

The Presbyterian

R. B. Kuiper

His own preaching exemplified what in his classes he called an "ideal homily" — the orderly treatment of a single theme derived from a passage of Scripture. His life followed a similar pattern. It magnified one central theme: the glory of the sovereign God. The infallible Word was his meat and drink. His focus was ever upon Jesus Christ as the only Savior of God's elect. The fourscore years of divine allotment embraced a breadth of service in the sphere of the kingdom that left a notable heritage to the praise of his Lord.

Born in the Netherlands, R. B. Kuiper came to the United States at the age of five. After graduating from the University of Chicago and receiving his M.A. from the University of Indiana, he attended both Calvin and Princeton Seminaries. These years prepared him for a calling that, like most of his sermons, had three main headings.

The first was a preacher. His seventeen years in five Michigan pastorates from 1912 to 1929 by no means terminated the opportunities that came throughout his life to preach the Word. He had the gift of making the profound simple as he proclaimed the whole counsel of God. He preached with all his might, his whole being vibrating with the emphasis with which he punctuated his points. His messages came from a heart with a passion for making plain God's revealed truth. For him there was no conflict between love and truth: his preaching demonstrated the thoroughly biblical notion that the love of God is shown in telling men the truth of God. He heralded that truth with the

aim of calling forth a response of faith and love in obedience to the gospel of God's reconciling grace in Christ. He was a preacher to "warm the cockles of the heart"—to quote one of his favorite phrases.

Professor's Kuiper's second career was as an administrator and teacher in three institutions of higher learning. He taught Systematics one year as a member of Westminster Seminary's original faculty in 1929-30 before serving a three-year term as President of Calvin College. Returning to Westminster in 1933, he remained for nearly twenty years as Professor of Practical Theology, until his first "retirement" in 1952. He continued to be held in high esteem as Professor Emeritus of that institution. Then for several years he headed Calvin Seminary until he "retired" once more in 1956 as President Emeritus.

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Professor Kuiper on the occasion of his visit to Westminster in 1963, when he delivered the Commencement address.

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EDWARD WYBENGA

Luke 23:44-56

And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour." The poet wrote:

Well might the sun in darkness hide
To shut his glories in,
When Christ, the mighty Maker, died
For man the creature's sin.

But the darkness was not only in the realm of nature; there was also a spiritual darkness that fell upon the soul of Jesus. It was then that he uttered the heart-rending cry, "My God, my God, why hast thou forsaken me?" This was the climax of the Savior's sufferings upon the cross, for to be forsaken of God is the deepest sorrow and dread that can come upon man.

As the sin of the world bore down upon the Lamb of God, the Father turned his face away from the Son, for God can not look with favor upon sin. This drew from Jesus his agonizing cry — the obedient Servant "in the likeness of sinful flesh" for a short time lost the consciousness of God's comforting presence and felt only his wrath against sin. The curse of sin was upon Christ — that the blessing of salvation might come upon us who believe. "There is therefore now no condemnation to them which are in Christ Jesus" (Romans 8:1).

"And the sun was darkened, and the veil of the temple was rent in the midst." This costly veil, made of rich materials and some sixty feet high, separated the Holy Place from the Holy of Holies in which the ark of God used to rest — the ark which symbolized the presence of the thrice holy God among his people. Only once a year, on the Day of Atonement, was the high priest allowed to enter within the veil to offer the blood of atonement for the sins of the people. It is remarkable that at the time when the evening sacrifices began, when the Paschal lambs were being slain and their blood shed in the temple-courts — at that very time the

great Paschal Lamb was being offered up for our sins.

"And when Jesus had cried with a loud voice, he said, Father into thy hands I commend my spirit: and having said thus, he gave up the ghost." The Lord of life bowed his head in death! "All things were made by him" — he was the Author of life. He had raised the dead back to life, yet he himself died. The awesome fact of the death of Jesus Christ calls for our most solemn thought and deepest reverence.

The fierce struggle was over. The debt incurred by our sin against God had been paid; the work of redemption was finished. Then the Savior entrusted his spirit into his Father's hands — the place of blessed safety in God's most holy and mighty keeping. There was no more agitation or anxiety, only serenity and peace and full confidence in the Father's love. The feeling of separation, of utter loneliness, had passed. His spirit returned to the Father. And the thick darkness that had enveloped the land was dispelled.

A Willing Death

Jesus' death exemplifies the kind of death ours should be. In holy trust and quiet assurance we may commit our souls to God's care in that hour. But while there is a similarity there are also a marked differences between his decease and ours. Christ's death was a voluntary one. He died because he willed to die for the salvation of his people. We die because we must die — our last enemy is stronger than we are. Nor does our death have any saving power for others, for we ourselves are sinners. His death alone was substitutionary. We may die by accident or in great weakness. Jesus died while yet strong of voice and in fulfillment of God's eternal purpose.

His death, moreover, came sooner than was expected by the Roman soldiers at the cross, for they were accustomed to lingering deaths by cruci-

fixion. The manner and the moment of his death showed that Christ chose to die at that time, in fulfillment of his own words: "No man taketh my life from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10:18). The Good Shepherd freely laid down his life for his sheep.

The supernatural darkness, the rending of the rocks, the words of the suffering Savior, his loud cry and calm death — all of this produced a profound effect upon the centurion and his soldiers. "They feared greatly" — perhaps that the wrath of God might yet fall upon them for their part in this crucifixion. Agitated by these portentous events, they voiced their convictions: "Certainly this was a righteous man; truly this was the Son of God" (Luke 23:47; Matt. 27:54).

Burial

Jesus' death was witnessed not only by his enemies but also by some of his friends. Among them were the faithful women who followed him from Galilee, ministering unto him. They were the last at the cross and at the grave that evening; they were the first at the tomb on Sunday morning. Courageous, faithful, tender and thoughtful were these women.

When the enemies of Christ had finished their cruel work the loving hands of friends took over. Joseph of Arimathea, a rich man, and Nicodemus (John 19:39), both men of distinction and members of the Jewish ruling body, came forward to ask permission to take the body of Jesus from the cross for burial. Once secret disciples, because they feared the displeasure of their peers, they now demonstrated courage and boldness. Taking the body, they wrapped it in costly linen with the spices and carefully laid it in Joseph's new tomb nearby. In this honorable burial the words of the prophet were again fulfilled, that he made his grave with the rich in his death (Is. 53).

There in the tomb, sealed with a stone, the body of Jesus lay until his glorious resurrection on the morning of the third day. "Except a grain of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24). Whoever believes on this crucified and risen Savior has everlasting life!

Promoting Foreign Missions in Our Presbyteries

THEODORE HARD

If one wants an enthusiastic reception as a furloughing missionary, pick a Sunday school class or, best of all, a group of women in a Ladies' Missionary Society or a Presbyterial. Be wary of a men's group—they are less interested and easily bored. It is not that they throw out tough questions or keen inquiries. It is rather that they feel out of their element in this kind of spectator sportsmanship.

I have allowed myself this line of thought for a while, but then recoil from the implications. Is foreign missions only something for kids and kaffeeklatsches? On the other hand, while on the field I count the letters that come from individuals or groups inquiring about the work, the life we live, the problems. Invariably they are from youth groups or ladies' groups. The men presumably dig into their pockets for missions, but apparently want little involvement beyond that. Or am I jumping to conclusions?

To turn now to another anomaly. As a missionary I note that it is on the local church level or in the General Assembly via its Missions Committee that promotion for foreign missions is an active thing. But not in the presbyteries. Yet every ordained minister on the foreign field is a member of a presbytery rather than of a local church! He was ordained by his presbytery with respect to a call to do foreign mission work. To be sure he is under administrative control of the Foreign Missions Committee of the denomination, but the body that has disciplinary control over him is not that committee, but the presbytery. Indeed, he (in the OPC) goes to the field without even signing a contract binding him to the control of the Missions Committee, yet before the presbytery he repeated the most solemn vows.

Now everyone knows that the members of presbytery are those who should best understand the mission-

ary's needs and duties—his fellow ministers and elders. And they are *men*, like the ordained missionary on the field, not women or young people. Is it not passing strange, then, that in practice it is the men in their official role as presbyters that often seem the least active in foreign missions? Let me make some suggestions for the promotion of foreign missions on the presbytery level.

I. Finding and Molding Candidates

Volunteers or appointees—which is the biblical pattern? There is something in American Protestant psychology that makes the idea of volunteering for missions a romantic one, that has quite become the norm in obtaining candidates. But think of the biblical examples. When helpers were needed for the elders in the "daily ministrations" to widows the Twelve did not ask for volunteers. Rather they said, "Wherefore, brethren, look ye out among you seven men . . ." When the Holy Spirit spoke to the Antioch church (Acts 13) in reference to sending out workers for gospel outreach he did not say, "Ask for volunteers." Rather, the Spirit said, "Separate me Paul and Barnabas." Again, the Jerusalem council did not ask for volunteers, but chose Judas and Silas (15:27) to carry their decision to Antioch.

