

March 16, 1953

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The Presbyterian
G U A R D I A N

The holy scriptures are to be read with an high and reverent esteem of them; with a firm persuasion that they are the very word of God, and that he only can enable us to understand them; with desire to know, believe, and obey the will of God revealed in them; with diligence, and attention to the matter and scope of them; with meditation, application, self denial, and prayer.

Larger Catechism, 157.

J. Gresham Machen
Editor 1936 - 1937

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Meditation

Prospects of Preaching

Behold, the sower went forth to sow; and as he sowed, some seeds fell by the wayside, . . . and others fell upon the rocky places, . . . and others fell upon the thorns, . . . and others fell upon the good ground. MATTHEW 13:3 ff.

The fruits of preaching are varied because all hearers are not alike.

There is the man who makes his heart like an adamant stone, lest he should hear the law, and the words which the Lord of hosts sends by his Spirit (Zechariah 7:12). The traffic of evil has hardened his heart. He is born a sinner and confirmed in iniquity. Everything in his heart labors to suppress and repress the truth. Like Gibraltar, he is impregnable to the means of grace. He is the devil's dupe, and the Deceiver keeps him well supplied with ideas, arguments, and reasons why he should not respect the word of God. Men of this kind sometimes reek with stupidity. Sometimes they are filled with guile and sophistry. Sometimes they are bestial brutes. Sometimes they would be paragons of fairness and openmindedness. But always they have hearts of flint. They are hardened hearers.

How different is another group! They hear with joy and receive with promptness. There is no resistance here. The preacher is gladly heard. They give him no trouble—until there is trouble. Then it appears that they were fair weather friends. Their response is all on the surface. It is but skin deep. Their quick reaction gives away their temper. It is too ready to be thorough. These are giddy souls, never really knowing what they do, flighty, without good roots. They are sensitive souls, easily moved, unstable, unsteady, easily blown about. Their faith is a house built upon the ground without foundation. They are easily jostled from their profession by the adversity of a hostile world. Hot house plants, too fragile for the real climate of life. Rooted in shallow soil, they lack the moisture that will make faith thrive through days of hot oppression.

They know nothing of the springs of the water of life (Isaiah 49:10), and soon die out, counting their former profession a foolish mistake. They are superficial hearers.

Another type take in the message. But they are busy people. There is the baby to raise, the house to keep up, the laundry to do, the lawn to cut, the car to wash, the P. T. A. to attend, the Bridge Club and the Jones to keep up with, a lot of fun to enjoy. There is the volunteer fire department, the lodge, the pheasant hunt, the fishing trip, the work at the office, the executive ladder to climb, the political campaign to win, the bank account to fatten—there are a thousand and one reasons why doing the will of God must be put off. They do not hear the warning of the Lord to break up their fallow ground and not sow among thorns (Jeremiah 4:3-4). The word of the Lord is drowned in the din and clamor of many voices demanding attention and protesting their importance. These are preoccupied hearers.

In none of these are the fruits of the Spirit ever found (Galatians 5). If any of them get into the Church, they but burden her and cumber her in her work. They dampen her zeal and tarnish her glory in the world. From a house of prayer and a Gospel preacher, she tends to become a social center and a political party. Such members are dead branches on the vine. For that reason they are pruned away and eventually burned when the wrath of the Lord goes forth as fire that none can quench (Jeremiah 4:4).

But then there are the understanding hearers. These hold the word in an honest and good heart and bring forth a steady harvest of obedience each according to his particular personal gifts and endowments (Luke 8:15, Matthew 13:23). These alone understand what they hear. Only to them does the message have such meaning as to constrain them to take it to heart. To them the word brings salvation, for it comes not in word only, but in demonstration of the Spirit and of power.

These are the prospects of preaching.

HENRY P. TAVARES

Professor Murray to Lecture in England

PROFESSOR John Murray of Westminster Theological Seminary is scheduled to deliver the Biblical-Theology lecture this summer before the Tyndale Fellowship for Biblical Research, at Cambridge, England. Professor Murray will leave this country in June to fill the engagement.

This is the third occasion on which a professor of Westminster Theological Seminary has been invited to deliver a lecture before the Tyndale Fellowship. In 1949, Dr. Stonehouse delivered a lecture there, which was later published in pamphlet form as "The Areopagus Address." In 1950, Dr. C. Van Til delivered a lecture there, and it was published under the title, "The Intellectual Challenge of the Gospel."

Reformed Ministerial Institute Planned

ANNOUNCEMENTS have been issued concerning the Reformed Ministerial Institute, to be held again this year on the campus of Westminster Theological Seminary, under the sponsorship of the Westminster Alumni Association.

The date is May 19-22 inclusive. Three courses will be given:—The Doctrine of the Covenant, an historical and Biblical theological study, by Professor John Murray of the Seminary; The Implications of the Great Commission, by Dr. William A. McIlwaine, Southern Presbyterian missionary to Japan; and Historic Presbyterian Eschatology, by the Rev. J. Marcellus Kik, minister of the Reformed Church.

On two evenings there will be discussion groups, one dealing with Calvinism and the Race Problem, and the other with Hymns Proper to Public Worship. On the other two evenings there will be "preaching clinics," for the discussion and criticism of sermons.

The price is \$15 for the entire institute, including meals, lodging, and tuition. Further information may be secured from the Rev. Raymond Commeret, Kirkwood, Penna.

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Resurrection

RESURRECTION is the theme of the Easter season, the message of the Easter hymn. But what does resurrection mean?

Resurrection does not mean the impartation of new direction or of renewed energy to a process which is essentially continuous with the past. It concerns no life which carries through or emerges from a pseudo-death. Nor does it feature some pseudo-life, some continuing impression or influence, which rises wraith-like from the dust and ashes of a past that is beyond recall.

Resurrection is an event, the instilling of life into that where life did not exist. It is the insertion of the powers of self-movement and self-determination into a body that was before mere substance, mere *thing*. It is an event, external, historical, clearly visible in its consequences, an occurrence of time and space.

The resurrection of Jesus Christ was of this sort. Possessed of true human nature, of flesh and blood, of desires and needs, He stood before the Council and was condemned. The soldiers led Him to unfriendly Golgotha. They nailed His body, living, to a wooden cross. He hung there. He died there. Physical life departed from that human nature. Attached to the cross was a dead corpse. There was no more life in that which hung there, than in the dried wooden beams to which it was nailed, or the metal of the nails. Others took the body down, wrapped it in linen, laid it in a tomb. The stone was rolled in place. He had been crucified, was dead, buried.

Then resurrection occurred. The mighty power of the Creator God intervened in time and space, and produced a result in the external world. Life was imparted to that which was dead. The powers of self-movement and self-determination were again made active. An event occurred. It is dated. It was the third day. It was very early in the morning. It was in Joseph's garden.

And the power that intervened, and the life that resulted, could ignore linen clothes, entombing walls, the heavy stone at the door. That stone was not rolled

away to let life out. It was rolled away to let the world look in and see that death had been vanquished, that He was not there, for He had risen, as He had said. He was crucified, dead, and buried . . . the third day He rose again from the dead.

It is interesting that the New Testament speaks of the one who trusts in Christ in similar terms. A resurrection has taken place. Though it has happened in the realm of spiritual, rather than physical, existence, it has nevertheless happened. For that realm is also real. And we were dead. There was no capacity to see or hear the Kingdom of God, no ability to will the will of God, no power to love God.

But something happened to the one who believes. An event occurred. The power of God intervened. There came life in place of spiritual death. There was a new birth. There is a new creature. The believer is alive to God. He is united to Christ the source and fountainhead of life. He is a branch, nourished by the Vine.

And because he is united to the living Christ, he also partakes of the death of Christ. He partakes of *Christ*. The righteousness of Christ is his. He was crucified with Christ, buried with Him. The death of Christ is his. And the victory of the resurrection of Christ is his also.

Hence, resurrection is not limited to a spiritual experience. He who has been made spiritually alive by the power of God shall, by that same power, when this sin-drenched flesh has been laid aside, and when the purpose of God has been fulfilled, be raised in the resurrection at the last day. The corruptible will put on incorruption. And the mortal will put on immortality. And we shall be like Him, because we shall see Him as He is.

Thus, because it is written so in Scripture, the whole believing Church has confessed from its earliest day both the bodily resurrection of Jesus Christ, and the bodily resurrection and everlasting life of all who believe in Christ.

L. W. S.

Evolution with Pictures

LIFE magazine is now running a dramatic series called *The World We Live In*. On December 8 appeared the first part, called *The World is Born*, with startling paintings in color of the fiery origin, structural upheavals, and final doom of this planet. The second installment on February 9, *Oceans of the Earth*, was somewhat less terrifying, but as the series continues readers will be treated to evolution and "the far frontiers in space which is beyond the earth." Already the first part tells how the first man, half a million years ago, became a man and left behind the animal forbears from which he sprang at the moment when he "raised his eyes to the sky and wondered." For a long time, according to *Life*, man believed in the supernatural. But he did not "win the key" to the true understanding of nature until he found that he must "seek in natural causes the explanation of natural events." Presumably it is this "key" which now reveals that the earth will continue "for many billions of years" until, by natural causes that can be predicted, it will melt in fire and become a cinder that eventually will return to "primordial dust."

