

July 15, 1952

VOL. 21, NO. 7

The Presbyterian
GUARDIAN

The Lord Jesus Christ is the only head of the Church, and the claim of any man to be the vicar of Christ and the head of the Church, is unscriptural, without warrant in fact, and is a usurpation dishonoring to the Lord Jesus Christ.

Westminster Confession XXV.6

J. Gresham Machen
Editor 1936 - 1937

Published Monthly
\$2.00 per year

Meditation

The Lord's Day

Remember the sabbath day, to keep it holy.—EXODUS 20:8.

By one means and another men try to shake off the law of the sabbath and to evade their duty to keep it holy. Some would make it a temporary regulation, and try to unload it upon the Jew. They seem to forget it, too, was written upon stone to show its permanence. Then we meet with the idea that when we live every day unto the Lord there is no need for special days of any kind, not even this weekly sabbath. Misunderstanding the New Testament on this point they undermine God's moral pattern for all time. These would seem to outdo the law of God, going beyond the holy commandment. Actually they end up dishonoring it, not really doing what the law intends.

A sabbath hour is often placed for the sabbath day. The duty of the day is disposed of by an hour in church—the earlier the better. And great virtue seems to be discovered in doing it on an empty stomach. The rest of the time can then be given over to the idol Ego, following whole-heartedly the rule of pleasure.

It has now become very acceptable to make the Lord's Day into Father's Day or Mother's Day or some other day. And it is no longer certain that the preacher may overlook these occasions without creating an incident.

There are always arguments to be found simply overwhelming to those who look for them for using the Lord's Day to build houses, buy houses, weed gardens, cut grass, wash cars, run off in cars, cool off on beaches, hide away in the hills. Our national leaders find it a good time for political speeches, and the armed forces run off their war games.

The sabbath seems to be the perfect day for ball games, soap box derbies, and model airplane shows. The man who likes his long evening out on Saturday must have his long day in bed on Sunday to make up for lost sleep.

When you boil it down, not many people care to work on the sabbath. Some of them don't like it a bit. They value that day off. They may even have some respect for the fourth Com-

mandment. But they seem to have a version of their own. In their books it seems to read, "Remember the sabbath day to keep it." The word "holy" appears to be missing, and it makes all the difference.

The sabbath day is by the ordinance of God to be kept holy. Anything is holy when it is given over to God and set apart unto him. And the sabbath day is kept holy when the day of God's choice is devoted to his worship and service. One day in seven we are required to use for this purpose. Our normal cares and occupations are to be laid aside so far as possible, and God and his works and words are to occupy our attention. This day is to be devoted so far as possible for religious purposes as the other days are used for our work and pleasure.

God has called it the Lord's Day. The name is revealing. On this day God is to be distinctly honored. All our days we must honor Him in all our ways. But the business of the sabbath is distinctively the appointed exercises of worship. It is a day for prayer, praise, and adoration. It is a time for instruction in His word and the learning of his ways. His counsels are to be declared in the congregation of the righteous and preached in the highways and byways of the world. Assembled together the Church unitedly acknowledges her God and Redeemer. In the privacy of the home the family should talk of His greatness and sing of His grace. Everyone in the whole bearing of his heart and mind throughout the day is called into the presence of the Lord. With thanksgiving he should remember the providences of the week past, and in humility and faith he should seek help for the week to come for a life fruitful in every good work.

Kept as the Lord teaches it, the sabbath does no violence to man, but works to his good and to his honor. It never draws us away from mercy and the duties that cannot be put off. There is no call in it to austerity or legalism or gloom. It is a day of release and rejoicing, affording us all that is profitable to the whole man. And this is the secret of its blessing: the special meeting with the Lord.

In the neglect and repudiation of this law lies the answer in great measure to

spiritual impoverishment and religious illiteracy. When men turn away their feet from God's sabbath, from doing their own pleasure on His holy day, He makes them ride upon the high places of the earth and feeds them with the heritage of Jacob (Isaiah 58:13-15).

HENRY TAVARES.

Bend Church Has Two Bible Schools

WESTMINSTER Orthodox Presbyterian Church of Bend, Oregon, had to hold two sessions of its summer Bible school again this year. First there was a two-weeks' school in the Grange hall of the neighboring community of Alfalfa. Then there was a two-weeks' school at the church. The number enrolled for this latter school was about 125. A staff of six made the thirty-five-mile round trip to Alfalfa each day for the first school. At the closing program there they were surprised with a delightful food shower. The regular Sunday school bus was used to help out in transporting the children at both schools.

The Westminster Church at Bend, and First Orthodox Presbyterian Church of Portland are together sponsoring the annual young people's conference to be held August 18-23 at White Branch Camp, about 50 miles west of Bend. In previous years the camp had been held at Suttle Lake.

Volga Church Has Successful School

THE Summer Bible school at Calvary Orthodox Presbyterian Church in Volga, S. D., was held May 26-June 6, with an enrollment of 72 and an average attendance of 65. At the concluding demonstration service over 170 persons were present. A young people's summer conference was held at Camp Judson in the Black Hills June 14-21.

Tavares Called to Carson

THE Rev. Henry Tavares, of Community Church, Center Square, Pa., has been called to the pastorate of the Orthodox Presbyterian Churches in Carson, Lark and Leith, N. Dakota.

The Presbyterian Guardian is published monthly 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: \$2.00 per year; \$1.00 for five months; 20c per single copy. Entered as second class matter March 4, 1937, at the Post Office at Philadelphia, under the Act of March 3, 1879.

THE PRESBYTERIAN GUARDIAN

JULY 15, 1952

The Love of God

WE think of God as the Creator and ruler of the worlds. In so thinking we are right. The majesty, the might, the wisdom of God well deserve our most earnest contemplation. There is no God like the God who spoke and it was done, who commanded and it stood fast.

Yet we are also to think of God in terms of His matchless love. The term "love" does not appear in the famous *Shorter Catechism* definition of God. Yet the love of God is written large on the pages of that instruction booklet.

God Himself places His love for sinners at the basis of His redemptive work. It was because God so loved the world, that He gave His Son for the redemption of His people. And He would have His people think of Him in that way.

The love of God is very great and very deep. But the greatness and the depth of that love cannot be measured by the geographical size of the universe, nor by the countless millions of its human inhabitants. The greatness of the love of God is measured rather by the great unworthiness of its objects.

"If ye love those that love you, what thank have ye," our Lord asked His disciples. And the apostle reminds us that God "commended his love toward us, in that while we were yet sinners Christ died for us." To measure the greatness of the love of God we must in some degree understand the utter gulf that exists between the holiness of God and the sinful estate of His loved ones. In such terms must we read the words, "God so loved the world. . . ."

It is of the nature of love that it gives, and delights to give, to its beloved and for its beloved. But that simple truth does not explain the gift which proceeded from the love of God. To understand the gift which His love gave, we must realize also that true love ever operates within the framework of perfect righteousness. Where love violates the law to obtain its object, it ceases to be love and becomes instead vile passion.

So the love of God did not lead Him to ignore His law or His holiness, but led Him rather to satisfy their demands as those demands related to the objects of His love. God so loved the world, that He gave His only begotten Son.

Since men had sinned, and God was holy, that sin must be punished with the only penalty worthy of the holy God—death. But the death of the sinners would put them beyond the range of God's love. So instead, He gave His Son up to the death they deserved, in their place. Thus must the giving, the death of Christ be understood. Thus is it presented in Scripture. It was no example, but a vicarious atonement, a substitutionary sacrifice, an undergoing of penalty in place of another. So the gift proceeding from the love of God satisfied the justice of God. And the divine Being operated in the perfect harmony of His own nature to secure the redemption of His people.

But it follows that those who are the objects of the divine love must respond to that love by accepting the gift in its true character. No man can come to God directly. No man can love God out of his own nature. No man can have fellowship with God merely through the contemplation of the majesty of creation, nor through experiences in a dimly lighted and scent-filled cathedral. No man can come unto the Father, said our Saviour again, except by Me.

Which is only to be expected. For it is in Christ, Christ as our substitute, Christ bearing the penalty of our sins, that the barrier between ourselves and the holy God is removed. The salvation of sinners, in complete accordance with the love of God, comes through believing in Christ, through trust in and commitment to Him.

This love of God is not then unruly sentiment, but solid reality, in which the demands of the holy God are met, and the desired end for the loved ones most certainly obtained.

Our world knows all too little of true love, even on the human level. We live in a world where men are trained or compelled to hate. The needy soul cries out for love. And here is love, love which satisfies the needy soul for time and eternity.

God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life. We love God, because He first loved us.

L. W. S.

Of Books and Things

READING maketh a full man, conference a ready man, and writing an exact man." So, as we recollect it, goes a sentence inscribed on the wall of the reading room in the Library of Congress in Washington.

And since reading implies the existence of books, and writing results in the production of books, it follows that the author of the above quotation was in large part thinking of books.

Books are the end product when a man sets himself to express ideas. If his ideas are worthy, the book, aside from the technical limitations of grammar, style and mechanical requirements, is worth reading. If the ideas are unworthy, the book deserves to be discarded.

Every generation will in the end be known by the books it produces. No generation that is mentally alive and alert will be content to live on the literature of the past. It will rejoice in worthy literature of the past, and will make use of it. But for itself, it must consider the past as prologue. Each generation must write its own books, and its own book.

In our judgment, the measure of the present generation's understanding of and commitment to the Reformed idea lies in the books, the literature, it has produced. We are basking too much in the reflected glory of the preceding era. We are not doing enough constructive thinking of our own.

The answer is more reading. Reading maketh a full man. How many books have you read in the last six months—not fiction, or comics, or devotional meditations. But solid books, books in which men have sought to give expression to basic interpretations and applications of fundamental ideas of the Christian faith—which is also the Reformed faith. Do you feel that such reading is too difficult? Do you start the book, then put it down and pick up *Life* magazine? Have we degenerated to the point where we no longer know how to read?

One of the book reviews in this issue reports on a symposium titled "Calvinism in Action." Do you think that Calvinism can be "active"? Does the fact that you are a Calvinist have any effect on your daily activity—business, social, political? Should it have an effect, and if so, what effect? Here is a book that might well be studied over

a period of weeks in a men's group. But don't read such a book just to listen. Read it to consider it. Conference maketh a ready man. Just what can you do in your community to put Calvinism on the side of action?

Summer is a good time to relax with a book, with several books. Make it a part of your summer program this year, to read at least three solid, worthwhile books dealing with some aspect of our faith. You'll be a better man next fall for it.

