

GUARDIAN

Teach Me, Dear Lord

Teach me, dear Lord, to see
The beauty of thine earth
And unashamedly
Declare that I adore
My Lord who made it all.

Teach me, dear Lord, to see
The beauty of thy sky
And joyfully proclaim
The God of glory seen
In ever-changing hue.

Teach me, dear Lord, to see
The beauty of thy deeps
And happily make known
The pleasure I derive
In thanking thee for them.

Teach me, dear Lord, to see
The glory of thyself
In man whom thou didst make,
And rue the sin that tore
Him from thy loving arms.

Teach me, dear Lord, to see
In Christ thy glory once
Again restored in man,
That in this world the saved
May praise thee as they should.

CALVIN A. BUSCH

Christ Glorified

EDWARD WYBENGA

To bolster the faith of the disciples in him as the Christ of God even in the face of his predicted sufferings and death; and to encourage Christ himself to face the supreme sacrifice he must make, there took place the experience of the glorification of Christ on the Mount of Transfiguration.

Jesus Transfigured

Luke 9:28-36

Still in the neighborhood of Caesarea Philippi Jesus led Peter, James, and John (the disciples who were closest to him) up one of the slopes of Mount Hermon, 9,300 feet above the level of the sea. In the summer time the top of Hermon is free from snow, and therefore accessible to those who wish to reach its summit.

Luke tells us that Jesus began his transfiguration experience with prayer. Prayer was a normal and regular part of the life of Christ, but he especially resorted to prayer in preparation for some great event or trying experience. The stillness, solitude, and grandeur of a lofty mountain make it a place conducive to communion with God and meditation upon the works of God and the will of God for man.

As Jesus continued in prayer his disciples, weary from the long march up the mountain and made drowsy by the cool pure air, fell asleep. Meanwhile a mighty transfiguration occurred. Jesus' appearance or form was changed. Matthew says, "His face did shine as the sun." Mark writes, "His raiment became shining, exceeding white as snow" — far, far brighter than the patches of remaining snow on the mountain side upon which the moon shone that night. It was not like the brightness that was reflected from Moses' face after his forty-day sojourn with God on Mount Sinai. It was rather a brightness that shone from within outward — not a reflected light but a self-radiating light. Christ on

the Mount was ablaze with celestial glory!

Then Moses and Elijah appeared. Moses represented the O. T. law pointing forward to Christ who would fulfill the law by his perfect life and atoning death. Elijah represented the O. T. prophets who foretold the coming of the Savior in fulfillment of God's redemptive plan. Their presence was real for they were seen and heard — they "appeared" and they "spake."

Conversation About Death

Why had they come? Luke tells us that they "spake of his decease (or departure) which he should accomplish at Jerusalem." That was the great event in God's redemptive plan that lay just ahead. The Lamb of God must be sacrificed on the altar of Calvary. This is what Moses, Elijah, and Jesus talked about on the Mount: the love of God for sinners; the sufferings, death, and resurrection of Christ for the salvation of his people; and the future restitution of all things.

Awakened perhaps by the brightly shining splendor that shone about them or by the voices of the heavenly visitors speaking with Jesus, the disciples shook off their drowsiness and roused themselves. They saw the transfiguration glory of Christ — they saw Moses and Elijah!

As the heavenly visitants were about to return to the place whence they had come, Peter, with mingled feelings of joy and fear, spoke: "Master, it is good for us to be here; and let us make three tabernacles (or tents, or booths), one for thee and one for Moses and one for Elijah." Mark adds the words, "For he wist not what to say, for they were sore afraid." Peter felt that he should say something but he did not know the proper thing to say under these unusual circumstances. He was awe-struck, entranced, bewildered, and in this condition of mind he failed to

understand the meaning of it all. He thought of the celestial glory in earthly terms. He wanted to prolong the experience on the Mount and just forget about the world below. He wanted a kind of heaven on earth — but that can never be. Heaven is not here and now; it will come hereafter.

While Peter was speaking a luminous cloud overspread the Mount. It was not a watery cloud but the Shekinah-cloud which in O. T. times played upon the mercy-seat of the Ark of God in the Holy of Holies in the tabernacle. The cloud symbolized the presence or the dwelling (Shekinah means "dwelling") of God among his O. T. people. So here on the Mount God appeared again; and his voice was heard, saying, "This is my beloved Son in whom I am well pleased; hear ye him." This was God's testimony to the deity of Christ; God's testimony to the perfect obedience of Christ, so pleasing to him; and God's testimony to the solemn authority of Christ: "Hear ye him!"

Struck with awe in the presence of God the disciples fell on their faces in holy adoration. Jesus touched them; removed their fears; bade them, "Arise!" "And when they had lifted up their eyes they saw no man, save Jesus only." It was night. They were again alone with Jesus on the Mount. He was the same as before.

Foretaste of Victory

The transfiguration glory of Christ was over. What was the purpose of it all? First, to convince the disciples by this unforgettable experience that Jesus' person was truly divine, that he was indeed the Son of God, that he was the Messiah come into the world to redeem his people. The disciples needed to be thoroughly convinced of this in order that their faith in him might not fail in the trying times that lay ahead when their Messiah would be rejected of men, crucified and slain, buried in the dark cold tomb.

The transfiguration experience on the Mount was also of great importance to Jesus himself. It gave him a foretaste of the future glory that awaited him after his sufferings and death. It encouraged and strengthened him to face the horrors of Gethsemane and Calvary. Not defeat and despair lay ahead but victory and triumph.

A Matter of Supreme Importance

JOHN W. SANDERSON, JR.

I exhort therefore that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth.

—I Timothy 2:1-4

Do you like what you have been reading in the daily newspaper, or hearing in radio and TV news reports? As a father, do you wonder what security there is for you and your family? As a mother, do you ask yourself, "Have I brought children into the world for this?" And, do you young people feel discouraged when you plan for the future? Where are we headed?

Such questions frequently provoke an answer of helplessness: "I am only one; what can I do?" Or, some may reply, "But after all, I am a Christian. Heaven is my home and my concern. Is it right for me to be interested in politics, current events, and future prospects?"

In this situation, and answering to our fears and replying to our questions, Paul addresses a word of comfort and of exhortation to all those who name the Name of Jesus. He calls us to prayer and urges us to consider the place of prayer in the life of the church.

The Object of our Prayers

"First of all," says Paul as he introduces his theme in v.1. Some have suggested that this means that prayer should occupy the first place in any order of worship; but it seems preferable to understand "first" as indicating priority of importance. The things here mentioned are so important that no other thing or deed is more important.

Prayer is not, for Paul, a luxury to be enjoyed at will; it is an obligation of the greatest importance. This importance can be seen in different aspects of the context. The "therefore"

of v.1 carries us back to the "commandment" of 1:18; all of God's commands carry the weight of his divine authority. Moreover Paul tells us in 3:14 ff. that what he is writing in this section is to show us how to "behave" in God's house. Whenever the church assembles and enjoys the blessing of the abiding Christ, this is a moment of supreme importance. Finally, Paul seems to stress the importance of prayer as he heaps word upon word to establish rhetorically that this is not an idle matter.

We should pray for all men, for all kinds of men; but Paul is concerned to single out one class which is so important as to warrant special mention. We should pray for "kings, and for all that are in authority" (v.2). We should pray for kings lest we hate those who are God's ministers (Rom. 13:4), for it is manifestly impossible to hate those for whom we pray. We should pray for kings because they are instruments of God for the carrying out of his purpose for the world and its people.

It may be objected: "Obviously this is a prayer for another day. God did not intend that we should pray for the godless dictators of the Twentieth Century." We should guard against such a reading of history. As a class, rulers have been selfish, cruel, and tyrannical in all ages. In particular, the king for whom Paul's readers are being commanded to pray was Nero, whose cruelty, selfishness, and blasphemy have become by-words in the annals of men. Yet, Paul insists, we must pray for Nero and the other Caesars. And not for them only, but for all rulers: the kind, the righteous, and those friendly to the gospel.

When was the last time you prayed for your governor, our president, the rulers of our enemies and friends in the cold war? Paul's words are not pious advice; they are a commandment of supreme importance.

We should pray for kings, Paul says, "that we may lead a quiet and peaceable life in all godliness and honesty." We should pray for kings since they more than anyone else control the lives and destinies of the peoples of the world.

The Content of our Prayers

We see this vividly in God's message to his own people in Jeremiah 29:7. The Lord was preparing his sinful nation for the chastening of the exile. Their city would be besieged, attacked, and destroyed; their homes would be burned; their children kidnapped; their wives torn from them. How the Israelites would be tempted to hate; how indeed they would be tempted to call for vengeance! Yet the message of God is — "And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace." As dwellers in Babylon, the Jews would starve if the city had a famine; they would be killed in battle if Babylon went to war. They would be involved in the affairs of Babylon until the exile was over; so it was to their self-interest to pray for Babylon.

It is even so today. We cannot dissociate ourselves from the affairs of the world; we are involved in them. The church is not of the world, but it is in it. This is why we must pray for the authorities of the world. It must be obvious to all of us how much missionary activity has been curtailed and even halted as a result of the Cuban revolution. The exodus of Romanist priests and nuns was widely heralded, but Protestant missions have suffered as well.