It seems to me, therefore, that the local church, and also the presbytery, should be on the lookout for likely candidates for foreign mission work. It is most natural for local leaders to see and afterward recommend such budding leaders to the General Assembly Committees. Unfortunately, however, it is all too often the personal initiative of these young people themselves that brings them before the Mission Committees as applicants. How much more natural, however, for the church and presbytery to be look-

ing for its future missionaries in its own ranks rather than for the individual applicants to come forward urging consideration of their own merits and qualifications.

Secondly, besides being on the lookout for budding missionaries, I think the presbytery should consciously and in the course of its official activities do more to encourage and mold the candidate for his future career. "Coming under care" of presbytery is a well-known phrase in reference to young men looking forward to the ministry. The presbytery encourages them to a particular kind of theological education, and the future steps of licensure and ordination. Is there, however, added guidance and encouragement given in respect to possible missionary work, particularly foreign missions?

Active Choice

I do not here envisage the foreign or home missionary as bearing office separate from the ministry. But a man requires particular vision and strong interests to leave the bosom of the mother church and strike out for a lifetime into strange and alien territory. Not only should individual churches seek to nurture these less common and urgently needed additions to a calling to the ministry, but the presbytery also. It is the presbytery that takes particular cognizance of the gifts and qualifications needed for the ministry and actually subjects the candidate to formal testing. Most young ministers in the Orthodox Presbyterian Church will testify to the grueling and penetrating examinations they had to sustain, that searched out not only theological learning and gifts, but heart's convictions and every manifestation of soul's zeal or languor. Is it not the most natural group, therefore, to size up and select as its choice, the men who should go to the foreign field?

So often it is rather the inward compulsion that drives a young man to "wedge his foot in the door," as it were, of the Foreign Missions Committee, and argue his case, present his credentials, and call up his character witnesses. We must thank God that the call is so strong in some young men. But we must not say, "Leave off kneading the dough. If a lump has enough of the necessary yeast, it will rise of itself." This is to abandon the biblical duty of active choice by the leaders of the church and retreat to a "Wait and let us see the hand of the Lord" attitude typical of false pietism, individualism, and enthusiasm.

II. Suggestions for the Foreign Missions Committee of Each Presbytery

(1) Correspondence with missionaries. In my own twelve years of missionary work in Korea I can remember scarcely a single letter from an officer or committee of the presbytery in that capacity except routine reminders that I should report my labors since they are outside the bounds of presbytery. Think what this means! The missionary is thus reminded that he has legal ties to the presbytery at home, but he reads between the lines that the ties are merely formal, not personal or functional in practice. The one place where he has regular membership (the minister is a member not of any local church, but of presbytery, remember) is the group where he is likely to have least functioning relationship. Individual members of churches may write frequently. The Foreign Missions Committee through its General Secretary is, of course, in frequent contact. But the ordaining and disciplinary body of which he is a member usually has least actual contact with him. This is a disturbing and saddening anomaly.

(2) Correspondence with the Foreign Missions Committee of the General Assembly. This committee requires quarterly and annual reports from the missionary. The General Secretary is in constant contact. How natural, therefore, that the ordaining body, the group within which the missionary is a member, obtain regular reports not only from the missionary himself but from the body that acts on behalf of the presbytery and the whole church in administering the work of foreign missions.

Or, to mention a less formal means.

I remember attending a presbytery meeting while on furlough and being approached by the presbytery's foreign missions committee chairman for information for a report to presbytery. Information about myself I could volunteer, of course. But I pointed out to him that a member of presbytery then present was also a member of the denominational Foreign Missions Committee, and that that committee had just met. I suggested that he be asked to report to presbytery a summary of the general proceedings. This idea was immediately put into action, but it apparently was looked upon as an unusual thing. The oral report was brief and informal, but informative and up to date. As I recall it was pointed out in a graceful way that what was passed on was information that was not considered confidential, and with the understanding that the Foreign Missions Committee was not formally obliged to convey such a report, nor asked to do so (except in the General Assembly each year).

It seems to me that it should not be considered unusual or unnatural for the presbytery to ask regularly for a report particularly concerning ministerial members of the presbytery on the foreign field. There should be, and I anticipate, full and friendly cooperation between these two bodies of the church of Christ for the overall benefit of the church. One body ordained the missionary with respect to a call from the other. The latter administers what the former commits into its trust, the actual work of foreign missions abroad. How natural that they be in regular contact, therefore.

Societies for Men

(3) The presbytery's committee on foreign missions can stimulate interest in missions on the presbytery level and among the local churches in the following ways: First, by specific regular prayer for foreign as well as home missions at every meeting of presbytery. There is no doubt in my mind that this is already being done. May it continue.

Secondly, in addition to continuing to encourage the women's presbyterials, positive action should be taken to encourage the initiation of similar societies for men. These seem sorely lacking. Missions is far more than the foreign extension of ladies' aid societies. It is a job for the whole church, and along with the tender

concern and cheerful ministries of mercy from the ladies, we need the hard-headed analysis and business sense of the men, together with the practical assistance only a man can give in missionary work. Imagine if the armed forces of our country depended for equipment and resources mainly on the promotional and supply powers of independent societies of women!

Men of the church, particularly men of the presbytery, I appeal to you to escalate this war for the souls of men against the fearful enemy of God and men. Stand with your brethren and fellow office-bearers on the field. God forbid that we shrink back, "pass the buck," or give indifferent battle. And God forbid that we put the fight in a class with Sunday school picnics, sewing circles, and conversational topics for tea and cupcakes situations. The end of the ages and the doom of the world is at hand. Christ is conquering the kingdom of Satan. We are his warriors in a fight to death for his glory and the everlasting souls of men.

June Offering for Christian Education

A generous offering for Christian education in June will help speed the Great Commission Sunday School Curriculum toward the next step—the Intermediate (Junior high) course scheduled for 1967. With the services of a full-time writer now anticipated for this department, the Committee on Christian Education is determined to move ahead as rapidly as possible in the development of a complete curriculum, according to the Rev. Robley Johnston, general secretary.

The goal of \$16,000 for the June Offering comes to an average of only two dollars per communicant member. Since the materials are being used in over twice as many churches outside the denomination as within, gifts in support of these courses are a means of evangelism for the historic Christian faith of the Orthodox Presbyterian Church in a widening circle.

Change of Address

Rev. Everett C. DeVelde, Roy Terrace, Rt. 2, Fallston, Maryland 21047.

Rev. Arthur W. Kuschke, Jr., 3263 Afton Road, Dresher, Pa. 19025.

Rev. William J. Rankin, 3 Jamaica Way, Trenton, N. J. 08610.

The Presbyterian Guardian

Collinsworth's Lectures

IV – The Covenant of Grace

Edited by R. K. Churchill

We have laid the foundation of the identity question. If there was no Christ at the time of the fall, there is no Christ now. When Adam fell and forfeited life there was life for him. Now we will find the antiquity of the life.

Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect and the acknowledging of the truth which is after godliness; in hope of eternal life which God, that cannot lie, promised before the world began (Titus 1:1-2).

There was *the life before the world began*. Paul says He promised it. In the covenant relation, Christ was constituted the foreordained Redeemer, and God the Father, the prime actor through mercy. The life of Christ antedated the race; that is Christ's own life. This is the life that God the Father promised, God the Redeemer, to all that were redeemed by him, and that life antedated the race. As soon as Adam forfeited life, the eternal life was ready. Since he fell, the Savior was there to lift him up: as soon as he needed salvation, the Christ was there to save him.

Now then, to show you the grace in Christ at that time—for we must go step by step and lay a foundation upon which to build the lectures to follow.

Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began (2 Timothy 1:8-9).

There is *Christ, the life*, and there is the *grace before the world began*. We all know what a family record is; it is a record where all the names of the family are written down. God has a family record. Let us see how far back it goes.

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world (Rev. 13:8).

The Book of Life

There was the Lamb slain from the foundation of the world. He has the book of life and the names of the family are recorded in that book—not a literal book such as we have, but in the ever faithful memory of God who knows all things. He knows all his children. Again we have it in Revelation:

The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is (Rev. 17:8).

Here is the book of life going back to the foundation of the world; and all the born of God are registered in it, and I believe our first parents are therein registered with their faithful son, Abel, with Enoch and Noah, and all those who, in antediluvian days, did call upon the name of Jehovah. Then the Jehovah Christ, that saved from the beginning, is the Christ who saves in our day. The Christ of Enoch is our Christ; He is the Christ that lies at the foundation of the church. He made it, it is His church and we will trace its perpetuity in all ages. He it was that said to John on that lonely isle:

I am Alpha and Omega, the beginning and the end, the first and the last (Rev. 22:13).

He *was* and *is* the "Lord, Jehovah, Rock of Ages" (Isaiah 26:4). This was the thought, the heart-inspiring, and soul-transporting thought, that burned upon the sacred altar of the singer's heart, and sweetly invited the following strains of melting song:

Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From thy side a healing flood,
Be of sin the double cure—
Save from wrath and make me pure.
Should my tears forever flow,
Should my zeal no languor know,
This for sin could not atone;
Thou must save and Thou alone;
In my hand no price I bring;
Simply to Thy cross I cling.