As to all this we would only say that as long as scientists look to natural causes for their explanations rather than to the only true and living God, they have no assurance that the Day of Judgment will not come much earlier. The speculation that man originated when some *living* animal "raised his eyes to the sky and wondered," is a fiction founded on the idea of evolution, which in turn is founded on a denial of divine causation. According to Genesis 2:7 it was the supernatural, divine inbreathing which made the first man become *alive* (NEPESH CHAYAH).

But no one can deny that the pictures are wonderful. And in many respects the pictures, themselves, could be true. As soon as God created the universe by his Word and power, physical things existed, and as they changed under the control of God's providence, they may very well have appeared as these pictures suggest. The Bible itself indicates, and the book of nature discloses, exceedingly vast ages of time before the creation of man. The earth appears to have gone through many structural changes, by water and fire, earthquake and ice; mountains have been raised up and then, eroded to

sand; God has through many aeons prepared the earth for man, with its stores of coal and metals and soil and climate. He could have created it all as it stood, just before the creation of man; but he could just as well have prepared it for billions of years after its first creation, because time is nothing to God. It is important that we as Christians do not offer un-Biblical objections to science. God has given us overwhelming geological evidence of long ages on earth before the creation of man. During this time God displayed, as he always does in nature, his perfections of power and glory, wisdom and beauty. He demonstrated his sovereign control, his authority and might over his natural creation. It is proper for us to think of these great ordinations as a revelation of his glory; and this we see in some of the remarkable paintings in *Life*. To us they are a display of the wonderful works of the great Jehovah.

A. W. K.

Help Korea

MANY churches and individuals have contributed used clothing and food packages for the relief of the uncounted needy of Korea. Such help is certainly worthwhile, and we hope it will be continued so far as possible.

But the people of Korea have souls as well as bodies. What can we do to help meet the spiritual need of the land. We can send—and have sent—missionaries. That is important, and should certainly be continued. But there are many Christians already in Korea, and there is a church there, a church which desires to be sound in the faith.

Can we do anything to help just at this point. On another page the Rev. Edward L. Kellogg tells of an opportunity that is also a challenge. It is the opportunity of making funds available, so that works, written in Korean, by competent Korean scholars, may be published.

This is a private project. For various reasons it has not seemed proper to give it a technically official character. Yet it is of tremendous importance. A new church, of substantial size, founded in loyalty to the historic faith, has been established in Korea. Pastors are looking for help in their work. The English language, or Korean translations of English books, are not entirely satisfac-

tory. But here is a Korean native, a scholar, a devout and trained Christian man, an alumnus of Westminster Seminary in Philadelphia, endorsed by our missionary Bruce Hunt and by such a man as Dr. C. VanTil, as well as by others who knew him when he was in this country, and he has material in manuscript form that would be of untold benefit to the Korean church just at this time. The cost is so small.

Our gifts of food and clothing, important as they are, can reach but a small part of the need. Many others, for purely humanitarian considerations, are helping with similar gifts. But it is up to those who love the Saviour and His Church and His gospel to see that material for the spiritual well being of the church in Korea is provided. Here is an opportunity that should be taken up by everyone who has an interest in the spread of the gospel in Korea.

L. W. S.

Editor's Note

THE demands for space in this issue have necessitated our omitting another article by Dr. E. J. Young on the RSV. We expect to carry at least two more articles by Dr. Young on this subject, and plan to have one in the April issue.

It has also been necessary to postpone till the next issue a "Letter to the Editor" by the Rev. J. M. Kik, in which he comments on the article by the Rev. Meredith Kline which appeared last month.

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Sowing the Seed by Air

The Story of the Back-to-God Hour

A Brief History

The Back to God Hour was first heard over station WJJD, Chicago, Illinois, on December 17, 1939. In that first season it was limited to 16 Sundays, on one station, with various speakers. Only 622 copies of the radio sermons were requested. Seven years later there were 26 station outlets, with a broadcast each Sunday of the year and a weekly distribution of 10,000 printed messages. In 1946 our Synod decided to appoint a full-time radio minister. Under the providential direction of God, the Rev. Peter H. Eldersveld was named. Since then God has so blessed our broadcast that it is now heard on more than 315 stations in the United States and Canada; most of them on the Mutual Broadcasting System.

The continual growth of the Back to God Hour broadcast caused a corresponding increase in the number of mail responses and made the need for larger office space acute. Until a few months ago we occupied a second floor location consisting of a few small rooms. The cramped quarters made efficient work almost impossible. Since then, through the kindness of one of our local Christian Reformed business men, we have moved our offices and now enjoy a first-floor location as well as more than double the floor space of the former office. We now have eight full-time people in our busy office, and from time to time are forced to call in extra help.

On the average 1,500 pieces of mail are received each week in response to the broadcast. We have a mailing list of more than 67,000 for our *Family Altar* booklet, 90% of which are outside the Christian Reformed Church. More than 40,000 copies of each radio sermon are distributed through the filling of daily mail requests as well as through a monthly mailing list.

Our mail comes from all classes and types of people. Ministers, teachers, professional men, Seminary professors and leaders in government are included along with mail from the ordinary citizen. Although we do not solicit mail

telling of conversions, we have received many letters which state that lives were changed through the preaching of the Word of God on our broadcast. Untold thousands have been strengthened in faith and have gained a better understanding of the Christian life. One of Mr. Eldersveld's sermons, entitled "Reformation or Revolution" was read on the floor of the House of Representatives in Washington, D. C., and thus was entered in the *Congressional Rec-*

THIS story of the radio program of the Christian Reformed Church was sent to us by the Rev. Harold Dekker, Minister of Radio Evangelism of that church. The program may be heard on Sundays in every state of the Union, and in some foreign countries. Recently for several weeks a supplemental television program was tried.

ord. Thousands of copies are being used by Chaplains in the Armed Forces and in prisons throughout the country. Ministers have asked permission to read an entire radio sermon for their congregation and scores of them quote from the radio sermons each Sunday. These are only a very few of the ways in which our Reformed faith is making an impact on American life through the radio ministry.

Personal Contact

We have also begun the task of "follow-up" work by making personal calls on those from whom we receive mail. The Rev. Harold Dekker, Minister of Radio Evangelism for the Christian Reformed Church is in charge of this phase of the work for the Home Missions Board. He works out of our office and we are happy to say that this has made for close cooperation. Our mail is sorted and then sent out to various churches and home missionaries who make personal calls and report the results to our office. The purpose of these calls is not to draw people out of other churches, but rather to better acquaint them with our broadcast and to extend the Reformed witness and fellowship. Of course, those who are dis-

satisfied with their present church, or have no church-home at all, are invited to worship with our local congregations each Lord's Day. There are also those who are in need of pastoral help.

We are grateful for the cooperation of many Orthodox Presbyterian Churches in this follow-up effort. At present 20 of them are handling our mail, and reaching out to the listeners in their communities.

In part through radio contacts Christian Reformed home mission work has been started in seven different cities. They are Champaign-Urbana, Ill.; Oklahoma City, Okla.; Albuquerque, N. M.; Salt Lake City, Utah; Columbus, Ohio; Philadelphia, Pa.; and Harlem, New York City.

The work in Champaign, Illinois (the home of the University of Illinois) is a direct result of our broadcast. Dr. Fred Klooster, who has studied at Westminster Seminary and has received the Th.D. degree from the Free University at Amsterdam, is laboring there at present and the field has acquired a supporting church. Mr. Dekker began holding meetings there early in 1951 at the request of a group who wrote the Back to God Hour and stated that the church which they were attending had become theologically liberal. They asked if we could do something to help them in their predicament. So it was that God directed them through the Back to God Hour to our church, which as they testify, "Satisfies the deepest needs of our souls."

Another very significant step is in the field of Negro evangelism. The Rev. Eugene Callender, a graduate of Westminster Seminary, was appointed by our church to do missionary work in Harlem, New York City. This, too, is the result of the Back to God Hour broadcast and the unusually large response which has come from this area. The American Negro is reaching out for better things—not only economically, politically, socially and educationally, but also religiously.

Radio Rallies and Public Appearances

In a broad sense the "Radio Rallies" at which our Radio Minister speaks might also come under the heading of "follow-up" work. Under the sponsorship of our churches, Mr. Eldersveld has spoken at numerous such rallies to which our local radio listeners have been invited. We are grateful to God

to report that literally thousands have attended. These meetings afford our listeners the opportunity to meet our Radio Minister personally, and to hear a more direct message than radio permits.

One of the most significant meetings of this type was held on Reformation Day last year in Carnegie Hall, New York City, where 2500 people gathered to hear Mr. Eldersveld speak on the subject, "The Protestant Peril." Considering the fact that we have no Christian Reformed Churches in New York City itself, such a large gathering is a striking achievement. Another large rally was held in Sioux City, Iowa, where more than 4,000 attended. One has already been held in Philadelphia and another is planned. In the course of time these rallies must be expanded into preaching missions, longer series of meetings covering a week or more.

Literature Well Received

Within recent months we have made various publications available to our listeners. Sample copies of several publications are sent free of charge, as well as sample copies of tracts. Books are suggested according to personal needs. At the same time the ministers on our mailing list have had a special opportunity to examine various publications.