When was the last time you prayed

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Prayer is not a luxury . . . It is an obligation.

for Mr. Khrushchev? Mr. Castro? Mr. Kennedy?

Following the Second World War, when Britain was fighting to regain economic stability, it was illegal to send pounds out of the country. But this meant the curtailing of foreign missions; for when money cannot be exported, missionaries cannot be sent out and supported. When was the last time you prayed for our Secretary of the Treasury, the Chairman of our Federal Reserve Board, and the economic advisers to our President? For if our dollar imbalance ever becomes acute and currency cannot be shipped abroad, some of the first agencies to suffer will be the mission boards of the church of Christ. This is no idle affair. This is a matter of supreme importance.

For their Salvation

But further, we should pray for kings that they may be saved. Calvin puts it this way: "In a word, Paul intended to show that it is our duty to consider, not what kind of persons the princes at that time were, but what God intended them to be." All too rarely do we hear of a Christian mayor, a godly governor, a believing monarch. Would you not rejoice if governments were in the hands of men whose principles were the law of God? Ah, you say, but why dream? These things can never be!

To this Paul rejoins: God "will have all men to be saved, and to come unto the knowledge of the truth." There is therefore no class of men beyond the grace of God. We should pray that God will give us Christian magistrates and rulers. Again Calvin says: "Now the same God who has already made us partakers of salvation may sometime extend his grace to them also. He who hath already drawn us to him may draw them along with us. The Apostle takes for granted that God will do so, because it had been thus foretold by the predictions of the prophets, concerning all ranks and all nations."

Here the Scriptures rebuke our sinful pride. How can we who were dug out deep from the quarry of sin, ever consider that another is lower in iniquity than we were? And if the grace of God availed for me, the chief of

sinners, will it not avail for another?

Too frequently in our pride and indifference to our own sin we sing:

**The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away.**

But it was not always thus. William Cowper knew his Bible better than modern editors of hymnals. The original rendering is

**The dying thief rejoiced to see
That fountain in his day;
And there have I, as vile as he,
Washed all my sins away.**
(italics ours)

Sin is a great level-er. The whole world has "become guilty before God" (Rom. 3:19). And grace is a great level-er too. No one is beyond the grace of God in Christ. The righteousness of God is "by faith of Jesus Christ unto all and upon all them that believe" (Rom. 3:22). "Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). And "whosoever" includes "kings and all who are in authority."

The great example of this is Nebuchadnezzar. We do not usually think of him an author of a part of Scripture. Yet Daniel 4 is a copy of Nebuchadnezzar's decree addressed "unto all people, nations, and languages, that dwell in all the earth." He writes: "Peace be multiplied unto you. I thought it good to show the signs and wonders that the high God hath wrought toward me." Here a great pagan monarch, selfish, blasphemous, and idolatrous, exclaims of our God: "How great are his signs! and how mighty are his wonders. . . . Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase" (vv. 1-3, 37).

If Nebuchadnezzar can be brought to praise God, is there any ruler today so proud or so hardened in sin, that God can not deliver him? Have you prayed for the conversion of the modern Nebuchadnezzars? Can you believe that kings today will still "praise and extol and honor the King of heaven"?

This is not a trifling thing; it is a matter of supreme importance.

The Acceptability of our Prayers

But this is not only something which God commands; it is a prayer which so accords with our Lord's desire that he has promised in advance to answer it. "This is good and acceptable in the sight of God our Savior." Think what this means.

If you were to form a mental picture of the greatest force in the world today, what would you see? A gigantic missile, 20 stories high, roaring into the sky, propelled by a million and a half pounds of thrust? — or perhaps two rulers, "standing eye-ball to eye-ball" each within an instant of calling on men, ships, aircraft, and missiles to begin what can only be called "the end"?

Paul would have us look elsewhere for real earthshaking power. He directs our attention to ourselves — we are the greatest force on earth today because God delights to order world-events in response to the prayers of his own people. It has been said of Luther that he accomplished as much in his warfare with the pope and emperor by his prayers as he did by preaching, lecturing, translating, and writing. And it is a matter of historical fact that the Reformation prospered when either pope or emperor could have snuffed it out. But somehow each was thwarted. God, in his providence, was so ordering the nations and their affairs that neither could accomplish what he dearly desired to do.

Don't you see that you can thwart the desires of dictators too with the result that we will "lead a quiet and peaceable life in all godliness and honesty"?

But further, this can be a measure of our own nearness to God. How much do you desire to ask what God so obviously desires to answer? Ideally the child of God has no interests apart from God. With man's fall, he not only disobeyed God but became disaffected from him. The natural man is not concerned with God's interests. He has become God's enemy, and thus is under God's wrath and curse. But the redeemed man is inclined toward God by the power of the Holy Spirit; he

No one is beyond the grace of God in Christ.

The Presbyterian Guardian

has become God's friend, and thus has a community of interests and desires with his heavenly Father.

So even this Scripture which is obviously addressed to Christians and to the church can be a word of God to the indifferent and unbelieving. What a terrible thing it is to have interests apart from God! What a judgment awaits for those who hold in contempt and are indifferent to what "is good and acceptable in the sight of God"!

But Paul's word is also for Christians today. It is this:

No, today's world need not continue in its present course. Why do not we, who so dislike what we read and hear, use our God-given power to change it?

Reformed Ecumenical Synod Announces 1963 Meeting In U. S. A.

The fifth Reformed Ecumenical Synod will meet in August 1963 at Grand Rapids, Michigan, according to an announcement by the Christian Reformed denomination, host church for the Synod's first gathering in five years. The international Reformed church body was organized in 1946 at Grand Rapids, and subsequent Synods have been held in Amsterdam (1949), Edinburgh (1953), and Potchefstroom, South Africa (1958).

Detailed plans for the Grand Rapids meeting are being prepared under the supervision of the Rev. Gerrit Hoeksema, of Chicago, Illinois, Executive Secretary of the Synod. General responsibility for 1963 Synod planning rests with the host denomination's Committee on Ecumenicity and Interchurch Correspondence. Delegates from various countries will be welcomed to Grand Rapids by the Calvin Christian Reformed Church, of which the Rev. Clarence Boomsma is pastor.

The Synodical group expects to begin its sessions on August 7. Ten or more days will be spent in discussion of doctrinal matters, race relations, biblical topics, and social questions. Preparatory study reports on these subjects now are being published and distributed to member churches of the Synod.

The Orthodox Presbyterian Church is a member of the Reformed Ecumenical Synod and is expected to appoint delegates at its General Assembly meeting in Vineland, N.J. at the end of March.

January, 1963

Self-Sufficient But Falling Short

THOMAS A. BEECH

Rev. 3:17a — "I am rich, and have prospered, and need nothing."

The amazing thing about the letters to the seven churches of Asia Minor is their reflection of local color and historical facts. While the church in Laodicea is condemned by the risen Christ for its lukewarmness, yet we find in the background of this text reason for praising the city.

The region of Asia Minor where Laodicea is located has always been subject to severe earthquakes which strike like a "thief in the night" without warning. Our attention was recently drawn to this fact as we received the news of the earthquakes in Iran. In 60 A.D. such an earthquake destroyed Laodicea and many other cities of that region. Because of its prosperity, Laodicea rejected the proffered aid available from the imperial Roman treasury.

Perhaps they realized that no imperial aid would be forthcoming without strings attached, and that such aid would only mean another round of taxation which was already overburdening most people. Perhaps they realized that they would eventually be taxed enough to pay back the aid plus that which would inevitably be wasted in bureaucratic handling of the funds. Certainly it was civic pride which caused them to refuse to allow Rome to do for them what they could do for themselves, more cheaply, more efficiently, and without imperial regulations and interferences.

What a lesson may be found here for those communities in modern America who think they cannot engage in local projects such as urban redevelopment, sewage systems, or school construction without federal aid from Washington. Thank God that there are encouraging signs that some American communities are beginning to realize the folly of much federal assistance.

Unfortunately, however, Laodicea's pride in self-sufficiency culminated in a situation for which Christ was moved to condemn the church there, saying, "You know not that you are wretched, pitiable, a cringing, naked, blind beggar." The very thing for

which the Laodiceans prided themselves — their worldly prosperity — had blinded them to their spiritual needs, "the unsearchable riches of Jesus Christ" (Eph. 3:8).

In the verse following the text (Rev. 3:18) Christ advises them to make a threefold purchase from him. In addition to and exceeding the profit of their commerce they needed "gold refined in fire" which is described in I Peter 1:7 as "your faith, being much more precious than the gold which perishes." More than the beautiful black woolen garments which they produced locally and exported at great gain, they needed to be "clothed in white garments (which are washed in the blood of the Lamb) that their shameful nakedness be hidden." They needed to be clothed with the righteousness of Christ instead of their own "filthy rags" of self-sufficiency.

