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The Presbyterian
G U A R D I A N

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Stratford Congregation Received as Church

The congregation which has been worshipping in Stratford, N. J., under the leadership of the Rev. Harvie M. Conn, was formally received as an organized church by the Presbytery of New Jersey at a service held Friday evening, November 7.

The story of this work is told in a brochure from which we quote:

"In the fall of 1955, through the efforts of the Rev. Albert G. Edwards of Crescent Park and the Rev. Carl Reitsma of West Collingswood, survey work was carried on in the Stratford area and services were begun in the Chapel of the Stratford Military Academy. With us that first Sunday in the Chapel were Mr. and Mrs. James Webb, Mr. and Mrs. James MacDonald, Mr. and Mrs. Thomas Stark, and Mr. and Mrs. Mort Pickering. Worship services were held at 9:30 a.m. and Sunday school at 10:45 a.m., so that the two ministers might preach in Stratford and return to their own worship services in the morning. Mr. Harvie Conn, a student at Westminster Seminary, was recruited to call in the area and teach the adult Bible class during the Sunday school hour.

"Attendance was meager the first year. It was meager the second as well. On October 7, 1956 we had 20 in the Sunday school and twelve in Church. On January 13, 1957 we began evening services with 17. In May, 1957, Mr. Conn was called by the Presbytery to labor in this area as an evangelist to organize a church.

"With a growing program God began to bless our labor. Our attendance October 6, 1957 was improving over October, 1956. That day found 34 in Church in the morning. October 5, 1958 found 50 in church Sunday morning. God has made possible the erection of a building, after long, hard praying. Tentative plans call for dedication services Friday, November 21st. A new extension work has been begun in Oak Valley.

"Nineteen communicant members constitute the nucleus of Stratford Church. Thirteen non-communicant children are also included in the church roll. A women's missionary

society, a Machen League, Junior Choir, catechetical program, crafts classes, a Men's Club, a faithful building committee, all are part now of a church program which began three years ago at a morning service with four families. To God only be the praise."

Letter from the Taws Family

The Rev. and Mrs. Donald Taws, missionaries to Eritrea of the Orthodox Presbyterian Church, have sent a letter under date of October 14 telling of their first experiences in the new land. We quote a portion:

Greetings from East Africa:

Three weeks ago the Concordia Fjord docked in Massawa, and a new life began for Jeanette, Beth and me, life that we trust will be spent in spreading the Good News of salvation in this land of much superstition and unbelief. A life that is far different from the one we led in America, with many strange customs, languages and beliefs, but a life that already we are coming to love and appreciate. It is difficult to put in a paragraph or two our initial impressions of the country; they come so thick and fast in the first few weeks that attempts at analysis fail to do justice to a complex land. There is the squalor, the filth, the poverty, the ignorance of spiritual truth that plagues the country. But there is also the grandeur of the mountains, the colorful traditions and customs of the people, the simplicity and charm of their way of life, their friendliness, all adding to the appeal of Eritrea.

Our diet has undergone radical changes. The native mainstay of ziggany and ingera has become a favorite with us. The following description does not begin to explain how appealing this dish is to both the nationals and all the missionaries. The ziggany is a sauce, liberally seasoned with "berberi," the red hot native pepper, and usually mixed with goat meat or chicken. The ingera is a flat large round piece of bread, with the consistency of sponge rubber, gray in color and sour to the taste. These two items, when combined, produce a meal that would put Oscar of the Waldorf to shame. It must be experienced to be appreciated! Then

too, we have sampled such delicacies as fried locusts which the Muslims eat with gusto, but we as yet have been unable to share their enthusiasm.

Nothing goes to waste in this country. Empty tin cans, bottles, scraps of wood, all are valuable commodities. One of the boys who works here at Ghinda asked me for the scraps of the corrugated paper that was wrapped around our supplies shipped from America. And this past Sunday, when we went to church in the village, the first thing that greeted our eyes when we entered the building was the pulpit table beautifully covered with that corrugated paper, complete with the emblem of the Quaker Packing Co. of Philadelphia.

At last Sunday's service, we witnessed the baptism of the little boy who is the son of Mr. Duff's servant, Khiflum. After the service, we went over to his house for a meal of ziggany and ingera, which we all ate out of one pot, using fingers, naturally, not forks! The only trouble is that they do not serve anything to drink during the meal, and it is difficult to eat ziggany for any length of time without something to ease the burning. After we had eaten, they brought a large pot of native tea and we hastily consumed two or three glasses. Our daughter Beth, lasted for quite some time, but she finally began asking for some water. And how can you explain to a two-year-old that the water there is not boiled and is unsafe to drink? The next time, we'll have to take our own supply!

We are hoping to begin our language study of Arabic this week. Good teachers are scarce in Ghinda, but we expect to have one soon. We have been studying Italian on our own, since it makes a convenient mode of communication until our Arabic begins to come.

Our plans for work in Massawa are still indefinite, but we hope that in a month of so we may be able to start a station there. As yet there are still no missions active in Massawa, and the opportunities are great. Please pray for this Massawa work, that we may be enabled to begin a real testimony in that seaport.

DONALD, JEANETTE AND BETH TAWS

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Dooyeweerd's Visit to Westminster

By NORMAN SHEPHERD

The newly enrolled junior student at Westminster Seminary is more often than not surprised to discover what a great impact Dutch Calvinistic theology and philosophy have made upon the school. Westminster is the dynamic union in the new world of two nationalistic traditions, the Scottish Presbyterian and the Netherlands Reformed. Herein lies its distinctive difference from the Princeton Seminary of former years, and also its strength in the face of the peculiarly pressing task of the present and the future.

Nevertheless, the seminary is called "Westminster" and not "Heidelberg" and rightly so, for its deepest roots reach down into British soil. Consequently, it is not only proper, but eminently useful for the seminary to be reminded in a tangible way of its close spiritual affinity with those of another tongue who share like precious faith. Princeton lists among its Stone Lecturers of time past, the names of Herman Bavinck and Abraham Kuyper. Now, Westminster Seminary may list among its Worcester Foundation Lecturers the name of Herman Dooyeweerd.

Established through the generosity of the wife of a constituting member of the Seminary's Board of Trustees, the Harry A. Worcester Lectureship and Publication Fund erected with the purpose of bringing to the seminary lecturers on subjects connected with theological learning, has been true to announced intention and has certainly made those who heard Dr. Dooyeweerd, its debtors.

Though the poor benighted junior may not be able to distinguish between Bavinck and Kuyper or even know that such men lived, especially if he has attended a non-Christian or religious but colorless college, he is soon introduced to these men by another Hollander of exhaustless patience, Dr. Van Til. He soon makes known his indebtedness not only to these older Dutch writers but also to their contemporary successors, Doctors Herman Dooyeweerd and Th. Vollenhoven. In the mind of the layman,

if not also of the theologian, the latter two names are as inseparably linked as those of Gilbert and Sullivan.

Nevertheless, the announcement was clear that Dooyeweerd alone would lecture at the seminary on October 2, 3, 6 and 7. Doubtless he is the better known of the pair in the United States because more of his writing has been available to English readers. It was, indeed, with much eagerness that students, faculty, and friends of the seminary looked forward to hearing and meeting a man of international reputation with whom they felt so much affinity.

Dr. Dooyeweerd has been Professor of Jurisprudence at the Free University of Amsterdam since 1926. His

Westminster Theological Seminary was privileged, early in October, to have as guest lecturer Dr. Herman Dooyeweerd, the distinguished Professor of Jurisprudence at the Free University of Amsterdam, and one of the authors, with Dr. Vollenhoven, of the "Philosophy of Law." We asked Mr. Norman Shepherd, a graduate student at the Seminary, to write for us an account of the visit of Dr. Dooyeweerd, including such analysis as he wished to make of the distinctive teaching which Dooyeweerd presents. This is Mr. Shepherd's report.

major published works include: *De Wijsbegeerte der Wetsidee* (The Philosophy of the Idea of Law); volume one, called the "Greek Prelude," of a multivolume work, *Reformatie en Scholastiek in De Wijsbegeerte* (Reformation and Scholasticism in Philosophy); *Transcendental Problems of Philosophic Thought*; and the English expanded revision of the first work, *A New Critique of Theoretical Thought*. These are general philosophical works; but our lecturer has authored many articles in his own specialized field of law, as well as political theory and social philosophy. Many of these have appeared in the periodical, *Philosophia Reformata*, of which Dr. C. Van Til is an associate editor and Dr. Dooyeweerd, editor-in-chief.

The observer is compelled to ask

how an expert in Dutch law could possibly fulfill the terms of a Worcester Foundation Lectureship. The answer is not especially complicated if we remember what Dooyeweerd tried to do when he was installed as Professor in the Free University. In his inaugural address, he attempted to set forth a Christian foundation for his own field of jurisprudence, as a result of which he soon found himself involved in larger philosophical questions. The answers are his systematic formulation of the relations between the various aspects of the created universe. This effort is of interest to the theologian because the foundation or starting point for the philosophical superstructure is religious. This effort is of interest to the consistently Christian theologian because the philosophy itself seeks to be consistently Christian by self-consciously drawing presuppositions from the Scriptures.

