

March 15, 1957

Vol. 26, No. 3

The Presbyterian
G U A R D I A N

CONTENTS

How Can God Forgive Sinners?

By Leslie W. Sloat

Embarrassed To Talk About Giving?

By Albert G. Edwards, III

Proclaiming the Gospel in Greece

By Edward J. Young

Editorials — News

Meditation

Our Real Enemy

We wrestle not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places.—EPHESIANS 6:12.

We are at war. Make no mistake about it. Any Christian looking for the ease of a bed of roses and the velvety smoothness of a ride in the clouds had better be reconciled to a more Spartan existence. The Church at rest is in heaven. On earth we have only the Church militant. And every member is called to serve with honor. It is important that we watch, and that we press the battle with vigor against the enemy. If we are caught napping, we may be awakened by a nasty jolt and cuts and bruises that can be aching reminders of our dereliction all the way to our dying day.

The enemy, of course, is in favor of another view of the Christian life. He is a master of the "peace offensive". He loves to play upon the heartstrings of men his own arrangements of the themes of love, fellowship, and good will. If he cannot convince us that we are not really enemies at all, he will plead for a program of coexistence. He loves a moratorium for a restudy of the obvious. It gives him time to bring up re-enforcements, to beat the propaganda drums, and to strengthen his work of infiltration.

This only underscores a solemn truth about the enemy. He is wily. He is crafty. He is sly and evasive. He is a strategist of perverted genius. He moves with the weaving, slippery, subtle motion of the snake. To underestimate him is to be mesmerized by his steady, solemn and entrancing look clothed in a show of sincerity.

The enemy is not flesh and blood. We are not at war with our fellow men. Not that we don't have to reckon with them. We have clear warning to beware of them, for they will persecute and reproach us. And they will afflict us in body and soul,—even unto death. But the Apostle uses the rhetorical device of obvious exaggeration to emphasize a point that we must not miss. However much we may have to contend with men, they are not the

real enemy. There is an army and a master mind back of them that ultimately account for the malice of men in one way or another. The devil and his legions are the real foe. And while he uses human agents, he is by no means limited to their service.

The devil is not very popular. Today many even seem unwilling to believe he exists: that is their way of fighting him. (He delights in this kind of opposition.—He works best incognito.) What was once recognized as his work seems to be regarded now as some form of physical or mental illness. Heredity and environment are the real problem. The existence of the devil has not been established yet by the techniques of modern science. Many therefore will not take him seriously.

But we need not fear the ridicule of modern science here. God has disclosed his existence. And the Word of God is surely adequate foundation for our faith. We do not need to wait for the word of science.

The Bible would be a drastically different book, if the story of satan were taken out. It is a most important part of the background of the story of man and his need, and of God's program of saving grace.

The devil is a personality with a definite history and a certain destiny. He is the prince of the powers that inhabit the air, and the god of this world. He rules over the angelic spirits that rebelled against God and are now held in everlasting bonds under darkness unto the judgment of the great day. A liar and the father of lies, there is no truth in him, nor does he stand in the truth. And he blinds the eyes of men that believe not the Gospel, and is father to those who disobey the word of God. He shall be cast into everlasting perdition with all his retinue of angels and men.

The devils are an army of wickedness, the world-rulers of the moral blackness of this world. They are our enemy because we belong to God and they are in total rebellion against their Maker. Their evil doings will not cease until they end in total defeat on the day of God's wrath. The Church on earth will always have a serious battle to fight. But it is a good fight. And Christ who came to undo the works of the devil guarantees our constant

safety in battle, and a glorious victory in the end.

The enemy is sobering. But strengthened of the Lord, we should not be terrified.

HENRY P. TAVARES

(EDITOR'S NOTE: A misprint in the meditation of Mr. Tavares in the January issue confused the sense. Near the top of the center column, on page two, the paragraph and sentence beginning "God has made us . . ." should read on the next line, ". . . aliens to worldly regimentation.")

Worcester Lectures at Westminster Seminary

THE REV. JOHN W. SANDERSON, JR., M.A., S.T.M., Professor of Apologetics at Covenant Theological Seminary in St. Louis, delivered two lectures at Westminster Theological Seminary, Philadelphia, February 28 and March 5. The lectures were arranged under the Worcester Lecture-ship Fund of the Seminary.

Subject of the lectures was "Historical Fact or Symbol? The Philosophies of History of Reinhold Niebuhr and Paul Tillich."

New Book by Dr. Stonehouse

A NEW BOOK by Dr. Ned B. Stonehouse, Professor of New Testament in Westminster Theological Seminary, and co-editor of the GUARDIAN, has just come from the press.

The title is *Paul Before the Areopagus, and other New Testament Studies* and the book is published by Eerdmans of Grand Rapids, priced at \$3.50.

The book contains seven articles, four of which have previously appeared in the Westminster Theological Journal. One, "The Elders and the Living Beings in the Apocalypse," was published in a "Festschrift" volume in the Netherlands, and one on "Luther and the New Testament Canon" is a paper delivered before the Evangelical Theological Society.

The book may be ordered through The Presbyterian Guardian, 1505 Race St., Philadelphia 2, Pa.

The Presbyterian Guardian is published monthly, except August, by the Presbyterian Guardian Publishing Corporation, 728 Schaff Building, 1505 Race Street, Philadelphia 2, Pa., at the following rates, payable in advance for either old or new subscribers in any part of the world, postage prepaid: \$2.50 per year; \$1.00 for four months; 25¢ per single copy. Entered as second class matter March 4, 1937, at the Post Office at Philadelphia, under the Act of March 3, 1879.

How Can A Just God Forgive Sinners?

Thoughts on Romans 3:25-6

By **LESLIE W. SLOAT**

WITH THE APPROACH of the annual season when the thoughts of Christendom in a special way turn to the accounts of the death and resurrection of Jesus Christ, it is important that we seek an accurate understanding of what is the true nature and significance of these events. For in many areas the very remembrance of those events will be coupled with a basic repudiation of their true meaning.

Holding to the final authority of the Scriptures in matters of faith, as well as practice, we will look there to determine what it was that happened at Calvary so many years ago, which is still important for our time. When we do turn to the Bible, we find the answer given in a great variety of expressions.

Central to them all, we are told that "Christ died for our sins." "He bore our sins in His own body on the tree." "He was made to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." He came "to give His life a ransom for many."

In all of these and similar statements our hearts rejoice, for they tell us plainly that Christ is our Saviour, and in Him we have forgiveness of sins through His blood. This indeed is the core of our Christian hope and comfort as we make our way through this world with eyes set on the kingdom of Glory.

In certain other passages, however, there is a slightly different emphasis, and it is with one of these that we are now principally concerned. The emphasis in these cases is rather on the effect of the death of Christ for God the Father. And the particular passage which interests us just now is Romans 3:25-26. In the Authorized Version this passage is rendered, (Jesus Christ) "whom God set forth as a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the for-

bearance of God; to declare, I say, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus."

As we read this passage, we find that the apostle Paul had a problem. He believed in God as the absolutely holy, just and wise Sovereign. Therefore he believed also that in ruling over the world, God must ever act in accordance with His own nature, that is, He must act in accordance with justice and holiness.

Yet as a matter of fact it appeared that in the past God had on numerous occasions seemingly overlooked, or at least not punished in any adequate way the sinful acts of sinful men. In fact, Scripture bore testimony that such persons as Abraham and Isaac and Jacob and David had actually been received into the Kingdom of Heaven, also Moses and Elijah and others. And many there were who according to the evidence of Scripture gave testimony to their assurance of God's love and mercy, and forgiveness.

Now, in this same letter to the Romans Paul has already established the universal sinfulness of men, a state which applies also to these we have mentioned. How then, from the viewpoint of God's own justice, can He have either overlooked or passed by the sinfulness of these people, and showed them instead His favor? In other words, how can God Himself be reckoned as just, so long as He on His part reckons sinful men as just and acceptable to Him?

Paul of course is fully aware that in the Old Testament period there were ritual animal sacrifices—the blood of bulls and goats. He is also aware that men in that time experienced a deep sense of guilt, and went through the most profound "repentance." But neither the blood of animals nor the sense of guilt and feeling of repentance were sufficient to meet the requirement of God's justice that sin be punished, and that the only punish-

ment appropriate for one who sins against God is death.

So this is Paul's problem. How can he maintain that God is just, and yet account for the forgiveness, rather than the punishment, of sinners? The problem of course goes beyond the confines of the Old Testament period, though Paul was specifically concerned with that because of the time factor involved. The problem is also real today. The whole tenor of modern thinking is that God's love and compassion overcomes His sense of justice, with the result that those who "repent" and try to do the best they can need not fear God. Paul never accepted this outlook. He was fully aware of God's love, but he cannot escape from God's justice.