They further needed "ointment to anoint their eyes that they might see" their own fallen spiritual condition. They needed to heed the counsel of Christ given here and in Matt. 6:33, "Seek first the kingdom of God and his righteousness." They needed the counsel of Paul (Col. 3:1-2), "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above and not on things of the earth."

Thus, we find in this text with its background a two-pronged lesson for ourselves. First, we need civic self-pride that we will not ask another to do for us what we can better do for ourselves. Secondly, no one or no community can be sufficient in itself unless it has first become dependent upon God. This sounds like a paradox, but it can be answered in the advice given by an older minister to a young man about to be ordained, "Pray as if all depended upon God and work as if it depended on you!"

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How Goes Your Family Worship ?

Do you have a family altar? Do you have, in other words, any regular family worship?

In too many cases, perhaps, the answer may be in the negative—with a word or two of explanation: first, to affirm that such a practice is no doubt a good thing, even a scriptural idea; but in the next place to offer a 'good excuse' for seeming to find it impossible nevertheless.

It will be sufficient for those who accept the Bible as the rule of faith and practice simply to state the well-known fact that family worship is set forth from one end of God's Word to the other. From the time of Abraham to that of the Apostles this aspect of the true religion was assumed more than argued (Deut. 6:6ff., Acts 10:2, I Peter 3:7).

To our way of thinking, nothing was of greater moment in the reformation of the church in Scotland than the careful fostering of family worship. And certainly in both Scottish and Dutch reformed churches this has helped preserve the faith. We have heard of more than one who at a tender age received lasting impressions of the wonder and greatness and constant nearness of God from a godly grandfather or father who daily opened the Holy Book to give manna from heaven to the family group.

We are living in a day in which the great declension from high and true religious faith and practice cannot be hidden. This is nowhere more evident than in the fact that even in orthodox churches the worship of God is considered either impossible or unnecessary so far as the daily routine is concerned. We have a way of convincing ourselves that life is too busy or that there just isn't time or that we can't seem to fit it into our daily schedule.

There Is Time

Whatever the reason, the result is that in this age of shorter work hours, more leisure time, and more labor-saving devices than ever before in history, we appear to have less time for the things of God than our hardwork-

ing fathers managed to find. The miserable truth must be faced: we do not have a sufficient grasp of our revealed religion. We do not yet take seriously the truth about life and our own destiny. We do not live by the right standards of value, God's standards. As parents we often shirk our primary responsibility to our children.

Perhaps some of us need a revolution in our attitude in this matter. The fact is that we do have time. That is the truth. And we do not have other things that are more important. If we were to eliminate hours of wasted activity (or inactivity, staring at that dimly lit end of the room) we would have lost nothing of eternal moment. Surely we could take at least a few minutes after breakfast or after dinner in order to hear what God has to say from the Bible, and to pray.

Dr. L. Nelson Bell once proposed in the columns of *Christianity Today* an experiment for parents and children: "Take the book of Proverbs, and in it you will find 31 chapters, one for each day of the month. For one year read one chapter a day (beginning with the corresponding chapter for the date begun), and I will promise on the basis of personal experience, the professional background of 40 years as a practicing physician, and yet more years as a Christian, that every problem of youth will be found and met in that one book."

There are those who know whereof we speak because they have introduced this radical change into their homes to the glory of God and their own blessing. It is a fact that some who once thought it impossible thus to live with God day by day now know that they could not possibly go on without God's covenant presence in such fellowship and praise.

When all is said and done, isn't it really a question of whether God is to us, as to Abraham of old, a shield and an exceeding great reward? Those who need that shield will need family worship. Those who desire that great reward will desire their family worship.

Delay no longer. Take down the gaudy plaque which says that Christ is the head of your house. Put in its place a family altar which actually acknowledges the Lord to be such. Learn to seek him as often as you have need of his grace and blessing. Learn what the Scripture means when it says that man cannot live by bread alone but by every word which proceeds from the mouth of God. Let this be your daily food.

G. I. Williamson

Devotional Aids

The Bible is indispensable for a family altar as for your own personal devotional use. There are helpful aids, however, for either individual or family usage. These should be supplemental to, and not substitutes for the Word of God itself.

One widely used booklet is the monthly "Family Altar" which is prepared and distributed by The Back-to-God Hour broadcast of the Christian Reformed Church. Most Orthodox Presbyterian Churches have a supply of these available for their members (or you may request to have one mailed to you from The Back-to-God Hour, 10858 S. Michigan Ave., Chicago 28, Illinois).

A "Daily Manna Calendar" (Zondervan, Grand Rapids, Michigan, \$1.95) has again been published under the editorship of Prof. Martin Monsma. It has a single sheet for each day, with a suggested Bible reading, a text, and a brief comment. A number of Orthodox Presbyterian men are included among the writers, each of whose contributions runs for a week at a time.

Young and old alike will be fascinated by the *New Testament with Pictures* (King James Version throughout) published by the American Bible Society (450 Park Ave., New York 22, N.Y.). A bargain at \$1, this laminated, paper-covered edition has nearly 600 photographs, maps, and diagrams of places and things referred to by New Testament writers. The excellent

illustrations really help make the biblical setting "come to life."

For Children

Families with young children will usually want to have on hand such familiar stand-bys as Vos' *Child's Story Bible* or Marian's *Big Book of Bible Stories* by Schoolland. Dena Korfker's *Can You Tell Me?* and *Questions Children Ask* provide supplementary material on a wide variety of topics.

E. Margaret Clarkson (author of *Susie's Babies* and *Growing Up*) has written a study of the Lord's Prayer for children called *Our Father* (Eerdmans, Grand Rapids, Michigan, 1961, 120 pages, \$2.50). The book, she says in the Foreword, "is an attempt to teach to young children something of the New Testament principles of prayer." With twenty-five years of experience as a teacher, Miss Clarkson uses a fifth-grade classroom as the setting for her 17 "real life" chapters. Children often need more help than we give them in actually learning to pray, and to pray aright. We join in the author's hope "that parents will read these chapters aloud to their children, and discuss them, one by one, taking time in between to seek to put into practice some of the principles learned."

For children ages 3-8 there is a new book of songs well suited for devotional use in the home: *The Children's Hymnbook* (National Union of Christian Schools and Eerdmans Publishing Company, 1962, 196 pages, \$2.95). Compiled and edited by Wilma Vander Baan, teacher of music in Whitinsville Christian School, Mass., and Albertha Bratt, teacher of music in Holland Christian Schools, Mich., with illustrations by Armand Merizon, its contents cover such subjects as God's World, God's Love and Care, Praying to God, God's Word, Jesus on Earth, the Holy Spirit, and Living for Jesus.

Two Valuable Volumes

Do questions often arise in your home in connection with your Bible reading in family worship, or in personal Bible reading or study? It is likely that children sometimes stump us with their "Who was he?" or "When did that happen?" or "Why does it say that?" We recommend two companion volumes for everyday home use, and Sunday school teachers and others will find them of value as well: one is a commentary, the other a new Bible dictionary.

The New Bible Dictionary (Eerdmans, Grand Rapids, 1962, 1400 pages, \$12.95) is the product of 139 Bible scholars under the organizing editorship of J. D. Douglas, with Bruce, Packer, Tasker, and Wiseman as consultants. It is a project of the Tyndale Fellowship for Biblical Research and the copyright is held by Inter-Varsity Fellowship, both of Great Britain. Called "the first conservative dictionary that is fully abreast of the most recent biblical research," its editors have had as their aim "to produce a volume, written in a spirit of loyalty to Holy Scripture, which would contribute substantially to the understanding of God's Word to men."

The New Bible Commentary (Eerdmans, 1199 pages, \$7.95) has been available for several years and is perhaps the best one-volume work for average lay use that can be obtained. A number of Westminster Seminary men have contributed to both of these volumes. If you wish to do any Bible study at all, or increase your knowledge of scriptural facts, these companion books will give you more than your money's worth over the years.

Books mentioned in this article or reviewed in these pages may be ordered from the Committee on Christian Education, the Orthodox Presbyterian Church, 7401 Old York Road, Philadelphia 26, Pa.

Trinity Hymnal

We wonder how many families have discovered the suitability of *Trinity Hymnal* (The Orthodox Presbyterian Church, 1961, \$3.50) both for hymn singing at home and for personal or family devotional times. The most obvious use is for the family to sing one of the hymns appropriate to the theme of the portion of Scripture read during family worship. The Index of Scripture References will be found particularly useful in this connection, as well as the Index of Subjects and Occasions.

Suppose one wished to center family worship for a month or so about the theme of prayer. Looking in the Index of Subjects under "Prayer" would suggest a number of familiar hymns. The Scripture verse found at the heading of each hymn might be read, with its context, as the Bible passage for that

day, and then the hymn sung together. Perhaps one hymn on prayer could be memorized each week during that month. The cross reference to "Supplications" would turn up nearly fifty additional hymns, so the selection is not at all limited for such a topic. Moreover, many of the songs will be found quite suitable even for the younger children (for example in the section of the hymnal on Children's Hymns: "Jesus, Tender Shepherd," "Father, We Thank Thee," and several others related to prayer).

