

**May 15, 1956**

**Vol. 25, No. 5**

*The Presbyterian*  
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## Meditation

### The Consolation of Christians

*"As one whom his mother comforteth,  
so will I comfort you."*

—ISAIAH 66:13.

This is a wonderful world! It's good to be alive! So they tell us in an effort to scatter our clouds and revive our spirits, and to fire us with the love of living.

But the clouds are not that easily scattered. No one can successfully deny that this is a world of pain, of suffering, of tears, of broken hearts, of crushed hopes, of bitter disillusionment, of nerve-wrecking frustration,—of death.

We do soften and color our fabrics for clothing of comfort and beauty. We multiply menus and tasty dishes. We cultivate the art of music. We design and redesign our homes, inside and out. We streamline our cars, our trains, our planes. We cushion and shorten our travel. But we multiply our comforts in the sweat of our brow, and finally die of the effort. The ease we gain is much like aspirin for a toothache, that eases the pain but cannot renew the tooth. There is no denying the painful truth that "man is born with troubles as the sparks fly upward."

But there is hope. The first rays of light are bright with promise of a new day. Even now we hear the message of the heavenly vision, "Comfort ye, comfort ye my people, saith your God."

This is no passing solace we earn at the cost of killing labor. It is ours for the taking, and grows richer with the drift of time. To try to earn it is to be denied it, for the call is, "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price."

It was all gained for us by another's hard toil,

Whose sweat was like blood on Gethsemane's soil.

Who gave himself up upon Calvary's tree

To ransom his people and let them go free;

To give his redeemed eternal salvation  
And bring to their hearts divine consolation.

Comfort is ours through the word of the Gospel. We have hope through the

comfort of the Scriptures. In all our afflictions we are reassured through the promises of God who will never leave nor forsake us, and will make all things to work for our good.

And blessed are they that preach the good news! They "speak edification, and exhortation, and consolation," and are bearers of encouragement and hope to believers, in this world of fear and gloom.

There is comfort also in the fellowship of the faithful, for we comfort one another with the comfort with which we each are comforted of God. As the Apostle puts it, "In our comfort we joyed the more exceedingly for the joy of Titus, because his spirit has been refreshed by you all."

But God sends his Spirit into our hearts as the Comforter, by whose ministry and secret operations we are made to sense our sonship and to know the joy of our adoption, so that we cry Abba, Father. And he makes us to feel secure in the knowledge of the divine presence, and comforted in the conviction of the divine embrace.

This is no guarantee of freedom from trouble in this world. But it is a promise of peace that will triumph over turmoil and comfort that goes deeper than distress. "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me."

And it will be a great day, when the Lord gathers his people into their everlasting dwellings. All the world will radiate joy, for the word has gone forth, "Sing, O heavens; and be joyful, O earth: for the Lord hath comforted his people, and will have compassion on his afflicted."

HENRY P. TAVARES

### N. J. Presbytery Adopts Overture

THE PRESBYTERY OF NEW JERSEY, at its spring meeting April 24 in Wildwood, N. J., adopted for submission to the General Assembly an overture asking delay on approval of a revised Form of Government. The overture specifically asks the Assembly: "1. to refrain from proposing any revised version of the Form of Government to the Presbyteries for ap-

proval; 2. to recommend a continuing and intensified study of the majority and minority reports of the Committee . . . on the part of sessions and presbyteries with a view to possible action at the Twenty Fourth General Assembly; 3. to continue the committee on revisions . . . with instructions to revise the Book of Discipline and the Directory for Worship, and to seek to reconcile, if possible, the divergent views within the Committee as to the revision of the Form of Government; 4. to authorize a reprinting of the Standards . . . for the immediate use of the church and particularly of sessions in their study of the proposed revisions."

In other actions the Presbytery licensed Mr. Harvey Conn, a student at Westminster Seminary, to preach the gospel. Dr. Daniel Van Houte was appointed Moderator of Session and Stated Supply of the Covenant Church of East Orange. Licentiate Boyce Spooner was examined with a view to ordination. The examination was not completed, and is to be continued at a special meeting of Presbytery May 25.

The Committee on Home Missions presented a report of a plan for home missionary activity within the bounds of Presbytery. The report urged ministers and churches to investigate unchurched communities with a view to surveys for church purposes. Such efforts are to be made where there is a session willing to act if the way seems open. The report also asked that ministers be relieved from their local work one day a week for home missions activity, that persons living at a distance from their home churches sponsor Bible study classes in their homes, that a student or students be employed to aid in survey and Sunday school extension work, and that sessions be alert to opportunities for the investment of money by members of the congregations in building programs of the denomination.

### Professor Murray Returns

PROFESSOR JOHN MURRAY, who has been on Sabbatical leave during the past academic year, and spent the winter in Scotland, has returned to this country, and will resume his teaching at Westminster Seminary in the fall.

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: \$2.50 per year; \$1.00 for four months; 25¢ per single copy. Entered as second class matter March 4, 1937, at the Post Office at Philadelphia, under the Act of March 3, 1879.

# After Twenty Years

By HENRY W. CORAY

IN 1934 the General Assembly of the Presbyterian Church, U.S.A., passed a mandate binding the consciences of every member of that body by declaring that failure to support the agencies and boards of the church was in principle tantamount to a refusal to participate in the Lord's Supper.

We shall not here attempt an evaluation of the far-reaching and utterly blasphemous implications of that pronouncement, and the subsequent demand for the establishment of a denomination dedicated to the task of carrying the torch formerly held by a once great church. Certainly the onrush of unbelief in the high councils of the Presbyterian Church, U.S.A., the failure to set up a single strong rallying-point for conservatives, the continuing defection in its theological seminaries, the advances of neo-orthodoxy, as well as the stifling of a corporate witness to the historic faith set forth in the catechisms of the church — all this reinforces and vindicates the step taken by the founding fathers of the Orthodox Presbyterian Church after the debacle at Syracuse. A minister in the church from which we broke in 1936 recently said to this writer, "The war is over, the mopping-up process is going on."

Some have questioned the wisdom of the formation of the Orthodox Presbyterian Church. Others, particularly newer members of our communion, may sometimes wonder why we did not "stay in and fight the battle." It may be that in the oncoming second generation, many who never passed through the heartache and headache of separation may not see the absolute need of the step as sharply as those who had the experience. Now after twenty years, is it not appropriate that we who are committed to the Reformed testimony re-examine the Biblical case for withdrawal? After all, we are not just "another church." Have we not a distinct message for an evil and adulterous as well as confused generation? Are we not an unworthy successor to

a great and worthy tradition? If we are, then what is the reason for the strange and sometimes misunderstood banner we bear?

The pivot of the matter is set forth in Galatians 1:8: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." And for emphasis Paul repeats the identical thought in the next verse.

This passage, as Dr. Machen used to point out, is not an obscure or isolated text. Rather it is a summary of all that the Bible says about the exclusiveness and the unique character of the Christian Gospel over against all counterfeits. It teaches, if it teaches any truth, *total non-support of Christ-dishonoring error*. Those of us who were ejected from or who withdrew from the Presbyterian Church, U.S.A. twenty years ago were firmly persuaded that to have followed any other course would have meant the setting aside of a Christian principle. If this seems to some to be over-simplifying the problem, we can only say, "How do you apply Galatians 1:8, 9?"

The analogy of Scripture appears to confirm the doctrine of separation.

Our Saviour taught it. Of the errorists of His day He said, "Leave them alone; (literally, *leave them*) they are blind leaders of the blind," Matthew 15:14.

Paul applied the principle to other churches than the Galatian church. "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them," Romans 16:17. "Come out from among them and be ye separate, saith the Lord and touch not the unclean thing," II Corinthians 6:17. The context here makes it clear that he has in mind religious associations, not merely social.

John, the "Apostle of Love," warned against guilt by association: "If any come in unto you and bring not the doctrine, receive him not into your house, neither bid him God

speed: for he that biddeth him God speed is partaker of his evil deeds," III John 10, 11. How it is possible for believers to associate with pensioners of false doctrine in the house of God but not in their own homes remains a sealed mystery.

Moses previewed the principle fifteen hundred years before Christ and the apostles enjoined it. Pharaoh, that sly master of compromise, tried to "work out a deal" with Moses. "You and yours can go away and worship your God," he said expansively. "You can even take your children. All I ask is that you leave your flocks and herds behind."

Moses saw right through to the center of the plan. You can almost see the flash of lightning in the patriarchal eyes and catch the undertones of thunder in his aroused voice as he draws himself up to full height and cries, "Not a hoof!"

Brethren, that is total and complete non-compliance with sin.

John Bunyan applied the principle. In his *Holy War*, he tells of the conflict waged over Mansoul, the province of the redeemed. The Mayor is in full power of His purchased possession; whereupon the Enemy sends in a message to the Mayor that he wishes to move in and share the authority with him. The Mayor sends back word in the negative.