There is no little wrangling in the religious world about the number of covenants God has made with man. Some assume that he made but one and others four or five. It does not matter how that may be; there was but one covenant of grace. Now, all we have to do is to find what covenant was the covenant of grace and that is the one that was in Christ, for I have before read from II Timothy 1:9 that "his grace was given us in Christ Jesus before the world began." The grace was in Christ, the covenant was in Christ; we are saved by grace through the covenant and that covenant was in Christ. Where the grace is, the covenant of grace is, and the grace is in the covenant that is in Christ.

A Covenant in Christ

The covenant confirmed to Abraham in Christ was an everlasting covenant. It was of the everlasting God, in the everlasting Christ and for the everlasting church. That is the covenant that now concerns us. We have found the when, and where, of its confirmation, but the verse does not tell us how it was confirmed. How was the covenant in Christ confirmed? For the answer to this question I refer you to this language:

For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he (Abraham) had patiently endured, he obtained the promise.

There it is:

For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath.

There is the confirmation. God swore to it. Are you willing to disregard the oath of God? How rash it would be to say he would tell a falsehood and swear to it. How important it is to believe he spoke the truth. He was willing to condescend to swear to it. He swears by himself. What for?

To confirm his counsel and his covenant. Why did he want to confirm it?

That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us (Heb. 6:13-18).

Have you a hope, friendly reader? What is the soil in which it grows? *The oath of God.* If he swears truly it is secure; if false, you are deceived.

Now, we have found the when, the where, and the how. It is confirmed in Christ our Mediator, by the oath of the living God, and the man that would knowingly detract from it in the least would dethrone God, if he had the power. For a man who would thus willfully oppose the covenant, so confirmed by the Eternal One, at once places himself in open violation of the plainly revealed will of God. If he is opposed to the covenant, its requirements, its regulations, and the church organization under it, he is opposed to the will of God, and that opposition is the result of infidelity. The church is under that covenant in Christ, who loved it so much that he gave his life for it. That is the church that he still loves; that is the church that is to fight on till he bids us come up higher. That is the church that the gates of hell shall not prevail against. The strong arm of God is pledged for its defense and protection. The oath of God is our pledge for its perpetuation unto its final glorification. Talk not lightly about the church.

A Gospel Covenant

That covenant made with Abraham was the *gospel* covenant:

And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed (Gal. 3:8).

This passage shows that the gospel was preached to Abraham. That the covenant was made with him; that he was constituted the father of the church under the covenant of grace in Christ, and that the gospel was in the covenant; and that the church has existed from his day to the present, and will exist to the end of the world; and when God is done with it in the world, he will take it to himself above.

Now I read as follows:

And when Abram was ninety years old and nine, the Lord appeared to Abram and said unto him, I am the Almighty God: walk before me and be thou perfect. And I will make my covenant be-

tween me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold my covenant is with thee, and thou shalt be a father of many nations (Gen. 17:1-4).

Now we are to look after the covenant that constituted Abraham the father of many nations. That is the covenant of grace in Christ. If we can find that it is the covenant that made him our father, then we are surely on safe ground. We are then placed on the oath of God, a foundation that all the storms of time can never shake. Fifth verse of the same chapter:

Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

Why? "For a father of many nations have I made thee." There is the work; there is the covenant. There is the change from Abram to Abraham. Abraham means the father of nations. First it was Abram, now it is Abraham. That is the covenant that changed his name and made him our father. The covenant that changed *his* name also changes *ours*. He was made the father of nations.

Now I go to verses 9 through 13: And God said unto Abraham, Thou shalt keep my covenant, therefore, thou, and thy seed after thee, in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee. Every man child among you shall be circumcised . . . and it shall be a token of the covenant betwixt me and you. He that is born in thy house, and he that is bought with thy money must needs be circumcised, and my covenant shall be in your flesh for an everlasting covenant.

This external cutting was a *token* of that covenant that constituted him the father of all nations. God says the male descendants must have this *token* upon them, or they shall be cut off from His people. By *birth* they came into the family, and by *circumcision* they were acknowledged members of the family.* The relation of visible church membership was thereby recognized. He did not come into the family by circumcision, but was marked or recognized by it as a member of the family. It was a mark of the covenant, or a token or external sign of it. It is thought by some—and I have time only to just mention this—that the members of the Abrahamic church entered it by circumcision. This is not true. It is contrary to reason and the Bible. We do not become members of a church by a sign or token of

something else. If circumcision was the door, no female was ever in the church from the days of Abraham to the coming of Christ. But the females *were* in the church all that time. There were certain special purposes in applying the mark to the male that I will not speak of now. God told Abraham that the male child that was not circumcised should be *cut off*. He was not recognized as a member of the church unless the mark was put on him. The mark did not make him a member of the family, but it was put on him because he was a member. When the shepherd marks his lambs, he does not do it to introduce them into the flock, but because they belong to it. It only designates whose they are.

An Everlasting Covenant

In the third place, it is said in this chapter that it shall be an *everlasting* covenant. In that covenant Isaac is promised and Sarai's name changed to Sarah. It was the covenant in which Isaac was promised; and God said, "In Isaac shall thy seed be called." In the fourth chapter of Galatians Paul says Isaac was born after the spirit. That was the spiritual covenant, the spiritual promise, the spiritual children; and Isaac was born after the spirit, of the grace, *in* the church, *in* the family of God organized in the family of Abraham. Isaac was born of the spirit and was the offspring of the spiritual covenant.

Now, did that covenant cease? It was three times called the *everlasting covenant* in the 17th chapter of Genesis. I have already said that the covenant was a spiritual as well as a visible one, and pious Isaac was a child of that covenant. Now, I will state again that the point of difference between the Infant-baptists and Anti-

*The meaning of circumcision as given in Romans 4:11, is that it is a sign of the righteousness which is through faith. It is noteworthy that the Lord commanded Abraham to give this sign of righteousness through faith to his son when the child was only eight days old, long before the age when he could have or exercise faith. Children then received the sign of saving faith before they had the faith.

This seems to man's mind, unreasonable or illogical, and so the baptists teach. It is nevertheless according to the mind of God, and we do well to submit to the Word. Though the mind may at first stumble at this glorious provision for our children, the heart will soon melt and flow with gratitude and praise.

—R.K.C.

infant-baptists is First, the Infant-baptists believe that after that covenant created the church, that it never ceased; that it was perpetuated. It began with the children in it, and of course, if perpetuated, it still has them in it.

The Anti-infant-baptists do not dissent from the proposition that it was organized with *infants in it*. They all say so. There is not a voice heard against it. They have not a book that denies that the children were in it from the beginning to the coming of Christ, or John the Baptist. That is settled by universal consent. But there they stop. We say it was perpetuated beyond that time; and that the same church has come down to the present generation. But the Baptist and Reform (Campbellite) brethren say *no*; they say the infants *started* in it and *continued* in it for two thousand years, and then God destroyed that old church. Why do they say this? Is it because they want a church without infants in it? Or is it because they find evidence in God's Word that God cast off his own church with its children, and organized in its place another church from which the children were excluded? But we read in that Word that the babies were in the old church under a covenant of God confirmed by his oath; hence, to get the babies out they must destroy that church and its covenant, for if the same covenant, under the same grace and by the same God, is perpetuated, the church made by it must exist. Then they must put an end to the covenant. But God calls it an *everlasting covenant*, and he surely meant it. How is this? The Baptist brethren say it came to an end at the coming of Christ in the flesh. That it ceased, and the church ceased with it.

A Thousand Generations

Now, we will call up David, the charming singer of Israel, who sang so sweetly. Let us go to David and have him sing to us something about father Abraham; something about his descendants; something about the covenant; something about the church, which may dispel from our midst the evil spirits of unbelief.

O ye seed of Abraham his servant, ye children of Jacob his chosen: he is the Lord our God; his judgments are in all the earth. He hath remembered his covenant forever, the word which he commanded to a thousand generations, which covenant he made with Abraham, and

his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant (Ps. 105: 6-10).

Thank God he did not forget it. That covenant he loved so well, looking to the strong consolation of his children, he remembers it *forever*. His oath hangs about it. His oath is the soul of it. His oath is the crowning of it. "He remembers His covenant forever." He gave the same to Jacob for a law and to Israel for an *everlasting covenant*. There it is. A thousand generations were not enough, it did not carry David far enough. The first touch of his harp said a "thousand generations," but as the mellow notes flow out, he sings "everlasting." That is the covenant of grace in Christ. That is the covenant to redeem. That is the covenant of the church. That is the covenant God *commanded to a thousand generations*. That is the covenant he *remembers forever*.

Now you must destroy that covenant before you can get the infants out of the church. Hillsman and Howell both say it ceased to be, passed out of existence, and the church with it, at the coming of Christ. Did the thousand generations cease at the coming of Christ? It was commanded to a thousand generations and just as it was at the first and last it was all the way through. It is the same covenant under the same oath with the same requirements. And in order to bring that church to a close at the coming of Christ in the flesh, the thousand generations must terminate at that time. They must be found *between Abraham and Christ*.