A variation on singing the hymns is to read them as poetry. Even well-known hymns will take on new and richer meaning when read aloud. Members of the family may take turns in reading the stanzas while the others listen. Your children's introduction to some of the world's finest poetry may well come from just such a frequent use of a collection of more than 700 poems by authors like Ambrose, Bede, Bonar, Cowper, Crosby, Gerhardt, Heber, Luther, Milton, Newton, Rossetti, Toplady, Watts, and Wesley.

The Poetry of the Psalms

Speaking of poetry, where will you find more inspiration and blessing than from the verses of "the sweet singer of Israel"? One of the treasures of *Trinity Hymnal* is its wide selection of over one hundred psalms and paraphrases. Often you will find more than one version or tune, which brings variety to your usage of these psalms. Another possibility is to read from the Psalter Selections (there are 76, many including more than one Psalm) for your Bible portion; and by referring to the Index of Scripture References under Psalms you will discover in nearly every case one or more suggested numbers that may be sung after your Psalter reading.

(It may not be amiss to suggest that you will profit as a family by securing two or three extra hymnals for home usage. A generation of our young people growing up as singers of these songs of Zion will bring added strength to the church's testimony in the years ahead. The hymnal arrangement according to the great doctrines of the faith will augment for young and old alike our knowledge of what the Bible teaches even as we sing the praises of our covenant God and Saviour.)

Worth mentioning again is the suitability of this hymnal for all ages.

Not only in the section of thirty hymns designated for children but throughout the book (see for instance in the Index under "Children's Hymns" and under "Family Worship") you will find songs that rather young children will soon come to enjoy and sing. Even before they can learn the words they will delight in watching their parents and older brothers or sisters singing. Family worship need not be dull or for adults alone. It needs variety and the expressions of praise which we Presbyterians perhaps too often tend to stifle. Let us sing more frequently to the glory of God in our homes. Let the music of heaven be among the earliest daily impressions upon our infants and growing boys and girls.

One final suggestion. The Westminster Confession of Faith has been printed in *Trinity Hymnal*, as you know. When our children become older, there could be worthwhile instruction in what we believe through the reading of the Confession, a chapter or a part of a chapter at a time (a copy with proof texts is available from the Committee on Christian Education, if desired). As an occasional variation in the family worship period, or by going straight through the Confession in about six weeks, we could all benefit from the reading of this summary of scriptural truth, along with related portions of God's Word. Knowledge and praise go hand in hand, and truth is in order to goodness.

R. E. N.

For Nurses

On Call, daily devotions for nurses, by Lois Rowe, R.N., Inter-Varsity Press, Chicago, 365 pages.

Among devotional books prepared with particular groups in mind is this one for nurses. It is exactly what the title describes. Each page has a meditation on the memory verse and suggested Bible readings from the New Testament and Psalms, which are completely read by the end of the year. A little space is provided for writing down prayer requests.

Excerpts from one of the April meditations will indicate the brevity and punch of the author's words, which are practical yet do not fly off from the chosen text: "Strengthened with all might, according to his glori-

ous power, unto all patience and long-suffering with joyfulness" (Col. 1:11).

"We usually quote the first half of this verse and forget the last half. We all want to be strong . . . but who wants to be patient and long-suffering with joyfulness? Yet that is just why Paul is praying for strength for these Colossian Christians!

"Things weren't always easy for the Colossians. They faced suffering as well as the same minor irritations that you and I chafe under.

"It takes a lot of might and power to be patient and long-suffering with joyfulness when everything on the ward goes wrong and every assignment you get is trying and difficult and depressing. Then it's time to ask for His supply of your need . . . according to His glorious power."

Miss Rowe, herself an experienced nurse, sets forth Christ as the Redeemer of sinners; the book is evangelical in emphasis. She sees the nurse's work as one of obedient response to her Savior and Lord.

JOAN BIRCH VANDER HART
Willow Grove, Pa.

Joy Fredericks Rockey

Ms. Wendell L. Rockey, Jr., wife of the pastor of Calvary Orthodox Presbyterian Church, Cranston, R. I., went to be with the Lord on December 14, 1962 after a long illness. She had had a third operation for a brain tumor in September. Without complaint or self-pity but only submission to the will of God, her faith and courage were an inspiration to many during the period of her affliction.

Born in Rumford, Maine in 1923, she graduated from Barrington College in 1945 and from Gordon College in 1947, later attending Temple University. Besides her husband she leaves three children: Linda, 9, Jonathan, 7, and Louise, 4. Her mother and a brother also survive.

Funeral services were held in the recently acquired building of Calvary Church, with the Rev. Lewis Grotenhuis, Phillipsburg, N. J. being assisted by the Rev. George Haney, moderator of the Presbytery of New York and New England. The Rev. Messrs. Knight, Peterson, and Spooner attended from the Philadelphia area.

SOME WESTMINSTER SEMINARY STUDENTS FROM OTHER LANDS



Forty-seven of Westminster Theological Seminary's 140-plus students are from countries other than the United States. About two-thirds of this group are pictured here. Canadian students number 17, while Korea leads those from the Orient with 10. Seven come from Japan, three from India, two each from Australia, Free China (Taiwan), and the Philippines. There is one student from each of four countries: Hungary, Kenya, Mexico, and the United Kingdom.

EDITOR

Robert E. Nicholas



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Karl Barth's Theology

Karl Barth has expressed some mild displeasure that there should be a theological movement called "Barthianism," but by whatever name it is called its influence, at least in this country, appears to be growing rather than lessening. Doubtless his visit here last spring has something to do with the fact.

The five lectures he delivered while here comprise the first of 17 in his most recent book, the American edition of which has just been published this month (*Evangelical Theology: An Introduction*, Holt, Rinehart & Winston). The January 2 issue of *The Christian Century* carried an article by Barth titled "Remembrances of America," which is a slightly altered version of the foreword to this book.

It isn't surprising to find this liberal journal (which now calls itself "an ecumenical weekly" and appears in a new 8½ x 11 format) giving space to Barth, as it has done before. In fact, we think that such a magazine is where Barth should be heard. For he and the *Century* are on the same side of "the great divide" — if we may quote once more the *Century's* own delineation of the line between those who believe that the Bible is the Word of God and those who believe that it merely contains that Word. To be sure, Barth says that the Bible is the Word of God so far as God allows it to be such. He conceives of it as becoming the Word in an activist sense so that for the moment it is the Word of God to some one. But Barth certainly does not identify the Bible with the Word of God as a direct and objective revelation. Actually, then, the *Century* and Barth are in agreement — for both have openly and frequent-

ly disavowed the historic Christian position that the Bible is the objective and infallible Word of God. This in itself is a fatal weakness in any theological viewpoint.

Distinct Disservice

What is somewhat surprising is that *Christianity Today* in its issue of January 4 should have as its opening article one by Karl Barth taken from the same book mentioned above. Not that what he writes on that particular page is altogether without some merit, but we cannot escape the feeling that for a periodical which claims to be a voice for evangelical Christianity to allow its pages to be a mouthpiece for Barth is a distinct disservice to the cause it purports to represent. It certainly does not contribute to what the late Dr. Stonehouse (quoted in our December issue) wrote of as "a crying need that the issues be more clearly delineated in this day of theological fogginess and double-vision." Rather it will add to the confusion in the minds of too many over Barth's theology, as if it were generally acceptable apart from certain faulty formulations.

Now the same issue of *Christianity Today*, on page 28, does call attention to Barth's "turnabout from the biblical norm" when it quotes Gordon Clark (*Karl Barth's Theological Method*, 1963, Presbyterian and Reformed Pub. Co.) in his insistence that "Barth's theology is self-contradictory" and "arrives at an untenable or irrational position" in trying to cling both to Scripture and to norms external to the Bible.

Subtle Danger

There is, however, on pp. 27-28 also an editorial entitled "The Dilemma Facing Karl Barth" which surely concedes too much. We read: "By stressing the transcendent glory of God and sinful man's utter dependence on grace, it would seem that Barth has given new vitality to the Reformation formula of *solus Deo gloria*." Not so. For Barth's theology, as both Van Til and Berkouwer agree, allows for no transition from wrath to grace in history. If it hasn't happened in history, it hasn't happened at all, and God's grace is of no effect. We dissent from the editorial's reference to "Barth's evangelical theology." In our view Barth's theology is non-evangelical in all essential doctrines for it espouses nat-

uralistic and unbiblical norms throughout, denials notwithstanding.

At no point is the subtle danger of Barth's divergence from historical evangelicalism more evident than in his view of the Scriptures. The editorial says that "Barth here faces a dilemma. Can he maintain the categorical authority of the Bible as an external canon and also declare the prophets and apostles guilty of error?" Unfortunately the implied answer is left hanging in the balance, as if Barth might possibly work himself out of this dilemma and thus put himself squarely in the camp of the evangelicals. Barth's inherent contradiction on this point, however, shows his own answer to the alleged dilemma. By allowing for errors in the spoken and written word of the prophets and apostles (I/2, pp. 528-29) he has rejected the principle of *sola Scriptura* and, as the editor himself admits, "imposes secular norms and theories on the Bible itself."