In a day when a religiously neutral point of departure is the *sine qua non* of any "respectable" philosophical endeavor, it is especially refreshing to come upon a man who is attempting to do in the field of philosophical inquiry what Westminster Seminary is attempting to do in theology, namely, to be Christian. Although theology and philosophy are separate spheres of inquiry, a point which Dooyeweerd reiterated throughout the lecture series, their interrelatedness is well illustrated in the numerous theological pronouncements Dooyeweerd could not avoid and in Dr. Van Til's correct observation that one of the best defenses of the faith in opposition to attacks from hostile philosophies, is a thorough acquaintance with systematic theology.

Dr. Dooyeweerd arrived on campus Thursday, October 2, and that same afternoon delivered the first of three academic lectures based on the theme, "The Necessary Presuppositions of Philosophical Thought." Dr. Van Til presided over the meeting and warmly welcomed the overseas guest as he presented him to the audience, composed largely of Westminster students, meeting in the seminary's chapel. Additional seating was provided for the overflow audience. Following the singing of a hymn, and prayer, Dr. Dooyeweerd began in heavily accented but understandable and correct English to expound his thesis. The speaker periodically inter-

rupted the profundity of the lecture with a smile as he exchanged his learned "English" pronunciation for an American one. The chairman's remark at the conclusion of the 75 minute discourse to the effect that all had been presented with abundant food for philosophical thought was regarded as an understatement by most of the hearers. The succeeding two lectures on Monday afternoon and Tuesday evening of the following week, dealing with the same theme, made more of an impact as students became better acquainted with Dooyeweerd's new approach and had opportunity to talk with him personally.

In the course of these lectures Dooyeweerd explained why it was necessary for a Christian philosophy to start from the beginning without attempting to adapt itself to, or transform for its own use, previously existing non-Christian philosophies as Roman Catholicism in particular and many evangelicals have done. It is not that these philosophies have not been critical, but that they have not been critical enough. That is, philosophies vie with one another in criticism in order to arrive at the most basic truth which can be uttered concerning the world, but they universally fail to challenge the very presuppositions upon which all of their endeavor is based. That is, they fail to challenge what Dooyeweerd calls the dogma of the autonomy of theoretical thought. This dogma is the idea that man can comprehend himself, his environment, and even God, without dependency upon anything given to him from outside himself. This unchallenged dogma of the autonomy of theoretical thought inevitably leads to the absolutization of some aspect or mode of experience to which all the other modes of experience are reduced. Thus we have the origin of the idolatrous "isms," such as historicism, psychologism, logicism and the like, each of which attempts to deify some aspect of reality.

Dooyeweerd insists on the sovereignty of the various modes of existence. The totality of experience cannot be subsumed under any one in particular.

Dooyeweerd makes his radical break with all forms of non-Christian thinking by frankly asserting that the starting point of philosophy is religious, because it is the heart or soul of man, the religious root of human

existence, the concentration point of the various aspects of all temporal experience. Theoretical thought is nothing in itself but must be given direction by the "I", the heart, or the inner self. Moreover, the human ego is nothing in itself but finds itself in its relation to its divine origin in God in whose image it has been created.

All philosophy is ultimately religious in character. The Christian begins with the regenerated heart in subjection to the Word of God which dominates and controls all his labor. In this way he seeks to explore and use the creation for the glory of God. The non-Christian, the unregenerate heart, from the beginning cuts itself off from the Revelation of God, and seeks stability in some created thing, refusing both to acknowledge its religious starting point and to be critical of its own starting point which is pure scientific thought.

In his third academic lecture on Tuesday evening, October 7, Dooyeweerd outlined the four central religious motives which whether acknowledged or not have historically controlled theoretical thought. First there was the form-matter scheme of Greek philosophy, followed by that set forth in the Word Revelation, creation, fall into sin, and redemption. Scholasticism featured the nature-grace dualism and was succeeded by the modern humanistic dualism of nature and freedom. Dooyeweerd's plea is for a self-conscious return to a state in which the Word Revelation would control all forms of scientific and intellectual endeavor.

The popular lecture given in Calvary Church, Glenside, on Friday evening, October 3, on the all important subject, "Who is man?" gave Dooyeweerd an opportunity to set forth some of his basic concepts rather clearly and forcefully. The audience's appreciation, though lack of full agreement, was manifested in the question period which followed.

Dooyeweerd had spoken of the necessity of being gripped by the Word Revelation of God, of remaining silent in order that God may speak, for as soon as man begins to speak, God becomes silent. One listener asked whether this Word of God could be identified with the Bible. Dooyeweerd's negative answer created some confusion, which may be explained in part by acknowledgement of his repeated confession that he

was not a theologian but a philosopher, hence dealt with theological questions in the inadequate manner of a layman. The question is significant in and of itself, but actually is only incidental to the main point, which was being made, namely, that man's philosophical endeavor ought to be regulated by the central religious motif of creation, fall into sin, and redemption as these are set forth in Scripture.

It became apparent that Dooyeweerd would like to see both Christian theology and philosophy divest themselves of the last remnants of the scholastic nature-grace scheme. This nature-grace motif was by and large rejected at the Reformation and rightly so, representing as it did a compromise between the Biblical position and the pagan, form-matter scheme. For instance, Dooyeweerd rejects the traditional body-soul dualism. Rather, he teaches that the human "ego" functions temporally in the several spheres. These functions, whether biological or analytical, may be destroyed (the body can be killed, and the mind "brainwashed") but the "I", the human ego, what the Bible calls the heart of man, which is supra-temporal yet not eternal in the sense in which God is eternal, cannot be destroyed. In this sense we may speak of immortality. Yet a question from the floor pointed out that in this particular instance Dooyeweerd may not have done justice to the Biblical data relevant to the distinctions between body, soul, and spirit.

Faculty members of the Seminary were given opportunity to pursue topics of particular interest to them in an informal discussion with Dr. Dooyeweerd following a dinner in the Cresheim Arms hotel on Monday evening, October 6. Previous to this, students also had an opportunity to talk informally with their guest at dinner in the Seminary on October 4. Following that meal the Student Council Vice-president Paul MacDonald opened the meeting to questions from the floor.

Students were curious to learn what sort of reception this distinctively Christian approach had found among Roman Catholics. In view of the Papal Encyclical *Humani Generis* one might expect a negative reception, but as Dooyeweerd pointed out, en-
(See "Dooyeweerd," p. 158)

The Race Question At Potchefstroom

By NED B. STONEHOUSE

In this shrinking but sharply divided world, the problem of race relationships bids fair to be the most momentous of our times. Contacts between races and peoples are more intimate than ever before due to the enormous acceleration of ease of communication and travel. Ultimate solutions of world problems cannot be hoped for by erecting walls or curtains, no matter how high they might be. Moreover, the explosive growth of population around a good part of the world adds intensity to the intrinsic difficulties of the problems of our day. There are therefore urgent reasons for giving our best thought to the critical question of race relationships. This situation indeed does not provide sufficient reason for considering it at a Reformed Ecumenical Synod. To the extent that it is a political or sociological question it could not fairly be granted a place on the agenda. But it is also, from certain points of view, a profoundly religious question and one of great moment to the Church of Jesus Christ. That it was dealt with at Potchefstroom may therefore quite possibly be an evidence of vitality among the Reformed churches that make up the membership of the Synod.

Considerable interest is added to the deliberations and decisions at Potchefstroom simply because they took place in South Africa and in a Synod of which, as was pointed out in my article last month, the majority of delegates were South Africans. As noted above, the race problem is of world wide extent and is by no means confined to South Africa. In America we know not only of Little Rock and Atlanta but also of Chicago and Philadelphia. Nevertheless, Christians have a special interest in the problem as it has arisen in South Africa because the government policy of segregation has often seemed to be based largely upon fear rather than upon justice and yet has apparently won the general support of Christians there. In particular it has been widely reported that the Calvinists of South

Africa have given uncritical support to government policy and thus grave questions have been raised as to whether the Calvinists there have not lost their sense of moral responsibility.

Altogether apart from the question whether such estimates of the situation have been correct it seemed to the Reformed Ecumenical Synod of Edinburgh, acting favorably upon an overture from the Orthodox Presbyterian Church, that this entire question of race relationships should be fully considered at the following Synod. In placing it on the agenda, to be sure, the Edinburgh Synod, no more than the Orthodox Presbyterian Church in presenting the overture, made the judgment that there should be a concentration upon the problem as it had emerged in South Africa. Its world wide character was to be kept fully in view. Nevertheless there can be no doubt that the consideration of the question found its special impetus in assessments that were being made of African *apartheid*. One may well understand accordingly that when the Edinburgh Synod decided to hold the next Assembly in South Africa, and when in the course of time delegates gathered there for the Synod, the most intense interest in what would take place had been aroused.