Now, let us see if that is so. The reader's attention is called to the account given by Matthew, of the genealogy of Christ, and where the generations from Abraham to Christ are traced, and we have the following:

So all generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations (Matt. 1:17).

Three times fourteen are *forty-two* generations; so says Matthew. Abraham was the *beginning point* and the covenant was commanded to a thousand generations. Matthew Levi says it is only *forty-two* generations from Abraham to Christ. Did it cease there? I ask you to answer Yes or No. If you say it *did not cease*, then the *old*

church is perpetuated. If you say it *did cease*, you contradict not only David, but *God himself*.

Still the Anti-infant-baptists clamor for a new church!

Abraham Our Father

I call up Paul, who was converted to Christianity several years after the death of Christ. The day of Pentecost was fifty days from the crucifixion of Christ, being the "beginning" day of the new dispensation, but not the beginning day of the church. Paul was made an apostle several years after that; hence, he writes of things as they were under the present dispensation. Now, Paul was so kind as to tell us something about the covenant that made *Abraham our father*. The first thing to do is to identify the covenant and the next is to show the steps of it. Paul says:

What shall we then say that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory, but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness . . . Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? . . . Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised (Rom. 4:1-12).

There, you see the covenant *identified*. Paul speaks of the 17th chapter of Genesis where it is said, "I have made you (Abraham) a father of many nations." He received circumcision to mark him as the father of many nations; and Paul says he received the sign of circumcision, a seal of the righteousness of the faith. That was one purpose of it. Another was to mark him as the father of many nations in the covenant of grace; to all that "walk in the steps" of that faith of Abraham.

Then it had "steps," and if you take
(continued on page 61)

"Thirty Million for Christ"

HARVIE M. CONN

EVANGELISM-IN-DEPTH was the keynote for Korean evangelism in 1965. Stimulated by the recent evangelistic movements in Central and South America, prominent Korean church leaders began to suggest in late 1964 a nationwide evangelistic campaign for 1965. By January, 1965 there was a Central Campaign Committee and a slogan, "Win Thirty Million to Christ." By November, 1965 united crusades had been held in nearly forty key population centers of the country. A well-attended eight-day rally had been the center of attention in Seoul during the month of June.

Hong Kong Evangelist Timothy Chao (one of the leading participants in this year's Congress of World Evangelism, being sponsored by *Christianity Today*) had come for several crusades. Dr. Harold Myers, a Presbyterian minister, had come for youth activities. World Vision had sponsored a Pastors' Conference, bringing in, at their expense, pastors and evangelists from the rural areas for several days of intensive Bible study and prayer. Sixty-seven meetings alone had been held on high school and college campuses during October.

The climax of the year's thrust came on November 5, 1965 when (as one commentator describes it) "probably the greatest Christian rally in the history of the Korean church took place" in the public athletic stadium of the capital city. The Rev. Leighton Ford, associate evangelist of the Billy Graham Evangelistic Association, had conducted a series of three meetings in Seoul's largest Presbyterian Church prior to the November 5th rally. Along with the Premier of Korea and the chairman of the Korean National Christian Council, he brought greetings to the group. The main address was given by Dr. Han, Kyung-Chik, pastor of the Young Nak Presbyterian Church which had hosted the Leighton Ford meetings. Dr. Han was one of the leading figures behind the origin of the year-long campaign. Over thirty thousand people had gathered to hear him speak.

What preliminary appraisal can be made of the campaign? Its stated goals

were three-fold: "Unity in the church, Transformation in society, Hope for the people." Were these goals achieved?

Optimism

Many are highly optimistic. Dr. Samuel H. Moffett writes in the July 30, 1965 issue of *Christianity Today*, "Its goal is to penetrate the country's present religious vacuum and to make Korea a significantly Christian nation by 1984, the hundredth anniversary of the beginning of Protestant work in that land." Writing in the December 15, 1965 issue of *The Presbyterian Journal*, Leighton Ford estimates that "it is quite possible that the amazing Korean Church will see their country become the first Protestant Asian nation." He is confident that "the campaign has spoken directly to the realities of present day Korea." *Christianity Today* listed the Korean Nationwide Evangelistic Campaign as one of eight needs in Asia most worthy of financial support and stood ready to forward any gifts "to further this outstanding evangelistic effort."

We have many doubts that Korea, or any other nation for that matter, can eventually be called "significantly Christian." But with Moffett and Ford, we may rejoice that "by the end of 1965, it is clearly possible that most Koreans will have heard the gospel, either directly or indirectly, and had a chance to decide for Christ." The mere impact of several million pieces of literature distributed, and at least one million having attended public meetings as of the middle of November, is cause for rejoicing. "Notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice" (Philippians 1:18).

In addition to this, Ford adds that "probably ten thousand new converts have been made." Whether due to this thrust or not, church statistics collected before the conclusion of the campaign indicated definite growth in

the church constituency. Roughly 220,000 persons were added during the year, according to recent (somewhat faulty) records. If there is joy in heaven over one sinner that repents, surely there must be so for sinners by the thousands.

Unfortunately though, we cannot end our article here. Joy is not our only emotion. There is sadness also. Following the pattern of cooperative evangelism here in the West, Korea's Central Committee has been by no means exclusively evangelical in character. The chairman of that Committee has been Dr. Harold Hong, president of the Methodist Seminary in Korea. A degree from Drew Seminary in New Jersey and postgraduate studies at Union Theological Seminary, New York, and Evansville College have not helped his theology towards any conservative position regarding the Bible.

Ecumenism

Writing some of his own observations on the campaign, Dr. Hong notes the ecumenical significance of the year's work: "The impact of the ecumenical expression 'The whole Church with a whole Gospel to the whole world' is getting understood as we see the tragedy of a broken world in which we live." He contrasts the old pre-campaign type of evangelism as "more concerned with the desire of gathering people into . . . Noah's ark. But the new idea is more seriously concerned with reaching out to the people outside of . . . Noah's ark. This is the same idea of 'the gathered church and the scattered church'."

His language is strikingly similar to that of another key member of the Central Committee, Professor Kim, Chai-Choon, one of Korea's most powerful liberal spokesmen. Kim has written: "The pattern of theological thought brought by the missionaries was a strict fundamentalism . . . The Church was understood as something of a 'Noah's Ark', saving men from the world. The Gospel message was reduced to something like: 'Come to Church! Believe in Jesus! Go to Heaven!' . . . Undoubtedly the fifty years monopoly of one type of theology, absolutized and rigorously inculcated" (concluded on page 57)

It is a sad state of affairs when the church must be forced into the position of choosing either evangelism or faithful testimony to Christian doctrine.

The Presbyterian GUARDIAN

EDITOR

Robert E. Nicholas



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R. B. Kuiper (from the cover)

A third area of significant contribution encompassed and outlasted the other two—that of a writer. While yet a pastor he had written *As to Being Reformed* (some wondered if the initial R of his name didn't stand for that word he loved so well!). "R.B."—nearly everyone called him that—was a frequent contributor to the *Presbyterian Guardian*. A series of articles written originally for these pages from October 1947 to February 1952 later appeared in a widely read book, *The Glorious Body of Christ*. Many of his sermons and addresses have been printed. More recently he wrote *For Whom Did Christ Die?* and *God-centered Evangelism*. It is reported that he was at work on another book to be called *The Bible Tells Me So* until shortly before his death on April 22.

Participants in the funeral service in Grand Rapids, Michigan were the Rev. Messrs. John Mulder, Edward Heerema, Edmund Clowney and John Galbraith. He is survived by his wife, Marie; a daughter, Mrs. Edward (Marietta) Heerema of Bradenton, Florida; a son, Dr. Klaudius Kuiper, D.D.S., of Wayne, Pa.; six grandchildren and three great-grandchildren.

While his earthly life has come to its appointed close, its conclusion, like that of all who are in Christ, will yet reach its glorious climax in the day of resurrection, when the living Savior shall return in power and great glory. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory." Therefore we sorrow only as those who share a certain and blessed hope through Jesus Christ our risen Lord.

R. E. N.

EDITOR'S MAIL BOX

Dear Sir:

As a minister in the Reformed Presbyterian Church, Evangelical Synod, I am most appreciative to receive each month's *Guardian*. Reading of the blessings of our sovereign God upon your (OP) churches causes my heart to rejoice. I especially enjoyed "The Overly Prickly Church" in the March issue. Mr. Mitchell's honesty and candor in pointing out areas of definite improvement in his own denomination demonstrates the obligation we all have in acknowledging our weaknesses.

Because the doors of the church are as wide open as the breadth of the gospel, our churches have both inherited and evangelized a generation influenced by the one-sided emphasis of fundamentalism and the orderly system of dispensationalism. To such as these—as well as to those with no real prior knowledge of Bible matters—we must minister and educate in the Reformed faith. And this takes time, for ingrained ideas and clichés are not overcome in a moment.