Not Evangelicalism

It is just because Barth does not accept "the Reformation view of verbal and plenary inspiration" and does use a "secular criterion and sit in judgment over the Word of God" that he has developed a theology at variance with evangelical Christianity. It is for this reason that we regret to find the pages of *Christianity Today* opened to those who hold such an attitude toward the Bible as does Barth. We think they really belong over on the side of such a periodical as *The Christian Century*.

While we are at it, we'd like to raise a word of protest against a paragraph at the very end of the Pen-ultimate column in the *Century's* issue of January 9. The writer says: ". . . Fundamentalist Cornelius Van Til does not think Karl Barth is Christian. He does not like Barth. We don't know whether Barth likes Van Til. But we do know that Barth likes Mozart. We like Mozart too. And we like Barth."

Even in the whimsical vein with which this "profile" on Barth is written, such remarks seem a little beside the point. Overlooking for the moment the designation "fundamentalist" (Dr. Van Til may not object to this term as over against the "new modernism" of Barth, but after all he is an apologete of distinctly Reformed or Calvinistic persuasion), we simply point out that the question has nothing to do with personal likes or dislikes such as

a preference for a certain composer. The only thing that Van Til has taken issue with is Barth's theology in its basic anti-supernaturalism, its departure from the position of *sola Scriptura*, its removal of biblical events from actual history, its universalism, and similar heresies.

If we face a dilemma as to whether Barth's system is fundamentally sound (with some unfortunate or even serious weaknesses) or whether it is essentially something other than the historic Christian faith of the Bible (even though it retains some biblical elements and terminology), with Dr. Van Til we must choose the latter evaluation. This is not to judge the heart of Karl Barth. But to conclude otherwise is to muddy the waters of Christian thought and to forfeit our claim that Christianity is what we believe it to be as taught in the Scriptures and set forth in our Confession of Faith.

Judgment must begin at the house of God. If spokesmen within the church are to speak with uncertain or misleading voices (however true an occasional note may sound), how shall we discharge our solemn duty to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (II Timothy 4:2-4).

R. E. N.

EDITOR'S MAIL BOX

More on Mahaffy's Article

(Space prevents us from printing more than excerpts from a number of additional letters received in response to Mr. Mahaffy's provocative article "Why I am a Conservative—Theologically and Politically" in the *GUARDIAN* for October, 1962. It is clear that this is something of a live issue to many of our readers. We may return to it again.)

Dear Sir:

I was especially encouraged by Missionary Mahaffy's article and Mr. Rushdoony's review of T. Robert Ingram's *The World Under God's Law*.

Many of us are either helping to advance political liberalism or are silent with respect to it. Not only are we guilty of sinful silence when we should be speaking in defense of a just cause, but we have become irrelevant as well. Too often we fail to relate biblical truth to the world in which we live.

We are hardly being wise as serpents nor are we using our God-given intelligence when we willingly support state controlled education, social security, and the other programs of a godless welfare state philosophy. . . Karl Marx and Friedrich Engels advocated free, compulsory education in state controlled schools and the graduated income tax as part of their diabolical scheme for spreading Communism throughout the world. Is there no wonder that juvenile delinquency is on the increase in our nation when our youth have been indoctrinated with ideas contrary to the Law of God? . . .

ROBERT L. THOBURN
Fairfax, Virginia

She Takes the Negative

Sir:

While I cannot quarrel with the writer's (Mahaffy's) argument for theological conservatism, I cannot agree that political conservatism logically follows. To me this is like saying that because I am a theological conservative I wear double-breasted suits.

Granted that our infallible authority is the Word of God for faith and practice in all areas of life, a specific political system is nowhere set forth. Various methods of implementing the principles embodied in it may be equally valid. . .

Even if one admitted the writer's sole argument that the work of the state is to bear the sword for the punishment of evildoers, do they not include those responsible for want and poverty, discrimination, and all forms of social injustice which are contrary to the Word of God? While the writer admits that the Word of God grants freedom to men in their relation to others, except to do evil, can he deny the right of men collectively to work for freedom and social justice for all men? He gives the impression that his concept of "government" does not include "people."

It is precisely because we conservative Christians believe in man's depravity, which is increasingly evident in

society, that it frequently becomes prudent to increase the powers of government in its responsibility to bear the sword. Does not Christian liberty impose on us an obligation to consider our fellow man? Is it unchristian to deny oneself for the good of others?

. . . For the preservation of our religious freedom, if for no other reason, the conservative Christian in the space age must remain current with world political problems and find the best 20th century answers to them. To do otherwise is to weaken the testimony and influence of conservative Christianity.

Respectfully,

ALMA WILLIS
Rochester, N. Y.

Dear Sir:

Although I am not a member of the Orthodox Presbyterian Church, I receive the *Guardian*. I was overjoyed to find (Mr. Mahaffy's) article. It has long been my contention that one can not logically be a Conservative in his religious beliefs and at the same time be a Liberal (in the Modern sense of the word) in his political thinking. . . An individual or a church that professes the Historic Christian Faith should wholeheartedly support the United States Constitution and Declaration of Independence. The individual or church should be *for* Individual Liberty, Local Government, Our National Sovereignty and *against* Centralized Federal Government, One-World Government, Socialism in any of its many forms, and Communism. I feel that we should actively oppose Socialism and Communism because they are the complete antithesis of Historic Christianity. They are the work of the Devil. They are Anti-Christ. . .

Sincerely,

FORSTER G. RUHL, M. D.
Summit, N. J.

Anti-Communist Voices

Dear Sir:

We would like to present a few views as lay Christians and American citizens. One of the great Calvinistic doctrines is that God's Word applies to every sphere of life. Reasons given in our church for discouraging anti-communist discussion or an educational program are that it is the duty of the church to preach the gospel and that it should not enter politics. . .

Why are we unable to do today what our forefathers accomplished when we have the same Bible upon which their precepts were based? . . . Yet the church provides no instruction based on the moral law of God in relation to alien philosophies or programs cited by Mr. Mahaffy that have been adopted in this country in the last thirty years. . . Anti-communists have found it almost useless to attempt to awaken church members unless their clergymen are anti-communist. To be merely non-communist is to offer no resistance but rather to passively accede to strategic surrender, which is the desire of the enemy. . . Informed, anti-communist Christian citizens see very clearly that America is without hope, despite sacrificial efforts on the part of patriotic non-Christian citizens, unless our country returns to the Triune God of our forefathers, and they hear very few voices from conservative pulpits giving that message to a defeated people.

It is not necessary to carry politics *per se* into the church in order to instruct congregations in their relationships to the political realm. . . There were 804 Anti-Communist Study Groups, with a goal of 1200, in the Missouri Synod of the Lutheran Church reported as of last August. Mr. Paul C. Neipp, pastor in Ridgecrest, California, is editor of a Lutheran Anti-Communist monthly, *Through to Victory*. We have read with interest his plan of organizing such clubs within the church structure, and cannot see that it in any way detracts from 'the preaching of the gospel' as some fear.

Critical times are upon us. With a liberal majority in both houses of Congress, regardless of political party, our nation's sovereignty may be surrendered to the United Nations at any time by repeal of the Connally Amendment. Ratification by our Senate of the Covenant of Human Rights or of the Genocide Convention (Treaty) could annul our Bill of Rights. Most people do not know that these treaties even exist, much less that they are pending.

Free men are looking for ways to break the conspiracy against our country. They need the help of Christians who can show them the power of God. We believe every Christian should be intelligently and factually informed of the dangers confronting us. . . . We know that these matters

should be taken to God in prayer, not in a vague, generalized way, but specifically. There is much to pray about that is never mentioned in our churches. Our God is sovereign. We know He requires obedience to His revealed will.

Respectfully,

GEORGE F. BAIRD
ELIZABETH G. BAIRD
Bound Brook, N. J.

(The subject of anti-communism raises other questions as to effective means that Christian citizens ought to consider. We have planned for the near future reviews of some worthwhile informative books on the subject with additional articles or comment — Ed.)

Illness Forces Wybenga Resignation

The seven-year pastorate of the Rev. Edward Wybenga in Bend, Oregon was terminated in December when the congregation of Westminster Church reluctantly concurred with his request for dissolution of the pastoral relationship. The church offered the Wybengas the free use of the manse for such time as may be necessary.

Mr. Wybenga had been weakened during the past year by an ailment involving the lymph glands, difficult of diagnosis but reportedly non-malignant. More recently he was hospitalized for eight weeks with pneumonia, and while medication appears to be controlling the infection, his doctors advised that a long period of limited activity is ahead. Expressing gratitude for the patience of the congregation, Mr. Wybenga then felt compelled to step aside as pastor. The continued prayers of the church are requested for him.

Licentiate Calvin Malcor, a graduate of Westminster Seminary in May of 1962, has been serving Westminster Church as stated supply since early fall. Missionary Donald Taws occupied the pulpit on November 18, and the Rev. Albert Edwards preached on December 2 prior to the congregational meeting.

Another meeting of the congregation was scheduled for January 10 for the consideration of issuing a call for a pastor.

