL gave a number of lectures on the subject of "Boston Personalism" at the Boston School of Theology, Boston University, the week of March 5. He also participated in a forum discussion, and addressed some of the classes at the school.

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# Progress and Problems in Formosa

**T**HE REV. JOHN D. JOHNSTON is one of the missionaries serving the Orthodox Presbyterian Church in Taiwan (Formosa). Following are excerpts from the report he recently sent the Committee on Foreign Missions, telling of his activities during the year 1955. The full report is to be distributed among the churches.

**W**E ARE GRATEFUL to God for giving us another year of opportunity for work among the peoples of Free China. The Lord in His gracious providential overruling has preserved this island of Taiwan with its ten million people from the hand of those who would close it against missionary enterprise and who would seek to destroy the testimony of the Christian Church. Today Taiwan is wide open for the preaching of the Gospel and opportunities for Christian service abound. . . . It is safe to say that there are still over nine million people here who have no saving knowledge of Christ. . . .

## Language

During the past year part of my time has been taken up with the study of Mandarin. . . . When I came to Formosa a little over a year and a half ago I knew nothing of spoken Mandarin. Now I can understand most of a sermon preached in it. I can also carry on a limited conversation in it. . . . There are perhaps upwards of two million Mandarin speaking Chinese here from the Mainland. The majority of the Formosan people speak their own language. There are over a half million Hakka people who speak a very different language from either of these.

## Teaching Opportunities

I had the privilege of teaching the final year class of the Presbyterian Theological Seminary here in Taipeh during the school year 1954-5. The subject was New Testament Interpretation, and the special book for study was Romans. . . . It was a pleasure to take the class and I feel the students gained some real knowledge of the great doctrines of the book. We sought

to incorporate with the lectures the relevant passages from the Westminster Confession of Faith and the Shorter Catechism. . . . Some of the students at least acquired an interest in the Reformed Faith and I hope this will bear fruit in their ministry. . . .

## Tam Kang English College

This past term I have been teaching four hours a week in this college. Miss Bode of the Christian Reformed Church mission teaches two hours a week. We are free to use the auditorium of this college for Sunday services in return for our teaching. For over a year and a half the auditorium was used for the Reformed Fellowship meetings each Sunday morning. An average of about fifty people attended, including a number of college students. Last summer we erected a large bamboo shelter at Chin Hua Street and are now using this for Sunday services.

## English Bible Classes

On Tuesday and Thursday afternoons I have a Bible class for senior secondary school students here in our home. About a dozen boys from schools in the neighborhood attend. Using Basic English, we study the life of Jesus. We also read the Gospel passages in Chinese and explain words and phrases in Chinese. . . . I also conduct a Bible class at the Y.M.C.A. Sunday afternoon. Upwards of twenty young men have been attending. But I have not been very successful in getting them to attend our meetings.

## The Reformed Fellowship

This was formed by Mr. Andrews a little more than two years ago. Services were held in the auditorium of Tam Kang College until last summer when we transferred to the bamboo tabernacle in Chin Hua Street. Members of the fellowship feel that this is a much better location. It is in a residential area. . . . If we are to build up a church we must have families who live in the neighborhood to form the basis for such a fellowship. . . . During the summer months we had two weeks of meetings for children. An average of 300 came each night, to listen to

the illustrated gospel messages. The Sunday school has a membership of over a hundred. Last week we had a vacation Bible school with about 150 children in attendance. We have visited the homes of many of these children giving invitations to our services and distributing literature and Gospels. A number of families are now attending services regularly. Two mothers were recently baptized.

## The Hakka Field

Since coming to Formosa I have been doing a considerable amount of work among the Hakka people. These people live in an area the center of which is about 50 miles south of Taipeh. . . . The field is one of the most neglected in Formosa from a missionary point of view. . . . There is less than one Christian per thousand population. For over a year I conducted a Bible class in Chung Li each Friday evening for the local pastor. These past few months I have been preaching in a town called Yang Mei a few miles further south. . . . During the summer we spent two months conducting young people's meetings in a number of towns in this field. Many hundreds of children as well as older people came to the meetings. . . . As we went from town to town we were impressed more and more with the great spiritual need of these people who are still steeped in superstition and idolatry. Every village had its temples which are full of idols where daily sacrifices are offered by devout worshippers. On special days each household presents gifts of food — pork, wine and vegetables — to the gods. We were impressed also with the advances Romanism is making. I hope I may be able to give much more time to work among these Hakka people when Mr. Andrews returns from his furlough and resumes the work in Taipeh.

## Difficulties

One of the great difficulties is the lack of qualified native helpers. . . . If we want to establish a truly Reformed Church in Formosa we must have preachers who have a real understanding of this faith. . . . The time may come when we shall have to consider seriously training preachers ourselves.

Another real need is good Reformed literature. . . . We are thankful for the work done by the Reformation Trans-

lation Fellowship. However we need far more good theological works in Chinese and also quantities of sound booklets for evangelistic purposes. We have just had another 3,000 copies of Dr. Young's booklet "Do you Believe?" printed. I have also had the Rev. Lawrence Eyres' booklet, "Are You a Christian?" translated, and two thousand copies are being printed. We have been assured that a new edition of Machen's *Christianity and Liberal-*

*ism* in Chinese is to appear soon.

As we review the work of another year we are conscious of how little has been accomplished, and how weak have been our efforts to try to meet the great spiritual need of these people. We earnestly pray that in the coming year we shall see a greater measure of blessing in the work and that we may have the joy of seeing many people brought out of the darkness of sin into the light of the gospel of our Lord and Saviour Jesus Christ.

## San Francisco Congregation Received

THE COVENANT PRESBYTERIAN CHURCH of San Francisco, Calif., was received into the Orthodox Presbyterian denomination at a special meeting of the Presbytery of California held February 22 in San Francisco. This congregation is the former First Bible Presbyterian Church, of which the pastor, the Rev. Lionel F. Brown, was received into the Presbytery last fall. The application of the church has been pending since that time.

The action of the Presbytery receiving the church followed satisfactory conferences between the church session and a committee of the Presbytery. The Committee consisted of ministers Edwards E. Elliott and Henry Coray, and Elder Arthur G. Riffel. At the meeting of Presbytery the members of the session of Covenant Church were questioned briefly as to whether the congregation was still of a mind to enter the denomination. When this was clearly answered in the affirmative, Presbytery voted to proceed with the reception of the congregation at a public meeting held the same evening. At this meeting Ministers Robert Nicholas, Edwards Elliott, H. Wilson Albright, Dwight Poundstone, James Moore, Glenn Coie and Henry Coray took part, as well as the pastor, Mr. Brown. Many visitors and well-wishers from the other Orthodox Presbyterian congregations of the area were present, in spite of inclement weather.

Covenant Church of San Francisco has nearly 70 communicant members, and some 20 children.

The pastor of Covenant Church, the Rev. Lionel Brown has had a somewhat varied background. During his school days he was a leading soft-ball pitcher in the nation, and earned his

way through school with this avocation, pitching his team to several national championships. He is a graduate of Dallas Theological Seminary, where he was highly regarded. But continued study, and especially the reading of such theologians as John Owen, led him to turn from Dispensationalism. At one time he was pastor of a Presbyterian U.S.A. congregation. However he separated from this denomination, and was instrumental in organizing the congregation he now heads, which for a time was in the Bible Presbyterian denomination. Congregation and Pastor now give evidence of being settled in their conviction that the Reformed Faith is the teaching of Scripture.

### Alva Snyder

ON FEBRUARY 13 Mr. Alva Snyder, a ruling elder in Covenant Orthodox Presbyterian Church of Pittsburgh, Pa., went to be with his Lord. He had had a heart ailment for many years, and had faced death numerous times. He is survived by his wife, Mrs. Bessie Snyder, and by a daughter, Pearl.

Mr. Snyder came to Covenant church eight years ago from a local Presbyterian church. He will be remembered by many for his faithful, prayerful and gracious interest in the starting of new Orthodox Presbyterian churches throughout the country. He was a man with an unusual gift for prayer. It was a real testimony to his faith in and love for his Lord, that with his heart condition he yet drove his car some 36 miles each Lord's day in order to attend the services at Covenant church. The congregation has lost a faithful elder, and the denomination a true friend.