There is considerable eagerness for the lists of recommended books which are soon to be sent out. They will list and briefly describe books for the home, the school, the student and the pastor—all representing the religious and theological viewpoint of The Back to God Hour. Included will be devotional reading, Christian fiction, Bible exposition, sermonic materials, Christian creeds, systematic theology, Church history, books for church officers and Sunday School teachers, and manuals for instruction in Bible and doctrine. The response indicates that through this channel, Reformed writers can be of real service to orthodox Christianity today. We are greatly pleased to be able to include authors connected with the Orthodox Presbyterian Church and with Westminster Seminary.

Broadcast Draws Increasing Support

A question often asked by our listeners is that regarding financial support of the Back to God Hour. People notice that contributions are never solicited on the air or through the mail.

The largest part of the cost of our program is carried by the membership of the Christian Reformed Church. Each congregation makes regular contributions out of its budget, the amount determined generally by its membership. In addition special offerings are taken and various groups and societies, as well as individuals, send in special gifts.

However, this basic support of our broadcast by our church is being increasingly supplemented by the gifts of listeners. These gifts are completely unsolicited, but arrive in growing numbers out of spontaneous gratitude and devotion to the cause of God's truth. It is these gifts which make possible the addition of new and valuable stations from time to time.

Looking Ahead

The blessings of the past point to greater responsibility and opportunity for the future.

Repeatedly, powerful short wave stations have asked us for the Back to God Hour. One of these now carries "The Voice of America" to Europe, Africa and South America. Another, from the island of Formosa, blankets Communist China. There are still many large cities in the United States

and Canada where the Reformed witness is not heard by radio. These too should be reached. Television is being tried this year. No one knows what use God may want us to make of these great new means of mass communication.

We are living in an age when liberal theology is gaining converts by the thousands. To this age, we are called upon to bring the historic Gospel of Christ and His Word. We are living in the midst of an exceedingly wicked and perverse generation. To this generation we are to reveal the righteousness and justice of God. The people of this world have set their hearts on material things. To them we must bring the Word of God which says, "What shall it profit a man if he gain the whole world and lose his own soul?"

The Gospel of sovereign grace through the atonement of our Lord Jesus Christ is the only complete and satisfying answer to the human need. We have the solemn duty to proclaim from the housetops what we have heard in the ear. And whether men believe, or merely admire, or openly reject our witness, let us continue to "give the winds a mighty voice: 'Jesus Saves, Jesus Saves!'"

Wanted—Better Preaching!

There are sermons—and sermons

(This is a digest of the address by the Rev. Edmund P. Clowney, lecturer in practical theology at Westminster Seminary, on the occasion of the annual Home Coming of Westminster alumni, February 3. Mr. Clowney gave his address the title, "When is a Sermon not a Sermon?" Following a few preliminary remarks, Mr. Clowney spoke in substance as follows.)

Preaching an Official Task

IN the first place, if a sermon is to be truly a sermon, it must be an official declaration of the Word of God. I think we often forget the official character of the ministry, and the official calling of the minister as a man chosen of God to make known His Word. Christ has established the office of pastor and teacher in His church, for the work of edification. Ministers ought

to reread those Scriptures which emphasize this truth.

In Ephesians 4:11 it is said that the risen Lord has given gifts to His church. He has given apostles and teachers and pastors, and we who minister the Word in the church of Christ are represented as having been given by Christ to His church.

In Acts 20:28 Paul, addressing the Ephesian elders, says that the Holy Spirit has made them bishops over the church of God. We think also of I Corinthians 12:28-29. Christ has established the office of the ministry, and this office includes the authority of stewardship in the house of God. The apostles were stewards of the mysteries of God.

In the ancient house, the steward was the man who carried the house keys. And with the work of stewardship in

the church there goes the authority of the keys, of which Jesus spoke to Peter, and which was applied to all the apostles. (Cf. Matt. 16:19; 18:18; Jn. 20:23).

It is against the background of that idea of the authority of the minister that we find Paul in I Thessalonians 2 relating the Judgment to preaching. For he says there that as the Word of God is preached it becomes the standard of Judgment, both in this life and in the life to come. If our testimony is not heard, it becomes a witness against those who reject it. And if it is heard, it is that preaching of the gospel which brings forth the fruit of faith in those who believe.

It is a solemn and official calling that is ours. And it is Christ who calls to this office. Our authority stems not from the congregation, but from Him. And we must recognize that we stand in the authority of Christ to make known His Word. As Paul put it, "Necessity is laid upon me—yea, woe is me if I preach not the gospel." So we must not neglect the gift of God which is given us.

We must also bring the congregation to respect the authority of the office of minister. Congregations need to be instructed in the solemnity, and official character, of the work of the ministry in the proclamation of the Word. At the same time, of course, ministers must remember that they are not rulers of the people, but servants, those who *minister*.

In view of the official character of the ministry, it follows that if a sermon doesn't have that underlying sense of solemnity, if it doesn't have the character of an official ministry of the Word of God, it isn't truly a sermon.

A Proclamation of God's Word

But of course it must be a sermon in its content, as a proclamation of the Word. It must be an authoritative declaration of the Word of God, in the name of God. The relationship between preaching and the Kingdom of God, as it appears in the New Testament, is interesting. We read of the Word of the Kingdom. We are to be heralds announcing the Kingdom. John the Baptist announced it. Jesus and His disciples proclaimed it. After the ascension Paul preached the Kingdom. The whole work of preaching is set in the context of the coming of the Kingdom in the coming of the Son of God.

And that means that those peculiar concepts of the Kingdom are to be present in our preaching. There is to be a realization of the sovereignty of God in the sphere of redemption; of salvation as the exercise of His redemptive power; of the Prince of salvation, our Lord and Saviour, seated upon the throne of the universe, giving His gifts of repentance and remission of sins to men. In our preaching we are declaring, announcing, heralding the coming in of the saving power of God in Jesus Christ. I think a realization of that might alter the whole tone and caliber of much preaching.

We preach as though there were no power behind us—as though our exhortation were just a feeble effort of our own ingenuity, a little oratory, a little familiar conversation. In the synagogue at Nazareth Jesus read from Isaiah, then declared—This day is this prophecy fulfilled in your ears. And the prophecy that was fulfilled included the *good news* of salvation. That con-

sciousness that we are bringers of the good news of salvation must pervade our preaching.

We need also to remember that preaching is an exclusive declaration of the Word—of the Word only, and of all the Word. Preaching isn't a collection of opines—of our views on this or that. A preacher is to declare the Word of God. He is to know that which he speaks, that it is the Word, and he is to preach it with authority just because it is the Word of God.

The pulpit is not the place to argue with the commentators. Nor is it the place for subjectivism, for the describing at length of incidents in one's own life. The preacher preaches not himself, but Christ.

And he must proclaim the Word in a way that is worshipful. Preaching is a part of the service of worship. The minister, as it were, stands in God's stead, "as though God did beseech you

(See "Clowney," p. 56)

Alumni Homecoming

SEVENTY-EIGHT persons, including faculty members, alumni and their families, sat down for the dinner which was a part of the annual Homecoming of Alumni at Westminster Seminary on February 3. And from the buzz of conversation it was apparent that friends were cordially renewing acquaintance with one another and with the Seminary which they had all known and loved so well.

The afternoon was taken up with profitable discussion, and the evening with beneficial heart-searching. Dr. E. J. Young and the Rev. Arthur W. Kuschke collaborated in a discussion of recent religious literature. A mimeographed list of books of special importance had been prepared and was circulated among the alumni. Dr. Young devoted some attention to the new RSV Bible, and indicated his greatest objection to it, aside from Isaiah 7:14, was the extent to which conjectural emendations—the guesses of Modernist scholars—had been substituted for what the original Hebrew said.

The Rev. Edmund P. Clowney was able in 30 minutes to give valuable pointers on the subject of when is a

sermon truly a sermon,—when it is an authoritative proclamation of the Word of God.

Professor Woolley, Student President Lewis, and Alumnus Edward Kellogg talked about what alumni could do to help the Seminary. And Mr. Kellogg secured action when he seriously urged that something be done to help alumnus Yune Sun Park, of Korea Theological Seminary, publish in Korea some of the commentary on the New Testament that he has prepared and which is waiting in manuscript form for the needed funds. Other suggestions were along the line of financial assistance, student recruiting, and the like. Professor Woolley thought that one of the best things Alumni could do for the Seminary was just to be the best ministers they could be in their local situations.

In the evening the Rev. Leslie A. Dunn spoke on the place of emotions in evangelism. A dull, cold presentation, even though it be a presentation of the truth, is not sufficient. We need also the warm heart, the fervor that flows from love for God and love for our fellows. The brief discussion revealed that Mr. Dunn had touched a sensitive spot in many preachers.

The Application of Redemption

By JOHN MURRAY

LESSON VI

Faith

REGENERATION is inseparable from its effects and one of the effects is faith. Without regeneration it is morally and spiritually impossible for a person to believe in Christ, but when a person is regenerated it is morally and spiritually impossible for that person not to believe. Jesus said, "All that the Father giveth me shall come to me" (John 6:37), and he was referring in this case surely to the giving of the Father in the efficacious drawing of the Father mentioned in the same context (John 6:44, 65). Regeneration is the renewing of the heart and mind, and the renewed heart and mind must act according to their nature.

