

**March 15, 1955**

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# *The Presbyterian*

## **G U A R D I A N**

*The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father; and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.*

**Westminster Confession VIII.5**

**J. Gresham Machen**  
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## Meditation

### A Question of Duty

*"And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God."*—LUKE 9:59-60.

Most of us cannot do very many things at once. Some things we can attend to only by taking them one at a time. Sometimes one thing must be left undone so that another may be attended to. There are times when it makes no particular difference how we resolve our problems. It is not the usual thing to worry about which shoe we put on first in the morning. But it is another matter when a man has to chose between saving his wife and saving his mother from a burning building. Here he has a decision that is both difficult and serious.

But our decisions become even more important when they concern our dealings with the Lord of Glory. The man to whom Jesus said "Follow me," and he said "Suffer me first to go and bury my father," was hard pressed by obligations as he saw them. And the answer he thought of for his problem was not to his credit.

He was right, of course, in desiring to honor his father even to the grave. But he did not see that there is a limit to this obligation. He was making too much of it, and carrying it too far. He was pushing this matter to the point where it conflicted with the claims of Christ upon his soul and upon his service. He was devoted to his father to an immoral degree.

This man did not really appreciate the glory of our Lord. For this reason he underestimated the importance of his call to discipleship. He thought he could postpone obedience to the call of our Lord until he had buried his father, and by so doing actually attend to both demands upon him. Not only did he misjudge the importance of the call of Christ, but he dishonored our Lord by treating him as if his claims were in a class with his father's, and even of secondary concern. If some need to see that the price of discipleship is not

worthy to be compared with its rewards, others must be brought to see that this call can be neither avoided nor rightly denied even for a moment. There can be no delay to answer, when Jesus bids us follow. It is an offence to refuse. It is a slight to postpone obedience, and no cause can ever justify delay. Christ has the claims of deity upon us. Only what can be done before him can ever be an obligation to us. And whenever any man's duty leads him to ask the Savior to wait, his conscience is perverted and his mind darkened. He is the slave of a fiction, of a human invention. He must either escape from his folly or finally end in ruin.

This man was not yet ready to make Peter's confession. Abraham was ready to sacrifice his son, his only son, Isaac, the son of his old age, the son of the covenant promises, when the same voice called. But this man wants to be excused for a time. He means to come back, of course. As soon as he pays his last respects to his father, he will return. Christ and his demands shall be his next concern. Our Lord will not be put off indefinitely. He is asked to wait only as the second in the line of interests.

But innocent as the plan appears to be to the man himself, it is in fact intolerable. Our Lord cannot accept it without yielding his throne. It really reveals the man's ignorance of the meaning of discipleship, and shows him up as serving the creature more than the Creator. Nor does it help a bit that he does it with a polite "suffer me." His request is therefore brushed aside and its worthlessness exposed. The command is repeated that its meaning may be unmistakable and the man awakened to the claims of Christ.

The challenge remains. It goes out to all who have a "suffer me first." There is no end to the loyalties men think of and suppose to have priority over the claims of Christ. But they are all hollow, imaginary. Even the most plausible cannot be justified. Christ will be neither pushed nor bowed out of his right to supreme, complete, unconditional submission from his subjects. Him we must love and honor above all. Only so can we be his disciples.

HENRY P. TAVARES

### Son to Tavares

A son, Paul Henry, was born February 1 to the Rev. and Mrs. Henry P. Tavares, of Carson, N. D. Mr. Tavares is pastor of the Carson, Lark and Leith Orthodox Presbyterian Churches, and contributes the Meditations for the PRESBYTERIAN GUARDIAN. This is their third child.

### Westminster Commencement To Be Held May 11

THE Annual commencement exercises of Westminster Theological Seminary are scheduled for Wednesday afternoon, May 11, at 3 p.m. at the Seminary. The address for the occasion is to be delivered by Dr. Lawrence N. Manross, Professor of Archeology at Wheaton College, Illinois, and a minister of The Orthodox Presbyterian Church. If present candidates complete their work satisfactorily, Bachelor of Theology degrees will be awarded to twenty men, and Master of Theology degrees to twelve.

The Annual Westminster Seminary Banquet, sponsored by the Alumni Association, is to be held on Tuesday evening, May 10, at the Casa Conti hotel in Glenside, Pa., at 6:30 p.m. The banquet is open this year to all friends of the Seminary, as well as Alumni and their guests.

### Reformed Ministerial Institute

THE annual Reformed Ministerial Institute is to be held at Westminster Seminary for four days, May 17-20. Details of the program will be released at a later date, but there will be three morning classes each day, two of them taught by members of the faculty of Westminster Seminary, and the third by a guest instructor. Evenings will be devoted to forums on special subjects, and to preaching clinics.

The Institute is sponsored by the Alumni Association of Westminster, and is committed to the doctrinal position of the Westminster Confession of Faith. Attendance at the Institute is open to ministers and seminary graduates of any church. Total cost is \$15. covering room, board and tuition.

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## Criticism

For some years we have been experiencing a condition of peaceful coexistence in the religious field. Whatever may have been true in private, it has not been proper to come out publicly and criticize the religious views and predilections of others. Those who engaged in such a practice, notably the "Fundamentalists," were roundly condemned for holding "unChristian" attitudes. We must have respect for every man's religious position, regardless of what we privately think of it.

Recently, however, there is some evidence that this condition of deadening and deadly inclusivism and tolerance may have reached an end. Not too long ago a sub-committee of the Church of England came out with a report denouncing the Moral Re-armament Movement of Frank Buchman. Although attempts were made to return the report to Committee, these efforts were not successful, though the report was not officially adopted by the larger body to which it was submitted.

In this country we reported earlier that Dr. Payne of the Presbyterian Church in the U. S. A. had publicly criticized the "positive thinking" of Dr. Norman Vincent Peale. More recently Dean Pope of Yale Divinity School has criticized not only Peale but many of the religious radio and television programs of the present time. Those which hold to the traditional presentation of the gospel are unable to reach the people, he said, while those which adopt modern techniques to reach the people falsify or ignore the gospel.

Not long back Vice-President Nixon had some words of praise for Roman Catholicism as a bulwark against Communism. But then President John Mackay of Princeton Seminary came out and bluntly declared the Vice-President to be completely wrong. Communism, he declared, has found a far easier road to power in Catholic countries than in lands where Protestantism is dominant. He expressed several reasons for this historical fact, but the significant point was that he was willing to come out publicly with a statement which was a frontal assault on basic elements of Romanism.

When we say that we find this general develop-

ment to be a hopeful sign of a more healthy religious environment, we would not be misunderstood. We do not believe, for example, that the criticisms of MRA or of Norman Vincent Peale or of Roman Catholicism to which we have referred come forth from a position of solid commitment to historic Christianity. Though the positions criticized are certainly vulnerable, the criticisms are likewise not necessarily valid in their own right.

It is not the specific criticisms which we find encouraging, but the general atmosphere in which public criticism can be made. It would be a wonderful thing for the whole of Christendom were we to return once again to that state of things in which every man who dared to raise his voice in expression of religious views would be compelled to give answer to those who asked of him the basis for the position he expounds.

So "tolerant" has religion become in recent years, that the view is more widespread than we like to admit that one religion is as satisfactory as another, and that we have no real reason for engaging in mission work, since one person's belief is as good as another's, and all we accomplish through missionary endeavor is to get people disturbed and upset. So *Life* magazine can present its pictorial series on "great religions" and hope that we will all benefit through a wider knowledge and appreciation of the great ideas of all religions.

But in religion, as in other areas, there is truth and there is falsehood. And the truth is not vague and inclusive—it is specific and exclusive. There is only one true religion, and that is historic Christianity as set forth in Holy Scripture. Moreover, there are not many religions set forth in Scripture, but only one. And that one religion set forth in Scripture is not modernism, nor secularism, nor Catholicism, nor Barthianism, nor any other "ism." It is the religion of historic redemption in Christ Jesus the Son of God and Saviour of sinners.

If the new critical spirit that is abroad leads men to re-examine their own religious foundations, it may prove an opening wedge for a really effective proclamation of the truth.

L. W. S.

## This I Believe

**G**REAT emphasis is being placed these days on faith. We must have faith. We must believe—in something.

The object of such faith is not always clear. For some people it is human goodness, wisdom, or reason. Ultimately man will triumph, we are told, and will lift himself out of the morass in which he flounders. As an aspect of this sort of faith, there are those who trust in science, or in brotherhood, or in non-resistance to force. But confidence in man, in whatever form, is folly.

There are some people who believe in an inevitable fate. Somehow, we don't know how, but somehow, some time, some where, everything will come out all right. We need not worry. Good will triumph. Should we ask—What is good?