There were two main reports regarding the question with which the delegates were confronted, one from a South African committee, the second from a Netherlands committee. There was also a communication from the Dutch Reformed Church of Ceylon expressing regret that they were unable to send a delegation to the Synod but also pointedly indicating that they had been fearful that their delegates in any case would not have been received on the same terms as those of the white race.

A South African Report

The South African report was evidently prepared substantially by two professors in the Theological Seminary in Potchefstroom. It was signed also by another professor, of the

Theological Faculty of Pretoria, who, however, entered a significant dissent with regard to one of the central features of this report. Inasmuch as this report extends to about thirty pages of fine type in the agenda no adequate account of it can be given here.

My own appraisal is that it has many laudatory features. It manifests an earnest effort to grapple with the teaching of Scripture. Among its conclusions there are also salutary elements, including an acknowledgement of the unity of mankind in creation and regeneration and the repudiation of the idea of superiority of one nation or people to another. Nevertheless, this report as a whole was rather disappointing. I felt that it dealt rather abstractly with unity and diversity, and by way of a constant and basic appeal to diversity among peoples and races sought to find support for a policy in which the unity of mankind and the unity of the Church in Christ failed to come to their own rights. Occasionally at least a strong bias was evident as, for example, when Galatians 2:11-14 was interpreted as meaning that, in condemning Judaizing, Paul had in view an attempt "to denationalize the Christian Gentiles by making them Jews." The appeal to diversity was so preponderant that the teaching of Scripture concerning unity in Christ and the necessity of love of one's neighbor was largely neglected. One of the conclusions of this report even states that the unity of the Church, to the extent that it is to be realized organizationally, must have reference to the international level rather than the national or local.

The professor from Pretoria, to whom allusion was made above, dissented particularly from this judgment in declaring that "the ideal of the ultimate removal of all impediments to common worship amongst believers from different races may, however, under no circumstances be abandoned, even if its realization be extremely difficult in present circumstances and however long the attainment may be postponed." Evidently there were many other delegates from South Africa who were in essential agreement with this minority dissent and were opposed as well to other features of this report. One should not suppose therefore that the situation which

developed in Potchefstroom was one of South Africa against the rest of the nations represented there. It is well to bear in view also that there was extensive and completely open discussion of these matters both within the committee and on the floor of the Synod, and that there appeared to be an earnest concern on all sides to give a sympathetic hearing to what all the delegates might be concerned to say.

One of the most eloquent speeches on the subject was one in which Professor Brillenburg Wurth of The Netherlands confronted the delegates with several searching questions. He asked whether, for example, the position that seemed to be widely held in South Africa did not, by way of appeal to the order of creation and to common grace, lead to giving sanctity simply to that which exists. He asked also whether *apartheid*, as distinguished from a proper concern for individuality, allowed for an adequate expression of love for one's neighbor and whether it did not really prevent adequate communication with others. He warned moreover that the class struggle in Western Europe had been catastrophic for the Christian Church, as thousands and thousands were estranged from the Church and the gospel because of the failure of the Church to do justice to that problem. In this connection he pleaded that philanthropy was not enough, and that the question of justice had to be placed in the foreground.

Netherlands Report

The Netherlands report bore a rather different emphasis from the South Africa one. Regrettably it cannot be reproduced here. But since it strongly influenced the formulations adopted by the Synod, which are to be reproduced below, it may suffice to observe that it included such statements as that "all considerations of race and color are secondary to the fundamental unity or solidarity of the human race" and that if members of another race are Christian the believer "should associate with them as his brothers and sisters in Christ Jesus."

The preadvisory committee of the Synod which was charged to give preliminary consideration to, and to draft recommendations regarding, the reports that had been placed in its hands, devoted many hours to the preparation of its own report. The

consideration that three of the seven members of the preadvisory committee were ministers of the Dutch Reformed Church of South Africa, and that all three advisory members were also South Africans, gave assurance that South African points of view would be fully represented within the committee. The fact, accordingly, that the committee presented a unanimous report, and that this report followed very closely the line of the report prepared by the Netherland committee rather than that of the South African committee was truly a remarkable development. That this report of the preadvisory committee, with only a few modifications which will be noted below, was adopted later on by the Synod with no dissenting votes is perhaps even more astonishing.

The Resolutions of Potchefstroom

The basic declarations of the Synod found expression in the following articles:

I. *The fact that "God has made of one all nations of men" (Acts 17:26) implies that the fundamental unity or solidarity of the human race is at least as important as all considerations of race and color.*

II. *The fact that in Adam all human beings are equally subject to sin and "come short of the glory of God" (Romans 3:23) implies that, in its relationship with God, no single race may deem itself entitled to a privileged position and consider itself superior to other races.*

III. *For a believer, the decisive consideration, in determining his relationship with members of another race, is the commandment which God Himself has laid down for all human relations, namely, that we should love our neighbors as ourselves.*

IV. *The fact that Jesus Christ's redemption has atoned for the sins "of the whole world" (1 John 2:2) implies that all races are included in the plan of salvation, and are called to eternal life (Gen. 12:3; Matt. 28:19).*

V. *From this it follows that a believer has primarily to regard the members of another race as fellow-sinners, to whom he should bring the message of the Gospel. If the members of the other race are likewise believers, he should receive them as his brothers and sisters in Jesus Christ*

(Philemon 12, Ephes. 4:3-6). In such a relationship all human distinctions, no matter how much weight they carry in social life, become considerations of secondary importance.

VI. *The preceding paragraph neither denies nor ignores the fact of the multiplicity of nations, but in that multiplicity the unquestioned equality of all races, peoples and manifestations of the true church must be recognized according to the Scriptures.*

VII. *In view of the fact that in the present world situation, the problem of race relations has become very complicated and is causing continual tension, it is the duty of the Church to avoid even a semblance of an attitude which can engender estrangement, and to make every effort to improve the already strained relations.*

VIII. *The responsibility of the Church in connection with race relations is threefold:*

- a) *With respect to its own attitude in its relationship with Churches and individual believers of another race, e.g., such as the relationship between older and younger churches.*
- b) *With respect to its preaching and teaching, by means of which it enlightens its members in connection with the correct attitude in ordinary social intercourse with members of the other race (Galatians 5:22-3).*
- c) *With respect to the policies of the central government and other civil bodies, which policies the Church should scrutinize in the light of God's Word.*

IX. *The practical implication for the ministry of the Church is that in common congregational meetings and in admitting members of another race to our own gatherings, we should guard against any impression of discrimination which could imply the inferiority of the other race, the members of which should be made to feel that they are being regarded as fellow-members in the body of Christ, bound to us by the closest of ties.*

X. *In order to progress towards the unity of believers, the efforts of the younger Churches to achieve full ecclesiastical equality with older Churches should be encouraged; closer co-operation should be sought*

on the level of Church assemblies and consultations; and the Church by its teaching and example should guide and prepare its members for the practice of Christian communion with believers of other races, always acting with great circumspection, love and responsibility toward all its members.

XI. No direct scriptural evidence can be produced for or against the inter-mixture of races through marriage. The wellbeing of the Christian community necessitates that due consideration be given to legal, social and cultural factors which affect such marriages.

XII. In everything it teaches or practices in connection with racial matters, the Church should make every effort to state unequivocally that it is not being led by general slogans such as those popularly proclaimed; but that it will endeavor, whenever it is confronted by an embarrassing situation, to act in humility and in obedience to the will of its Saviour and sovereign Lord. This implies that it should critically examine in the light of God's Word such concepts as trusteeships, racial distinctiveness, etc., which are the stock-in-trade of discussions of racial matters in order to purge such concepts of any ulterior motives which may be lurking therein.

The following recommendations were also adopted:

Your Committee recommends that these decisions (a) be made available for immediate publication; (b) be sent to member churches for consideration, possible action and report to

the standing committee mentioned below.

Your Committee recommends that a standing committee of the Reformed Ecumenical Synod be appointed, to which the reports on race-relations discussed at this Synod, together with its findings and the future reports of member Churches, shall be referred in their entirety. This committee shall consider all these reports and their application to new situations which may arise, with a view to reporting to the next Ecumenical Synod. The committee shall also scrutinize the Scriptural argumentation of the reports and seek to serve future synods with advice on such questions as

- a) national and cultural identity
- b) indigenous churches
- c) the position of younger churches
- d) intermarriage between races
- e) separation
- f) separate development of races
- g) Babel and its implications
- h) trusteeship
- i) the "vocation" of the Church
- j) The meaning of the terms "nations," "races," "peoples," "States."

Some Evaluations

Apart from minor verbal changes these resolutions differ in only two significant respects from the recommendations of the committee. Article VI was added by way of an amendment from the floor, and it was evidently felt by the South African who presented it that it would make the report acceptable from his point (See "Race Question," p. 158)

6th, and were treated to a delicious dinner prepared by ladies of the host church and served with the graciousness traditional in the South.

The morning following, Mr. Clelland led the group in a simple devotional service of praise and earnest prayer for God's help and blessing not only upon the new undertaking but also in the many cares of the churches.