Regeneration is the act of God and of God alone. But faith is not the act of God; it is not God who believes in Christ for salvation, it is the sinner. It is by God's grace that a person is able to believe but faith is an activity on the part of the person and of him alone. In faith *we* receive and rest upon Christ alone for salvation.

It might be said: this is a strange mixture. God alone regenerates. We alone believe. And we believe in Christ alone for salvation. But this is precisely the way it is. It is well for us to appreciate all that is implied in the combination, for it is God's way of salvation and it expresses his supreme wisdom and grace. In salvation God does not deal with us as machines; he deals with us as persons and therefore salvation brings the whole range of our activity within its scope. By grace are we saved through faith (*cf.* Eph. 2:8).

If we are to have a better understanding of what faith is we must examine it as to its *warrant* and as to its *nature*.

The Warrant

Faith, as we shall see later, is a whole-souled movement of self-commitment to Christ for salvation from sin and its consequences. It is not unnecessary to ask the question: what warrant does a lost sinner have to com-

mit himself to Christ? How may he know that he will be accepted? How does he know that Christ is able to save? How does he know that this confidence is not misplaced? How does he know that Christ is willing to save *him*? These are urgent questions, perhaps not urgent for the person who has no true conception of the issues at stake or of the gravity of his lost condition, but exceedingly urgent and pertinent for the person convicted of sin and in whose heart burns the reality and realization of the wrath of God against sin. There are the following facts which constitute the warrant of faith.

1. *The Universal Offer of the Gospel.*

This offer may be regarded from several viewpoints. It may be regarded as invitation, as demand, as promise, and as overture. But from whatever angle we may view it, it is full, free, and unrestricted. The appeals of the gospel cover the whole range of divine prerogative and of human interest. God entreats, he invites, he commands, he calls, he presents the overture of mercy and grace, and he does this to all without distinction or discrimination.

It may surprise us that this universal offer should receive such prominence in the Old Testament. Under the Old Testament the revelation of God's saving grace was given to a chosen people and to them were committed the oracles of God. The psalmist could sing, "In Judah is God known: his name is great in Israel. In Salem also is his tabernacle, and his dwelling place in Zion" (Psalm 76:1, 2). And Jesus could say of this Old Testament period, "Salvation is of the Jews" (John 4:22). There was a middle wall of partition between Jew and Gentile. But it is in the Old Testament we find such an appeal as this: "There is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God and there is none else" (Isa. 45:21, 22). Again we read: "As I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live:

turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezek. 33:11; *cf.* 18:23, 32). Here is the most emphatic negation—"I have no pleasure in the death of the wicked," affirmation—"but that the wicked turn from his way and live," asseveration—"as I live saith the Lord God," exhortation—"turn ye, turn ye from your evil ways," protestation—"why will ye die?"

If there is universality of exhortation and appeal when God's covenant grace was concentrated in Israel, how much more apparent must this be when there is now no longer Jew nor Gentile and the middle wall of partition is broken down, when the gospel is proclaimed in terms of Jesus' commission, "Go ye therefore and disciple all the nations" (Matt. 28:19). The words of Jesus are redolent of this indiscriminate invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28); "him that cometh unto me I will in no wise cast out" (John 6:37). And the words of the apostle are unmistakably clear: "And the times of this ignorance God winked at, but now he commandeth men that they should all everywhere repent, inasmuch as he hath appointed a day in which he will judge the world in righteousness, by the man whom he hath ordained, having given assurance unto all men in that he hath raised him from the dead" (Acts 17:30, 31). It is not simply that God entreats men everywhere that they should turn and repent; he commands them to do so. It is a charge invested with the authority and majesty of his sovereignty as Lord of all. The sovereign imperative of God is brought to bear upon the overture of grace. And that is the end of all contention. From his command to all no one is excluded.

2. *The All-sufficiency and Suitability of the Saviour Presented.* Christ presented himself in the glory of his person and in the sufficiency of his saviourhood when he said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28), and again, "Him that cometh unto me I will in no wise cast out" (John 6:27). It is this truth that is enunciated when it is written, "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). The sufficiency of his saviourhood rests upon the work he accom-

plished once for all when he died upon the cross and rose again in triumphant power. But it resides in the efficacy and perfection of his continued activity at the right hand of God. It is because he continues ever and has an unchangeable priesthood that he is able to save them that come unto him and to give them eternal life. When Christ is presented to lost men in the proclamation of the gospel, it is as Saviour he is presented, as one who ever continues to be the embodiment of the salvation he has once for all accomplished. It is not the possibility of salvation that is offered to lost men but the Saviour himself and therefore salvation full and perfect. There is no imperfection in the salvation offered and there is no restriction to its overture—it is full, free, and unrestricted. And this is the warrant of faith.

The faith of which we are now speaking is not the belief that we have been saved but trust in Christ in order that we may be saved. And it is of paramount concern to know that Christ is presented to all without distinction to the end that they may entrust themselves to him for salvation. The gospel offer is not restricted to the elect or even to those for whom Christ died. And the warrant of faith is not the conviction that we are elect or that we are among those for whom, strictly speaking, Christ died but the fact that Christ, in the glory of his person, in the perfection of his finished work, and in the efficacy of his exalted activity as King and Saviour, is presented to us in the full, free, and unrestricted overture of the gospel. It is not as persons convinced of our election nor as persons convinced that we are the special objects of God's love that we commit ourselves to him but as lost sinners. We entrust ourselves to him not because we believe we have been saved but as lost sinners in order that we may be saved. It is to us in our lost condition that the warrant of faith is given and the warrant is not restricted or circumscribed in any way. In the warrant of faith the rich mercy of God is proffered to the lost and the promise of grace is certified by the veracity and faithfulness of God. This is the ground upon which a lost sinner may commit himself to Christ in full confidence that he will be saved. And no sinner to whom the gospel comes is excluded from the divine warrant for such confidence.

(See "Murray," p. 57)

An Urgent Need in Korea

By Edward L. Kellogg

ARE you a lawyer? What if you had no reference works to aid in preparing your court cases? Are you a doctor? What if you had no medical books to help in diagnosing illnesses? We consider reference works essential to the proper carrying on of a profession.

The Korean Church has a greater need still. Pastors and Bible teachers will recognize it. What if you had no concordance to aid you in finding Bible references? What if you had no commentaries to help in interpreting difficult passages of God's Word? That is the need in Korea, and something should be done at once to help meet the need.

One of the problems to meeting such a need is to find the men of intellectual caliber and theological discernment to prepare the books. When they are found, such men must spend years in study and writing.

In Korea God has raised up such men, and they have spent years in preparing important books. Several manuscripts are even now ready for the printer.

In particular, the Rev. Yune Sun Park, President of Korea Theological Seminary, a true scholar and faithful servant of God, has devoted fifteen years to writing commentaries. His work on the Synoptic Gospels, on Romans and on Revelation is ready for the printer. Commentaries on the epistles are nearing completion. And in addition to Mr. Park's own work, others have prepared a concordance, and a translation of Berkhof's *Manual of Reformed Doctrine*.

So the need comes down to that of money. It is estimated that \$2,000 would be sufficient to get the first edition of one commentary on the market. From the sale of it, more could be printed.

Do not delay. The need is urgent. Within the next month it is hoped that sufficient funds will be on the way, to start the actual publication. Will you send a contribution today?

Concerning Mr. Park, Professor C. VanTil of Westminster Seminary has this to say:

Mr. Yune Sun Park did four years of graduate work at Westminster Seminary. He specialized in Old and New Testament study, and did excellent work throughout. While at the Seminary he was already at work on a series of Biblical Commentaries. For this purpose he made use of foreign as well as English material. Among other things he mastered the Dutch language so that he might be able to profit from the commentaries recently produced in the Netherlands.

During a long period of untiring effort he has prepared several commentaries in the Korean language. Their publication would surely be of the greatest help in connection with the spread of the gospel in Korea.

The Committee on Foreign Missions of the Orthodox Presbyterian Church has agreed to act as intermediary for forwarding funds. Will you send your contribution, marked "For Korea Publications," to the Committee office, 728 Schaff Building, 1505 Race St., Philadelphia 2, Pa. Do it today.

Then speak to others about this need, and pray that the funds may be quickly provided. Be assured of this, that many prayers of thanksgiving will ascend to God from pastors and teachers in Korea when these books can come into their possession. Surely this is an important way to advance the kingdom of our Lord and Saviour.

Everyone according as he purposeth in his heart, so let him give; not grudgingly, nor of necessity, for God loveth a cheerful giver.

Missionary Society Page

By MRS. JOHN P. GALBRAITH

Home Mission Fields

Westchester, Illinois

The activities of the Missionary Society in this home mission field are very similar to those of other mission fields and churches in our denomination. Its inception, however, has probably been more recent than any other. It was organized approximately two years ago. Besides its regular monthly meeting, this group has an all-day work meeting each month at which time sewing is done and the church is cleaned. In the first year of its existence, six quilts were completed and distributed among missionaries. Also in an effort to reach the parents of the Sunday School children, the Missionary Society sponsored a parent-teacher reception last year. The theme of the evening's program was "The Home." The Rev. and Mrs. Lawrence R. Eyres are our home missionaries in Westchester, and Mrs. Eyres writes:

The Westchester church situation is paradoxical indeed—it being the object of missionary effort and it, in turn, giving missionary energy to its program. This infant church stands in the midst of a most gospel-hardened area. The spiritual needs of the people are so great; the response to the gospel so appallingly lacking. The three other Protestant churches serving the community are liberal and countenance activities within the church which reduce them to mere social clubs. The popular appeal of such churches, however, is extensive and devastating in influence upon a people whose ears are already dull of hearing.

