

**June 15, 1953**

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*The Presbyterian*  
**G U A R D I A N**

*Blessed are the poor in spirit, for  
theirs is the kingdom of heaven.*

**Matthew 5:3**

*Blessed are they that hunger and  
thirst after righteousness, for they shall  
be filled.*

**Matthew 5:6**

**J. Gresham Machen**  
Editor 1936 - 1937

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## Meditation

### For the Unclean

"... *the lepers are cleansed.*"

MATT. 11:5

**H**AD it been our lot to live in Palestine in Jesus' day, we would often have seen men and women, bare headed, dressed in tatters, with their mouths covered. As we came near, they would cry out dolefully, "Unclean! Unclean!" to warn us away. And none but others like themselves would be found in their company. We would not see them in the streets of Jerusalem. Certainly not in the temple.—They were lepers.

It is hard to think of a sadder life than they knew. The marks of wretchedness were all about them. Physically they were rotting, socially they were outcasts separated from family and friends, religiously they were cut off from the joys of God's house. Even their very dress must show their sorrow and confess their shame. They were unclean. All their days they must remember it. Nor could they let the world forget it.

Why treat the leper so? Was his disease more deadly than others? Was it more contagious? Hardly. We may say it was more eloquent. Better than any other human affliction it could speak a word for God.

As the victim of a creeping death no man could cure, the leper well portrayed man in the grip of sin. All diseases have their roots in the soul, and are but symptoms of inner decay. Not that they are always indications of particular sins. But only sinners get sick. And it pleased God so to deal with the leper in the days of types and figures as to make sinners sense their true condition.

Like trees plucked up by the roots, sinners are in the grip of death. The law of decay is at work upon them. Cut off from God, they will soon be a rotten mess. The symptoms of their trouble can be seen upon the body. But the plague is in their soul. The "second death" is their end, unless help can be found.

The segregation of the leper was a divine appointment. It pictures the

banishment of the race in sin. Without God and without hope in the world, they are also aliens to the fellowship of his people. They are fugitives and vagabonds in the earth. Nothing but the loneliness and the squalor of hell lies ahead for them. They are "no people." *Lo-ammi* is their name.

It was also the will of God that in the old dispensation the leper should always bear upon himself the symbols of sorrow, the marks of humiliation. Sin and sorrow are inseparable companions, for sin always brings degradation. There is no release for the sinner from the house of mourning. He must spend his days in the world of tears. The place of weeping is his lot. There can be no true song in his heart. He is held in the grip of the sorrows of hell. The sun never shines upon his soul. He does not know the light of day.

It was not often that lepers were cured. All healings of this kind told about in the Bible were strikingly miraculous. It was always a sign of a gracious visitation, just as the affliction was a definite stroke of divine judgment. It was therefore clear indication that God was pouring out his treasures of mercy upon a sinful race as a flood when on every hand "walking sepulchres" began to be transformed in a moment into holy temples. At the word of Jesus of Nazareth the lepers were made clean. It was an eloquent witness to all fair-minded men that the Kingdom of Heaven was at hand, that a new day had dawned upon the captives, that the sun of righteousness had arisen with healing in his wings, that hell was on the run. Where before there was alienation, now there was citizenship and fellowship. Where there had been sorrow, now they went forth to gambol as calves of the stall. Immanuel had come. God had come in the fulness of his saving grace. The symbol of depravity with all its misery and sorrow touched by his finger now proclaimed another message, the good news of redemption through the work of Christ. All the world must now hear that a fountain for sin and uncleanness had been opened in Israel.

No leper ever appealed in vain to Christ for help. Are you still outside

the Holy City, broken and destitute, in the grip of iniquity, slipping away to destruction? Arise and call upon the Lord Christ. Your touch will not defile *him*. It will cleanse *you*, for he is the Lord of life.

HENRY P. TAVARES

## About the General Assembly

**Began business** — Thursday morning, June 4.

**Ended business** — Wednesday, June 10, 1:37 a.m.

**Moderator**—Professor John H. Skilton.

**Clerk**—Rev. Raymond Meiners

**Ass't Clerk**—Kingsley Elder, Jr.

**Important Business:** Rejected a motion that the Committee on Christian Education be authorized to publish during the coming year a "sample" copy of a "church" paper.

On the recall of the license of Mr. G. Travers Sloyer—The Assembly found that the Transcript of the Examination of Mr. Sloyer by Philadelphia Presbytery did not give evidence to establish the allegation of the Presbytery that Mr. Sloyer's doctrine of guidance was in conflict with the Confession of Faith. However, the Assembly was not willing to order the restoral of that license, apparently because the Transcript did raise a reasonable doubt. A committee was appointed to examine further into the matter as soon as possible. A protest against the failure to restore the license was entered.

On Pensions — little progress. A Committee erected to study the Scriptural methods for the care of retired ministers. No specific pension plan in sight.

Travel Fund — Commissioners received 2c per mile for round trip travel over 436 miles.

Next Assembly—Devotional service, Wednesday, May 26, 8 p.m. Business, Thursday morning. Place—Covenant Church, Rochester, New York.

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# THE PRESBYTERIAN GUARDIAN

JUNE 15, 1953

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## *The Guardian and the Church*

IT is well known by most if not all of our readers that THE PRESBYTERIAN GUARDIAN is not under ecclesiastical control. It was started in 1935 to be the organ or voice of the Presbyterian Constitutional Covenant Union, an organization set up within the Presbyterian Church in the U. S. A., to endeavor to bring about reform in that church or, if that failed, to take steps to continue the spiritual succession of that church.

When the Orthodox Presbyterian Church was organized in June of 1936, (it was then called the Presbyterian Church of America), the PRESBYTERIAN GUARDIAN rejoiced in that development, reported it fully, and continued to be a publication seeking to forward the great cause and movement of which the new church and Westminster Seminary were the central elements.

Throughout its history the GUARDIAN has continued along this line. This is still the path that is marked out for it.

Inevitably in times of stress and controversy in the Church the GUARDIAN played a part. And inevitably as a result there came to be those who disagreed strenuously with it—not only with the position it supported, but with its very existence.

This dissatisfaction with the GUARDIAN, as we must certainly recognize it to be, has expressed itself in two ways. On the one hand there has been frequently heard a demand that the GUARDIAN be brought under the control of the church, or else that an official church paper be established. On the other hand there have been those who considered that the answer lay simply in the establishment of another independent paper.

There has also been another type of dissatisfaction with the paper. As the Orthodox Presbyterian Church reached out into new communities, and sought to reach people who had little or no knowledge

of the Gospel and the faith to which the church held, attempts were made to use the GUARDIAN in this effort. But in many cases it seemed that the general character of the GUARDIAN, its frequent concern with the doctrines of the faith, and its often somewhat stiff and "heavy" language, did not serve well the purpose of promotion and church extension. Possibly even people thought that if the church was like that paper, then it was not for them. Or at least, they had to be brought into the church, and to become acquainted with it and interested in it, before the GUARDIAN would be received and welcomed.

We who have worked with the GUARDIAN through many years have of necessity faced these problems. In the first place, the GUARDIAN could not be a "non-controversial" paper. We live in a world where all sorts of doctrines parade under the name of the faith. Within as well as without the church there have been strange fires burning. And if we were really concerned with the welfare of Christ's flock, we must let people be made aware of the winds of doctrine, and we must take a strong stand against the errors of our time, including those that had a close affinity with the more generally conservative wing of Christendom. And so the GUARDIAN was just compelled to be—we hope in a kindly spirit—controversial, or perhaps we should say militant.

But in the second place the GUARDIAN could hardly be reduced to an evangelistic tract. While it sought to present the basic truths of the gospel, it was concerned that all who read it might be instructed in the substantial doctrines which cannot be separated from the faith and which are, in fact, necessary if the faith be an intelligent faith.

Hence the GUARDIAN has never been a "popular" magazine, and often its material has not been "easy" reading. But the effort and desire was that the reading might be worthwhile, even if it was not "easy."

*(Continued on next page)*

## The Guardian and the Church

(Continued)

And then the GUARDIAN has been subject to two more difficulties. These have been the securing of capable writers, and of adequate finances. As for the former, most of the ministers and a number of laymen and laywomen in the church have contributed material to the GUARDIAN at one time or another. Some have been good—very good. There are others who frankly tell us that when they are asked to write for the paper, they sort of “freeze up” and their material comes out labored and pedantic. It is not simple to write with an easy, fresh style and yet speak carefully and accurately the things of the faith. And of course some of those who perhaps were better writers as such have been in a measure disaffected from the GUARDIAN for some of the reasons mentioned above.

Then there is a matter of the finances of the paper. This affects the whole problem of publishing in a most acute way. At the beginning Dr. Machen put large sums into the GUARDIAN. Others have done so from time to time. We are certainly grateful for the help that has been received.

But as an independent organ, with a limited clientele, the GUARDIAN has hardly ever been free of obligations, and has never, to our knowledge, had a balance ahead in the form of some working capital. Since the use of cuts (pictures) costs so much more, regardless of the fact that written copy is eliminated, we have not used many cuts recently. Changes in type face or style involve additional expense. Staff and editorial services have been reduced to a minimum of cost and actual operating expenses have been reduced to the bone.

And yet, looking back on the work, we do not hesitate to say frankly that we are not ashamed of the GUARDIAN, and we do not for one instant apologize for it. We believe that while it might have been better in certain ways, it has in general been an excellent paper, and as good, in the long run, as could be hoped for in the circumstances. We do not say this with any feeling of pride or satisfaction, but simply out of the conviction that the GUARDIAN has sought to serve, and we are convinced will continue to serve, the interests of the church to the best of its ability.

Why are we writing in this way?

Because at the General Assembly of The Orthodox Presbyterian Church last year, and again this year, the question of the establishing of a church paper was discussed at length. And as we write this the Assembly is still going on, and we have fresh in our minds the five hour (or more) discussion of the question, which was to a large extent a reiteration of criticism of the GUARDIAN, and the bright prophecies of what could be done through a church paper.

Yet in the end the proposal to put out during the coming year a sample copy of what the proposed church paper would be like was solidly defeated, by a vote of about 2 to 1.

We are afraid that this result will make it even more difficult for the GUARDIAN. We are afraid that some of the people will feel—well, we'll have to get along with the GUARDIAN for a while longer, but . . .

We would be very sorry that such an attitude might exist. And we use this space to set forth certain simple propositions. Let those who want the paper to be more popular in style and approach while holding to the accurate faith, support the work by providing us with this material. A large part of any issue of the GUARDIAN consists of contributed material. If there are articles you want to see in the GUARDIAN, either provide them for us or tell us where they can be secured. Editorial responsibility to reject or accept remains with the GUARDIAN staff, of course, but a wider basis for selection should provide for a better end product.