About an hour and a half later, the business session was called to order. Mr. Clelland was elected the first Moderator of the Presbytery, Mr. Tavares, Stated Clerk, and Elder Calvin A. Duff, Treasurer. Various committees were appointed to prepare By-Laws, to arrange if possible a young people's conference for next summer, and to encourage the organization of a Women's Presbyterian Auxiliary.

The formation of this Presbytery may not have the appearance of a world-shaking event, in the eyes of many. Yet it was a historic event. There was a time when our church could boast but one small congregation in the South, and that driven from pillar to post. The Rev. John C. Hills, Jr. labored alone and in the face of many discouragements for years in Fort Lauderdale. Now there are four congregations and five Ministers. By God's grace, the work of the Orthodox Presbyterian Church has borne fruit to God's praise. This is a time to give thanks and rejoice. It is also a time to look ahead in hope of greater things. The new Presbytery of the South covets the prayers of the Church.

The next meeting is planned for April at Fort Lauderdale, Florida.

New Presbytery Organized

By HENRY P. TAVARES

At the request of congregations of the Orthodox Presbyterian Church in Florida and Georgia, the Presbyteries of Philadelphia and New Jersey overtured the 25th General Assembly to create a Presbytery of the South. The Assembly acted favorably upon this request at the meeting in June of this year at Oostburg, Wisconsin, and appointed as Convenor the Rev. John P. Clelland, of Valdosta, Georgia.

Mr. Clelland called a meeting for October 7th to be held at the Orthodox Presbyterian Church of Maitland, Florida, for the purpose of organizing

the Presbytery. Ministers John P. Clelland, Glenn R. Coie, Henry P. Tavares, and Arthur A. Froehlich were present with Elder delegates Ellis Banks of Maitland, J. A. Durrenberger of Valdosta, Gerrit Stonehouse of Fort Lauderdale, and Calvin A. Duff of Hialeah. Also in attendance as visitors were Elders C. C. Varnedoe, W. R. Strickland, and Hartman Eager, all of Valdosta, and Elders Ivan Wolfenbarger and H. R. Overall of Maitland. The Rev. Robert M. Lucas was not able to be present.

The delegates and visitors arrived at Maitland on the evening of October

Philadelphia Presbyterial

The Presbyterial Auxiliary of Philadelphia Presbytery met October 30, 1958 at Calvary Church in Middletown, Penna. The morning meeting opened with a devotional service, conducted by members from Calvary Church, and with special music by delegates from Knox, Silver Spring, Md.

Mrs. Richard B. Gaffin was guest speaker. Reminding her listeners that missionaries are ambassadors of Christ and speak the things the Lord has commanded, she asked for prayerful consideration of the work being done

in Taiwan (Formosa). The greatest need there, she said, is to raise up native leaders. On the mainland of China only churches with "born-again" leaders have survived Communism. Thousands of people are faced with the problem of either joining Communism or starving. Mrs. Gaffin asked for prayers that the door to the mainland of China might be opened and that our missionaries might be prepared to go forth and meet the opportunity.

The missionary news and prayer time opening the afternoon meeting was conducted by the group from Nottingham. Special music was provided by the Christian School Chorus.

The Rev. John P. Galbraith brought the message. He explained that while the general aim of missionary work everywhere is to bring the world to glorify God, the immediate object in each field is peculiar to that situation. In Japan, a land the size of California but with 90 million people, our missionaries cooperate with the Reformed Church of Japan, a church which is strong on doctrine but weak in evangelization. In Korea, on the other hand, there are 400 churches without regular pastors, and the need is to train men for the work of the ministry. In Formosa a church calls itself Presbyterian but is not Presbyterian in doctrine. In Eritrea there is no native church, no written language and little literacy. The hope there is to convert Mohammedans to Christianity, establish a church, and cross the Red Sea to convert other Mohammedans.

Mr. Galbraith also pointed out that the church on the home field must enlarge, to be able to meet the needs of the church on the foreign field.

Sixty women were present for the Presbyterial, representing ten churches of the Presbytery. An offering of over \$125 was applied to the travel fund for missionaries.

Nashua Church

On Sunday, October 19, the elders and deacons of the newly organized Nashua Orthodox Presbyterian Church were formally inducted into office. The elders are Wendell Miller and Donald Whiting, and the deacons are Francis Whiting and Reed Miller. A committee of Ohio Presbytery, consisting of Ministers Wendell Rockey and C. G. Roskamp and Elder Wil-

liam Kiester conducted the service of ordination and installation.

Attendance at the afternoon worship service has been between 35 and 40. A young peoples society, with Junior and Senior groups, has been started, and a women's Missionary Society was organized in May and has been meeting monthly since. The Sacrament of the Lord's Supper was observed October 26.

The Rev. John Galbraith was guest speaker at a "family night" gathering recently.

Immanuel of West Collingswood

The annual Christmas Party for the missionaries was held in October, with the children and adults bringing their gifts to be sent overseas to missionary families. There was also a money tree, the proceeds of which will be used to purchase additional gifts. The plan is that the gifts will be mailed in time to arrive at their destinations by Christmas.

On October 31 the ladies of the church were made officially a member group of the Women's Auxiliary of West Jersey Hospital in Camden, as a religious therapy group. This work is under the direction of Mrs. Walter Reid.

Westminster Trustees Plan Montgomery Memorial

At the regular meeting of the Board of Trustees of Westminster Theological Seminary, the 28th of October, preliminary steps were taken to erect a suitable memorial to the late James H. Montgomery, as provided in the will of his sister, Miss Marguerite Montgomery, a faithful donor during Westminster's entire existence. Miss Montgomery died April 1, 1958, and bequeathed two-thirds of her residuary estate to the Seminary in his memory.

While no final decision was made, the trustees appointed a committee to propose plans for the erection of a library building which would also include classrooms, auditorium, and office space for members of the faculty. It is anticipated that Miss Montgomery's estate will likely be settled within the next year and that it will produce a sufficient amount for the completion of a modest building of this nature.

The present library of Westminster Seminary is regarded as one of the finest theological collections in the area. It is housed, however, in a building which is completely full and which is very far from fireproof. The erection of the new building will mark a very real advance in the life of the Seminary.

Mary G. Clement

Miss Mary G. Clement, a charter member of Covenant Orthodox Presbyterian Church of Rochester, N. Y., died suddenly of a heart attack on Sunday, October 19, 1958, at the age of 82.

Though she had become increasingly frail in recent years, Miss Clement was able to maintain her normal activities, including regular attendance at the morning worship services of Covenant Church, having worshipped with the congregation on the Sunday prior to her death.

Miss Clement was a gracious and cultured Christian lady. Her interests were wide and varied. She was a former chairman of the Board of Directors of the Presbyterian Home of Rochester. She also spent considerable time in Europe in the course of seven trips abroad.

Above all, however, she was a devoted Christian who was completely devoted to the Orthodox Presbyterian Church and to the Covenant Church in particular. "Covenant Church is very dear to me," she told her pastor in one of her last words to him. Hers was a faith which was at once intelligent and simple, firm yet fervent. Right up to the end she had kept a complete scrapbook on Covenant Church from its inception in 1936, a book which will prove most valuable for historical purposes.

Her memory will be vivid for nearly a score of young people whose education she financed partially or wholly. Miss Clement was also active in her interest in the missions committees of the Orthodox Presbyterian Church, Westminster Seminary and The Presbyterian Guardian.

The funeral service on Wednesday, October 22, was conducted by her pastor, the Rev. Theodore J. Georgian. Present at the service were the Rev. Peter Pascoe, a former pastor of Covenant Church and the Rev. John DeWaard, pastor of Memorial Orthodox Presbyterian Church, Rochester.

The Presbyterian Guardian

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Thanks Giving

"O, give thanks unto the Lord for He is good, for His mercy endures forever."

This has been the song of the redeemed child of God since the world began. It needs to be remembered and repeated again and again, also in the time in which we live.

Our times are times of prosperity. One barometer of such prosperity is that the stock market recently hit a new all time high. And while the general wellbeing and optimism which that fact reflects may not be a part of your experience, it can not be denied that things are going well.

It is just in times when things are going well, however, that we have a tendency to forget our God, to forget that it is only of His mercy that things are going well, only of His mercy that we are not consumed. For we do not deserve His mercy. We are a materialistic people, self-centered, self-confident, proud. We show little true concern for the spiritual misery of multitudes about us. We feel little concern for the lack of spiritual growth in our own lives. Love of God, love of neighbor, love of self, have all grown cold.

It is of God's mercy that we are not consumed. It is of His mercy that we can rejoice because His Son has

Thanksgiving Proclamation

At this season of the year we are reminded that the course of nature has brought us once again from the time of planting to the time of harvest, and we turn to Almighty God with heartfelt thanksgiving for His enduring providence.

We are grateful for the plentiful yield of our soil and for the blessings of food and clothing and shelter that have secured us throughout the year. We rejoice in the beauty of our land; in every brave and generous act of our fellow man; and in the counsel and comfort of our friends.