Presbytery of Philadelphia

Emmanuel Orthodox Presbyterian Church, Wilmington, Delaware was host to the November 26th meeting of the Presbytery of Philadelphia. A devotional service was conducted by the Rev. Leverne Rosenberger.

Mr. Norman Shepherd, recently returned from three years of graduate study in Europe, was licensed to preach the gospel.

Recognizing the urgency of aid for the congregation of Redeemer Church (which is not now holding regular services), the Presbytery empowered its Committee on Church Extension and Home Missions "to seek for Redeemer Church a missionary-pastor in cooperation with Redeemer Church, and at the earliest possible time to make recommendations for calling such a person and for a detailed plan for his support as to the amount required from the Presbytery and the means of obtaining it."

A group of believers meeting in the Christian School building in Fairfax, Virginia under the leadership of the Rev. Robert Thoburn petitioned Presbytery for organization as a particular congregation. In reply Presbytery directed that they be received into membership of First Church, Baltimore upon credible profession of faith in Jesus Christ as Saviour; that Mr. Thoburn continue to minister to them, meeting in Fairfax; that they be authorized to use the name of an Orthodox Presbyterian Chapel; and that Presbytery's Church Extension Committee be instructed to keep in close touch with the group and make regular reports to Presbytery. Upon stability and growth of the group and at such time as seems wise to the Committee further steps toward organization may be taken.

The same Committee is continuing its study in the matter of a branch work in the Lutherville area of Baltimore.

At a special meeting of the Presbytery on January 12, 1963 a call from Grace Church, Fall River, Massachusetts for the pastoral services of the Rev. David Freeman was found in order. Mr. Freeman, who has been pastor of Knox Church, Philadelphia for more than ten years, indicated his acceptance of the call, and was dismissed to the Presbytery of New York and New England.

CROMWELL ROSKAMP, Clerk

Ingredients of the Christian Novel

HENRY W. CORAY

In our discussion of this theme it is important that the key word *Christian* be used in its biblical and historic sense. True, a Christian novel isn't a theological work or a sermon or a spiritual or moral treatise. But if it is to merit the honorable name Christian it ought to coincide as closely as possible in its structure to the principles laid down by our Lord in his Word.

It might be in order to adopt de Maupassant's definition: "The writer's aim is not to tell a story, to entertain and touch our hearts, but to force us to think and to understand the deep and hidden significance of events,"¹ and add this to the definition: "With God as the Interpreter." For Paul's protest that he was insufficient of himself to think anything as of himself is just as true in the sphere of art as in the field of doctrine. "Our sufficiency is of God."

We would like to develop our subject under two heads. First, the Christian novel should be faithful to the Word of God in its doctrinal implications. Second, it should be faithful to the Word of God in its moral applications.

Doctrinal Implications

It must be faithful in its doctrinal implications. That the mass of contemporary novelists are defective in their theism, which is the very touchstone of Christian revelation, has been pointed out by Literary Critic Edmund Fuller. In a recent book, *Man in Modern Fiction*, Mr. Fuller has this to say:

"The appearance of individual strains of thought tending to challenge the very existence of God goes back a long way. But such a challenge has not attempted to dominate a whole field of culture until recent times. Our present generations now practicing the art of fiction are the first generations in which there have been large, influential, and admired groups of novelists working, in many instances quite unconsciously, on the tacit or declared premise that there is no God, basing

the patterns of their work on the implications, again quite unconscious, that arise out of that premise."²

The distinctly Christian novel will somewhere, either in a sentence, or in a paragraph, or in a chapter lay down a foundation of pure theism. Let it not be said that this is bad form. It isn't bad form. Long passages in Dostoevsky, Pasternak, C. S. Lewis, Thomas Mann (specifically, his *Magic Mountain*) come to grips, usually through conversation, with the most profound types of philosophical and theological problems. And people devour what they have to say. And so while the Christian novel is not a theological essay or a fictionized sermon it should never, without preaching, hesitate to state or have stated at some point that there is a God who rules in the army of heaven and among the inhabitants of earth.

Dostoevsky in *The Possessed* gives you young Kirillov, the complete and consistent atheist. "If there is no God," Kirillov reasons, "then I am God." His friend Stepanovitch goes to work on him. "Why are you God?" he demands. To which Kirillov answers: "If God exists, all is His will and from His will I cannot escape. If not, it's all my will and I am bound to show my self-will . . . I want to manifest my self-will. I may be the only one but I'll do it." "Do it by all means," says Stepanovitch. Kirillov says: "I am bound to shoot myself because the highest point of my self-will is to kill myself with my own hands."³

So he does.

The Rev. Henry W. Coray is a home missionary of the Presbytery of California, serving as pastor of the First Orthodox Presbyterian Church of Sunnyvale.

This address was originally given in a writers' conference at Wheaton College.

Unless men are straight in their theism they will not be straight in their anthropology, their concept of human nature.

David asked: "What is man?"

There are several answers to the question.

According to one school of writers man is absolutely autonomous. James Joyce in his *Portrait of the Artist as a Young Man* has Temple say to Stephen Dedalus: "Do you believe in Jesus? I believe in man. Of course, I don't know if you believe in man . . . I admire the mind of man independent of all religions."⁴ To believe in man, in the sense in which Temple believes in him, is to make self autonomous, and to snap one's fingers in the face of Jesus Christ. The dethroning of the Creator inevitably leads to the deification of the creature.

Concepts of Human Nature

Then there is the animalistic view of humanity. "God put us in the bodies of animals and tried to make us act like people,"⁵ one of Caldwell's characters says. Apparently Mr. Caldwell is convinced that the divine experiment was a failure, for he makes most of his actors behave like animals.

A third image, quite near to the second, reflects the race as fallen, diseased, unredeemable. In a way, the novel might be said to serve as a showcase for the scientific experiment, the display window for psychiatric speculation. The outflow of the Freudian school may be seen in the stream-of-consciousness technique, say, of Faulkner. You find a large proportion of Faulkner's subjects haunting or ending up in the asylum, the prison, the brothel, or the morgue, or in the isolation booth of frustration. In Faulkner, with few exceptions, the image of God in man is not just marred, it is positively obliterated. To read him, says McCole, "is to cross a desert of terrifying nihilism; and in the midst of heavy silence to come at the most unexpected intervals upon

crouching horrors, piles of what we would scarcely guess might once have been human bones, placed at almost mathematically calculated distances to afford us a maximum of shock."⁶

A fourth view of man presents him as involved in intellectual and moral revolt against God. Like Laocoon, he is so enmeshed in the serpentine toils of evil that he is powerless to extricate himself. Joseph Conrad was a sounding board for Calvin's doctrine of total depravity when he wrote: "Men alone are quite capable of every wickedness."⁷ Only against this stark backdrop will sovereign mercy in Jesus Christ come into its own, shine forth in its full luster and beauty, and set modern Laocoon free indeed.

Moral Applications

The Christian novel should be faithful to the Bible in its moral applications, as well as in its doctrinal implications.

In the context of modern literary thought there are at least two major departures from the scriptural standard.

The first is the popular tendency to clear the transgressor of any responsibility for his transgressions. Frank Norris, Stephen Crane, and James T. Farrell have taken delight in playing up the idea. The coward, the criminal or the sensualist is not immoral, he is amoral. He has no more control over his weaknesses than a leopard has over his spots. He is the pitiful product of sociological forces or physiological drives. In Randall Stewart's paraphrase: "If the thyroid doesn't get you the pituitary must."⁸

What perceptive reader will accuse Alan Paton of writing without moving compassion as he turns the searchlight on the horrible social conditions in the communities of South Africa? Naturally these communities are the spawning ground of crime. Yet it is arresting that Paton does not fix the blame for crime on environment alone. How different from Thomas Wolfe! For all his brilliance, Wolfe can't seem to build into his story a maladjusted person who doesn't blame heredity or environment for his failures. There is more iron of masculinity in Paton. You get the distinct feeling that the murdered Absalom in *Cry, the Beloved Country* is in Paton's mind morally responsible for his murder. In other words, the wretched social situation may explain but it doesn't excuse the lawbreaker. Lanier

was right therefore when he located the source of iniquity in the heart:

In the heart of sin
Doth hell begin.⁹

A second and perhaps even more vicious distortion of sacred morality is the pattern that assures this naive world that it may sin with impunity. That is, you may smash the commandments of God like a potter's vessel and get away with it—your cup of joy will still run over. Axelrod, Tennessee Williams, D. H. Lawrence, and Mailer are especially culpable here.

Not long ago I was making a call in a home. While I had the livingroom to myself I picked up a book that has been given a tremendous press. I scanned one page and gave up. This best seller is so revolting that by comparison it makes Mickey Spillane a paragon of virtue. I turned to the commercial on the back cover. It read something like this: "Here is a novel that ranks in literary greatness with Anna Karenina and Madame Bovary. With this difference: Karenina and Bovary end in tragedy; Lady Blank emerges from her experiences renewed and enriched."