L. W. S.

Keep the Record Straight

IN connection with the purchase of the Widener Estate in Elkins Park, Pa., by Faith Seminary, reported elsewhere in this issue, certain casual publicity has been given to the origins of that seminary. Unfortunately this publicity, in our judgment, has given a wrong impression of the facts.

Faith Seminary did not come out of Princeton Seminary in the Presbyterian Church, U.S.A. And we challenge the claim that it was founded to maintain the Reformed Faith as that faith had been held and taught at the "old Princeton."

On the contrary, Faith Seminary was founded after Westminster Theological Seminary had been in existence eight years. One member of the Faith faculty had been on the Westminster faculty for seven years. A number of other officials or faculty members of Faith had received their theological education at Westminster.

These men separated from Westminster according to their own testimony at the time, for three reasons: (1) their adherence to Premillennialism as the only view of eschatology which could be accepted by Bible-believers, and which they claimed was being assailed at Westminster; (2) their objection to the right of Christian liberty as understood and expressed at Westminster, and (3) a claim, which we believe to have been utterly false, that Westminster had been taken over by "a small alien group without American Presbyterian background."

With reference to the first two points, the position of Westminster was completely in line with the "old Princeton" and with American Presbyterianism. It was held that various views on eschatology were permissible within

the system of Reformed theology as expressed in the *Confession of Faith*. While the Premillennial position was not advocated in theology classes, there have always been those holding that view associated with Westminster. On Christian liberty, Westminster stood in the line of such men as Warfield and Hodge.

Thus at the specific points where the founders of Faith Seminary disagreed with positions held at Westminster, they also departed from the "old Princeton." Faith Seminary is not the spiritual successor of the old Princeton. That position *can* rightly be claimed by Westminster Theological Seminary.

Persons interested in the record will find significant material in *THE PRESBYTERIAN GUARDIAN* for May 15, 1937, pages 50f.

Christian honesty demands that the record be kept straight.

L. W. S.

In This Issue

IN order that the Editor might attend the General Assembly of The Orthodox Presbyterian Church, which opened in Denver July 10, it was necessary to complete work on this issue of the *GUARDIAN* about ten days earlier than usual. As a result, there is a much smaller amount of church news than we usually plan to carry.

Our schedule for this issue has also resulted in the postponement of an expected article from the Rev. John P. Galbraith, telling of conditions as he found them in Korea.

The Presbyterian **GUARDIAN**

1505 Race Street, Philadelphia 2, Pa.

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Christian Youth Faces The Atomic Age

*An address delivered to, and
for the reading of, high school students*

By **KINGSLEY ELDER, JR., Ph.D.**

SEVEN years ago a remarkable event occurred—an event which swelled men's bosoms with amazement and pride in what man is able to accomplish; an event which terrified men to the roots of their souls. One airplane dropped one bomb over a city, and in an instant the major part of the city lay in burning ruins. That day in August, 1945, when the atomic bomb wrought its great destruction on the Japanese city of Hiroshima has often been hailed as the opening day of the atomic age.

The Atomic Age

I think that the atomic age has been with us a bit longer than just the past seven years, however. I think that there is a little more to the atomic age than just the atomic bomb, however important the bomb may be. The atomic age is one of tremendous technological development. It has its roots in the important scientific discoveries of half a century ago—Roentgen's discovery of x-rays, the work of Becquerel and the Curies with radioactivity and radium, Thomson's discovery of the electron. Its trunk is firmly established in the modern physics which has grown so rapidly in this twentieth century. And its branches have unfolded and are yet unfolding in the engineering applications of the basic principles of physics to provide abundantly for our material needs and desires.

That very knowledge of the structure of matter and of the atom which has made possible the development of the atomic bomb has at the same time made possible a host of other inventions and developments. That knowledge of the intricacies of God's creation which was obtained for the satisfaction of pure scientific curiosity has resulted in many practical devices for our use and comfort. The telephone, the radio, the automobile, and a thousand and one gadgets and necessities that you can find around your home—all have re-

quired at some point or many points in their development some of that basic knowledge which was also applied to the development of the atomic bomb.

We might think of the atomic age as having been born near the beginning of the twentieth century, as having gone through its growing pains of childhood and adolescence in the development of modern physics and the revolutionary engineering developments of the past few decades, and as having quietly reached young adulthood by the beginning of World War II. The press release in 1945 tearing

THIS address was delivered at the commencement exercises of the Christian Day School of Denver, Colorado, on June 5, 1952. The author is an elder of Knox Orthodox Presbyterian Church, Silver Spring, Md., and is currently at Johns Hopkins University, Baltimore.

off the veil of military secrecy and announcing the first military use of an atomic bomb was really in a sense the public recognition of an already established fact. It did not really open the atomic age—it merely let everybody and his brother know beyond a shadow of a doubt that the atomic age was here and he was in it. We may summarize by saying that the atomic age is an era characterized by a high degree of technical advancement and scientific knowledge of the physical world, symbolized and to a great extent made possible by the science of nuclear and atomic physics. And we—you and I—are in the middle of it.

Significance of the Atomic Age

What is the significance of the atomic age for mankind? Does it promise good or evil for the human race? There are some who would say

that it promises good, that man is now reaching the summit of perfection. They look around us and they see the miracles of modern science. They see how modern transportation can make accessible in a matter of hours any part of the world—distances that would have required months or even years to travel in the past. They see how modern communication enables men to talk as though face to face, even though they be thousands of miles distant from each other. They see how complex and luxurious our civilization is—all our labor-saving devices, all our progress in the interests of health and safety, all the inventions which have speeded up the tempo of our life. They see the scientist dividing the atom and piercing the atomic nucleus, releasing unbelievable energy—energy which has many potential uses for the good of mankind. They see the biochemist and biophysicist probing into the secrets of organic matter, attempting to reduce (if it were possible) life itself to a set of chemical reactions and laws of physics. And they marvel at the intelligence and genius and wisdom of man. And they say, surely one so intelligent and wise as modern man will outlaw war, and unite in harmonious brotherhood all nations of the earth, that we may enjoy in peace the boundless riches that our hands have provided.

Then there are those who foresee only evil for the future. The blinding flash of the atomic bomb has obscured for them all the potential good which this age may bring, and the shadow of the mushroom cloud has fallen across their hearts. They read the newspapers and listen to the news broadcasts. And they see political tension and unrest throughout the world, they see nations arming themselves and perfecting weapons of destruction, they see a war in Korea—a "civil" war in which all the principal nations of the earth are involved, either openly or behind a guise of neutrality. They hear much of stockpiling of atomic bombs, by our real and potential enemies as well as our own nation and allies, and they hear little of peacetime uses of atomic energy—they do not see the atomic locomotive or the atomic automobile they were once promised. And they say, civilization is doomed; there is no place to hide. Man has outsmarted himself, and that very discovery which is his greatest strength will be his undoing.

The Bible and the Atomic Age

How shall we as Christians face the atomic age? Which of these conflicting views of the situation can we accept? We have a guide which has been provided by our God. God, the Creator and Sustainer of the universe, has given us the Bible as our infallible guide to faith and practice, as our guidebook to life. Let us see what the Bible has to say.

The Bible is very plain about one significant fact: man is by nature sinful. In I Kings 8:46 we find the statement that "there is no man that sinneth not," and in Romans 3:23, "all have sinned and come short of the glory of God." I think the apostle John has put it very aptly in his first epistle, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (I John 1:8.) The optimists who tell us that man is now entering a golden age of prosperity and brotherhood are reckoning without the inherent sinfulness of man. True, God has richly blessed mankind with knowledge and understanding of His creation, now perhaps as never before. God has granted man an intelligence capable of delving deeply into the mysteries of the universe. But the intelligence of man is not sufficient in itself to turn man from sin and unite all men in a universal brotherhood of peace. No thinking person can deny that sin is as present today in the heart of man as it was when Cain killed his brother Abel, and has been ever since. Read your morning newspaper, and you will find that in "Christian" America, the land of brotherhood and equal opportunity and freedom, there is greed, and selfishness, and lust, and murder, and all manner of immorality, and intolerance and racial strife. True, this is not the whole picture, and we may thank God for that, but it is an integral part of the picture and an appreciable part of the picture. No, there will be no man-made utopia. With all our knowledge and scientific skill and understanding we cannot change the heart of man. God alone can do that. And He has chosen to do so by working in the heart of the individual, not by a universal perfecting of the race.

Must we then turn to the other extreme? Is mankind doomed to immediate destruction? Must we cower in fear and wait cringing for the inevitable end, when nations atom bomb each other out of existence? Humanly

speaking, this is not an impossible conclusion. But as Christians, we have the unshakeable assurance that the eternal God, the Creator of all things, is the sovereign Ruler of the universe. All of history is under His control, "and we know that all things work together for good to them that love God, to them who are the called according to His purpose." (Romans 8:28.) We who have put our trust in Christ for the forgiveness of our sins need have no fear for the future, whatever it may bring. We can say with the apostle Paul, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Romans 8:38, 39.)

What then shall we do with our lives? What is God's purpose for us in the world today? What is God's purpose for you, in this atomic age?

Let us make no mistake about it. This is an age of challenge to the Christian, in whatever work he chooses to do.

The Christian and the Atomic Age

Has God called you to be a minister of the gospel? This is an age where godlessness is rampant on every side, an age of fear where men desperately need the true God but clutch at man-made straws of religion to save them or brazenly attempt the impossible task of saving themselves. There is no greater calling in any age than the calling to present the good news of salvation to sinful man and to minister to his spiritual needs. In America as well as in foreign fields there is a pressing need for the preaching of the Word of God, both for the comfort and instruction of God's redeemed and for the bringing of new souls to Christ.

But we cannot all be ministers or missionaries, and God has a place for
(See "Atomic Age," p. 134)

Progress of Christian Education in Oostburg, Wisconsin

By ARTHUR DAVIES

HOW long can this great nation endure, when all that its religion amounts to, is a formal nod of recognition to God?

Some such words are reported to have been spoken by a saintly woman, born and raised in a Lutheran home and school in the Germany of the past

THIS is the story of the Christian day school in Oostburg. The school is operated by an association composed chiefly of members of Bethel Orthodox Presbyterian Church and the local Christian Reformed Church. Mr. Davies, a member of Bethel Church, is a member of the school board. He is a brother of the Rev. John Davies.

century, after she had observed American life.

A similar grave concern was undoubtedly one of the underlying causes for the formation of a Christian school

society in Oostburg. The first concrete action toward the formation of such a society was taken when a committee of six members was elected, early in 1941. Three of the members were chosen by the consistory of the Christian Reformed church, and three by the session of Bethel church. The first recorded minutes of this committee are dated January 16, 1941, and list the members as J. C. Cevaal, Harley Hui-bregtse, James Jentink, Elmer DeBlaey, Audley Holle and N. DeTroye. However, one must not forget the great influence of the two pastors, the Rev. J. C. Schaap and the Rev. Oscar Holkeboer, who labored tirelessly in the interest of the Christian school.