A comparatively recent example of God's sovereign work of grace was in a young man who walked into the church one Sunday evening just before time for the evening worship service. He was evidently troubled and was seeking the pastor. His story, briefly, was as follows: While in college his 'little faith' had been all but shattered. His experiences in the Marine Corps during the last war had taxed his spiritual resources to the limit, and he was shocked to find how little spiritual strength he had to call upon in need.

He resolved to find some answer to his soul's hunger as soon as he got out of the armed service. He and his wife, and two small children, settled in Westchester. He attended one of the liberal churches, asked the pastor to call at his home in order that he might receive the spiritual help he needed to rid himself of gnawing doubts. He was aghast when this liberal minister concurred in his doubts saying in an almost jovial way that he did not believe in such things as the Virgin Birth or the Bodily Resurrection either. The young man was plunged into despair but God led him that Sunday evening to our little Orthodox Presbyterian Church. The young man made an appointment with the pastor for a conference. One conference led to another until this young husband and father was brought into the glorious light of a new day for him and his family: liberation from the doubts and fears which had so long gripped his heart, understanding of the gospel and all its shining promises, the establishment of a real Christian home where Christ is the center of their lives.

This small but closely-knit congregation, hungry for the Word of God and eager to fulfil the commission of evangelizing the community, is gratifying. Growth is slow but such examples as the foregoing encourage us to believe that God still has here many of His own to be reached. This is true not only of families but also of young people who despite all the usual diversions show a response to the outward call of the church. It is our prayer that these young people may respond to the inward call of the gospel.

One other element in the picture, both difficult and challenging, is the ever-increasing number of Catholic families settling in Westchester. In view of the fact that two of our staunch communicant members were formerly Roman Catholics, we are encouraged to believe that more will be won to Christ in the future. Pray for us!

Bridgewater, South Dakota

Our informant, Mrs. Russell D. Piper, the home missionary's wife, writes:

Our missionary society is not a

'women's meeting' but is for the whole church. Men, women, children and young people attend. We have a regular monthly meeting much the same as other societies except that we have 'special' nights also, such as:

Children's Night. This is usually the first Tuesday of September when the children are just starting school. The Junior Sunday School Class acts as host, and the program is given entirely by the children of the Church under the direction of the leader for that month.

Young People's Night. This is held in August when the young people are home from college, teaching positions, etc. They take entire charge of the evening's events (devotions, program and refreshments).

Guest Night. Held usually in late fall. We have a group or individual from another one of our churches come and present a missionary program, or message.

Picnic Night. Held in June (before flies and mosquitoes get too bad). Consists of a picnic supper and meeting around the picnic tables.

Men's Night. Held in February (and usually the highlight of the year). The men do everything (lead in devotions, lead the meeting, give all the special music and act as hosts). Because of the large attendance at this meeting, there are four hosts (other months have only two hostesses).

Each month we have one missionary of our church whom we stress. There must be at least one article or letter about that one, and he is especially remembered in the season of prayer. We take the foreign missionaries first and fill in the remaining months with home missionaries. Each year we draw names of our foreign missionaries and their families for Christmas gifts.

Here is a mission church with a missionary vision!

Women's Activities in Oostburg, Wisconsin

When we wrote to our Oostburg church about the activities of its mis-

sionary society, we received a reply concerning not one group but four—Ruth Society, Rebekah Society, Witness Bearer's Society, and Faithful Gleaners. The aims of all four groups are primarily the same—to study and discuss God's Word, and to promote more interest in and support of missions. We commend them on their very high aims, which should be the aims of all our women's groups.

We wish here to call special attention to the "Ruth Society." It is a girl's group. Every girl in the church of high school age or above is expected to participate. The Society was formed expressly for the purpose of encourag-

ing young girls to take part in church activities, and of interesting them in missions. It is a challenge to all our churches. Are you working with your young girls, seeking to interest them in a more profound study of God's Word, and promoting the discussion of it among them? How much does the younger generation of your church know about missions? Here is a challenge to the women in our missionary societies. You who are more experienced can organize, sponsor and instruct these young girls. Remember that they will play a significant role in the future of the Orthodox Presbyterian Church!

Telling The Good News

By Bruce F. Hunt

CHAPTER IV

The Geographic Order of Telling The Good News

Guide to Division of Labor

(Continued)

It seems to me that there is a woeful lack on the part of most Christians, not only in regard to the *total* responsibility for telling the Good News, but also in the *graduated* responsibility for telling the Good News. The greatest individual responsibility for telling the Good News starts at home and gradually reaches out in an ever widening circle of interlocking or shared, but very definite, responsibility until the whole earth is evangelized. How often, I wonder, does the individual Christian on a street think of himself as the one primarily responsible for seeing that every one of his particular neighbors hears the Good News? How often does a church realize that it is the agent primarily responsible for reaching every home in its community and for establishing churches and Sunday Schools in its own unchurched adjacent areas? How many of our Presbyteries are organized for and are systematically working at the task of evangelizing the whole State or the whole area within the bounds of the Presbytery? "Oh but that is too much to think of," people say. "We could not possibly do that with our small numbers." Yet Christ commanded twelve men or at most 120 people to be "witness both in Jerusalem and in all Judaea, and in Samaria and unto the uttermost part of the earth." He commanded them be-

cause he believed it could be done, if done His way, i.e. every Christian a witness, and every Christian starting at his home—his personal Jerusalem—and reaching to the ends of the earth.

Not Duplication But Supplementation

Division of labor should come only when in fulfilling our part in the commission our lines cross those of others who are fulfilling the same commission and duplication occurs. Paul avoided building on others' foundations. Jesus implied that there was enough to keep people busy, each one doing what he ought to do, 'till He come. While we should avoid duplication, supplementation is a different matter. Jesus expects us to supplement each other. He sent the disciples forth two by two and we are told by Paul that one sows, another waters, but God gives the increase.

But division of labor and supplementation should never be a cloak or excuse for shedding responsibility at any point in the geographic order of telling the Good News. My personal commission begins at home, but through widening circles is to reach the ends of the earth. If at any point in those ever widening circles, be it the "Jerusalem" (i.e. my street or home area), the "all Judaea" (i.e. Presbytery area), the "Samaria" (National Home Missions area) or "the ends of the earth" (the Foreign Missions area) I find that there is no one in that phase or area with whom to divide the labor or whose labors I may supplement then I must do the work in that area alone as well as my own area of primary responsibility until I can find help in doing it. In other words, just as division of labor should be re-

sorted to only when our lines of duty duplicate those of others, so it should never be counted on unless we know that there are other responsible people with whom we may safely divide the precious duty of telling the Good News.

CHAPTER V

The Sovereign Order of Telling The Good News

I am not wholly satisfied with the title of this chapter for always the "order," if based on God's Word, as I have sought to demonstrate it to be, should be a "Sovereign Order." But in spite of my dissatisfaction with the title, I cannot think of a better one because in this chapter I am talking about the "Jew first."

Why did God choose Abraham and why did he say to Israel "You only have I known of all the families of the earth"? (Amos 3:2). I personally do not know the "why" but God has revealed these things in His Word and we must say He sovereignly willed it.

In the Old Testament we find God treating the Jews differently from other nations, and this has led some to say that the Old Testament is purely a Jewish national book. But strangely in the New Testament, where the Gentile age is ushered in, we also find the Jews highlighted. It is not for us creatures to question the ways of Him whose thoughts are higher than our thoughts. It is only for us to know and follow His will. God uses some people and things "to show His wrath and make His power known" and He prepares others unto glory "that He might make known the riches of His glory on the vessels of mercy."

What God did and does for the Jews is "for our admonition." God is a God of truth, a covenant-keeping God, and should He break His covenants of grace with Israel, there would be no guarantee that He would keep His covenant with us Gentiles. He did not choose Israel to cast her off. To Israel were declared the sure mercies of David. It was of his kinsmen "according to the flesh" that Paul said "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever."

(To be continued)

Plain Talks With Young People (6)

Your Life Work (I)

By LAWRENCE R. EYRES

IN addition to your decision for Christ, or perhaps I should say, growing out of it, is the necessity of choosing your life work. Despite an abundance of vocational guidance from a dozen sources, it is evident that there are many poor choices being made, even among Christian young people. At a testimony meeting in England a generation or more ago, several had testified that they were called of God to be evangelists, missionaries, pastors. One poor man stood up and proudly testified that he was "called of God to be a shoemaker." It is this thought I should like to get across to you that no occupation that cannot properly be called a "calling of God" is good or proper for a Christian. As you contemplate possible occupations or professions, I want you to say with conviction, "If God doesn't want me to do this I don't want to do it."