"Very well," says the Enemy, "I'll come in and work as your sub-regent. You may act as the figure-head and have all ostensible power."

The answer is "No."

"Then," the Enemy proposes, "how will it be if I come in and make my residence in Mansoul? I do not want any authority, I merely wish to live there."

Again he receives the same answer.

"I agree to your terms," says the Enemy. "So I'll just live in a house outside the city limits. I promise never to invade. All I ask is that you give permission for your citizens to come out and confer with me occasionally."

The answer is a terse commentary on *The Power of Negative Thinking*, a final, irrevocable "No!"

We are often referred to disdainfully as a "splinter group." But the Bible is full of encouragement to splinter groups. Noah's delegation in the day of the deluge was a splinter group. Gideon's winnowed warriors constituted a splinter group out of a

splinter group. (Don't press this too far.) Elijah on Mount Carmel was one of a splinter group of 6,999. One day our Lord addressed a splinter group and said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

The writer of this article happened to be in Canada soon after church union was consummated there. He met a shrewd son of Scotland, a Presbyterian who had refused to be swept into the union despite the pressure of certain ecclesiastical leaders.

"Why," these high priests of unionism had said to him, "come on in. Everybody else is going in, why not you? Don't you want to vote with the majority?"

"Well, no I don't," the Scot answered, and then added, illiterately but accurately, "you see if Noah had of gone with the majority, he would've got drowned."

Even so. "There is no restraint to the Lord to save by many or by few." It is a great and thrilling thing to stand with the minority when the minority is right.

large opportunities for various kinds of ministry in the church.

#### Looking to the West

The Korean church is past her infancy and has grown up to feel herself a participating part of the worldwide church. Her leaders and her bright students fly and sail to and from the West in surprising numbers. These men attend councils and conferences, study in schools of various kinds, and draw eagerly from the storehouse of literature and experience of the churches of the Western nations. Naturally the Korean church looks to her mother churches for wisdom in problems of discipline, organization, and Christian education. Pastors, teachers and students here assiduously buy and read much of the latest and best Christian writings in English, Japanese, or even German and Dutch, when obtainable. They spend what to them are huge sums of money, and then exert great efforts in a foreign language to read what has been purchased.

#### Pitfalls and Ambush

But the churches of the West, to which the Korean church looks for assistance, have in large measure betrayed the trust. Many pitfalls wait to trap the Korean visiting in the West. Schools sponsored by church bodies are permeated not by the Spirit of God, but by the spirit of secularism, by non-Christian philosophies, and, where Christianity seemed retained, not by the old recognizable truths but by modernism. Churches of old and glorious heritage now oppose the truth. Officially holding the ancient orthodox creeds, these churches often bristle with a new leadership committed to a new religion not related to the old. With skepticism toward Biblical supernaturalism, and with their true position often concealed behind a deceitful use of terminology, a flood of liberals in America has taken the prophet's cloak to themselves. And who has stayed their hands?

Nor does the Korean who never leaves his native land escape similar problems in the schools and colleges here. A professor in Seoul National University is quoted recently as stating that all the old mission-founded schools of higher learning—the colleges and universities—have failed in their original purpose and stand. Once vigorously committed to Christianity, they are now largely secular and mod-

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## Korea Needs Reformed Missionaries

By THEODORE HARD

KOREA HAS SEEN in recent years a great influx of missionaries. Since the outbreak of the Korean war in June, 1950, during the years of fighting and subsequent tenuous cease fire they have come. Of the 350 Protestant missionaries in Korea in 1955 at least 170 have come for the first time since 1950. Of the 25 Protestant groups in Korea now, 10 are newcomers since 1950.

The United Nations and the American government also show confidence in the future. With armed forces largely evacuated, they are spending huge sums on non-military economic reconstruction. Not only so, but probably hundreds of millions of dollars have gone into building and equipping institutions not directly concerned with economic rebuilding—institutions such as churches, religious schools, orphanages, hospitals, and homes for crippled veterans.

Nor has the missionary influx reached its peak. We hear that the Methodist church (American) now plans to double the number of its missionaries in Korea during the next four years. Working under the direction of and in cooperation with native Methodist bishops in a denomination of perhaps 600 churches, an already very large group of 80 missionaries is to grow to 160. Other missions continue to grow rapidly. The Evangelical Alliance Mission, for example first ar-

riving in 1953, now numbers 19 men and women.

#### Growth—But Few Leaders

Within the Korean churches the tasks to be done far outnumber the doers. The Korean people from year to year listen more willingly to the voice of Christianity. The young church of a scant 70 years speaks with new confidence and vigor to the masses. Churches spring up everywhere. Today, while Japan reports one Christian to each 180 of its population, Korea announces 18.

But, with thousands of Christian leaders killed by Communists, or in the war, few churches have enough trained mature leaders. Schooling was suspended or denied to much of the younger generation during the war years. There were no "free" public schools, and post-war poverty has prevented many from receiving schooling since the war. Huge drafts of young men (this little nation has the world's fourth largest standing army) have further drained off potential preachers and crippled the efforts to fill empty pulpits. Our movement here, the General Presbytery Presbyterian church, though several times the size of the Orthodox Presbyterian Church, has little over half the number of ministers of that body. Its 550 churches have little over 100 ruling elders. The growing flock has far too few shepherds, and every missionary will have

ernistic. The spirit of the West has permeated here as elsewhere.

In the Presbyterian work in Korea there is at present on one side missionaries of the United Church of Canada who have sided with a recent split of the Korean Presbyterian Church which left to form an openly liberal church. The Methodist Church has long stood largely in a position of avowed liberalism. With the large continuing Presbyterian Church are many missionaries of the Presbyterian Church in the U.S.A., the Presbyterian Church in the U.S., and the Australian Presbyterian Church working hand in hand. Though most of these are individually orthodox, they raise little resistance to the steady pressure and control of modernistic leadership in the home constituency. There is for many of them, I believe, a personal distress and concern about these facts, but their position is extremely difficult. And however orthodox their personal convictions, their official representation and membership in denominations full of undisciplined modernism, not to mention denominations positively led by modernists, weakens their personal testimony and increases the confusion of the Korean church. World Council overtures and ecumenical propaganda came into Korea virtually in the footsteps of the missionaries. Their compromising, indecisive stand actually helped pave the road for a steady influx of visitors, literature, etc., inimical to the maintenance of true faith and action. Korea is but one of many countries where this general picture repeats itself.

Here I have heard the Presbyterian U.S.A. controlled radio broadcast transcriptions of radio plays which to me definitely convert the Bible story into salvation by self-character-analysis and reform. In Seoul resident missionaries are placid listeners to various visiting liberal leaders from America in the Seoul Union Church services. Presbyterians are among the members and leaders in this interdenominational church which is apparently an offering to the demands of ecumenicalism.

A Gordon Gilkie, a John Mackay, an Emil Brunner, and others like them are welcomed to Korea, given a wide audience in the Korean church, and applauded, while the Korean Christians look on in bewilderment. The Christian Literature Society, which prints much of the Presbyterian, also

Methodist, literature here, prints heresy. I have on my desk the Society's edition, in Korean of Niebuhr's *Beyond Tragedy*. Its back page advertises a title by E. F. Scott. At its large downtown office I have seen displayed two separate volumes teaching Swedenborgianism. Even after protest by a Presbyterian missionary, the display was continued, as a favor to another publisher. This was not a book store, but an office display of approved recommended literature, for examination by visitors.

#### Unsettling Alternatives

To the right ranges a startling array of a different sort—a widely assorted group of fundamentalist missions, also newly arrived in Korea. Of the ten groups arriving since 1950, the denominational groups represented are the Christian Church, the Mennonite church, Church of the Nazarene, a Pentacostal church, and the Southern Baptist Church. Non-denominational groups are the Evangelical Alliance Mission, and the World Vision (Bob Pierce). Earlier arrivals are the Oriental Missionary Society (Methodist in doctrine) which started here in 1905 and has built a denomination, and the Assemblies of God.

Perhaps these are all committed to the broader framework of Christian doctrine, generally speaking, but many of them manifest various types and degrees of Arminianism, Pietism, Perfectionism, Dispensationalism, with decided Baptist, Independent types of church structure and government. If they build new churches a wide multiplication of small new denominations and independent bodies of like convictions will spring up. None of these groups, to my knowledge, has seen fit to select an existing conservative church in Korea and join forces with it. On the other hand, except for the interest of a minority of the N.A.E., few have done anything officially to oppose the sad status quo of threatening modernism. Surely the Korean Church finds no solution for its internal problems among them.

#### The Encouraging Side

There is one church of real promise, as I see it, where we may well hope for a continuation of a Reformed witness. It is the General Presbytery Presbyterian Church, which separated from the compromising continuing Presbyterian Church in 1953. With 550 churches, mostly small new groups, scattered over South Korea, this group

has stood strong for the historic faith, seeking sturdy teaching and careful shepherding and discipline.