This generation forms a prickly challenge for a church strongly committed to the Reformed faith. All of us must desist from living in a cloud and from thinking our church purist. For as long as any semblance of anti-thesis remains in the world, we shall have to struggle to preserve and pass on the faith once delivered. Let us pray for God's will in uniting us in this great task!

ROBERT H. COUNTESS
Covenant College
Lookout Mountain, Tenn.

Conn (from page 56)

cated by the Church's leaders, made it difficult if not impossible for the Church to be generous towards new approaches to biblical and theological study . . ." With these men leading the movement, conservatives have properly been highly skeptical about what has been meant by the goal of "Unity in the church."

One or two instances of questionable practices on the part of the Central Committee have also been noticed by conservatives in the country. When publicity first began appearing, large public announcements in the press carried the names of missionary and national representatives on the Central

Committee in either a regular or honorary position. Several missionary and Korean names were said to have appeared without the approval or even the knowledge of the named person. One missionary, the Rev. Bruce F. Hunt of the Orthodox Presbyterian Mission, was much disturbed by this use of his name without either formal request or permission given, especially in view of the theological convictions of other members of the Central Committee.

Dilemma of the Conservatives

Sad also to see was the pain mirrored in the debate of Korea's strongly conservative denominations who were deeply sympathetic towards the evangelistic goals of the campaign but just as deeply reluctant towards the theological liberalism reflected in so many of the Central Committee's members. In many cases, the denominational decision to support the campaign or not was made with much prayer and heartache. Interestingly enough, rather conscientious support for the program came from many leading pastors and churches connected with the Koryu group of the Presbyterian Church. Long associated with the Orthodox Presbyterian and Evangelical Presbyterian Missions, the Koryu group made a rather surprising decision. Many of its leading men apparently served on the Central Committee.

In the same connection, the Hapdong group of Korean Presbyterians was much more negative towards the program. Apart from local or area support, it offered little assistance in the wider program of the Central Committee. This Hapdong group represents approximately 34 percent of the Protestant population of Korea, a rather sizeable block of opposition. Leighton Ford's remark that "all church groups (except one ICCA aligned body and a few splinter groups) have been able to join in a common project" seems a little far-fetched to this writer, in the light of this one body's rather adamant refusal for full cooperation. It is a sad state of affairs when the church must be forced into the position of choosing either evangelism or faithful testimony to Christian doctrine.

Another question comes out of the Korea crusade. It is undoubtedly the same question that may be troubling those praying now for the Billy Graham crusade in London, England later this year: Will the results last?

This is not Dr. Graham's first visit to England. It is not Korea's first evangelistic campaign. How eduring will the fruit be? In the *International Review of Missions* (January, 1966 issue) the magazine's annual survey of the work of the church in 1965 is made. Under the heading of *Korea*, this ominous note is sounded: ". . . Although the churches draw large and devout congregations, the impact of Christianity on the life of the nation remains slight; and this is becoming the concern of an increasing number of people." In spite of "evangelism-in-depth" Christianity's impact is said to remain slight. In spite of a reputed ten thousand new converts, Christianity's impact "remains slight"! It is a somewhat frightening sentence.

What About Lasting Results?

Will mass evangelism work in Korea? I don't know. In 1910-1911, following the Great Revival of Korea in 1907, a campaign was carried on vigorously by all the Protestant churches and missions for a "Million Souls for Christ." A missionary of the United Presbyterian Church wrote to his Board concerning the campaign in his area: "It seems manifest to me that the method indigenous to the Korean Christian, that of constant, individual personal work is vastly superior to our Western method of public evangelistic meetings, and that the product of it is much more permanent." Harry Rhodes, a chronicler of the early mission history, says (regarding the movement) that the campaign slogan of "A Million Souls" may have been a mistake. Within a year after the program, many of the new converts had lapsed. I wonder what he would say about a slogan like "Thirty Million for Christ"?

The picture of mass evangelism in Korea has not been any brighter since then. In 1915 at the exhibition in Seoul a special evangelistic emphasis was made. Of the hundred thousand people attending services then, over eleven thousand signed cards indicating a desire to know more about the gospel. But the percentage of these inquirers who finally became communicant members was negligible. Do the Koreans respond to American methods of tract distribution or large meetings? The 1965 Korean Nationwide Campaign makes me wonder. But then, I wonder about America too. Do you?

Foreign Missions

Ethiopia

The year past has seen a significant strengthening of our work in Ethiopia in both staff and facilities. Lyle W. Nilson, M.D., arrived with his family in January. They spent a large part of their time in language study. Much time was also spent in connection with the hospital construction during the latter half of the year. The 22-bed hospital was nearly completed by year-end, and dedication services took place in February 1966. It has been named "Compassion of Jesus Hospital" — in Amharic, "Mihireta Yesus Hospital."

Dr. and Mrs. Den Hartog were on loan to the Sudan Interior Mission for a large part of the year, but have returned to Ghinda for their labors in the new hospital. Visas were finally authorized in December for the two registered nurses for whom support had been sought during the year. Miss Anna Strikwerda and Miss Yvonne De Blaeu arrived on the field in January 1966. The opportunity for this ministry of mercy is indicated by the fact that the Ghinda Clinic gave over 12,000 treatments during the year. Mrs. James Miner had volunteered to remain for ten months following the expiration of her term last July to serve as a nurse, and Mr. Miner was of very great assistance with the construction work.

The Duffs have continued their evangelistic work in Ghinda and assisted with the Clinic. The meeting-place has been opened as a bookroom during the week as an increased witness. Senafe, where the Mahaffys live, and Adi Caieh, nearby, continued to receive the gospel regularly. In Massawa a bookroom-store is maintained and a national helper is employed. The Birds have been assigned to Massawa, a strategic port city, but because of the extreme heat do not remain there the year-round. The Mahaffys are expected home on furlough this summer, and will live in the Chicago area.

Formosa

The year 1965 was the 100th anniversary of Protestant missions in

Formosa. We have continued to have the fellowship of other Reformed missions and missionaries who are associated in the "Presbyterian and Reformed Missions Council on Taiwan." In addition to the Orthodox Presbyterian families, there are two couples and two single women of the Christian Reformed Church; and one couple each from the Presbyterian Church of Korea (Kosin), Reformed Churches of New Zealand, and World Presbyterian Missions.

The Council has been of great assistance in enabling these missionaries to discuss and plan for such things as the establishment of a Reformed church (which they are persuaded must be formed because it seems impossible to work within the framework of the existing Presbyterian church without compromise), theological training, the publishing of a hymnal, young people's conferences, and many matters relating to the mission work which all are trying to accomplish.

Visitors from the U.S.A. helped in our work during the year. In the spring the Rev. Charles Schaufele, a professor at Gordon Divinity School, accompanied by his wife, conducted a special Sunday school clinic for teachers and spoke to many groups on Christian education. The Rev. Charles Chao, of the Reformation Translation Fellowship, also was in Formosa and space for a reading room was rented jointly.

The Rev. and Mrs. Egbert Andrews were our only family on the field for the entire year, residing in Taipei. Mr. Andrews conducted English conversation and Bible classes for students, carried on house-to-house evangelism, taught at Calvin Theological Institute, and saw two booklets through the press (one by Van Til and one by Coray) in bi-lingual (Taiwanese-Mandarin) editions. With the coming of Mr. Daniel Hung, a 1965 Westminster graduate and a native Taiwanese, Mr. Andrews has been relieved of his preaching responsibilities with the "Reformed Fellowship" — now called the Faith-Peace Church. Mrs. Andrews has carried on much work among women and children.

The Johnstons, who have been on furlough, will be returning this summer to Hsinchu and their labor with the East Gate Presbyterian Church. The Gaffins reached Taichung after furlough at the end of July and are kept busy with the bookroom, Bible classes, teaching at the Institute in Hsinchu, a women's prayer meeting and a Bible class for girls, besides the preaching services and Sunday school.

Japan

Returning to Fukushima at mid-year after furlough, the McIlwaines were delighted to find growth in both spiritual grace and numbers during their absence. On occasion, attendance nearly fills the room in their house which they use for meetings.

The Uomotos live in East Sendai but Mr. Uomoto also carries on work in Okuma, and has oversight of work in Ishinomaki. It seems certain now that in all these places there are going to be Reformed churches.

For 1966 the budget includes provision for sending the Rev. and Mrs. Arnold Kress to Japan late in the summer. Mr. Kress is pastor of the Nashua Church of Edinburg, Pa.

In the face of the vast expansion of the non-Christian population of the world—more non-Christians in every country in which we work than when we began—the committee is burdened for increases in the number of missionaries who will hold forth faithfully and zealously the Word of God. The committee is keeping new work

before our churches while at the same time seeking new funds from sources outside our church which are sympathetic with our goals. There have been notable increases during the past year. For example, the Reformed Churches of Australia have pledged to assist by contributing during 1966 \$1100 toward the support of Miss Strikwerda. During 1965 gifts from Orthodox Presbyterian churches increased 11 percent to over \$120,000; from other churches contributions doubled to more than \$47,000; and from individuals gifts swelled to over \$28,500, up 4.3 percent.