And then let those who can ease substantially the financial burden of the GUARDIAN. With more funds available, with the wolf not at the door every minute, with freedom to think about something other than how the bills are to be paid, the GUARDIAN could certainly be a better paper. The proposal before the Assembly which was defeated, called for setting over against the GUARDIAN with its budget of about \$7,500, a paper that would be produced under an estimated budget of from \$12,000 to \$18,000. Let some of those funds be made available to the GUARDIAN, and certainly it could be improved in whatever ways an easing of the financial problem would improve it.

And so we say to our friends and readers, if we can unite in supporting

the GUARDIAN, it cannot fail to be a much better product. The Assembly has chosen to reject the idea of a church paper. But with your help, those responsible for the GUARDIAN pledge every effort toward making it serve the cause of Christ as represented in the church and the Seminary in the very best way possible.

L. W. S.

## A Word of Thanks

**I**N this issue Mrs. John P. Galbraith, who has directed the Missionary Society Page for over two years, announces that she is completing her service in that connection. She warned us several months ago that this was about to happen.

We wish to express our sincere appreciation to her for her work on the page. We asked her at the beginning because she is well known throughout the church, and because she has had direct experience with missionary society work, as well as because she is the wife of the General Secretary of the church's missions committees and so had close contact with mission problems. She did her job well, and we are sure the women's organizations and all our readers enjoyed and profited from her efforts.

At the present plans are not completed concerning this page in the future. During the summer months a distinct missionary society page will not be included, though we will continue to carry missionary news.

L. W. S.

## The Presbyterian GUARDIAN

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# Westminster Seminary Holds Twenty-fourth Commencement

**T**HE Twenty-Fourth Annual Commencement exercises of Westminster Theological Seminary, Philadelphia, Pa., were held on Wednesday afternoon, May 13, on the Seminary grounds. Seventeen graduates were granted the degree of Bachelor of Divinity, and six students received the advanced degree of Master of Theology.

Those receiving the B.D. degree were Francis D. Breisch, Robert G. DeMoss, Richard E. Detrich, Harold L. Dorman, Wallace O. Ham, Richard M. Hartwell, James E. Jeffers, Richard M. Lewis, Robert M. Lucas, Chadwick G. Miller, Donald D. Moreland, Nathaniel W. Pearson, Jurij Popiw, C. Roskamp, T. Grady Spires, Cornelius Ver Sluis, Hugh P. Whitted, Shigeru Yoshioka.

The Th.M. degrees went to Francis D. Breisch, Kenneth L. McCowan, Joseph C. Holbrook, Jr., H. Smit, Dale Snyder, C. Herbert Oliver.

In other awards, the Frank H. Stevenson Fellowship was divided among three of the graduates, R. M. Hartwell, R. M. Lewis, and T. G. Spires. Each receives \$400 to assist in further study. Mr. Hartwell and Mr. Lewis expect to take graduate work at Westminster, and Mr. Spires is seeking to be admitted for advance study at Harvard. Also the Thomas E. Welmers Memorial prize of \$100, for excellence in Biblical languages and exegesis, awarded on a competitive basis, was granted to Jurij Popiw, with a second award of \$50 to Donald D. Moreland.

## Commencement Address

The guest speaker for the Commencement exercises was the Rev. Dr. John R. Richardson, pastor of the Westminster Presbyterian Church of Atlanta, Georgia, of the Presbyterian Church in the U. S. Dr. Richardson spoke on the subject, "How to Make your Ministry Count for Most." He described his remarks as intended to be of a practical nature, and coming from a working pastor. He set forth five practices which he felt would help the graduates to be good ministers. Here is a summary of his address.

In the first place, he told the gradu-

ates they should give evangelism a pre-eminent place in their ministry. Some people have the idea, he said, that evangelism and the Reformed Faith do not go together. On the contrary, he asserted, the greatest evangelists of our country have been Calvinists. All sermons should be evangelistic in spirit, direct, personal, appealing, and convincing. They should seek to lead the hearer to a crisis, and to a personal commitment to Christ. Such a ministry, Dr. Richardson declared, has great rewards and provides a real joy in the ministry.

Secondly, he said the graduates should see that their church always stood for something vitally distinctive. A church should not be "just another church," but should take a distinctive stand in the faith.

Again Dr. Richardson urged that the graduates labor to become skillful in the art of illustrating theological truth. There is not much use of preaching to people if they don't understand what you are saying. He commented that illustrations are often successful in getting the point across, when direct arguments fail.

In the fourth place, he emphasized the necessity of a preacher guarding his health. One cannot serve God as he ought with an instrument that has been abused.

Finally Dr. Richardson urged that the young preachers should make much of the meditative reading of the Bible. Read the Bible, he said, not only to find sermon texts, but for the welfare and development of your own spiritual life. Preachers must beware of substituting pastoral activity for Biblical meditation. Dr. Richardson noted the comment of an actor, that modern preachers often preach as though their sermons were fiction, while modern actors often act as though their fiction were truth. He called for the warm heart, and messages that seek the hearts of the hearers.

Dr. Richardson concluded by saying that all of these things he had mentioned were necessary for making one's ministry count. But they were not the most important element. Rather the paramount factor of all would be the

Holy Spirit. They should walk, pray, witness and preach in the fulness of the Spirit. Only thus could they find the real antidote to professionalism in the ministry, and have a service that would really count in the Church of Christ.

## Baccalaureate

On the Sunday afternoon prior to the Commencement, the annual Baccalaureate service was held in Calvary Orthodox Presbyterian Church, which is located across the road from the Seminary campus. Dr. Edward J. Young conducted the service. He preached a sermon based on the account of Micahiah the prophet, as recorded in I Kings 22.

## Alumni Banquet

The annual meeting and banquet of the Alumni Association was held on Tuesday evening at the Emlen Arms in Philadelphia. Ninety-two persons were in attendance, including members of the graduating class who were guests of the Association for the occasion.

There were two speakers at the banquet, Mr. Paul C. H. Szto who is working among Chinese students in New York City under a Christian Reformed congregation, and the Rev. Peter H. Eldersveld, radio minister of the Christian Reformed Church and a member of the Board of Trustees of Westminster.

Mr. Szto spoke on the subject, "The Reformed Approach to Theological Education and Missions." His thesis was that there should be more direct missionary concern in the conduct of theological education on the one hand, and more educational activity as a part of the missionary enterprise, on the other.

Mr. Eldersveld spoke of some of the problems which arise in the process of broadcasting the gospel. He noted that the radio stations are interested in making money, not in the gospel as such. Thus when time used for the gospel becomes valuable from a commercial viewpoint, the gospel is put to another less valuable time. He also pointed out that in preaching over the radio, one may not use "labels." There can be a discussion of various views, but they cannot be labelled — Catholic, Jewish, etc. This makes preaching difficult, but he is convinced makes it much more valuable. Hearers are not lost, because of labels.

Mr. Eldersveld pointed out also that

in broadcasting, the stations are interested in the size of the audience, the "Hooper-rating." So if people want his program, for example, to stay on the air, it is more important that they listen to it or have it turned on regularly, than that they talk about it or feel it is a fine program. If the surveys find that people are listening, that is the chief factor for the broadcasting company.

Finally he noted that broadcasting costs much money. Is it worth what it costs? Mr. Eldersveld in reply said simply that the salvation of sinners cost God His only begotten Son, and it cost Jesus the suffering of Calvary. Nothing we may have to spend, thus, is too much, if through spending it the redeeming gospel is brought to the people.

The gathering was brought to a close with the singing of a hymn and prayer.

Advance indications are that enrollment at the Seminary next year will be about ninety, the largest it has ever been.

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## In Other Churches

**T**HE General Assembly of the Presbyterian Church in the U. S. A., meeting in Minneapolis, elected Dr. John A. Mackay, President of Princeton Seminary, as Moderator. The Assembly voted to "commend" the new Revised Standard Version of the Bible for use in the churches. The Assembly appointed a committee to study the matter of ordaining women as ministers. It also issued a new protest over persecution of Protestants in Colombia, South America.

The General Assembly of the Presbyterian Church in the U. S. (Southern), meeting in Montreat, N. C., elected Dr. Frank W. Price, missionary to China who was held by the Communists for 22 months before being let out of the country, as its Moderator. The Assembly approved a declaration tying ownership of local church property to the denomination.

The Synod of North Carolina of the Southern Presbyterian Church has ordered a new hearing by Orange Presbytery in the Chapel Hill case. It found that the ousted pastor, the Rev. Charles Jones, had not received a "fair" hearing, and it condemned the taking of "secret evidence" against him.

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## Witnesses to Christ

By C. VanTil

*At the Commencement exercises, following the granting of the degrees, the Chairman of the Seminary faculty delivers a brief address to the graduates. Here, as it was recorded, is the address Dr. VanTil gave at the exercises this year.*

**J**ESUS CHRIST had risen from the dead. He was about to institute the N. T. Church. He did not show himself to the scribes and to the Pharisees. Their condemnation was just. He sought out the twelve humble Galileans whom He had instructed in the ways of the Kingdom of God.

But He did not come to them as individuals. He came to them when they were met in official session as the apostolate. He would have them know of His resurrection. He would have them represent Him as witnesses to that resurrection. And so He met with them as with a unit, that they might for Him authoritatively represent Him in days to come.

So it is even now in our day. You are not apostles, but the church of Jesus Christ is one, and it has one Head, even Jesus Christ our Lord. And there is a unity among those that go forth to proclaim His will. And though you go forth in different churches, denominations, there is a bond of fellowship that unites you, as you give forth the simple, common testimony to the resurrection of our Lord.

But there was more than this. Jesus would have every one of them go forth together, and Thomas was not with them on that first occasion. And so He would come when Thomas too was present. And Thomas was the doubter. And so Thomas could not believe. And so He came the second time to them. This time Thomas was with them. And He showed His hands and feet, as He had done to them before, to Thomas, not so much as to an individual, but as a representative of the apostolate. He was the weakest link. That link must be as strong as were the others links, or the whole chain would fall. It was the apostolate as a unit that must see the fact, that must understand the fact, that must believe the fact, that then must witness to that fact before an unbelieving world, and before an apostate church.

And so my friends we believe that as a unit you have seen the facts, you have

understood the meaning of these facts, you believe these facts, and you would now go forth to witness for the Lord of these facts. If as a faculty we have helped you in the least to see those facts, to understand their meaning, and to believe them, and to be ready to go forth and preach them, then we shall be greatly rewarded.

This in a sense would be little in significance. But listen again to Jesus as He said, "Even as the Father hath sent me, so send I you." We send you forth this moment, so to speak, but He who is the King of the Church really sends you forth and His work cannot fail. You must handle the keys of the kingdom. Whosoever sins—after you are ordained—you remit, they are remitted, and whosoever sins you retain, they are retained. It's a great undertaking, an impossible task it may well seem to be to you. But His strength, the power of the resurrection, that power that raised Him from the tomb, works through you, because He through you witnesses to Himself.