With this church stand a small group of missionaries. They are the two families and one lady of the Independent Board, and two families of the Orthodox Presbyterian Church. These two mission groups, alone from many others, left with this Korean church when she felt forced to separate from the larger Presbyterian body because of its modernism, and its unconstitutional maneuvers in avoiding discipline of erring members.

These nine missionaries are the only missionary help for this new, struggling group, while the Methodist church, not much larger, hopes for a doubling of its 80 missionary helpers in the next four years. We need more missionaries at once to help stem the growing tendency of Christians here to slide down either the watershed of liberalism or the opposite watershed of fundamentalism and independency, and to stand with this church in maintaining a true Reformed witness in Korea.

That testimony must be solid Calvinism with its perennial validity which it has by virtue of being the message of the Scripture. It is the only cure for decay, the only means of rescue from ruin, the only enemy of error, the only salvation from sin—the gospel which glorifies the God who gave it.

### Orthodox Presbyterian Church News

#### Franklin Square, N. Y.

Because of the widening of the highway, it has been necessary to make extensive alterations to the old building of the Franklin Square Church. Men of the congregation are doing this work. The pastor now has four classes in communicant church membership, and plans to start another for young people. Attendance on Easter Sunday set a record, with 175 at the morning worship service, and 150 at the Bible school program.

#### Westfield, N. J.

The Sunday school of Grace Church held ground-breaking ceremonies on April 15 for a new 32x78 educational building. The film Martin Luther was shown on a recent Sunday afternoon for the Sunday school group. Eight persons have been received into communicant membership recently.

### **Crescent Park, N. J.**

Services at Stratford Chapel, sponsored by Immanuel Church, have been progressing well. The Rev. Albert Edwards and the Rev. Carl Reitsma with Mr. Harvey Conn, a student of Westminster Seminary, have alternated in conducting services. There have been week-day Bible classes and catechism study. Mr. Worth C. Watson was ordained ruling elder on January 29, and Mr. Harvey Conn was elected to the office of elder at the congregational meeting April 26. Sunday school attendance has been over 190 each Sunday during April.

### **Pittsgrove, N. J.**

Faith Church welcomed eleven new members on April 1. Several young people from the church attended the Machen League rally at Crescent Park April 7.

### **Wildwood, N. J.**

Professor C. Van Til of Westminster Seminary was guest speaker for the annual sunrise service held at the Boardwalk Chapel Easter Sunday morning. Mr. Orville Wright of Hammononton was speaker for the men's fellowship dinner held Thursday, April 19. Twenty six men attended the gathering. The spring meeting of the New Jersey Presbytery was held at Calvary church April 24.

### **Silver Spring, Md.**

Guest preachers at Knox church recently have been Professor Meredith G. Kline, the Rev. Robley J. Johnston, and the Rev. J. M. Kik. On April 13 a youth missionary rally was held under the general direction of Mrs. Charles Ellis, with some 100 persons present. Mrs. John Davies was one of the guest speakers on the program. At the congregational meeting April 18 Newman DeHaas, Carleton Robinson and Maurice Fox were elected ruling elders; Edward Goodrich, Max Beard and Kenneth Skogland deacons; and Wayne Anderson, Robert Klose and Jack Vander Sys trustees. An 8-week attendance contest is being conducted in the Sunday school.

### **Middletown, Pa.**

On April 8 duplicate services were held at Calvary Church, to accommodate the persons desiring to attend. This is the first time such an arrangement has been necessary. Attendance was larger than on Easter Sunday. On Sunday evening, April 22, a friend-

ship service was held with 125 persons present. Several items of special music featured the service.

### **Grove City, Pa.**

The Session and Deacons of Wayside Church have recommended to the congregation the purchase of the property of a Lutheran church in Grove City, as future home for Wayside. Attendance at both Church and Sunday school services Easter Sunday morning was over 100.

### **Evergreen Park, Ill.**

The Rev. and Mrs. Robert Nuermberger of Westminster Church are rejoicing in the birth April 25 of a daughter . . . Roger Nichols, a graduate of the University of Wisconsin and now teaching science in the local Christian high school, is serving as advisor for the young people's group. Several women who had been adherents of Jehovah's Witnesses have shown interest in the church. One has been attending services regularly.

### **Oostburg, Wis.**

The annual preaching mission sponsored by Bethel Church and other churches in the area was held April 10-12 with Dr. William Masselink of the Reformed Bible Institute of Grand Rapids as speaker. He brought three messages on the final judgment, the second coming of Christ, and the doctrine of hell. The joint meeting of the women's societies of the church was held April 17, with Mrs. Henry Phillips of the Old Stockbridge church as guest speaker. The spring program by the children of the Christian school was held at the church April 27. On May 2 the Bethel Men's Society held a public meeting with Dr. T. Deiks of Calvin College as guest speaker.

### **Cedar Grove, Wis.**

The annual mission conference was held at Calvary Church April 24. A number of women from Bethel Church of Oostburg joined in this gathering.

### **Volga, S. D.**

The choir of Calvary Church presented a cantata, "The Heavenly Light" to an overflow congregation on Sunday evening, April 8. The program had been presented at Bridgewater the previous Monday.

### **Sunnyside, Calif.**

Nineteen people have signed a petition to the Presbytery of California, asking that they be constituted a congregation of the Orthodox Pres-

byterian Church. Fred Hoelzele and William Patapoff were elected to serve as elders when the church is organized, Russell Johnson was elected a deacon, and Robert Innis a trustee.

### **Philadelphia, Pa.**

Gethsemane Church celebrated its 20th anniversary on April 27, with a congregational dinner at which the Rev. George Willis was guest speaker.

### **Ludlow, Me.**

The film *Martin Luther* was shown at the Ludlow Chapel on May 3. The Rev. Herbert Oliver is pastor of this work.

### **Portland, Me.**

Ellen Hawkes and John Adair, members of Second Parish Church, tied for second place honors in Greely Institute in the 1956 graduating class. Members of the Machen League accompanied by Elder Colby and Pastor Busch visited Gordon College on April 20 to attend an open house for prospective students. Elder Fred Colby has been elected superintendent of the Sunday school. The church vestry is being redecorated, and the pastor's study has been refurbished.

### **Harrisville, Pa.**

Eight persons were received into church membership at Faith Church April 22, and five into New Hope Church, all on profession of faith. The Rev. Frank Breisch was guest speaker at Faith Church April 15.

### **Denver, Colo.**

The choir of Park Hill Church presented the cantata, *The Resurrection Story*, at the evening service April 1, and also over radio station KPOF. The Rev. W. B. Male, pastor of the church, has addressed the Christian Medical Association on three occasions recently.

### **Ft. Lauderdale, Fla.**

Seventy-five persons attended the annual covered dish supper of the Fort Lauderdale Church April 30. The affair was held in the educational building, under the sponsorship of the Golden Hour Circle.

### **Son to Morris**

**T**HE Rev. and Mrs. Robert K. Morris are rejoicing in the birth of a second son, David James, born April 11 in Long Beach, Calif. Mr. Morris is in charge of the work in Garden Grove.

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

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**Presbyterianism and  
Church Unity**

AS WE COMMEMORATE the origins of Presbyterianism in the United States and the beginnings of the Orthodox Presbyterian Church attention will likely be centered upon that which is distinctive of Presbyterianism. Surely this is as it should be. Is there not some danger, however, that in this very connection we shall neglect the doctrine of the unity of the Church? Does this doctrine come to rightful recognition and application in all of the aspects of our ecclesiastical life?

If we accept this doctrine in word and deed is there a risk that we shall sacrifice our distinctiveness as Presbyterians? We think not, especially if we take care that our doctrine of church unity is that of the Scriptures. As a matter of fact, moreover, that which distinguishes the Presbyterian conception of church government especially from the Congregational conception is the earnestness and consistency with which it has grasped the truth that the Church is one. That which concerns a single congregation is ultimately of concern to the whole Church, even as that which is in the interest of the Church as a whole must guide the local manifestation of the

body of Christ. The concept of the autonomy of the local church, at least if it is taken quite literally, does not allow the unity of the church to come to its proper and necessary expression.

It should be obvious that the doctrine of unity of the Church is fraught with the most far-reaching practical consequences. It is at the center of the question of our position over against the Roman Church. It must be at the heart of our evaluation of the ecumenical question, what our attitude must be to the World Council, the International Council and the N.A.E. Our consideration of questions as to our relationship with other Presbyterian and Reformed bodies, including the Christian Reformed Church, the German Reformed Synod, the Reformed Presbyterian Churches and the Bible Presbyterians, but also the other Presbyterian and Reformed churches in this country and throughout the world, must be determined by our conception of the unity of the Church of Christ.