The steady influence of Mr. Schaap has continued with us. He now resides in our village, having retired from the pastorate.

Interest in the Christian school movement is traditionally strong in the Christian Reformed Church. In the early '30s children of one family of

the local Christian Reformed church went for a time to the Christian school in Sheboygan. But it was the growing interest in the cause of Christian education found in the Bethel congregation under the influence of Mr. Holkeboer that led to the cooperative effort of both congregations, and crystallized this interest into action.

At the first meeting of the committee it was determined to hold a public inspirational gathering, and the services of Dr. Harry J. Hager of Chicago as the speaker were obtained. Other speakers also helped to spur interest in the cause. Among these was Mr. Mark Fakkema.

The committee also took action leading to the organization of a Christian school society, which occurred August 28, 1941. The name under which the organization was incorporated was The Society for Christian Instruction at Oostburg. Apparently these gentlemen were too honest to assume at that time the name which is now commonly used—the Oostburg Christian School Society. Twenty-two persons were present for the first meeting of the Society, a small number for beginning such a great venture.

The first activities of the Society were the sponsoring of promotional meetings, and the conducting of summer Bible schools for the children. As interest grew, action was taken in 1945 looking to the erection of a school building and the beginning of a regular school term. A financial drive was held, with a goal of \$15,000. Two-thirds of this was pledged. However, when building was started, difficulties arose due to priorities and scarcity of building material. The situation continued into 1946, and although ground was broken in that year and there were hopes of opening a two room school in the fall, the event had to be postponed for yet another year.

Other difficulties arose as well. There was the problem of raising money, the problem of securing qualified teachers (which was a very real problem), and the problem of transporting children from rural areas.

But God blessed our endeavors in a singular way so that, in spite of the difficulties, when school opened in September, 1947, we had not two rooms, but a modern three room school, comfortably filled. Whereas we had hoped

to have fifty-five to eighty children, attendance that first year rose to 108.

Truly we must exclaim, What hath God wrought! Those words of Numbers 22:23 were the text and theme of the message delivered by the Rev. Mr. Schaap at the dedicatory service for our school held October 14, 1947, as he reviewed the history of God's blessings on our school project.

Mr. Holkeboer, in his address that evening, stressed the importance of giving the Bible, the Word of God, the central position in our school program and curriculum. Today we realize increasingly that to do this we need not only the Christian school atmosphere, and the guidance of qualified and devoted Christian teachers, but we need positively Christian textbooks as well. That need we pray will soon be met.

Since that first year our school has steadily increased its enrollment. Today we have 128 children under the instruction of four teachers. A new school room was built the past year, and is now used for grades one and two. This new room has a north frontage, with glass block almost from floor to ceiling, giving excellent daylight illumination. At the top of the south wall there are blue glass windows which give added light and allow for cross ventilation.

The school board has grown with the school. Today it is comprised of ten members. There are four standing committees—on education, finances, maintenance and transportation. All the board members will testify that, although there are many problems to be solved, there is real enjoyment and blessing in this kingdom work if only we are faithful.

We must strive to lay a good foundation for our school in these years of beginning. We know our God is faithful. He has commanded us to train up our children in the way they should go, and has given us the promise that if we do, when they are old they will not depart from that way.

Graduation Exercises

Fifty-two young people have graduated from the school in the past five years. This year's class of 12 is one fewer than last year's class, and from all appearances will be the smallest for some time to come. For example, our first grade next year may number eight-

een and two years hence twenty or more.

Graduation Day at our school is usually considered the children's day. Most of the time the program is taken up by songs and exercises by the various classes. The welcome this year was given by a first grader, Barbara Van Ess, followed by exercises by the several classes.

The Rev. Robert K. Churchill gave a short and timely address to the class and audience assembled in the auditorium of the local Christian Reformed Church. Psalm 8 was used as the text for the message. Although man as ever against the great universe seems very insignificant, yet because he bears the image of God, his Creator, man is precious in His sight. Our children also bear that image, said Mr. Churchill. Christian parents and teachers must seek to cultivate the characteristics of that image. But it is wrong, said the speaker, to stifle the spirit of adventure in our children. Rather we should direct that energy and ambition into right channels so that our children will be equipped to fulfill God's command to have dominion over all spheres of life, and to direct them to God's glory.

An interesting part of the program was the showing of colored slides of the individual graduates. As the image was projected on the screen, the narrator, a seventh grader, gave a short history of the person, his interests and plans for the future.

The valedictory address was given by Larry Harmelink, son of one of our deacons. The exercises were concluded with the presentation of diplomas and gift Bibles to the graduates, by the president of the school society, Mr. Calvin Schaap. Following the closing hymn and prayer, another school year was ended, and twelve boys and girls took another step forward in the pathway of life. We wish God's blessing upon them and trust that they will profitably use the training they have received. The success of our Christian school, under God's hand, lies in great measure with these young people. Their sustained interest in the Christian school movement will determine its success in the years ahead. We hope they will always keep a warm heartfelt interest in their old school, whether they remain in our community or go elsewhere.

Orthodox Presbyterian Church News

Trenton, N. J.: The Lydian Missionary Society of Grace Church held its June meeting at the home of Mr. and Mrs. Milton Campbell in Princeton, N. J. The families enjoyed a barbecue supper in the garden. Four young people were recently received into church membership, having completed the communicants' course given by the pastor. Miss Marjorie Pascoe was guest speaker at a Mother-Daughter banquet sponsored by the Girls' Club, in May.

Philadelphia, Pa.: The Rev. Lester Bachman has recovered from an injury suffered recently, in which a tendon on one wrist was severed. The property of Gethsemane Church has been greatly improved by effective landscaping.

Glenside, Pa.: The first Vacation Bible School of Calvary Church was conducted the last two weeks of June. Highest attendance was 77. Three-fourths of the pupils had never before attended a service of Calvary Church or Sunday school. On June 22 Mr. Herman Steen and Mr. Howard Porter were installed as elders, bringing the number of ruling elders on the session to six.

Nottingham, Pa.: On June 22 the young people of Bethany Church led in the morning worship service. The sermon was preached by Chaplain George Vanderpoel, USN, of Bainbridge Naval Training Station. Ninety-six pupils enrolled in the summer Bible School, and certificates were presented to 79 for regular attendance.

Middletown, Del.: Professor John Skilton was guest preacher at Grace Church on June 8, at which time four infants were baptized. Enrollment at the summer Bible School reached 121.

Gresham, Wisc.: The Daily Vacation Bible school of Old Stockbridge Church had 41 pupils enrolled this year, with four teachers. Through the cooperation of the American Home Bible League, Bibles are being distributed in the majority of homes visited by the Rev. John Davies on the Menominee Reservation.

Oostburg, Wisc.: Professor R. B. Kuiper was guest preacher for the annual Preaching Mission June 10-12,

sponsored jointly by Bethel Church, Calvary Church of Cedar Grove, and the Christian Reformed Church of Sheboygan. Seven young people made public profession of faith on June 1. Thirty-five relief packages have been sent to Korea in care of the Rev. Bruce Hunt. Mr. William Ackerman, of the Home Bible League, was guest preacher recently.

Long Beach, Calif.: First Church is carrying on mission work in the neighboring communities of Riviera-Whittier, Lakewood, Compton, and Garden Grove. The three covenant children of the Rev. and Mrs. Paul Lovik were baptized at First Church in June. Mr. Lovik is in charge of the mission work at Garden Grove.

Manhattan Beach, Calif.: Recent guest speakers at First Church have been Mr. Robert Morris, Westminster student who is directing the Compton mission work for the summer, and the Rev. James Moore. The pastor, the Rev. H. Wilson Albright, has concluded a series of sermons on the Ten Commandments.

Santee, Calif.: Attendance at the summer Bible School of Valley Church this year was near 70, substantially above that of last year. Members of the Junior Macheen League are supplementing pastoral calling by visiting homes in a nearby housing development, to sing songs and recite Bible verses. A congregational meeting was held June 13 to consider the purchase of a church property.

Berkeley, Calif.: Four young men of Covenant Church are now under care of the Presbytery with a view to entering the ministry. One of them, Mr. Robert Knudsen, has accepted an appointment to teach Philosophy at Rockmount College, in Denver. Another, Charles Blondino, is with the armed forces, and was wounded in Korea, fortunately not seriously. The pastor, the Rev. Robert Graham, with his family and the Rev. Edwards Elliott family spent the last two weeks of June at Yosemite Camp. About twenty persons from Covenant Church are scheduled to attend the Presbyterian Family Conference at Hume Lake in August.

Portland, Oreg.: Fifty-nine persons, including a number of visitors, attended a mother-daughter dinner at First Church on May 26. The dinner was on behalf of the Pioneer Girls' organization. Twenty workers joined in a home evangelization program during the month of May. The program has brought an encouraging number of new contacts and has stimulated church attendance.

Church Membership for Ministers

THE Committee on Revisions to the Form of Government in its report to the General Assembly has proposed that ministers of the church shall have membership in local congregations. This procedure would be new to churches of the Presbyterian tradition of England and Scotland, though it is the practice followed, we understand, in Reformed churches of the Dutch tradition.

The proposal of the Committee is contained in the following paragraph, which would be added to Chapter IV of the *Form of Government*:

"A teaching elder, in whatever capacity he is called to serve, shall be a member of a particular congregation of The Orthodox Presbyterian Church. If he is a pastor of an Orthodox Presbyterian congregation, he shall be a member in that congregation. If he is not a pastor of an Orthodox Presbyterian congregation his membership may be in any congregation under the jurisdiction of that presbytery in which he shall be eligible to exercise presbyterial functions. As a member of a particular congregation the teaching elder is entitled to all the privileges which belong to other communicant members and is subject to the jurisdiction of the session in all matters which concern his membership in the congregation. If he is not a pastor he may be elected by the congregation to perform the functions of ruling elder as a member of the session of that particular congregation."

Johnston Called to Middletown

THE REV. ROBLEY JOHNSTON, pastor of First Orthodox Presbyterian Church of Cincinnati, Ohio, has been called to the pastorate of Calvary Church of Middletown, Penna. At a

special meeting of the Presbytery of Philadelphia held June 30, the call was found in order and forwarded to the Presbytery of Ohio for appropriate action.