Many people seem to rise above these considerations, and profess to have faith in God. They believe there is a God. They may make Him in their own image. They may associate Him with what they like, or dislike, or think right or wrong. But at least they seem to rise above themselves. What God is like in Himself, what He has done or may do, what He likes or dislikes, these are relatively minor matters. The American Legion has a Back-to-God movement, which draws the support of the President of the United States, of Evangelist Billy Graham, and of Catholic and Jewish ministers.

The Christian position goes far beyond such vague expressions. The Christian position involves a faith that has a specific object, that elicits a total personal commitment and issues in a life of obedience.

The object of Christian faith is the Triune God, who has revealed Himself both in history and in Scripture, and especially in the Son who became incarnate that He might be the redeemer of His people. We do not construct God, but trust in Him as He has revealed Himself. And in particular we trust in the Son of God, the Lord Jesus Christ, the Saviour of sinners. Nor do we consider that it is our faith in Him that has saving merit, but rather that faith is simply the channel through which He bestows and we receive the benefits of His saving work.

And here is that total commitment, whereby we understand that we are not worthy of the least favor from

Him, having broken His laws and being guilty before Him. Rather we trust Him to have obeyed the law perfectly on our behalf, to have satisfied the justice of God for us by His dying in our stead, and to be even now making intercession for us with the Father, to whose right hand He went after He rose from the dead.

And since our salvation is wholly of Him, it can bear no fruit save of love for Him and obedience to Him.

This is Christian faith. This I believe.  
L. W. S.

## "No Historical Record Whatever of Christ's Life"?

**I**N the *Saturday Review* for January 29, the editor of that magazine says something about the date of Christmas. A letter to the editor had raised the question how December 25 came to be celebrated. In reply the editor made an off-hand reference to a far more important matter: "As there is no historical record whatever of Christ's life, there is no agreement on his birthday."

He might better have said, "The New Testament says nothing of the season of his birth." But if the first part of the sentence was not a printer's error—and if the editor was being true to himself—what did he mean when he said "there is no historical record whatever of Christ's life?"

The *Saturday Review* deals with literature. Each week serious judgments are given upon books old and new. When this criticism touches upon the New Testament gospels as literature the judgment is, "no historical record whatever." Even the most extreme modernist critics today do not go so far.

What then? If there is no historical record whatever of the life of Jesus, we really know nothing about him, and all meaning is taken out of Christianity. With the meaning gone there is left an empty shell and a hollow form, surviving perhaps as "Christendom"; and what could be more abhorrent to an honest man than such a shell and form? The *Saturday Review* would presumably like to retain something of Christianity; and yet that is impossible without a New Testament basis.

This statement to which we object seems to be a form of obscurantism. Obscurantism seeks to hide the truth, and all thinking men who reject the gospel are obscurantists. But the *Saturday Review* represents, on its own

lights, freedom of opinion and liberalism in the American sense. Is it possible that American liberalism can also be obscurantism? We would say that even the most enlightened and well-informed American liberalism, if it rejects the gospel, is blind as a bat. But when you consider that the modernist theologians disagree completely on just what part of the New Testament is historical, should the poor editor of a literary magazine be blamed for concluding that absolutely none is historical? Yes, he should be blamed. He is still an obscurantist. In this most enlightened age he has come to the conclusion that the perfect light of God's revelation should be cast into outer darkness.

The Word of God is inviolable; it endures forever and it cannot be destroyed. We have the best of reasons, abundant evidence and full persuasion of its entire historical truth. Yet a Christian is deeply moved by this act of violence upon Holy Scripture. It is a taking in vain of God's Word. Like every attack on the Bible it is an attack on God and on Christ. Truly we live in a hostile world. Truly there is no common ground between a believer and an unbeliever in cast of mind and controlling spirit. Only God, who caused the light to shine out of darkness, can shine into the hearts of men: and may he do so.  
A. W. K.

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## The Presbyterian GUARDIAN

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The Presbyterian Guardian

## The Nurture and Admonition of the Lord

BY LAWRENCE R. EYRES

WE ARE living in an age of short cuts. Through the wonder drugs, the crisis stage in many sicknesses is drastically shortened, thus saving many lives. In war and in peace, new methods are being devised to shorten the time it takes to achieve an objective. Even in the learning of languages and the acquisition of skill in playing musical instruments, all sorts of courses are on the market guaranteeing success in six easy lessons.

But there can be no short cuts successfully employed in the exacting task of bringing the children to Christ. We have shown in previous articles that we are under obligation to the children's Saviour to bring them unto Him. We have seen that this must be done just because they are sinners like their elders. And we have seen that the methods of modern, adult evangelism are bound to be ineffective. In a word, they must be transplanted from the seed bed of the world into the seed bed of Christ's visible church in order that, through the sovereign working of His Spirit, they might be born again. And this is not the work of an hour or a day. This work of evangelizing is most briefly summed up in the words of Paul to fathers (and to mothers as well — compare verses 1 & 2 preceding our text) in Ephesians 6:4. "And, ye fathers, provoke not your children to wrath: *but bring them up in the nurture and admonition of the Lord.*"

### The Meaning of the Text

(1) Parents are here commanded to *bring their children up*, that is, "to nourish them up to maturity." The period of nurture and admonition is as long as childhood. It is absolutely hazardous to seek to shorten this period if you want to see results!

(2) They are to bring up their children in the nurture and admonition of the Lord. I take these three words to mean that parental prerogatives used in nurture and admonition are of *divine origin*, that parents are God's agents, His vice-regents to train and

rule these children for Him who is their only rightful Lord and King. Anything that goes beyond those limits imposed by Christ is not "of the Lord" and is sinful usurpation.

(3) *Nurture* means "the whole training and education of children (which relates to the cultivation of mind and morals and employs for this purpose now commands and admonitions, now reproof and punishment)" (Thayer's Lexicon). From this word in the Greek we get our word, pedagogy. *Admonition* has nearly the same meaning — exhortation toward that which is good and away from that which is evil. Together these words embrace the whole scope of moral and spiritual education, including that which is taught by word and example, by exhortation and restraint.

In short, it is such day-to-day training of the children whom God has given us to raise for Him over a protracted period. This is the work of children's evangelism laid down for us in the Scriptures. This is the ideal, not only for our own, but for all our efforts to evangelize those children who should come under the scope of our influence. By all means at our avail we should seek to give them, through directly evangelizing their parents, such nurture and admonition. And let it be said right here that, although God in His free mercy often uses less than this to the salvation of children, it is sinfully presumptuous for us to expect Him to give them new hearts while we have the opportunity and yet fail to provide that full-blown nurture beginning at the cradle and continuing so long as they remain under the parental roof. How foolish to suppose that God will honor "a lick and a promise" type of evangelism which thinks to have done all that God requires in a single hour or a week!

### Nurture in the Home

Judging from the text we have been considering, there is no substitute for the Christian home. It is to parents

first of all that this command is issued. They are God's first-line evangelists. It is to this end that parents are required to take this or a like vow when presenting their children for baptism: "Do you promise to instruct your child in the principles of our holy religion as revealed in the Scriptures of the Old and New Testaments, and as summarized in the Confession of Faith and Catechisms of this church; and do you promise to pray with and for your child, to set an example of piety and godliness before him, and endeavor by all the means of God's appointment to bring him up in the nurture and admonition of the Lord?"

### Nurture in the School

The key to evangelizing children is in the hands of their parents. For this reason God holds them responsible for the *total* nurture of their children throughout their childhood years. Time was when parents were capable of giving their children an education adequate to the demands of their times with very little outside aid. That time has long since past. But though parents must send their children to schools for "secular" education, they are still answerable directly to God for the nature of that education which forms so large a part of the total nurture required. And if the fear of God is the beginning (or chief part) of both wisdom and knowledge, as the Scriptures teach, then *all* education should be God-centered, "For of Him, and through Him, and to Him, are all things" (Romans 11:36), including the three r's and history and geography and science. And just as it is a poor substitute to apply salt to foods after cooking (to make up for having forgotten to season them before cooking), so it is a poor substitute to seek to instill the knowledge of God into the understanding our children gather of the world God has made after the learning process has been completed. Things being as they are, total Christian nurture requires Christian education in the school as well as in the home. For those who are not persuaded of the validity of this argument, let me say but one thing more. Do not decide whether to cast your lot with Christian schools or secular schools by trying to weigh the results. This will not give you a true picture for the reason that the results are not all in as yet. The results belong to

God; what belongs to us is to do the will of God, however hard and drastic that will may be. "The things that are revealed belong unto us and to our children for ever, that we may do all the words of this law" (Deuteronomy 29:29).