But if Paul has a problem, he also has the solution to the problem. And the solution is seen in the fact that the sin of men which was forgiven, was not overlooked or passed by in some cavalier fashion by God, but was actually punished. It was indeed not punished in the persons of the individual sinners themselves. Instead, it was punished in the Person of Jesus Christ, who endured the punishment in the place of the sinners, as a substitute for them before God.

You see, Paul speaks of the "redemption which is in Christ Jesus, whom God hath set forth to be a propitiation, through faith in his blood." And that word, "propitiation," is the rendering of a Greek word which means a sacrifice that satisfies, appeases, or propitiates the one to whom it is offered, in this case God. In the Old Testament ritual sacrifices consisted of animals—often a lamb or goat or bull—or the fruit of the field. Animals sacrificed to God were killed, and the blood was sprinkled on or applied to the offerer, signifying that the sacrifice had accomplished its purpose.

In describing Jesus Christ as in His death being a propitiation or propitiatory sacrifice, Paul is saying that in the death of Christ the demands of God's justice were satisfied with respect to those whom Christ represented, for whom He was a substitute. Christ took their place, their sins were reckoned as being His, in His person those sins received punishment when He underwent death, and that punishment in turn was reckoned as theirs so that the demands of God's justice toward them were fully met, and they

enjoyed the forgiveness of sins and the divine favor.

This relationship of the sacrificial death of Christ to the sins of men is not a relationship which is objectively true regardless of the attitude of the individual. Paul makes this plain when he says that the propitiation was "through faith in His blood." Those for whom the death of Christ had a propitiatory or justice-satisfying significance were those who believed in Him, who trusted in Him as their deliverer, specifically who trusted just precisely in His blood, His death, as that through which they received deliverance from sin and guilt and justification before God.

Now of course it might be claimed that the people of the Old Testament period, with whom Paul is most particularly concerned right here,—those whose sins were committed "in time past,"—could certainly not be involved in this of which Paul speaks because they had never known Christ. They had passed from this world long before He entered it. How could they then be among those who had faith in Christ's blood? Paul's answer to this, which he gives in other places but not directly here, is just that the promises of the Old Testament prophets of God referred to this work of Christ, and the ritual sacrifices represented it, to such an extent that the people of God in that earlier period also had their hope and their trust set upon the coming Redeemer, though they did not know Him as a particular individual. The Law was a schoolmaster unto Christ, and those who lived under and acknowledged that schoolmaster had an interest in the Christ, whenever He should appear.

And viewing this in the reverse direction, when the Christ did come, and when He did offer the sacrifice which had been ordained from the beginning of the world, the effects of that sacrifice were so comprehensive in character that the justice of God in having granted remission of sins committed centuries before was fully vindicated.

It has on occasion been suggested that the salvation of men in the Old Testament dispensation was grounded somewhat differently from the salvation of men in the New Testament period. We have been told that under the Mosaic covenant salvation was by law, while under the New Coven-

ant it is by grace. But if one thing is clear from this word of Paul in Romans three, it is that the ground of the remission of sins done before the time of Christ is exactly the same as the ground of the remission of sins done since the time of Christ. In each case the ground of remission is the sacrifice of Christ Himself, and the reception of the benefits of that sacrifice is through faith in His blood.

There is an aspect of Paul's teaching at this point, however, upon which we have not as yet touched. It has to do with the question of how it came about that Christ should occupy this significant position of being the Redeemer of men. To Paul it is not something that just happened. Christ is not just someone who appeared on the scene of history and either through the strength of his own character or the circumstances of the time became a figure of central importance.

On the contrary, Paul says clearly that it was God who put Christ in this position. It was God who "set forth" Christ as this propitiation. This is also the teaching of Scripture throughout. Isaiah tells us that it is the Lord who "hath laid on him the iniquities of us all." And in that most precious verse John says that "God so loved the world that He gave His only begotten Son . . ." Peter reminds the early Jewish community that "through the determinate counsel and foreknowledge of God" Christ was slain. And elsewhere He is called the "Lamb of God who taketh away the sins of the world."

Thus the sacrifice, in which punishment is administered and the justice of God is satisfied, is also itself the

expression of the love of God. For the Christ is the Son of God. He came into this world because of the love of God for sinners. And the redemptive program which Scripture records not only vindicates the justice of God but manifests the depth and extent of His love. Love does not set aside justice, nor does justice ignore love, but they work together to provide a salvation which is wholly a gift, wholly of grace, and which reaches to every age of man.

But that which has already been stated must again be emphasized. The benefits which Christ secured—the forgiveness of sins, and an inheritance in the Kingdom of Glory—are not automatically extended to all members of the human race. Rather there is required a response on the part of the individual to this work God has wrought in His Son. That response is the response of faith. God is just and the justifier "of him that believeth in Jesus." He is also just, but *not* the justifier of him that does *not* believe in Jesus. Faith in Jesus Christ is not a work of merit, on the ground of which benefits are bestowed. It is the acceptance of a gift freely given. It is, as it were, a conscious identification of the individual with the Christ of history, whereby he sees Christ as bearing his own sin and guilt, as satisfying the justice of God in undergoing the punishment due to him, and as bringing to him in consequence the forgiveness and favor of God. The believer says of Christ, "He loved me and gave Himself for me." Having been baptized into Christ he has "put on" Christ. Everything of sin and guilt that was his has become Christ's. Everything of merit and satisfaction that was Christ's has become his. And this out of the plan and love of God for him.

It is no wonder, as we contemplate the majestic graciousness of this divine condescension, that we are overwhelmed. It is no wonder that multitudes will not believe that anything like this can be true. It is no wonder that on so-called "Good Friday" men will talk about the example of Christ in holding to His convictions in the face of persecution, but not about the substitutionary sacrifice of the Son of God for the sins of His people. It is no wonder that self-willed man wants to be his own deliverer. In the work of Christ there is no place for the pride of self.

God saves men. Still today, if men

The Calvin College Concert Band will present a concert on Thursday evening, April 4, in the auditorium of the Audubon, N. J. High School, Edgewood and Chestnut Streets, Audubon at 8 p.m. This concert is sponsored by the Immanuel Orthodox Presbyterian Church of West Collingswood. No admission will be charged, but a free will offering will be received, which will be divided between Calvin College and the Philadelphia Area Christian High School.

are saved, and when they are saved, they are saved by God. And in saving men, through the propitiation which took place when Christ died, God fully vindicates His own justice in forgiving sinners and receiving them as justified. And at the same time He expresses in most marvelous fashion the depths of His love. To the Jew Christ is the fulfillment of all the promises the fathers counted most precious. To the Gentile Christ breaks down the middle wall of partition, making those who formerly were "not my people" to be "my people." For all men everywhere Christ stands as the one appointed by the Father to be the only Redeemer of His elect.

Should We Be Embarrassed To Speak About Giving?

By ALBERT G. EDWARDS, III

GIVING IS ONE of the touchiest subjects in the world. The average minister is somewhat embarrassed to speak of it. And the average church family, sensing the minister's embarrassment, comes to feel that it is about as decent to talk about giving as it is to speak publicly of delicate personal matters.

All this hush-hush has a detrimental effect on the life of the Christian. It keeps him badly uninformed—even misinformed—on the importance of sacrificial giving. It also discourages him from cultivating that God-given grace which brings such profound joy into a Christian's life.

Paul's Attitude

The Apostle Paul was one person who was not embarrassed to speak of giving. In his letter to that warm-hearted church at Philippi—a letter which is in part a letter of thanks for a generous gift—he reveals how much at ease he is in speaking of it. He even speaks of it with great joy.

In the seventeenth verse of the fourth chapter he brings out the reason why he was so happy that the Philippians had given him a gift. "Not because I desire a gift;" he said, "but because I desire fruit that may abound to your account."

In his attitude Paul was quite different from many. Perhaps the reason so many ministers are embarrassed

Having finished the work the Father gave Him to do here on earth, having died and been buried, He arose again the third day, ascended into heaven, and sitteth on the right hand of God the Father almighty, whence He shall come to judge living and dead.

This is our faith at all times of the year. This is our faith also in March and April, 1957. It is our faith as we contemplate Golgotha's heights. It is our faith as we view the empty tomb. It is our faith as we consider the world in which we live, and our own life in that world. And in this faith we find peace, peace which no man can understand, peace which God gives.

about asking people to give is that, unlike Paul, they do actually desire the gift. Their heart is on the money. They think about the money, and what it will mean to the church, or to the new building, or to the work of missions. Because their eyes are on the money, instead of first of all on the purpose of giving, and the joy that sacrificial giving will bring to those who give, they naturally feel somewhat uneasy. Will people misinterpret their motives, they wonder?