For it is not merely a voice from the past that comes to you, it is not merely an echo across the ages. But it is that Holy Spirit of which Dr. Richardson has so eloquently spoken, who takes the things of Christ and gives them unto you. As He spoke with them, He breathed on them, and said unto them, "Receive ye the Holy Spirit." That Spirit takes the things of Christ and gives them unto you. Through that Spirit you are strong and irresistible. When men ridicule and despise you, when they scorn you and laugh at you, when they suppress your words and even oppress you possibly, Be not afraid, little flock, it is the will of your Heavenly Father that you should receive the Kingdom.

Even youths may fail, and young men shall utterly fall, but they that wait upon the Lord shall renew their strength; they shall move up with wings as eagles. They shall run and not be weary, they shall walk and not faint.

# Tending the Flock

## The Responsibility of Elders in the Oversight of the Congregation

By ROBERT L. ATWELL

*"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood." ACTS 20:28.*

A faithful application of the above text would be greatly to the good of Christ's Church. Just how is the command here given to be applied today? An answer to that question requires clarity first of all as to the persons to whom this solemn charge is delivered and secondly as to precisely what is commanded.

### Is An Elder a Bishop?

If we are to be guided by Scripture there is no room for doubt as to whom Paul here addressed. According to the 17th verse, he "sent to Ephesus and called the *elders* of the church." A feeble attempt has been made to escape the force of the plural "elders" by alleging that there was a plurality of churches in Ephesus and that actually Paul had sent for those who were the ministers of these various churches; in other words that the charge was directed to the "clergy." But the Word makes no such distinction, indeed it allows for no such distinction. It is not only said that Paul called for the elders of the church in Ephesus but we were told in Acts 14:23 that "they ordained them elders (plural) in every church (singular)." The term here is used without qualification and there are necessarily included those we speak of as teaching elders or pastors and also ruling elders. Though I Timothy 5:17 ("Let the elders that rule well be counted worthy of double honour, especially they who labor in the word and doctrine,") may bear much of the weight we place upon it in reaching our distinction between teaching elders and ruling elders it is clear that in our text Paul was addressing *all* the elders, as surely the one as the other.

The elders, PRESBUTEROI, of verse 17 are, in this 28th verse "over-

seers," EPISCOPOI. The word is more commonly translated "bishops" as it is even here in the revised version. Every reputable commentator is agreed that the terms are used interchangeably, as also in I Peter 5:1 and 2. This term is doubtless chosen in this instance because in its literal meaning it corresponds significantly to the verb translated "feed," indicating the work which they are to do. As Thayer says, the title refers to one who "oversees, looks after, cares for—spoken of the care of the church which rests upon the presbyters (elders)."

There are, according to the Word of God and our standards, three offices in the Church of Christ: teaching elders, ruling elders and deacons. It is to the glory of the Reformed and Presbyterian churches that they alone throughout the centuries have consistently maintained the office of ruling elder. Whereas in so many churches only ministers of the Word and deacons function as the spiritual leaders of the people, the followers of the Reformation have insisted on the three offices, each representing in its unique way some aspect of the threefold office of the Saviour.

At the time of the Reformation the term here translated "overseer" had come to be applied only to the higher clergy and that usage continues to prevail in many churches of Protestant name. Calvin spoke of such usage as a "terrible vice and corruption," "corruption because men, by wresting the names of Scripture to their own custom, doubt not to change the tongue of the Holy Ghost." But if this be true, is not the usage among us (and does not our practice correspond?) also a far cry from Scripture? By what right do we assign the care of the flock to ministers in a sense quite other than it is assigned to elders?

### Is An Elder a Pastor?

This becomes the more manifest as we proceed now to consider the meaning of the command itself. The pre-

cise task here assigned is to "shepherd the flock." It is perhaps unfortunate that our version translates POIMAN-EIN "feed." It is perfectly true that the word means feed, but it means also a great deal more. Thayer's lexicon defines it as "to feed, to tend a flock, to keep sheep—in the N. T. as including the rule, gov't, care of the church." Alexander rightly declares that it means "to act or perform the duty of a shepherd—includes not only feeding, but protection, regulation and the whole care of the shepherd for his flock." John Brown, in commenting on the word, wrote: "The shepherd has but imperfectly done his work when he has procured for, and administered to his flock, wholesome nourishment. He must watch over them; he must not allow either wolves or goats to mix with them, and, should such find their way among them, he must use appropriate means to get rid of them; he must endeavor to prevent the sheep from straying, and, when they do wander, he must employ every proper method to bring them back; he must endeavor to preserve them from the attacks of disease, and administer suitable preventives and medicine for prevailing maladies; and even at personal hazard he must protect them from those beasts of prey who go about seeking to devour them." That these men are correct in their interpretation is evident the moment one attends to the figure which God has so frequently used for our instruction. The Old and New Testament Church is presented to us as a flock and its care assigned to shepherds or to the Good Shepherd. What shepherd, though he would surely agree that his sheep need food, would suppose that that is all they need? If you want a graphic illustration just compare those shepherdless sheep that sometimes get an abundance of good food by feeding on the campus of Westminster Seminary with the well tended sheep of the Weiermans or the Zebleys who attend our Glenside church. So our text teaches us that the elders are indeed to feed the flock but, more precisely, that they are to provide all the care that a shepherd should exercise for his sheep. They are commanded to function as pastors.

### Consider the Text

How we are to carry out this charge is best understood if we give heed to the exact wording of the text. The first

phrase is "take heed." The term means earnest and sedulous care, such attention to the task in hand as will guarantee its successful execution. There are tasks to which we set our hand that may or may not be accomplished. Not so here, its importance is such that it demands fulfillment and though the task be beyond the wisdom and strength of men, God who gives the command will provide the means necessary to its being carried out—only it is to be understood that it is of such a nature that it *must* be done.

By "to yourselves" he implies that their own salvation and safety was prerequisite to their usefulness to others. Their example is as important as their precepts and consequently there is to be a consideration of their own spiritual condition in the first place. If we understand the phrase in the light of the context of the whole Bible we will realize that there is entailed not only such a consideration of themselves as individuals but also of their households.

"Take heed" says Paul, "to your-

selves, and to all the *flock*." The use of this term, as we have already noted, suggests the need which the church has for the care of a shepherd. The Apostle further defines the church and also the task by adding, "over the which the Holy Ghost has made you overseers." Here is the tremendous truth that men become elders not by the commission of men but by the call of God.

This adds up to a recognition of the solemn importance of the task. A recognition that is deepened when it is considered that it is "the church of God which He has purchased with His own blood." This, says Calvin "ought vehemently urge pastors to do their duty joyfully." It has been a blessing to Christ's church, to one generation and to the generation following, when elders have so understood the importance of their task. My earliest conception of the church I gathered from the attitude of my father who had two tasks that he considered important—but not equally important. He was a  
(See "Atwell," p. 118)

tinues the church in South Solon cannot grow in numbers, or even survive. But all these available farms in this area constitute a remarkable opportunity to build up a strong Calvinistic community the influence of which shall be felt throughout this region. With God's help, one way in which this may be accomplished is by bringing into this area Calvinistic immigrants from The Netherlands.

Through the assistance of the Rev. H. J. Kuiper, editor of *The Banner*, the Session of Cornville church has been able to get in touch with a number of families in The Netherlands. They are of Calvinistic conviction, and they wish to emigrate to this area. Correspondence has been carried on for some time. Pictures and descriptions of some of these farms that are now available, with the prices for which they can be bought (\$500 to \$5,000), have been sent to these families, together with information about the weather, the crops, and the market for farm produce. Word has already been received that a number of these families would like to come as soon as possible.

It is necessary to find someone to sponsor each family. This means the signing of an affidavit to the effect that the sponsor will guarantee that none of the members of the family sponsored will become public charges within five years after arrival in the United States. A group of the members of the Cornville church is taking immediate steps toward meeting all the necessary conditions for sponsoring one of these families. Both a godly compassion for our brethren in the Netherlands, and a concern for establishing a strong testimony for the whole counsel of God in this needy area prompt and oblige us to do so. The Session of the Cornville church is hoping that other individuals, groups, or churches within our denomination will offer to sponsor some of these families. The Session will gladly furnish complete information about the people, the farms to be occupied, and the procedure for becoming a sponsor. In Cornville and the five towns that surround it, where the Cornville church is now conducting services, there are farms enough available to locate a hundred of these Calvinistic families.

There are also encouraging prospects that a congregation of our denomination may be formed in the city of  
(See "Stanton," p. 115)

## The Birth of a Church

### Missionary Work in Rural Maine Presents an Opportunity and a Challenge

By CHARLES E. STANTON

THERE is much joy in New England over the birth of our denomination's newest congregation. The Presbytery of New York and New England received, at its regular spring meeting, a petition from a group in South Solon, Maine, requesting that they be constituted a congregation of The Orthodox Presbyterian Church. The committee appointed by the Presbytery examined the group and recommended that it be received as a particular church of the denomination. The Presbytery met in Cornville late in May, approved the recommendation, and installed the Rev. Charles E. Stanton as pastor of the South Solon and Cornville Churches.

A year and a half ago one of the members of the Cornville congregation whose parents live in South Solon asked about the possibility of worship services being conducted in that area. Such services were begun, and the Lord raised up a group there whose hearts

were very open to the Word of God. About eight months ago a weekly class in Catechism and Communicant Church Membership was begun. It has been well attended. The Reformed doctrines as stated in the Shorter Cate-

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**MR. STANTON** is a minister of The Orthodox Presbyterian Church, and missionary in the area of Cornville, Maine. Here he tells of recent developments in this field. He also raises the question of helping farm families take up residence in this country.

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chism have been heartily embraced. The first seventy questions have been memorized.

The situation in South Solon presents both a grave threat and a great opportunity. At one time it was a well-populated and prosperous farming section. Now, approximately one half of these farms are vacant or for sale. If this moving-to-the-city process con-

## The Application of Redemption

By JOHN MURRAY

### LESSON IX

#### Justification II

**J**USTIFICATION means to declare or pronounce to be righteous. When equity is maintained such a declaration or pronouncement implies that the righteous state or standing declared to be is presupposed in the declaration. When a judge, for example, declares a person to be righteous in terms of the law, which he is administering, the judge simply declares what he finds to be the case; he does not give to the person the righteous standing. This is why judges must justify the righteous and condemn the wicked (Deut. 25:1). Justification in such a case merely takes account of the character and conduct of the person concerned and the judge gives his verdict accordingly. He justifies those who are righteous. The declaration of the fact presupposes the fact which is declared to be.

The justification with which we are now concerned, however, is God's justification of the ungodly. It is not the justification of persons who are righteous but of persons who are wicked and, therefore, of persons who are under God's condemnation and curse. How can this be? God's judgment is always according to truth; it is not only one of equity but one of perfect equity. How then can he justify those who are unrighteous and totally unrighteous at that?