### Nurture in the Church

As the training of the children in both home and school is in the hands of their parents, so their membership and participation in the visible church is also in those same hands. Parents must decide which church they and their children should attend (for children are hardly capable of such discernment). So must parents see to it that they and their children find their places in the house of God from sabbath to sabbath at the stated hours of worship. It is up to parents to see

to it (and this is quite a task!) that church going becomes for their children, not an irksome chore, but a delightful season of refreshing. It is up to them to attend upon the preaching of the Word and other forms of Christian instruction (to seek private counsel when necessary) that they may in turn teach their children the ways of the Lord. It is up to the parents to see to it that their children receive catechetical instruction provided for them by the church. As a pastor I know whereof I speak when I say to you parents that, aside from daily intercession on their behalf, the church can do no more for your children than by your cooperative efforts you make it possible for it to do.

Next month I want to begin to set forth the church's program for evangelizing the children.

to it in support of our position; why, we may ask, is it not equally degrading to the Bible for the modern writers so to use it? What right have they, who do not regard the Bible as infallible, thus to use it, if they deny to us who believe the Bible, that same right? Hence, we would stress the fact that all who study the Bible, whatever their position is, appeal to the Bible to support them. All use proof texts, and it is time that a halt be put to the cry that conservatives degrade the Bible by appealing to it as a book of proof texts.

### May We Use the Bible For Proof Texts?

Let us now face this accusation, and see what merit it has. Do we degrade the Bible if we appeal to it to support us in our belief? The Westminster Confession, for example, is copiously supplied with references to Scripture passages for the purpose of showing that what the Confession teaches is also taught in the Bible. When the minister preaches the Gospel he will support what he says by the quotation of Scripture verses. Is this degrading to the Scriptures? When we tell people that there is no other Saviour but Christ, and we appeal to the words of our Lord, "No man cometh unto the Father but by Me," are we engaging in a mechanical and degrading use of the Bible? Of course we are not.

The Bible is the Word of God. What the Bible says, we are to believe. At its commands we are to tremble and to obey. To its counsel we are to hearken. It tells us what we are to believe concerning God and the duty that God requires of man. Hence, all of our life must be based upon the Bible. It is a "lamp unto our feet, and a light unto our path." Hence, we certainly should search the Scriptures constantly in order that we may know the will of God and may believe and act in accordance with that will.

The modern objection to using the Bible as a Book of proof-texts really rests upon a very low view of the Bible. Modern theologians do not believe that the very words of the Bible are "breathed out" of God. They tell us that it is very mechanical to regard the actual words of Scripture as the Word of God. They prefer, rather, to accept what they call a "dynamic" or a "vital" or a "living" view of the Bible. The Bible, they say, is a witness to

## The Bible and Proof Texts

BY EDWARD J. YOUNG

YEARS ago, in *Christianity and Liberalism*, the late Dr. J. Gresham Machen wrote, "There are many who prefer to fight their intellectual battles in what Dr. Francis L. Patton has aptly called a 'condition of low visibility.'" The same condition exists at the present day. We are living at a time when pious sounding phrases are being bandied about with great ease and rapidity. One has but to pick up a modern religious book or religious article and he is likely to find it bristling with the clichés that are now in vogue. Many of these phrases sound very fine, so fine indeed that they often deceive even those who sincerely receive the Scriptures as God's infallible Word. Nevertheless, most of these phrases, fine sounding as they are, are laden with danger and charged with the power to accomplish untold harm. Like the serpent whose appearance is fascinating, but whose mouth is filled with poison, these words have the hand of truth but their voice is that of the deceiver.

### Using the Bible For Proof Texts

For example we hear it said quite often that it is wrong to use the Bible as a book of proof texts. The Bible, we are told, has a higher purpose and value than that. The Bible is the Word of God, and we should read it as the

Word of God. We should allow its truth to engulf our souls, to meet us, to strike home. We must not degrade the Bible by making it serve merely as a source for proof texts. That is to employ it in mechanical fashion, in a way that God never intended.

This criticism of employing the Bible as a source for finding proof texts is stated in different ways, but it is a phrase widely used by some modern writers upon Christianity. What shall we say about it?

Before we endeavor to say anything by way of reply or criticism, we should like to point out that those who are loudest in their insistence that we degrade the Bible by using it for proof texts are themselves just as guilty as the Bible believer in so using the Bible. Some time ago the present writer looked through an article appearing in a theological journal. The author in his early paragraphs raised the common objection to using the Bible as a source for proof texts. He then proceeded to document his article by citations of Scripture passages in support of what he was saying. Hence, let us note that even the modernists and the dialectical theologians and all the rest constantly use the Bible as a source for proof texts. If it is wrong and degrading to the Bible for those of us who believe the Bible to appeal

God's Word; a witness to His revelation. It will not be our purpose at present to analyze this attitude of the modern theologian who has abandoned the claims of the Bible as to its origin. What we are now concerned to point out is that the modern cry against the use of the Bible as a source for proof texts rests upon a very erroneous conception of the nature of the Bible.

Hence, he who believes the Bible to be God's Holy Word should constantly use the Bible for proof texts. The Bible, our Shorter Catechism rightly declares, tells us what we are to believe concerning God and what duty

God requires of man. Let us, therefore make sure that we believe nothing concerning God that we cannot support by an appeal to the Bible. Let us, furthermore, do nothing that is not approved by the statements of the Bible. And let us refrain from doing anything that is condemned by the statements of the Bible. Let us use proof texts to support all that we do and say and believe. Only so will we come to the knowledge of the truth. Only so will we hide God's Word in the heart that we may not sin against Him.

no consistent recognition of the absolute authority of the Word of God over all truth, or of the subjection of our creaturely knowledge to the revelation of the Creator, or of our need of the new birth to take away the scales from our eyes in scientific matters. He adopts no special system of Protestant theology but appeals to all. He can even appeal to Roman Catholicism in support of theistic evolution: "We find a group of theistic evolutionists among the Roman Catholics. None can doubt the orthodox rigidity and dogmatism of Roman Catholic theology. If theistic evolution is so antichristian and so incompatible with Christian faith, we have the strange situation that the most dogmatic version of the Christian faith is the most tolerant Church in all Christendom toward theistic evolution" (p. 282). To this we must give the obvious reply that Romanism is dogmatic in the wrong way. It is essentially concessive, and has already given over the battle because of its rejection of the sole authority of Scripture and because of its confidence in the logical mind of the natural man as a safe guide in everything but salvation. Dr. Ramm too rests his confidence in logic (p. 9), and seeks to provide a rationally coherent harmony of science and theology. We judge, however, that a rational approach which leaves us with a low view of the scientific authority of the Bible and in the position of defending theistic evolution is actually a rationalistic apologetic.

## Science and the Bible

### A Book Review

BY ARTHUR W. KUSCHKE, JR.

Bernard Ramm: *THE CHRISTIAN VIEW OF SCIENCE AND SCRIPTURE*. Grand Rapids. Eerdmans. 1954. 368p. \$4.00.

THE latest free bonus to new members of the "Evangelical Books" club, which is supposed to choose books that are "dependably evangelical," should call our attention to the strange paths down which evangelicalism is heading. Here is a book allowing for evolution: "the charge that evolution is anti-Christian and that theistic evolution is not a respectable position, is very difficult to make good" (pp. 289f.); a book which finds "theological" meaning rather than scientific meaning in Genesis 1-3, and shows the way to a low, neo-orthodox doctrine of Scripture. Yet the author considers himself an evangelical believer.

That is not to say that the book does not contain many true statements and good passages. Dr. Ramm, of Baylor University, Texas, has written a polemic against those conservative Christians who make "a virtue of disagreeing with science" (p. 29), and he refers to a body of important scientific data with which Christians should be acquainted and with which they should reckon. It is an ambitious project. The author surveys the relationships between the Bible and natural science, with chapters on astronomy, geology, biology and anthropology. He shows that many believers have failed to make an adequate study of science. In the controversial questions

about the age of the earth since creation and the time which has elapsed since the creation of man, he cites evidence which indicates enormously longer periods than conservative Christians often admit. Much of this evidence has been gathered by the American Scientific Affiliation, a Christian association of scientists who are committed to the infallibility of Scripture.

Perhaps these valuable aspects have induced some reviewers to overlook Dr. Ramm's inconsistencies. It should also be noted that in this, his fifth book, Dr. Ramm breaks new ground. It is the fullest statement of his own thinking which he has given. To the reviewer it embodies a number of drastic departures from the standard of faithfulness to the Word of God. These departures are the more misleading because he does not always give them exact expression. One of his methods in the continuity of thought is quotation: he quotes many authorities, for example evolutionists and Barthians, with whom he obviously does not completely agree but from whom he seems to find encouragement. He is plainly *moving*, moving away from Biblical standards, but he does not tell us with any theological precision just what point he has reached.