The Leading of the Lord

But how to find God's will explicitly for my life, that is the question! We must talk about divine guidance in general for a while. Let us first see how God does *not* lead His people: (1) He does not lead us through our feelings or emotions. We may not credit God with our spiritual hunches. A young man "feels" led of the Lord to attend a certain secular college in preference to a truly Christian one. But God wasn't at the bottom of that feeling, but rather it is a certain young lady who is also attending there. Her nearness fully accounts for the feeling. It is a little less than honest to attribute such feelings to God and call them divine guidance. (2) God does not lead His people through visions, dreams or other forms of direct communication. True, God did so reveal His will in olden times to the prophets and the apostles, but now He has given us His word and Spirit which are adequate. Dr. C. H. Spurgeon was once confronted by a man who claimed that God had told him that he was to be permitted to preach from Dr. Spurgeon's pulpit in the Metropolitan Tabernacle in London. The great

preacher answered, Very well, but he should wait till God had also revealed it to him before setting a date. (3) I once heard a minister relating another popular method of divine guidance. Speaking over the radio he told of a time he was being visited by a committee from a very large church which was earnestly seeking him as their pastor. As the committee was at the door (he knew beforehand their mission) he opened his Bible to a passage that said something like, "Have nothing to do with these men." He took the words as a message from God to the effect that he should decline the invitation to be their pastor, which thing he did immediately. No, not even the Bible is to be used that way, as you'd flip a coin or say "enie, meenie, minie, mo."

We have a more sure means of divine guidance than that which insults the divine intelligence. It is to be found in the *revealed will*, or *Word of God*. Moses said to Israel, "... those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law." (Deut. 29:29). Said the Psalmist, "Thy word is a lamp unto my feet and a light unto my path." (Psalm 119:105). Hold the light to the path and you will not lose your way! The way to hold the light to your path is by searching the Bible eagerly and by praying earnestly that the Holy Spirit will make you both able and willing to apply it to your life. Yes, I said *willing*. There are those who pray for guidance when they already know what the will of God is for He has revealed it in the Commandments. The only trouble is that they are unwilling to act upon it. These persons think that by much prayer God will somehow grant a special indulgence to them to turn aside from the path of duty set forth in His Word. As well pray for guidance as to whether or not to rob a bank!

Surely God's Word will guide you in all things if you use it as He intended you should — intelligently, seriously, prayerfully, obediently. If this is true

in the smaller things, how much more in the greater things such as choosing a life work!

The Measure of Success

Of course you want to be successful in whatever you choose to do with your life. *But what is success?* There is a goddess called Success that nearly all modern humanity is prone to worship. All modern advances are freely employed in her service. Her right to rule men's hearts is seldom questioned. I am thinking of the young man who set out to be rich. He carefully studied the art of making money. He was single-minded, tenacious, persistent. Needless to say he became very rich and reigned as king over his financial empire. He had all the comforts, all the privileges, all the friends money could buy. Being concerned to make more money and keep what he had gained he became old and miserly, and lonely—he knew he had no friends who loved him for himself alone. And so he died. Did he succeed in his life ambition? Yes, but *was he a success?* I'm thinking of a beautiful young woman. She was used to getting what she set out to get. And she set her heart on winning a certain young man. It mattered not to her that he was already married. She set her trap and baited it delicately, and it closed upon its victim. The former marriage was disrupted, and she claimed him as her own husband only to find her glory turn to ashes. The prize, ill-gotten, ill suited her. She was not happy. *Did she succeed? Was she a success?*

I have given two examples based upon a wrong theory of success. It is pure idolatry. Its main-spring is in *getting*. The lust for getting is a curse. Communism is out to *get* control of the world. Big business is set upon *getting* substantial profits. Organized labor seeks to *get* a larger share of those profits and an increased living standard. Politicians are out to *get* and hold the powers of office. The host of pleasure-seekers are out to *get* a thrill. The average person seeks to *get* for himself all he can salvage out of the scramble. Even giving is construed as a means to further getting.

The Christian philosophy of success is in the very opposite direction. It begins by acknowledging God as the owner and proprietor of our lives. It acknowledges that all our gifts and talents come from Him. It follows that He alone has the right to claim the use

and fruitage of those talents. Jesus' parable of the talents (Matt. 25:14-30) is most clear at this point. The master not only owned the talents but the servants were his as well. To each servant he gave, according to his ability, of his wealth. Upon his return he expected each servant to return him his own wealth with the interest it had earned, and he had every right to do so! The faithful servants were well rewarded for their faithfulness, but it was not for the reward that they had labored—it was for their master. And so it is that your God has made an investment in your life. He has endowed you with many talents. He expects you to put them all to work for Him. If, when our Lord returns, He says to you, "Well done, good and faithful

servant," it will be because you realized that your life, your talents, your days and your years are not your own but belong unto your faithful Saviour. You have but one calling, and that is to put them all to work for Him where they will yield Him the greatest return for His investment.

I'd like you to do a lot of thinking. I want you to cease asking this question, "What shall I do with *my* life?" I want you to start asking this: "How can I invest these heavenly gifts—life, talents, heart, hands, days and years—that they will return to my God and Saviour the maximum of honor and praise?"

Next month we shall continue our talks with more about choosing a particular life work.

Orthodox Presbyterian Church News

Crescent Park, N. J.: About 30 persons attended a covered dish supper for couples of Immanuel Church on February 7. Dr. E. J. Young was the special guest, and spoke about his trip this past summer to the Holy Land. A Junior Young People's society is having an average attendance of 40, as compared with an attendance of five or six a year ago. Leaders are Joseph De Freitas and Isaac Jones. The men's club of the church has done much repair work about the church building, including the painting of the basement rooms.

Nottingham, Pa.: A Christian book table, with about 40 titles designed for all ages, aroused interest at Bethany church during January. A number of books were sold. Mrs. Vos' Child's Story Bible led in the number of sales.

Gresham, Wisc.: Despite sickness and winter weather, attendance at the three Sunday schools conducted by the Rev. and Mrs. John Davies has not been curtailed. About 35 children now come regularly to a school held on Saturday afternoons in a community hall on the Menominee reservation. A Stockbridge school is conducted in the pastor's home on Saturday morning, and another on Sunday morning in the church. About 30 young people attend a combination Machen League-Catechism class in a Stockbridge community.

Volga, S. D.: The Sunday school of Calvary Church has begun a renovation of the basement class rooms. Among other improvements, acoustic tile is to be installed on the ceiling. The school is also planning to purchase a motion picture projector, and is increasing its library of film strips which are used in religious instruction. An attendance contest with the Bridgewater Sunday school showed Volga the victor. The pastor is conducting a class for several young married people in preparation for their joining the church.

Hamill, S. D.: The interior of Westminster church has been improved by the installation of new pews, and venetian blinds. A men's night program which includes meetings every two weeks with Bible study, and discussion of social or economic problems, has aroused considerable interest both among church men and others in the community. Women of the church have started a sewing project for a Christian orphanage.

National City, Calif.: A former army servicemen's club building will be moved by way of the Pacific ocean to the lot owned by first church within a few months. The structure is 60 x 100 feet, and will be stuccoed and remodeled for church use. The auditorium has a balcony on three sides, and is finished in natural wood with exposed beams. The Sunday school

has raised over \$500 for the building fund. Communicant membership classes are being conducted by the pastor.

Berkeley, Calif.: Covenant Church has completed 18 broadcasts of its Sunday evening services, and the program is to be continued through April 5. It is hoped a contract can be concluded also for the fall. A combined chorus of Covenant Church and the Alameda Christian Reformed Church is rehearsing for a presentation of Stainer's *Crucifixion* at Alameda and Berkeley.

Georgia Congregation Seeks Admission to O. P. Church

A congregation of some 60 persons who have organized themselves as the Westminster Presbyterian Church of Valdosta, Georgia, have filed a petition with the Presbytery of Philadelphia of The Orthodox Presbyterian Church, asking to be received as a particular church of the denomination.

Information accompanying the petition stated that "The group is a functioning body, with regular Sunday and mid-week services. Also it has a Sunday school with an average attendance in excess of eighty-five. It has a charter membership of approximately sixty adults who are Presbyterians, and among whom are two former ruling elders and thirteen former deacons of the Presbyterian Church, U. S. The church has a subscribed budget sufficient to meet all local expenses and to contribute its just share to benevolent causes. It has a satisfactory place of worship."

At present the church is being supplied by Mr. Morton Smith, a Senior in Columbia Seminary, Decatur, Georgia, who took one year of Seminary work at Westminster in Philadelphia. The Rev. John Galbraith, Missions Secretary of the denomination visited this congregation on his recent trip in the South.

N. J. Presbytery Recommends Minimum Salary

THE Presbytery of New Jersey held its winter meeting on January 20 at Grace Church, White Horse, N. J.

On a request from the Rev. Edward Heerema, who has been serving as publicity secretary for the National Union of Christian Schools and who has recently accepted a call to become pastor

of a Christian Reformed Church in Grand Rapids, he was dismissed to Classis Grand Rapids East of that denomination.

Presbytery heard a report from its committee on pastor's salary, and voted to adopt with amendment certain recommendations of the Committee. Chief among these was the recommendation that the minimum salary for a minister, married, without children, at the beginning of his ministry, should be \$2,700 the first year, together with free use of a manse or its financial equivalent. Also recommended was the principle that pastors should receive annual increases in salary, and supplemental income for children according to the schedule of the denominational home missions committee.