We deeply appreciate the preservation of those ideals of liberty and justice which form the basis of our national life and the hope of international peace. For these and all the many spiritual and temporal benefactions betokening God's goodness, we offer up our prayers of gratitude.

died for us, of His mercy that we can rest in hope and sleep in peace, assured that the God of all the earth slumbers not nor sleepeth, but His eyes are ever open toward His people, and His ears attentive to their cry.

And our prayer can only be that He will continue to treat us in mercy and grace, but also that He by His Spirit will make us to conform more and more to what He would have us be. Then we will be in a far better position than now to join in the song of the redeemed, and to give thanks unto the Lord, whose mercy does indeed endure forever.

L. W. S.

The President and the Pope

We wish respectfully to protest the action of the President of the United States, Dwight D. Eisenhower, in personally attending a Catholic mass for the late Pope Pius XII, in having official representatives attend the funeral, and more particularly in having representatives attend the coronation ceremonies of the new Pope, John XXIII. We make this protest regardless of whether the President's actions be viewed as those

of a private individual, or of the official head of the American people.

Let us be especially grateful for the religious heritage bequeathed us by our forbears as exemplified by the Pilgrims, who, after the gathering of their first harvest, set apart a special day for rendering thanks to God for the bounties vouchsafed to them.

Now therefore I, Dwight D. Eisenhower, President of the United States of America, in consonance with the joint resolution of Congress approved December 26, 1941, designating the fourth Thursday of November of each year as Thanksgiving Day, do hereby proclaim Thursday, November 27, 1958 as a day of national thanksgiving.

On that day let us, in our homes and in our accustomed places of worship, give due expression of our thanks for the blessings which have signaled our lot as a nation, and let us ask for guidance in our striving for a better world for all men.

In the first place, the President is a member of the United Presbyterian Church in the U. S. A. That Church has a constitution which declares among other things, "The Lord Jesus Christ is the only head of the Church, and the claim of any man to be 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." (Confession of Faith, XXV.6) In giving recognition to the new Pope as head of the Romish Church, and in his own eyes head of the universal church, the President was doing violence to the implication for himself personally of his membership in a Presbyterian church.

Moreover, in his position as president of the United States, Mr. Eisenhower holds the highest office in a land which maintains the principle of separation of church and state. We believe it is highly improper for him to send official representatives to attend the coronation of a man as head of a special branch of the visible church. That it was the intention of

the President to send representatives to accord the new Pope honor as head of a church, rather than as head of the Vatican state, was specifically asserted by the President's press secretary. Mr. Haggerty, according to *Religious News Service*, told reporters that the Pope's status as sovereign of the State of Vatican City did not enter into the matter of sending a delegation. And according to the State Department office of protocol, the sending of such a delegation to a papal coronation was unprecedented. Such a thing had never been done before. The President's action, thus, was a serious infringement of the principle of the separation of Church and State, as well as an offense to the millions of Protestants who deny and repudiate the spiritual claims of the Roman pontiff.

Those claims are precise and clear. The Romish Church without hesitation politely consigns all non-Catholics to perdition. And the new pontiff was no sooner in office than he declared this in blunt terms. In his

sermon on the occasion of his coronation, he included the following paragraph. Speaking of the "fold" of Jesus Christ, by which is to be understood the company of the saved, the new Pope said:

"Into this fold of Jesus Christ no one can enter if not under the guidance of the sovereign Pontiff; and men can securely reach salvation only when they are united with him, since the Roman Pontiff is the Vicar of Christ and represents His person on this earth."

President Eisenhower has constantly emphasized the spiritual and moral elements which ought to enter into decisions and actions, also of those in positions of political prominence. It is the more to be regretted, therefore, that in this instance he himself has acted in a way which does violence to the implications of his own church membership, and also to the implications of the principle of the separation of Church and State, which characterizes the nation he heads.

L. W. S.

Progress in Christian Education

On October 20 the latest publication of the Committee on Christian Education became available for distribution. *Bible Doctrine*, Unit II, by Dorothy P. Anderson is now off the press and represents the completion of the Committee's first full scale course in catechetical instruction.

A new contribution to the field of Christian education was made by the Orthodox Presbyterian Church in the fall of 1954 when the first workbook entitled *Bible Doctrine* was published. Based on the Westminster Shorter Catechism, this course offered the pastor and teacher a new tool of instruction in the catechism. Written by the then Miss Dorothy Partington (now the wife of the Rev. Robert W. Anderson, pastor of the First Orthodox Presbyterian Church, Hamden, Conn.), the workbook provided an approach to the classic Presbyterian standards in terms which are meaningful to modern young people of Junior and Senior high school ages.

In spite of certain defects in format and in the grading of the materials, the course was generally welcomed throughout the Orthodox Presbyterian

Church and was recognized by ministers and lay leaders outside the church as a significant step in the advancement of a solid program of Christian education. The first workbook was followed in 1955 by Unit I, Book II, and in 1956 Unit II, Book I, appeared. With the publication of each new book more and more churches both inside and outside the Orthodox Presbyterian Church began to use them. Before the publication of this last book of the course, inquiries and requests for it were constantly coming to Committee headquarters. The latest of the new groups to begin using the course is the Reformed Churches of Australia which recently adopted the Westminster Standards as one of their Forms of Unity.

The completion of the *Bible Doctrine* series is only one of the many areas in which the Committee on Christian Education is trying to expand its publication program. During the past year six new evangelistic tracts were published and another group of six or eight is planned for publication in the next two months. The catechetical program is being carried forward and a new course in Bible study for Senior high school students

is being prepared for publication by next summer. While progress on Sunday school material is agonizingly slow, there is still some faint hope that at least one course may be ready for the fall of 1959.

In addition to these projects which are already in the process of preparation, the Committee is seeking to discover ways to begin work on Machen League materials and simple Bible study courses.

It should not be necessary to remind the members and friends of the Orthodox Presbyterian Church that such an expansion of publication involves large expenditures which the Committee on Christian Education cannot sustain without a greatly expanded budget. Because of the limited distribution of its publications, the Committee is forced to spend sizable sums to publish materials from which the income returns only very slowly at first. Consequently, the only real possibility of financing such a program lies in the continued efforts of churches and individuals to increase their contributions to this part of the church's work.

In this last area also it is possible to report some advancement. During the first six months of this fiscal year the contributions to Christian education have increased an average of \$165 per month. This represents almost one-half of the increase in contributions required to carry on the current program of the Committee. So that here also the progress already recorded should be encouragement to further progress that the achievements made may bear their full measure of results.

Garfield Church

The Community Church of Garfield, N.J. has applied to the Presbytery of New Jersey to be admitted as a particular church of the Orthodox Presbyterian denomination. A committee erected by the Presbytery to confer with the officers of the Church is expected to bring its report to the next meeting of the Presbytery on December 1.

The Garfield Church was organized 27 years ago under the leadership of the present pastor, the Rev. Francis Gerritsen. After a time of rapid growth, a church building was erected on Marcellus Place in Garfield. At present the church numbers about 130

members.

Loyalty to the gospel has characterized this congregation. In its organization and usages the church reflects the Presbyterian and Reformed background of many of its members. Pastor Gerritsen was ordained in the Presbyterian Church in the U.S.A., and held a charge in that communion before beginning the Community Church work.

Due to illness, Mr. Gerritsen has been unable to preach regularly for several years. During this period both pastor and people have become increasingly convinced of the need for organized fellowship with a wider manifestation of the visible church. Among the contacts with the Orthodox Presbyterian Church which led to the decision to seek admission to that communion has been the ministry of supply preachers who have filled the pulpit during the pastor's illness.

Oklahoma City

A congregation of some 30 individuals has been formed in Oklahoma City, Oklahoma, and has been received as a particular church of the Presbytery of the Dakotas of the Orthodox Presbyterian Church. The members were formerly associated with the Northminster United Presbyterian Church of that city, and withdrew under the leadership of their pastor in consequence of the merger of the U.P. and U.S.A. Churches.

Immanuel Church Building

Immanuel Church of Crescent Park, N. J. plans to hold the corner-stone laying ceremonies for its new building on Thanksgiving morning at 10.30 a.m. The exterior of the building is substantially complete, and the congregation hopes to be able to use the structure by Christmas.

Sharon of Hialeah

Attendance at the Sunday school of Sharon Church in Hialeah passed the 100 mark on Rally Day, for a record of 109. Five Sunday school classes regularly meet out of doors, indicating the desperate need for additional classroom space. A high school Machen League has been organized, in addition to the Junior group already in operation.

Book Reviews

HARRY BUIS: *The Doctrine of Eternal Punishment*. Philadelphia Presbyterian and Reformed Publishing Company. 1957 xi, 148, \$2.75.

Here is a book defending the biblical, historical, orthodox doctrine of hell. And what is more the doctrine of hell as set forth and defended is based upon the record of divine revelation. In coming to set forth the "Present-day Conservative Position" (chapter 8) Buis says "we have seen in our study that the Bible clearly teaches the fact of eternal punishment. This is our reason for believing the doctrine" (p. 127). And this is as it should be. The Word of God is truth, and whatever it teaches is true whether our finite, sinful minds like it or not.