We are here faced with something completely unique. It cannot be denied that God justifies the ungodly (Rom. 4:5; cf. Rom. 3:19-24). If man were to do this it would be an abomination in God's sight. Man must *condemn* the wicked, and he may *justify* only the righteous. God justifies the wicked and he does what no man may do. Yet God is not unrighteous. He is just when he justifies the ungodly (Rom. 4:26). What is it that enables him to be just when he justifies sinners?

It is here that the mere notion of declaring to be righteous is seen to be

inadequate of itself to express the fullness of what is involved in God's justification of the ungodly. Much more is entailed than our English expression "declare to be righteous" denotes. In God's justification of sinners there is a totally new factor which does not hold in any other case of justification. And this new factor arises from the totally different situation which God's justification of sinners contemplates and the marvellous provisions of God's grace and justice to meet that situation. God does what none other could do and he does here what he does nowhere else. What is this unique and incomparable thing?

In God's justification of sinners there is no deviation from the rule that what is declared to be is presupposed to be. God's judgment is according to truth here as elsewhere. The peculiarity of God's action consists in this that he causes to be the righteous state or relation which is declared to be. We must remember that justification is always forensic or judicial. Therefore what God does in this case is that he constitutes the new and righteous judicial relation as well as declares this new relation to be. He constitutes the ungodly righteous, and consequently can declare them to be righteous. In the justification of sinners there is a constitutive act as well as a declarative. Or, if we will, we may say that the declarative act of God in the justification of the ungodly is constitutive. In this consists its incomparable character.

This conclusion that justification is constitutive is not only an inference drawn from the considerations of God's truth and equity; it is expressly stated in the Scripture itself. It is with the subject of justification that Paul is dealing when he says, "For as through the disobedience of the one man the many were constituted sinners, even so through the obedience of the one the many will be constituted righteous" (Rom. 5:19). The parallel expressions which Paul uses in this chapter are to the same effect. In Romans 5:17 he speaks of those who receive "the free

gift of righteousness" and in verse 18 of the judgment which passes upon men unto justification of life "through one righteousness." It is clear that the justification which is unto eternal life Paul regards as consisting in our being constituted righteous, in our receiving righteousness as a free gift, and this righteousness is none other than the righteousness of the one man Jesus Christ; it is the righteousness of his obedience. Hence grace reigns through righteousness unto eternal life through Jesus Christ, our Lord (Rom. 5:21). This is the truth which has been expressed as the imputation to us of the righteousness of Christ. Justification is therefore a constitutive act whereby the righteousness of Christ is imputed to our account and we are accordingly accepted as righteous in God's sight. When we think of such an act of grace on God's part, we have the answer to our question: how can God justify the ungodly? The righteousness of Christ is the righteousness of his perfect obedience, a righteousness undefiled and undefilable, a righteousness which not only warrants the justification of the ungodly but one that necessarily elicits and constrains such justification. God cannot but accept into his favour those who are invested with the righteousness of his own Son. While his wrath is revealed from heaven against all unrighteousness and ungodliness of men, his good pleasure is also revealed from heaven upon the righteousness of his well-beloved and only-begotten. Those justified may well exult in the words of the prophet, "Surely, shall one say, in the Lord have I righteousness and strength . . . In the Lord shall all the seed of Israel be justified, and shall glory" (Isa. 45:24-25). "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels" (Isa. 61:10). "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord" (Isa. 54:17). And the protestation of the apostle becomes more meaningful: "Who shall lay anything to the charge of God's elect? It is God that justifieth" (Rom. 8:33).

# Missionary Society Page

By MRS. JOHN P. GALBRAITH

## Women's Missionary Conference

Wisconsin

(By Mrs. John Verhage, Oostburg)

The annual Women's Missionary Conference of the Presbytery of Wisconsin was held at Bethel Church, Oostburg, Wisconsin, on Thursday, April 9th (morning and afternoon sessions). There was an attendance of approximately one hundred and twenty ladies. Mrs. Earl De Master, of Bethel Church, presided at both sessions.

The Rev. R. Heber McIlwaine addressed the group in the morning session. He spoke about the origin and progress of the Reformed Church in Japan. Mrs. McIlwaine addressed the women at the afternoon session. She spoke about the Japanese home and about their labors among the women and children. Another speaker in the afternoon session was Mrs. Lawrence R. Eyres, wife of our home missionary in Westchester, Illinois. She gave a history of the work in Westchester and acquainted the group with various phases of the work.

Special music for the day consisted of a solo by Mrs. Calvin Nyenhuis, a duet by the Rev. and Mrs. John Davies (home missionaries in Wisconsin), and a trio from the Christian School.

## Spring Presbyterials

New Jersey

(By Mrs. Bessie W. Walker, Wildwood)

The Presbyterian Society of New Jersey held its Spring meeting on May 19th in the Calvary Church, of Bridgeton, New Jersey. The President, Mrs. Justin Bryan, presided. Morning devotions were in the charge of Mrs. Ralph Clough (of Calvary Church, Bridgeton). She selected I Corinthians 12 for her Scripture reading, and brought out in her talk that everyone has a gift for the glory of God.

This was followed by a very interesting "Buzz Session" on the theme "Witnessing." The ladies were arranged in five groups with a leader for each group. Each leader was given a card on which she wrote the answers

given to the questions discussed. This "buzzing" continued for twenty minutes with very good results.

The remainder of the morning was spent in meeting missionary wives through their letters. Letters were read from Mrs. Clarence Duff, Eritrea; Mrs. George Uomoto, Japan; Mrs. Francis Mahaffy, Eritrea; Mrs. Herbert Bird, Eritrea; and, Mrs. Bruce Hunt, Korea. The group was again divided into prayer groups, and special prayers were offered for these missionaries and their work.

The Rev. John P. Galbraith, Secretary of the Home and Foreign Missions Committees, was the speaker for the afternoon. He emphasized the need for increased interest in missions, in giving and praying. He urged the ladies to teach missions to the children, the result of which may be that many will go forth as missionaries. He also showed slides of his trip to Korea. The sacrificial devotion to the cause of Christ of the Korea Church was very evident in those pictures.

The meeting was a challenge to search the Scriptures daily, to pray without ceasing, and to witness unto Jesus in the home and to the ends of the earth. There were forty-six present, and an offering of \$77. was sent to the Missions Committees.

Philadelphia

(By Mrs. Raymond E. Commeret, Kirkwood)

The Presbyterial Auxiliary of the Presbytery of Philadelphia met recently at the Eastlake Church in Wilmington, Delaware, with approximately sixty delegates in attendance. It was an inspiring, enjoyable, and full day.

The morning devotions were conducted by Mrs. Edward J. Young, of Glenside, who read from the 53rd chapter of Isaiah. Mrs. Robert Vining, Nottingham, conducted a comprehensive missionary panorama and many women present offered sentence prayers before the throne of grace. Special music was rendered by Mrs. Arthur Kuschke, Center Square, and Mrs. Howard Porter, Glenside.

A high spot of the day was a panel

discussion on "Our Missionary Projects" with Mrs. Raymond Commeret as Moderator. The panel consisted of four women who very capably discussed four specific ways in which we, as societies, may help our missionaries. Mrs. Robert Atwell, Glenside, demonstrated the specific type of quilt that our missionary in Korea, the Rev. Bruce Hunt, requested for use in the Korea Seminary. A sample quilt in miniature helped in her demonstration. Mrs. Leonard Brown, Baltimore, told and showed the profitable use to which old Christmas cards could be put in the children's work in Korea. She, too, had samples on display. Mrs. Haldeman, Wilmington, showed proper procedures in mailing packages to our missionaries. She had also prepared a mimeographed sheet with specific post office data and information. A "grey lady," Mrs. Thomas Birch, Glenside, gave a fine demonstration and talk on the various types of bandages to roll and make, which are always very useful on the Eritrean field. (Mr. Duff reports that in the first four months of this year 3,000 treatments have been given at the Ghinda clinic. Send us a doctor!) The women entered wholeheartedly into the discussion period which followed and many helpful questions and suggestions were received from the floor. The day came to a fitting close as Mrs. John P. Galbraith, Glenside, showed us some beautiful colored slides of our various churches and ministers and families.

The new president of our Philadelphia Women's Presbyterial is Mrs. Robert L. Atwell, of Glenside, Pennsylvania.

Ohio

(By Miss Sara E. Speer, Pittsburgh)

The annual meeting of the Presbyterial of the Ohio Presbytery was held at the Wayside Church, Grove City, Pennsylvania, on May 2, 1953. The afternoon session was given over to a review of our home mission fields. Mrs. John P. Galbraith freshened the minds of old members concerning the location and work of the missionaries on the home fields as well as giving new-comers an over-all picture of that

phase of the work. This was ably and interestingly presented by means of map, slides, and lecture. Also, at the afternoon session, the Wayside Junior Choir under the direction of Mrs. Henry Phillips sang a missionary hymn.

To stress the projects carried on by the various auxiliaries, demonstrations in making bandages and wrapping packages were given.

At the evening session the Rev. John P. Galbraith entertained as well as instructed those present by his presentation of the work being done by our missionaries in the Orient. The slides and lecture were most interesting, leaving all greatly enlightened concerning the needs and work there. Special music for the evening was furnished by Mrs. Phillips and sons, Stephen and Henry.

The offering was given to the Foreign Missions Committee to supplement the funds needed for returning the McIlwaines to their field of labor in Japan.

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### Parting Word from McIlwaines

On board *China Transport* — May 17th: "Just a last line on my last card. We are due to sail in about twenty-five minutes if on schedule (nine o'clock P. M.) . . . Everything has worked out wonderfully well for which we are grateful to the Lord. We are sure many of you friends are upholding us . . ."

Sincerely,  
Genie McIlwaine

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### Book on Mohammedan Missions

The Rev. Clarence W. Duff, one of our missionaries to Eritrea, has recommended a book entitled *The Christian Message to Islam* by J. Christy Wilson (Fleming H. Revell Company, 1950), as profitable and interesting reading for missionary societies.

About the book he writes: "This book deserves a thorough and discerning reading by all who are interested in Christian missions to Moslems . . . Dr. Wilson's analysis in the first chapter of present-day issues in Bible lands is instructive. He points out clearly that materially, politically, and spiritu-

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### Thank You

We believe that the time has come for a new hand to be turned to this page. Consequently this is our last issue. We hope that the page has been thought-provoking and of benefit to our missionary societies. If so, it has not been in vain. Our last word is an expression of thanks—thanks to the many who have had a part in it. When we started writing, it was intended to be for only six months but because of the one-hundred percent response to our requests, we thought it best to continue longer. And so it went for twenty-one months. Again, THANK YOU!

Mrs. JOHN P. GALBRAITH

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ally the Near East remains as always of great strategic importance . . .

"There is a great deal that is excellent in the chapters on 'The Christian Approach to Moslems' and 'Evangelism among Mohammedans.' Dr. Wilson ably upholds the relevancy and the necessity of evangelism for Mohammedans. He points out how easily it tends to become neglected, as educational and medical institutions come into being and absorb much of the time and effort of the missionary force.