### Basic Principles

Dr. Ramm's departures from Scripture spring from the vagueness of his basic apologetic principles. There is

### Two Authorities

"We are to pay due respect to *both* science and Scripture," says the author. "Neither adoration of one nor bigoted condemnation of the other is correct. We must be as ready to hear the voice of science as we are of Scripture on common matters" (p. 32). But if the Bible is *God's Word*, and unfailingly true while the voice of science unfailingly changes, should we not hear the voice of Scripture above the voice of science? We fear that Dr. Ramm is actually dethroning the Bible as our absolute authority in *all* its statements and putting science on a par with the Bible. He then has two authorities, the divergences of which he himself adjusts by reason. Here is another quotation which gives further information on his view of Scriptural authority: "Hyperorthodoxy does not believe its platform 'to the hilt.' It is willing to

retain faith in the Bible no matter what the scientists say. But would they really believe the Bible if at every point the Bible and science conflicted? If the differences between the sciences and the Bible were to grow to a very large number and were of the most serious nature, it would be questionable if we could retain faith in Scripture. True, we may believe *some* of the Bible 'in spite of' science, but certainly the situation would change if we believed *all* of the Bible in spite of science" (p. 29). Of course, Dr. Ramm has no expectation of such a development; the illustration is far-fetched. At the same time this quotation seems fair proof that he does not take the authority of the Bible as absolute. The last sentence quoted also implies that we might believe *only* that part of the Bible which agrees with science.

On page 78 the orthodox Lutheran theologian Francis Pieper is quoted as follows: "But remember: when Scripture incidentally treats a scientific subject, it is always right, let science say what it pleases; for *pasa graphe theopneustos*." This clear statement Dr. Ramm repudiates: "Pieper is so strict in his view of inspiration that he makes no room for the cultural, and so makes too much of the cultural binding." What Dr. Ramm means by "the cultural" we shall see in a moment, but we must affirm that Pieper's statement is sound. It is where we stand and where we wish Dr. Ramm stood; the *pasa graphe theopneustos* is the Greek of II Tim. 3:16.

### Biblical Statements About Science

"The language of the Bible in reference to natural things," says Dr. Ramm, "is *popular, prescientific, and non-postulational*. It is the terminology of the culture prevailing at the time the various books were written. It is a matter of the Spirit of God speaking through these terms so that (1) the terms are not themselves thereby made infallible science, and that (2) the theological content is in no wise endangered" (p. 76). To the reviewer's mind this is the same as saying that when the Bible treats a scientific subject in "cultural" terms it is not scientifically true but only theologically true—whatever that difference may mean to Dr. Ramm. He goes on to ask the question, "How do we tell what is cultural and what is transcultural?" (p. 77) and replies by referring

to "a typical religious liberal" who would "write off too much as cultural" and also to Francis Pieper, who "makes too much of the cultural binding." He then attacks and quotes the admirable statement of Pieper given above, and concludes: "The truth is somewhere between the two" (p. 78). We can only judge that Dr. Ramm is somewhere between the liberal who writes off too much of the Bible as not scientifically true, and Pieper for whom the Scripture cannot be broken.

Strangely enough, Dr. Ramm *claims* support from Charles Hodge. He thinks that Hodge, although he "believed in strict verbal inspiration," nevertheless made "concessions" (p. 119). Dr. Ramm says, to our surprise, "Even if there is a proof of error in matters of fact Hodge says it is of no consequence. A few grains of sand in the marble of the Parthenon, he argues, would not cause a man to deny that the Parthenon was made of marble; so, a few errors of matters of fact in the Bible is no grounds for denying the Bible's inspiration" (p. 118). So says *Dr. Ramm*. But he should read again the whole passage in Hodge to which he refers. Hodge does not for one instant admit the possibility of error in the Bible; he is only engaged in showing the inconsistency of those who talk about the "alleged discrepancies."

### Neo-Orthodoxy

Dr. Ramm goes on to compare his view with Bultmann's, and finds a similarity because like Bultmann he too has a "thesis as to how the eternal and temporal are located and the latter separated away from the former" (p. 121). He then rejects the drastic view of Bultmann and agrees with Cullmann (who is also neo-orthodox or "Barthian" but less extreme than Bultmann). He has a high estimate of Emil Brunner's theology, saying that he "hopes that it might be the harbinger of a great revival of evangelical theology" (p. 319) and he thinks that "neo-orthodoxy takes creation, original sin, the fall and redemption seriously" although he admits that Brunner believes "there was no historical Adam nor historical fall" and that Brunner "takes evolution as an established fact" (pp. 318f.). Then he concludes that in the first three chapters of Genesis the true interpretation of the origin and fall of man "will be some-

where in the territory between the literalness of Keyser and the symbolism of Brunner" (p. 322).

### Genesis 1

When the first chapter of Genesis is subjected to this rationalistic method, we find the Bible adjusted, with the result that conflicts with science or theistic evolution are precluded: "The main purpose of Genesis is theological and religious." It "was by no means designed to give instruction in regard to natural science" (pp. 219f.). "We believe . . . that creation was *revealed* in six days, not *performed* in six days . . . The six days are pictorial-revelatory days . . . means of communicating to man the great fact that *God is Creator*, and that *He is Creator of all*" (p. 222). By way of criticism of this view, we would say briefly that the grand and simple language of Genesis 1 is true in every respect and for all "cultures." It provides an infallible outline of the order and events of creation. It reveals a progressive work of creation, in a connected sequence of events, accomplished in six consecutive "days." It may be impossible for us to explain all the details given us about those six days: but the Biblical outline must stand or else we are tampering with Scripture. On the other hand there is considerable recent evidence from science, not introduced in Dr. Ramm's book, which is in agreement with the Biblical concept of the special creation of fixed "kinds."

### Evolution

Dr. Ramm says that he "is not a theistic evolutionist" but he also declares that there "is strong evidence that evolution is not metaphysically incompatible with Christianity" because "orthodox thinkers (Protestants and Catholics) have affirmed that evolution, properly defined, can be assimilated into Christianity" (pp. 292f.). These authorities he cites at some length, taking occasion to complain against Charles Hodge who "viciously attacked evolution as being atheistic" (p. 285). Among Protestants who allowed for evolution he names Gray, Dana, Dawson, McCosh, James Orr, A. H. Strong, Albertus Pieters and others. Dr. Russell Mixter, who is in the list, does not belong there; Dr. Ramm has misunderstood his terms. But five witnesses, according to his quotations, allow for the evolution of the body of



man. Dr. Ramm himself says that evolution must not be allowed "to completely animalize man" (p. 280). We note the word "completely." We could wish that Dr. Ramm had declared that it is a reproach against the living God to say that he did not create the body of man, as a direct creation discontinuous with previously existing animal life. Genesis 2:7, even alone, is conclusive proof that it was by means of the divine in-breathing that man became not only man, but *alive*. The words "a living soul" (*nep-hesh hayab*) are the same words used in Genesis 1 of living creatures. They indicate here that the animate life of man was created at the very moment he became man, and not before.

"There are limits beyond which the theory of evolution may not be pushed" (p. 273); nevertheless Dr. Ramm is zealous that it not be ruled out. He defends it by reference to Christians who were evolutionists: "We have given evidence to show that men whose orthodoxy is unimpeachable have accepted some form of theistic evolution or at least were tolerant toward evolution theistically conceived. We indicated that within the strict orthodoxy of the Roman Catholic Church with its huge dogmatic edifice evolution is not condemned" (pp. 347f.). The fallacy of such appeals must be self-evident. It is possible for a Christian to take a flatly anti-Christian position on an essential point of

doctrine; in fact this happens frequently when large sectors of the church are in the process of succumbing slowly to some great and popular error. This is happening today with men who are adapting themselves to Barthianism, it happened a generation ago when many Christians failed to see the errors of modernism, and it happened earlier when most of Dr. Ramm's authorities were giving way to evolution. And as for the "strict orthodoxy" of Rome, does not Dr. Ramm know that from the standpoint of Scripture it is a wretchedly weak and impoverished theology? Much of Catholic doctrine is drawn partly from human reason and partly from Scripture, and that is true also of theistic evolution.

All things considered, this is a desperately bad book, the more so because it contains many good things which lend plausibility to the whole. The author seems to feel that he is defending the cause of true Christianity. If so he has defeated his purpose. He has abandoned to the enemy such essential lines of defense as the absolute authority of the Bible and the full doctrine of creation. The Christian view of science and the Bible is not thereby advanced but impaired. We trust that those who read this book will not be drawn into evolution and neo-orthodoxy. Against these dangers Dr. Ramm has not faithfully guarded his readers or himself.

congregation also presented Elder Wilfred Moses with a gift in token of its appreciation for his help and leadership while the congregation was without a pastor.