To try to put themselves beyond reproach, many ministers do a very terrible thing. Wanting that money for whatever good cause they have in mind, they try to get it by making an appeal to their congregations in a way which produces some temporary success, but has an over-all effect of disastrously discouraging truly liberal giving. The reason their appeal backfires is that it induces Christians to entertain a distorted view of the doctrine of God, and also of the doctrine of sanctification.

The appeal which works such havoc is the appeal directed to the pity of the giver. "Please give. The need is so great." Now, this plea, in conjunction with a call to give from other motives, surely does urge us to take a matter more seriously. But this plea, by itself, or if it is given undue emphasis, is a very disastrous one indeed.

God is No Beggar

It is disastrous because it presents God as a beggar. A beggar is one who does not have much, does not expect much from people, and is glad when people give him even the smallest amount. He has nothing to encourage people's generosity but the very miserableness of his own condition.

God is no beggar. Christian ministers teach a great falsehood if they present Him as such. "Hear, O my people, and I will speak; O Israel, and I will testify against thee; I am God, even thy God. I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me. I will take no bullock out of thy house, nor he goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving, and pay thy vows unto the most High." (Psalm 50:7-14.)

If we really believe that God is King of Kings and Lord of Lords, it is high time we stopped treating Him as a beggar and presenting Him to others in such a miserable light. Do we not treat God as a beggar every time we think we are doing Him a great kindness by giving gifts we never miss, and would just spend foolishly otherwise? Do we not treat Him as a beggar every time we get ourselves everything we want first, and then give Him anything that might be left over—the residue, the refuse of our budget?

Every Christian should learn the lesson that Abel knew so well. If we are going to give to the Lord, we must give a gift fit for God Himself. We read of Abel that his offering to the Lord consisted of the very choicest of his possessions. He "brought of the firstlings of the flock and of the fat thereof." When ministers make pleas for God as for a beggar, they are teaching people to become like Cain, who brought an offering, but it was not the best he had. Christian people should not be taught to dishonor and displease the Lord. Ministers who are embarrassed to present the Lord in all His glory to their congregations, and

who are embarrassed to call upon them to worship Him with the very best gifts at their disposal—such ministers ought to humble themselves before the Lord, and in godly sorrow, repent of such sin. And this is by no means intended for ministers alone. Any Christian who treats God as if he were a beggar is, in that respect, like Cain in the eyes of the Lord. We must remember who God is, and treat Him accordingly. Our gifts to Him must be acts of worship and praise, and not the result of the smugness of one who tosses a mere pittance into a beggar's tin cup.

Giving Brings Spiritual Fruit

Paul had a sound view of giving. "Not because I desire a gift:" he said, "but I desire fruit that may abound to your account." He had a very high view of God. He knew that God could supply all his needs. And best of all, he knew God could make him content with the provisions He would supply.

Paul's eye was not on the gift. What he did want was something every minister ought to have his eye on constantly—and all other Christians, too. Paul wanted fruit.

Fruit is the evidence of a productive life. It is that which points up the difference between mere existence and real living. Christ cursed a barren fig tree. Paul, in desiring fruit, was merely stressing what Jesus had so forcefully presented in the fifteenth chapter of John, verse two. "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it that it may bring forth more fruit." And again, in the eighth verse, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

In thinking of the fruits of the Spirit, our minds turn most naturally to those longed-for graces listed in Galatians 5:22, 23: love, joy, peace, long-suffering, gentleness, goodness, faith, and so forth. It is very important to remember that Paul, in II Corinthians 8:7, adds to this same class of fruits the grace of sacrificial giving. Sacrificial giving, as much as faith and love, is an important fruit of the Spirit.

Paul, in our text, speaks of sacrificial giving as rather a unique fruit of the Spirit. He calls it "the fruit that may abound to your account." Or, to translate the Greek a bit more literally, it is

"the fruit, the kind that abounds to your account."

In saying this, Paul is not for a moment suggesting that this fruit can secure our salvation, or that we can be saved from our sin by any good works we might conceivably do. With him, salvation is always by the grace of God through faith in Jesus Christ alone.

What Paul is saying is that the fruit of sacrificial giving is a most unique, outstanding and desirable fruit, in that one of its characteristics is that it causes other fruits, too, to abound to our account.

In this respect, it is to our souls what a tonic is to our bodies. When our bodies show only the feeblest signs of life, a good tonic is given us, which restores our energies and stirs us up to great activity. Sacrificial giving is the tonic of the soul. It strengthens our faith. It stirs up our love toward God and toward one another. It produces in us a profound joy, comparable only to that of a person giving his heart to a dear loved one, or to his God. As Jesus well said, "Where your treasure is, there will your heart be also." Sacrificial giving gives us a peace that passes understanding, because we know, that having committed our all to God, we rest serenely in His tender care.

Giving is a Spiritual Matter

Small wonder, then, that Paul desired this particular fruit even more than the gift itself. Small wonder that he was not embarrassed to speak about giving, even to the point of calling for great sacrifice.

Giving is first and foremost a spiritual matter. It is an important and necessary part of our sanctification. It is that fruit, produced in our hearts by the Spirit of God, that causes our hearts to bring forth other important fruits in abundance.

Therefore it must be cultivated. It is important to the spiritual welfare of every Christian. If ministers are really concerned with the spiritual welfare of those whom God has put in their care, they must destroy the spiritually-dangerous dollar-defending instincts of their people. They must not be embarrassed to speak about sacrificial giving. They must rather speak plainly, and boldly, and with much love for the glory of God and for the good of their people. They must also, as did David in I Chronicles 29:1-5, lead

their people by their own example.

In calling on Christians to give, one ought never to plead the motive of pity alone. If one pleads for pity, pitiful giving will be the result. If pitiful giving is encouraged, pitiful spiritual lives will be produced. Christians will think of any giving at all as a heroic deed above and beyond the call of duty. They will actually be pleased to think that they have given their dime or their quarter to the Lord. Sacrifice will be an unthinkable concept.

Christians need to know from the very start that God is no beggar, and that gifts presented to Him must be fit for the Lord Himself. Christians must learn from the very start to think of sacrificial giving as an essential fruit of the Spirit, of the same order as the fruits of faith and love, a fruit to be diligently cultivated in their lives.

Above all, every Christian should constantly remember that the fruits of the Spirit are Spiritually produced. They can be brought forth in his life only so long as he abides in the Vine, even Jesus Christ, the Savior and Giver of life.

Reformed Ministerial Institute at Westminster

PLANS have been announced for the annual Reformed Ministerial Institute, which is to be held at Westminster Theological Seminary, Philadelphia, Tuesday through Friday, May 28 thru 31.

In accordance with the program of previous years, three one hour classes will be held each morning, afternoons will be free for study and other activities, and there will be discussion forums or preaching clinics in the evenings.

Members of the faculty this year will be Professors John Murray and Edmund Clowney of the Seminary, and the Rev. Dr. Edwin H. Palmer of the Spring Lake, Michigan, Christian Reformed Church.

The Institute is sponsored by the Alumni Association of Westminster Seminary. While it is committed to historic Calvinism in its teaching, qualified students and ministers from any denomination are welcome. Further information may be obtained by writing the Rev. George J. Willis, 3552 Elmley Avenue, Baltimore, Md., or the Seminary.

The Presbyterian GUARDIAN

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. Byres
Edward L. Kellogg
LeRoy B. Oliver

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

Of Various Matters

EXPERIENCE tends to confirm the claim of some that in this world anything can happen. At least in the publishing business almost anything can happen—and usually does! Inured to that outlook, we should not have been as intrigued, amazed and horrified as we were when, on looking over a finished copy of the February GUARDIAN, we discovered that the date on the cover was printed as February 15, 1956, instead of February 15, 1957. Unfortunately we cannot blame either Barthianism or the theory of relativity. It will just have to go down as a human failure. For those of you who save your GUARDIANS for future reference, we are printing in this issue the corrected date, in such a manner that you can cut it out without mutilating anything else of importance. We suggest you cut it out and with some glue or paste, fasten it in the proper place on the cover of the February issue. Then in 1961 when you are looking back through your files, you will be able to locate the February 15, 1957 copy. (See page 46.)

On another subject, we wish to express our deep appreciation for the support which the GUARDIAN has received during the past year. We mean

in various ways, but right now financially. Contributions have been received in a fairly regular pattern, without special solicitation save in a few cases. Our total income has been such that we will end the fiscal year on March 31 with all obligations fully met, and a balance to help us through the lean summer months. Counting on your continued help, we trust that the GUARDIAN will carry forward the work your support indicates you expect from it.

On still another subject, we have recently been working on some past due subscriptions. In the process of sending out notices concerning these, it appears that a few notices were also sent to persons whose subscriptions had actually been paid up to date. We are sorry for this, and hope the resulting confusion has been now cleared up. The date on the wrapper of your March copy indicates what our official records show as to when your subscription is renewable. We expect to send out renewal notices at the proper time, but there is no requirement that you wait for such notice before sending in a renewal that is due.