The presbytery established a permanent committee on the pastor's salary, and asked that churches include in their reports to Presbytery once a year information about the salary paid or to be paid their pastor.

McIlwaines to Return to Japan

THE Rev. and Mrs. R. H. McIlwaine, Orthodox Presbyterian missionaries to Japan, have started on the travel which will bring them back to the mission field in June of this year.

They came home on furlough in June of 1952. Mr. McIlwaine studied at Westminster Seminary during the first term of the present academic year. He and his wife will visit relatives in the south before leaving for the west coast. They are due to arrive in Japan not later than June seventeenth.

On Wednesday evening, March 4, following its regular prayer meeting, the congregation of Calvary Church, Glenside, held a social gathering to bid farewell to Mr. and Mrs. McIlwaine, and to present them with some parting gifts.

Eugene Minner

GRACE Orthodox Presbyterian Church of Middletown, Delaware, was saddened recently by the death of Mr. Eugene Minner. Mr. Minner was the last surviving member of the original session of Grace Church.

A Presbyterian all his life, Mr. Minner came with his wife to the Middletown Presbyterian church in 1918. Opposed to the Modernism in the old

Back Minutes Wanted
THE Committee on Home Missions is interested in securing a number of copies of the General Assembly Minutes for the 5-6 Assemblies (bound together), Ninth Assembly and 13th Assembly. Any one who has an extra copy of any of these is invited to send it to the Committee office.

Presbyterian denomination, he actively helped in leading a group from that denomination in 1936 to form Grace Church. He became a member of the session of Grace church, and continued to serve faithfully until his death on December 31, at the age of 88. Mr. Minner is survived by his wife Idella, and by one daughter, Mrs. John Voshell, Jr.

Foreign Missions Committee Meets

THE Committee on Foreign Missions of The Orthodox Presbyterian Church met in Philadelphia on February 17, with ten members present for all or part of the meeting.

Among actions of general interest, the Committee voted to call the Rev. Robert W. Eckardt, pastor of Westminster Orthodox Presbyterian Church in Evergreen Park, Ill., for work as a teacher of practical theology at the Korea Theological Seminary. The Seminary authorities had indicated their desire for someone to fill that position and the action of the Committee was in response to their request. This is the first time the Foreign Missions Committee has issued such a call to a minister of the church. It is not known yet whether the call will be accepted.

The Committee also went on record against the action of a military court in giving only a two-year sentence to an army officer charged with killing a Korean Presbyterian minister. The Committee adopted this motion: The Committee expresses "its resentment at the totally inadequate sentence of two years imposed upon Lieutenant James Goff after the murder of a Korean minister. It is our conviction, in accordance with the evidence available to the public, that the action of the United States Army Court has shown a racial discrimination which is both undemocratic and unchristian and has done

great damage to the cause of freedom among men and the good name of the United States among the Christians of Korea. We also submit that the United States Government has an obligation to provide for the financial security of the widow and children." This case has received some publicity in the press and national news magazines.

Brief reports were presented concerning the work of missionaries now on the field, and concerning candidates for mission service. One candidate is to appear before the Committee at its next meeting, and others have been in touch with the committee.

The Committee voted to contribute \$200 to the Reformation Translation Fellowship, an organization which arranges for the translation into Chinese and publication of Reformed literature. Helping this organization seemed a very economical way to help the Church's own missionary work among the Chinese.

Grace Church Building Addition

ON February 3 ground was broken for the new Sunday school addition to Grace Church, Middletown, Delaware. The new structure will consist, for the time being, of a roofed basement, extending to the rear and east of the present building. Tentative plans are to construct a manse on this basement addition, if a suitable buyer can be found for the present manse. The cost of the new addition has been completely raised, due in large part to a generous gift of labor and materials by the contractor, who is a trustee of the church.

On January 18 the Rev. Reginald Voorhees of Omaha, Nebraska, was guest preacher at the communion service. At the same service Eleanor Deborah, infant daughter of Mr. and Mrs. Thomas George, was baptized.

In addition to the loss through death of Mr. Eugene Minner, noted above, the church was also saddened recently by the death of Mrs. John Branner.

Eyres Moves to Westchester

THE Rev. Lawrence R. Eyres, pastor of Westminster Orthodox Presbyterian Church in Westchester, Ill., has moved from LaGrange to take up his residence in Westchester. The

house in LaGrange which served as his residence, and for several years as a meeting place for a church group in LaGrange, has been sold. The new residence in Westchester is completely new. Members of the church there gave Mr. and Mrs. Eyres a surprise house-warming on February 24. A purse of \$85 to be used for needed draperies and similar items was pre-

sented them.

On the same occasion the congregation bade farewell to Ruling Elder and Mrs. Walter Wenzel, soon to leave for California. Several pieces of luggage were presented to the Wenzels as a parting gift.

The Westchester congregation has purchased a Consonette electronic organ for use in the church.

Branch Sunday Schools

How two such schools were started

THE following report was sent us by the Executive Committee of the Orthodox Presbyterian Sunday School Association of New Jersey. The ideas and suggestions it contains may help other churches to follow a similar program of extension.

PROBABLY the most fruitful and financially economical method for the furtherance of home mission work is the establishment of branch Sunday schools reasonably near established schools. Most of our Sunday schools are within a few miles of new growing communities. Such communities provide ideal opportunity for branch Sunday schools as a form of home mission work.

Before such a project is begun, careful study of the community should be made. Consideration should be given the prospect for further growth in the area, the type of families apt to be drawn there, the relative permanence of such families, and the existence nearby of other good Sunday schools. If possible, it would appear that a branch school should be started in the early stages of the growth of a community.

Here is the story of two branch Sunday schools, both established within the past year. We hope the stories will stimulate other churches to try similar procedures.

Allwood, N. J.

For many months Covenant Church of the Oranges had watched the growing community of Allwood, a section of Clifton, about seven miles away. It seemed a good spot for a branch Sunday school. There were only a Roman Catholic and a Community church in a compact area of some 10,000 or more people. The big problem was to find a meeting place. Efforts were made to

secure the use of the public school but without success. A privately owned kindergarten building and the local fire hall were also unavailable. Vacant stores were considered, but not too hopefully. They might soon be rented. At last in the providence of God, permission was granted to use the local theater, a fine, modern building.

Though summer was soon to come, it was determined to start the Sunday school the last Sunday of March, 1952. For several Saturdays before opening day, and on some weekdays also, the people of Covenant church canvassed the community. The opening of the school was announced, and gospel tracts were left at nearly every home. Many people expressed an interest in the work, indicating the feeling that there was surely room for additional Christian activity in the neighborhood.

The school was opened as planned, and continued through the summer, even though attendance was poor. With the fall season, attendance rose into the 40s and on occasion into the 50s. The work has continued with gratifying success.

The launching of this work meant the securing of two Sunday school staffs from a small congregation. Whereas it was once difficult to replace one teacher in the home school, with the challenge of this missionary effort the people responded well, and now two fully equipped, capable staffs are at work teaching the lessons from week to week.

The first Lord's Day in September worship services were begun in Allwood. They are held at 9:30 A. M. and the pastor of Covenant Church, the Rev. Charles Ellis, then returns for the service in Orange at 11:15. Attendance at the Allwood service has not

been large, usually in the 20s, but the people of Covenant regard the new work as eminently worthwhile.

Cooper Park, N. J.

For a period of two or three years the pastor and session of Immanuel Church of West Collingswood had been studying new communities in the surrounding area with a view to home missions work. Cooper Park, a community near Haddonfield, with some 200 small homes and an apartment development, and adjacent Kingsway Village of similar type, seemed the best prospect. There was no church in the community, the nearest being in a different community a mile distant.

Since there were no buildings save homes in Cooper Park, individual contacts were made in an effort to find an interested family which would open its home for Sunday school purposes. This approach, however, failed to bear fruit.

Finally, late last spring, a home in the community was found to be for sale at a reasonable price. The West Collingswood congregation voted to purchase the home, and the Sunday school agreed to meet about half the monthly mortgage charges. A family already in Immanuel church agreed to rent the house and direct the work of the branch school. Thus God provided a way to meet the financial obligations, and also a superintendent for the Cooper Park Sunday school.

During the early weeks of the summer a visitation program reached every home in the area. Names of persons showing interest were taken down. Along with this survey Bibles were distributed on the American Home Bible League plan.

One fact brought to light by the survey was the error of waiting until a community is well established before beginning a work in it. Most of the families who were interested in spiritual things already had become associated with a church outside the area. And a group of churches, mostly liberal, had chartered a bus to gather children for neighboring Sunday

MIDDLETOWN CHRISTIAN SCHOOL, Penna. Opening for Principal and Teacher in upper grades, also kindergarten and first grade. 1953-54 term. Social Security benefits. Apply to Mr. F. C. Lenker, R. D. 1, Middletown, Pa.

schools. However, the interest was sufficient to warrant starting the work.

About the first of July, possession of the home was obtained. A two week Vacation Bible School was planned for the last two weeks in July, with the Sunday school starting the Sunday morning immediately following this vacation school. Announcements of the program were distributed. Teams of visitors spent Sunday afternoons and some weekday evenings in the area, stopping at every home and apartment, and revisiting those who indicated any interest.