**Glenside, Penna.:** Members of the faculty of Westminster Seminary supplied the pulpit of Calvary Church on three Sundays in February. The pastor, the Rev. Robert L. Atwell, was on an annual trip for the seminary, visiting colleges to interest prospective ministerial students in Westminster. He visited some 32 colleges in the eastern part of the country on his trip.

**Philadelphia, Pa.:** The Presbytery of Philadelphia was scheduled to meet in Gethsemane Church on March 15. The church sanctuary has been fully redecorated, and a new illuminated bulletin board has been given to the church and erected in front of the building. Two members were received recently, and three persons are being instructed preparatory to membership.

**Nottingham, Pa.:** Some 12 persons, both present and prospective Sunday school teachers, are enrolled in a ten weeks teacher training course at Bethany church, with the pastor as teacher. The course is a rapid survey of the books of the Bible.

**Volga, S. D.:** Some 400 pounds of clothing for Korean relief has been shipped out by the Ladies Aid Society of Calvary Church during recent weeks. A delegation from Brookings County, including the pastor of Calvary Church, journeyed to Pierre to appear before committees of the legislature on behalf of liquor control and "closed Sunday" legislation. At a congregational supper March 11 the motion picture, "Dust or Destiny" was shown.

**San Francisco, Calif.:** The branch work in South San Francisco of First Church appears to be making progress. Large ads in the local newspapers brought good results. Elder Arthur Riffel is in charge of the work. About a ton of used clothing went on board the carrier Oriskany recently, to be transported to Korea and placed at the disposal of the Rev. Bruce Hunt for Korean relief.

**National City, Calif.:** The congregation of First church has decided to dismantle the building it had been working on, instead of fixing it up for church purposes. The lot on which the

## Orthodox Presbyterian Church News

**Portland, Me.:** The Sunday school of Second Parish went over its goal of \$500. for missions during the fiscal year 1954. Part of the morning worship services of the church have been broadcast over station WPOR since November, through gracious gifts of members and friends of the church. Paul MacDonald, a member of the church, completed his course at Calvin College in January and expects to enter Westminster Seminary in September. The pastor, the Rev. Calvin Busch, represented the conservative viewpoint in a series of talks by various ministers to the incoming class of nurses at Maine General Hospital, on the subject of sickness and death. Mrs.

Marvin Derby is scheduled to present the anniversary organ concert at the church on April 24.

**W. Collingswood, N. J.:** The Rev. Carl J. Reitsma was ordained to the ministry and installed as pastor of Immanuel Church on Friday evening, February 18. One week later, on the evening of February 25, the congregation gathered for a dinner and social gathering of welcome for the new pastor and his family. Some 150 members and friends of the church attended the event. The congregation had stocked the pantry and refrigerator in the manse for the benefit of its new residents. At the dinner gathering the

building stands has been sold, and the lumber from the building will be available for erecting another structure when a new lot is secured.

**Long Beach, Calif.:** The Rev. Henry Coray is preparing to leave First Church soon after April 1, to take up the home mission work in the area south of San Francisco, to which the Presbytery of California has called him. He has been at Long Beach since 1941.

### **Christmas Gifts Reach Eritrea**

**M**AIL to Eritrea by any route except air is slow at best, but recently it appears to have been slower than usual. It was about the middle of February before Christmas packages reached the Rev. and Mrs. Clarence Duff in Ghinda, and then a whole flood of packages arrived in the course of a few days. Some of them had been mailed in this country well before Christmas, some even in November.

### **New Address for Hunts, Hards**

**E**FFECTIVE immediately, the mail addresses for the Rev. Bruce Hunt and the Rev. Theodore Hard, missionaries in Korea, should be changed to P. O. Box 184, Pusan, Korea. The APO numbers formerly used are no longer available to them.

### **Westminster Alumni in Japan**

**F**ollowing are excerpts from a letter written by the Rev. R. Heber McIlwaine, Orthodox Presbyterian missionary in Japan, concerning the activities of some Westminster Alumni in that country. The letter was sent for the Westminster Alumni Homecoming in February, but we believe much of the information will be of interest to our readers generally. The Reformed Church in Japan is a small church organized after the war, committed to the Westminster Confession of Faith, having its own Seminary at Kobe. The leaders in forming this church were mostly the Westminster Alumni mentioned below.

"To start with Kobe, there are three

Westminster men on the faculty of the Reformed Seminary. Goji Tanaka (Westminster '32), is pastor of the Shinko church near the Seminary, and he teaches some of the history courses and the Greek exegesis course . . . He is the editor of a monthly periodical called *Reformed* and has contributed in serial form a detailed exegetical study of I Corinthians 15. He is now working on a similar study of II Corinthians 5:1-10. He has also translated Berkouwer's book, *Modern Uncertainty and Christian Faith*, and this has recently been published.

"After the approval of the Synod last October, Mr. Minoru Okada (Westminster 1934-5) resigned as president of the Seminary to become faculty chairman . . . He gave up his pastorate of the Nada church in Kobe to take up full time work with the Seminary . . . He teaches two classes in theology, using Berkhof's *Dogmatics* as a text. He also teaches Gospel History and Apostolic History, making use of Dr. Stonehouse's *Syllabus* to some extent, and also using *The Origin of Paul's Religion* (by Machen) and Vos' *Self Disclosure of Jesus and N. T. Biblical Theology*. He is editor of the Synod's small news sheet published bi-monthly. He has contributed each month in *Reformed* a series of articles comprising an outline of theology . . . Then he has been writing a running commentary on Luke in a paper for Bible students, which is published by the Radio work of the Southern Presbyterians but is subscribed to by many outside Reformed circles who started taking the correspondence course. It is now practically self-supporting, and is a very helpful publication. With the first number of 1955 they have started publishing a translation of Catherine Vos' *Bible Story Book*. Okada is expecting to publish a book called *Christ*, to be the third book in a series started some time ago. The two previous volumes are *Christianity*, and *The Christian*.

"Kohei Watanabe (Westminster '41) succeeded Okada as pastor of the Nada church and teaches Apologetics and related subjects . . . He reported in *Reformed* on some of the criticism leveled at Dr. VanTil in the *Calvin Forum* . . .

"A one hundred twenty page booklet is to be published shortly, titled *Reformed Theology*, and is to con-

tain five inaugural addresses delivered by the faculty of Kobe Reformed Seminary. The table of contents is substantially as follows: "Concerning the Doctrine of Decrees," by Minoru Okada; "The Meaning of the Law in the Westminster Standards," by Hisaaki Haruna; "The Place of the Old Testament in Theological Studies," by W. A. McIlwaine (Southern Presbyterian Missionary and member of the Board of Trustees of Westminster Seminary); "Calvin and the Burning of Servetus," by Goji Tanaka; and "An Introductory Study of the History of Western Philosophy as seen from the Standpoint of Christian Apologetics," by Kohei Watanabe.

"Mr. Takaoki Tokiwa (Westminster 1935-6) is pastor of Grace Reformed Church in Tokyo. The Synod met in that church last year . . .

"Mr. Takeshi Matsuo (Westminster 1933-35) is at Urawa. With a gift of some \$6,000 raised by the Christian Reformed G.I.'s he has started out to establish a Christian school. He purchased some land, and had three classrooms built. There are now two grades, with a third grade to enroll in April. He is seeking funds for putting up additional classrooms as he will lose his ability to keep recognition unless he can continue to expand a class each year through the first six grades. While the teaching of the classes is in Christian hands, and the charter is such that its Reformed character should be maintained, yet it is not a Christian school in the sense that the children come from Christian homes. Those from Christian homes are a rather small minority . . . The school is doing good work, and the parents are pleased, and in some cases there has been good testimony borne by the children to their non-Christian parents.

"The Japan Calvinistic Association was recently organized, to encourage interest in things Reformed. Mr. Matsuo was one of the prime movers in organizing it. It is also to promote the publication of good Reformed literature.

"Mr. Shigeru Yoshioka (Westminster '53) is in Sendai, doing good work in the church there."

*Mr. McIlwaine included the following note about his own activities:*

"I have a Saturday night service in a nearby village, which has been officially made a part of Watari as of

today. Watari town officially combined with two villages and another town so it now has a population of 29,000 . . . I still go each week to the hospital south of here, and work with the patients. Several more are preparing for baptism. More women than men seem ready to accept the claims of the Gospel."