What of our Sunday Schools?

IN A RECENT ISSUE of *Life* magazine, there appeared a provocative article entitled "Our Troubled Sunday Schools." To a large extent it is a severe indictment of the present day Sunday Schools, and there are aspects of the article which are open to serious objection. We may however also be stimulated by it to ask whether our schools are what they ought to be.

In evaluating the Sunday School, the article gives prominence to the reaction of a fourteen year old boy, who said, "I've had enough. I'll never go to Sunday School again. It's the most wasted hour in the week." This negative aspect of the article finds vivid expression in a series of cartoons which illustrate the author's evaluation that "staid churches often mask outdated, rowdy Sunday Schools where teachers act as mere baby-sitters, or tell scary Bible stories, teach by rote, permit rock-and-roll singing."

The article as a whole, therefore, presents a sad picture of present day Sunday Schools. We fear that its analysis is far more accurate than we would

like to suppose. To the extent that it is accurate, it discloses a most alarming situation. For we must be aware of the fact that most youngsters in this country—if they get any religious training at all—are almost wholly dependent on the Sunday School for religious training. When Sunday Schools are said to be characterized by "irreverence, rowdyism and impudence," we can hardly expect them to make a lasting contribution to the spiritual and moral welfare of those who are under one constraint or another to attend. Sunday Schools of this character obviously will make little or no contribution towards a solution of the problem of juvenile delinquency, which has reached such great proportions in our day, when mobs of boys and girls in hysterical frenzy go berserk in cities like New York and Philadelphia.

If moreover, as this article charges, Sunday Schools are haphazardly organized and administered, are largely out of touch with the church and its office bearers, are conducted by teachers who have had virtually no training, and if the course of study has not been well planned, it is no wonder if boys and girls rebel at the necessity of attending Sunday School. On such an analysis it would be understandable that, having gone to Sunday School only so long as parents could enforce their demands, they would turn away in disgust not only from the Sunday School but from the Church itself.

Although the article is severely critical of the Sunday School, its avowed aim is to be constructive. Its concern is that the Sunday School may become the most meaningful hour in the week. It addresses itself vigorously to various aspects of the problem, and in particular makes an effective plea for better training of teachers and a fresh evaluation of the Sunday School curriculum.

It is in this very connection, however, that one of the most profound defects of the article appears. For there comes to expression in it a not too thinly disguised attack upon orthodox Christianity. It becomes evident that an acceptable curriculum for the Sunday Schools would have to be one in which much of the Bible would be judged to be unsuitable for instruction to children. Judging by the author's references to Bible content, he would include under "scary Bible stories"

much of what the Bible has to say about sin, judgment and atonement. The new curriculum thus turns out to be not Bible centered, and not truly God-centered. It rather proceeds from the assumption that on the basis of religious experience, man himself must stand in judgment upon the Bible.

By the adoption of such measures the modern Sunday School may become more efficient. But what profit will there be, in the long run, if it becomes a more effective instrument for propagation of a message that is not true to the Bible. If the message as well as the methods are modernized, there will be even less hope of laying a solid foundation for the religious and moral life of American youth. The article accordingly contains not only much that is provocative of indignation and condemnation, but also that which fills one with a sense of alarm with regard to the future.

Nevertheless our critical reading of this article should not allow us uncritically to rise to the defense of our Sunday Schools as they are. As we consider our Sunday Schools can we honestly say that they are meeting their challenge as they should?

Fortunately there are certain saving features in many orthodox churches which tend to mitigate the weaknesses of the Sunday School. Happily not nearly as much depends upon the Sunday School in such churches as in the average American church. In orthodox churches the regular worship services of the church are still given a primary place. Moreover the instructional program is often provided a solid character by means of catechism classes conducted by the pastor. In Orthodox Presbyterian Churches the program of the Machen Leagues appears to be very effective. And where there are Christian schools there is the strongest possible assurance that our youth will be effectively taught the message with which the Sunday School is concerned.

No matter how valuable and effective such other aspects of Christian instruction may be, however, we cannot escape the question whether our Sunday Schools are what they ought to be. Should there not be a painstaking analysis and evaluation of those schools? We may no doubt expect some genuine help from specialists in Christian education. It would appear,

however, that this is a challenge with which pastors and sessions of local churches are particularly confronted. This is an urgent necessity if the Sunday Schools are not to be isolated from the life and work of the church as a whole.

No doubt our churches are confronted with herculean tasks in this connection. Nevertheless some real progress can be made if the sessions become aware that real problems exist. The very least that they can do is to insure that the helps provided do not present viewpoints at variance with the doctrinal position to which the Church is committed. And there ought to be a concern about developing literature far better, in terms of content and pedagogy, than any that is now available. The problem of teacher supply and training is often overwhelming, but it must be grappled with vigorously. While local situations differ greatly, and each church must bear its own burdens, it might be advantageous if from time to time there were conferences of leaders and teachers devoted to a consideration of these basic issues. Presbyteries might well take the initiative in this regard. And no doubt the denominational Christian Education Committee may make a unique contribution here. In any case, considering all that is at stake, we dare not sell our Sunday Schools short.

N. B. S.

Graham Has Problems

WITH THE APPROACH of the Graham Evangelistic crusade in New York City, Mr. Graham is being confronted with the most severe and outspoken criticism that has attended his work anywhere.

The criticism comes from two directions. Certain liberal or neo-Orthodox leaders oppose him because they think his message, in so far as it constitutes an adherence to the historic Biblical faith, is not valid, and in fact is harmful in this age, because orthodox Christianity is just not true.

The criticism of certain Fundamentalist leaders centers around the company Graham keeps, or at least the company that keeps him. Many New York preachers known for Modernism are in the group which is sponsoring the Graham meetings. We are in-

formed that while Reinhold Niebuhr of Union Seminary, New York, is against Graham, Henry Van Dusen, President of Union Seminary and a well-known liberal is supporting the campaign. Fundamentalists also charge that Graham is careless about recommending churches for his "converts" to attend. People who are truly converted should be urged to attend only Bible-believing churches, but Graham does not publicly take this position. Rather he seems just to urge them to go back to their own churches, or go to some church, whether it is conservative or not. (He did not, as was reported some time ago, recommend that converts attend Jewish or Catholic churches as well as Protestant.)

It is difficult to decide what position to take regarding Graham's ministry. But do we have to take a position entirely for or entirely against? The fact is that Graham is a phenomenon of this generation. He is here. He is conducting crusades. And people are listening to him. We can no more change this than we can stop tornadoes or thunderstorms. He is a part of our age.

It can hardly be denied that his efforts will result in some good for the Kingdom of God. There are doubtless many who have heard him in person or on the radio who have been moved either to personal commitment or greater devotion to the Scriptures and the Christ there presented. Only in the age to come will the measure of this good be made known.

On the other hand, it can hardly be denied that his efforts will bring some harm. People who have experienced the emotional highlights of a surging evangelistic crusade find it difficult to settle down to the less emotionally charged atmosphere of the average church, even the average conservative church. History bears witness that often periods of great evangelistic fervor have been followed by periods of spiritual doldrums. Moreover, when a man occupies such a position as Graham holds, he comes to be looked up to as an authority on both preaching method and preaching content. In neither area, especially the latter, can we consider Graham an adequate standard.

Of far greater importance, however, is this fact. By his determination to secure the support of all groups for

his crusades, and his dismissal of his followers to churches of their choice, Graham is in effect promoting the cause of the ecumenical church. And since the "ecumenical" church, in so far as it exists today, is under Modernistic control and leadership, it appears that his labors will in the end place his disciples in associations and under leaderships inimical to the very gospel he himself professes to hold and proclaim with all vigor. Thus in his very program Graham is laying the seeds for its ultimate defeat.

We would not be like the disciples

of Jesus, who on one occasion "forbade" another group that followed not with them. But it is our sincere conviction that the work of the church of Christ goes forward most effectively and most steadily through the unheralded labors of true ministers of the Word as they preach to and teach the members of their local congregations from week to week and year to year. Christ has promised to build and to abide with His Church as it is manifest in the churches. Against this Church the gates of hell will never prevail.

L. W. S.

Orthodox Presbyterian Church News

Smyrna Mills, Me.

The Rev. LeRoy B. Oliver was guest speaker at the fellowship supper of the congregation of the Houlton Church, held February 21 in the American Legion Hall. Mr. Oliver also gave a message over the local radio station the following morning, and preached at the morning and evening services of the church on February 24.

Morristown, N. J.