C. K. C.

### Mrs. Calvin A. Busch

MRS. VIRGINIA STOUGH BUSCH, wife of the Rev. Calvin A. Busch of Second Parish Orthodox Presbyterian Church, Portland, Me., died on February 24, following a complicated illness which had lasted some two weeks. She was a patient in the Peter Bent Brigham Hospital of Boston at the time of her death. She was 41 years of age.

Mrs. Busch was born in Wheaton, Ill., and received her formal education in that city. She graduated with honors from Wheaton College in 1935, and earned her R.N. degree in the Presbyterian Hospital of Chicago. For a few years she served as a nurse in Steamboat Springs, Colo., and it was there, in 1945, that she was united in marriage with Mr. Busch. There are two children, Kristin Eloise, born in 1947, and Rebecca Jane, born in 1950.

In 1948 the family moved to Portland, and Mr. Busch became pastor of Second Parish church.

As a wonderful Christian wife and mother, Mrs. Busch endeared herself not only to her own family, but to all who knew her. Second Parish church was greatly shocked at the sudden turn of events, but supported their pastor with loving prayers and generous gifts to help defray the heavy hospital expense. The elders conducted the worship services and preached the sermons during the pastor's absence.

Funeral services were conducted in the church on February 28, with the Rev. Charles G. Schaufele in charge, assisted by other Orthodox Presbyterian ministers serving in Maine. Interment was in Wheaton.

In addition to the immediate family, Mrs. Busch is survived by her mother, Mrs. Helen Stough; four brothers, Paul, of the Belgian Congo; Harold, of London, England; Henry of Wadesboro, N. C., and Philip, of Gainesville, Fla., and a sister, Mrs. Rachel Keefer, of Denver, Colo.

Mr. Busch writes us that he wishes to thank all who have been so kind and willing to help in this hour of deep grief. He wants everyone to be assured that he doubts not the goodness of the Lord and that although he sorrows, he has hope in the sufficient grace of God through faith in Jesus Christ, His only Son, our Lord.

# God's Work in Saving Sinners

## A Book Review

**REDEMPTION, ACCOMPLISHED AND APPLIED**, by John Murray. Grand Rapids. Eerdmans. 1955. \$3.50.

**T**HIS IS A GOOD BOOK which deserves wide reading and close study. In clear, crisp and concise sentences Professor Murray sets forth what the Scripture teaches concerning the accomplishment of redemption by the Lord Jesus Christ and the application of that redemption to the called of God by the Holy Spirit. This is a good book for young people's societies, and men's and women's groups in the church. Those who desire to know and know more accurately what the Scripture teaches on these important subjects cannot do better than acquire this work, read it carefully and study it closely. Though far from superficial it is by no means difficult. Each chapter would serve admirably for an evening's work of prayerful discussion. This reviewer hopes that his comments may make many eager to read it and several societies desirous to use it in their study hours.

As the title suggests the work is divided into two parts. The first five chapters are on the work of our Lord in accomplishing redemption for his people. The Person of our Lord is not separately treated in these five chapters. But of course the reader is not left in doubt as to who the Lord is. He is the Son of God's glory, full of grace and truth, who only could do that work which is necessary for the salvation of God's own people. The last ten chapters are on the application of this redemption by the Holy Spirit.

Some comments, with quotations from the first part "Redemption Accomplished," may stimulate a desire to acquire and use this timely work.

The necessity of the work of Christ lies in the love of God. The author wishes to emphasize this amazing love of God which constrained the Father

By JOHN DE WAARD

to sacrifice his Son. And he does so in these words, "It is necessary to underline the concept of sovereign love. Truly God is love. Love is not something adventitious; it is not something that God may choose to be or not choose to be. He is love and that necessarily, inherently and eternally. As God is spirit, as he is light, so he is love. Yet it belongs to the very essence of electing love to recognize that it is not inherently necessary to that love which God necessarily and eternally is that he should set such love as issues in redemption and adoption upon utterly undesirable and hell-deserving objects. It was of the free and sovereign good pleasure of his will, a good pleasure which emanated from the depths of his goodness, that he choose a people to be heirs of God and joint-heirs of Christ" (page 14).

In the second chapter which is on the nature of the Atonement the writer deals chiefly with Scriptural words—Sacrifice, Propitiation, Reconciliation, and Redemption. The Scripture is carefully examined as to the significance of each one of these words. For it is only the Scripture which can teach us what we are to believe concerning this work of the Lord Jesus Christ. There is, however, one word which embraces all that the Bible teaches on this work of the Lord Jesus Christ. It is the word *obedience*. And this obedience of the Lord, is an obedience, "that enlisted all the resources of his perfect humanity, obedience that resided in his person, an obedience of which he is ever the perfect embodiment. It is obedience that finds its permanent efficacy and virtue in him. And we become the beneficiaries of it, indeed the partakers of it, by union with him. It is this which serves to advertize the significance of that which is the central truth of all soteriology, namely, union and communion with Christ" (page 30).

Two chapters follow, one on the perfection and the other on the extent

of the atonement. There is much in both of these chapters for the people of God. One more comment on this first part of the book and a quotation from the last chapter, the conclusion, must suffice.

The Bible alone teaches us what we are to believe concerning the atoning work of the Lord Jesus Christ. Since modern unbelief does not accept the Bible as the only infallible rule of faith and practice, it cannot know any thing about this great mystery of the love of God in Christ. It flounders about on the outer edges of the truth, while it deceives itself into thinking that it is at the very center. Nor does much of fundamentalism, such as that illustrated in the movement "Youth for Christ," know the glory of Christ's sufficient work for our salvation. They cannot know because they substitute for the Word, their own experience, or their emotions. It would seem that every pastor would by personal contact know the extreme danger of this sometimes so-called evangelical Christianity. Important and significant, these words in this context most certainly are.

The norm is the Word of God. "The temptation ever lurks near us to prove unfaithful to this one and only criterion. No temptation is more subtle and plausible than the tendency to construe the atonement in terms of human experience and thus make our experience the norm. It does not always appear in its undisguised form. But it is the same tendency that underlies the attempt to place upon the work of Christ an interpretation which brings it into closer approximation to human experience and accomplishment, the attempt to accommodate our interpretation and application of our Lord's suffering and obedience unto death to the measure, or at least, to the analogy of our experience. There are two directions in which this can be done. We can heighten the significance of our experience and doing to the measure of our Lord's or we can lower the significance of our Lord's experience and doing to the measure of ours. The bias and final result are the same. We drag down the meaning of Christ's atoning work and we evacuate it of its unique and distinctive glory. This is wickedness of the deepest dye. What human experience can

reproduce that which the Lord of glory, the Son of God incarnate, alone endured and accomplished?"

The application of this redemption is the theme of the second and longest part of the book. The Reformed pastor in our time will find very much in these pages which can help him greatly in the confusion which he faces again and again. He seeks fellowship and finds some in fundamentalist circles. But the confusion is great in these circles and they do lack the gospel, they do not have the good news. It is a very short and easy step from the Arminianism, which is found in these circles, to the liberal camp with which we are all surrounded and they know it not. One of the great virtues of this book is the clarity and power with which the truly good news is presented.

For it is the good news that God effectually calls his own people, out of darkness into light, out of misery into the blessedness of the kingdom of God. "The calling is an act of God and of God alone. This fact should make us keenly aware how dependent we are upon the sovereign grace of God in the application of redemption. If calling is the initial step in our becoming actual partakers of salvation, the fact that God is its author forcefully reminds us that the pure sovereignty of God's work of salvation is not suspended at the point of application any more than at the point of design and objective accomplishment. We may not like this doctrine. But if so, it is because we are averse to the grace of God and wish to arrogate to ourselves the prerogative that belongs to God. And we know where that disposition had its origin" (page 110).

The good news is so wonderfully presented in this work in opposition to much which sounds good to many people even in reformed circles, but is bad. Take these words and think of them with full mind and heart. The author is writing about regeneration. "It has often been said that we are passive in regeneration. This is a true and proper statement. For it is simply the precipitate of what our Lord has taught us here. We may not like it. We may recoil from it. It may not fit into our way of thinking and it may not accord with the time-worn expressions which are the coin of our evangelism. But if we recoil against it, we do well

to remember that this recoil is recoil against Christ. And what shall we answer when we appear before him whose truth we rejected and with whose gospel we tampered? But blessed be God that the gospel of Christ is one of sovereign, efficacious, irresistible regeneration. If it were not the case that in regeneration we are passive, the subjects of an action of which God alone is the agent, there would be no gospel at all. For unless God by sovereign, operative grace had turned our enmity to love and our disbelief to faith we would never yield the response of faith and love" (page 124).