The danger that we shall determine such matters by way of reaction to historical situations rather than by principle is a very real one. Thus, in reaction to the Roman conception of church unity as finding expression in the visible organization that is headed by the Pope, there has been a tendency among Protestants to conceive of that unity only in terms of the invisible aspects of the life of the church. Thus Luther stressed the truth that the church is a community of believers and Calvin at first emphasized only that, as to its essence, the church consists of the total number of the elect. It is worth recalling, however, that Calvin, as a part of his acknowledgement of the necessity of obedience to the will of God, came also to stress the visibility of the church and the importance of its outward organization and thus, while recognizing that the visible Church might include hypocrites, he insisted that the Church of Christ is to be found only where there is sound doctrine and faithfulness in life according to the Word. This recognition of the Church as being visible as well as invisible came to clear expression in Chapter 25 of the Westminster Confession of Faith.

In our own times, however, the thought of many with regard to the unity of the church does not seem to go much beyond the recognition of the spiritual unity of the Church invisible. It is highly important indeed that we

shall stress, over against Rome and the modern doctrinally indifferent church union movements, that the oneness for which our Lord prayed and which is otherwise taught in the New Testament is not a merely outward or organizational unity but a profound unity in the truth as it is in Christ. In the light of the New Testament, however, we dare not stop there for surely the New Testament does not set visibility over against invisibility. It rather requires that the invisible spiritual unity of believers in Christ shall manifest itself as fully as possible in the world, and this must include the external as well as the internal aspects of the church.

As devout Christians have thought about the unity of the church and its historical diversity, as they have sought to do justice to the catholicity of the church and yet account for its pluriformity, they have at times seemed to accept pluriformity as being as ultimate as the unity of the church. Pluriformity is certainly a fact, and considering the diversity which results from differences in temperament and history, not to stress now the divisiveness of sin, it is idle to suppose that the life of the churches throughout the world could attain substantial uniformity. Nevertheless, we must question in all earnestness whether pluriformity may be accepted as an ultimate principle. If we make pluriformity a starting point for our thinking about our relationship with other ecclesiastical bodies, it is doubtful that we can ever do justice to the doctrine of the unity of the Church. And on this approach are we not likely to take refuge in the acceptance of such diversity as an excuse for not doing all that we might do to bring the unity of the Church to the fullest possible manifestation and expression?

Considering the doctrine of the unity of the Church can we in the Orthodox Presbyterian Church conclude that we have fulfilled our ecumenical task? The World Council, lacking a genuinely Scriptural doctrine of church unity, does not offer us that opportunity. The N.A.E., for all of its admirable evangelical fellowship, is not basically a council of churches. The International Council, in spite of its name and the stress which it has placed upon ecclesiastical separation, appears to be less and less a council of churches and less and less controlled basically by the positive con-

cern of Scripture for the unity of the Church. Thus as reported in our last issue even the Bible Presbyterian Synod by a decisive vote resigned its membership in this body as well as in the American Council. The Reformed Ecumenical Synod at the present time offers the only practical means of acknowledging our ecumenical responsibility on an international scale. We must confess, however, that we are not happy in supposing that there is no present opportunity of giving expression to the doctrine of the unity of the church on a broader scale. May our disappointments and frustrations in this area become the occasion for inaction and cynicism?

We who are in the Orthodox Presbyterian Church are also confronted with questions as to our relationship with various Presbyterian and Reformed bodies in this country. The Christian Reformed Church has under consideration the broad question of our ecclesiastical relationships and, since a committee was appointed to consider this subject, this matter may be on the agenda of the forthcoming Synod. The Reformed Presbyterian Church has asked us to make a study of their Constitution, evidently because they are constrained by what the doctrine of the unity of the Church may require of them. Considering the history and present developments among Bible Presbyterians we can hardly be indifferent to the question of our Christian duty towards them. We sustain fruitful fellowship with Christians and churches in other denominations. Does not concern for the unity of the church compell us to ask with deep heart-searching whether the present relationships are all that are required of us? Should we not consider first of all what our ecumenical calling may demand of us so far as our nearest neighbors are concerned.

In the last analysis, however, we shall not make any true progress in this area unless we really begin at home and be concerned first of all with the ordering of the life of our own household according to the Word of Christ. Our standards must ever be that we shall be a true manifestation of the Church of Christ, that we shall be such a genuine and steadfast manifestation of His body that other Christians and other denominations will be compelled to acknowledge that is the case, and so will be constrained to join as fully as possible with us in

Christian fellowship and action. It is rather obvious, therefore, that if we are to begin to realize this ideal, we dare not be marked in our church life by mere traditionalism or provincialism. Above all we must resist every temptation towards institutionalism in which the organization as such is regarded as ultimate. At every point we must resist the temptation to legislate on the basis of our own supposed right to do so but must rather take all possible pains in our deliverances only to declare the pure teaching of the word of God. If we follow this path we might lose some distinctiveness but we would gain so far as the realization of acceptable distinctiveness is concerned. For our distinctiveness as Presbyterians would then be governed more and more consistently by that which Christ Himself requires as He speaks to us in His Word.

N. B. S.

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### Outlook, Look Out!

THE PRESBYTERIAN OUTLOOK, a magazine devoted to the cause of religious liberals in the Southern Presbyterian Church (and since absorbing the Presbyterian *Tribune* also in the Northern Presbyterian Church) used a large part of its May 7 issue to describing the troubles which have beset the Bible Presbyterian Church, the American and International Councils, and particularly Carl McIntire.

The editors had apparently come into possession of some private letters, and have obviously given attention to gathering quite a bit of material. One senses that the main article is written almost with a feeling of glee over a chance to "get back" at McIntire for what he has said and written about the Southern and Northern Churches, the World Council, etc.

Unfortunately the article fails to differentiate adequately between the Bible Presbyterian Synod and the Orthodox Presbyterian Church. The two are linked together in such fashion that it appears that what is said about McIntire and his movement applies also to the Orthodox Presbyterian Church, THE PRESBYTERIAN GUARDIAN, and so on. We think most people—in both groups—will recognize that there is a difference.

The most obvious falsehood is the statement that the Orthodox Presbyterian Church has kept its membership

statistics a "most carefully guarded secret" over the years. Since the church has published its annual Minutes and Statistics each year, such a charge is ridiculous.

While we do not consider that the material as a whole deserves any particular comment by us, we would say two things.

First, while we have felt the lash of McIntire's tongue and pen on more than one occasion, and while we view the present situation among his erstwhile followers as sad and even tragic, we would make it clear that in the matter of historic Christianity, of Biblical authority and supernaturalism, of redemption through the shed blood of Jesus Christ the Son of God, of an eternal heaven and an eternal Hell, we and McIntire are on the same side. For the lame senseless mouthings of liberals who vow to support the Westminster Confession and Catechisms, and then spend their time breaking down every essential element in the teachings of those documents we have only contempt.

Secondly, when a journal which makes a pretence of some standards of decency and publishing ethics stoops to the level which characterizes *The Presbyterian Outlook* in its May 7 issue, the only solution is for its readers to cancel their subscriptions and let the paper fold up. In fact the descent to this type of journalism suggests that the *Outlook* is having difficulties and seeking through scandalmongering to keep itself alive.

We doubt that *The Presbyterian Outlook* has hurt McIntire. We are sure it has hurt itself.

L. W. S.

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### Miss Diedrich Engaged

AN ANNOUNCEMENT has been made of the engagement of Miss Dorothy Diedrich, under appointment as a nurse for mission work in Eritrea, and Mr. Harvey Conn, a student at Westminster Seminary. Mr. Conn, who has indicated a desire also to go as a missionary to Eritrea, has one more year of regular Seminary work.

In view of this development, the Foreign Missions Committee has judged that Miss Diedrich should not be sent to Eritrea until her fiance has completed his work and they can go together.

*The Presbyterian Guardian*



# Is the Church Parenthesis Or Fulfillment?

## *The Dispensational View Considered*

By H. WILSON ALBRIGHT

WE COME NOW to a consideration of the Church. In a word, the Reformed Faith finds a unity in the people of God, the Dispensationalist sees the Church as a completely new thing in the world.

According to the Reformed view, the Church is the fulfilment of prophecy; according to Dispensationalism, it interrupts that fulfilment. According to the one, the Church age is "the day of salvation"; according to the other, the Church age is only an episode in that day, and the salvation of Israel and of "the enormous majority of earth's inhabitants" will follow the removal of the Church.

Dr. Albertus Pieters has observed that "the point at which Dr. Scofield comes most definitely into conflict with the historic Christian faith, as otherwise held by all branches of the church, both ancient and modern, is his doctrine of the church and its relations to the Old Testament Israel (*Candid Examination of the Scofield Reference Bible* p. 22-23)

That this is true appears in the note of the Reference Bible (p. 989), "Especially is it necessary to exclude the notion — a legacy in Protestant theology from post-apostolic and Roman Catholic theology — that the Church is the true Israel, and that the Kingdom is fulfilled in the Church." Chafer also insists that the church is a new group and that the present age is unforseen. Scofield agrees that the prophets knew nothing of it and says that it was a "mystery". In Paul's "writings alone we find the doctrine, position, walk, and destiny of the church." (S.R.B. p. 1252)

A key text upon which this view is based is Ephesians 3:3-7 "How that by revelation he made known unto me the mystery; . . . which in other ages was not made known unto the sons of men as it is now revealed unto his holy apostles and prophets by the Spirit; That the gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel."