Korea

The 80th year of Protestant missionary work in Korea was marked in 1965. At the present time the work of our missionaries is aimed at evangelizing within the framework of the existing churches with which we are associated, known popularly as the Kosin and the Hap Dong Presbyterian bodies. Two things stand out as problems: the divisions between the Presbyterian churches with attendant doctrinal uncertainties, and the need for more missionaries, for whom our present missionaries urgently appeal.

The Hunts were on the field for the entire year, and on December 25 Mr. Hunt preached his thousandth sermon since return from furlough two and a half years ago. Mr. Hunt teaches at Koryu Seminary in Pusan, where he has faculty standing (as do Messrs. Hard and Conn in the seminaries

where they have taught). A good deal of writing has been produced by the missionaries during the year. Reading rooms are maintained in both Pusan and Seoul, which attracted over 4300 readers during the year.

While on furlough Mr. Hard collected nearly 3,000 books and periodicals for distribution to the various institutions with which we work. Opportunities to spread the gospel in leper colonies, in schools, prisons, and orphanages, at youth conferences, and in marketplaces continue.

The Rev. and Mrs. Charles Schaufele were in Korea for nearly two months while he lectured on Christian education at the two seminaries. Notable additions to our mission this year were Mr. and Mrs. John Kortenhoeven, of Calvary Church, La Mirada, California, who went out at their own expense for a year of service. They have been of tremendous help with the many-sided relief work, the burden of which fell on the Hunts during the first half of the year, also in speaking and teaching. Mr. Kortenhoeven, a graduate engineer, gave invaluable advice in the selection of land and the drawing of plans for a missionary residence in Seoul. It is hoped that he may oversee much of the construction before his return to the States.

The Conns will be going back to Korea this summer after furlough. Further information and comment on Korea may be found in a series of articles by Mr. Conn running in this periodical.

Beauty and Burden in Spain

LILLIAN R. YOUNG

Once there was a young student living in Spain. His life was to be dedicated to the Lord's work, for he had been called to serve God. He decided to go to America to undertake his training for the ministry, choosing Westminster Seminary, because an American student studying abroad had recommended it. Although he found it difficult to accept fully the method and content of the teaching there, he faithfully attended his classes and kept notes. During his stay at seminary one of the professors met with him often and they conversed in Spanish so that the teacher might become more proficient in this tongue. They became

friends. This young Spaniard, after graduating, went to the midwest and became interested in the work of the Reformed churches there. Eventually he met a lovely young woman and they married. During this time he was going over his notes from seminary and the day came when he found that he treasured the truth taught there. In the course of time he realized his dreams to carry the gospel message to his homeland and his bride followed him willingly.

* * *

It is several years later and the professor and his wife are on their way to Barcelona. Ahead lies an intensive

week of speaking engagements. They fly by jet 38,000 feet in the air and as they near Barcelona the plane tilts away over and they look down upon what seems to be a fairyland. The fields are laid in unusual shapes, the soil shades from pale yellow to deep red, the crops are planted in various directions, so that together they form a lovely picture. This is not the bare and arid land that was expected. What a wonderful introduction to a strange country!

Soon the plane lands and the couple is met by the former student, now a missionary. They gather their luggage together and hurry toward a tiny car.

Will all fit in? Yes, and off they go! Now begins a drive which makes the woman sure she will never be afraid in United States' traffic again. For somehow or other tiny cars appear to go twice as fast as big cars and defy all that comes in their way. Always it is a race among cars, scooters, bicycles, motor bikes, and people.

In the center of Barcelona are beautiful wide boulevards. As one nears the outer limits of the city, the streets are very narrow but there is no slowing down. In a short while, after darting in and out of many such narrow ways, all arrive before an apartment and upon entering an elevator, go up several floors and find themselves in a comfortable apartment. There is a very gracious welcome for the two travellers. They settle down at this point to try to become acquainted with two small boys, little Pablito, who always growls deep in his throat, and older Davetin, who does not care to speak English.

Preaching the Gospel

One of the first things that the visitors must get used to is a change in meal time. They are very well fed indeed, but luncheon around three o'clock and evening meals between ten and eleven o'clock are difficult adjustments to make. While enjoying their first meal they learn that they are to leave early the next morning for a two hundred mile drive to Valencia where the visiting preacher is to speak, and from here on, through the rest of the week, he speaks to many groups of Spanish Protestants—to ministers with prepared Spanish script and to lay people through an interpreter.

Spain, at least in the area where the two travellers are, is very beautiful and the ride to Valencia is full of exciting moments. On all sides the fields are cultivated, mainly with vineyards and olive trees. In the fields labor men and women, not with modern tools, but in the manner of ancient times. There are hundreds of stone walls terracing the hill sides, and one can imagine the patience with which these stones were gathered from the fields and thus used. The land is irrigated and every so often the visitors notice huge wheels that are rotated by a horse walking in a circle endlessly, pumping water into the ditches. Situated here and there through the fields are tiny white houses with one win-

dow near the roof, very neat and clean—these are the homes of the farmers. The travellers see hills with ancient castles and ruins from the time of the Romans and lunch by the beautiful blue Mediterranean. They pass by ancient villages, some with houses more than a thousand years old and still occupied, and drive down the highway over which marched Hannibal with the Carthaginians.

Spanish Hospitality

Upon arriving in Valencia the guests are established in a comfortable hotel. The next morning the professor brings the message in what had been a stable under the house but is now converted into a very nice little church. The owners of the house later treat the Americans to a wonderful experience. On a small back balcony overlooking a pretty garden the hostess has set up a makeshift grill of bricks and grate, and upon it is a huge round pan in which paella is cooking. This is a special Spanish dish and is composed of rice, chicken, shrimp, tiny clams and artichokes. After everyone has a look and smell while it is still cooking, they partake with hearty appetites, and the fellowship of the saints is enjoyed even in a foreign home. After this tasty meal the professor's wife retires to the hotel and takes a long nap while the men go to another meeting some miles away. The preachers arrive home at nine o'clock in the evening, the meeting having lasted three hours.

Monday morning finds them returning to Barcelona, stopping to view historical sites on the way. There is so much to see that the two visitors regret the rapid passing of time. Between speaking engagements they see a few of the fascinating places not too far from Barcelona. The visit to Montserrat intrigues the woman visitor more than anything else. It is a huge rocky mountain rising high above the surrounding countryside. Geologically it has not been explained. As the car turns and turns on its upward climb, their eyes behold changing shapes in the fantastic columns. Upon the top is a huge church and monastery overshadowed by gigantic pinnacles, awe inspiring and magnificent, overlooking the valley far below.

Housed here is the black Virgin. She was, by legend, found in the fields by shepherds, and they decided to carry her to Barcelona. At this point she became so heavy that they could

carry her no farther. Thus it came about that the monastery was built and the Virgin enshrined here. The visitors file past along with many others and are pained to watch the acts of devotion performed upon a piece of cold black stone.

In the home life is constantly busy. Few hours pass by when there are no visitors and mealtimes usually find extra men around the table. Thus the visiting minister meets many who are zealous for the gospel cause in that part of Spain. Among them is a fine artist who has given up his art work to preach the gospel and who uses his talent only in special times of need for money in the church. On one occasion he brings a portfolio of his work and much to the pleasure of the visitors he presents them with two examples of his art—typical scenes of Spanish country life. They are greatly cherished and travel thousands of miles after that to reach America.

* * *

Call for Concern

The scenery is lovely, the climate is very pleasant, the country seems to be prospering, but above all there is a great desire and need for the gospel in this land. This is a remarkable situation in a predominantly Roman Catholic climate, and the missionary labors practically alone. He is contacted constantly by believers who want and need guidance. The people are devout but not trained so they look to this man for help in their problems.

One of his great desires is to lead these people into the wonderful truths of the doctrines of sovereign grace. As can readily be understood, he cannot be everywhere at once, and he is taxed to his limit. The need is apparent and the opportunities seem endless. The state is now much more lenient toward Protestants, so we well may call it "the accepted time." Another great hope is someday to establish a Presbyterian church in Spain. Apart from work with Protestants there are the contacts and opportunities presented by the Roman church as well. He needs help desperately.

May one who has seen but a small portion of the work at first hand make a plea in his behalf? Has anyone ever considered Spain as a mission field? There is much harvest to be reaped there. Will someone heed the call?

Covenant of Grace (from page 55)

one step away from that faith, you do it at the expense of the *oath of God*. It was required by the covenant. Now, what were the "steps" of Abraham's faith? First, he accepted Christ as his Savior. We must do that. Second, he put himself into visible church relationship with the Savior. We must do that. Third, he put his children under the mark of the covenant with him. We must do that. If we disregard the covenant of God, we disregard the oath of God, and charge him with swearing falsely. We must "walk in the steps" of Abraham's faith. We must do so, if we would be the children of Abraham.