All I can say is that for people who love inverted morality this is it. Our heroine wallows in the gutter and comes out of it on wings of shining innocence, radiant and full of the joy of living. "Evil be thou my good." What an archpessimist Moses was! He should have said to his people: "Be sure your sin *won't* find you out." And Paul really double-crossed us when he declared that the wages of sin was death. Every intellectual knows that the wages of sin is life. And so

¹*Guy de Maupassant, Inquiries and Opinions*, by Brander Mathews, Scribner's Sons, New York.

²Random House, New York.

³The Macmillan Co., New York.

⁴The Viking Press, New York.

⁵*God's Little Acre*, by Erskine Caldwell, Modern Library, New York.

⁶*Lucifer at Large*, by C. John McCole, Longmans, Green and Co., New York.

⁷*Under Western Eyes*, by Joseph Conrad, Doubleday, Page and Co., New York

⁸*American Literature and Christian Doctrine*, by Randall Stewart, Louisiana State University Press, Baton Rouge.

⁹*Poems of Sidney Lanier*, Scribner's Sons, New York.

at this precise point Paul becomes the thief of happiness and — forgive me — the thinking man's filcher.

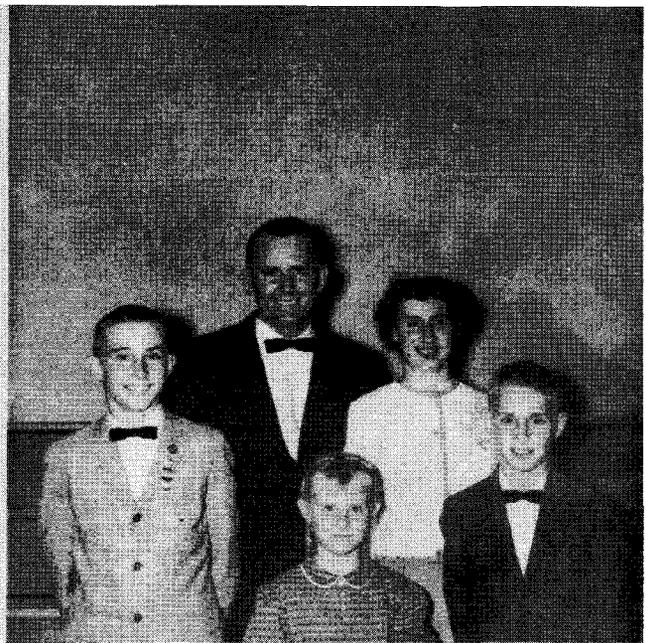
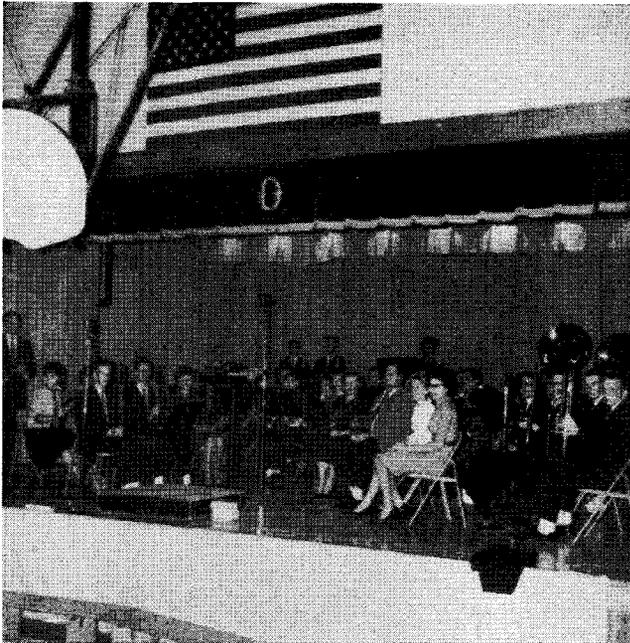
In all seriousness, the writer who loves everything Christ stands for should do everything in his power to set straight this perversion. God has, if you will, predestinated that sin and happiness shall be put asunder forever. Let not man, including the writer of fiction, try to bring them together. Tolstoy is never greater than when in Anna Karenina he traces the working out of the principle. Anna and Vronsky, imparadised, as they believe, in the first flush of their enthralling but illicit love, stand by helplessly and watch the very thing they wanted most passionately to retain. When will the current writer take a page from the massive Russian and show in the mirror of the novel that the cleverest of people cannot sin with impunity?

As a non-professional, I'd like to encourage the Christian novelist to make your quill the pen of a ready writer. Do not become weary in well doing. In writing, as in the verbal proclamation of truth, our labor is not in vain in the Lord.

Wade to Make Brief Visit to the States

Through special means unexpectedly provided it has been made possible for the Rev. Edwin L. Wade to return to the States to visit with his mother, who is in her 90th year and not at all well. Despite the complication of an ulcer added to his afflictions, Mr. Wade hoped to sail on the S.S. *Indian Bear* from Guam about January 24. It was expected that Mrs. Wade would fly home at about the same time since it is more than six years since she had seen her mother, who is over 80. The two children will remain on Guam.

Mr. Wade reports with gratitude that their property was undamaged by the recent typhoon which devastated much of the island. With hopes of arriving home in time for the meeting of the Presbytery of California February 26-27, Mr. Wade plans also to attend the General Assembly starting March 26 in Vineland, N. J. before returning to Guam in April. His temporary address while in the States will be at the family home, 812 Monterey, Monrovia, California.



RECEPTION FOR THE STANTON FAMILY IN OOSTBURG, WISCONSIN

Renting the Oostburg High School gymnasium for the occasion, some 400 members and friends of Bethel Church gathered on October 30 to welcome the Rev. Donald Stanton and his family to the church and community. Shown above with Mr. and Mrs. Stanton are their three children, David, Ruth, and Eric.

Music for the reception was furnished by the choir and other vocal groups together with Bethel Church's 35-piece band, which is here pictured. Under the direction of Mr. Roger Bloemers, the band is composed entirely of members of the church and Sunday school. Mr. Lloyd Theune was master of ceremonies for the program which included greetings from other ministers of the village and from the several organizations of the congregation.

Presbytery of California

A special meeting of the Presbytery of California regretfully concurred with the congregation of Westminster Church, Bend, Oregon in accepting the resignation of the Rev. Edward Wybenga and dissolving the pastoral relationship as of December 30, 1962. After many months of recurring illness and hospitalization, with a medical prognosis of a long period of recuperation, Mr. Wybenga indicated that in fairness to the congregation he felt obliged to resign as pastor. The Rev. Albert Edwards of Portland was named moderator of the session. Licentiate Calvin Malcor has been supplying the Bend pulpit. The Presbytery called upon the churches to enlarge both their prayers and their deacons' funds in the face of this pressing need.

At the same meeting of Presbytery, which was held at First Church, Long Beach on December 21, the call of Calvary Church, Bridgeton, N. J. for the pastoral services of the Rev. Arthur O. Olson was placed in his hands. Mr. Olson, pastor of Beverly Church, Los Angeles since 1957, stated his acceptance of the call and he was dismissed

to the Presbytery of New Jersey. The Rev. Louis Knowles was appointed moderator of the Beverly session effective in mid-January.

The Rev. Lawrence Eyres was elected moderator of the Presbytery to take the place of Mr. Olson.

EDWARDS ELLIOTT, Clerk

Sanderson to Lecture in North Jersey Churches

Theme for the annual Westminster Lecture Series sponsored by Orthodox Presbyterian Churches of northern New Jersey is "The Worship of the People of God." Professor John W. Sanderson of the practical theology department of Westminster Seminary is to give the first of five addresses on January 25 in the Community Church, Garfield on the subject "Worship in Response to God's Working."

Meetings at 8 o'clock on successive Friday evenings will be at Grace Church, Westfield, Feb. 1 — Worship in the Light of God's Holiness and Grace; Emmanuel Church, Morristown, Feb. 8 — Worship in Accord with God's Glory; Grace Church, Fairlawn, Feb. 15 — Worship Despite

the Ravages of Sin; with the final lecture on Feb. 22 at Covenant Church, East Orange — Worship in Spirit and in Truth.

'A Rice Atheist'

In a reversal of the familiar 'rice Christian' stories, the official organ of the Young Communist League, *Komsomol Pravda*, recently told of a young Russian who had been making a career out of "quitting religion." As reported by RNS the 20-year old 'theological student' traveled the length and breadth of the Soviet Union in high style. His story that he was considering leaving seminary was always good for cash, food, and lodging once he "embraced atheism" before some Young Communist or atheistic society.

In one place he arrived in the robes of an Orthodox priest and was provided with a new suit "befitting a new atheist." Nowhere, apparently, was he asked to provide documentation for his stories. Sometimes he looted the league's strongbox when he left for another city, and he was finally picked up by police in Sverdlovsk for petty theft.

HERE AND THERE IN THE ORTHODOX PRESBYTERIAN CHURCH

Los Angeles, Calif. — Presbyters in the area gathered on New Year's Day for a farewell dinner for Moderator Arthur O. Olson and his family who were making plans to leave the Beverly Church for Calvary Church of Bridgeton, N. J. in mid-January.