Does this mean that until the rise of Dispensationalism the church has been in error in believing in the unity of the church in the Old Testament and the

New Testament? Rather, we submit that the emphasis should be upon the comparison presented in the text. The mystery was not unknown before, but only not as well known as it now is.

In the first place, it was not unknown. Isaiah, for example must have given revelation concerning it in 19:23-25 where he speaks of future wonderful things in store for the Gentiles along with Israel.

Nor is it exclusively Pauline. Peter, in Acts 2:39 calls attention to the promise made not only to the Jews and their children, but also to "all that are afar off. . . ."

In Acts 10:29 Peter comes to Cornelius after his vision. In the Jerusalem council of Acts 15 it was Peter again who said, "Men and brethren, ye know how that . . . God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, *even as he did unto us*; and put *no difference* between us and them, purifying their hearts by faith."

It was Peter and John who went to Samaria and laid their hands upon those who had received the word of God there and they received the Holy Ghost. And this happened even before Paul was converted.

Even in the teaching of Jesus this is taught, in Matthew 8:5-13 for example. "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven." Nevertheless, the Dispensationalist still insists that the Gentiles won't sit down with Abraham, Isaac, and Jacob.

Finally, even Paul himself denied that he taught anything new. In his defense before Agrippa in Acts 26:22ff. he explains, "Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, *saying nothing but what the prophets and Moses did say* should come, how that Christ must suffer, and how that he first by the resurrection of the dead should pro-

claim light both to the people *and to the Gentiles.*" And yet the dispensationalist insists that there is no fulfillment of Old Testament prophecy going on now. "The prophetic clock stopped at Calvary. Not one tick has been heard since. From the moment Jesus bowed His head and yielded up His spirit to the Father, all the glories of the kingdom spoken of by the Old Testament seers and prophets have been in abeyance." (Dr. Ironside quoted by Pieters, p. 25).

We submit then that Paul's knowledge of the mystery which he had received by "revelation" was not nearly so much the revelation of new truth as what is meant by the words, "Then opened he their understanding that they might understand the Scriptures" (Luke 24:15).

We find there is no justification for the view that the church is something new, a mystery revealed only through Paul.

But if so, then what sort of expectation was cherished by the worthies of the Old Testament as they contemplated the promises of God, and in what terms did the prophets speak when they prophesied of the future expectation?

The analogy of scripture requires that the Old Testament be understood in the light of the New Testament. In the New Testament we find that the expectation of the Old Testament saints transcended earthly fulfilment.

In Hebrews and in Romans the writers stress the heavenly character of the hope cherished by the patriarchs. Hebrews 11:10 tells us that Abraham "looked for a city which hath foundations, whose builder and maker is God." Verses 13 and 14 tell us that "these all died *in faith*, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country." And in verse 16, "But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." The emphasis is that the faith of these was not confined to an earthly expectation, but included the heavenly.

Finally, at the conclusion of this catalogue of the faithful we read that

"they without us should not be made perfect" (Heb. 11:40). This would be completely illogical if the writer believed and taught elsewhere that the hope of Israel was quite different from and entirely independent of the Church.

Paul affirms that he taught what Moses and the prophets did say should come. We are told that there is that which the saints of both the Old and New Testaments alike cherished as their expectation. Add to this other indications of the unity of the church: the olive tree of Romans II, the use of the expression "I will be their God and they shall be my people," and the appeal to Abraham as the pattern of the faithful and the father of the believers. The result seems to the writer overwhelming in favor of the essential unity of the people of God in all times and places.

### Robbing the Jews

Those who cherish the view we have sought to defend, are sometimes accused of robbing the Jews, of giving all the blessings to the church and all the curses to the Jews.

Our final question is, Is it robbing Israel to hold that the kingdom promises are being fulfilled in the Christian Church, if the Jew is given an equal place with the Gentiles in that Church? The Apostle Paul answers for himself this question in Philippians 3:7-9. Even Gabelein, a spokesman for Dispensationalism, says that Christian Jews "possess now something infinitely more glorious than the nation will possess when the Lord comes to restore his ancient people" (*Unsearchable Riches*, p. 30).

Yet with strange inconsistency the Dispensationalist teaches that in the coming age after Christ's return there will be a restoration of Judaism with a reinstatement of all the weak and beggarly elements of the Old Testament law, and a setting up again of the middle wall of partition between Jew and Gentile. As Dr. Allis in his section on this subject in *Prophecy and The Church* observes, "It is this attitude, we believe, that deserves to be characterized by the word 'robbery.' It robs Israel of her true destiny and glory by excluding her from the Church of God. By insisting that her heritage is earthly, it robs her of that better portion which is heavenly" (p. 280).

### Conclusion

In these several ways the Reformed Faith and Dispensationalism differ. We would commend to the reader the positions occupied by the Reformed Faith as more scriptural, more logical, and for these reasons bringing glory to God and full salvation by free and sovereign grace to sinners.

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## Charles Hodge At Princeton College

By LESLIE W. SLOAT

ONE DAY during the summer of 1812 while Charles Hodge was attending Princeton Academy in preparation for entering college in the fall, the door of the room where he was studying being open, a gentleman walked in to find Charles stammering over a verse of Greek. The teacher made some apologies for Charles, but the visitor did not seem too much disturbed. His name was Archibald Alexander, and he had been chosen earlier that same year by the General Assembly of the Presbyterian Church to be the first (and at the time the only) professor of its new theological seminary.

On August 12 of the same year Charles stretched himself full length on the railing of the balcony of the Princeton Presbyterian Church and watched with keen interest as Dr. Alexander was invested with his new office and delivered his inaugural address.

The next month Charles himself entered Princeton College as a sophomore. He was not yet fifteen years of age.

A brief review of the history back of these developments will be of interest. Princeton College was founded in 1746 by a group of New Light Presbyterians who were concerned that there should be in the middle colonies a school where young men might receive proper training in preparation for the ministry. Though its chief aim was to be religious, in order that it might secure needed support from a wider area the plans provided that it should also give training for government and public service. A charter was secured from the governor of New Jersey. The college was not officially connected with the Presbyterian church

The ideas expressed are not original but have been gleaned from a number of sources most of which have been acknowledged. It has been attempted because there are many who are unaware of the wide divergence between the two systems. It is hoped that it may help some to enter more fully into the truth of the Word of God.

(or New York Synod) but the charter specified that a certain proportion of the Board of Trustees should be Presbyterian ministers.

The first classes were held in the living room of Jonathan Dickinson's home in Elizabeth, N. J. When he died four months after the college started, classes were transferred to Newark. Then the decision was reached to establish permanently in Princeton. Nassau Hall, named in honor of King William of Nassau, was completed in 1756, and for many years was the only college building, providing dormitory space, class rooms and dining hall.

The college had its difficulties. Several of those who were called to serve as president—including Jonathan Edwards for whom a small pox inoculation proved fatal—died soon after entering office. Funds were difficult to come by, and help was sought in Britain and on the continent as well as in the colonies. A good faculty, even though small, was not easy to find or keep.

Then there was the war. Princeton was occupied by British troops in 1777 and later a major battle was fought there. Nassau Hall suffered battle scars, and the student body was scattered. The Hall itself was not repaired until 1791, fourteen years after the British invasion. Not until 1800 did the student body exceed one hundred.

In 1802 Nassau Hall caught fire and burned. In the conflagration, which authorities for a time falsely charged was incendiary, most of the 3,000 volume library and much other academic apparatus was destroyed. Such was the interest in the college, however, that funds were soon forthcoming to provide for the restoration of

the Hall, the walls of which had remained standing.

A greater difficulty in the early 1800's was the rising spirit of revolt and independence in the student body. Princeton was not alone in this, for in a number of colleges student rioting was reported on the increase at this time.

Princeton had a major revolt in March, 1807. A student petition protesting the action of the authorities in expelling several students was circulated, receiving many signatures. The faculty, however, refused to receive it or read it, and the net result was that about 70 students were expelled, following some wild scenes on the campus. The situation received much unfavorable publicity. In 1809 there were less than one hundred students enrolled, though three years before the number had been nearly two hundred.

The reduced income which resulted forced a revision of the faculty. Only four teachers, including two tutors, remained.

More important, however, was the reaction in the Presbyterian Church. For some time there had been doubts whether Princeton was providing the proper kind of training for future ministers. The 1807 riot apparently convinced many Presbyterians that they needed a separate seminary which would be under the control of the church. In 1808 Archibald Alexander, addressing the General Assembly, called for the founding of such an institution. He, together with Samuel Miller and Ashbel Green, headed the movement and Green was chairman of the committee that drew up the plans for the Seminary which was started as we have seen, in 1812.