I challenge the man who leaves his children out to show that he has taken the three "steps" of Abraham. You accept Christ as your Savior; that is the *first* "step." You enter into his visible church; that is the *second* "step." But you will not take the *third* "step." There is Christ, the covenant and the church. I have as good right to say the adults shall not be in the church as you have to say infants shall not be. I have as good right to say the church shall be made up entirely of infants, as you have to say it must be made up entirely of adults. I have as much right to say adults shall be kept out, as another has to say infants shall be kept out. God's oath claims them there, and will have them there. Abraham's faith claimed them there and would have them there.

A New Covenant

Now, a *new* covenant was made. I believe it, I talk it, I preach it. There was a *new* covenant made. We cannot deny that without denying the Bible. I do not want to deny it, for I love to believe it and preach it. Now, the question to be considered in these investigations is this: *Was that new covenant made with a new church*, or was it a new covenant made with the *same old* church? All the Infant-baptist churches believe it was made with the *same old* church. The Anti-infant-baptists do not believe it. The old church, they say, passed away, and the *new* covenant was made with a *new* church. I shall show you that this is not true; that there is not a word in the Book about the new church.

If this new covenant was made with the old church, the Infant-baptists are

right. If it was not, it may be that the Baptists and Reformers (Campbellites) are right; but, if it was made with the *same old church*, neither the Baptists nor the Campbellites are right. Now, my Baptist and Reform friends, are you willing to make this sort of contract with me, in Christian friendship? If the plain reading of God's own Book, and your own books—for I am going to read from them—will state and show that the new covenant was made with a new church or kingdom, I will hold up my hand before God and promise to preach it henceforth. If it can be found in your own translations, I will preach it that way. But if it is found in your own translations and the blessed old family Bible that the *new* covenant was made with the *same old Abrahamic* church, will you cease to talk about a *new* church?

The Same Church

If your own books show a new kingdom, I will get into it if you will let me. On the other hand, if your translations and the old translation have it the other way, will you get out of your unscriptural churches and come into God's church and bring your children with you? That is the proposition. Will you accept it? "Well, I don't know." Why? "I'm afraid." Afraid of what? "I'm afraid our translations will be on your side of the question." You are afraid of your own translations then? "Yes." And you refuse to enter into the contract? "Y-e-s." Why? "O, I don't want my babies in the church!"

Jeremiah 31:31. Jeremiah! *O Jeremiah!* "What in the world do you want with me?" There is a controversy between the Infant-baptists and the Anti-infant-baptists about the *new* covenant. The Infant-baptists say it was made with the *old Abrahamic* church. The Anti-infant-baptists say it is not so; that it was made with a *new* church that began about the coming of Christ in the flesh—that Christ whose Spirit inspired you to prophesy. Now, Jeremiah, do you know anything about this *new* covenant? In the first chapter of Peter's first letter we are told that the Spirit of Christ was in the prophets—and what they said Christ told them to say. Now, Jeremiah, did the Spirit of Christ tell you

anything about the *new* covenant? "Yes." Did he tell you he would make it with a *new* church? Well, read what I say about it: "Behold, the days come, saith the Lord." Ah! the Lord said something? Yes, and when the God of Heaven speaks, let the kings of the earth hold their peace and the clergymen also.

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah (Jer. 31:31).

There; the Lord said he would make his new covenant with the house of Israel, and with the house of Judah. Now, I challenge the Anti-infant-baptist to say the Lord told a falsehood, and I challenge him to say the Lord told the truth. If he says the Lord told a falsehood that is all I want of him. If he says the Lord told the truth, how does the case stand with him? Where is the new church? What did the Lord say? He says, "I will make a new covenant." With whom? "With the house of Israel, and with the house of Judah."

I told you I would read it out of your own translations. Mr. H. T. Anderson, will tell us with whom this new covenant was made?

For if that first covenant had been faultless no place would have been sought for the second. For finding fault with them, He says: Behold, the days are coming, says the Lord, when I will ratify a new covenant for the house of Israel and for the house of Judah. (Heb. 8:7, 8).

With whom was it made? "The house of Israel and the house of Judah," and God closes it by saying, "And I will be to them a God, and they shall be to me a people." Now, where is the Baptist church? Where is the Reform (Campbellite) church? Now, my Baptist and Reform friends, will you deny in full view of Judah and Israel as here spoken of, that God made that covenant with the *old church*? Will you, in the face of this, say that God made that *new* covenant with a *new* church?

God's Church

Here stands the towering church of God. It has been defying the thunders and lightnings of the kingdom of Satan nearly four thousand years. Who made up the house of Israel and the house of Judah? The Baptists say, it was at first made up of *parents* and *children*. The Reformers (Campbellites) say, it was made up of *parents* and *children*. Then do not leave the

children out any longer, Baptist and Reform brethren; get out of your little man-made buildings, and come into God's building and bring your children with you. God requires it; the church requires it; and your own translations of God's Word require it. But Anti-infant-baptists tell us that *infants* are forever ruled out of the church by virtue of the character of the new covenant.

Now let us look at this as dispassionately as we can. The first point we approach is this: With whom was that new covenant made? We are authorized by the Word of God in all translations to say that new covenant was made with the house of Israel and the house of Judah. No man dare call that in question; no man that believes the Bible intelligently will call that in question. God settled it that way and it is compelled to be that way. That point, then, is forever settled.

Now, whether or not, that new covenant rules infants out of the church, is another and second question. We are not yet done with that first question.

The point is established that the new covenant was *not* made with a *new* church; but the Anti-infant-baptists do not consent that it is the *same old church*, with the children out of it. Their doctrine is that the original church was forever destroyed; that no part of it was perpetuated. Hence, they do not believe that it is the *old* church under a *new* covenant that dropped out the infants. Then that point need not claim further attention.

(to be continued)

TEACHERS NEEDED

Oostburg Christian School. For the 1966-67 school term: teachers in primary and intermediate grades. Send letters of inquiry to Roland Dirkse, 725 Park Ave., Oostburg, Wisconsin 53070.

Needed: two teachers beginning Sept. 1966. One for girls' physical education and one for commercial subjects, including shorthand. Please correspond with Mr. C. Van Beek, principal, Illiana Christian High School, 2261 Indiana Ave., Lansing, Illinois 60438. Or call 312-474-0515.

Pittsburgh Christian School. Combined 5th-6th grade. Send inquiry to Calvin K. Cummings, 1608 Graham Blvd., Pittsburgh, Pa. 15235.

Fairfax Christian School, near Washington, D.C. Kindergarten through high school. Write to Robert L. Thornburn, director, 11121 Pope's Head Road, Fairfax Va. 22030 (or call collect 703-272-3040).

The critical faculty exercised

Book Reviews

R. Pierce Beaver, *Envoys of Peace:* Eerdmans Publishing Company, 1964, \$3.00, 133 pp., Bibliography, Index.

The author, presently Professor of Missions at the University of Chicago Divinity School, has spent many years in China as a missionary. He has, in addition to his practical background, long years of academic research in institutions like the Yale University Divinity School and Union Theological Seminary, New York. This particular work came out of his preparations for an address before a 1962 Conference of the Peace Churches—the Quaker Friends, the Mennonites and the Church of the Brethren.

The work admirably illustrates all these circumstances. In his touches of mission history, he is delightfully literate without being disgustingly long-winded. In his major effort to relate the question of world peace and harmony to the work of missions, he is sketching a picture more "Peace Church"-ish than "Pauline." And in his analysis of peace, he is liberal in theology.

Chapter three, for example, begins by asking "What is Peace?" and ends without telling its source—the substitutionary work of Christ for sinners in his death and resurrection. His idea of estrangement deals almost completely with a horizontal plane, not the primary vertical one of Paul. Beaver tickles your palate with some fascinating morsels from the Bible (pp. 56-64), and then leaves you without the main course. Perhaps for this reason, like everyone else in the "peace" boat nowadays, he is most warlike toward Carl McIntire (whose name is misspelled) and "the evangelicals." (cp. p. 94).

The book is one more "ecumenical" effort to add another "new dimension to Christian evangelism." The work however scores better on its subtraction than its addition. It is worried about many things that detract the church from its blessing of peace-making. Many are helpful to consider and keep in mind (See, for example, the indictments on pp. 37-44). But Beaver's work has neglected the great

hindrance to the "peace-making" character of the church—the departure of the church from the preaching of a biblical doctrine of reconciliation and peace. This is a condemnation serious enough to vitiate severely the effectiveness of the entire book.

Puritan Reprint

Ralph Venning, *The Plague of Plagues: The Banner of Truth Trust,* 1965, \$1.50, 288 pp., Paperback.

Here is another in the series of Puritan Paperbacks which has become a specialty of Banner of Truth Trust Publications. The author, Ralph Venning (1621?-1674), was one of the editors of the first Greek-English lexicon of the New Testament. This work, one of 11 books he wrote, appeared four years after London had been struck by the last Great Plague. The title, however, reflects on a plague far worse than the bubonic. Venning writes about sin. In the Introduction he reminds us that "they speak best who speak the worst of sin" (p. 21).

This reviewer continues to have mixed emotions about the value of re-printing the Puritans. On the one hand, he delights in their refusal to separate doctrine from life. Sin, for Venning, is more than a heading in Hodge's *Systematic Theology*. It is a stain on the soul. And neither aspect can be explored without the other. One does not have to read very far into Venning before realizing that Calvinism is a message with a cure for the soul, as well as systematics. There is therefore also a startling contemporaneity to the Puritans.