But this good news will not be good news to us if we know not the wrath of God and the awful guilt of our sin daily made greater. "If we are to appreciate that which is central in the gospel, if the jubilee trumpet is to find its echo again in our hearts, our thinking must be revolutionized by the realism of the wrath of God, of the reality and gravity of our guilt, and of the divine condemnation. It is then and only then that our thinking and feeling will be rehabilitated to an understanding of God's grace in the justification of the ungodly. The question is really not so much, how can a man be just with God? but how can a sinful man *become* just with God. The question in this form points up the necessity of a complete reversal in our relation to God" (page 148).

Such is the good news, which is good news indeed to the sinner who knows that he is justly under the wrath of God deserving no mercy. It is good news that Christ has wrought salvation. It is the good news that the Holy Spirit from its inception to its end applies that salvation to the soul dead in its trespasses and sins. It is the good news that the soul which on Jesus has leaned for repose he'll never, no never forsake to his foes. May the book be read widely and used every where for it speaks the truth revealed in the Word.

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**THE MESSIANIC PROPHECIES OF DANIEL**, by Edward J. Young, Ph.D. Grand Rapids. Eerdmans. 1954. 88p. \$1.50.

**F**EW SUBJECTS attract so much interest among Christians as that of Bible prophecy. For such interest, chief in attraction among Old Testament

books of prophecy is the book of Daniel. But just because of such interest the proper understanding of the book of Daniel is much confused by the excesses of its many interpreters.

Professor Young's brief treatment of the central prophecies of Daniel is a welcome effort at cutting through the jungle of interpretation which has grown up about the message of this majestic prophecy. *The Messianic Prophecies of Daniel* is a discussion in nine brief chapters of the meaning of the visions of Nebuchadnezzar and of Daniel—a discussion which though brief is nonetheless thorough in its attention to the problems posed by the prophecy.

Those who are familiar with Dr. Young's other writings will welcome here also evidence of the same breadth of acquaintance with all shades of interpretation and the same faithfulness to and reverence for the Bible as "a word from the Lord." As he has so frequently done elsewhere, so also here Dr. Young unmasks the critical interpretations for what they are—expressions of a basic unwillingness to acknowledge the divine authority of the Scriptures.

Though his argument is at times complicated because of the complexity of the views he examines, Dr. Young's thesis is crystal clear. He himself gives it succinct expression in his conclusion when he says: "The personal Messiah . . . is the very center and pivot upon which the entire book and its message hangs. To Daniel in Babylon it was revealed that the kingdom under which he lived would perish. Nation would rise after nation until the time would come when God Himself would establish an everlasting kingdom. Thus, in grand, broad outline, the promised salvation is pictured." (p. 85)

Everyone who desires a firm grasp of a view of Daniel's prophecy which does full justice to the unity of the biblical revelation should read and study this book. It is an effective antidote to the poisonous attitudes of the critics and the all too often sickening excesses of dispensational interpretations of Daniel.

It is regrettable that a work of such scholarship and general excellence should be marred by numerous typographical errors and by a very inferior example of the printer's art.

R. J. J.

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## Christ is Risen Indeed

THE CHURCH at all times rejoices in the glorious fact that it has a risen, living Lord and Saviour. However, at the present season of the year that joy is the more acute, as many factors contribute to center attention upon the Resurrection of the Saviour from the dead.

Three things interest and concern us as we consider the Resurrection of Jesus. First, it was an historical event, an event that occurred in time and place and with circumstance.

There are those who would deny that the event occurred. They would insist that the moral values of Christianity continue, but that those values are not by any necessity connected with specific events in Palestine two thousand years ago. This is false reasoning. Christianity finds its center in history, and an historical person, Jesus of Nazareth, the Christ of prophecy, the Son of God. Remove that figure in any of His historical reality and the Christian faith is destroyed. We are yet in our sins.

There are others who would admit the possibility of the event, but who would deny its meaning. All things are possible. All things may happen in the course of an eternity of accidents.

But they have no abiding significance. This also is false reasoning, for it makes the whole world, and our own lives, a meaningless experience. This we will not admit.

Then there are those who would try and turn the Resurrection as set forth in Scripture into some sort of symbol of a reality out of this world. It can therefore be talked about with great reverence though actually there may well have been no tomb, no garden, no rolled away stone, no rising from the dead. But Christianity cannot rest on symbolism, however pious. Christ was an historical figure. He lived an historical life in this world. He died an historical death. And He rose from that state of death into life again, in the same body, in this world, in an historical resurrection.

Two proofs of this Resurrection exist, of which we speak. There are many others. The first proof is the Word of God. Scripture declares the historical fact of the Resurrection. Scripture is the Word of God. God cannot lie. To those who by the grace of God trust in Jesus as their Saviour and Lord, this proof is primary, and in a sense it is sufficient. But the second proof is the very existence of the Christian church. The Christian church came into being when those who had seen Jesus die, saw him also alive after His death. They talked with Him, touched Him, ate with Him. Without the fact of the resurrection there would be no Christian church, for the Christian church consists of those who have been saved by faith in Jesus Christ, and there would be no salvation if Jesus had not risen from the dead.

Our first concern is with the "factuality" of the Resurrection. Our second concern is with its meaning. In this world facts do not exist in isolation. They are significant. The Resurrection of Christ is a fact that has meaning. Its meaning is the meaning God, not man, put into it. And God tells us in His Word that as Christ was delivered for our offenses, so He was raised again for our justification. The Resurrection of Christ confirms the satisfactory character and effectiveness of His death, and so brings it about that people are justified in God's sight through faith in this same Jesus. To be justified means to be reckoned and accepted as righteous, as freed from

the liability to eternal punishment for sin, by the eternal God, on the ground of the satisfaction for that sin provided freely by Christ. The Resurrection means that complete satisfaction was provided, and that justification is effected for the believer.

Our third concern with the Resurrection of Jesus Christ is its application to us. If Christ be not risen, we are yet in our sins. But, "Because I live, ye shall live also." Our world is a world of turmoil, of fear, of trouble, of despair. Answers of all sorts are tossed at us from all directions. But they do not answer. They have no authority and no knowledge.

But here we have a final, authoritative, and satisfying answer. In Christ Jesus we have forgiveness of sins, and acceptance with God, for our Christ satisfied God for us, and through faith we are united to and made one with Him. What was ours became His. What was His became ours. And in Him we have life, not only abundant life here, but certain life in glory hereafter.

The Resurrection of Jesus Christ was an event of history, an event of significance for all time and all places, an event which has application also for us who believe, in that it guarantees to us the benefits Christ obtained for us. This is the true joy of the Resurrection season. May it be yours. And as the gospel is preached, may it become also the joy of many others who now walk in uncertain darkness.

Christ is risen indeed.

L. W. S.

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## The Approaching Assembly

THE 1956 GENERAL ASSEMBLY of the Orthodox Presbyterian Church, which is scheduled to meet in Denver on July 26, promises to be one of the most significant in the history of the denomination. In addition to the ever urgent consideration of the missionary and educational program of the Church as that is carried forward under the general direction of the Standing Committees, the Assembly will be called upon to evaluate and presumably to act upon a number of major reports. These include especially the reports of committees which have been laboring for many years on a Hymnal and on the Form of Government. Consider-

ing the primacy which must be assigned to worship and the crucial significance of the principles and procedures of church government which are to prevail, it would appear that no Assembly in many years has been faced with such weighty decisions.

It is the more regrettable, therefore, that there appears to be widespread dissatisfaction with regard to the time when the Assembly will convene. Due to circumstances beyond the control of the Committee on Arrangements, as readers of this journal have been informed, it became necessary to meet in July rather than August. There is also disappointment that a modern camp which had been promised became unavailable and the Committee had to settle for a somewhat rustic place of assembly. If these developments should affect adversely the enrollment of delegates, that would be most unfortunate.