### Welmers Busy in Monrovia

THE Rev. Dr. William E. Welmers, Orthodox Presbyterian minister currently engaged in language work with the Lutheran mission in Monrovia, Liberia, West Africa, in a letter sent to the Westminster Alumni Homecoming reported on his various activities there. Dr. Welmers expects to return to this country in September, and will be engaged in instruction in linguistics at the Kennedy School of Missions in Hartford, Conn. Following are some excerpts from the letter to the Alumni Homecoming:

"I seem to be doing four jobs here. Of the four, the language work is supposedly primary, and I keep plugging away at it, but it is probably the least exciting. I am turning our new lessons for the use of missionaries learning Kpelle, and will be starting a new family on the language in March. I am also trying to organize production of Kpelle literature—primer, reading books, Bible stories, devotional material and Bible translations,—and have the manuscript of the Gospel of John to check now.

"My second job is managing our little station at the village of Yanequele (our spelling, ED.). Until December 1 we were one of three families here. One family left on furlough then, and the other left recently under a new assignment. Managing the station means, as far as time is concerned, largely supervising a labor staff. Right now I have all five laborers working on the 7½ mile jeep trail between here and the highway . . .

"My third job, really part of the second but so distinct that it deserves separate treatment, is handling supplies and loads from the highway to here and on to Sanoyea, a station ten miles farther off the highway. Kerosene, tinned and powdered milk, sugar, various canned goods, flour and other staples come through regularly. Besides that Sanoyea has recently been getting cement and other building sup-

plies. Until December 1 that meant about two trips a week (an hour each way for the 7½ miles) with jeep and trailer to the highway, and then repacking into proper weights and getting the loads off by carrier from here. (They have since been building a road to Sanoyea, to avoid repacking and carrying).

"My fourth job is being the *de facto* supervisor of three preaching points. One is here in Yanequele, and normally one of the native evangelists conducts the services. There is also a literacy class and a class preparing for baptism, and I'll have to begin keeping a tighter rein on them. The second preaching point is Bolukaita, three miles up the new road toward Sanoyea, where I began services last Sunday. The third is Senta, some four or five miles by path off the road from Bolukaita. That is an organized congregation. They have had a student for the last two months, but I'll have to keep it going now. I'm going there for the first time tomorrow evening . . .

"Our day starts at 7.15 with a round-robin radio contact among seven or eight mission stations in an area some 150 miles long and perhaps 40 miles wide. We have to communicate on arrangements for trips the mission plane makes, missionaries on the move, supplies on the way, medical emergencies, parts and repairs for vehicles, and so on. It is all kept under control by the calm voice of the business manager in Monrovia . . .

"We all love it here, and will hate to leave in September. Mrs. Welmers is teaching Bruce (7th grade) and Peggy (third), and Ricky (aged 2) is beginning to speak Kpelle to the house help. The children have a nice playground in a shady grove, with everything made of logs, sticks and vines. Our pets consist solely of two cats just now, but we expect two puppies next week. We've been desperately trying to find a young monkey or a chimp, but no luck so far . . ."

### Hard Conducts Bible Study

THE following paragraphs are from a letter by the Rev. and Mrs. Theodore Hard, Orthodox Presbyterian missionaries in Korea, to friends in this country.

"The Thursday evening Bible study group which Mr. Hard leads has maintained a good attendance of fifteen to twenty-five G.I.s and five to ten others.

There are encouraging signs of spiritual maturing among the soldiers. They are anxious to discuss their spiritual problems and to learn and study more of God's Word and His will for their lives. There has been a large sale of good Christian books among them, and at our informal Sunday evening worship service a number have given very fine devotional talks (some doing this sort of thing for the first time). The sale of books at cost among Korean students and pastors continues and thus far eight hundred dollars worth of books have been purchased by them. Several dozen books for a book table are also on their way.

"For about three months Mr. Hard has been regular preacher at two army units each Sunday. Those in charge have been very cordial and although there have been no visible indications of any new conversions, the services have been a help to the Christians in the outfits and have helped some make a stronger stand for their faith. Of course, we are happy for every opportunity to proclaim the truth of God in all its fulness and trust the results with Him."

Mr. Hard also reports that the Army has promised to provide materials for the construction of several new buildings in which the General Assembly Presbyterian Church is interested—a Gospel Hospital building, three buildings for the beginning of Calvin University, and a new building for the Peace High School. Ground is being cleared for these buildings, in an area some distance from the Korea Seminary buildings in Pusan.

### Ridderbos on Daane and Van Til

A YEAR or more ago a book was published under the title, *A Theology of Grace*. Written by Dr. James Daane, a minister of the Christian Reformed Church, it was a sharp and even savage attack on the theology of Dr. C. Van Til, particularly on his views of common grace as expressed in his book of that title.

*The Reformed Journal*, an independent magazine published in the Christian Reformed Church, and of which Dr. Daane is one of the editors, carried in its February, 1955 issue a review of Daane's book by Dr. S. J. Ridderbos of the Netherlands. Dr. Ridderbos, acknowledging that he is

guest and Dr. Daane is host, nevertheless takes the occasion to indicate rather essential disagreement with Daane's criticism. He charges Daane with misinterpreting sentences and statements of Van Til, and with building a case on forced constructions.

In his concluding paragraphs he says, "We all have an old man. Nebuchadnezzar is not yet dead. Undoubtedly it will be possible to discover also in the thinking of Dr. Van Til rationalistic and existentialistic traits. But then more convincing arguments will have to be adduced to establish this than Daane uses . . . Personally, I detect in this criticism the same spirit with which I am only too well acquainted in The Netherlands; drawing consequences for another, and driving him into a position where he does not wish to stand. We have in The Netherlands experienced the fatal consequences of this manner of living with one another. I hope that our American friends will not allow the lessons of this little edifying example to be lost upon them. . . ."

### Murray Lectures at Fuller Seminary

PROFESSOR John Murray of Westminster Theological Seminary is scheduled to deliver five lectures on the subject of *Biblical Ethics* at Fuller Seminary, Pasadena, California, March 21—25. The series is termed the Payton Lectures, and it is expected the material, in expanded form, will be published as a book during the next year.

Professor Murray has another book, *Redemption Accomplished and Applied*, which is in the process of being published by Eerdmans of Grand Rapids. The second part of this book contains the material which was published in the form of a "home study course" in the PRESBYTERIAN GUARDIAN some two years ago.

### Evangelical Theological Society Meets

THE Evangelical Theological Society held its sixth annual meeting at Shelton College, N. J. the last few days of December. At this meeting the Society decided to participate jointly with the American Scientific Affiliation in a summer meeting, June 21-24, at Winona Lake, Indiana. Topics

to be considered at the joint meeting will include the comparative methods of science and theology, geology and Genesis, the flood, the origin of races, the ethics of antiquity, the origin and spread of culture, and similar matters.

At the Society meeting, Dr. Burton L. Goddard, the retiring editor, reported that the first volume of the E. T. C. monograph series, *Brunner's Concept of Revelation*, by Dr. Paul K. Jewett, has been published. The Society authorized the immediate publication of Dr. Merrill Unger's study, *Israel and the Arameans of Damascus* as the second volume of the series. A volume, *Men and Scripture*, a study of the doctrine of Scripture as held by important church leaders from sub-apostolic times to the present, by vari-

ous members of the society, was reported as almost ready for printing.

Two members of the Westminster Seminary faculty were among those present who read papers. Professor John Murray gave a paper on Structural Strands in New Testament Eschatology. Professor E. J. Young read a paper dealing with certain questions on Isaiah 53.

Officers elected for the coming year are President—Dr. Harold B. Kuhn of Asbury Theological Seminary; Vice-President—Dr. Roger Nicole of Gordon Divinity School; secretary—D. J. Barton Payne of Trinity Seminary, Chicago; treasurer—Dr. Robert D. Culver of Wheaton College; editor—Pres. John F. Walvoord of Dallas Seminary.

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## My Trip for Westminster

BY ROBERT L. ATWELL

DURING the past three weeks it has been my privilege to visit with teachers, administrators and pre-seminary students in some thirty two institutions of higher learning and to talk with representative laymen and ministers of various denominations. The editor of The Presbyterian Guardian has requested a brief report of this trip. Certainly I am thankful for the occasion thus presented to confront the entire circle of Guardian readers with an account of opportunities that are of great significance.

These pages have been used before to insist that there are unnumbered earnest pre-seminary students across the land that need precisely the type of training that is provided at Westminster Theological Seminary. But the majority of them are either ignorant of Westminster's existence or they are uninformed or misinformed as to the character of the training provided there. Moreover there are few friends or alumni of the Seminary who could not, if they would, from time to time acquaint some of these young men with facts that might well change, for good, the whole course of their future.