Collingswood Church in New Expansion

IMMANUEL Orthodox Presbyterian Church of West Collingswood, which a few years ago started a branch Sunday school in Crescent Park that has since become an organized congregation, has undertaken a new extension work.

This time it has moved in almost the opposite geographical direction, to a community of small homes called Cooper Park Village, located about a mile north of Haddonfield, N. J. There the church has purchased a house. One of the members of the church, Mr. Russell Maatman, and his family, have moved into the house on a rental basis. They will act as leaders in a summer Bible school for children of the community, to be held the latter part of July. In the fall it is expected a regular Sunday school will be started.

On the basis of these contacts, decision will be made as to whether to undertake regular preaching services and seek the establishment of another congregation.

There is no other church in this particular community. There are churches in Haddonfield, of course, and there is a small community church of Baptist persuasion something over a mile in the other direction.

The Rev. Edward L. Kellogg is pastor of Immanuel Church, and has been instrumental in promoting this new project.

Christian Reformed Synod Accepts Westminster Men

THE Synod of the Christian Reformed Church meeting in Grand Rapids waived one of its rules and admitted as candidates for the ministry three men who had not taken work at Calvin Seminary. All three had taken regular or graduate work at Westminster Seminary. They are Robert J. Sutton who desires to go to Japan as a missionary, Eugene Callender who is doing missionary work among Negroes,

Grass Roots

By R. K. Churchill

I'll never forget that woman's face; yet I could never describe it. The congregation was singing the opening hymn of the morning service. The face was the sad face of a widow who a few days before had received news from the U. S. Army that her youngest son (her baby), had been lost in the war. I can see her now, quite crippled with arthritis, her twisted hands holding the hymn book, her face lifted with that far-off look. She did not sing heartily—it was more of a prayer:

"From ev'ry stormy wind that blows,
From ev'ry swelling tide of woes,
There is a calm, a sure retreat;
'Tis found beneath the mercy-seat."

How often have I seen people climb from the pew right into heaven, with the hymn book as a chariot.

All of this brings me to my main subject. You know it might be one of the most important things the Orthodox Presbyterian Church ever did. I refer to the Hymnal Committee which has been elected by our Assembly and which has been at work for two years already. The members of this Committee are reformed theologians: this will be a reformed hymn book. Furthermore, these men are leaving no stone unturned to garner in from all the ages and all nations the very best in Christian hymnody. This will be a comprehensive work.

I have seen hymns make, or break, a church service. How often has the O. P. C. minister preached the high doctrines of Calvinism while the congregation sang the low doctrine of Arminianism. Our singing must be on the level of our theology. God has given us a new and wonderful message, which is simply God's message with the encrustation of man's opinions blasted off. This new theology, which is a rediscovery of the old, demands a new church, a new atmosphere of worship, and new and better ways of sing-

ing the praises of God. As every revival in the history of the church has brought forth its own music, so may this one.

There is one thing especially which is lacking in the hymn books of the average American church. And this lack spells out in simple language that which is also lacking in the religion of Mr. and Mrs. America. Christians today no longer worship God. It is surprising to find out what a little God men believe in today. Idolatry of this sort is the wide and weltering sin of American Christendom. Won't it be wonderful to have the God of the Bible and His glorious truth re-established in the whole of worship? What a blessing to home, church, and nation this new hymnal may become. This work will include many Psalms of David. I have often thought that if we could have the Psalms married to the right tunes, it would constitute a new awakening.

But I have a fear also. I fear that this new work may lack the human, the simple, or rustic, touch. I want hymns in that book of a deeply revival or evangelistic tone. I have in mind "invitation hymns," which sinners can scarcely resist; hymns which lay hands on a man and "drag him from Sodom." I'm afraid we may be so erudite and proper in our singing that the multitudes may not draw nigh. I fear that studied, closely reasoned exegesis which analyzes a song and then leaves it out because it *might possibly* teach thus and thus. No, my friends, the very essence of good singing is a certain careless rapture. Shattered grandeur is better than smoot minuteness. Hymn writers are poets, and poets must have some poetic license and imagination. So this work may be the dawn of a better day in American hymnody. And yet, in spite of our erudition and theological acumen—perhaps even because of it—the book may fall from the press still-born.

and Marten Woudstra who has been called to a Christian Reformed Church in Canada. The Christian Reformed Church has a rule that candidates for its ministry must spend at least one year at Calvin Seminary, but there has

been much agitation recently to have the rule waived in the case of Westminster graduates, since it is generally acknowledged that Westminster and Calvin hold and preach the same theology.

Missionary Society Page

By MRS. JOHN P. GALBRAITH

Birds' Travelogue to Eritrea

(Continued)

"We left London on Thursday, April 14th, after an all too brief opportunity to see some of the sights of that historic city. Our ship was the Peninsular and Oriental liner *Stratheden* bound for Australia. David's illness turned out not to be measles, but merely a severe cold, for which we were grateful as we did not wish to be quarantined for some fifteen days. The entire trip from London to Aden was as pleasant as one could wish. The weather could not have been more perfect, and we had excellent views of the Portugese and Spanish coasts, the Rock of Gibraltar, Algiers, and the Suez Canal.

"Toward the last we became acquainted with an Independent missionary from England, Mr. Jack Budd, bound for Aden. Not only did this afford us some fine Christian fellowship, of which there was not much to be found among the other passengers, but also resulted in our being cared for very nicely during our four-day wait in Aden—Mr. Budd introducing us to some missionary friends there, who, in turn, kindly arranged for us to stop at the Church of Scotland Mission at Sheikh Othman. We were entertained there in most gracious fashion by Miss Bain, a veteran missionary nurse from Aberdeen. An impressive sight in Aden was a series of some twenty reservoirs constructed to catch and store the rainfall as it came off the mountains. These are still in first-class condition, though it is likely that they date from around the time of Solomon.

"On Friday, May 9th, we took off from the Aden airport at eight o'clock in the morning and in four hours were greeted by the Duffs and Mahaffys in Asmara. After lunch, a visit to the new Sudan Interior Mission rest home, and tea at the Olssens of the Swedish Mission, we drove down to Ghinda, where the three families have been together ever since. The Mahaffys and we are awaiting the completion of arrangements for moving to Senafe. One thing we have discovered already

is that no one is ever in a hurry to get things done in this country. One house in Senafe has been rented for months by our mission, but it took an extra trip there by the Messrs. Mahaffy and Duff to get the owner started on some relatively simple alterations which should have been completed long ago. In the meantime, however, we have started our language study with a native informant.

"Perhaps this would be an appropriate time to add our voices to the cry which has been issuing from the Eritrea mission for some time now relative to the need for trained medical help. One forenoon last week an all time record was set for medical treatment with one hundred and four people appearing with everything from conjunctivitis of the eyes to heels half eaten away with tropical sores. Are there not young people in some of our churches who will respond to this call? A wonderful opportunity this, not only to show the compassion of Christ by ministering to the physically afflicted, but also to gain a hearing for the Gospel of the grace of God which would be difficult if not impossible otherwise.

"The evangelistic work is also showing some promise; the Saturday evening 'cinema' in the market square (consisting of illustrated Bible stories) is drawing good crowds; and, last Lord's Day there was standing room only at the preaching service. Among those present was a young Coptic priest, who after the meeting arose and engaged Mr. Duff in theological debate for about a half hour and then returned in the afternoon for several hours more of the same. Pray that his interest, and that of others, may continue."

PROBLEM MINUTE

Answer to Problem No. 8—Romans 13:6.

PROBLEM No. 9

Mrs. White thought it was good to promote the local church, but that it was not necessary to promote the cause of missions. What verses in Matthew 28 should Mrs. White read?

Eritrean Field Needs

We quote below excerpts from a letter received from the Rev. Clarence W. Duff which tells us a little about the needs in this foreign missions field.

"About the bandages, we got frightened recently for fear we might run out at the rate we have been using them. . . . We could use bandages again. The two-inch width is about the most practical. If pieces are short, we would very much appreciate it if they could be sewed together at the ends. Nothing less than two or three yards in length is of much use. You just get started wrapping a foot or leg and then come to the end with nothing to tie. One has to put on a lot of bandage to keep out the dirt that they are sure to get into and to make them stick. We have a pretty good supply of triangular bandages. We do not use a great many of them. We could always make use of some whole pieces of sheets or whole sheets. (Not too many whole ones, but some.) We have use for squares of sheeting for hot fomentations, towels, etc.

"Some of our churches made gauze steripads for putting directly on sores with a bandage over them. These were most useful and we could use a good supply of them. They do not need to be thick.

"If any churches want to add some medical supplies, we can always use adhesive tape (not smaller than 2 inches x 5 yards), Epsom Salts (packed in tins that will not come open easily), Sulfathiozole Ointment, 5% or 10%, in tubes (we use it for eyes), and Unguentine.

"About used clothing, I would not ask for a lot of it. I rather feel there is more need for that in places like Korea and other parts of the world. If you saw our people, you would undoubtedly think they were desperately in need of clothing, and some of them are. We do give them quite a few things to wear, but I am afraid that a large supply of clothing to be passed out would do more harm and cause us a good deal of trouble. . . ."

Telling the Good News

By Bruce F. Hunt

TRUE MOTIVES

(Continued)

THE LOVE OF CHRIST

A third motive for telling the good news is expressed by Paul, when speaking of persuading men, he says, "for the love of Christ constrained us" (2 Cor. 5:14). This is, in a sense, that same necessity laid upon him which we have mentioned before—that necessity which is born of a Christian nature. But here emphasis is laid upon the fact that our nature as Christians is a supernatural nature, something born from above. It is not I but Christ. It is Christ dwelling in me that compels me to tell the good news. It is unnatural for a non-Christian to want to tell the good news; Christ, who impels one to tell the good news, does not abide in him. It is not at all surprising therefore that there should be many people in the world who would say, as we quoted earlier, "I could never do that kind of work, I'm just not made that way." Of course they are not made that way. Christ does not dwell in them. But it is surprising when one who professes to be a Christian talks that way. In fact, we make so bold as to say that one who does not feel that urge of God's Spirit within, constraining him to tell the good news, is none of His, is no Christian.

It is because this is a true motive back of Christian witnessing that our Lord told the disciples not to depart from Jerusalem, but to wait for the promise of the Father, saying, "*ye shall receive power*, after that the Holy Ghost is come upon you; and ye shall be witnesses. . . ." (Acts 1:8.)