"Above all, Dr. Wilson urges over and over again that the Scriptures by all means be presented to Moslems and that the Bible or portions thereof be placed in the hands of those who can read . . ."

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### Telling the Good News

By Bruce Hunt  
CHAPTER VI

#### Expedient or Natural Order (Continued)

If there are no Christians, I generally seek out whatever authority seems to hold the respect of the community. In some places, under the Japanese, the police station was the center of community life, in other places it was the school. In some places some elderly village resident is looked up to as the representative of wisdom in the area. In America it might be the town hall, the Chamber of Commerce, or the library.

The fact that one goes to them first, does not mean that these leaders accept

the message. Not many wise, not many mighty accept the message. But (1) We have shown by our going to them first, that we believe they *ought* to be interested in the King's message and that we feel they, as much as anybody else, *need* the King's message. Sometimes these leaders are cordial to the message and this gives a cue to the other inhabitants, thus creating for us an open door. (2) Often, however, I have seen these "wise of the world" pit their wisdom against the written Word of God. They might appear in their own eyes to win the argument but often the on-lookers, who gather rather easily in oriental countries, are more impressed by the truth of the Word of God, which they may be hearing for the first time, and they are led to see the weakness of the arguments of their village leaders. When later I go from house to house, visiting rich and poor alike, I find I am shown great deference and respect. For here, their look seems to say, is a man that has a message that is important even to our leaders, this must surely be an important message. (3) If these leaders are won, we have men like Moses and Paul; men who have the wisdom and honor of the world but have brought it and cast it at the feet of Jesus for His use.

Earthly ambassadors present their credentials to the heads of states, to the court of the king. We also are ambassadors and have been told to search out who is worthy.

"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation . . . now then we are ambassadors for Christ."

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### Duff Children Returning To Attend School

DONALD and Dorothy Duff, the children of the Rev. and Mrs. Clarence W. Duff, Orthodox Presbyterian missionaries in Eritrea, are returning to this country in order to attend senior high school.

According to present plans, they should reach New York the latter part of June. They are scheduled to attend school in Moorestown, N. J., and expect to be living with the Rev. and Mrs. Leslie W. Sloat during the school year.

## Choosing a Life Partner (II)

By LAWRENCE R. EYRES

**I**N last month's talk I tried to show you how sacred marriage really is. In fact it is so sacred that God reserves both misery and wrath for those who bestow upon another those tokens of love and devotion which belong to *that one person* with whom you will share your life. Marriage and the home are wonderful and beautiful in the degree that they are held sacred in thought, word and deed. But they are disgustingly cheap to those who treat their sacred things as though they were common.

Now I want to talk to you about some *ditches* and *guard rails* which may be found along that road that leads to married happiness.

### Some Ditches Beside the Way

Most roads have ditches beside them. They have their purpose, I suppose, in teaching us to "Keep in the middle of the road." In the mountains of the West I have travelled many roads which have more than ditches — they have canyons and steep cliffs with sheer drops of hundreds of feet. There you need to drive off the road only once, and you'll never drive again! Just to look at these "ditches" gives me the cold shivers. And there are no guard rails.

And there are ditches along the road of happiness, too. One of these is *evil thoughts*. I mean thoughts which are degrading and immoral. I suppose none of us can honestly claim freedom from these vile seeds, whose fruit is vile words and deeds, for like the weeds in my garden they seem to get there, somehow, by themselves. But to harbor them, to relish these thoughts as many surely do, is just like driving with one wheel on a soft shoulder—you're courting disaster. The young man or woman whose whole life has been ruined in one burst of evil passion undoubtedly first harbored these seed thoughts in his mind. Weeds do not grow where their seeds were not permitted to lie in fertile soil. God knows that heart of yours that out of it "proceed evil thoughts,—adulteries, forni-

cations" (Matthew 15:19). And only His grace can enable you to have pure thoughts.

Another ditch (this one is a little deeper) is *vile speech*. There is a language of blasphemy, with a complete vocabulary all its own. There is another language (closely related) which the Bible calls "filthy communications." It is obscene, lurid, vile. It also has a vocabulary all its own. God hates them both. These sinister, loathsome words—like other words—are mental pictures etched on the hard rock of memory. They can never be completely erased. Whoever in youth indulges in such speech will find the memory of it rising to the surface of his mind, like a dirty, oily scum, polluting the fountain of his thoughts. I hope you will see this evil for the curse it is and shun it as you would shun a deadly plague. And if you must learn the "facts of life" do not enroll in these schools taught by the professors of the gutter! Be taught rather by those who have these facts from the God of truth.

The deepest ditch of all is that of *unchaste actions*. While there are unchaste acts which do not actually constitute the breaking of the seventh commandment, they are so related to that evil as to lead unswervingly toward it. If you follow them you will plunge over the edge and be broken on the rocks far below. In the movies and on television these lesser sins are glamorized. They are made to appear good. But it is not good for a young person to bestow even the lesser tokens of affection on just any member of the opposite sex he or she happens to be "dating" at the time. And what if you experience (as many do) all the "thrills" at a very early age? *What is there left when you've tried everything?* Here's what's left: "a bad taste," blackened hopes, disillusionment. It's like a young woman whose wedding date was set and the wedding dress purchased months before the ceremony. But she couldn't wait to wear the beautiful wedding garment,

so she wore it often here and there. Came the day of the marriage and the bride-to-be was in despair—her gown was no longer lovely, but soiled and worn and torn. It was too late to get another one. She must come to the marriage altar in unsightly clothes. It's like that with the chaste gift of purity. God has given to each but one garment. If you spoil that by common use you cannot have another one. Even God's forgiveness of your sin will not restore that which was lost.

I plead with you, stay away from this deepest ditch of all. There is no such thing as "knowing how far you can go." "Can a man take fire in his bosom and his clothes not be burned?" (Proverbs 6:27). You are playing with fire—a fire which can suddenly destroy all hope of happiness—when you begin to lavish on others indiscriminately that which belongs to one other special person. *Don't play with fire!*

### Some Guard Rails

The road to happiness, like many scenic highways, is equipped with guard rails at the more dangerous points. Guard rails are not only scenic, but comforting, too. God has given you a few to help you stay on that good road.

First is *the choice of good friends*. You are not required to be friendless lest you fall under the influence of evil ones. All you need to do is to go with "the right crowd." A couple tests of how "right" a crowd is: Is that crowd equally at home in the house of God as in your own home? Could you imagine your parents, your pastor or elders and their wives, choosing their life mates from such a crowd as yours? Or does the thought make you blush? You cannot choose all your associates—especially those of you who go to secular schools, but you can choose those with whom you'd like to "pal up." Choose *Christian* friends (not *Christian* in name only) for your most intimate associates. Don't be a prude, but don't throw yourself at every crowd just to be popular. Of course you may make friends among those who are not Christians—especially to win them to Christ, but don't descend to their level, rather try to lift them up to your level. And one more warning: Don't "date" and "go steady" with non-Christians with the thought that you can win them to Christ. Such

"converts," when thus made, usually lapse shortly after the wedding bells have rung.

Another guard rail: *let your head rule your heart.* God's Word gives no support for the notion that when one "falls in love" he just can't help himself. You may *know* what's right and what's wrong. And when you know the difference you must *choose* the right. If you are guided by God to know what is good, your heart will not lag far behind your head. True love is not just an emotion, but comes from the mind, the will and the emotions. It is an unhappy home where two people are held together by nothing more than the emotions.

A final guard rail is this: *Make your life choice on a broad basis of common interest.* Faith in Jesus Christ is the least common denominator for marriage. That is, it is only the first requirement for a couple thinking of marriage. There are many varieties of Christianity (sad to say). Where such differences are so deeply ingrained as not to be remedied, you ought to go slowly. Many are the religious differences in otherwise truly Christian homes! And another spiritual require-

ment: Christian fellows and girls, you ought to be out and out for Christ, and you should individually settle for no one who cannot or does not share your passion for Him and His Gospel. You should be near educational and cultural equals. Marriage should be a meeting of minds as well as hearts. A couple who cannot in large measure enjoy each other's interests in mental and social pursuits is in for some "rough sailing." That is good reason against "whirlwind courtships," there is not time to discover these areas of common interests.

If we are to realize the heaven God has for each one of us on the earth, we *must* avoid these ditches and erect these guard rails. Your purity and honor is God's free gift to you which, if you lose it, you'll never see it restored in its original glory. And as for me, or your pastors, elders or parents, we plead with you to heed God's Word, and plead with God to guide you by His Word and Spirit, that you fall not on evil ways. But all is in vain unless *you* accept His warning to beware the ditches and erect guard rails along that highway which leads to earth's greatest happiness.

standing at the Chapel doors and another fifty seated inside for the program. It may be that most of the people are attracted by the colored pictures on the screen and that they only get a small portion of gospel explanation yet it may be all the gospel some of them ever hear and we trust that even that amount of God's Word will not return void but accomplish the thing whereto God sends it.

The Presbytery's Boardwalk Gospel Committee, headed by the Rev. Everett C. DeVelde, Vineland, and the Rev. Leslie A. Dunn, Westfield, as Executive Director, has employed three workers to staff the Chapel for the coming summer. They will conduct the Picture program nightly, a Children's Bible Hour mornings and alternate in attending the Chapel during the day while playing recorded sacred music. They are charged particularly with the responsibility of engaging individuals in conversation about spiritual matters. During the day many people wander in to look around, listen to the music and ask questions. People of all faiths and sects are among them. On one occasion two Orthodox Presbyterian ministers engaged two students for the priesthood in conversation for four hours. Challenging opportunities to lead people to the saving knowledge of Christ or help them with their spiritual problems are thus afforded the Chapel workers who have an ample supply of Christian literature to distribute freely and many sound Christian books for sale.

Those whom the Committee has employed for the conduct of the Chapel this summer are Mr. A. B. Spooner, Chapel Director, with Mr. Robert Lucas and Mr. Robert Nuernberger assistants. They have been attending Westminster Seminary during the past year. Mr. Lucas is hoping to be licensed by the Presbytery next Fall. Mr. Spooner is preparing for missionary service in Korea. He resides with his family in Wildwood where he is an elder in the local Orthodox Presbyterian Church.

The Presbytery feels that the challenge at the Chapel warrants this increase in the staff of workers there. It also feels that the effectiveness of the testimony there warrants and will have the financial support of the people of God. The budget for the current year is larger than ever before. Less than

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## The Challenge at the Chapel

By LESLIE A. DUNN

**F**OR the past eight summers the New Jersey Presbytery of the Orthodox Presbyterian Church has engaged in a unique and increasingly successful evangelistic ministry among multitudes of vacationers at the seashore resort at Wildwood, N. J.

Thousands of people have heard the gospel of salvation at the Boardwalk Chapel. The known conversions bring real encouragement to those who are associated with the Chapel. Among the contacts made there two young men are now finishing their college course and expect to be at Westminster Seminary in the Fall preparing for full time Christian service.