The women's Missionary Society of Emmanuel Church held an all-day meeting in February, with eleven members present. At a morning sewing session, 93 cancer dressings were completed. After lunch, there was a business meeting, and a book report on Christian missions in Formosa. One quilt for Korea has been completed and another is being made. Mrs. James Price and her family have moved from the church apartment to their new home at 33 Midland Drive.

Crescent Park, N. J.

Some 125 men and boys attended the Third Annual Father-Son banquet of Immanuel Church. The message of the evening was brought by the pastor, the Rev. Albert G. Edwards. Colored slides of previous banquets, and movies of sports events featured the lighter side of the evening program. The pastor is conducting an adult communicant class during the Sunday School hour.

Pittsgrove, N. J.

Mr. Arthur F. Freeman, Jr., principal of the Bridgeton Christian school, was a recent guest speaker at Faith church. Social activities of the young people's group recently have included

a visit to Atlantic City with the Bridgeton Machen League, and a roller-skating party at Mays Landing.

West Collingswood, N. J.

The session of Immanuel Church is currently carrying out the annual visitation of all the members of the church.

Kirkwood, Penna.

Twenty-four people from Kirkwood church attended the Presbytery's Machen League rally in Silver Spring, Md., on February 9. On February 7 the Y. P. Guild and Fellowship held a "talent night" program, to help raise funds for the purchase of a tape-recorder for the church. A fund for the purchase of an organ has also been started.

Silver Spring, Md.

A Tuesday evening Bible class, sponsored by Knox Church, has been started in Virginia, across the river from Washington. A number of Orthodox Presbyterian families reside in the area. Some 160 young people attended the February 9 Machen League rally held at the church. The rally program included a sightseeing tour of Washington, and a closing banquet. The Rev. John W. Sanderson was speaker for the occasion. The annual family night program was held February 15. The Moody film, "Prior Claim" was shown as one feature of the evening's events.

Middletown, Penna.

Calvary Church has suffered a real loss in the death of Mrs. Gertrude F. Mead on February 8. Mrs. Mead was a charter member of the church. Prior to 1936 she was a member of the Clearfield Presbyterian Church. She attended the first General Assembly of the Presbyterian Church of America in Philadelphia, and associated with

the new denomination. On returning to Clearfield she found that others who had shown an earlier interest were not willing to leave the old church. However, she herself did so, joining the Middletown congregation. In 1953 she moved to Middletown to be near the church. She always had an intense interest in the missionary program of the denomination and in her will left property to the missions committees.

Harrisville, Penna.

The annual Deacon's Dinner of Faith Church, was held on February 16 in the church social hall. The event commemorated the 20th anniversary of the congregation, and this year was the occasion for the opening of a new addition to the church building. The evening program was in charge of David Reconnu, executive assistant of the Pennsylvania George Junior Republic, a correctional institution. He showed motion pictures of the work at the Republic. Ninety persons were present for the occasion.

Volga, S. D.

The Rev. R. Clyde McCone of Brookings supplied the pulpit of Calvary church recently when the pastor, the Rev. Bruce Coie, was at First Church, Waterloo. The congregation of Calvary church mourned the passing, on February 21, of Miss Nellie Reeves, a charter member of the congregation and for over 60 years a confessing member of the church in Volga.

Garden Grove, Calif.

Two members of the Garden Grove congregation, Loyal Barker and Robert Jones, have constructed a pulpit desk and communion table for the church. A Navy man, Earl Keever, who frequently visits the church, has contributed a Navy-surplus amplifier, which carries the service to the nursery room, and is also being used for the deaf. Attendance at both the church service and the Sunday School is reaching capacity.

Whittier, Calif.

The congregation at Whittier is in the process of purchasing a property including a house and a half acre of land on Lutweiler Road between La Habra and Whittier.

Evergreen Park, Ill.

The Young People of Westminster Church recently held a 7.00 a.m. breakfast meeting, followed by an "Idea Party." This was a "brain-storming" session designed to secure all the ideas

possible for Y.P. programs and activities. Two and a half pages of suggestions, some wild, some practical, were produced in forty-five minutes. Rules of this procedure are simple — any idea is valid; no criticism or laughter at any suggestion; no discussion permitted; a definite time limit is set; all suggestions are recorded. Later a few members of the group go over the suggestions to work out something definitely practicable. Other churches and groups might try it.

Glenside, Penna.

The annual Men's Night program of Calvary Church, sponsored by the women's missionary society, was held Thursday evening, February 14, with about 60 people present. The program featured music in the lighter vein. Refreshments were served by the ladies. Once a month on Sunday evening the congregation enjoys a post-service hymn sing followed by a time of fellowship, and light refreshments. The congregation appears to be enthusiastic about the new venture.

Valdosta, Ga.

Westminster Church is conducting week-day Bible classes this year. The pastor, the Rev. John P. Clelland teaches the Junior and Junior High school classes, and Mrs. Clelland teaches the Primary children. The Junior High class is a communicants' class. The others are concentrating on Bible study and catechism. Primary children are especially enthusiastic about their Bible-memory trains. On a large bulletin board each child has an engine with his name on it. For every memory passage learned, a car is added to his train.



The Rev. and Mrs. Egbert W. Andrews

More About Andrews' Wedding

THE BRIEF ANNOUNCEMENT of the wedding of the Rev. Egbert W. Andrews and Miss Betty Heerema, which appeared in the February GUARDIAN, was based on a single word cablegram received in this country just as we were going to press. We have received from the Rev. Henry Bruinooge, Christian Reformed missionary in Japan, a more detailed account of the wedding, which we gladly pass on. It also corrects the previous item.

The wedding took place at 5:30 p.m. Thursday, February 7, in the Oncho Reformed Church in Tokyo. The Rev. Takaoki Tokiwa (who studied at Westminster Seminary in 1936) is pastor of this church. The ceremony was performed by the Rev. Samuel Boyle, a missionary of the Reformed Presbyterian Church in Kobe and a friend of Mr. Andrews. Mrs. Bruinooge was the bride's attendant, and the Rev. R. Heber McIlwaine was best man.

Following the ceremony, a reception for the guests was held in the "Forbidden City," a Chinese restaurant. Among the guests were the Rev. and Mrs. Tokiwa, the Rev. and Mrs. Takeshi Matsuo, Miss Virginia Wildman, Mary Hunt, Deborah Spooner, Christian Reformed missionaries Maas Vander Bilt, Leonard Sweetman, Edward Van Baak and Henry Bruinooge and their wives, Mr. and Mrs. McIlwaine, Bible Presbyterian missionary John M. L. Young and Mrs. Young with their daughter, Ruth, and several others.

Mr. and Mrs. Andrews were to return to Formosa on February 28. Mr. Bruinooge noted that the Rev. and Mrs. George Uomoto were unable to attend the wedding as a baby girl had been born to them only three days previously.

Wade Reports from Guam

A missionary newsletter from the Rev. Edwin L. Wade, missionary on the island of Guam in the Pacific, under date of January 1957, recently arrived. We quote portions of the letter:

"We arrived in Guam December 18, and plunged immediately into the

work of preaching the Word. Two important instruments for our use in doing so are already available to us, and we have been using them to the limit. One is our church in the very center of the largest Filipino work-camp on the island, where we preach twice each Sunday, and where we also have a Sunday School and a Friday evening meeting. The morning attendance has been growing steadily. We are also giving private instruction, and will begin other classes soon. Unbelievers are attending regularly. A program of personal evangelization is being planned and should be launched in the very near future. There is good evidence that the believers are being stirred to a new sense of their duties, responsibilities and privileges as Christians, both in living a Christian life and in personal witnessing.

"Our other 'pulpit' is the only radio station in the Marianas Islands (other than official naval and military communications). Our half hour gospel broadcast holds the airwaves exclusively every Sunday morning from 8 to 8:30. It is heard as far away as the island of Yap, 750 miles distant. We also have proof that many of the residents on Guam listen regularly—in all classes of the population, including the natives. They tell us so. We feel that somehow this radio ministry must also be enlarged—at first, perhaps, to only one 10 or 15 minute week-day program, and then expanded until we are preaching the Word on the air every day. Eventually we dream of a short-wave station that will reach all the countries of the Orient, the most heavily populated areas of the world, penetrating right through the "iron" or "bamboo" curtains, giving out the Word of life twenty-four hours a day in the native tongues. Our God is big enough to do this, and more.

"But opposition and even mild persecution have already raised their ugly heads. It is not serious yet, and may never become so, because this is American soil, and we are American citizens. Mostly they only annoy us, or hurt a little, and briefly, like insects that buzz and bite. But they are proof of our ministry, we expected them, and would have been suspicious if they had not appeared."

Mr. Wade is under appointment of the Presbytery of California, with financial support from the Protestant Reformed (DeWolf) Church.