It should be noted that Paul says, "the *love* of Christ constraineth us." There are some who, not having experienced the work of God in their hearts, still try to witness and "tell the good news" with the mistaken view that such witnessing will be a means of their own salvation, a way of gaining heaven. They do not say with Paul, "the love of Christ constraineth" me, for it is the salvation motive (or perhaps some other) which drives them. The reason why much so-called witnessing is so harsh and lacking in grace and has so little sympathetic understanding of the one to whom the

witness is being made can be traced to these wrong motives. They do not personally know the Saviour of whom it was said "when He saw the multitudes He was moved with compassion for them, because they were distressed and scattered as sheep not having a shepherd" (Matt. 4:36), hence they know nothing of his compassion. They cannot say, like Paul, "God, who hath reconciled us to Himself by Jesus Christ . . . hath committed unto us the word of reconciliation" (2 Cor. 5:19). Only an experience of the love of God will constrain us to tell the news as the good news that is a "word of reconciliation."

I believe that these three motives (1) the command of God, (2) the necessity of the Christian nature, and (3) the love of Christ, about cover the true motives for telling the good news. And these, it is to be remembered, are subsidiary to the one great motive which should underlie the Christian's whole life—the glory of God (1 Cor. 19:31). But there are other teachings in the Word of God, which when given attention, should impel us further to tell the good news.

ADDITIONAL REASONS

One is that it is through the telling of the good news that God has purposed to save His people.

The Word of God tells us that "it was God's good pleasure through the foolishness of the preaching to save them that believe" (1 Cor. 1:21). In Romans 10:17 Paul states this same truth when he says, "faith cometh by hearing and hearing by the Word of God."

If only Christians would submit themselves to God's wisdom, use His methods for building the church and not try to help God with their "wiser" methods, how much trouble would be saved and how much more quickly His Kingdom would be spread! If we would use more of the time spent on organization and buildings for telling the good news we would see His Kingdom advanced more quickly.

Several views that have a rather popular acceptance these days tend to discourage this "telling the good news," which God has ordained as the way to save people.

For instance, we hear a lot of very wise-sounding talk in which people say that all that is necessary is to place

people in a good environment and improve their living conditions if we want to bring in the kingdom. Others, saying that actions speak louder than words, minimize the importance of words, creeds, confessions, doctrines, etc., saying that a good life is the important thing, that the Christian life does not need words, that it spreads itself by a kind of contagion.

For some time there has also been going on a kind of whispering campaign against the wholesome Biblical practice, the "Protestant preaching service." People who air their own religious convictions, urging them on others, and who express disapproval of convictions which differ from theirs are branded as rude and as showing poor taste. Thus at a time when both the Communists and the agents of democratic countries are making a greater use of propaganda and studying effective methods of thought-warfare, full-throated Christian propaganda is being discouraged and intimidated. God has willed to save people through preaching. Dare we neglect the only method He has given us and expect success? Surely a consideration of this truth should constitute a strong motive for telling the good news.

The second teaching in God's Word which should impel us to tell the good news is closely related to the first. It is that because God has been pleased to save people through preaching, no one can be saved without this preaching.

Without the good news being told them, the world of sinners, be they my closest relatives and nearest neighbors or the most distant savages, must be lost. They must call on the name of the Lord to be saved, "for there is none other name under heaven given men, whereby we must be saved" (Acts 4:12). But, "How," Paul very logically asks, "shall they call on Him in whom they have not believed and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?"

Anyone, therefore, who desires to see God's purposes fulfilled, who is interested in the salvation of the lost, who sincerely prays "thy Kingdom come, thy will be done in earth as it is in heaven," will be driven by this desire and interest to tell the good news.

(To be continued): Next Month:
THE EXTENT OR SCOPE OF MISSIONS

A Reformed Ministry

*To be Reformed, Ministers
Must Apply Reformed Principles*

By EARL E. ZETTERHOLM

AS the Orthodox Presbyterian Church makes its determined but painful way from the seemingly broad and pleasant valleys of its early inclusivism to the austere but soul-stirring heights of a single-minded but full-orbed application of the Reformed faith, we find ourselves constantly beset by ever new and distressing problems. As one analyzes these problems it seems readily discernible that one of the most basic is the securing for ourselves a ministry that is completely Reformed, not only by name, but also by conviction and by training.

Is it not to be presumed, however, that an Orthodox Presbyterian minister is thoroughly Reformed in thinking? After all, has he not declared his conviction that the Westminster Standards contain the system of doctrine most agreeable to the Scriptures? And is there any creedal expression which is to be regarded as more thoroughly Reformed than the Westminster symbols? True, there may be others that we will allow to stand beside them, but none that we would dare set ahead of them. And if a minister then accepts this statement of faith for his statement of faith is he not then in all charity to be judged as a Reformed pastor without further question?

Not necessarily. Of course, we are not now referring to ministers who accept this same creedal statement but with their fingers crossed. That there are such, in some denominations, is undoubtedly true. But we are speaking of ministers who in all sincerity of mind and heart assent to the verities of our confession and yet who are not necessarily Reformed.

Wherein then is the difficulty? It would seem that the difficulty is that to be Reformed one must not only give assent to a Reformed confession, but one must also act as though that Reformed confession is true. Now before any should accuse us of saying that Orthodox Presbyterian ministers are hypocrites, may we say, that this we emphatically deny, at least in the ordinary sense of that word. There is no

Christian who is not in some degree a hypocrite and in that sense even our own courageous and consecrated ministers and missionaries are no exceptions. No doubt we shall also be charged with making extra-confessional requirements of our ministry. This we also deny and trust that it will be proved to the satisfaction of all; if not, let us explore our differences in calm dispassion and the light of God's Word and may the Supreme Judge of all con-

THIS article was submitted to us for publication by the author, who is pastor of the Orthodox Presbyterian congregation in Seattle, Washington. It is an address delivered at a recent meeting of the Presbytery of California, at which the author was elected moderator of the Presbytery.

Doubtless some of the points raised by the author will be considered controversial. Doubtless some of our readers will disagree with the position of the writer. We do not publish the article because we agree with it (at points we do not), but because we believe the views merit consideration, and have a right to be expressed.

For it is true of this as of all signed articles in the *GUARDIAN*, that the responsibility for the opinions expressed is the author's, and the responsibility of the *GUARDIAN* is limited to the propriety of having those views expressed on its pages.

troversies of religion determine the pathway of truth.

Doctrine of the Covenant

Let us then ask by way of opening, what we believe to be the kernel doctrine of the Reformed Faith. Many will reply without hesitation, the sovereignty of God. In a sense, yes. But would it not perhaps be better to call it, the sovereignty of the Covenant God? A sovereign God who is not also a Covenant God has little relevance to Calvinism. For it is only in the light of a Covenant God that we can speak

of a covenant people over whom He is sovereign. This covenant people, living in willing subjection to the rule of their Lord, ought to live a life that is antithetic in every detail to the life lived by those who are beyond the pale of that covenant. Consider then how this covenant people will approach the whole realm of general and special revelation. It will be from an entirely different point of view. Art, science, philosophy, education, politics, recreation, economics are virtually new realms of thought, each with its own covenant implications and responsibilities. How God's covenant people are to conduct themselves antithetically to those who are friends of the world, all the while they live in the world, is a tremendous question. This question, bad as it is, is only intensified by the fact that there is a "formal" resemblance between the two points of view which oftentimes makes it difficult to discern the basic and radical antithesis that really exists. As Reformed pastors we must make clear to our flocks just wherein this difference lies and just what difference it will make in our conduct which must ever be to the Glory of God. And it is precisely at this point that a minister may yield allegiance to a Reformed confession and yet have little zeal for true Reformed practice. Now if we are agreed that the Covenant of Grace forms the very matrix of our Reformed confession, then the implications and responsibilities of that Covenant flow from it by a divine and inexorable logic, and lie patent upon every page of Holy Writ. And it is just some of these implications and responsibilities which are being shunned, avoided, neglected or perhaps even denied. These are tasks which we ought to be prosecuting with zeal and vigor as a vital part of the glorious task of evangelism.

Perhaps someone is saying, "See, it is just as I thought. He is talking about implications, and trying to set up an implication on the same level with the acceptance of the Reformed system. Presbyterianism has never insisted on a letter by letter acceptance of the Confession but only a general agreement with the system as a whole." Let us ask then if we are to receive ministers into the denomination who refuse to baptize infants. The existence of a very large denomination gives some evidence that there are at least two sides to the question. And certainly it

is not to be denied that the evidence which supports the Presbyterian contention in this matter is based solidly on covenant implication. The question is, Does a man really have a grasp of the Reformed Faith with the place of centrality which it gives to the Covenant of Grace, if he refuses to grant the validity of the implication of that covenant in accordance with which we admit children to the sacrament of Holy Baptism. Implications can be very important. No, we are not discussing hypocrisy in Orthodox Presbyterian ministers nor are we attempting to set up for them extra-confessional requirements. We are merely trying to point out that sometimes our desire for peace and expansion may be so intense as to becloud our vision of what is our clear duty as the ministers of God's covenant people. If we are wrong we humbly and sincerely petition our brethren to set our feet aright. Perhaps some examples may not be out of order.

Secret Societies

A very disturbing question in our midst today is the question of membership in secret societies. Our General Assembly has taken a stand on this issue which is at once positive and charitable, a stand which deserves the whole-hearted cooperation of every minister and session. Certainly, the doctrine of the Antithesis between the Covenant people and the people of the world has a straightforward application in this question. It is not necessary at this juncture to rewrite our Committee's excellent report on this question, but we need only to emphasize again the fact so well established in it that Masonry is essentially a false religion. Surely the doctrine of the Antithesis must come to its sharpest focus when we contrast the worship of the true God with any form of idolatry. This being the case, every truly Reformed session, including its ministerial member ought to be carrying on a relentless campaign to get those who are the sovereignly blessed members of the body of Christ to renounce this unholy alliance with idolatry and to be very sure that potential members of the Church be instructed and required to renounce their Masonic allegiance before they are accepted into the membership of the Orthodox Presbyterian Church. When the instruction on this point has been thorough and complete

it goes without saying that such renunciation is in reality only a test of a credible profession of faith. But instead of this zeal for purification which ought to be ours, we still find that there are sessions who have elders who are in good standing in Masonic lodges. To the best of the author's knowledge there is no minister of the Orthodox Presbyterian Church who is a Mason, but the impression is gained that some of them at least have put little heart into getting their members to break this unequal yoke of bondage. On the other hand, there are those who have tried to bring the teaching of the Scripture to the people, but have allowed themselves to be intimidated by vigorous opposition. It is to be hoped that the Church will discover some way to check up on the progress in this matter and to set forth the grave urgency of carrying out the Assembly's suggestions. Only a consistent effort by the ministry of our church in applying the covenanted conception of church discipline will entitle it to the name Reformed.

The I. C. C. C.