The first gratifying observation therefore that I wish to report is that Westminster's friends seem more aware than ever before of the import-

ance of just this kind of kingdom activity. So many names of students were referred to me this year that it was almost impossible to see all of them in the area I visited in the limited time at my disposal. Even better, in repeated instances, there were those who appreciate the solid Biblical character of Westminster's instruction who had already testified of that fact and who would continue to do so.

In such places as Calvin, Houghton, Wheaton, Geneva, Westminster-Grove City, Michigan University and Nebraska University, there are groups of students and others who bear year round testimony to the inerrancy of Holy Writ and to the need for graduate instruction conforming to that truth. As this continues and expands fruitage must follow. While I have no evidence of any sharp increase in applications for admission to Westminster this fall, I do expect a record number for the fall of 1956.

Moreover the opportunity and thus the responsibility for propagating full-orbed Biblical Christianity (Calvinism) is obvious as never before. The older Liberalism, Modernism to many of us, is recognized in more and more circles as bankrupt. Within avowedly evangelical ranks there is increased dissatisfaction with that belittling of the law, once so in vogue, which under-

cuts the Gospel, and increased willingness to consider the theology which is spoken of as Reformed.

The great threat to historic Christianity, today and tomorrow, is neo-orthodoxy. Yearly it becomes more dominant in most of the denominational colleges. This makes it at once more imperative and more feasible to demonstrate to intelligent students that neo-orthodoxy fails to escape those very errors that it pointed out in the older Liberalism.

Not only in schools but in churches there is an increased unrest. Ecclesiastical hierarchies are tightening controls to keep hirelings in line. It would appear that there is less and less possibility of Westminster trained men finding fields of labor. Such a conclusion could easily be drawn if one looked only at circumstances. Actually, from any truly Biblical perspective,

the fields are already white unto harvest, and it behooves every reader of these lines, every Christian living amid these conditions in the year 1955, to cry out with earnest importunity to the Lord of the harvest that He would thrust forth laborers into the harvest.

It is for the truth of Christ that the souls of men hunger. It is just the truth which is the Word that can destroy falsehood and strengthen Zion's bulwarks. "The weapons of our warfare are not carnal, but they are mighty through God to the breaking down of strongholds" (2 Cor. 10:4). There need be no fear that men called of God and properly trained will have no sphere of labor. The greatness of the need and the very difficulty of the situation constitute also the greatness of the opportunity. How humble must we be in the face of our own sin and weakness; but how confident in the

face of God's sovereignty and of His covenant faithfulness. "When the enemy shall come in like a flood, then the Spirit of the Lord will raise up a standard against him" (Isa. 59:19).

The last time I wrote on these pages I called upon Orthodox Presbyterians to recognize their responsibility to the church catholic. It seems now that the very pillars of our educational institutions, the uncertain trumpets of the pulpits of our land, the intellectual and religious atmosphere which we breath, are all shouting of opportunity and obligation. "The Lord gave the word; great was the company of those that published it" (Ps. 68:11). Let that company include every last reader of these lines. So shall "Satan's Kingdom be destroyed, the kingdom of grace advanced, ourselves and others brought into it, and kept in it, and the kingdom of glory be hastened."

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# *The* GUARDIAN NEWS COMMENTATOR

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VIEWING THE NEWS FROM THE RELIGIOUS NEWS SERVICE AND THE RELIGIOUS AND SECULAR PRESS

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## **Lutherans Appeal School Ruling**

THE Wisconsin Lutheran High School Conference has appealed to the United States Supreme Court the decision of the Wisconsin Supreme Court refusing permission to erect a Lutheran parochial high school in the city of Wauwatosa.

At issue is the constitutionality of a zoning ordinance which permitted the erection of a public high school in a residential area, but which was held to prohibit the erection of the proposed private high school.

This is the first time this issue has been appealed all the way to the U.S. Supreme Court. All previous cases have been decided on a lower court level in favour of the private school applicants. We reported recently a

decision along this line in California.

The Wisconsin Court held, in June, 1954, that "anyone in the district of fit age and educational qualifications may attend the public high school. It is his right. He has no comparable right to attend a private school. The private school imposes on the community all the disadvantages of the public school, but does not compensate the community in the same manner or to the same extent. If the private school does not make the same contribution to public welfare, this difference may be taken into consideration by the legislative body in framing its ordinance."

In a similar case in Minnesota in 1949, the Minnesota Court held that "a private school has no effect upon a residential area different from a public one. The distinction is based solely on

ownership. Such a distinction bears no relation to the purposes of the zoning ordinance and for that reason is arbitrary."

The Supreme Court can refuse to hear the case, thus allowing the lower court decision to stand. If the Supreme Court should uphold or reverse the lower court, it would be a definitive decision affecting the whole private and parochial school movement throughout the country.

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## **Presbyterian Property Case to High Court**

THE legal battle for control of the property of McCarter Presbyterian Church, in Greenville, S. C., has reached the South Carolina Supreme Court. Two of the justices on that tribunal, Presbyterians, have in con-

sequence disqualified themselves for the trial.

In May 1953 a majority of the congregation, with the pastor, voted to withdraw from the Southern Presbyterian Church, and reorganized under the name of the McCarter Independent Presbyterian Church. The minority instituted court action to retain the property, on the ground they were the true church, being true to the Southern denomination. Last July the County Court ruled that while the majority had the right to withdraw from the denomination, they had no right to take the property with them. The court claimed to be uninterested in the reasons why the majority withdrew. The present appeal to the state supreme court is the result of this lower court decision.

### Protestants Oppose Military Reserve Program

THE largest delegation of Protestant churchmen to appear before a Congressional hearing in recent years went to Washington early in March to oppose the proposed military reserve program of the administration.

Under the proposed program, all boys reaching 18 years would be required to undergo six months of military training, and then would be placed in the military reserve for a number of years, with requirements of periodic renewal of training, etc. The new program is a revised universal military training (U.M.T.) program with another name.

Opposition of the Protestant groups was on various grounds, that such a program would not provide a trained reserve in this day of atomic and hydrogen warfare; that it amounted to an attempt to "brainwash" the young men and give them a military outlook; that it would indoctrinate the population with a philosophy of militarism contrary to the American tradition; and that there was no adequate concern for the moral atmosphere into which the youth would be brought in such a program.

### Joint Presbyterian Hymnal To Be Published

A NEW joint Presbyterian-Reformed hymnal is to be published this fall, on October 17, according to the announcement. The project of preparing this new hymnal has been a joint

endeavor of the Presbyterian Church U.S.A., the Presbyterian Church U.S., The United Presbyterian Church; the Reformed Church in America, and the Associate Reformed Presbyterian Church. The Rev. Albert J. Kissling of Jacksonville, Fla., is chairman of the committee.

### Highland President Ousted

THE Rev. Robert Rayburn was removed from the presidency of Highland College early in March by action of the Board of Trustees. Highland is a liberal arts school in Pasadena, California. It is sponsored by members of the Bible Presbyterian Synod.

Reliable reports indicate that Mr. Rayburn has for some time been on the edge of dismissal, due largely to the fact that he has not always agreed with the official Bible Presbyterian Synod position relative to the American Council and the Orthodox Presbyterian Church. At a meeting of the Synod last year he supplemented a report on the American Council with remarks which were interpreted as unfriendly to it and some of its leaders.

The Rev. Lynne Gray Gordon, a former army chaplain, has been appointed president of Highland in place of Mr. Rayburn.

### And Now — Moslem Christian Fellowship

A WORLD FELLOWSHIP of Moslems and Christians is to be formed next year at an international convocation. Plans for the creation of this fellowship were announced at an executive session of a Continuing Committee of Moslem Christian Cooperation in Alexandria, Egypt, recently. One of the co-chairmen of the Continuing Committee is the Rev. Ernest Howse, minister of the Blewer Street United Church in Toronto, Canada. Under the constitution proposed for this organization, local Christian-Moslem groups will be set up all over the world. "The World Fellowship of Moslems and Christians may become one of the great movements of the future," said the Canadian minister, who added, that the centuries-old misunderstanding between the two religions was "not between Christianity and Islam, but between Christians and Moslems."

### Progressive Calvinism League

WE have received information concerning another association claiming the name of Calvinist and seeking members among those of Reformed persuasion.

This is the Progressive Calvinism League, which carries the names of Frederick Nymeyer, John Van Mowerik and Martin B. Nymeyer as the organizers.

A published statement concerning the League says that it will be concerned about the practical, everyday phase of the relationship of men to men, and the relationship of men to things.

The organizers claim to be practical social science men. "We are so practical or pragmatic that we are suspicious of anything that does not work well. Success (correctly understood) is our yardstick."