Chicago Church Plans Lecture Series

THE MEN'S CLUB of Westminster Orthodox Presbyterian Church, Evergreen Park, Ill., has announced plans for a second series of five lectures to be presented next winter. Called the "Family Travel Series" the lectures will be given by outstanding travelers and adventurers, and will be presented in the Evergreen Park High School Gym once a month, beginning November 6.

A similar series has been held this past winter, and according to the Rev. Robert M. Nuermberger, pastor of the church, has proved effective in giving publicity to the church throughout the community.

Westminster Lectures in Berkeley

ANOTHER SERIES of lectures on Biblical themes is scheduled to be given in Covenant Church of Berkeley, California, the week of March 24. Sponsored by the church, and delivered this year by the Rev. Professor Meredith G. Kline of Westminster Seminary, Philadelphia, they are known as the Westminster Lectures. In previous years Dr. C. Van Til and Dr. E. J. Young have been featured.

New Church in the Oranges

THE NEW CHURCH BUILDING being built by the congregation of Covenant Church of the Oranges, N. J., is nearing completion. Though not entirely completed, the building was scheduled to be placed in use the latter part of March. The Rev. Daniel Van Houte, teacher at Eastern Academy, is stated supply of the church.

Christian School in Fort Lauderdale

THE ORTHODOX CHRISTIAN SCHOOL ASSOCIATION of Fort Lauderdale, Florida, has undertaken the issuing of an occasional newsletter telling of the school. The first number, dated February 19, reports that the school now has thirty-eight pupils. Present accommodations are used to capacity, and the Association is negotiating a bond issue to enable the construction of a school building. A station-wagon with volunteer drivers and a car pool transport the pupils.

Hymnal Committee Work Proceeding

THE LABORS of the Assembly Committee on a Hymnal are moving forward step by step. There is now some possibility that copy may be ready for the printer in June. Actual printing is expected to take some fifteen months. Thus the volume could be ready for use about September, 1958. This program has not actually been decided on, but is within the realm of possibility.

The Committee is making plans to circularize the church, in its efforts to secure the necessary financing. Letters are being sent out, for every family of the church, and it is hoped that the response will make possible the necessary financing without too great delay.

One of the tasks which confronted the committee was that of securing permission to use hymns covered by copyright. The Rev. Robert Eckardt of Wilmington, Delaware, has been handling this aspect of the work and has made satisfactory progress.

Christian Association for Psychological Studies

by CORNELIUS JAARSMAN

UNTIL RECENTLY the only interest in psychology and psychiatry in evidence among the Reformed constituency was the work of mercy administered to the mentally ill. Today our understanding of why men behave as they do has increased to the point that not only the mentally ill, but the daily activities of us all are under careful scrutiny. A better understanding of ourselves as well as of others is made possible by the increased knowledge of human behavior. Not only the specialists in the fields of psychology and psychiatry have increased their services to mankind through this larger understanding, but pastors, teachers, social workers, nurses, physicians, and others can avail themselves of this knowledge in their respective fields.

How can we as Christians promote a right understanding of ourselves and others? The larger information we have about human behavior and the deeper insights we have attained concern man who was created in the image of God but who in unrighteousness has denied his sonship. Furthermore, God is in Christ reconciling lost man to Himself. These are revealed facts about man. If lost sight of in our interpretations of human behavior, their absence will cause us to lose our sense of direction and lead to misinterpretation of ourselves and others. If we are to use the larger area of information and deeper insights aright, we must understand the facts involved in the light of creation, sin, and redemption.

It is the consciousness of this great task that brought several psychologists,

psychiatrists, pastors, and teachers together four years ago to initiate group discussions to face the problems involved. Since that time the task that lies ahead has been clarified in the minds of the participants. Three annual conferences have been held and proceedings of these conferences are available. In 1956 the theme around which the group discussions were built was *Toward a Christian Psychology*. This spring the theme is *Toward a Christian Concept of Personality*. The fourth conference is scheduled for March 27 and 28, 1957, and will be held at Western Theological Seminary, Holland, Michigan. Programs and further information can be had from Dr. Cornelius Jaarsma, Executive Secretary, c/o Calvin College, 1331 Franklin St., S.E., Grand Rapids, Michigan.

Many questions need to be cleared up if we would use a better understanding of human behavior effectively in Christian service. The how of counselling in pastoral work, in teaching, and in social service must be explored. The significance of social life and communication in the development of children in home and school calls for investigation. The service of the school in the total development of a child calls for re-examination and re-appraisal. Family life and family relations too can profit from a better understanding of why men think and act as they do. These are but a few areas of normal daily living that come in for careful study.

The Christian Association for Psychological Studies states the following

in Article III of the tentatively adopted constitution:

The association aims to advance the fields of psychology and related areas in harmony with Article II (Basis—The Association shall be based on the Bible as interpreted in the historic Reformed Creeds) by —

1. Exploring these fields through

study and research.

2. Assembling annually in convention for discussion, inspiration, and carrying on the official business of the association.
3. Publishing proceedings of the conventions and such additional studies as are approved from time to time by the Board of Governors.

Proclaiming the Gospel in Greece

By EDWARD J. YOUNG

WE OF THE ORTHODOX Presbyterian Church believe in the unity of the Church. We long to see those of like precious faith working together in unison and in love for the purpose of the furtherance of the Gospel. It is for this reason that we may take encouragement from the fact that in the ancient land of Greece the Gospel today is being vigorously proclaimed, and its proclamation is being blessed of God. A recent letter from the Rev. G. A. Hadjiantoniou relates the following encouraging news concerning the progress of the Gospel in Athens.

The work in Greece is rendered particularly difficult because of the competition and opposition of the Greek Orthodox Church. At the same time there are those who have been brought up in that church who have come to learn the truth as it is in Jesus Christ. A young lady, well educated, who had been a Sunday School teacher in the Greek Church came gradually to understand the Gospel, and then went to her priest and made the break. She has now made public profession of faith and has united with the Evangelical (Presbyterian) Church of Greece. Others who belong to the Greek Orthodox Church also attend the services. One of these is the sister of a parish priest and is herself a superintendent of the Sunday School in the Orthodox Church. The priest had been in the hospital undergoing a serious operation. He spoke to Dr. Hadjiantoniou, who visited him, "When I went to the hospital I took with me only two books, my New Testament and your 'Seven Churches of Revelation' and I want to thank you for having kept me company in those days of pain."

We of the Orthodox Presbyterian Church rejoice in the work that is being done among our young people at the summer Bible conferences and camps. In Greece also a similar camp is held. Last summer some 120 children attended for one full month the Summer Camp and of this number twenty-one boys and girls made a profession of faith in Christ.

Dr. Hadjiantoniou writes of some of the people who have been attending the church in which he preaches. Many of them have come out of superstition and ignorance to a knowledge of Christ. While some of them are still illiterate, nevertheless, they do know Christ. Among these he mentions a woman who was brought up a Moslem, but is now a true believer in the Saviour. When we read of work such as this we cannot but give thanks to God for these evidences of His goodness.

A serious attempt is being made to educate the people through the printed page. For the children there is a regular children's magazine issued monthly. For the sake of the communicant members of the church there is issued a daily devotional booklet. These devotions are true to the Bible and they exalt the Lord Jesus Christ. They are Calvinistic, and for that we may give praise to God. The undersigned has been privileged to read these devotional booklets and is impressed with them. An attempt is also made to reach those outside the church with the printed page. These attempts are being blessed of the Lord. The assistant of the bishop of Berea had taken the book *Beyond the Grave* and preached each chapter of it from his pulpit in Berea. Thus, the printed page is reaching those who need to hear the Gospel.

We of the Orthodox Presbyterian Church may well pray for this splendid work that is being carried on in Greece. Perhaps some would even care to support it in a financial manner. There was a deficit last year in the printing program of about four hundred dollars. Should any care to contribute, gifts may be sent to the Committee on Christian Education of the Orthodox Presbyterian Church which will act as a receiving agent and will forward the money to the Church in Athens. May we at least pray that God will continue to bless this work as He has done in the past. It is encouraging to know that in this land of Greece the very same Gospel which we profess is being proclaimed by those who love the doctrines of sovereign grace.

Dr. Stonehouse to Address North Jersey Alumni

PROFESSOR Ned B. Stonehouse of the Westminster Seminary faculty is scheduled to deliver three lectures under the sponsorship of the Northern New Jersey Alumni Association on April 8, 22, and 29. Under the general title of "Some Aspects of Pauline Eschatology," the lectures will be given at 10:30 a.m. in the Third Christian Reformed Church of Paterson. All ministers and other interested persons in the area are cordially invited.

Clarence Duff to Sail March 29 from New York

THE REV. CLARENCE W. DUFF, Orthodox Presbyterian missionary to Eritrea, who has been on furlough during the past year, is scheduled to sail from New York on March 29, to return to his mission field.