Another disquieting feature is the report that, in spite of the heavy docket which is in view, apparently sessions of only the usual length are contemplated. Due to the fact that the physical facilities are being rented it may be impossible, or virtually so, to extend the time beyond the meager three days allotted to the business sessions.

From time to time one hears of agitation even at this late date to modify the arrangements for the Assembly. Some are even suggesting that by the concerted action of the presbyteries the assembly should still be appointed to convene at the usual time in May. If a catastrophe demanded it, presumably it would be possible to nullify such an action of a previous Assembly. Clearly, however, this could be undertaken only as a measure of last resort. And it seems idle at this stage of developments to contemplate that the Assembly will meet at any other time and place than that which has been announced.

Is it too much to hope, however, that future Assemblies may learn some lessons from the present experience? One conclusion that suggests itself is that, if the interests of the Church are to be given their paramount significance, it will be essential that delegates be not unduly swayed by the natural desire to combine attractive vacation plans for the family with the requirements of doing the business of the Church in an orderly and responsible fashion.

We would also urge that the forthcoming Assembly give serious consideration to the possibility of revising its present procedures in determining finally the date and place of the assembly. Could it not commit authority to a responsible committee to make such adjustments as might appear to be necessary or highly expedient in the light of ensuing developments?

If, as seems clear, we must reconcile ourselves to the date that has been determined and to an assembly of traditional length, the question of greatest concern must be whether the delegates will be adequately prepared to deal with the momentous questions due to come before it. Much energy should be directed to a careful study of these questions during the next several months. This is an area where THE PRESBYTERIAN GUARDIAN may make a unique contribution, and we trust that there may be continuous discussion of the major issues in its pages.

Some attention has been drawn to the report of the Committee on a Hymnal. Our present impression is that the Committee has labored in a most commendable fashion and that the proposed Hymnal may be a splendid piece of work. Unfortunately, however, no one outside of the members of the Committee appears to have minute knowledge with regard to its contents. Unless the Church is to accept the proposed Hymnal largely on trust, is it not essential that delegates scrutinize the work of the Committee? It would be most salutary, moreover, if we could publish articles of a sympathetically critical nature in order that the Church might be assured of the best possible results.

In many respects the situation may be more favorable so far as action on the *Form of Government* is concerned. Reports have been before the Church for a number of years. There has been considerable discussion in the presbyteries. And the GUARDIAN has published several articles relating to it. We have given much space in recent issues to criticisms of the Report because of the importance of the subject and the conviction that the only way of certain progress for the denomination is by way of giving a full hearing to diverse points of view. It is anticipated that shortly members of the Committee and

perhaps others will be undertaking replies to some of the recently published criticisms.

Meanwhile we confess to grave disquietude because of the nature of some of the criticisms that have been offered. Some of the criticism seems to be to the effect that it is regrettable that the Committee conceived of its task as involving such a thorough subsection of the old Form of Government to critical evaluation. Other criticisms suggest that in this area as in others the chief emphasis must fall upon maintaining a particular tradition. The chief disappointment, however, is that there is so little evidence of a concern with a thorough evaluation of the doctrines of the church and the ministry in the light of Scripture. The Report of the Committee developed out of such a concern and it can be adequately weighed only on that basis. Clearly, a heavy responsibility falls on the Committee to demonstrate that its Report, in its most distinctive features at least, is squarely based on Scripture. But it is also essential that the Church as a whole, and especially the members of the 1956 Assembly, focus their attention primarily upon the teaching of the Bible rather than upon tradition and pragmatic considerations. If the Orthodox Presbyterian Church is to avoid becoming a sect and is to justify its existence, it will only be because it is very clear on this point and sets its course steadfastly by this infallible chart and compass.

N. B. S.

### **Nicholas to Work in Palos Verdes Area**

THE REV. ROBERT NICHOLAS, who has been serving the area of Whittier, near Long Beach, California, has been transferred to work in the area of Palos Verdes, adjacent to Manhattan Beach. The First Church of Manhattan Beach sent a memorial to the Presbytery of California requesting that Mr. Nicholas be assigned to this work, in the light of the rapid development of the population. Two Bible classes are already meeting in Palos Verdes, with Mr. Nicholas and the Rev. Mr. Albright in charge. Mr. Nicholas is under appointment by the Presbytery, and works under the direction of its Committee on Evangelism and Church Extension.

# Sketches on the Life of Charles Hodge

## I. Backgrounds

**T**HIS YEAR *Presbyterians in America* are celebrating the 250th anniversary of the official beginnings of Presbyterianism in this country. It is believed to have been in 1706 that the first "presbytery" was organized, in Philadelphia, with seven ministerial members.

*American Presbyterianism, however, did not really come into its own until the following century, with the establishment of Princeton Seminary in 1812, and the rise to preeminence of Charles Hodge, known, until recent years, by every Presbyterian minister through his classic three volume work on systematic theology.*

*We plan to present a number of "sketches" relating to the life of Charles Hodge, as a partial salute to the 250th anniversary of American Presbyterianism.*

**T**HE SCOTCH Presbyterians who, in the early years of the seventeenth century, in accordance with English royal policy, became settlers in the north of Ireland, were almost too successful in the task assigned them. Not only did they succeed in bringing a high degree of civilization to a region where lawless clans had previously held sway, but they were able to establish a religious unity and an economic prosperity which were viewed with no slight envy and dissatisfaction by their English and Irish contemporaries. As a result they soon found their hard-earned well-being threatened by commercial, political and ecclesiastical restrictions.

But at the same time that their troubles were multiplying in Ulster and the surrounding counties, a way of escape was being opened beyond

By LESLIE W. SLOAT

the sea. New England, it is true, seemed definitely inhospitable to the few Scotch-Irish who dared invade its chiefly congregational precincts, and assert the rights of sound solid Presbyterianism. But there was space to the south, land for the asking, land just begging for some hardy sons of toil to plough and sow and till its unmeasured acres. Here no ecclesiastical strings restrained the would-be settler.

For the proprietor of Penn's Woods had bound himself with a solemn vow that whosoever might please to seek a home within his Quaker colony should be free to believe and worship as conscience might direct, so long as principles of common decency did not give way to a licentious or profane manner of living.

And Penn's southerly neighbor, Lord Calvert, interested in establishing a colony where persecuted Catholics from Protestant Europe might find safe refuge, had deemed it desirable and expedient that within his dominion also all sects should be welcome without let or hindrance. The road to these territories was wide open, from Dublin across the Atlantic and up the Delaware.

So it came about that, beginning

with the third decade of the eighteenth century, a steadily increasing stream of ships and men began to flow from ports in the North of Ireland to ports on the banks of the Delaware. The population of southeastern Pennsylvania, of Newcastle, Wilmington, and especially Philadelphia, grew with each unloaded ship. And in no small measure those ships unloaded Scotch-Irish Presbyterians, with the spirit of the adventurer and frontiersman in their blood, and faith according to the interpretation of John Calvin in their heads and hearts.

The exodus from Eire reached such proportions as to be viewed with alarm by the remaining inhabitants. They feared that the Protestant desertion would destroy credit, ruin trade, cause a total decay of "Linen Manufacture", and worst of all result in the superiority of "our inveterate enemies the Papists," who, in fact, were openly rejoicing at the migration and using every means to encourage it. But any suggestion of placing restrictions on this movement of the people but persuaded others they had better go right away.

Records indicate that some 20,000 persons were signed to depart the Irish shores in the spring of 1730. By the end of the Colonial period over a hundred thousand Presbyterians from the North of Ireland had settled in Pennsylvania.