Between a hundred and fifty and two hundred thousand people are at the resort constantly during the summer months. About ten thousand may pass the open doors of the Chapel on a typical summer evening. They do not come in for the Chapel service in large

numbers but of those who do eighty percent are strangers to the Chapel workers. During the course of one summer evening when two and a half hours of services are held several hundred will have heard some portion of the gospel explained by members of the staff or the visiting preacher.

The evening schedule provides for a full length preaching service with singing and special music. Following this service special features may be presented and a Bible Picture program conducted for an hour or so. In some aspects the pictures present the greatest challenge because during this hour the most people pause to look and listen. Among them are a larger percentage of persons who would not be attracted by the preaching service. Yet in explaining the pictures the Chapel staff repeat over and over again the way of salvation and call sinners to repentance. It is not unusual to see fifty people

half the budget is met from offerings received during the services conducted at the Chapel. Contributions may be sent to the Chapel treasurer, Mr. Thomas Jorgensen, 136 W. Lavender Road, Wildwood Crest, N. J.

The speaker schedule for the 1953 season is as follows:

June 14, 17, 21, Mr. Arthur B. Spooner; June 22-26, Mr. Robert Lucas and Mr. Robert Nuermberger; June 27-July 3, Rev. Henry D. Phillips, Grove City, Pa.; July 4-10, Edmund P. Clowney, Philadelphia, Pa.; July 11-17, Rev.

James W. Price, Morristown, N. J.; July 18-24, Rev. Robert W. Atwell, Glenside, Pa.; July 25-31, Rev. C. H. Ellis, East Orange, N. J.; August 1-7, Rev. LeRoy Oliver, Fair Lawn, N. J.; August 8-14, Rev. George Christian, Fawn Grove, Pa.; August 15-20, Rev. Robert S. Marsden, Middletown, Pa.; August 22-28, Rev. John P. Galbraith, Philadelphia, Pa.; August 29-September 7, Rev. Lester Bachman, Philadelphia and Rev. Leslie A. Dunn, Westfield, N. J.; September 8-13, Rev. Albert G. Edwards, Crescent Park, N. J.

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## Orthodox Presbyterian Church News

**Schenectady, N. Y.:** At the morning service May 10 in Calvary Church Mr. Edward E. Vezey was ordained a ruling elder and he and Mr. Arthur L. Comstock were installed in the office of elder in the church. At the same service Dr. Warren D. Chader and Mr. Randolph L. Houlton were ordained and installed as deacons. The Couples Group held its final meeting of the season as a housewarming at the home of Mr. and Mrs. John Quincy, who have just moved to Amsterdam from Niagara Falls.

**Franklin Square, N. Y.:** Mr. Edward Sunden and Mr. Frank Smart have been installed as ruling elders, and J. Raymond Lowe, Irving Triggs and Ralph Spiller have been installed as deacons. An architect is now engaged in drawing plans for a complete new church building for the Franklin Square church. If possible, the building will be erected this fall on the present church site, in conjunction with the present building. The present building is being completely redecorated by the men and young people of the congregation.

**Nottingham, Pa.:** On May 8 a mother-daughter dinner was held at Bethany church, with 70 persons present. Mrs. R. B. Gaffin was the guest speaker. A Summer Bible School is scheduled for June 15-26. On May 27 the Rev. David Freeman addressed the congregation on mission work among the Hebrews.

**Fair Lawn, N. J.:** A new Hammond organ has been purchased for

Grace church. On May 1 the congregation celebrated the first anniversary of its organization with a dinner. The Rev. Charles Ellis of East Orange was the guest speaker. Mr. Robert Anderson, a student at Westminster Seminary, is assisting in the work during the summer months.

**Oostburg, Wis.:** A joint missionary meeting of the four ladies' societies of Bethel church was held May 12, with Mrs. John Davies as guest speaker. The Rev. D. Walters, president of the Reformed Bible Institute, was the preacher for the annual Preaching Mission sponsored by the Christian Reformed and Orthodox Presbyterian churches in the area.

**Denver, Colo.:** A series of half-hour Thursday evening broadcasts over station KPOF of Denver, featuring Christian speakers including men of Reformed persuasion, has attracted considerable attention. On a recent occasion the Rev. W. Benson Male of Park Hill church spoke on the subject, "The Right Way to Criticize the Revised Standard Version of the Bible." On May 28, Robert Knudsen, teacher at Rockmount College and a licentiate of the church, spoke on "The Bible and Modern Philosophy."

**Portland, Oreg.:** Dr. Earl S. Kalland, President of Western Baptist Seminary, was guest speaker at First Church on April 26. The Rev. and Mrs. R. Heber McIlwaine visited the church on May 1, shortly before leaving for mission work in Japan, and were honored at a "family dinner."

On May 8 about 60 persons attended a father-son dinner sponsored by the men's forum.

**Berkeley, Calif.:** The pastor of Covenant Church, the Rev. Robert H. Graham, attended the General Assembly in Philadelphia, driving east with his family. He is spending his vacation visiting relatives. During his absence the church is being supplied by ruling elders and on June 21 and 28 by the Rev. Earl E. Zetterholm. Summer Bible school is scheduled for August 17-30.

**Long Beach, Calif.:** Ten members were received into First Church during May, on profession or reaffirmation of faith. The building program should be completed in July.

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### New Zealand Minister Received into Church

**T**HE Rev. John D. Johnston, a minister of the Presbyterian Church of New Zealand who spent time as a missionary in China and who was in internment camp for a while during the war, was received into the Orthodox Presbyterian Church by the Presbytery of Philadelphia at its meeting May 18.

Mr. Johnston is married to an American citizen and has two children. He has indicated an interest in serving as a missionary in Formosa or China when possible.

At the request of Immanuel Church of West Collingswood, N. J., Mr. Johnston will be employed during the summer in the extension work at Cooper Park. He and his family are at present residing in Camden.

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### Call to Willis Approved

**T**HE call from St. Andrews Orthodox Presbyterian Church of Baltimore, Md., for the pastoral services of the Rev. George J. Willis, was formally approved by the Presbytery of Philadelphia, and forwarded to Mr. Willis. Word has been received that Mr. Willis expects to accept the call, and will come to the Baltimore field in September.

## Nicholas to Los Angeles

THE Rev. Robert E. Nicholas, pastor of Westminster Orthodox Presbyterian Church of Bend, Oregon, has resigned from that position in order that he may accept a call from the Presbytery of California to work as a home missionary in the Los Angeles area. Mr. Nicholas has been at Bend since September, 1944. For the past three years he has, in addition to his pastorate, been chairman of the board of the Bend-Redmond Christian school. He is married and has three daughters. He expects to begin work in southern California in July.

## Summer Conferences

**Calvin Camp** for Young People, conducted by the Presbytery of Wisconsin, in cooperation with ministers of the Christian Reformed Church, will be held at Spencer Lake, Waupaca, Wisconsin, June 29 through July 5. Cost for the entire week is \$14.

On the faculty, presenting a series of studies in "Our Rule of Life," are ministers Robert W. Eckardt and Robert K. Churchill of the Orthodox Presbyterian Church and Richard Rienstra and Edward Boer of the Christian Reformed Church. The Rev. Oscar Holkeboer of Waterloo, Iowa, will be chapel speaker, and the Rev. Bartel N. Huizenga will give the evening messages. Lawrence Eyres, John Verhage and John Davies are also on the camp staff. Further information and registrations may be secured from the Rev. Lawrence R. Eyres, 1817 Balmoral Ave., Westchester, Ill.

**California Camp.** The Presbytery of California is planning its third annual Family Conference July 18-25 at Camp Sierra in the mountains northwest of Fresno. The Rev. Edward L. Kellogg of Immanuel Orthodox Presbyterian Church, West Collingswood, N. J., will be the guest teacher, with members of the Presbytery of California conducting other classes and handling details of the camp. The Rev. Robert E. Nicholas will be the Dean of the Camp, and further information may be secured from him, at 420 Drake Rd., Bend, Oregon.

**Oregon Camp.** The Orthodox Presbyterian Churches of Portland and Bend, Oregon, will have their 17th

annual young peoples' conference at White Branch on the McKenzie from July 20-25. The Rev. Carl Ahlfeldt will be director, and information may be secured from him at 3517 N. E. 79th Ave., Portland 13, Oregon.

**French Creek Conference.** The French Creek Bible Conference directed by ministers and officers of the Presbyteries of Philadelphia and New Jersey, will be held in the French Creek State Park the week prior to and including Labor Day.

## Morris-Verhage

ON May 15, Mr. Robert Morris of Phillipsburg, N. J., and Miss Elaine Verhage of Oostburg, Wisconsin, were united in marriage in a service at Bethel Church, Oostburg. Mr. Morris is a student at Westminster Theological Seminary. The bride is the daughter of the Rev. and Mrs. John Verhage of Oostburg.

## Stanton

*(Continued from p. 108)*

Bangor, Maine, during the coming year. A group has been meeting there for worship, under the supervision of the Cornville church, each Sunday afternoon since last December. This group also sent a petition to the Presbytery asking to be constituted a particular congregation. The examination by the Presbytery will take place later in the summer. Meanwhile Mr. Dale Snyder, a recent graduate of Westminster and a licentiate of the Presbytery of Philadelphia, has been appointed by the Presbytery's Home Missions Committee to labor in the Bangor area. The development of this work is of great strategic importance, especially in counteracting the liberal influences which have gone out from Bangor Theological Seminary and have pervaded the whole area.

Also the Cornville church is reaching out to the communities of East Madison, West Athens, Brighton, and Wellington with worship services every Sunday. Through the faithful work of Mr. Fred Colby, a Westminster Seminary graduate, and Mr. Allen Moody of the Cornville church, this testimony has been continued.

The Presbytery of New York and New England has made it possible for Paul MacDonald and Harvey Conn, both members of our denomination and students at Calvin College in Grand Rapids, to assist in this area during this summer. Mr. MacDonald will carry on the work in Brighton and Wellington. Among his tasks will be the re-roofing of the second half of the church building (he did the first half last year), and painting the whole structure. Through a gift from the Memorial Orthodox Presbyterian Church of Rochester, N. Y., the Cornville congregation was able to buy the Wellington Church building. There are many available farms in the Wellington, Brighton area that could be occupied by immigrant families of Reformed conviction, thus assuring the establishment of an Orthodox Presbyterian church in that area. Being twenty miles distant, it cannot be reached effectively from Cornville. Mr. Conn is to take over the work in East Madison, the largest of the six towns in which we work, as soon as possible, and he will assist in an extensive program of vacation Bible schools.

The Cornville Bible conference will conduct its second session this summer. In so far as possible it will be a family affair. Expansion and improvement of facilities is under way. The recent gift of several hundred feet of frontage on nearby Lake George has provided a place for swimming. Plans are in process for acquiring a set of farm buildings as living quarters for guest speakers and their families.