Interestingly enough, however, though determined to set up their own theological seminary, these men were also determined to retain control of the college. So it came about that in 1812 the trustees, having secured the resignation of the president and vice president of the college, elected Ashbel Green to the presidency. Moreover, though the Seminary was established in that year as a separate institution, it was located in Princeton, and the first few students lived, ate, and recited in Nassau Hall.

We have already met Ashbel Green. He had graduated from Princeton College in 1783, delivering the valedic-

torian address before an audience which included General George Washington. He was on the college faculty until 1787, when he accepted a call to Second Presbyterian Church in Philadelphia. As pastor there he had in his congregation Hugh and Mary Hodge, whose wedding he performed in 1790. He probably baptized Charles in 1798, certainly heard him recite the catechism a few years later.

So when Charles entered Princeton in the fall of 1812 it was to find his home church pastor now installed as president and senior faculty member of the college. Three other instructors guided his studies. Mr. Slack, principal of Trenton Academy, had been chosen as vice-president, and Philip Lindsley and John F. Clark were the tutors. Of them all Lindsley appears to have been most liked by the students, and the ablest teacher.

As for the education, there were studies in the Bible, in Greek and Latin, English literature, moral philosophy, logic, mathematics and science. Dr. Green gave the instruction in the Bible, and among other things required the students to memorize the Shorter Catechism in Latin. There were religious lectures on Thursday evenings, and services in the chapel on Sundays. Drs. Green, Alexander and Miller conducted the chapel services.

Princeton historian Wertenbaker says that it was Green's great hope that Nassau Hall might become the seat of a series of religious revivals which would transform the worldly and vicious into meek, pious youths, some of whom would go forth to preach the gospel. For a time it did not seem that the hope would be realized. Student disorders continued, and there were expulsions with amazing regularity. A typical student prank was to stuff a hollow log with gunpowder, thus making a "cracker" which was exploded in some convenient place. One such explosion, in January 1814, cracked walls, broke windows, and generally messed things up in Nassau Hall. That a group of teen-age boys, required to devote almost the entire day to studies often relatively dull, and without facilities for athletics and recreation, should have gone over the traces at times is not surprising. Surprising instead is the apparent lack on the part of the faculty of any real insight into the situation. Instead of meeting the problem with concrete

and constructive efforts, the faculty could only reprimand and in extreme cases expel the students who did not behave. Some young men who later became famous in public life were among those expelled from Princeton College.

Yet Dr. Green's efforts bore some fruit, also the efforts of Dr. Alexander who began to preach regularly on Sunday evenings in Nassau Hall. During the winter of 1814-15 a religious revival did sweep the college. Student prayer meetings and religious discussions were frequent. On January 13, 1815 Charles, now a Senior in the college, and a friend in the class below, made public profession of their faith and joined the Presbyterian Church as communicant members. It has been suggested that this public action on the part of these two lads made a deep impression on the student body, and during the spring term many of the students became deeply affected with Christian convictions.

Charles says that there were 105 students in college that winter, of whom 12 had previously been "professors of religion." But he says that of the remaining 93 students, fully one-half gave in later life every evidence of having become true believers during this revival. Mother Hodge, writing to Hugh of Charles' decision, tells how another student had visited her and told of conversations he had had with Charles the previous summer, conversations which often turned to religion. This student attributed to these conversations his own religious development.

In February of 1815 Charles wrote his brother Hugh mentioning these matters. And he urged Hugh to take a similar step. Here are some sentences from his letter:

"The step which your brother has taken, accompanied by dear Kinsey, you are already acquainted with. And why not my dearest brother too? Oh that you, that Atkinson, that all were here to see what has been done! for I cannot but think that all who see the present state of the College must also feel that this is indeed the harvest; the accepted time, the day of salvation. . . ."

The academic year ended in September of 1815, and Charles shared second honors at the commencement exercises, delivering the valedictory address.

Whatever may have been his pur-

pose for the future at this time, Charles' mother insisted that he return home and not engage in further schooling for a year. His health had apparently not been too robust at college and he was now troubled with weakness and pain in the chest. He spent some time with a cousin at a home near Washington, D. C. Here he was encouraged to drink frequently a mixture of new milk and honey, which seems to have been good for his health and pleasant to his taste. Later in the summer of 1816 he spent some time with another relative, a Dr. Rose, who had a home on Silver Lake near Easton, Pennsylvania.

It was while he was at Silver Lake that he wrote his mother, setting forth his definite desire to prepare for the ministry and in particular to attend the Seminary which had been established in Princeton. Charles wrote:

"With respect to the most advantageous place for the prosecution of my studies, I think, my dear mother, you cannot hesitate between, on the one hand, a place in which I can enjoy the tuition of men of talents and information, whose time and attention

are devoted to the improvement of their pupils, with the advantage of good libraries, of the company of persons of my own age engaged in the same pursuits, of being in a class of constant recitations and lectures, and especially the advantage of a debating society attended by the professors of the College and Seminary—and on the other hand, a place in which I must be under a private gentleman who is almost entirely occupied with other concerns, and in which I shall be destitute of nearly all the above-mentioned advantages."

The alternative which apparently had been suggested by his mother was that of studying theology privately with some minister, also a common practice for ministerial students.

But Charles' argument prevailed, and in November, 1816 he entered the Seminary. Dr. Alexander had been joined in the instruction by Dr. Samuel Miller, and it was under these two Presbyterian worthies that Charles Hodge pursued the studies which led him directly into the ministry and, in fact, to becoming the third full fledged faculty member of the Seminary.

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## Book Review

**VOICES FROM HEAVEN AND HELL**, by J. Marcellus Kik; Presbyterian and Reformed Publishing Co., Philadelphia, 1956, 192 pp., \$2.50.

*Voices From Heaven and Hell* is the rather startling title of an unusual collection of sermons by the Rev. J. Marcellus Kik. Contrary to what might be expected from the title, this interesting book does not seek to set forth new revelations from God. Rather, it is the writer's purpose to call upon the familiar information of Scripture, but to present it in a new and fresh way that men may indeed behold the revelation of God as it is given in the Bible.

Many readers will recognize these sermons as a selection of the dramatic monologues for which Mr. Kik is well-known in evangelical circles. Taking the information given in the Bible about certain prominent figures of the sacred history, Mr. Kik presents the message of their history in the form of reminiscences and musings from the characters themselves. Needless to say, such a different approach makes

for a fresh and appealing presentation of the message of the Bible concerning the eternal issues of heaven and hell.

Beginning with Joseph and the birth of Christ and continuing through to Herod Agrippa II, these sixteen monologues develop a picture of varying attitudes toward Christ and the eternal consequences of those attitudes. Perhaps because of the technique he employs, Mr. Kik sometimes seems to rely too heavily on the dramatic element involved and there is too little effort at applying the point concerned. The hearing or reading of these sermons may well have a powerful effect upon a man, but there is perhaps too little in them to give that influence proper direction. There is another minor defect—perhaps also a concession to the technique. Mr. Kik employs the names assigned by tradition to the Magi in his sermon "I Beheld His Star" and thereby embeds more deeply the uncertain notion that there were in fact three wisemen.

Everyone who is interested in literature suitable for Christian and non-Christian alike will find this book pleasant, provocative and profitable.

R. J. J.

## Boardwalk Chapel Schedules Bible Conference

ALTHOUGH THE EMPHASIS at the Boardwalk Chapel in Wildwood, N. J., is distinctly evangelistic the Committee of Presbytery in charge of the program has scheduled a Bible Conference week July 9 to 16. The Conference should support and in no way detract from the evening stress on evangelism.

The theme of the Conference will be "The Church In Action" based on a study of the Book of Acts. Two forty-five minute sessions will be held each morning, Monday through Friday. The Rev. John Davies, pastor of Calvary Church in Wildwood, will speak each morning on the subject, "Men in the Early Church." Mr. A. B. Spooner, missionary appointee to Korea, will conduct the second morning session on the theme, "Missions in the Early Church". The evening devotions at 7:15 will center on the subject, "Prayer in the Early Church". At the evening evangelistic service from 8 to 9 o'clock the Rev. Leslie A. Dunn of Westfield, N. J. will preach a series of sermons on the theme, "The Message of the Early Church."

No registration fee is required for the conference and the public will be invited to attend all its sessions without cost. Information regarding housing in Wildwood may be obtained from the Rev. John Davies, 308 East Hand Ave., Wildwood, N. J. It is hoped that many will be able to arrange their vacations so that they may benefit by the conference and lend support to the Chapel effort to reach souls in the nightly meetings.

On June 25th the summer season will open at the Chapel and nightly services will be conducted all summer. New amplification equipment, a new projector and a new film have been purchased to make the presentation of the gospel more effective.

The Presbytery has authorized an extensive remodelling of the upstairs apartment to accommodate more of the Chapel personnel. This is the first stage in the program to add to the present building dormitory facilities so that more musical talent may be invited to assist in the Chapel services.