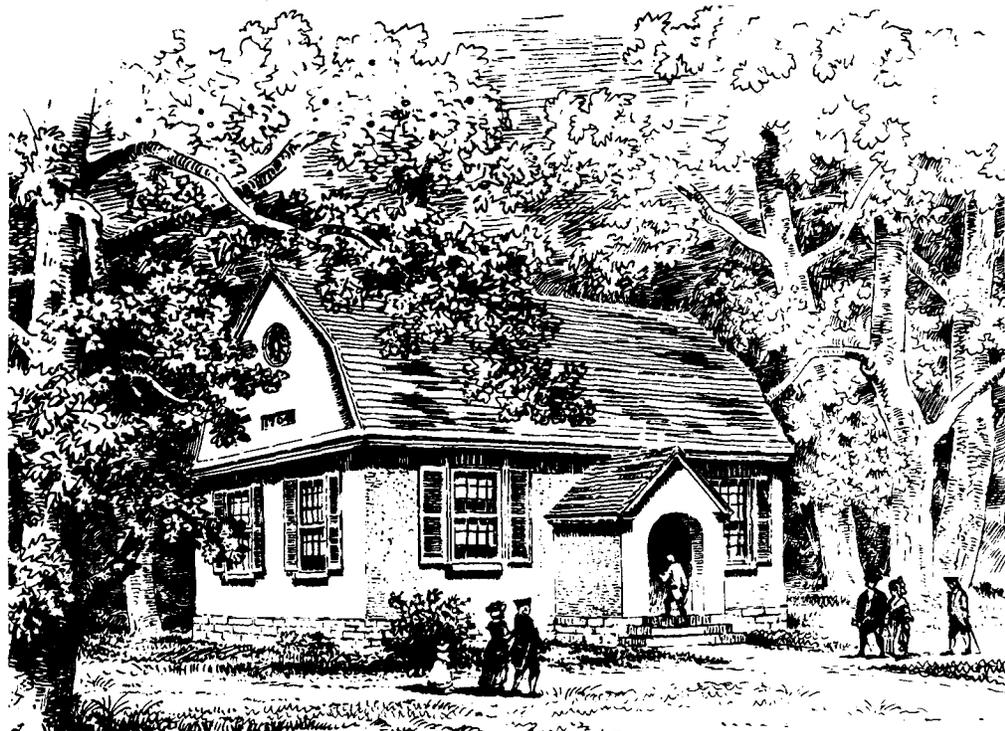
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Among those who left the North of Ireland in 1730, who were Presbyterian, and who settled in Pennsylvania, were three brothers, named

### "Old Buttonwood"

First Presbyterian Church of Philadelphia, erected 1704, on the south side of Market Street, corner of White Horse Alley, now Bank St. It was later rebuilt.

March 15, 1956



respectively William, Andrew and Hugh. The family name was to become famous in American Presbyterianism. It was Hodge.

Their father had died in 1723. On October 15, 1730, their mother was called to her eternal rest. And so with earthly ties broken, they decided together to seek a better livelihood in a land characterized by greater freedom from king, priest and pope.

Their journey was doubtless not easy. In 1730 ships sailed as the wind blew. Sometimes the wind did not blow. Sometimes it blew with vigor, unceasingly. We have record of one ship which, at about this time, required twenty-two weeks from Ireland to Newcastle. Seventy-five persons died on the way and found a watery grave. It required real faith in the sovereign God to commit one's self to the winds and the waves on the ships of 1730.

But the three Hodge brothers eventually found themselves in Philadelphia, on the banks of the Delaware, in the new world. They were yet young — Andrew only about 20, William a little older, Hugh a little younger.

The city of brotherly love in that day consisted of a few houses and stores and merchandising establishments close by the river. The site of an early Swedish settlement, it had been purchased by William Penn in 1683. He laid out streets in the neck of land between the Delaware and the Schuylkill, and watched the city grow. In 1760 its population was about 25,000 — more than either New York or Boston.

Philadelphia was not only a prosperous merchandising center. It was also prominent as an ecclesiastical center. When the Hodes arrived it had a Lutheran Church, a Baptist Church, and a Presbyterian Church. The Presbyterians and Baptists had started out meeting together in a warehouse. Presently they agreed to separate. The first Presbyterian Church building was erected in 1704 on the south side of Market street, at the corner of "White Horse Alley." The minister was Boston-born Jedidiah Andrews. It was probably in this church that the first "Presbytery" was established in 1706. It was probably in this church that the first "Synod" came into being, when in 1716 the Presbytery decided to

separate into four presbyteries, and meet annually as a synod. It was certainly in this same church that the Synod met in 1729 and officially adopted the Westminster Confession of Faith and Catechisms as the faith of the church. And it was again in Philadelphia, probably also in this church, that Synod met in 1730 and, because of doubts in the church as to the significance of the Adopting Act of 1729, reaffirmed its sincere and complete adherence to the standards of the Westminster divines. Pastor Andrews was a respected member of both these latter Synods, being on the committee which in 1729 formulated the Adopting Act.

So, both for reasons of business and church, Philadelphia was congenial to the Hodge brothers. They went into the mercantile business, and seem to have prospered. William married, and had one daughter. Hugh married, and had a son, who one day set sail for England. He was not heard from, nor the ship, again. So it was through Andrew that the Hodge name was perpetuated.

Andrew became a well-known figure in the growing city. In time he owned a wharf, a store, a city residence — on Water street — and also a "county seat" in what is now Abington, a dozen or so miles north of center Philadelphia. The house there was located on Mead lane, which name was later changed to Montgomery avenue. In the early days carriages were not prevalent in Philadelphia. Time was when Andrew Hodge owned one of but six known to be possessed by city inhabitants.

The decade immediately following the arrival of the Hodge brothers saw the Presbyterian movement variously afflicted. First church had its troubles also. Apparently the Rev. Mr. Andrews was not a shining pulpit orator. He was a bit dull. The church grew with immigration, but some of the people came to feel that an assistant to Mr. Andrews would be a real help. Application was made through the Presbytery for one Robert Cross, from Jamaica. The people in Jamaica did not approve, however. The plan was temporarily abandoned.

But only temporarily. That was 1735. In 1737 the dissidents separated themselves from First church, and

formed themselves into a second church. On this basis they again appealed to Presbytery and Presbytery decided to approve the "new erection" and install Robert Cross. The people of Jamaica had finally yielded.

Mr. Andrews of First church conducted the installation. The hard feelings did not go deep. The Minutes record that Mr. Cross was duly installed over the "new erection" but add that the congregations have since reunited.

Other troubles of a more basic sort were in the making. Philadelphia became the scene of the greatest mass revival the world had yet witnessed. George Whitefield came to town. Even tough old Ben Franklin was moved by his stentorian eloquence, and emptied his pockets not of coppers only, or silver, but of gold also, at Whitefield's plea.

The result of the Whitefield revival was reflected in a demand for vital religion, as against the supposedly non-vital though orthodox religionism of the day. The Presbyterian Church felt the implicit conflict here. The "Old Sides" did not approve this evangelical "enthusiasm." The "New Lights" thought it was fine. In 1741 the Synod, meeting in Philadelphia, following a rather unruly scene, adopted a resolution which in effect excised a large number of New Light brethren. The technical ground was that one of the presbyteries, New Brunswick, in its enthusiasm to get on with the evangelical movement, had licensed to the ministry a young man who had not gone through the processes of education required by an act of Synod passed a few years before. The Synod was split, and the split received concrete form when in 1745 the Synod of New York was established over against the Synod of Philadelphia.

Our interest here is that the Hodge brethren were in the middle of the development. We know that Andrew was deeply influenced by the Whitefield revival and took part with others in the establishment in 1743 of the Second Presbyterian Church. This was the New Light congregation, and it called as its first pastor Gilbert Tennent, the American firebrand of the revivalistic movement. Andrew was an elder in this church.

And Andrew was Charles' grandfather. It might seem strange that the Old School Princeton theologian should have come from a New Light ancestry. But it should be remembered that departures from orthodox Presbyterianism were not involved in this early division. The questions raised concerned, at least technically, ministerial training and qualifications, and itinerant evangelists. Upon its formal establishment, the New Light New York Synod declared its firm adherence to the Westminster Standards, in terms no less specific than those of 1729. Charles Hodge did not come

out of a background that showed the slightest hospitality for theological strangers, but rather from a background in which theological soundness was sternly wedded to evangelistic zeal.

The two Synods held conversations, initiated by the New York group, and in 1758 they were reunited. Gilbert Tennent was one of those who acknowledged that on the previous occasion he had used language that was perhaps stronger than circumstances warranted. And the reunited body moved forward as one church, until the more spectacular division in 1837.