## TEACHERS WANTED

The Eastern Christian School Association maintains a system of Christian day schools (Kindergarten through high school) in the north Jersey area. Qualified teachers are needed for the 1953-4 school year for the following positions: First grade, Third grade, Fifth grade, Sixth grade, High School teachers of German and Girls' Physical education. Inasmuch as the Association is based upon Reformed (Calvinistic) doctrinal standards, teachers should be thoroughly committed to those standards. Address applications, giving complete details as to education and teaching experience, to Mr. Nicholas Hengeveld, 119 Grove Street, Clifton, N. J.

# Missionary Methods of Paul

## *A Study in the Expansion of the Early Church*

By HENRY W. CORAY

TEN years after he had begun his missionary labors in Galatia, Paul wrote to the Romans, "Now having no more place in these parts, and having a great desire to come to you," . . . etc. (Rom. 15:23). This certainly sounds as though he considered his work in the East done. The statement has astonishing implications. Between 47 and 57 A. D. he had successfully planted churches in four major provinces: Galatia, Macedonia, Achaia, and Asia. Both Paul and Luke represent the establishment of the churches, as well as their indoctrination and organization, as a solid, substantial work. Whatever defection or disaster would befall the churches later would be due to no lack of care or completion on the part of their founder. "From Jerusalem, and round about Illyricum," he says (Rom. 15:19), "I have fully preached the gospel of Christ."

We are more than ever surprised when we realize that this monumental task was accomplished so quickly. Sir William Ramsey believes that Paul spent from two to six months in the average preaching center. Corinth, where he spent a year and a half, and Ephesus, where he spent three years, are exceptional.

What is the secret of Paul's enormous success?

We of the Orthodox Presbyterian persuasion will not budge an inch in our contention that we proclaim the identical message Paul proclaimed, "the whole counsel of God." Is it not a pertinent question, then, to ask ourselves, "What about Paul's method as compared with ours?" It is because we are aware that in our church there exists a vigorous antipathy to the idea of wide itineration and other features Paul utilized that we have undertaken this study of Pauline methodology.

We are indebted to Roland Allen, *Missionary Methods of St. Paul and Ours*, and to Sir William Ramsey for some of the material of this paper. We have purposely passed up quoting from Clarke's *The Korean Church and the*

*Nevius Plan* because the heart of the issue is not whether the Korean field has or hasn't been successful. There is much prejudice against the so-called Nevius Plan in Reformed circles. On our part, we are anxious to learn not so much the mechanics of the Nevius Plan as we are to learn the mechanics of the Pauline Plan. Our sourcebook, therefore, is the Book of Acts, which we believe contains the blueprint of missionary activity for all time.

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**T**HIS is a paper which was read before the Presbytery of California of The Orthodox Presbyterian Church at its spring meeting and sent to us by action of the Presbytery for publication. Mr. Coray is pastor of the First Orthodox Presbyterian Church of Long Beach, California. His church has undertaken to establish mission and preaching stations in a number of surrounding areas.

The subject dealt with in this article is one on which there are varying viewpoints. Those concerned with missionary work have differed on such matters as wide itineration or thorough indoctrination, local self-support or centralized support. Mr. Coray's article supports one position. We publish it as a contribution to the study of missionary methods, without necessarily endorsing all the positions or implications it contains.

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### Pauline Strategy

It is undeniable that Paul had a plan when he went about his missionary activities. He was, it is true, sometimes thwarted and blocked in detail in his aims by the Holy Spirit. Ramsey thinks the outline of the plan may have been formulated in his mind during his travels. It does seem that a broad, overall plan such as you would expect to find in an imaginative mind like Paul's was very real. It is not hard to trace its workings.

For example, he obviously purposed to set up testimonies in the provinces. The province, not just the city, was his goal. So, Luke tells us in Acts 13:49, "The Word of the Lord was published

throughout all the region." "Paul purposed . . . when he had passed through Macedonia and Achaia" (Acts 19:21). Apollos was "disposed to pass into Achaia." (Acts 18:27). "All they which dwell in Asia heard the word of the Lord Jesus" (Acts 19:10). "Come over into Macedonia and help us" (Acts 16:19). If we study carefully the account in Acts we find that this point receives great prominence and hence must be significant.

The cities Paul visited were important, from his point of view, in that they were springboards to the reaching of the broader pastures of the regions or the provinces. In this connection Ramsey points out that in his first missionary journey the Apostle deliberately ignored cities that were larger than Lystra and Derbe. For example, he left untouched Laranda and Barata, great and crowded centers of population, not because these cities did not need the gospel, but because they were not hubs of provincial activity.

The goal of evangelizing the provinces, then, was to be attained by the establishing of churches in key cities in the provinces. Paul obviously intended that every local church was to be a point of light from which the knowledge of the gospel should radiate to the whole surrounding area. From their inception the churches were made to feel their community responsibility. By planting a church or two or three in the province, Paul assumed that the province would just naturally be evangelized. How otherwise could he speak of his work being finished "in these parts," as he tells the Romans?

### The Training of Paul's Converts

A quotation from Roland Allen is in order here: "In his (Paul's) dealing with his converts we come to the heart of the matter and may hope to find one secret of his amazing success. With us today this is the great difficulty. We can gather in converts. We often gather them in large numbers; but we cannot train them to maintain their own spiritual life. We cannot establish the church on a self-supporting basis. Our converts often display great virtues, but they remain, too often for generations, dependent on us. Having gathered a Christian congregation, the missionary is too often tied down to it and so hindered from further evangelistic work. This difficulty unquestionably arises from our early training of

our converts, and therefore is of such supreme importance that we should endeavor to discover, as far as we can, the method of St. Paul for training his. For he succeeded exactly where we fail" (pp. 111, 112).

It is not the purpose of the writer to investigate here Paul's methods of training his converts. It is in order, though, to emphasize the fact that Paul surely placed the duty of evangelization squarely on the shoulders of the churches, and he must have taught them something of how to go about the job. For Luke says that the churches "were strengthened in the faith and increased in number daily" (Acts 16:5).

The thoroughness of his training is underscored by the fact that when he planted churches he left them, so to say, on their own. He had elders ordained, and left the care and instruction of the churches to them, committing the whole, of course, to God.

Let us review the time element in his itineraries.

Ramsey says that Paul did not return to Lystra until a year and a half after he left the city. And upon his return, he passed a very brief time there, for he was in the whole province only a few months. Then after another period of absence lasting three years he revisited the churches. To us the thought that under these conditions the churches should continue their existence is phenomenal. To Paul it was normal.

In Thessalonica where men "turned to God from idols," that is, from Gentile Paganism, Paul remained about five months, Ramsey estimates. It was not until five years later that he went back to visit the church. And without Paul's presence what a church it had become—a powerful, missionary minded, evangelistic unit. "From you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad," (I Thess. 1:8). This from a five months' beginning under Paul!

After his year and a half at Corinth, he left to stay away more than three years. Yet he wrote to the church there as though it were a fully established organism. It was torn by trouble, it is true, but it was still a full-fledged Christian institution (I Cor. 1:1, 2).

Mr. Allen's point appears to be very much in order. Acts 20:17-38 is a

powerful and illuminating passage and verifies all that Allen says about the training of Paul's converts. We would do well to ponder the passage in the context of his method as well as his message.

### Finances

Paul seems to have followed three rules in the matter of church finances:

1. He did not seek financial help for himself. In order to avoid the appearance of bleeding people for money as many "mystery-mongers" did in his day, he refused support, for instance, from the Corinthians. "We bear all things that we may cause no hindrance to the Gospel of Christ," he reminded them (I Cor. 9:12). True, he endorsed the right of other Christian workers to receive support, and in no uncertain way. Also he was willing to accept unsolicited gifts, as illustrated by his letter of acknowledgment to the Philippians, giving thanks for their contribution. But he did not seek support from his converts or from any men.

2. He did not take support to his converts. Every church was manifestly self-supporting as well as self-propagating and self-governing (in the local sense). In none of the New Testament writings can it be shown that one church depended on another church for financial support. The case of the collecting and sending of money for famine relief was an emergency and does not vitiate the principle.

3. Paul observed the rule that every church should regulate its own finances. When he took relief money to Jerusalem from other churches he did so as a messenger, not as an administrator. In his letters he has much to say about the right and wrong use of money, but he carefully abstained from becoming involved in church finances.

### Summary

We wish to call attention to a significant silence in the great apostle's writings. Nowhere do we find the slightest hint that the approach he employed was ever to be regretted. While recognizing the grave dangers that would threaten to destroy his work, dangers to be brought on by wolves and apostates, he drops no suggestion that he ever deplored the way he went about performing his missionary tasks.

We realize that in some instances the argument from silence is faulty. In this case, however, it would seem to

have considerable weight. We cannot think that a man who was as quick to deplore his personal imperfections as Paul would completely pass over anything as important as methodology unless firmly persuaded that his methodology was right.

Summarizing the important features of Paul's missionary methods, we see that he 1. widely itinerated; 2. planted indigenous churches at strategic points; 3. trained his converts to assume the responsibility in evangelizing the provinces; 4. made the churches self-supporting from their beginnings. For our part, since Scripture nowhere contradicts Scripture, we fail to see how the importance of indoctrination, which certainly Paul believed in, or a high view of the church, which surely Paul held, or complex economic, social and religious conditions, which he constantly ran into, cancel out the above principles.

### Objections

1. The Pauline Plan, so-called, will not work today, it is said. Maybe it worked for Paul, but modern society does not provide a suitable soil for his methods.

Answer: A certain school of thought deals precisely that way with Paul's message. We call that school of men modernists. Their attitude is purely pragmatic. Let us not consciously adopt it in the matter of methodology while repudiating it in the matter of doctrine. After all, we do believe in the sovereignty of God. If it worked

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for Paul, how can we say it won't work for us?

2. But did not Paul place trained men in the churches after their establishment, to consolidate and instruct?

Answer: In some cases, yes. He dispatched Timothy "to establish and to comfort" the Thessalonians concerning their faith (I Thess. 3:2). Also, Ramsey thinks Luke may have been a resident of Philippi, and may have remained in the city after Paul and Silas left, to help build up the church. We freely grant this possibility. The fact stands, however, that in many cases the Apostle left the churches without trained workers, except as the converts themselves had been trained by him. The point is, Paul's Plan does not exclude the use of trained workers, highly trained missionaries and ministers. In its flexibility lies its strength. The thing that seems to be difficult for us to understand is that the plan never assumes that without ministers and equipment we cannot prosecute the King's business.

3. The weakness of the practice of extensive itineration is that it represents "a thin scattering of the seed," it is said.

Answer: Paul didn't think so. And apparently some of our foreign missionaries do not think so either. In the March issue of *The Messenger* you have a thrilling account of Francis Mahaffy's vigorous itineration. The article concludes with this enthusiastic statement by the editor, "With good reason can we be proud to say, 'These are our missionaries.'"