The budget for the new equipment, the building operations and the summer program calls for \$3400. The bal-

ance on hand and the anticipated summer offerings will take care of less than half the summer's financial needs. The Committee appeals to the churches and to individual donors for contributions totaling \$2,000 in the next few months. Gifts may be mailed to the treasurer, Thomas Jorgensen, 136 W. Lavender Rd., Wildwood Crest, N. J.

Ministers scheduled to conduct the nightly services this summer include LeRoy B. Oliver, Edmund P. Clowney, Leslie A. Dunn, Daniel Fannon, John W. Betzold, Robert L. Thoburn, W. Lee Benson and Carl J. Reitsma.

Mr. A. Boyce Spooner has been employed as resident director of activities for the coming season. Though recently appointed a missionary of the Orthodox Presbyterian Church to Korea he probably will not be leaving for Korea until this Fall. Mr. Spooner was also in charge of the Chapel last summer.

All of those connected with the Chapel earnestly desire the prayers of the people of God that the gospel may be vigorously and earnestly proclaimed at the Chapel in the coming months and that it may result in the salvation of many souls to the glory of our triune God.

### Latal Received by California Presbytery

THE REV. GERALD LATAL, pastor of a Bible Presbyterian congregation in Portland, Oregon, applied to and was received by the Presbytery of California of The Orthodox Presbyterian Church at its meeting April 18. The church which Mr. Latal serves has withdrawn from the Bible Presbyterian Synod and is at present independent.

Seated as corresponding members of Presbytery were the Rev. Messrs. Kok and Hoffman of the Protestant Reformed Church, and the Rev. Mr. Stuebbe of Classis Eureka of the Reformed Church (German).

Elder Arthur Riffel of San Francisco was licensed by the Presbytery. He has been directing the work of the South San Francisco mission.

A call from Covenant Church of Berkeley for the pastoral services of Mr. Richard M. Lewis was held in abeyance until Mr. Lewis shall have been duly licensed. Mr. Lewis is a graduate of Westminster Seminary, and has been teaching school during the past year.

Mr. Kellogg reported that the ex-

tension work in Chula Vista is making progress and asked that Presbytery approve placing an additional home missionary there. Presbytery supported this request, and asked the Committee on Home Missions of the denomination to assume support for such a missionary.

The Finance Committee of the Presbytery recommended a plan for establishing a revolving fund for church buildings. It is expected the plan will be put in effect at the fall meeting.

The group in Whittier is considering the purchase of an acre of land near by for church purposes, and the First Church of San Francisco has an option of two acres in South San Francisco for its mission there.

Presbytery made plans to have its family conference at Camp Sierra beginning August 18.

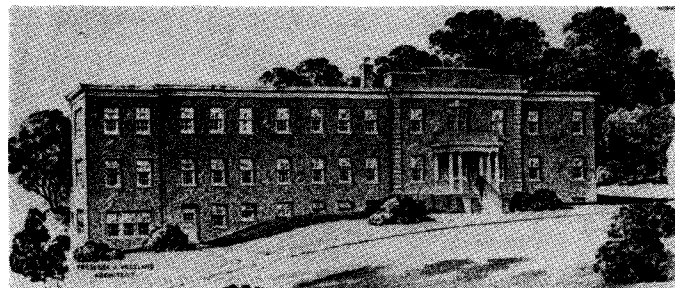
### Fikkert Called to Center Square

LICENTIATE HENRY FIKKERT of the Presbytery of New Jersey has been called to the pastorate of Community Church of Center Square, Pa.

### Westminster Seminary Graduates Fifteen

FIFTEEN GRADUATES of Westminster Seminary were scheduled to receive the degree of Bachelor of Divinity at the Commencement Exercises May 16. In addition one certificate of completion of the work was to be given, and five Master of Theology degrees.

Those receiving degrees are: Bachelor of Divinity: D. Claire Davis, Henry Davis, James C. DeYoung, David Emmanuel Estrada-Herrero, Calvin D. Freeman, John A. Humme, Thomas D. Jansen, George W. Knight III, Finley A. McCormick, William R. Rueckle, Edward C. Thornburg, Louis T. Tuleja Jr., J. Peter Vosteen, Paul H. Vruwink, Tien Wei Wu. Mr. A. Boyce Spooner received a Certificate, having been admitted to Seminary on examination, but without a regular college degree. Master of Theology degrees are to be awarded to Theodore J. Georgian, William L. Lane, John R. Michaels, John H. Stek, and Robert L. Thoburn.



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## Duffs Visit Syria and Lebanon

THE Rev. and Mrs. Clarence W. Duff, who left Eritrea on their way home on furlough about April 20, have spent two weeks in Syria and Lebanon, with the approval of the Foreign Missions Committee, to look into a possible mission field there which had been suggested to the Committee.

A letter recently received from them tells of some of their travels and visits in that land. A few excerpts from the letter follows:

"Our Arab driver from Beirut to Damascus fully lived up to the stories we have read about Lebanese drivers. On the plain between the Lebanon and anti-Lebanon ranges he got the old Ford up to 85 miles per hour, and he often drove at sixty or sixty-five down the steep mountain roads full of curves . . . Traffic in Beirut is wild. The town is just jammed with cars, and the streets are narrow and crooked . . . Traffic in Damascus was very quiet comparatively. The streets there, except in the 'old city' are wide and beautiful, and traffic well organized.

"We had been directed to *Rest Haven* in Damascus, a pension conducted by Christian Arabs, a Miss Khouri being in charge temporarily. It was a comfortable place with most interesting guests. We ate family style. One evening at the table were Miss Khouri, a Syrian, Mr. Van Vaou, a Dutchman who grew up in South Africa, spent many years including the last war in Dutch Guiana, lived in Holland, and is now giving technical assistance as an engineer under the UN's FAO in Syria, a Swedish meteorologist with his wife, an English officer from Glubb Pasha's Arab Legion and his wife, just come from Jordan in their car and planning to drive overland to England, and ourselves. We talked a long time after supper, and had a jolly and most interesting evening. Another evening the Dutchman and the Swede showed pictures of Lebanon and Syria, and we showed a few of Eritrea.

"When we arrived in Damascus the brother of the proprietor of Jerusalem House, where we had stayed in Beirut, came right over to see us and left his 15-year old boy to show us around the city. The Rev. Daoud Mitri, pastor of the so-called Presbyterian Church

in Damascus had also come to call, and said he would be around in the morning to take us in his car on some sightseeing . . . We walked about town with the boy for over two hours, seeing parts of the old city, the bazaar and the copper and brass workers . . . The modern city is amazing, with new buildings going up in every direction, beautiful high apartment buildings, many small parks, many public buildings of real beauty, wide parkways, especially the one coming in from Beirut and going into the center of the business section, which has the Barada river, the Abana of which Naaman the Syrian Captain boasted, running in the center of the boulevard.

"Saturday morning Mr. Mitri drove us about the city, took us to the immigration office, and came back to have a long talk with us about the churches and the mission work in Syria . . . Sunday morning I preached in Mr. Mitri's church. Evidently most of the congregation, a great many of whom are Palestinian Arabs, understood English, but Mr. M. also translated my message into Arabic. The service was a typical American Presbyterian service. About 125 people were present . . . Mr. Mitri said the Damascus church had been started in 1860 by the American (Congregational) Board, and the English Presbyterians. It was later turned over to the U. S. A. Presbyterians, then to the Irish Presbyterians, and of recent years has become independent and self-supporting.

"Monday afternoon we started for Soueida in the Druse Mountain area toward the Palestinian and Jordan borders, in a rented car with a careful driver. We drove for miles over rolling plains covered with wheat or other crops in country that reminded one a good deal of parts of the Dakotas. For a long time Mt. Hermon was in plain view to the west. It is snow capped the year around, I believe. (At Soueida Mr. and Mrs. Duff visited the orphanage building, and met the parents of Ibrahim Brake.)

"Tuesday we were to have left in the morning for Beirut, but just after breakfast a Syrian who introduced himself as Yakob Jawabri came to see me, kissed me on both cheeks, and made me understand that he came from Soueida and that he wanted to take me to see a man called Mr. Don, who had had an operation and was

in a hospital nearby. I went along and found the Rev. Don Pasquale of the Nazarene Mission, a very cordial man. He had a letter from Mr. Brake's mission in Denver, and apparently was in charge of the finances of the Soueida work. We got quite a bit of information from him . . ."

Mr. and Mrs. Duff went by ship from Beirut to Athens and Venice, and were scheduled to go overland through Europe, and to sail from England, arriving in New York on May 29.

## Correspondence

TO THE EDITOR

Please allow me to say a belated word about the use of the term "orthodox" in our denominational name. The debate in the last General Assembly against the proposed change or deletion of the word "orthodox" from our church name was well summed up in the *GUARDIAN* of June 1955, p. 96, quote:

"The name (orthodox) indicated clearly what the church sought to be, and its confidence that in its theology it held the truth as set forth in Scripture. Of this the church should not be ashamed, nor should it back down from this position and claim."