A similar problem arises when we consider the ill-advised entrance of our Church into the International Council of Christian Churches. We take note that in the past there has been a steadfast refusal by that body to alter the much-debated preamble to its constitution so that it would conform to the traditionally Reformed concept of the relation of a Church to a Church Council. But it seems that even transcending this aspect is the fact that our Church has entered into a whole-souled cooperation and fellowship—"for the maintenance of a testimony pure, steadfast, and worldwide to those great facts and revealed truths of historic Christianity—" with an institution that we must regard as schismatic. The only possible Scriptural ground for the separation of the so-called "Bible Synod" from the Orthodox Presbyterian Church, must be, that in the minds of those who were the separatists, lay the conviction, that the Orthodox Presbyterian Church was no longer a true Church of Jesus Christ, that it had in effect become an apostate communion and was to be placed in the same class with the Presbyterian Church in the U.S.A.*

But this whole situation leads to a rather uncomfortable dilemma. On

the one hand, consistency would demand that the Bible Synod continue to regard the Orthodox Presbyterian Church as apostate and require them to be unalterably opposed to our entrance into the ICC. Consistency would even go further and demand that we should be expelled from the organization, or else they would have to separate themselves from it. On the other hand, if our presence in the ICC is tolerated by them, it can only be on the ground that they no longer regard us as apostate, in which case they must at the same time see themselves as schismatics,—in as much as our Church has not changed its stand with regard to the issues which were the alleged ground of separation—who, in all humility ought to confess their sin of schism and on the ground of that confession and repentance seek reunion with the Orthodox Presbyterian Church. May God haste the day when He shall grant to them a real repentance for the great evil they have caused in their ruthless division of the Body of Christ. May He also bring us to repentance if we have been uncharitable in provoking our brethren in Christ to this sin. Perhaps it is not out of order to hope that the General Assembly will appoint a committee and also ask the Bible Synod to explore the possibility of a reconciliation between the two groups.

But we may ask if this has not been another example of casting aside our precious heritage of convenantal discipline. Is it, or is it not a sin to divide the Body of Christ? Is it, or is it not, a sin of crimson hue to dismember the Bride of Christ? Is it a thing to be regarded lightly when the hand shall say to the foot, I have no need of thee? When a member of the Orthodox Presbyterian Church has renounced his membership as an unholy thing and publicly denounced us as no longer fit to be considered brethren in Christ, do we then welcome him back to our communion and fellowship with no questions asked? Or do we seek for signs of repentance and a sincere desire on his part to dwell humbly with his brethren? And just why is the wholesale departure of a large section of the Church to be regarded as something far less serious? And yet that is precisely

*So far as we know, the Bible Synod never accused the Orthodox Presbyterian Church of being apostate.—*Ed.*

what we have done in joining with them "for the maintenance of a testimony . . ." Has not our General Assembly erred in bringing about our entrance into such an alliance? No one realizes better than the author the utter presumption of his calling into question the ruling of our highest judiciary, and yet he is deeply distressed that his brethren in the Lord have come to have such a light regard for sinful alliances, and unequal yokes of bondage, and sincerely prays that God, in His providence, may deliver us from them.

Reformed Education

It is in a third example, however, that our lack of "Reformity" is most distressing. It is our laxity in providing a Reformed education for the covenant youth of the Church and particularly for those who are preparing for its ministry. It is with almost unutterable consternation and chagrin that we find some of these young men receiving their undergraduate training not only in so-called Christian colleges where doctrine, practice and even mode of instruction are far from Reformed, but also in pagan colleges and universities. As highly as we must value the training received at Westminster Theological Seminary—and most of the Orthodox Presbyterian ministers must confess that whatever they know of the Reformed Faith they learned at the feet of Professors Murray, Van Til, Kuiper, *et al*—yet even it cannot be expected to undo in a short three or four years what a Godless pagan education has done in the previous sixteen years or even to overcome the doctrinal and ecclesiastical aberrations imbibed at some weak and undiscerning Evangelical college.

May it not very well be the lack of a truly Reformed education that accounts for at least a measure of the lack of zeal there is in some quarters for a truly Reformed witness within our bounds? If the educational responsibilities that are ours as God's people were more adequately realized, there would not be the disinterestedness in Christian Day schools that we find only too frequently. Nor would there be such an apathetic attitude toward a thoroughly Reformed education for our ministry.

In our *Form of Government*, page 19, paragraph 4, we read these words—"Because it is highly reproachful to

religion and dangerous to the church to trust the holy ministry to weak and ignorant men, the Presbytery shall admit a candidate to licensure only if he has received a Bachelor of Arts degree or its academic equivalent from an accredited college or university." It would not be out of place to begin thinking about substituting the word "Reformed" in place of the word "accredited." Certainly every argument that can be brought to bear in pleading for a higher education for our ministry can also be brought to bear with equal weight in pleading for a Reformed education for our ministry. If it is argued that such a qualification might exclude some who might be extremely desirable candidates for the ministry, we point out that this is also provided for by our *Form of Government* where we read in paragraph 7, page 20—"That the most effectual measures may be taken to guard against the admission of unqualified men into the sacred office, no exception shall be made to any of the educational requirements outlined above, *unless* the Presbytery after referring the whole matter to the General Assembly for advice shall judge by a three-fourth's vote of the members present, that such exception is warranted by the exceptional qualifications of the candidate in question." Thus, men who by private study have come to a Reformed view of life might be admitted even though a completely Reformed formal education was lacking.

Specifically, this problem comes to light in the attitude which the Presbytery takes to men who are under its care. Certainly, it is presumed that a man under care of Presbytery is studying to enter the ministry of our Church. If that is not the case, then care of Presbytery is an idle gesture. And if it is the case, then Presbytery has the duty to see that these men get the best Reformed education possible. Certainly it is not debatable that a Reformed education will best prepare a man for the ministry in our Church. Presbytery ought to use every means of persuasion at its disposal in order to have the men under its care receive their college training at a specifically Reformed college. Only one such is known to the author, namely, Calvin College at Grand Rapids, Michigan.

To return again now to the more basic problem of Christian day schools and a complete Reformed education for

our covenant youth, we may say that even a Reformed education on the college level can only with difficulty overcome the man-centered view of life that is derived from public education. Fundamentally, our problem is pushed back at least to the first grade and as a matter of fact it would seem that a God-centered view of life is one that we can begin giving in the cradle itself. It is indeed difficult to understand the lack of zeal for the proper covenant training of our precious young people. To keep them from Christian schools is to pave the way for a soul-destroying secularism in the very bosom of the church. To do this is to fail to appreciate and carry out our covenant responsibilities to the people of God and to set aside the divinely-ordained antithesis between them and the world.

No, the sin of our ministry is not hypocrisy with respect to its Reformed confession on the part of some, nor is it extra-confessionalism on the part of others, but rather a profound lack of covenant consciousness on the part of most of us. And only as the light of this consciousness begins more perfectly to flood our souls will we be able to appreciate the solemn, awful beauty of our faith and the wondrous, sovereign glory of its Covenanting Author.

Atomic Age

(Continued from p. 126)

each of us, where we can use our talents to His glory.

Has God called you to be a Christian statesman? Will you be a senator or a representative or a mayor or governor or perhaps even president? History has shown how richly God blesses that nation whose leaders turn to Him for guidance and acknowledge Him as sovereign. Our own country is a living example of God's blessing on the children of the godly men who founded it. But she is sadly in need today of such Christian leaders.

Has God called you to be a Christian businessman? Big business and small business alike need men who stand fearlessly for the right, whose dealings with their fellow-man are full of that love for their neighbor which stems from love of God.

Has God called you to be a Christian doctor or nurse? Will God use you to alleviate the suffering of this world,

to bind up wounds and heal the sick, even as Jesus did in His earthly ministry? The atomic age needs doctors. The automobile, power machinery, electricity, atomic energy—so many of the inventions of our modern era—have brought new kinds or new sources of injuries in great abundance. The very complexity of our modern civilization brings with it diseases of the mind and soul, and who better can minister to these ailments than doctors who know the God who created body, mind and soul?

Has God called you to be a Christian scientist? God has wonderfully blessed the human race in this age of scientific development. He has marvelously revealed Himself to the intelligence of man. Shall the Christian stand aside and leave all the study of the nature of this physical world to the unbeliever? God in His common grace grants the blessings of knowledge of the secrets of His creation to all men, but how much deeper is the meaning of science to the Christian, who sees God's hand in all His creation! For the Christian scientist there is no blind faith in physical laws for their own sake, but a deeper faith in the Creator God whose perfection manifests itself in the observed orderliness of nature. If God has revealed the mysteries of nature so abundantly to many who have not believed in Him, might He not much more reveal these mysteries to scientists who do believe in Him?

Or perhaps God has called you to be a Christian teacher. It may be in the university or college. It may be in the high school or elementary school. It may be in the home. The atomic age is one of widespread education. And much of this education, sad to say, denies the true God. We need more Christian parents who will teach their children from infancy to put their trust in God and to do all things to His glory, to fear and love God, and to keep His commandments. We need more teachers in the schools who are Christians, who will not oppose the Christian teachings of the parents, but rather build on them. There is of course the need for Christian teachers in the Christian schools, and there is also a great need for Christian influence in the public schools of our nation. We need more college and university professors who recognize God's authority and man's weakness. For education is a powerful force in mold-

ing the mind and heart of a people, and a godless educational system can turn a nation away from God. Witness the Nazi educational system of Hitler in Germany, and the untold evil which it produced. One teacher influences many students in his or her lifetime. If God has called you to be a teacher there is a great work for you to do.

God may have called you to some other work, which I have not mentioned. There are many ways in which we can serve God, and He has made each of us a little different from the rest. No two of us look exactly alike, and no two of us act exactly alike. God has given each of you certain talents, and God has a purpose for each of you. At present you are developing those talents, preparing yourself for your life's work. Now you are graduating from junior high school. You are over one of the humps, and you are to be congratulated. But there is more ahead. There is much to learn, and there is much to do. This is an exciting and dangerous age in which we live, and careful preparation is necessary. You do not just step in an automobile and drive away, nor do you step into an airplane and fly away. To

learn to drive or to fly takes many hours of instruction and practice. And so it is with your schooling—there are many wonderful opportunities for Christian men and women in this atomic age, but each of them takes preparation. God required Moses to study for nearly forty years in the best schools of Egypt, and then delayed him another forty years in the land of Midian, before sending him to lead the children of Israel out of slavery. Even our Lord did not begin His ministry on earth until He was thirty years of age. And if so much preparation was necessary for the Son of God, surely we, His disciples, should not weary in the few years of training He requires of us.