Under present plans, Mrs. Duff will remain in this country until summer, when she also will return to the field. Their son, Donald, is a student in Calvin College, and their daughter, Dorothy, expects to enter Calvin in the fall.

Other Missionaries Returning on Furlough

THE HUNT FAMILY from Korea, the Uomoto family from Japan, and the Bird family from Eritrea, all Orthodox Presbyterian missionaries, are scheduled to return to America this summer for regular furloughs.

The GUARDIAN NEWS

COMMENTATOR

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

Clarence E. Macartney

THE REV. DR. Clarence Edward Macartney, Presbyterian Minister and 1924 Moderator of the Presbyterian Church in the U.S.A. died at his home in Beaver Falls, Pa., on February 19, at the age of 77. Dr. Macartney retired from the pastorate several years ago. Following ordination he became pastor of a church in Paterson, N. J. In 1914 he was called to the Arch Street Church in Philadelphia, which he served until 1926 when he went to the First Church of Pittsburgh.

Dr. Macartney was a leader of the conservative forces in the Presbyterian Church in the struggle that arose about the preaching of Dr. Fosdick in New York. He supported those who entered into the formation of Westminster Theological Seminary in 1929 and became a member of its Board of Trustees. He continued in this connection until January of 1936 when, with several other Trustees and one member of the faculty he withdrew from his connection with the Seminary, the group feeling that they could not support the view that separation from the Presbyterian Church in the U.S.A. might become necessary, if the outcome of the "Independent Board trials" was unfavorable.

Dr. Macartney was prominent both as a preacher and author. Some of his sermons were preached over and over again to audiences who gathered just to hear them. While in Philadelphia, he was one of the first ministers in the nation to have his sermons broadcast over the radio. A number of his books were concerned with Civil War personalities. Others were volumes of sermons.

Dr. Macartney never married. He is survived by two brothers, the Rev.

Albert J. Macartney, former pastor of the National Presbyterian Church in Washington, and the Rev. Robertson Macartney of Santa Barbara, Calif., and by a sister.

Catholics and School Bus Transportation

ROMAN CATHOLIC parents in Augusta, Maine have agreed to wait for a court ruling on the legality of city-provided transportation for their school pupils before taking a threatened action. At the last election voters in the city approved a proposal for bus transportation for parochial pupils. However, the city Council refused to put it in effect.

As a result the Catholic parents made plans to transfer their pupils to the public schools. This would have cost the city thousands of dollars to meet by the end of the school year. However, the Mayor has now agreed to provide a "token sum" for parochial school transportation, so that the matter can be brought to the state supreme court for a test of its constitutionality. And the Catholic parents have agreed to a wait-and-see policy.

Southern Church Not To Ordain Women

THE PROPOSAL to allow the ordination of women as ruling elders and deacons in the Southern Presbyterian Church, passed by the General Assembly last year and submitted to the Presbyteries, has been rejected by the lower judicatories. The Stated Clerk has announced that 43 of the denomination's 85 Presbyteries have voted against the proposal. Forty have favored it and two have not yet reported.

U. P. - U. S. A.

Merger Seems Certain

IT NOW APPEARS that the year 1958 will see the actual merger of the United Presbyterian Church and the Presbyterian Church in the U.S.A. Consummation of the merger is scheduled to take place in Pittsburgh, with the two General Assemblies meeting concurrently and then adjourning to meet as one body.

This would be the result if the trend of the voting in the United Presbyterian Church continues. That voting has shown a strong majority of nearly two to one in favor of the merger, with a substantial portion of the vote in. However, the opposition is making a stronger showing than was expected at first.

The United Presbyterian Church recently reported a total membership of 251,344. The membership of the Presbyterian U.S.A. Church is over three million.

Minnesota Court Rejects Doctrinal Case

THE MINNESOTA Supreme Court has refused to enter into the doctrinal dispute between the Protestant Reformed Church and supporters of the Rev. H. DeWolf in Edgerton, Minn.

The majority group, which opposes Mr. DeWolf, charges that he and his followers not only tried to gain possession of the church property, but also took steps to set up a denomination separate from the Protestant Reformed denomination.

The Court declared, "The civil courts should not and cannot enter into any dispute relative to doctrinal matters arising within a church organ-

Correct date for cover of
February issue.

February 15, 1957

ization. Nor can they interfere with or enter into any dispute relative to church government." The court held that the General Synod of the P. R. church was the final body to hear and determine whether the action of a minister and his followers conflicted with the church's doctrine and confession.

Meal-serving Wisconsin Churches must have Licenses

THE WISCONSIN STATE board of health has issued a ruling that churches and other private organizations which serve meals to the public must have restaurant licenses, and must comply with regular sanitation standards. Included would be also parochial schools which serve meals.

Since in many cases churches hold "suppers" for the purpose of raising money, this ruling can have a wide impact. However, it does not apply to churches which serve meals only to their own members.

Harvard Divinity School Reaches Endowment Goal

A GOAL OF \$5 MILLION in endowments, set in 1952 to provide a new center of religious learning at Harvard Divinity School has been achieved, according to Dr. Nathan Pusey, the University president. Together with other funds, the Divinity School now has a total endowment of about \$7 million.

New Church College in Philadelphia

THE RELIGIOUS DENOMINATION known as the Churches of Christ has purchased an estate in Villanova near Philadelphia which is to be the home of the denomination's first college in the northeast. The property covers 28 acres and includes a 32 room

manor house. It was formerly owned by Morris Clothier. The property is to become a two-year Junior college in 1958, and will be enlarged to full college status later. Named as president of the new college is Dr. Rex Johnstone, who has been assistant to the President of Pepperdine College in Los Angeles.

Protests Against "Luther" Ban

THE ACTION COMMITTEE for Freedom of Religious Expression reported in Chicago that 150,000 persons had signed petitions protesting the cancellation of the TV showing of the film "Martin Luther" by Chicago station WGN-TV. The chairman of the committee reported that additional signatures were being received at the rate of some 50,000 weekly. The petitions were sent to the Federal Communications Commission, with the request that the Commission do all in its power to correct the injustice and to establish such principles and practices for the use of the media of mass communications as will guarantee freedom from such censorship.

Meanwhile it was reported that a station in Milwaukee had scheduled the showing of the film on TV.

No "Bible" Monument in Denver

THE DENVER ART COMMISSION has vetoed a proposal to honor the Bible with a sculptured monumental arch in the Denver Civic Center. "Without judging the artistic merits of any design," said a member of the commission, "we have passed a resolution expressing the view that any sort of religious monument on city property violates" the principle of separation of church and state.

Philadelphia Landmark Plans Upset

PLANS TO CONTINUE the changes in old Philadelphia so as to beautify the grounds about old religious landmarks have received a temporary setback through the failure of Congress to appropriate adequate funds. For some time the city has been engaged in a project to clear out ramshackle buildings in the neighborhood of Independence Hall, and restore some

of the historic structures in that area. Between Independence Hall and the Delaware River there were six historic churches—Christ Episcopal founded in 1695; St. Peter's Episcopal 1761; Old St. George's Methodist 1767; Old Pine Street Presbyterian 1768; and two Roman Catholic buildings. If more funds become available, this whole area will be cleared and beautified.

Barth's Son Deplores Liturgy

DR. MARKUS BARTH, son of theologian Karl Barth and Associate Professor of New Testament in the Federated Schools of Theology of Chicago University, in a recent speech at the seminary expressed alarm at the "increasing emphasis" churches are placing on sacraments, liturgy and "high church" forms of worship. He said, "I'm afraid we are trying to enclose ourselves with holy walls, rather than to seek unity in our Christian testimony to the world."

Although he is a Presbyterian, Barth criticized American churches that practice infant baptism. He said he preferred the baptism of adults as "an antidote against superstitious ideas."

Common Ailments of Ministers Listed

A UNITED CHURCH of Canada clergyman recently gave a list of some of the outstanding ailments which afflict ministers. Obviously speaking in a humorous vein, though perhaps not so humorous after all, he mentioned these:

"Shrader's Neurasthenia" — "a listlessness and apathy brought on by prolonged meditation" over an article by Wesley Shrader in a recent issue of *Life* magazine entitled, "Why Ministers are Breaking Down."

"Dick-Gestetner Syndrome"—symptoms of this disease include ink poisoning, hands blistered by constant cranking, twitching of the eyes caused by watching hundreds of sheets of white paper flit through the mimeograph machine . . . etc.

"Schlegelheimer Compulsion" — drives victims to write gobbledegook. Some victims also suffer from the strange delusion that to be unintelligible in the pulpit is to maintain the prestige of the ministry.