This book in short space (148 pages) covers a wealth of material. Quotations, very useful and helpful quotations, from important sources abound. These quotes give us the historical reactions to this doctrine. From the inter-testamental period we march on through the early church, the middle ages, the reformation and post-reformation times, down to the present day. One chapter deals specifically with the two basic denials of the scriptural doctrine, universalism (all men will be saved eventually), rightly including neo-orthodoxy, and annihilationism (the lost are erased from existence), including "Jehovah's Witnesses" and all Adventists. Three appendices deal with the problems of infant salvation, the heathen, and the universal denial of hell by the cults.

But, as helpful and interesting as that is, the most important two chapters are those dealing with the biblical data, for it is in the Bible that we find what God has to say on the subject. The pages dealing with the Old Testament are disappointing. One of the problems to be faced in this area is the meaning of the Hebrew word "sheol," which in our King James version is translated "grave" (31 times) "hell" (31 times), and "pit" (3 times). Furthermore it is the only word in the Old Testament translated "hell" in our version. Thus its great importance. The usual view, and the view presented in this book, is that sheol is an intermediate waiting place for dead souls before Jesus rose from the dead. Both good and bad

went there, though later developments made sheol have two compartments. Then Christ "led captivity captive" and emptied sheol of its good inhabitants. Buis summarizes, "the Old Testament clearly teaches a life after death, commonly in the form of an existence in sheol, where good and evil alike share a dreary fate" (p. 12). It is the contention of this reviewer that this idea of sheol does not bear up under the searchlight of exegesis. Basically sheol is the grave. Many passages in the Old Testament parallel sheol with the grave and death. And thus to go down to sheol is to go down to the grave in death. All alike die and therefore all alike are said to go to sheol. And Christ did break the power of sheol—for death and the grave have lost their sting for the believer. But for the unbeliever sheol is still the wages of sin, a punishment, a judgment. On this background Christ's descent into sheol (Psalm 16:11, Acts 2:27) loses its eerie mysticism. Exegetical defense of this view of sheol is impossible here, but the interested reader may check by use of a concordance the verses that are involved (cf. especially Psalms 6:5; 9:17; 16:9-11).

Because of this view of sheol, it is a further disappointment with reference to the Old Testament data that the important concept dealing with the Valley of the sons of Hinnom is lacking. It is in connection with this expression and with the allied locale of Tophet that we come to real grips with the Old Testament data with relation to the eternal punishment of the wicked. Sheol as grave does not betray us to the deniers of hell because of Tophet and the Valley of Hinnom. It is most instructive that the Hebrew for Valley of Hinnom (ge-hinnom) is the linguistic equivalent of and background for the Greek word Gehenna, the New Testament word for hell in all of its awful reality.

The chapter on "The Teaching of the New Testament" is outstanding. The evidence presented is overwhelming. If one has not reviewed the verses dealing with the subject of late the plenitude of verses is staggering. And most instructive is the fact that the bulk of the evidence is

found in the Gospel of Matthew from the lips of Jesus! No less than nineteen passages from Matthew are passed in review. Those who deny eternal punishment and hell because they think such is inconsistent with the love of Jesus would do well to become acquainted with the teaching of the Saviour! Some of the opponents of hell realize that Jesus did teach hell. Theodore Parker is quoted as saying "I believe that Jesus Christ taught eternal punishment . . . I do not accept it on his authority" (p. 34). May others have the backbone to admit as much.

Buis does another great service in showing that the crass literalism regarding hell found in the thinking especially of the middle-ages has no part in the biblical construction. The symbols of fire, worm, darkness, gnashing teeth picture in physical terms the awful realities of separation from God. The emphasis is well taken.

Here is a book worth its price, especially in view of the excellent chapter on New Testament teaching. This chapter is dynamite for the so called Jehovah's Witnesses and Adventists, who are becoming more and more prominent, at least in this corner of the country.

Hell is an awful reality taught clearly in the Bible. It should drive us to persistent prayer for the lost and to greater missionary zeal both here and abroad.

J. J. PETERSON

THE EXISTENCE AND ATTRIBUTES OF GOD, by Stephen Charnock. Evansville: The Sovereign Grace Book Club, n.d., 802 pp., \$8.95.

This book is a reprint by a publisher whose specialty is the republication of Puritan theological "Classics", to use his own term. Its author, Stephen Charnock, lived during the turbulent seventeenth century and suffered ejection with other non-conformist ministers at the Restoration of Charles II, though he was never imprisoned as some were, notably John Bunyan.

As Puritan theology, the book is a stimulus to thought and usually of definite nurture to the soul. It consists of ten discourses upon the attributes of God besides the first which is devoted to His existence. God's eternity, immutability, omnipresence, knowledge, wisdom, power, holiness,

Kuiper Book Published

From October, 1947 through February, 1952, the Rev. R. B. Kuiper, then Professor of Homiletics and Pastoral Theology in Westminster Theological Seminary, wrote a series of articles on "The Glory of the Christian Church," which were published in *The Presbyterian Guardian*.

These articles have now been published, with some revision, in a book entitled "The Glorious Body of Christ", by Eerdmans of Grand Rapids, price \$4.95.

We will be glad to handle orders for this book. Send to *The Presbyterian Guardian*, 1505 Race, Philadelphia 2, Pa.

goodness, dominion, and patience are dealt with in consecutive order. That there is such a book as this which deals with these subjects is highly laudable, for the number of such books is none too abundant. The publisher is therefore to be commended for his effort in providing a book where a definite need exists.

But a Puritan discourse must be read in order to appreciate how a subject can be dealt with in seemingly endless fashion as Scriptural data are mustered, propositions set forth from which logical inferences are deduced, paragraphed sections titled, "Information", added where considered appropriate, horatory subdivisions presented, etc. Naturally, repetition is bound to occur in various places which at times becomes rather unavoidably tedious. But if one has patience, gems with truth of genuine luster will repay one's study. For example, just to give one, a beautiful statement of God's holiness is made on p. 448. "The holiness of God is his glory, as his grace is his riches; holiness is his crown, and his mercy is his treasure. This is the blessedness and nobleness of his nature; it renders him glorious in himself, and glorious to his creatures, that understand anything of this lovely perfection."

A weakness of the book, however, is the author's often made appeal to the natural reason of man as though it were able to apprehend spiritual truth quite apart from Divine aid or enlightenment. So he says, "The folly of atheism is evidenced by the light of

reason" (p. 15). This follows for one whose reason has been Spirit enlightened, but is it necessarily true for the darkened natural reason? Can one whom the Scripture pronounces a fool (i. e., an atheist) be persuaded according to the logic of natural reason? Again, he says, "There is no nation but hath owned some kind of religion, and therefore no nation but hath consented in the notion of a supreme Creator and Governor" (p. 17). But does this make valid a belief in the only true God Who has revealed Himself in the Scriptures as Charnock seeks to establish from this manner of argumentation? Or, does it reveal no more than that man ought to know this God Who is his Creator but, as a matter of fact, because of moral estrangement due to sin he does not know the true God, though his universal idolatry is, to be sure, an attestation not only of his creaturehood but also of his depravity, for he is ever a maker of God - not as He is - but according to his own imperfect image and sinful desire. And this cannot be commended as the worship of God but must be condemned as the commission of idolatry. In other words, Charnock's apologetic is weighted with the same liability as that of the so-called Theistic Proofs which Immanuel Kant made clear prove no more, according to natural reason, than the existence of a finite god who is somewhat greater, perhaps, than the world he has made, but who is not the God of Scriptures. And this just because sinful man will not allow that a finite creation needs or reveals an infinite Creator. Therefore, in order to arrive at the God of the Scriptures, we must begin with Him as He has revealed Himself in the necessary light of Scripture. Any method which employs less than this is doomed to wind up with some form of an idol which man already worships in numberless variety but not the true God. So Charnock would do better to say as he does, "Let us view this in Scripture since we acknowledge it." But then refrain from immediately adding, "And after consider the arguments from natural reason" (p. 27).

The author's Medieval views of physiology (p. 48), and science (p. 396), may be quaint, but hardly add force to the cause of Christian truth. Rather, such may simply give further comfort or excuse to modern

skepticism and unbelief. By the way, the correction of the author's erroneous statement on p. 396 as to the distance of the sun from the earth is also in error as given in the footnote at the bottom of the page.

The printing of the Hebrew and Greek might have been more carefully done. For example, the Hebrew on pp. 11-12 has an incomplete pointing of the vowels, and the Greek on p. 12 has a wrong accent.

There is neither a subject nor Scripture text index to the book which seriously hampers the usefulness to which it might be put as a reference work.

Volume-wise, however, one gets his money's worth at the rate of just about a penny a page of small but very readable type that would make the equivalent of almost another ordinary sized book.

RAYMOND O. ZORN

Correspondence

TO THE EDITOR:

In the light of all the publicity that has been given in your magazine against the Peniel Bible Conference and its adherents, I am asking that this letter be also published.