In the field of business, the following statement is made: "Prosperity is the sure effect of obedience to the law of God; and adversity is the sure effect of disobedience to the law of God. Almost tiresomely that message occurs as a refrain in Scripture. Progressive Calvinism holds that the rule stated in Scripture is true. The churches will be ineffective in mission work unless they are willing to declare boldly and loudly that prosperity follows the Christian religion as his shadow follows a man. Why should anyone adopt the Christian religion if it does not pay to do so. It is only a limited comfort for distress in this life to believe in happiness in a future life . . ."

For information about this organization, the founders of which are members of the Christian Reformed Church, readers may address the Progressive Calvinism League, 366 E. 166th Street, South Holland, Illinois.

### To Revise Scofield Reference Bible

OXFORD UNIVERSITY PRESS has announced plans for the preparation of a revised edition of the *Scofield Reference Bible*. A revision committee consisting of nine Bible teachers, with two Oxford Press representatives, has been set up for this purpose.

The revision committee consists of Dr. E. Schuyler English, editor of *Our Hope* magazine, chairman; Dr. Frank

E. Gaebel, headmaster of Stony Brook School, vice chairman; Professor Wilbur M. Smith of Fuller Seminary, Professor Charles Feinberg of Talbot Theological Seminary, President William Culbertson of Moody, President John Walvoord of Dallas, Dean Clarence Mason of Philadelphia Bible Institute, President Allan MacRae of Faith Seminary, and President Alva McLain of Grace Seminary.

Following a meeting of the committee, Dr. English made the following statement:

"We shall retain the King James Version, of course, with its familiar phraseology, beauty and cadence. There are in it, however, words that are archaic and expressions that are not wholly transparent in modern speech. These need clarification. Furthermore, certain notes in the present edition of the Scofield Bible are capable of simplification, and there are some statements that require revision. New helps for the reader will be added also. However, the basic theological position which has made the Scofield Bible loved by millions of readers will be retained."

*The Scofield Reference Bible* was first published in 1909.

### To Build Huge Cross

A THREE MILLION DOLLAR FUND raising drive for the construction of a 500-foot cross on Bald Knob Mountain in Southern Illinois has been launched by the General Federation of Women's Clubs meeting in Washington. The cross will be dedicated to "greater unity of Christian thought and effort."

The so-called "cross" will contain places of worship for the major Christian faiths, and shrines and religious exhibits will be included. A forest ranger lookout post will be at the top. The site has been used for Easter sunrise services since 1937.

### Propose New Confession

AT a meeting of the North American Area Council of the World Presbyterian Alliance, Dr. Eugene C. Blake, Stated Clerk of the Presbyterian Church in the U. S. A. introduced a proposal that member churches be queried on their willingness to participate in drawing up a statement embodying the witness of Presbyterian

and Reformed churches. Willingness to participate in such a program would involve the churches in appointing members to a theological committee which would be charged with drafting the statement.

Such a statement, if drawn up in these terms, would in fact be a new "confession of faith" and Dr. Blake said he hoped this would actually be the result of his proposal. The proposal was adopted by the Council and it remains to be seen how many of the churches will be willing to join in the program.

### Unitarian-Universalist Publications to Merge

TWO of the oldest continuously published religious journals in the United States will soon merge into a single publication. They are the *Unitarianist Leader*, and the *Unitarian Christian Register*. This merger is part of the plan for merging various activities of the two denominations, under the supervision of the Council of Liberal Churches. The Council was created in 1953 as a step toward the "federal union" of the two organizations.

The *Christian Register* was founded in 1821, and claims to be the oldest religious journal of continuous publication in the United States. The *Unitarianist Leader* claims publishing connections going back to 1819.

### Communist Dedication Ceremonies Raise Religious Issue

EAST GERMAN COMMUNIST authorities are endeavoring to compel the youth in their area to participate in so-called "dedication" ceremonies upon reaching the age of 14. This program has run up against the solid opposition of both Evangelicals and Catholics, who hold that such ceremonies involve a public acceptance of Communist Atheism and repudiation of Christian faith. Both religious groups have indicated they will refuse church confirmation to youth who participate in the dedication ceremonies.

The Communists in turn are threatening both the youth and their parents with "grave disadvantages" in schooling, in finding jobs, and in other areas, where the ceremonies are refused.

This is a part of the struggle be-

tween the Communist government and the church in the East Zone. The Catholic press reports that the campaign to get youth to take part in the dedications has been a sorry failure, and that only a very small percentage of the young people participate.

### President Endorses Back-to-God Movement

PRESIDENT EISENHOWER has urged Americans to join in the American Legion's 1955 "Back to God" movement. He addressed a rally held in the waiting room of the Grand Central Station in New York. His address was given by transcription for a nation-wide radio and television audience. The rest of the program, put on "live," included Evangelist Billy Graham, Father James Keller, and Rabbi Robert Kahn.

Eisenhower said: "Without God there could be no American form of government, nor an American way of life. Recognition of the Supreme Being is the first—the most basic—expression of Americanism . . . The Founding Fathers expressed in words for all to read the ideal of government based upon human dignity. That ideal had previously existed only in the hearts and minds of men. They produced the timeless documents upon which the nation is founded and has grown great. They, recognizing God as the author of individual rights, declared that the purpose of government is to secure those rights."

### Peale Gets Commercial Sponsor

DR. NORMAN VINCENT PEALE, whose radio programs have been subjected to sharp criticism in recent weeks, is still considered to be a profitable salesman. Beginning early in April, he will conduct a ten minute morning program answering questions concerning human relations problems, under the sponsorship of Doekin Products, Inc., makers of facial tissues and other household paper products. Dr. Peale has been broadcasting for twenty years, but this is the first time he has had a commercial sponsor. His other programs are sponsored by the Broadcasting Commission of the National Council of Churches.

## Contemporary Designs Win Church Architecture Awards

CONTEMPORARY or modern designs captured all of the awards this year made at the conference of the Church Architectural Guild and the Bureau of Church Building of the National Council of Churches.

A statement issued by the awards committee said, "The basic principle underlying the decisions of the jury was that good church architecture is simply good architecture designed for church use. The jury felt that in 90 percent of the cases the designs represented the architect's awareness of the church members' willingness to take advantage of twentieth century materials and techniques. In view of this it is not surprising to find flat roofs, steeply pitched roofs, and adaptations of older vault forms."

## Churches Without Mortgages

A SOUTHERN BAPTIST layman has come up with an idea for financing church buildings without real estate mortgages. In what is called the "Broadway Plan" the churches are financed out of current income, instead of on a property value basis.

Under this plan revenue bonds are the key. They are repaid from weekly collections. "Church revenues," said the sponsor of the program, Judge Bracewell of Houston, Texas, "are almost as constant as taxes. Thus bonds issued against weekly collections are well secured." He reports more than \$40 million worth of church financing under this plan, without a single default.

## Graham Considers New York Campaign

E VANGELIST BILLY GRAHAM is reported to be considering a campaign in New York City. However, it is not expected to take place for two or three years, and when it does, it must be at the invitation of most Protestant religious organizations and churches in the metropolitan area.

Graham also has revealed that he has been invited to do a series of television programs under commercial sponsorship, similar to those of Catholic Bishop Fulton Sheen. Graham

said he might accept the offer when he stops traveling abroad, but did not indicate when that might be.

Before leaving this country for his crusade in Glasgow, Graham addressed a packed rally in Madison Square Garden in New York, and preached in the National Presbyterian Church in Washington, with President Eisenhower a member of the audience.

Asked about the effects of his campaigns, Graham claimed that recent studies have indicated that most of the people won for Christ have become active in some church.

## Presbyterian India Work To Natives

TRANSFER of the titles of all property held in Northern India by the Presbyterian U. S. A. Board of Foreign Missions to properly constituted and approved native trust associations has been decided on by the missions Board. The Board has also approved a plan whereby the Western Indian Mission will turn over all its rights, duties and responsibilities to the United Church of Northern India. Missionaries will henceforth be known as "fraternal workers." The transfer will be effective July 1.

## Conference on Psychiatry






THE Second American Calvinistic Conference on Psychology and Psychiatry is to be held at Calvin College the last two days of March.

Speakers at the conference and their

subjects are: Dr. R. A. Jaarsma of Flint, Michigan on "Psychoanalytic Theory: Misunderstood or Resisted"; Dr. Robert DeHaan on "The Problem of Discovering Gifted Children: Significance and Techniques"; Dr. J. Bouma on "Trained People Involved in Promoting Mental Health"; Dr. Johann Plekker on "A Dynamic Study of Mental Depression with Religious Complaints: a Case Study"; and a symposium on "The Place of the Christian Conception of Sin in the Theory and Practice of Psychiatric Work," in which Professor Edmund Clowney of Westminster Seminary, the Rev. R. Heynen and Dr. G. Van Noord of Cutlerville, and Dr. W. Rooks of Grand Rapids will participate.

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