How then do we face the atomic age? We face it humbly, knowing it is God's making and not simply the product of the puny intelligence of man. We face it studiously, recognizing that in it God is revealing Himself and His creation in a more wonderful way than ever before. We face it boldly, knowing that our God is the sovereign Ruler of all things, and will surely take care of us in all its dangers. We face it consecratedly, and prayerfully, for our God has a work for each of us to do.

Book Reviews

New Testament

Charles B. Williams: *THE NEW TESTAMENT: A Translation in the Language of the People*. Chicago. Moody Press. 1949. 575P. \$3.00.

THIS translation of the New Testament into modern English by Dr. Charles B. Williams, which was first published by Bruce Humphries in 1937 and which has been issued more recently by the Moody Press, has been favorably received in certain quarters. And there have been good reasons for this favorable reception. Dr. Williams had a number of commendable aims for his translation. Like Tyndale, who desired "to cause the plowboy to know the Scriptures," he aimed to make the "greatest book in the world readable and understandable by the plain people" (Foreword). The pages in the introductory portion of this volume are not numbered). He argues that since language is constantly changing, there

is need for fresh translations. The language which could be understood by the "plain people" in 1611, when the King James version appeared, is no longer completely intelligible to the average man. Williams has attempted the difficult task of mirroring in his diction and style—at least to a certain extent—the type of Greek which was employed by the various authors of the New Testament. Since this Greek was on the whole the popular, vernacular Greek of everyday life, "the language of the people," he has tried in the main to use "a practical everyday" vocabulary and style and to supply us with a version that can be understood by all classes of people today.

Williams has aimed to avoid "word-for-word" rendering on the one hand, and excessive paraphrase on the other; and has striven to find a middle zone in which he can effectively transmit the thoughts of the original to the English reader. He has made actually strenu-

ous efforts, however, to convey to the reader the precise force of Greek verbal forms. He has chosen as his Greek text the excellent text of Westcott and Hort, and has given special weight to the readings of the Codex Vaticanus, the best of our Greek codices.

It has been enthusiastically maintained that Williams has succeeded in realizing his praiseworthy objectives. No less an authority than Dr. J. R. Mantey pays his translation the heartiest of tributes: "While teaching a post-graduate Greek class and spending the whole year studying translations of the New Testament, we became convinced that Williams' translation, considering all the factors, is the most accurate and illuminating translation in the English language. Having this conviction, I have no hesitation in commending it to all who desire to penetrate into the depths of the riches of the glorious revelation in the New Testament" (Introduction). Although all estimates of the value of Williams' translation will not be so high as Mantey's, all should grant that the translation has a number of meritorious features and that it can be studied with profit by discriminating interpreters of the Bible.

The publishers are pleased at being able to present a translation which has been made by a Bible-believing scholar. They think that there is undoubtedly value in any translation made by a competent scholar, but they rightly hold that "there is special value in the reader's knowing that the author is thoroughly acquainted both with the text and with the spirit of the text" (Publisher's Preface). The presuppositions of translators have a way of influencing their work, regardless of how well they may think they have achieved "objectivity."

One place in which an author's theological position can be very significantly reflected is in the helps which he provides for the better understanding of his text. In this work, among the "helps" are very brief introductions to the various books, in which questions of authorship, purpose and the like are considered. Williams furnishes some good material in these introductions, but his treatment of the authorship of certain books is weak. For example, about the authorship of II Timothy he says, "The writer is usually thought to be Paul, though some deny it" (p. 470). On II Peter he says, "The author is usually thought to be the apostle Peter,

although many scholars either deny it or doubt it" (p. 523). On the Fourth Gospel he remarks, "The writer is likely John the apostle, a view supported by the statements made by early Christian writers, Polycarp, Irenaeus and others, and also by evidence furnished by the gospel itself, suggesting that he was a Palestinian Jew who was an eye-witness of most of the events discussed. However, some scholars think another John wrote it" (p. 198). There is no warrant for such indecisive comments as these. Much better is Williams' positive commitment on Titus, "The writer is Paul" (p. 476).

The doctrinal position and the doctrinal discernment of a translator may also be reflected in the text itself. Reformed readers will rightly object to the following rendering in Romans: "For everybody has sinned and everybody continues to come short of God's glory, but anybody may have right standing with God as a free gift of His undeserved favor, through the ransom provided in Christ Jesus" (p. 334).

Williams' almost constant effort to convey into English the precise force of Greek verbal forms has greatly increased the problems of interpretation for a translation. His renderings, however, should be of benefit to many readers. But if he seems to be super-punctilious and conscientious about the translation of verbal forms, he grants himself in certain other respects unnecessary freedom. He tends, in the reviewer's judgment, to remove distinctive background elements from the text and to present the New Testament too much in twentieth century dress. There is a tendency toward unwarranted paraphrase and wordy substitutions for the simple, direct expression of the original. The use of interpretative phrases for words like "gospel," "grace," and "justified" is unnecessary and stylistically detrimental. For examples of freedom in rendering the Greek text the reader might consider John 20:23 (p. 253), Galatians 2:9 (p. 415), and I Thessalonians 4:15 (p. 454). A measure of compensation for free renderings is made by certain footnotes which inform the reader of the literal meaning of the Greek.

As for the style of this version, Williams has succeeded in making his language simple, clear and popular enough for all sorts and conditions of men to understand it. It is not to be thought that everything in the text is lucid and

that the reader will not be puzzled on occasion, but on the whole the version should be intelligible to all. The diction is at times quite popular or colloquial, as, for example, "had a plenty" (pp. 42, 46), "the home folks" (p. 155), "looked him over" (p. 201), "left town" (p. 207), "kind of a" (p. 388), "sponged on" (p. 407), "gadding about" (p. 466), and "the angels long to take a peep into these things" (p. 515). The diction, however, is not always of the simplest type, even in the non-literary books, for Williams makes use of expressions such as "impregnated" (p. 345), and "plenitude of power" (p. 459).

Williams' exceptional efforts to render precisely the force of Greek verbal forms makes for an awkward, un-English, and at times wearisome style. His translation is readable, but not always pleasing or felicitous. It lacks the beauty, the eloquence, and the poetical quality of the King James version. It is not free of stereotyped expressions like "doomed to destruction" (p. 458), and objectionable alliterations like "tip-top turret of the temple" (p. 135), and "stiffen the stand of your knocking knees" (p. 503).

The Moody Press has provided an excellent format for this translation. The print is large, and there is only one column to a page—a feature much to be desired in translations of the Bible. Another improvement is the abandonment of the verse paragraphs of the King James version. There are multitudinous footnotes—a virtue in one respect—but they are a constant cause of interruption to the reader. The verses are nowhere numbered, and this is a source of difficulty to those who wish to compare this translation with other versions and with the Greek text. And it is by making such comparisons that readers will be enabled to derive most benefit from Williams' Translation.

JOHN SKILTON.

Theology

B. B. Warfield: BIBLICAL AND THEOLOGICAL STUDIES. Philadelphia. 1952. Presbyterian and Reformed Publishing Co. 580p. \$4.50.

B*BIBLICAL and Theological Studies* is the title given by the Presbyterian and Reformed Publishing Company to a volume of doctrinal mono-

graphs by the late Benjamin Breckenridge Warfield. Sixteen of the seventeen essays covering a variety of theological themes are reprints from the ten volumes of his collected writings which appeared a number of years ago and which are now out of print. Four of the reformed master's best sermons are a welcome addition, as is the brief biographical sketch of the author and critical evaluation of his theological position by Samuel G. Craig.

Certainly the whole Christian public ought to rejoice at the appearance of this volume, for few men of modern times have been such capable defenders of the faith. Such essays as "Christian Supernaturalism," "The Biblical Doctrine of the Trinity," "The Supernatural Birth of Jesus," and "Faith" must be read by Fundamentalist, Lutheran, and Reformed hearts grateful to God that He has seen fit to give such gifts to His people. No Christian can ever be bored at the rapier thrusts of Warfield's incisive mind which so unflinchingly penetrate the enemy's armour to deal him a mortal blow.

It is difficult to think of a better antidote for the modern poison that is being purveyed in the name of religion than these writings of Warfield the Calvinist. There would be few pleasures of the flesh that the reviewer would enjoy more heartily than to stand before a group of Religious Liberals and have the power to make them listen to the reading of Warfield. One recognizes of course that such a desire is too tinged with Romanism to be legitimate. Nor must one forget that if they will not hear Moses and the prophets neither will they hear Warfield though he be raised from the dead.

When the reviewer read these essays, some of them now for the first time, he felt very much like a small child who hand in hand with his "Dad" has gone for a "walk." Part of the time he was walking, part of the time he was running and part of the time his feet were clear off the ground as he was invisibly propelled along by the drive of the author's intellect and power of expression. Once you have decided to "go along" with Warfield and let him take hold of you, you are irresistibly carried away and filled with a strange mental exhilaration which is akin to flying.

This is not only a book for ministers and elders—it ought to be required

reading for them—but this ought to be a book for laymen as well. The congregation whose members would undertake the serious reading of such a volume would be immeasurably strengthened. True it is not a book that can be read with one eye on the TV screen or one ear concentrating on the latest war news. Any effort expended in the reading of it will be rewarded at least one hundredfold.

Heartiest congratulations to the publishers of this fine volume. May we hope for more from the Warfield pen, "Counterfeit Miracles," for example?

EARL ZETTERHOLM.

Calvinism and Action

GOD CENTERED LIVING, or Calvinism in Action.
A Symposium by the Calvinistic Action Committee. Grand Rapids, Mich. Baker.
1952. 271p. \$3.50.

THE authors of this book attempt to apply the Christian Truth to all the activities of man. As stated in the "Foreword" it is intended to be a very practical book. "It does not theorize. It is a call to action. It addresses itself to every Christian who is in earnest about living today. It is written in such a form that it can be a benefit to all. This does not mean that it proposes to ignore principles and will deal only with practical considerations. We can only find our way in the maze of modern social life precisely by the clarification and application of basic Christian principles. There will be no solution for pressing modern problems without recourse to the verities of the Word of God." Not only the complexities of modern life, the great difficulties which we face today, but also our very faith in God demands that we let our light shine. God wills it. We must. We cannot, therefore, but welcome the serious effort made by the authors of these essays.