Here we have the suggestion or affirmation that the Word of God cannot be fully embraced except under the name "orthodox," that the change to another name implies that *we are ashamed* of the truth, that if we discard the name Orthodox for any other *we back down* from our position of consistent scriptural theology.

Such a position however, will not stand the simple testimony of history. Has the retention of the name Orthodox by a body guaranteed in any way that such bodies have thereby walked with God and kept His whole counsel down through the years? Has not the zealous retention of the name rather taught us that men have found themselves holding not to the Word of God and its evangel but rather to certain religious traditions and outdated interpretations?

The decision to hold to the name Orthodox for the reasons given is a decision which tends to chain our faces forever to the past. This concept of theology it seems to me, would put us ever on guard but never in the vanguard. It smacks too much of the Maginot line concept of warfare which is bound to be bypassed both by the forces of evil and the all-conquering forces of God. Here is a concept of the church and its great task which, though it may help to keep us busy, is yet bound to keep us out of real contact with the enemy. At least we will be consumed fighting a rear-guard action.

It could be of course that men desire to get away from the name Orthodox because they no longer believe the scriptures to be

the Word of God. On the other hand it could be a zeal for the Word of God that motivates such a desire. We are to bring things new and old out of the treasury of the Word — if we restrict ourselves to the old we will not fulfill our prophetic office.

We who were born in the Protestant Reformation (a new thing) must remember that the Word of God is alive, in fact it is the one thing most alive in our world. A more vital and contemporary force than scriptural theology could not possibly touch our age — men will never catch up with it, always they will be too conservative, too backward to receive its full impact.

That soul or that church which is facing backward will never behold the arm of the Lord laid bare in its own generation. The God of the past is great but no greater than the God of the present or the God of the future. All progress worthy of the name has been a progress which has returned to the Word of God and the ancient faith, but it is progress that we propose, not a mere return.

A new day is upon us, new battles are shaping up, new opportunities beckon, a new challenge calls — "Our God is marching on." An Orthodoxy which is not in the center of these currents is no orthodoxy in the truest sense of the term. The time may come, nay, is now upon us, when in order to be truly Orthodox we may have to abandon the name.

There is in all of us a way of thinking which is quite comfortable. We suppose that once we have recaptured an old name or a correct title we have therefore arrived. But deep down in our hearts we know we are deceiving ourselves. Life just doesn't fall into line like that. It would be so nice if God would pour His new wine into old wine skins, there are some nice old bottles at hand. This divine demand for new wine skins is so unsettling. We crave some easier way to capture the truth.

To maintain that we must retain the name Orthodox in order to be true to our calling shows a lack of historical and spiritual awareness.

R. K. CHURCHILL

## NAE Supports Paid Broadcasts

THE NATIONAL ASSOCIATION of Evangelicals meeting in its 14th Annual Convention April 9-12 in Cleveland, adopted a resolution supporting the right of religious groups to purchase radio and television time for religious programs. The NAE declared unanimously its opposition to a recent declaration by the Broadcasting and Film Commission of the National Council of Churches which called for the elimination of paid religious broadcasts and asked that all

such programs be put on a sustaining basis.

The NAE statement pointed out that the National Council of Churches does not speak for all the Christians of America, and insisted that there were more than twenty million American Protestants not represented by the National Council.

The NAE praised the National Broadcasting Company for changing a standing policy and accepting Billy Graham's paid religious broadcast for the NBC network.

## Christian Reformed Church Helps Tornado Victims

THE Christian Reformed Church reported on May 10 that it had raised so far more than \$160,000 for the relief of members who lost property in the April 3 tornado which struck the Michigan area. The goal set was \$250,000 and it is expected the goal will be reached soon. The amount received so far has come from 267 churches. The denomination has 481 churches in the United States and Canada. Included in the amount received are a few contributions from individuals, and one from the First Church of Christ Scientist of Boston.

## Presbytery Objects to New Name

THE PITTSBURGH PRESBYTERY of the Presbyterian Church in the U.S.A., has officially expressed its opposition to the name proposed for the organization which would result from the merger of that denomination with the United Presbyterian Church.

A plan for the merger of these churches is currently being considered. It calls for the name of the merged organization to be the United Presbyterian Church in the U.S.A.

The Mahoning, Ohio Presbytery has taken similar action opposing the suggested name.

The merger plan will be voted on first at the Assemblies of the two

churches this year. If approved there, it must be submitted to the presbyteries for approval during the year. If ratified by the presbyteries, it will be confirmed by the Assemblies next year, and the actual merger will take place in Pittsburgh in May, 1958.

## New "Christianity Today" To Be Published

PLANS FOR THE PUBLICATION of a new non-denominational Protestant fortnightly magazine to be called "Christianity Today," were announced in Washington early in May.

Dr. Carl F. H. Henry is taking a leave of absence from Fuller Seminary, where he has been professor of Christian philosophy, to take on full time work as editor of the new paper. The first issue is to appear under date of October 15, with an initial press run of 200,000 copies.

In an interview Dr. Henry said that the magazine was designed primarily for the clergy, but would also keep the informed layman in mind. It will aim to present conservative evangelical Christianity competently, attractively, and effectively.

Associate editor of the new magazine is the Rev. J. Marcellus Kik, formerly pastor of the Second Reformed Church of Little Falls, N. J., and one time editor of a paper published in Canada, *Bible Christianity*.

Serving as Executive Editor of the paper will be Dr. L. Nelson Bell of Asheville, N. C., prominent layman of the Southern Presbyterian Church, frequent contributor to the *Southern Presbyterian Journal*, and father-in-law of Evangelist Billy Graham. Dr. Bell will spend several days a week in Washington guiding the new magazine's policy.

A panel of over 40 contributing editors from more than a dozen Protestant denominations will serve without compensation. Included in this group is Billy Graham who will have an article in the first issue.

The managing editor will be Larry Ward of Glendale, California, former managing editor of the magazine *Christian Life*.



Dr. Bell said that more than \$50,000 had already been spent to launch the publication, and that capitalization of \$100,000 was provided by gifts from more than 1,000 supporters. It is understood that J. Howard Pew has made a substantial contribution to the enterprise.

Dr. Bell said that the magazine's policy would be to avoid criticism and controversy. "We are going to take the positive approach."

Headquarters will be in a modern downtown office building in Washington, located at 15th and Pennsylvania avenues. A staff of 15 will be employed. The magazine is to have 40 pages, on an 8 x 10 format. Subscription price will probably be \$5 per year, and a drive for 50,000 advance subscriptions has been launched.

### Methodist Church Plans Desegregation

THE GENERAL CONFERENCE of the Methodist Church has taken steps looking to the abolition of the "Central Jurisdiction," a Negro division of the church. The Conference adopted an amendment to its Constitution, which, if adopted by the 102 Annual Conferences, would open the way for Negro churches and conferences to move into the regular geographical conferences and jurisdictions of the church.

Meanwhile the Bishops of the African Methodist Church in the annual report to their conference opposed any move for merger with the Methodist Church until that body has actually abolished segregation.

In another action the Methodist Conference approved a plan for launching a new popular type, mass circulation Methodist monthly magazine to replace the weekly *Christian Advocate*, which has been published for 130 years. According to statements

made at the Conference, the *Christian Advocate* has lost some 100,000 subscribers in the last ten years, and has a present circulation of about 237,000. A survey of readers has indicated the people would prefer a monthly publication. However the Methodist Press Association expressed itself in strong disagreement with the proposed new publication.

The General Conference also made plans for establishing two new theological seminaries during the next four years, and the relocation of three of the Seminaries the church now has.

Under the new plan, the two seminaries to be erected would be located one in the Ohio area, and the other in the Kansas City area. The Methodist Westminster Seminary, now at Western Maryland College, would be moved to the campus of American University in Washington, D. C.; Negro Gammon Seminary in Atlanta would be moved to the Atlanta University center, and the theological school of the University of Southern California in Los Angeles will be separated from the University and relocated at a new site as yet undetermined.

Reports indicated the denomination needed 2,800 new ministers each year to replace those lost by death or retirement, and to fill newly established churches.

### Athens to Halt Proselytizing

THE HOLY SYNOD of the Greek Orthodox Church and the Greek Government are planning drastic measures to halt proselytism in the country by foreign churches, according to press reports in that country. The measures will be aimed particularly at

Protestant denominations. One newspaper reported that "The question is considered urgent as there have been several cases of conversion both in Athens and in the provinces." Another paper stated, "We consider it wrong to let the pastors of the numerous protestant sects proselytize not unbelievers, but needy Greek Orthodox people."

At present the Greek Constitution provides for freedom of religion, but it is proposed to amend the Constitution so that steps can be taken against those who try to engage in such proselytism.

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