## How Long Do Elders Stay Elders ?

By ROBERT S. MARSDEN

THIS IS THE THIRD of our brief articles comparing the *Committee's Version* of the proposed *Form of Government* for The Orthodox Presbyterian Church with the *Minority Version*, the two previous discussions having appeared in the January and February numbers of the GUARDIAN. In those issues attention was drawn chiefly to the radical changes which the majority of the Committee on Revisions to the *Form of Government* are proposing to the church regarding the "Basic Principles", and regarding membership of ministers in local congregations. Another important change which the *Committee's Version* proposes and which the *Minority Version* resists concerns the status of ruling elders.

The entire Committee is in accord with certain language which tends to break down the sharp distinction between laity and clergy. For instance, in Chapter III:2 of both versions we read, "The ordinary and perpetual officers of the church are teaching and ruling elders, and deacons." (There is a misprint in the published edition of the *Minority Version* in that it fails to note that Chapter III:2 and 3 are the same as in the *Committee's Version*.) Chapter IV in both versions is titled "Of Ministers or Teaching Elders" instead of simply "Of Ministers" as in the present *Form of Government*. The entire Committee is agreed in formulating Chapter VIII "Of Ruling

Elders". And the *Committee's Version* seems further to exalt the office of ruling elder by making provision that a ruling elder may be elected moderator of the session. (*Committee's Version*, Chapter XII:3,4).

The rotary system of eldership has become an established practice in many Presbyterian churches. The present *Form of Government* of The Orthodox Presbyterian Church permits such rotation while also allowing for life eldership which is the practice in some of our congregations. Both the *Committee's Version* and the *Minority Version* continue to make provision for rotary eldership (*Committee's Version* XVI:3; *Minority Version* XVI:8). The *Minority Version* continues the present system, viz: "... provided, that elders, once ordained, not be divested of the office when they are not re-elected, but shall be entitled to represent that particular church in the higher judicatories, when appointed by the session or the presbytery." The *Committee's Version* prescribes, however, "When election is for a limited time a person reelected shall be ordained to office at the beginning of each new term."

It will be seen that the *Committee's Version* provides not only for rotary eldership, but also for temporary eldership! When a man's term is over he ceases to be an elder. If he is re-elected he is re-ordained to the elder-

ship. Presumably, if he happens to be serving on a denominational standing committee, membership of which is limited to teaching and ruling elders, when his term as elder runs out, he would cease to be a member of such committee, since he would cease to be an elder! The majority of the Committee is surely consistent when it removes from the *Form of Government* the statement that the office of ruling elder is perpetual (present *Form of Government* XIII:5 and *Minority Version* XVI:6)!

With such a provision one would logically expect that some provision might be made to terminate the ordination of a minister if the purpose for which he was ordained should cease and he should thus become unemployed in the ministry, but no such provision is made. A minister's ordination is perpetual; a ruling elder's is not! Not only is the valuable service to the denomination of men who are, for one reason or another, not active elders, lost, but the elder's office is degraded to that of a temporary function. All the seemingly good provisions which are made for bringing the offices of teaching and ruling elders into conformity to the Biblical equality are largely vitiated by this provision for temporary eldership.

Attention should also be called to the fact that the *Committee's Version* makes provision for an easy way of divesting both ruling and teaching elders of their offices. The *Committee's Version* XVI:7 and XIX:15 provides for divestiture from office for any of a number of reasons. The Committee makes a verbal distinction between deposition for an offence, and divestiture, but the net result of both is the same—the person no longer holds the office of minister or ruling elder. A ruling elder may be divested "because of his inability to serve the church in this position," or because he "manifests a lack of the requisite gifts or is prevented by infirmity from exercising his office" (XVI:7). A minister may be divested of his office "if he is unable to perform the functions of the minister, either because he manifests a lack of the requisite gifts or by reason of physical or mental disability" (XIX:15).

It must readily be admitted that such a provision makes for an easy solution to problems that may arise

in a local congregation or in a presbytery. A man gets on in years and becomes difficult for impatient younger people to deal with, so he is judged unable to exercise his office because of infirmity. But does this not open the way to serious abuse? When does a minister or a ruling elder arrive at this state of health? When does he "manifest the lack of the requisite gifts?" When he insists upon his constitutional and biblical rights? Was not a charge such as this virtually the charge Dr. Machen's enemies brought against him when he continued his protests in the courts of the church? Has not the history of the church and of the state shown that often those who are regarded by their evil or slothful contemporaries as simply cantankerous are regarded as the guardians of liberties by thankful future generations? The recent completion of the second volume of the monumental life of John Quincy Adams (*John Quincy Adams and the Union*, by Samuel Flagg Bemis) focuses attention again on that most able and remarkable man who was President of the United States but who also won lasting fame later in the House of Representatives. Who can forget how Adams' enemies in the House railed against him and charged him with all sorts of incompetence when he insisted, almost literally with his dying breath, on the right of petition? In the eyes of his contemporaries he certainly "manifested a lack of the requisite gifts" for his office, and his enemies would have delighted in such a provision as that which is written into the *Committee's Version* of the Form of Government. If either a local church or a presbytery starts down the long but steep road to moral decline it is to be hoped that the Lord will use some vigorous soul who will thunder in the manner of the ancient prophets against the wrong. But these provisions of the *Committee's Version* will greatly assist the enemies of the gospel in silencing him! No, the solution to the problem of unworthy men in the ministry and in the eldership is not some short cut to get rid of them, but in careful and prayerful vigilance in admitting men to the office in the first place!

## Orthodox Presbyterian Church News

### Schenectady, N. Y.:

The pastor of Calvary Church has been teaching a Bible class for student nurses at Ellis Hospital each Tuesday evening in the church. Some twenty nurses have attended since the class was started in October. . . . A Boys' and Men's Club has been organized for boys 7-13 and all men of the church. Social gatherings which include a devotional period feature the semi-monthly meetings. . . . The film *Martin Luther* is to be shown at the church April 14 and 15.

### Trenton, N. J.:

The members of Grace church are rejoicing in the possession of a new Wurlitzer electronic organ which was dedicated to the service of God on January 29. The organ is the gift of the Sunday School, which has made this a special project. Organist for the dedication service was Mr. Elmer Heerema, Jr., of Paterson.

### West Collingswood, N. J.:

The Men's Missionary Society of Immanuel Church has elected new officers—Herbert Plummer, president; Samuel Parker, vice-president; and William Cobb, secretary-treasurer. On Wednesday evenings the pastor conducts a high school catechism class, and Elder Wilfred Moses a class for prospective church members. The regular prayer meeting is also held. The Moody film, *Time and Eternity*, was shown at the church February 22.

### Pittsgrove, N. J.:

The film, *Martin Luther*, was shown at the Faith church on January 27, following a congregational supper. The Senior Machen League had an outing on February 4, visiting the Franklin Institute and Museum of Natural Science in Philadelphia. The pastor is conducting a communicants' class, with nine persons in attendance.

### Nottingham, Pa.:

A teacher training course, using film strips on "Successful Christian Teaching," was given at Bethany church in January and February. Fifteen were enrolled for the course.

### Silver Spring, Md.:

On February 10 the Rev. Edmund P. Clowney was guest speaker at a meeting of the Christian School Association

of the Washington area, held in Wallace Memorial United Presbyterian Church of Washington. On March 4 the annual youth night program of Knox church was presented, with representatives of the several young people's organizations participating. The new Junior choir made its first appearance on this occasion.

### Cedar Grove, Wisconsin:

Calvary Church has been saddened by the death of two ruling elders recently—Mr. Trester Jentink and Mr. Petter Otte. . . . In response to a call from the sister church in Valdosta, Ga., Calvary's pastor, the Rev. Robert K. Churchill is to conduct a six-day preaching mission in the South. . . . Plans are under way to redecorate the auditorium of Calvary church.

### Bancroft, S. D.:

Donald Thaden was recently elected an elder of the Bancroft congregation, and Wallace Perry a trustee. Mrs. Victor Currier is the new treasurer. The Manchester congregation has installed a new oil furnace in its church building. Severe weather during the late winter caused the cancellation of some of the services in this area.

### Volga, S. D.:

The Men's Society of Calvary church recently entertained the men of the neighboring Christian Reformed church. Guest speaker was the Rev. Edgar Holkeboer, pastor of the Pipestone, Minn., Christian Reformed church. Mr. Holkeboer also rendered several selections on his marimba. The men's group will be host to the congregation for a dinner March 16. A total of 24 quilts has been sent to Korea by the Ladies' Aid and Missionary societies of the church.