In Korea, Mr. Hunt and others have employed the use of wide itineration for years. Again the *Messenger* (Feb. 1953) states that the new Korean denomination which has separated from the liberal church has started out with 346 congregations, 56 ordained ministers and 210 evangelists. We do not share the dim view entertained by those who speak rather disdainfully of "the collapse of the Korean church."

In a recent news letter circulated by Bruce Hunt, he mentions the Kyunju church as having started 8 new groups since its birth in 1947. All the buildings are paid for and all the workers are fully supported. And this in a desperately poor, war-riddled nation.

4. But will the system work in America with its some 250 competing denominations and its wealthy churches?

Answer: The question is basically

pragmatic. The issue isn't, Will it work?, but, Is it God's method? God never told Isaiah or Ezekiel that their work would flourish. In fact, he told them just the opposite. But, He said in effect, go and do it anyway.

Yes, we do believe it will work in America. Perhaps the reason we haven't seen it work is answered by Dopey in *Snowwhite*. Dopey was asked why he couldn't sneeze. "I don't know," he said, "I've never tried to."

We would suggest that in general we in America have taken for granted that we simply cannot do home mission work without certain equipment. Well, it would be an interesting experiment to turn men loose and see what could be accomplished. Some of us in California are attempting to put certain features of the plan into operation. The result, with a minimum of expense, has been to say the least most heartening. We have every reason to thank God and take courage. And we would that more serious and prayerful time and thought could be invested by our churches in the matter.

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## Atwell

(Continued from p. 108)

lumberman. And because he considered that he was to carry out that task as unto God there was no sawyer in the county who could turn a given log into board feet to better advantage or could so accurately assay a piece of timber. But my Dad was also a ruling elder in the Church of Christ. And from my infancy I had the correct impression that there just could not possibly be anything so important as the Church—the Church which Christ had purchased with His own blood, yea which Christ the sovereign God, for such is the import of the terminology used here, purchased with His own blood. Or, if I may be permitted another personal illustration, as I look back through the years there are few things which fill me with such gratitude as the fact that in each one of the five charges I have served there has been at least one ruling elder who considered his work as an elder important beyond all else.

The elders then are *to feed, to shepherd*. We have considered what that means. How is it to be done? Well,

first of all the flock is to be fed, fed nourishing food, fed upon the Word. But Meyer is right in asserting that Luther had too narrow a view of the meaning of *tending*, in limiting it to the preaching of the Gospel. The word applies rather *to all and everything that is done by the elders for the welfare of the individual as well as for that of the entire congregation*. There are many things here included: discipline, guarding, organizing, directing, but basic to them all is one thing which can perhaps best be put before you by a story. It is a true story.

## Family Visitation

Years ago John Valentin Andrea, preacher and teacher of the holy Gospel in Germany, came to Geneva to behold for himself the beauty of the Genevese republic. He was not driven there by persecution but came because he wanted to know the secret of the spiritual prosperity of Christ's Church in those parts. Like many before him he paid wondering tribute to the high standard of morals which characterized the citizenry of that place and in seeking an explanation he found it in this: "the regularity and thoroughness which had characterized the *family* visitation by ministers and elders since the days of Calvin."

This idea is specifically set forth in the very context of our passage for in verse 20 Paul assures us that he so ministered, "publicly and from house to house." In the early church both Clement of Alexandria and Cyprian indicate that the officers of the church regularly visited the members in their homes. Soon after Augustin's day Rome began to teach that grace could be wrought in the soul in a mechanical way through the external use of the sacraments. This left no need for the spiritual care of the members of the church, the more so when it was discovered that the confessional seemed better adapted to enhance the power of the priests.

It was among the greatest services of Calvin that he again learned from Scripture the importance of the kingly office of Christ; that the church was in no position to rule and care for herself. It is both her glory and the guarantee of her safety that she belongs to another. She may not make her own rules nor adopt such customs as please her; rather her life must be grounded entirely in the unique relationship

which obtains between her and her Great Shepherd.

So it was that Calvin and those who returned with him, wholeheartedly, to Scripture, reinstated the practice of family visitation. There has been in the Presbyterian family of churches a deep appreciation for the way in which Christ through the Holy Spirit employs the organic relations of human life for the coming of His Kingdom. Such churches are deeply interested in the lives which their members live from day to day, particularly in the sanctuary of their homes. Since the home is the foundation upon which the whole structure of society is built, the proper spiritual contact between the church and her members should be made first of all there. By attention to this truth the churches of the Reformation have been able to wield an influence in the lives of their members as well as in the life of the community and nation far in excess of their numerical strength.

### Tradition or Scripture

It is the contention of this article that "family visitation" — the practice of regular visitation in the homes of the congregation by two of the elders, commonly though not necessarily the teaching elder and one ruling elder—is one way and a necessary and basic way of carrying out the command of our text. How is it possible for under-shepherds, (and if our thinking is shaped by Scripture ruling elders *are* under-shepherds) to follow the Great Shepherd who 'knew His sheep' unless they too are acquainted with the members of their flock and how can they be really acquainted with them unless they visit in the *homes*? I am painfully aware that an objection is offered and will yet again be offered: this is not in accordance with the American Presbyterian tradition. Perhaps it is not. Were I not to call forth an even more severe objection I would recommend that all those interested should read the splendid little book "Taking Heed To The Flock" by P. Y. DeJong. But one look at his name would bring down upon me the charge, "you are trying to introduce a Dutch tradition!" I confess that I am sick, and I mean literally sick, of appeals to tradition. Frankly I'm not interested in what is or what is not in accord with the American Presbyterian tradition, or the Scotch tradition, or the Dutch tradition. Certainly I'm anxious that we should appreciate

the good heritage which God has given us. But I fondly hope that our children, if not our contemporaries, will come to a living realization that we are to determine what is good in our heritage only by an appeal to whether or not it is Scriptural. May God, who alone is able, grant that even such a stubborn and stiff-necked generation as that of which I am part may give heed to the Word and so give heed to the flock which is the Church which He has purchased with His own blood. This shall be to the good of the Church and to the glory of His holy name.

## Book Review

**G. C. Berkhouwer:** THE PROVIDENCE OF GOD. Grand Rapids. Wm. B. Eerdmans Publishing Co. 1952. 294 pp. \$3.50.

This is the second in a nineteen-volume series on Christian theology written by Prof. G. C. Berkhouwer, Professor of Systematic Theology in the Free University of Amsterdam, The Netherlands. The publishers inform us on the jacket that Prof. Berkhouwer is now writing the seventh volume of the series and that this is the second to be translated into English; the first was *Faith and Sanctification*.

The author begins this book with a discussion of the fact that the Church's traditional confession of faith in the Providence of God is being challenged in many ways by modern thought. The two World Wars, for example, have been pointed to as evidence of there being no meaning to life and surely no intelligent Being in absolute control. Prof. Berkhouwer, as a European who has seen the devastation of war, is especially equipped to deal with this modern attack on the doctrine of Providence with a due understanding of the apparent force of the attack.

He deals with the two aspects of Providence usually referred to in the Reformed confessions—sustenance (or preservation) and government. Then he deals with the question as to whether there is a third aspect to the doctrine of Providence, namely, co-operation or concurrence. In other words, is it proper to say that God "co-operates" with his creatures in bringing His purposes to pass? In dealing with this question, the author deals with God's

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relation to second causes and especially with God's relation to sin.

Then he discusses, in order, Providence and History, Providence and Miracles, and the Problem of Theodicy (that is, justifying our belief in Providence despite the presence of sin and evil.)

The author constantly shows that he is well-informed concerning the various debates regarding Providence that have taken place recently and are taking place now in Reformed circles. For example, he deals with the modern discussion of Common Grace and refers to the light shed on this doctrine by Professors John Murray and Cornelius Van Til (both known to the readers of the *GUARDIAN*).

The author shows that the study of doctrine need not be dry and impractical. On the contrary, he shows that a thorough knowledge of what the Bible teaches about the doctrine of God's Providence is very useful in living the Christian life. Even the author's quotation of Scripture in support of the various statements he makes is done in a lyrical fashion. The book is "devotional" as well as doctrinal, practical as well as theoretical.

The reader will be impressed with Berkhouwer's determination to go *as far* as Scripture goes and yet *no farther* in answering the questions naturally raised by the relationship between God's sovereignty and man's free agency.

Throughout the book, the author emphasizes the fact that "the true meaning of God's hand and the works of His hand can be seen" only through "the spectacles of faith" (p. 53). He insists upon the absolute uniqueness of the Christian view of God and the world. Consequently, he makes no attempt to justify the ways of God to unregenerate man, nor does he think

the Christian answer to any problems to be in any sense a mixture of various non-Christian answers.

One weak point should be noted in this connection, however, and that is the author's treatment of Karl Barth, the "new modernist." It is true that Berkhouwer shows very clearly in the last chapter that Barth holds to "a concept of grace different from that of the Biblical message" (pp. 283f). And yet throughout the book he often quotes from Barth with apparent approval. For instance, on p. 46, the author says: "Bavinck, like Barth after him, appreciated keenly the noetic problem of our knowledge of God"—as though Barth, whose whole system of thinking is really anti-Christian, means the same thing by "knowledge of God" as does Bavinck, who was an orthodox Calvinist! The same criticism holds for Berkhouwer's statement that Barth has "sounded again the reality of God's wrath" (p. 30). In the light of Barth's universalism (which Berkhouwer elsewhere exposes) how can Berkhouwer imply that Barth has anything approaching a true understanding of the wrath of God?

An outstanding shortcoming of the book is one which seems to characterize most of Eerdman's recent publications—the lack of any type of index. Do not these publishers know that the day-by-day usefulness of such a book—to a minister for instance—is largely destroyed by this lack?

This book is not an "introduction." In other words, the author assumes a prior knowledge of the Reformed doctrine of the Providence of God on the part of his readers. This assumption shows up especially in his frequent lack of the definition of terms. For instance, from the author's strong denial of Determinism, the reader might conclude that the author is denying Predestination. However, the author is merely denying what Charles Hodge calls Necessity and not what Hodge calls Certainty. The author could have avoided this confusion simply by defining his terms. Similarly, there are no fixed terms used to distinguish between the Arminian notion of free will and the Calvinistic notion of free agency.

This is not a "criticism" of the book; it is merely a warning that the author assumes the reader to be acquainted with the terminology of the Reformed

doctrine of Providence. Consequently, a good way for the ordinary reader to approach this book is for him first to read about Providence in a standard work on Reformed Systematic Theology (such as Hodge's or Berkhof's). Incidentally, if a reader will do this, making note of all the problems that are raised in his reading, he will find that Prof. Berkhouwer, in the book now under review, deals with practically all of them adequately and Scripturally. The book is a commentary upon, and a defense of, the Reformed or Calvinistic doctrine of God's Providence.

Enough has been said to indicate that this book is not light reading, but a careful reading by an intelligent Christian—especially in the way suggested above—will be immensely rewarding.

ROBERT W. ECKARDT.

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