This book cannot be read, however, in a comfortable arm chair when the mind is seeking relaxation. It requires study. Generally the essays are well written, inherently this book is not difficult. But the subject matter, "God-Centered Living" is for many Christians, and even for some Calvinists, new. Christians have too often been content to live within their own churches, or in their own small environment, often not even realizing that

there is a call to action which includes all life. It is common to listen to a sermon on the Lord's Day without asking what is the duty that God requires in social, economic and political life. The serious effort to apply Christian principles to school and society does not so much as occur to some Christians. It will not be an easy thing to overcome this lethargy. And then, too, in itself, the application of Christian principles to all of life is not an easy matter. Much work must be done. We may find help for our task in this volume.

SURVEY OF CONTENTS

The outline, which gives the several subjects treated, is instructive and inviting. It is divided into three main sections which are preceded by an introduction. In the introduction, "The Relevance of Calvinism for Today," the word *Calvinism* is consistently used, rather than the word *Christian*. For the word Calvinism has a more precise meaning and is less subject to misunderstanding. Calvinism is the Christian Faith at its best. It is the most consistent expression of the Christian Truth. Inspired by this truth the Calvinist desires to conquer all worlds for Christ. He lives and labors for the glory of God. "The glory of God is a magnificent reality. We face the social tasks of our day not guided by material gain as our objective, but as a matter of duty. Nor do we face it with the grim resignation of the Stoic. We do what we do for God's sake. We do what we do because God wills it. We do what we do with the great objective of pleasing Him, who made all men in His own image, who redeemed us, His children, from sin and selfishness, and who would have us do His righteousness and show forth His love" (page 23). With this principle ever in mind the author shows how sorely Christian principles are needed, and also how we may apply these principles.

The first main section of the book addresses itself to Calvinistic action and the Church. The task of the Church, the missionary enterprise, and evangelism are the three chapters in this section. The second part deals with education. There are four papers in this section. Secondary education, higher education, appreciation of art, and the problem of recreation and amusements. The third division is the longest. It has five chapters on polit-

ical and social life. Political action, modern economic problems, contemporary business endeavor, social problems, and international relations. While this outline gives no adequate idea of the content of the book, it does reveal what is attempted.

The last chapter consists of a list of books on Calvinism which the student especially will find helpful. But there is no index, which is needed in such a book as this.

THE CHURCH AND MODERN PROBLEMS

With the hope that it may serve to stimulate the use of this work comment is made on two chapters. These chapters are selected not because these are deemed the best, rather because of the personal interest of the writer of this review.

The task of the Church for the solution of modern problems is the subject of Chapter II. The author looks at the Evangelical, often called also fundamentalist, Churches. He finds that these have been almost exclusively interested in the saving of souls. While repentance is preached the emphasis upon righteousness is often lacking. The assumption is made that conversion will solve all problems. But sin, ignorance and misunderstanding continue to exist even among Christians. The error of these churches is that they do not take seriously the Kingdom of God as significant for all of life (pages 33, 34). The liberal churches, on the other hand, emphasize the significance of the Kingdom of God, but not its divine origin and purpose. These churches are interested in the improvement of social life, but they ignore the tremendous factor of sin. They make the assumption that good social conditions will make good men. The church was left with little else to do, "but to serve as a useful community organization for the advancement of social ideals" (page 35).

The task of the Church is to preach the grace of God for the salvation of souls and that with unabated zeal, but also to teach the righteousness of God for the saved soul. The Church may not neglect the teaching of the law of God for every activity in which man is engaged. It is the task of the Church to preach the Kingdom of God, divine in its origin, the divine purpose of which is the glory of God. Christ is King. From Him the Church has received the mandate to conquer the

world. The Church must be the Church. The Church must teach the Scripture, applying its principles to every activity of man. "The earth is the Lord's and the fulness thereof." The Church must bring all under the authority of a sovereign God, obedience to whose will is the solution of every problem. The Church, therefore, does have a vital concern with all social problems (pages 36-39).

This task of the Church does, of course, determine the Church's most important work, which is the preaching of the gospel. If the Church is to discharge its task then the preaching must not be abstract. There must be the preaching of sound doctrine, but not less the teaching of the application of this doctrine to all social problems. The grace of God which saves and imparts righteousness will be the consistent message of the Christian pulpit. But the preaching of grace does not exclude the preaching of the law of God. "Failure to preach the law of God has left the Christian without a clear sense of direction in his Christian life" (page 44). And the message of the pulpit must show the applicability of the principles of righteousness to the present situation in life.

These few remarks are not intended to give an adequate review of this chapter. The sketch, and it is no more, is given only to arouse interest, which the book merits, especially this chapter. It may be helpful to call attention to another symposium on much the same general theme. The title of this book is Christian philosophy and the practice of life. ("Wijsbegeerte en Levenspraktijk".) In this work there is a chapter on preaching also. The point is made that preaching needs a specific Christian philosophy in order to defend itself, expose the false philosophies with which the preaching of the truth does come in conflict—a conflict which can be on all fronts only, as it must be, if preaching is rooted in a specific philosophy which is Christian. There are hints in this chapter under consideration which point in the direction of the need of such a philosophy. It would have been stronger if more specific attention had been given to this important subject. But even so it is a rewarding work to study with care what the author gives.

EDUCATION

Chapter VI bears the title "Calvin-

ism and Higher Education." Here we have a philosophy of Christian Education. A critical examination of this essay will not be attempted. It must be remembered that the brevity of these remarks may do an injustice to the author, however earnest the effort to avoid doing so may be.

In the beginning of this article there is a brief reference to the Puritans. This reference is welcome. For from the history of Puritan thought much may be learned which is of the greatest value for our time. It was their desire, as it is the desire of every Calvinist, "to lay Christ in the bottom as the only foundation of all sound knowledge and learning" (page 105). So they established their schools. But these schools did not continue as Christian schools. Why? Because they did not actually lay "Christ at the bottom." John Locke took that place. Now Locke also believed in God, but only at the end of a carefully considered argument. His was a mathematical approach and his god was a finite god. "The Puritans believed in God not so much because they had proved that he was plausible as because they felt that his sovereign purpose had laid hold upon their life and thought" (G. R. Cragg, *From Puritanism to the Age of Reason*, page 121). The philosophy of Locke based on the adequacy of reason robbed the Puritans of their power. The fact that Perry Miller can write his "Jonathan Edwards" from the point of view given in the philosophy of Locke proves also that Locke was laid at the "bottom." For this reason a vigorous "definition of Christian Higher Education" (page 106) was not possible. The history of the Puritans seems to prove that the philosophy of the natural man and his methods of work, must be uncompromisingly rejected, if we are "to lay Christ at the bottom as the only foundation of all knowledge and learning." The Christian truth needs its own philosophy of fact and the interpretation of fact.

For we also may use Christian terms and Christian modes of expression while the intellectual framework is other than Christian. We, too, may do this without being aware of the danger. The history of the Puritans is a case in point. They did not know that the seed which would grow and destroy their faith was being tolerated by them and even welcomed. Edwards was ap-

parently unaware of the fact that this principle of destruction was present in his own system. A Christian philosophy is not a luxury for the mind that loves consistency. It is a necessity. "Virile notion of Christian Education requires first a virile notion of Christianity itself" (page 110), and a virile notion of Christianity is possible only when the underlying assumptions are also Christian. Much excellent work in this respect has been done by Reformed scholars both in this country and in Europe. And the history of Puritanism proves the great need for this work.

Many are the fruitful suggestions made in this chapter on "Calvinism and Higher Education." All Christians should read this, as well as the preceding chapter on Christian secondary education. For it is in education that we Calvinists can do the most effective work.

These are but two chapters of the fourteen. Some may be more interested in other parts of this worthwhile book. It is all of great value. Buy it. Read it.

JOHN J. DEWAARD.

Magee Does Not Transfer to South

WHEN the June issue was on press and it was too late to make a correction, word arrived that the Rev. Walter J. Magee was not, after all, transferring to the Southern Presbyterian Church, as reported in that issue. Mr. Magee has resigned his churches in North Dakota, and is at present in Denver, but he has not withdrawn from membership in the Orthodox Presbyterian Church.

Faith Seminary Purchases Widener Estate

ACCORDING to reliable reports, Faith Theological Seminary of Wilmington, Delaware, has negotiated the purchase of a portion of the famous Widener Estate in Elkins Park, Pennsylvania. About twenty-four acres of land, including the famous Lynnewood Hall, are included in the purchase. It is understood the Hall will be used for Seminary purposes.

This is the property which was held for a time by the Christian University Association, but was disposed of under financial pressure.

Faith Seminary was organized in 1937 by certain persons under the leadership of Rev. Carl McIntire. They had become dissatisfied with Westminster Seminary and The Orthodox Presbyterian Church, and who established a new church of their own, the Bible Presbyterian Synod, committed to premillennialism and opposed to the concept of Christian liberty as held at Westminster.

The new property of Faith Seminary is located only about five miles from the property of Westminster.

Southern Assembly Debates Property Question

DR. WILLIAM A. ALEXANDER, pastor of the First Presbyterian Church of Shreveport, Louisiana, was elected this year as Moderator of the General Assembly of the Southern Presbyterian Church. The Assembly

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was held in Charleston, W. Virginia, early in June.

Reports we have received concerning this Assembly indicate that the subject of union with the Northern Presbyterian Church, or more generally of "interchurch cooperation," lay in the background of much of the discussion.

A majority report on interchurch relations supported certain agreements made by negotiating committees of the Northern, Southern, and United Presbyterian Churches at a meeting in Cincinnati. A minority report, signed by the Rev. Donald C. Graham and a number of elders, opposed significant features of this agreement. The points especially objected to were a plan for a "mass exchange" of pulpits at some time during the coming year, as between ministers of the different denominations, and a plan for cooperative efforts in stewardship during the coming year. When the debate was finished, the majority report was approved overwhelmingly. Thus the Southern Church moved further in the direction of union.

The question of continued membership in the National Council of

Churches was also debated, and this question was likewise decided in favor of continued affiliation.

A question which raised considerable discussion was the approval of the charter of Westminster Church in Atlanta, Georgia. This church has adopted a charter which states that the property of the local church belongs to that church, in absolute fashion, and not in any sense to the presbytery or the denomination. Two years ago the local Presbytery had asked the Assembly to approve the charter, and the Assembly had advised that the charter be amended to make it conform with the denomination's constitution.

This year the amended charter was up. The only amendment was the inclusion of a statement that the charter did conform to the government of the church. In the debate it was maintained that the Book of Church Order was not clear on the matter. However, in the end the Assembly declared that the charter would not be acceptable until the claim to absolute ownership of the property by the local congregation was eliminated. The Assembly also appointed another interim commit-

tee to study the question of property ownership. This whole discussion bears on the matter of eventual union with the Northern Presbyterian denomination, and the rights of congregations which do not wish to go into the union. *holy.—Exodus 20:8.*
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