### Sunnyvale, Calif.:

Ten families in this area have applied for charter membership in what promises to be a new church congregation. The Rev. Henry Coray, church extension worker in the area, is conducting several instruction classes for prospective members and elders.

### Glenside, Pa.:

Services of Calvary Church on February 26 were conducted by Mr. Robert G. DeMoss in the morning and Mr. Henry Fikkert in the evening. Both men are licentiates of Philadelphia Presbytery. The pastor, the Rev. Robert Atwell, was away on a two-weeks' trip for Westminster Seminary.

### Planning for the Future

I should like to suggest a way in which I believe our congregations could save thousands of dollars of missions money. Tremendous hurdles face our struggling mission groups. First a suitable lot will probably cost from \$5,000 to \$15,000. Then a modest chapel built on the lot will probably cost \$20,000 to \$40,000 more. Inability to make the hurdles quickly sometimes results in a static condition with the group meeting in an unattractive place for several years while the missions committee pours in thousands of dollars of missions money to keep a man on the job and the man himself is discouraged.

If the Sessions and Trustees would make studies of population shifts and increases in a twenty mile radius of the local church great results might follow. Interviews with real estate men and members of local planning commissions or commissions of nearby cities will give information of what is in the wind. Maps and airplane photographs will show the direction residential developments are likely to move because of such natural barriers as rivers, lakes, industrial areas, and rough terrain. New turnpikes or freeways in the

planning stage may point to developments along the route which will have speedy transportation to downtown areas. Sunday afternoon canvasses by the congregation will bring valuable information as to the interest of residents and may bring them to the existing church. Soon the study becomes fascinating.

When general areas have been selected then appropriate sites within the area should be picked out. If the growth is rapid it may be best to look outside the city limits. To purchase one-half mile from a city or town that is moving one-fourth mile per year may be very wise. Farm prices can be paid for the land in some cases. Care must be exercised in obtaining reliable information of the cost of grading, correcting drainage, obtaining utilities, as well as the convenience of public transportation or the prominence of the street. To discover who owns the property go to the city assessors office. There may be a dozen discouragements but the church may also obtain valuable property at a reasonable price.

Planning for the Garden Grove Church seems to show the possibility of effecting real savings. Two acres of ground were purchased at \$2,000 per

acre. In Chula Vista two acres were purchased three-fourths of a mile east of town at a cost of \$1,000 per acre. The value has more than doubled since the ground was obtained. In contrast to these cases we find that both in Whittier and National City great difficulty is met in finding and purchasing suitable ground. Once a big building operation gets under way the cost of ground skyrockets and available sites are snatched up. A tremendous amount of time and effort has been put forth to obtain a suitable location for the National City Church. It now appears that the best site will cost between \$10,000 and \$12,000 for one acre when all improvements are in. Two years ago the land could probably have been obtained for \$1,500 per acre and paving and utilities might have cost \$5,000 more. Another mission project in the Presbytery of California may involve the purchase of one-third of an acre for over \$10,000 or nearly \$30,000 an acre. What if one half of the congregations would purchase well chosen sites for future expansion. It's the way to get in on the ground floor and to overcome the problem of too little and too late.

E. L. KELLOGG

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# The GUARDIAN NEWS COMMENTATOR

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

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### Condemn Sale of Religious Broadcasts

THE BROADCASTING and Film Commission of the National Council of Churches at its annual meeting in New York early in March, condemned the sale or purchase of radio and television time for religious purposes.

A policy statement said that the churches have a responsibility to provide high quality programs free as a public service, while networks and

stations should make desirable broadcast time available to them without charge.

At present the Mutual and American Broadcasting companies carry some 17 programs paid for by religious groups. The National Broadcasting company is considering selling time to Evangelist Billy Graham. The Columbia system is the only one that seems to be resisting the trend to sell time to religious or church groups.

The statement declared that the

scheduling of paid religious broadcasts was not an adequate discharge of the public service obligation to religion by a network or station. It also said that the allotting of marginal or otherwise "unsalable" time was likewise not in the public interest. Religious broadcasts should be scheduled when substantial audiences are available, particularly those audiences for whom the broadcast is intended. The statement also called on stations in allocating time to Protestant broad-

casts to give "due consideration to the strength and representative character of councils of churches. . . ."

Among religious broadcasts now paid for by religious groups are the Lutheran Hour, the Back-to-God Hour, the Billy Graham program, and a number of other church programs, as well as several "healing" programs.

*Comment:* It can hardly be expected that radio stations should bear the cost of religious broadcasts. Some means should be devised for the costs at least being met by the broadcaster. On the other hand, the multiplicity of religious groups that would demand time, if free time were available, would make an impartial distribution of time by the networks or stations almost impossible. They would naturally resort to giving time to groups of churches or councils that were deemed "representative." This in effect would eliminate from the air broadcasts characterized by "conservatism" or "orthodoxy."

On the other hand, charging for broadcasts has the result that only those can broadcast who can pay the relatively high costs of radio time. This also results in certain groups being favored, and others rejected, not on the ground of their religious content, but their ability to pay.

We doubt there is any satisfactory answer to this problem. The best approach to a solution would seem to be the establishment of broadcasting stations owned and operated by those religious groups that desire to broadcast, with channels made available to them in accordance with reasonable government controls.

### **Bible Concordance By Electronics**

A CONCORDANCE of the Revised Standard Version of the Bible is being prepared through the use of a UNIVAC business machine. These electronic machines are capable of storing up information and of reproducing it in given circumstances. In the present case each of the more than 800,000 words of the 1952 translation has been recorded on magnetic tape. As the words are fed into the machine, the computer stores all but a few frequently used short words in its mercury "memory" and arranges the stored words alphabetically along with their context and location in the Bible

—book, chapter and verse. Once the program is set up, the time taken to compile the data for publishing will be about 120 hours. It took James Strong 30 years to compile his exhaustive concordance which was published in 1894.

### **Presidential Inauguration To Be on Monday**

THE CONGRESS has taken action to conduct the inauguration of the next President on Monday, January 21, 1957. The regular inauguration date is January 20, but in 1957 that date falls on Sunday, and the change is in order to avoid a Sunday inauguration. This will be the first time the inauguration date has fallen on Sunday since the present date was set in 1933.

Actually, however, since the term of the presidency ends on the 20th at noon, it is understood some arrangement, probably a private ceremony at the White House, will take place on Sunday so that the office will continue to be filled.

### **National Union Would Exempt School Tuition**

THE NATIONAL UNION of Christian Schools is backing a bill before the House of Representatives, that would exempt tuition paid for education in private religious schools from taxation. The bill was introduced by Representative Gerald R. Ford, Jr., of Michigan.

The National Union coordinates the programs of 167 elementary schools and 20 high schools having a total enrollment of some 36,000 pupils.

The National Union also approved a \$25,000-a-year scholarship program to recruit new teachers. More than 50 renewable \$250 annual scholarships will be offered this year to attract qualified college freshmen to teaching careers.

Enrollment in schools affiliated with the National Union has been increasing about 10 per cent a year, and 350 additional and replacement teachers are needed for the coming year.

### **Faith Healers Encounter Difficulties**

TWO PROMINENT "FAITH-HEALERS" have recently encountered difficulties in connection with their public ministries. In Florida Evangelist Jack

Coe was arrested on grounds of practicing medicine without a license. It was alleged that his "healing" of a young polio victim, in connection with which he instructed that braces be removed from the child's legs, actually caused harm to the child and retarded healing which was going on under competent medical authority. The Evangelist was released when the case came to trial. However Tampa authorities gave instructions that he was not to be permitted to erect his tent on city property.

Meanwhile it was reported from Melbourne, Australia that faith-healing Evangelist Oral Roberts had encountered such opposition from unruly crowds in one location that he had decided to terminate his ministry there. His publicity office issued a release charging he had been denied religious freedom and the protection of the law.

### **Seminary Reopening Permitted**

PROTESTANT LEADERS in Spain have disclosed that they have learned through a well informed source that the Spanish Government will soon permit the reopening of the Evangelical Theological Seminary in Madrid. The seminary was closed down in January.

It was reported that Seminary authorities would have to meet certain technical stipulations concerning residence requirements for students, and a listing of the school in official records as "authorized." The school authorities indicated they would be glad to comply with these conditions.