Lewiston, Maine — Celebrating her 84th birthday in September, Mrs. Lottie Hartford, of Auburn, has rarely missed church services and Sunday school since she was baptized and became a member of Trinity Orthodox Presbyterian Church about a year earlier. Overcoming crippling arthritis and poor eyesight with the help of God, she can now read her Bible daily and ride to church with Pastor Charles Stanton. She heads five living generations, being the mother of four children with 45 descendants in the next three generations.

A new *Guardian* Club has recently been formed among members of the Trinity congregation.

Morristown, N. J. — The corporation of Emmanuel Church has purchased a seven-acre site in Whippany of Hanover Township as a location for the proposed new church edifice and manse. Construction will not begin, however, until the present property has been sold, reports Pastor Calvin Busch.

The Senior Machen League is being sponsored by Mr. and Mrs. Alex Churchill, with Mrs. Dorothy Tonich as sponsor of the Junior League. . . . Miss Annie Collier, one of the church's charter members, recently celebrated her 90th birthday. . . . Dr. Edwin H. Palmer was the guest preacher for the annual Westminster Seminary Sunday on January 13.

Long Beach, Calif. — First Church was the scene on December 21 of the wedding of Miss Gertrude Vander Wall and Mr. Delbert Schowalter.

Westfield, N. J. — Grace Church, at a meeting of the congregation on January 9, voted to call as pastor the Rev. Jay E. Adams, a minister of the Evangelical Presbyterian Church who is presently teaching and studying to-

ward his doctorate in Columbia, Mo. It is reported that Mr. Adams is inclined to accept the call when it is transmitted to him through presbytery, although his commitments will keep him in Missouri through May.

Garden Grove, Calif. — James R. Boyd, Sr. died on September 20, 1962 at the age of 60. Though suffering from emphysema for several years he continued faithful in church attendance and stewardship. Before moving to Garden Grove Mr. Boyd and his family lived in Bend, Oregon, where he was a charter member of the Westminster Church. He is survived by his wife and two sons and five grandchildren, all of Garden Grove.

Wildwood, N. J. — John W. Davies, son of Pastor and Mrs. John Davies of Calvary Church, was one of 30 seniors of Glassboro State College approved for inclusion in the 1963 edition of "Who's Who among Students in American Universities and Colleges." John is doing his student teaching in Cape May Court House.

Glenside, Pa. — Mrs. Clara Riggs mother of Mrs. Edward J. Young, went to be with the Lord on November 26. . . . Various Westminster Seminary professors and other ministers and licentiates in the area continue to supply the long-vacant pulpit of Calvary Church from week to week. The congregation was disappointed in mid-January to learn that the Rev. Jay E. Adams, Evangelical Presbyterian minister of Columbia, Mo., had declined the call which the church had extended to him several weeks earlier.

Oostburg, Wis. — The Presbytery of Wisconsin installed the Rev. Donald F. Stanton as pastor of Bethel Church on November 5 with the Rev. Carl Reitsma, moderator, presiding. Prayer was offered by the Rev. Glenn Black, Westchester, Illinois, followed by a sermon from the Rev. Henry Phillips, missionary-pastor of the Old Stockbridge Orthodox Presbyterian Church, Gresham. The Rev. Bruce Coie, Evergreen Park, Illinois, delivered a charge to the newly installed

minister and Mr. Black gave a charge to the congregation.

Hacienda Heights, Calif. — Tentative plans have been made for the dedication of the church's new building on February 24. Construction began last August and the first services in the new place of worship, on the corner of Route 39 and La Subida, were held in January. The Rev. H. Wilson Albright, who has been supplying the pulpit for three years while engaged in other employment, has been called as pastor and plans are being made for his installation at the same time as the dedication. Mrs. Albright has recently been hospitalized and prayer is asked for her renewed strength.

Hamilton, Mass. — In September First Church began a monthly mimeographed publication called "The Hamilton PRESSbyterian" with news of the church and a series on the history of the work which began in 1955 as "Covenant Fellowship." A number of students and faculty members of Gordon College and Divinity School are members or regular attendants of the services.

Professors Grady Spires and Charles Schaufele are preaching evenings and mornings, respectively, but the church is hopeful of finding a full-time pastor before too long. Mr. Schaufele has been advised to "ease up" on his schedule for awhile in order to recover from "extreme fatigue."

Long Beach, Calif. — Mrs. Henry Albright, a devoted member of First Church since its beginning, passed away in October. She is survived by her husband and three sons, John, Phil, and the Rev. Wilson Albright.

Eugene, Oregon — Mr. John Scanzoni, working toward his doctorate in sociology at the U. of Oregon, is "lay preacher" for the Orthodox Presbyterian work in Oregon's second largest and fastest growing city. A graduate of Wheaton College and the pastor's course at Moody Bible Institute, Mr. Scanzoni had filled the pulpit of an Oregon church for a time. Coming to a whole-hearted commitment to the Reformed faith, something over a year ago he made contact with the OPC and First Church, Portland, which is sponsoring this branch work more than 100 miles south.

Mr. and Mrs. Walter Clark, mem-

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bers of the Bend church, now residing near Blue River, travel 45 miles one way to attend services in Eugene, and the small but faithful group is laboring and praying that a full-time home missionary may soon be obtained. Calvin Cummings, Jr., who worked for the Forest Service at McKenzie Bridge last summer, brought real encouragement by his faithfulness and hopes to be in Oregon next summer again.

Worship services in Eugene are held at Friendly House, 2445 Kincaid.

Vineland, N. J. — The Rev. John C. Hills, of Franklin Square, L. I., was the speaker for a week of Bible teaching and evangelistic ministry at Covenant Church from December 2-9, including the morning radio broadcast on WWBZ. . . . The church under the leadership of Pastor Everett DeVelde is making plans for the forthcoming General Assembly which meets in Vineland the last week of March.

La Mirada, Calif. — "Calvary Press" has enough news each month to fill a page, but 'foreign' items seemed to dominate the latest issue, with the Co-Pilots gathering for a "gala Mexican Fiesta" dinner and films on the 18th. Then on the 23rd the Missionary Society arranged "A Night in Japan" for everyone with a box of surprises from the Uomotos. A "thank you" letter from the Birds in Eritrea and a reminder to save "Christmas cards" and used postage stamps for missionary purposes were included.

A Board of Christian Education has been formed; and Mr. David Strong, who with his wife and three children recently united with Calvary Church, has been named superintendent of a separate young people's department. The new Sunday school materials of the Committee on Christian Education are being used. . . . Pastor Dwight Poundstone reports the church is awaiting its order of 100 copies of the second printing of *Trinity Hymnal*.

Hialeah, Florida — Sharon Church and its pastor, the Rev. Glenn R. Coie, enjoyed an unusually accurate

and complete write-up in the *Miami Herald* a few weeks ago in a column called "A Stranger Goes to Church." With the heading "This Quiet Church Defies Bigness" and a good picture of the "small church that stands fast against the crowd," Adon Taft, religious editor, began the article as follows:

Have you noticed that quiet little guy who doesn't go along with the clamoring crowd?

He doesn't make a big thing of it or offer a face-saving explanation. It's just a matter of personal conviction with him and he stands fast on what he believes.

Sometimes that guy is the subject of scorn from the crowd. But at least underneath there is a lot of respect for him because he knows what he believes and why, and has the courage to stick to it.

In a way, the Orthodox Presbyterian Church is like that little guy. Quietly and without recriminations or envy the small denomination stands fast while the huge crowds join the National Council of Churches.

The article then went on to quote at some length from the morning sermon that day which had to do with why the denomination is not affiliated with the National Council. Describing Mr. Coie as "the slender minister with the slicked down hair and serious face," he quoted him as emphasizing the contrast between the vague and often false message perpetrated by many churches, and the truth that "there is no other gospel than justification through grace by faith in Christ, God's only Son."

Silver Spring, Md. — The Rev. J. Marcellus Kik occupied the pulpit of Knox Church on the second Sunday in January while Pastor Charles Ellis was with the Grace Chapel people in Vienna, Va. for the administration of the Lord's Supper. Mr. Kik is engaged in Reformation research, a task which has taken him to many libraries of Europe to secure microfilm copies of rare or unusual writings.

Mrs. B. F. Saunders retired as church organist in January after 15 years of faithful service in this capacity. . . . Ten collegians participated in the final evening service of 1962, telling of their experiences in relation to Christian faith and life. . . . Knox's thank offering total reached a record high of over \$2,800 by the end of the year.

New Addresses

The Rev. William J. Bomer, 21835 Kinnard Ave., Torrance, Calif.

Dr. David Calderwood, 19311 Olana Lane, Huntington Beach, Calif.

The Rev. Ralph E. Clough (home), 609 - 26th Street, Manhattan Beach, Calif.

The Rev. Jonathan D. Male, Rt. 1, Box 6, Maitland, Florida.

The Rev. Arthur O. Olson, 65 Hitchner Ave., Bridgeton, N. J.

The Rev. Edwin L. Wade, Box 728, Agana, Guam, M. I. (use air mail). (Temporary address until April, 812 Monterey, Monrovia, Calif.)

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