First, let me say that from my infancy I was instructed in Presbyterian doctrine not as "Reformed Faith" but as God's truth. I believe implicitly in the doctrines of the Orthodox Presbyterian Church. Our family came out of the Presbyterian Church U.S.A. at the inception of what is now the O.P.C. What for? Certainly not to be controlled by another "church machine." A few members of the Philadelphia Presbytery would have the O.P.C. remain small. Thousands were converted in one day when Christ preached; and if His children are faithful in presenting the risen Christ as Saviour and Lord, God has promised to give the *increase*. His church is to be a *living* witness. It is axiomatic that living matter either grows or it dies—there is no static level. If the O.P.C. fails to grow, God is not at fault. "God is the same yesterday, today and forever." "His arm is not shortened that He cannot save."

Think of the magnitude and the magnanimity of God's love!—His tender mercy! "While we were yet sinners Christ died for us." And we are told to love one another "even as Christ loved you." A high goal! How many of us even try to attain it?

This past summer, I went to Peniel Camp. The whole Bible is presented as the inspired Word of God and is proclaimed in simplicity and power—absolutely no mysticism. The Bible study period each morning, when the audience was free to ask questions or make remarks, was conducted in quiet dignity and reverence; and the preaching services each evening could have been conducted in a cathedral. The atmosphere of the whole camp was permeated with an abundance of Christian love. Perhaps my appreciation of it was enhanced by the lack of any evidence of it in Philadelphia Presbytery for so many years.

At the meeting of the Committee, appointed by Philadelphia Presbytery, with the congregation of Redeemer O.P.C., it was said on the floor, by a member of said committee "No one denies that these people are Christians," etc. Then,

if they are Christians they have been accepted by God, the Father; through His Son, Jesus Christ; and have been given the Holy Spirit to abide in their hearts. From the action of the Philadelphia Presbytery, is it not logical to conclude (1) that the Peniel adherents are acceptable to our Holy, Righteous God, but not acceptable to the Philadelphia Presbytery of the O.P.C.? (2) That some members of Philadelphia Presbytery are setting themselves *above* God? I Cor. 12:14-20 "For the body is not one member, but many. If the foot shall say, because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, because I am not the eye, I am not of the body; is it therefore not of the body? If the whole were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members everyone of them in the body, as it hath pleased him. And if they are all one member; where were the body? But now are they many members, yet but one body."

The terminology quoted as prevailing in "Peniel" was unknown to me until I read it in the letters presented to Presbytery. Certainly Mr. Slover never used it in any service in Redeemer Church. He studied and was graduated from Westminster Seminary and was ordained in the O.P.C. He has faithfully preached the Word of God in accordance to the vows he then took.

I understand that on the floor of Presbytery (as well as in private conversations) it has been said that Redeemer Church would not have any but a "Peniel" man. Let us get some facts straight:—for a long time Dr. Young preached at our morning service each week, and his services were greatly appreciated; but as a church, we needed a pastor. We then had two services each Sunday with Seminary students as "pulpit supplies," looking forward to the time when we could again have a pastor. Finally one accepted our "call," but before he could be installed, his name was withdrawn. At the time Mr. Slover came to us as student pastor (as I recall) there was only one member of Redeemer connected with "Peniel." After Mr. Slover was graduated from Westminster Seminary he accepted our call to be pastor. He was called on the merits of his sound preaching; and after knowing him for nine years, I must say that

he is very exceptional in that he is an excellent preacher *and* a wonderful pastor. We have seen him grow in spiritual stature and in the knowledge of our Lord. We were very happy as we saw some fruit of his labors in Manoa, when outside interference brought trouble to our fold.

It behooves us all to earnestly pray:—"Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Ps. 139:23, 24. "So then everyone of us shall give an account of himself to God. Let us not therefore judge one another anymore: but judge this rather, that no man put a stumbling-block or an occasion to fall, in his brother's way." Rom. 14:12, 13.

Yours in Christ,

(MRS. J. H.) ANNA P. McCLAY

Comment: *With reference to this letter, we are not aware that "A few members of the Philadelphia Presbytery would have the O.P.C. remain small." We have been in the Presbytery since the Church was organized, and do not believe that any such desire exists. Secondly as to the charge that persons acceptable to God are not acceptable to the Presbytery, it should be obvious that ours is a "Presbyterian" Church, committed to Presbyterian faith and practice. We do not deny that many of Methodist, Baptist, or Lutheran conviction, for example, are sincere Christians, and in that sense "acceptable" to God. But persons of such conviction have no place in a Presbyterian pulpit, because they seriously depart at important points from the teaching of the Word of God. In requiring that the official ministry of the church be true to Presbyterianism, i.e., to Scripture, the Presbytery of Philadelphia has done only what it was solemnly obligated to do. And it has done it only after much searching of heart and searching of Scripture. Ed.*

The Christian School Educational Foundation has distributed a brochure "In All Things," to many of its supporters. If you would like to receive a copy of this pamphlet highlighting the current projects of the Foundation, write to: Christian School Educational Foundation, 865 Twenty Eighth Street, S. E., Grand Rapids 8, Michigan.

Dooyeweerd

(Continued from p. 148)

cyclicals are capable of being exegeted. Consequently, sympathy with this new philosophy is found among many Augustinians and adherents of the new French Roman Catholic movement called the "nouvelle theologie."

It is difficult for Americans to understand the great gulf which is fixed in the European academic world between professor and student. There is not that freedom of exchange, either intellectual or social, between the two which regularly forms a part of the American set-up. For that reason, when, after the Thursday evening session, Dooyeweerd consented to go to one of the student's rooms to participate in the typical "bull-session," the 10 or 12 students present may not have been fully cognizant of their privilege, though they made ample use of the opportunity to raise questions of their own.

On Saturday evening, Mr. Jack Hielema, a middler at the Seminary, and his wife entertained Dr. Dooyeweerd and some 15 students in their apartment, again for the sake of allowing students the opportunity to associate with their distinguished guest. Between puffs on his cigar, Dooyeweerd explained that he did not think the organization of separate Christian political parties necessary in every situation. There would be no point in establishing a Roman Catholic political party in modern Spain, for example. There was need for a Christian party in the Netherlands. American Christians will have to discover whether and when it will be necessary to act independently of existing party structure.

We were all grateful for the professor's generous gift of time and his patience in leading us into a fuller understanding of this initial but admittedly not final attempt to construct a specifically Christian philosophy.

Race Question

(Continued from p. 151)

of view. To the present writer no question of principle seemed to be involved in the addition of this statement. In the debate no one had questioned the fact of the multiplicity of nations. There was concern, however, that the facts of multiplicity and di-

versity, at the expense of the basic scriptural doctrines concerning unity, should not determine one's basic approach. Moreover, this very statement stressed "the unquestioned equality of all races".

The other main point of divergence from the recommendation of the pre-advisory committee concerned the point formulated in the words of Article V, "... he should receive them as his brothers and sisters in Christ Jesus". In the original recommendation, following the language of the Netherlands report, the statement contained the words "associate with" rather than "receive". The words of the recommendation proved a stumbling block to some of the South Africans and there was extensive discussion as to the possibility of substituting other words. Among the suggestions made were that, instead of the words "associate with", there might be read "meet with", "accept as", "have fellowship with", "practice Christian communion with" and "treat as". Finally this point was referred to the pre-advisory committee for further consideration, and when they agreed on the formulation with the word "receive", there apparently was a general readiness to go along with the statement. In support of the use of the word "receive", appeal was taken to the usage of Philemon 12. In my judgment, the statement remains a strong one, and especially so if the word "receive" is given the full meaning which it has in Philemon. Nevertheless, I felt it necessary to make as strong a plea as I could for the retention of the words "associate with", since in the context of the discussion and debate the concern to set aside the word "associate with" appeared to disclose a readiness to interpret various proposed substitutes as allowing for a practice which would keep brothers and sisters in Christ Jesus at a distance.

Two other features of the report as adopted by the Synod should be mentioned briefly. With respect to a British statement, which seemed to have certain political overtones, and which was sharply critical of the South African churches, the Synod advised Christians who were anxious as to the attitude of the Reformed churches in South Africa to correspond with them or to send a deputation to acquaint themselves with the

situation there. With respect to the situation in South Africa it also (a) noted "that there are other problems of race relations which require attention, for example, those in the United States, Indonesia and Nigeria; (b) observed that the South African churches are constructively critical of the South African situation and are truly concerned with the Christianization and development of the non-white races; and (c) encouraged "the South African churches to deal in true Christian love and concern with their problems" and urged "the member churches of the Reformed Ecumenical Synod to view these activities with Christian good will, patience and love". It also expressed the hope that the adoption of the resolutions, as contained in the twelve articles printed above, would show that the South African churches agree with the scriptural principles which should guide all Christians in their race-relations.