The Swiss Catholic news agency meanwhile declared that the Catholic hierarchy was in no way connected with the closing of the Seminary. It claimed the action was taken by the government without consulting the church authorities.

### **Presbyterians, U. S. A. To Ordain Women**

A MAJORITY of the presbyteries of the Presbyterian Church in the U. S. A. has approved a proposal submitted by the General Assembly, allowing for the ordination of women as ministers in the church. The tabulation of votes on March 1 showed 156 presbyteries in favor, and 27 opposed. The denomination has 257 presbyteries.

## Reports Revolt Against S. African Segregation

FATHER TREVOR HUDDLESTON, for twelve years head of an Anglican religious community in South Africa, said on arrival in New York recently that there are strong indications of a growing moral revolt among the intellectual leaders of South Africa against their government's segregation policies. These leaders, said Father Huddleston, are beginning to sense the complete isolation from the rest of Africa and from the whole world that segregation is imposing on their country. He reported that last fall thirteen members of the University of Pretoria faculty denounced the segregation policy. He also described the recent book by Dr. B. Keet of Stellenbosch Theological Seminary as "one of the most significant developments in the fight against apartheid, because it comes from a respected spiritual leader of the Afrikaners, the people of Dutch descent who form the bulk of the white population." However, he noted that "we can hardly hope for any immediate change."

## Church Construction Increasing

THE COST of church construction this year is expected to exceed \$900,000,000, setting a new record for the fourth consecutive year. It is predicted that in the next ten years more than seven billion dollars will go into new church buildings.

These figures were given at a meeting of the annual National Joint Conference on Church Architecture held in Atlanta, Ga.

One speaker declared that this growth in church building reflected the "tremendous resurgence of religious interest" since World War I. Another speaker stressed that the new religious structures are designed to serve religious, educational and recreational needs. "This is the day of the open-door church, used seven days a week by the whole family unit."

It was also stated that 35 per cent of all churches now being erected are of contemporary design. It was noted that parking lots are a virtual neces-

sity. In some cases city planning bodies require car space for every four persons attending services.

## Churches in Alaska

REPRESENTATIVES of seven Protestant denominations have formally organized an Alaska Association of Churches. All the major denominations were involved, and some smaller ones.

Purposes of the Association are "to encourage fellowship and mutual counsel concerning spiritual life and religious activities . . . promote the study and distribution of the Bible, foster cooperation among local churches in cities, villages and trade areas, and maintain fellowship and cooperation with other churches. . . ." Several committees were set up. The Rev. William Heynen of the Christian Reformed church was named chairman of the committee on Christian education.

## Christian Reformed Membership at Record

MEMBERSHIP in the Christian Reformed Church last year topped the 200,000 mark for the first time in its 99-year history. It actually reached 204,621 in 1955. This represents an increase of 52 per cent in nine years. There are 481 congregations in the United States and Canada.

## Problems at Holy Trinity Church

SOME TIME AGO we reported on the difficulties which had arisen in Holy Trinity Church (Episcopal) in New York, over the church's minister, Dr. John H. Melish, who was ousted from the charge on the ground of alleged Communist sympathies. His son, the Rev. William Howard Melish was kept as minister of the church at that time.

Now, however, the majority of the vestry has become opposed to the son also, and steps have been taken to have him replaced. The Bishop of the Diocese approved the action of the vestry in its election of another minister, and the ceremony installing the new

minister was held March 5. During the course of the ceremonies, however, several supporters of the Rev. Mr. Melish spoke up and presented a statement that the installation was an error. On a previous occasion when another minister had been sent to the church, both he and Mr. Melish attempted to conduct services simultaneously on a Sunday morning. It is said that locks on the church have been changed in order to keep the Melish forces out, but this has not succeeded. The case is at present in the civil courts. Mr. Melish has said he will not leave unless the courts order it, or a majority of the congregation requests it. He claims the action of the vestry ousting him was illegal.

## Bar Religious Classes In East Berlin Schools

HEADMASTERS of elementary schools in Communist East Berlin have notified Protestant and Catholic clergymen that Catechism classes may no longer be held during school hours. Heretofore such classes could be held in the first or last hour of the morning. Now they can be held only in the afternoons, which means the pupils must go home at noon and then return if they are to attend the religious classes.

Leaders of the Evangelical Church have demanded an immediate annulment of this new ruling, declaring it to be a monstrous breach of the East German constitution and the Berlin school law.

Shortly before the decree was published, several Soviet high schools and colleges notified local church authorities that religious instruction would no longer be permitted on school property. This notice declared that "the scientific basis of our instruction and education work is irreconcilable with the religious views presented by the churches. The immediate parallelism of scientific instruction and the wielding of religious influence must necessarily lead to confusion in the minds of many youth."

The government also stated that it intended to enforce strictly a 1950 law requiring children of East German parents to attend East German schools. At present some 4,000 East Berlin pupils attend schools in West Berlin.

## Church Union in Australia

A PROGRAM is now under way looking to the union of Presbyterian, Methodist and Congregationalist churches in Australia. Such a union movement originally started in 1921. But that time, while the other two churches approved, Presbyterian congregations failed to provide the needed support for the union. Now however it appears that 70 percent of the synods, Presbyteries and sessions of the Presbyterian Church have registered their approval. The union plan is modeled after that which in 1925 created the United Church of Canada.

## Moslem Speaks in Christian Church

AND IN TORONTO, a Moslem Sheik gave a lecture on Islam at the Bloor Street United Church, for the start of a tour through Canada and United States by a team of two Moslems and two Christians. The tour, sponsored by the Continuing Committee for Moslem-Christian Cooperation, is designed to focus attention on cooperation between the two faiths as "a force for world peace."

## Ministers Hold Special Service on Race Problem

TWENTY-ONE Negro and White clergymen of Princeton University, Seminary and town and one Rabbi held a special service in the chapel of Princeton's historic First Presbyterian Church, March 5, to intercede for the Negro ministers leading the bus boycott in Montgomery, Alabama, which has attracted national attention.

A day earlier students of Princeton Seminary held a similar meeting, and

121 of them signed a letter addressed to the clergymen of Montgomery expressing concern over the difficulties there, and asserting their sympathetic support of the Negro ministers who had chosen to guide your people "in a peaceful and not a violent search for freedom."

## Young's Lectures Well Received

A GROUP of some fifty ministers from the Paterson area gathered at the Third Christian Reformed Church on Monday morning, February 27, to hear the first of a series of three lectures by Professor Edward J. Young of Westminster Seminary on the early chapters of Genesis. Interest in his presentation was substantial. Two more lectures were given on succeeding Monday mornings, and a fourth lecture, on the "Dead Sea Scrolls," was scheduled for Monday evening, March 12.

## Ministerial Institute Announces Plans

THE REFORMED MINISTERIAL INSTITUTE, conducted annually by the Alumni Association of Westminster Theological Seminary, will be held this year May 22-25 at the Seminary. The Rev. Meredith G. Kline and the Rev. Robert Knudsen and a third teacher yet to be chosen will form the faculty. The total cost for the four days will be \$15. Further details will be announced later.

## Case of Persecution Being Investigated

THE STATE DEPARTMENT has informed the National Association of Evangelicals that it will call the attention of Colombia's Ambassador to the United States to the wide discrepancies between his version of an attack on the Rev. Julius Allan De Gruyter, American Protestant Missionary, and that of eyewitnesses of the attack.

Mr. De Gruyter suffered a fractured skull and other injuries when he was allegedly attacked last October by Colombian police while walking along a country road with several Colombian Protestants.

In a report on the incident, the Colombian ambassador told the press that the incident occurred in a tavern after Mr. De Gruyter and his associates had made defamatory remarks about the Virgin Mary and Roman Catholicism.

However it appeared that the State Department had investigated the incident before making a diplomatic protest concerning it, and the Department has stated that it is bringing to the attention of the Ambassador the story as received by eyewitnesses. The NAE's representative pointed out that the Ambassador's statement gave the impression that Mr. De Gruyter was in the habit of frequenting saloons and implied that Protestant missions in Colombia were chiefly negativistic and anti-Catholic.

On a number of previous occasions the NAE has put pressure on the State Department to protest cases of persecution and violence directed toward Protestant mission activity by local authorities in Colombia.

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