One is sure that Venning had his own "New Morality" to face when he wrote pp. 129-130. Sinners continue to fear committing sin until they have given it a new name: "Revenge they will not own; they term it a vindication of their honour, a doing right to their reputation. Covetousness, they say, is a sordid thing; theirs is only frugality and good husbandry. Drunkenness is unmanly, it is bestial, they confess; but there is only good fellowship in the liberal use of the creature. Pride must be called decency and being in the fashion. Fornication is



WESTMINSTER SESSION: Audley Lemmenes, James Nicol, clerk, Donald Parker, pastor, Louis Voskuil.



PARTICIPANTS IN INSTALLATION: Messrs. Stanton, Lemmenes, Shell, Parker, Fikkert, and Voskuil.

only a trick of youth, or gratifying nature. Thus men disguise sin . . . (p. 129).

But, on the other side of the ledger, questions arise. The language belongs to another generation. Will the reader of *Playboy* or *TV Guide* pause long over those "rodomontade blades who boast of their sin and glory in being wicked" (p. 135)? In fact, after a few pages of reading, one begins to wonder if the whole spirit of the book does not belong to another generation. It presupposes a certain literacy regarding the Bible, a reader much more conscientious regarding the sinfulness of sin than our twentieth century western man. A sincere believer in Christ will find its dark theme making him gloomier and thereby the grace of Christ even brighter. But how would the unsaved friend react—the buyer of soap by the soft sell of sex, the man whose world of escape centers in the gadgets and a-morality of James Bond?

Perhaps the answer, though, is not to reject the Puritans and their theology, but the world that daily rejects them. A theology that sent David Brainerd to die among the Indians of North America, and Henry Martyn to burn up for God in India, is still a worthy one for our attention. John G. Paton, leaving Scotland for the last time on his return to the New Hebrides for mission work, confessed his undying allegiance to "the grand old Covenanting truths of the Scripture." Paton would have thrived on Venning. Perhaps the church of Christ today does not have its Patons and Brainerds because we do not have Venning.

HARVIE M. CONN
Abington, Pa.

Parker Installed

The Rev. Donald M. Parker was installed as pastor of Westminster Orthodox Presbyterian Church, Evergreen Park, Illinois on March 18. The congregation had been without a pastor since the Rev. Bruce Coie moved to Santee, California in the summer of 1964. Mr. Parker had served as pastor of Grace Church, Trenton, New Jersey for five years, following his graduation from Westminster Seminary.

At an afternoon meeting the Presbytery of Wisconsin examined the pastor-elect in theology and enrolled him. Among those who took part in the evening service were two of the ruling elders of Westminster Church: Audley Lemmenes, who is director of public relations at Trinity Christian College, and Louis Voskuil, instructor in history at the same school.

Moderator Donald Stanton, pastor of Bethel Church, Oostburg, presided and delivered the installation sermon. A charge to the pastor was given by the Rev. Henry Fikkert, new pastor of Calvary Church, Cedar Grove, Wisconsin. The Rev. William Shell, clerk of presbytery and teacher at Timothy Christian High School, Elmhurst, delivered a charge to the congregation.

This small congregation is considering the possibility of relocation and will appreciate the prayers of the church for wisdom, according to Mr. Parker.

San Jose Christian School in the San Francisco Bay area needs a teacher for grades 5 and 6. For further information and applications write to Mr. Richard Godshall, principal, 2350 Leigh Avenue, San Jose, California 95124.

Goleta Moves Ahead

In mid-March the Missions Committee of the Presbytery of Southern California entered into an agreement to purchase property as a future site for an Orthodox Presbyterian congregation in Goleta. The first worship services for the group were held on March 20 in the Timbers Restaurant, not far from the property, under the leadership of the Rev. Dwight Poundstone, home missionary of the Presbytery.

Mr. Poundstone has been holding Bible classes every two weeks since 1964 in the home of Mr. and Mrs. Denman Doane, who moved to Goleta from the Beverly Church, Los Angeles. Now living in Norwalk, the Poundstones plan to move in July to a Santa Barbara address, which is just south of Goleta. Mr. Poundstone enters this new opportunity after 26 years of experience as pastor and home missionary in two churches in the Los Angeles area, following his 1939 graduation from Westminster Seminary.

The Goleta site is near U.S. highway 101 and in an area of present and projected housing developments. Its purchase by the committee assures property at a reasonable cost for later acquisition by the local church when it is able to do so.

A daughter of the Poundstones, Frances, after graduating from U.C.L.A., has been working in a library in Fullerton. A son, Donald, following marriage and a two-year stint in South America with the Peace Corps, was recently received under the care of presbytery and plans to enter Westminster in September.

THE CHANGING SCENE

HENRY W. CORAY

Ours is an age of *How To*. Some time ago this column ran a piece on "How to Make Your Minister Happy." Below is a sequel to it, titled "How to Make Your Congregation Happy."

Rule 1. Never preach less than an hour and seven minutes. Should you detect the worshipers looking bored, starting to nod or yawn or check their watches, stop speaking and glower at the offenders until you have recaptured their interest. From then on talk in a louder voice to keep everybody out of the twilight zone.

Rule 2. Always select the most unfamiliar hymns in the hymnal and try to match them with difficult tunes.

Rule 3. For variety, make it a practice not to begin services of worship consistently on the hour. Some Sabbaths start a few minutes early and other Sundays late. This will keep your flock off balance. If anyone complains tell him you don't like the church to get into a rut.

Rule 4. Sprinkle your bulletin lavishly with exotic terms such as INTROIT, LATATUS SUM, SANC-TUS NO. 1, etc. This will delight lovers of foreign languages and children.

Rule 5. When babies in arms or tiny tots give out with disturbing sounds which interrupt your message, stare disapprovingly at the parent or parents, and take a few minutes to deliver some pointed comments on the evils of parental indulgence. Be firm. This is no place for shilly-shallying.

Rule 6. While the choir is chanting, hum along with the music. Make frequent transitions, sometimes doing the melody, sometimes the bass and at other times the alto. This will endear you to the choir director.

Rule 7. About once a year drop a real bomb on the congregation. While the offering is being received leave the chancel, trail your ushers down the aisle and carefully watch as the

people deposit their contributions on the offering plate. Never allow hostile glances to halt your action. Follow it up with a powerful sermon on giving. You may want to use some such themes as Pennies from Heaven. How to Practice Tithing without Writhing, or Alexander the Coppersmith was Here.

Rule 8. As soon as the service is finished isolate yourself in your study. Do not spoil the congregation by standing in the narthex to greet people. If the church officers object to your withdrawal, tell them that there is enough handshaking in politics, and that you want to keep the church free from political techniques.

Rule 9. Under no circumstances visit your parishioners. This is sure to irritate your elders. They will remind you that your predecessor was a great caller. This is the time to tell them that the butcher, the baker, the candlestick maker, the store keeper, the manager of the local theater, the golf starter, the bank teller, the representative of S. & H. Green Stamp Corporation never called on you. Why then should you break the chain of a great American tradition? This will put the men so deep in defensive territory that you will soon have each man talking to himself.

Rule 10. In the event the church treasurer forgets to submit your salary check, call a moratorium on preaching. Some may protest. Tell them, "No check, no sermon."

* * *

Observe a strange trend in the theological orbit,
Even the liberal and the neo-orthodox, together with the evangelical
Combine to apply the rod
To the back of Dr. Altizer, the author
Of the "God is Dead" movement.
So any day now I look for that harrassed man
To rise up and say,
"Oh, well, after all,
One with God is a majority."

The Old Chinese Philosopher

The Presbyterian Guardian

JUNE ISSUE

The *Presbyterian Guardian* for June will feature a write-up of the recent General Assembly of the Orthodox Presbyterian Church by the Rev. John Mitchell. It will also take note of the Thirtieth Anniversary of the founding of that denomination in June 1936.

Early one Sunday morning in the fall of 1959, Mr. Henry W. Clutter of Holman, Kansas, a wealthy rancher, his wife and two teenage children were mysteriously murdered. Truman Capote has taken the incident and dramatized it in a new book, *In Cold Blood*. He introduces you to the pair of young killers, puts the camera on them and follows them step by step from the inception of the plot to what has to be the operation of the most senseless, brutal and chilling murders since Loeb and Leopold did away with Bobby Franks. Psychiatry has its explanation of what triggered the crime. But this book made me realize afresh the impact of evil on the soul — how it twists the mind and distorts the whole personality. *In Cold Blood* is a powerful commentary on raw depravity.

Capote has been given the rare gift of immediacy: you follow his word pictures and you are there. Literary critics are hailing the book as a classic which could revolutionize the art form of the modern novel. Certainly here is realism unvarnished. Capote invested five agonizing years marshalling and sifting his material. The effort, he has confessed, drained him dry. One can well believe it. If your reaction is anything like mine, you will be limp when you put down the story.