With respect to the letter of the Reformed Church of Ceylon the Synod declared as follows. It expressed "its deep and sincere regret that the church could not be represented at this Synod"; assured "the church that both the Synod and the calling churches were most eager to receive them and that special arrangements had been made to receive them in full membership and with hospitality;" and assured "the church that their fear with respect to the South African situation is ill-founded and that the resolutions of the Synod with respect to race-relations, and the spirit of fellowship and understanding which prevailed during the discussions, prove that Synod, and the member churches, are attempting to understand and obey the will of their sovereign Lord alone".

This report has already become so long that no comment will be undertaken with respect to these latter points. It seems necessary however to raise one or two further questions. One question that may occur to our readers is how, in the face of the contents of the South African Report referred to above, and other considerations, such a generally strong report as that which was adopted by the Synod could have been passed, and that without dissent. With respect to this question it may be noted, first of all, that the two authors who sup-

ported the entire report were advisory rather than voting members of the Synod. Moreover, the later development that one of them has expressed himself as holding that the conclusions of the Synod were one-sided in their stress upon unity indicates that not every participant in the Synod was entirely pleased with the results. In the second place, however, it seems important to stress the consideration that among the South Africans there is much less rigidity and uniformity on these matters than is often supposed. This appears from certain resolutions that had been adopted by the Dutch Reformed Church some time previously and from the very substantial support which they themselves gave in the preparation and adoption of the conclusions of the Synod.

The other question that I have in mind is as to the value of Synod's treatment of this question. It might even be asked whether it was not unfortunate that this matter was considered in South Africa by the Synod so largely made up of South Africans. My reply is that conceivably the resolutions might have been somewhat different and perhaps slightly stronger at a point or two. Nevertheless, my overall conclusion is that it was highly fortunate that this matter was considered in South Africa where South African points of view could be fully represented and where on the other hand it was possible with the utmost freedom and frankness to discuss the principles involved. The adoption of resolutions may sometimes bear much fruit, and I hope that there may be widespread publicizing of the conclusions of the Synod. But it should not be overlooked that the value of a Synod is not confined to the adoption of resolutions. There is a possibility of great benefit in the contact of representatives of churches of various parts of the world, and no one can estimate how much permanent value there may be for the South African churches themselves in the fact that they were confronted on their homeground with vigorous presentations of other points of view. The facts that this could be done on the basis of essential unity in the Christian faith and by way of appeal to Scripture as possessing absolute authority, and that the discussions could proceed in good spirit, do not

detract from the possibility of fruitfulness but rather give greater hope thereof.

The Next Synod

Since this is the final article on the Synod of Potchefstroom I should like to take the liberty of adding a few words regarding the prospects for the next Synod, which has been called to convene in Grand Rapids in 1963. Without much question many significant subjects will be studied and discussed at that time. A long-awaited report on Eschatology may be available. Questions relating to the nature of the church and regarding marriage and divorce and many other matters evidently will be discussed. But among all possible questions it is quite likely that the subject of ecumenicity, which was considered rather fully in Amsterdam in 1949 and Edinburgh in 1953, but was largely passed over in Potchefstroom, will be the question of deepest concern. At present members of the Reformed Ecumenical Synod are sharply divided at least with regard to the practical aspects of the matter. There is vigorous opposition to the World Council of Churches in many areas but, in addition to an Indonesian Church, two of the largest Churches in South Africa are members of the World Council. A study committee has been erected and it is to be hoped there will be adequate preparation of a report or reports which will inform the next synod as to the latest stage of developments of ecumenicity and develop guiding principles for the churches.

The further success of the Reformed Ecumenical Synod depends to a very large extent upon the effectiveness of the work of the various study committees. Experience has taught, however, that apart from prodding by officers or a steering committee such labor often tends to bog down. The Synod of Potchefstroom decided to follow in the line of the Edinburgh Synod by constituting the officers of the Synod with an additional person as the Interim Committee. To this committee was also given the authority, if the way be clear, to appoint a general secretary who shall carry on the necessary correspondence and publicize the work of the Synod. My hope is that someone may be found in the near future who will be able and willing to give a substantial

amount of time to this cause. Above all, may the constituent churches develop a more vital interest in this movement which is so full of potential for the strengthening of Reformed life and witness throughout the world.

New President of Princeton Seminary

The Rev. Dr. James I McCord, dean of the Austin, Texas Presbyterian Theological Seminary of the Southern Presbyterian Church, has been elected president of Princeton Theological Seminary, to succeed Dr. John A. Mackay. He will enter on his new office next year, when Dr. Mackay reaches the mandatory retirement age of 70.

Dr. McCord is a minister of the Southern Presbyterian Church. He was graduated from Austin College and Austin Seminary, and holds a Doctor of Theology degree from the University of Geneva, Switzerland. Before becoming dean and professor of systematic theology at Austin in 1944, Dr. McCord was pastor of the University Presbyterian Church in Austin.

Dr. McCord will have to be confirmed in his new office, to which he was elected by the Seminary's Board of Trustees, by the General Assembly of the United Presbyterian Church in the U.S.A.

150th Anniversary of Penna. Bible Society

The 150th anniversary of the founding of the Pennsylvania Bible Society was marked in special ceremonies in Philadelphia October 28. The society was started in 1808, eight years before the American Bible Society, of which it is now an affiliate.

One of the original sponsors of the organization was Archibald Alexander, later to become the first professor of Princeton Theological Seminary. Another was Dr. Benjamin Rush, the Army's surgeon general, and a famous Philadelphia physician. The two remaining sponsors were the Rev. Jacob Janeway, another Presbyterian minister, and Mr. Robert Ralston, a well-to-do importer.

During the past ten years, the Pennsylvania Society has distributed nearly 740,000 copies of the English Bible.

Missionaries Return to Auca

The wife of one and the sister of another of the missionaries who were killed by Auca tribesmen in Ecuador about three years ago have returned to the Auca area and are living among members of the savage tribe. The two are Mrs. James Elliott of Moorestown, N. J. and Miss Rachel Saint of Huntingdon Valley, Penna. Mrs. Elliott is supported by the Plymouth Brethren, and Miss Saint serves the Wycliffe Bible Translators.

Having studied the Warani language of the Auca with three native women who fled the tribe because of "repetitious" killings, the two missionaries trekked into the settlement after the tribeswomen revisited their people to assure them that the foreigners wanted to be their friends. The Auca invited the women to live with the tribe and built homes for them.

Asked why they slew the five missionary men, the Indians were reported as saying they thought they were enemies and "wanted to eat us." Mrs. Elliott is the author of the book, "Through Gates of Splendor."

School Tax Fails in California

A proposition on the California ballot which would have reinstated a property tax on parochial and private schools in that state was defeated at the polls by a vote of about 2 to 1. The question was put on the ballot as a result of a petition sponsored by an organization called Californians for Public Schools, which had gathered some 350,000 signatures.

Revival of Pagan Faiths

Dr. Andrew S. Burgess of Luther Theological Seminary, St. Paul, Minn., declared recently on returning from a round-the-world trip, that pagan religions of Asia and Africa have taken over some of the tactics of Christian missions and are staging a strong fight for survival and expansion. In Buddhist schools, children are taught to sing "Budda loves me, this I know," and other hymns in which the name of Buddha replaces

that of Christ are common. In Japan Shintoism has reached a position of great religious fervor. Dr. Burgess reported seeing some two million Japanese worshipping at a Shinto shrine during a four day festival last January. More than 5,000 students are preparing for the Shinto priesthood in one university.

In India Hinduism has been revitalized and reorganized by highly educated Hindus. Old beliefs have been combined with Christian ethics and made to appear noble. In Africa there is some movement back to witchcraft and ancestor worship, but the great anti-Christian force there is Mohammedanism. Arab merchants traveling in Africa are also missionaries for Islam.

Successor to Ordass Selected

Zoltan Kaldy of Pecs, in Hungary, has been elected Bishop of the Southern District of the Lutheran Church to replace Bishop Ordass. Ordass, described as an anti-communist, was removed from the post in June. The new Bishop has the approval of the Budapest regime.

Sunday School Times 100th Anniversary

The first issue of the well known *Sunday School Times* appeared under the date of January 1, 1859, and on the first of January next the paper will observe its 100th anniversary with a special enlarged issue.

According to a reliable directory, there are only 46 religious periodicals and newspapers which have existed for so long a period and are still being published. While devoted largely to Sunday school helps, the *Times* also carries religious articles and material of a more general character. It is known for its generally conservative stand, which in recent years has also followed the pre-millennial and dispensational line.

Plans are under way to publish some 72,000 copies of the special anniversary number.

Religious Services on Public Property

From San Diego, California, it is reported that the City Attorney has ruled that religious services may not be held on city-owned property. The ruling reportedly stems from an individual's opposition to a Billy Graham rally in a city park. However, if retained, it will prevent such affairs as Thanksgiving, Christmas and Easter services in public parks, or religious gatherings and conventions in public buildings including schools. The Attorney maintains that his ruling is a reaffirmation of a 1954 opinion that the use of city-owned property by religious groups violates the California state Constitution.

There appears to be substantial public pressure for a reversal of this ruling. Officials of other cities have not interpreted the state Constitution in these terms.

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