Graham's Yale Mission

DURING HIS four-day evangelistic mission at Yale University, Evangelist Billy Graham addressed a total of some 10,400 students at four meetings, and in addition spoke at four fraternity houses. About 300 students made "commitments to Christ" at the meetings. The student newspaper criticized Graham for "an immature theology" and an oversimplified approach.

Other Religions View U. S. as Mission Field

DR. EUGENE L. SMITH, general secretary of the Division of World Missions of the Methodist Mission Board said recently that the Hindu, Buddhist and Islamic religions are experiencing a dramatic resurgence and are looking upon the United States as a target for their missionary activity. He said that in the past 50 years Islam has grown from 175 to 300 million followers, while both Buddhism and Hinduism have begun to expand.

Hungarian Church Situation Deteriorates Further

THERE IS CONTINUING EVIDENCE that the gains which the church secured in Hungary in connection with the ill-fated revolt there may not be retained. It appears that two Reformed church leaders, Dr. Ladislaus Ravasz and Dr. Lazlo Pap, who had resumed positions of leadership in the church and had spurred plans for its reorganization, have now retired again from the scene. The plans to hold general elections for new church officials in the Reformed Church have been cancelled, and there seems to be agreement that changes in personnel in the Church should wait for "quieter times."

More Gifts for the Aucas

MISSIONARIES are again flying over the territory of the Aucas in Ecuador where five of their comrades were slain some time ago, and are dropping gifts to the people who appear in jungle openings. One missionary family is living on the edge of the jungle.

Mr. Harvey Bostrom, who has headed the Christian Missionary Alliance work in Ecuador for a number

of years, said there were two theories as to why the five were martyred. One was that they had refused to receive the gift of a young girl brought to them as a present, the other that they feared a trick when the missionaries seemed to be setting up a permanent camp.

The Auca Indians were described as a stone-age, nudist tribe, of reasonably high intelligence, but traditionally cruel.

Catholics in the Congress

A RECENT ANALYSIS of the church membership of the United States Congress showed 84 Representatives and 11 Senators as being Roman Catholics. This is a larger number than at any time in American history. Protestants, however, are still in the substantial majority. There are 105 Methodists, 68 Presbyterians, 67 Baptists and 60 Episcopalians. There is one Hindu, Representative Saund, of California.

Sunday School Gains From Contest

FOR EIGHT YEARS *Christian Life*, a monthly magazine, has sponsored a six-week Sunday School attendance contest in the fall of the year. Churches competing in the most recent of these contests reported a total gain of nearly 170,000 pupils as a result of the competition. Joining in this year's contest were churches from 47 states, several foreign countries. First prize this year went to the Bremerton, Washington Presbyterian Church which will receive in consequence a new Sunday School bus, merchandise prizes, and for the pastor an all-expense tour in the Winona Lake School of Theology Flying Seminar to the Holy Land.

In Nigeria, a Sunday School of 300 made 40,000 personal visits, and had over 2,500 come to church on the last Sunday of the contest. In Indonesia, a Sunday School jumped its attendance from an average of 40 to a contest high of 1426 in the six weeks.

Pope Speaks on Pain-killing Drugs

POPE PIUS recently told an audience of doctors that the use of pain-killing drugs is permissible in the case

GENEROUS SUPPLY of God-Centered tracts for many needs. Send dollar bill, "Back-to-God" Tract Committee, Dept. P.C., 2850 Kalamazoo Ave., S.E., Grand Rapids 8, Michigan.

of persons at the point of death, even when this may mean shortening the life of the individual. He said that such procedure could be followed only when no other means was available to remove pain and consciousness, and when the procedure did not prevent the carrying out of other duties such as making a will and receiving the last rites. However, he emphasized that all forms of euthanasia were unlawful. And he insisted that the use of tranquilizing drugs with the sole purpose of procuring an agreeable sensation was likewise to be condemned. In a slightly different connection, the Pope said that "to accept and even to seek physical pain in order the better to share in the Passion of Christ" is fundamentally Christian.

Denies Catholic Archdiocese Caused Luther TV Cancellation

THE CHANCELLOR of the Chicago Roman Catholic archdiocese, Msgr. Edward M. Burke, has categorically denied that the archdiocese was in any way responsible for the cancellation of the TV showing of the film "Martin Luther" by Chicago station WGN. He also declared that the archdiocese would not protest a decision by any TV station to show the film.

However, at about the same time, the official newspaper of the archdiocese charged that the film was itself a "gross example of censorship of the true facts of history . . . a controversial and hate-provoking movie . . . (a) film (which) violates true freedom of expression by misrepresentation, and by withholding many violent truths about its leading character."

It is now reported that Chicago Station WBKB has scheduled the movie for showing on April 23.

Church Construction Continues to Boom

CHURCH CONSTRUCTION in January totalled \$68 million dollars, a new record for the month, according to the report of the Departments of Commerce and Labor. The figure was 17 per cent above that of January, 1956.

Construction of non-public schools and colleges also continued upward, with a January record of some \$43 million.

Protestant Center Has New TV Studio

THE PROTESTANT RADIO and Television Center in Atlanta, Georgia, has dedicated a new \$250,000 TV studio. The Center, which was started in 1949, is jointly owned by five denominations — Methodist, Episcopal, United Lutheran, and Presbyterian North and South. It produces and distributes radio and TV religious programs for use by commercial stations and church groups. The new studio includes a large sound stage and facilities for a number of different "sets." The center's radio programs are now put on magnetic tape and distributed to over 740 stations in this country and to the Armed Forces.

Korea Institutions To Merge

CHOSUN CHRISTIAN COLLEGE in Seoul, Korea, and Severance Union Medical College, also of Seoul, have announced plans to merge into a single institution, to be known as Yonsei University. Dr. L. George Paik, formerly President of Chosun college, will be head of the university. The university will have an enrollment of some 4,000 students. It will be operated by a Cooperating Board of Christian Education, which is comprised of foreign mission agencies of the Presbyterian Church in the U.S.A., Methodist Church, United Church of Canada, and the Southern Presbyterian Church.

National Council Denies Charge on Broadcasting

THE BROADCASTING and Film Commission of the National Council of Churches has denied that it is seeking to control religious broadcasting. This charge, resulting from earlier deliverances of the Commission, has been made by both the National Association of Evangelicals and the American Council of Christian Churches. Last year the National Council agency took a position against the sale of time to religious broadcasters, and urged that stations schedule such broadcasts on a free time basis. The indication was

also given in various ways that local councils of churches should be consulted in arranging to divide up religious broadcasting time among divergent religious groups.

The protest against these suggestions was substantial, and appears to have had some effect. Among paid religious broadcasts not connected with the National Council are the Lutheran Hour, Back-to-God Hour, Hour of Decision (Graham), Fuller's Old Fashioned Revival Hour, and a number of others.

The National Council Commission reports that last year it sponsored 200 television programs and nearly 300 radio programs.

Blake Suggests NCC Take over Chaplaincy

DR. EUGENE CARSON BLAKE, Stated Clerk of the Presbyterian Church in the U.S.A. and President of the National Council of Churches, recently told the General Board of the NCC that he is proposing the merger of the General Commission of Chaplains (of the Armed Services) into the structure of the National Council of Churches. The proposal will be submitted to the National Council's Assembly when it meets later this year.

Calls for United Mission Movement

DR. HENRY P. VAN DUSEN, President of Union Theological Seminary, New York, in a recent address delivered at a conference on missions, called for a united movement of all American Protestant churches and their

mission agencies in each of the world's mission fields. He said that the church could not wait for the union of all its branches, before uniting its missionary witness. He declared that "the world situation calls for a radically new strategy, with each denomination contributing resources and personnel . . . and a world Christian missionary ecumenical council directing the whole." Dr. Van Dusen added that "we are now witnessing the beginning of a world church . . ."

More Seminary Expansion

NORTHERN BAPTIST SEMINARY in Chicago has approved a \$1¼ million development plan for its campus on the west side of Chicago. The plans call for the building of 300-seat chapel, and apartment buildings with some 150 dwelling units. There is also to be a new administration building. The goal of the institution is that the work shall be completed for the 50th anniversary of Northern Baptist in 1963. The Seminary has decided to remain in its location on Chicago's west side, as part of a general effort to rebuild Chicago's "inner city."

The Methodist Church is planning to build a completely new \$4 million theological seminary near Delaware, Ohio, twelve miles from Columbus. The new Seminary will accommodate some 500 ministerial students. The state of Ohio has more than half a million members of the Methodist Church. The Seminary will be in close proximity to Ohio Wesleyan University.

ORDER FORM

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

Dear sirs:

Enclosed find \$2.50 for which please send The Presbyterian Guardian for one year to:

Name

Address

The Presbyterian Guardian is a monthly magazine committed to stating, defending, and promoting orthodox Presbyterianism as set forth in the Westminster Confession of Faith.