The Vacation Bible school went forward with considerable enthusiasm, despite some of the hottest weather of the summer. Attendance averaged about 20 children. Some encouraging comments came from parents of some of the children at the close of the DVBS. The Sunday school averaged some 12 children for the remainder of the summer, and since then has risen to 20 or more. Additional publicity has been given through later visitations.

Although very few adults have attended the Sunday school as a result of personal interest and conviction, there have been indications of growing interest among some of the parents. The value of having the leader of the work living in the community is shown in the contacts which have been made. Recently individuals of the community have visited the Sunday school home to discuss spiritual problems.

One of the greatest joys in work of this kind is the knowledge that you are dealing with persons who have had little or no contact with the gospel. This is one of the blessings the Lord gives those who labor in His vineyard. If God has provided an opportunity near your Sunday school, think of the children and adults who will not have contact with the gospel unless you, in His providence, take it to them. A branch Sunday school is one of the best means to this end.

Clowney

(Continued from p. 47)

by us, be ye reconciled to God." In our time an emphasis on liturgy in the church has developed, taking the place of the proper emphasis on the ministry of the Word. Yet we must remember that in proclaiming the Word we are engaging in worship. We are break-

ing the Bread of Life to the people of God for their use in worship, and they are to hear it as though God were speaking to them in the service of worship. It isn't the act of preaching that is a sacramental act, but it is that which is preached, the Word of God, which makes it the heart and core of Christian worship.

A Faithful Exposition

What I've been trying to say so far is that preaching must be an official proclamation of the Word of God, by the appointed representative. But it must also be a faithful exposition of the Word of God.

We have to explain the Word. We don't simply read the Bible to the people, we preach it, and therefore we expound it. Now I suppose we have all been trained in the need for historical grammatical exegesis, and in the need of theological exegesis. I have just a few suggestions to offer.

Don't get embroiled in too many commentators. Find out first what the words mean, and find that out in terms of the use of the words, with the Greek and Hebrew concordance. When you run into a problem, then consult your commentaries, but don't read the commentaries in order to look for problems.

Don't forget the correlated sciences. Look a little into archeology, into Bible geography, even into such things as ethnology and the mental patterns of ancient peoples of the Near East. In fact, the more a pastor can make a hobby of some of these studies, the richer and more concrete will be his understanding as he engages in grammatical and historical exegesis.

Then, in connection with theological exegesis, may I make a plea for Biblical Theology. I suppose I'm somewhat of a fanatic on the subject, since taking courses in it at the Seminary. But too often we see a text in the light of some doctrine we have in mind, not in the light of its own setting, its own period in organic connection with the whole development of God's revelation in that period. In this connection, Dr. Vos's book, *Biblical Theology*, is in print again and we can all read it with great profit.

I would like to plead also for more prayer and meditation in our homiletical exposition. Our work isn't finished until we have prayed and meditated on the passage. We are seeking to expound the Word of God, and only the

Holy Spirit can open the Word. You can never presume to think that you understand a passage, until you have entered into that passage in your own life, until you've prayed in the light of that passage, until you've praised God in the light of that passage, until you've lived in that passage. Preaching isn't simply the application of scholarship to a discourse in order to orate before a company of people. We must learn to grasp a text in its own particularity, and then present it as living truth to the people of God.

Of course, homiletical exposition has different requirements for its presentation than for its preparation. The more scholarly you are in preparation the better. But in the presentation the more clear and simple and concrete you are the better. Here is no place for long abstractions, theological essays, or extended quotations from seminary lectures in doctrine. When you preach from a text, preach the text. Preach what the text says. Understand it indeed in the light of systematic and biblical theology, but preach the text, not a theological essay suggested by it.

An Effective Application

Finally, if a sermon is to be a sermon, there must be a faithful application of the Word. Proclamation—explanation—application. All Scripture is profitable, for doctrine, yes, but also for reproof. The minister is to reprove, rebuke, exhort. He is to fulfil his ministry by applying the Word to the people.

A good application must be in the first place theological, and in the second place scriptural. By theological, I mean that even in the application it is the Word of God that is being applied. It is God speaking through His Word to the hearts and lives of His people. When we come to application, we don't, as it were, push the Bible aside, and lean over the pulpit and give some random suggestions for daily living. But we take the Word, that Word we have been preaching, and apply that Word, directly and specifically. For it is God who through that Word speaks to His people in their immediate circumstances and needs. And by Scriptural application I mean that in the application we are still preaching the text, in its particularity.

May I suggest some dimensions of application. The Word must be applied to the individual's soul. It must

also be applied to social life, to the whole social framework and surrounding life of the individual soul. It must be applied to our day, to the world in a general sense. But in applying it to "our day," don't overlook the need of the individual soul. Realize where your people have come from to that service of worship, and then preach to their needs. And preach to all aspects of the soul's need. Instruct. Let your preaching be teaching. But don't neglect the volutive aspect. Call upon your people to holy living. Challenge their wills to rise up and serve Christ. Don't neglect the emotional aspect of the human soul. The Word of God is rich in appeals to the emotions of the people of God. Don't be afraid to appeal to the imagination. Set before them the rich beauties, and the glories, and the pathos of the Word. Don't take a text, like an exclamation from the Psalms, *I love the Lord!*, and then present it in a dry as dust framework which rigidly and frigidly excludes all emotional reference. Preach and apply the Word to all dimensions of the human soul.

How little do we accomplish in preaching God's Word. How much more we could accomplish in presenting the richness and the fulness of this Book. We must proclaim it. We must expound it. We must apply it. But from start to finish it must be a ministry of the Word. Not of our own ideas, nor opinions. But of the Word—to the hearts of the people. May God give us grace to do that.

Murray

(Continued from p. 49)

The Nature

There are three things that need to be said about the nature of faith. Faith is *knowledge, conviction, and trust.*

1. *Knowledge.* It might seem very confusing to say that faith is knowledge. For is it not one thing to know, another thing to believe? This is partly true. Sometimes we must distinguish between faith and knowledge and place them in contrast to each other. But there is a knowledge that is indispensable to faith. In our ordinary human relations do we trust a person of whom we know nothing? Especially when that for which we trust him is of grave importance for us we must know a

good deal regarding his identity and his character. How much more must this be the case with that faith which is directed to Christ; for it is faith against all the issues of life and death, of time and eternity. We must know who Christ is, what he has done, and what he is able to do. Otherwise faith would be blind conjecture at the best and foolish mockery at the worst. There must be apprehension of the truth respecting Christ.

Sometimes, indeed, the measure of truth apprehended by the believing person is very small, and we have to appreciate the fact that the faith of some in its initial stages is very elementary. But faith cannot begin in a vacuum of knowledge. Paul reminds us of this very simply when he says, "Faith is of hearing, and hearing of the word of Christ" (Rom. 10:17).

2. *Conviction.* Faith is assent. We must not only know the truth respecting Christ but we must also believe it to be true. It is possible, of course, for us to understand the import of certain propositions of truth and yet not believe these propositions. All disbelief is of this character, and the more intelligently the import of the truths concerned is understood the more violent may be the disbelief. A person who rejects the virgin birth may understand well what the doctrine of the virgin birth is and for that very reason reject it. But we are now dealing not with disbelief or unbelief but with faith and this obviously implies that the truths known are also accepted as true.

The conviction which enters into faith is not only an assent to the truth respecting Christ but also a recognition of the exact correspondence that there is between the truth of Christ and our need as lost sinners. What Christ is as Saviour perfectly dovetails our deepest and most ultimate need. This is just saying that Christ's sufficiency as Saviour meets the desperateness and hopelessness of our sin and misery. It is conviction which engages, therefore, our greatest interest and which registers the verdict: Christ is exactly suited to all that I am in my sin and misery and to all that I should aspire to be by God's grace. Christ fits in perfectly to the totality of our situation in its sin, guilt, misery, and ill-desert.

3. *Trust.* Faith is knowledge passing into conviction, and it is conviction passing into confidence. Faith cannot stop short of self-commitment to Christ,

a transference of reliance upon ourselves and all human resources to reliance upon Christ alone for salvation. It is a receiving and resting upon him. It is here that the most characteristic act of faith appears; it is engagement of person to person, the engagement of the sinner as lost to the person of the Saviour able and willing to save. Faith, after all, is not belief of propositions of truth respecting the Saviour, however essential an ingredient of faith such belief is. Faith is trust in a person, the person of Christ, the Son of God and Saviour of the lost. It is entrustment of ourselves to him. It is not simply believing him; it is believing in him and on him.

The Reformers laid special emphasis upon this element of faith. They were opposing the Romish view that faith is assent. It is quite consistent with Romish religion to say that faith is assent. It is the genius of the Romish conception of salvation to intrude mediators between the soul and the Saviour—the Church, the virgin, the sacraments. On the contrary, it is the glory of the gospel of God's grace that there is one mediator between God and man, the man Christ Jesus. And it was the glory of our Protestant Reformation to discover again the purity of the evangel. The Reformers recognized that the essence of saving faith is to bring the sinner lost and dead in trespasses and sins into direct personal contact with the Saviour himself, contact which is nothing less than that of self-commitment to him in all the glory of his person and perfection of his work as he is freely and fully offered in the gospel.

It is to be remembered that the efficacy of faith does not reside in itself. Faith is not something that merits the favour of God. All the efficacy unto salvation resides in the Saviour. As one has aptly and truly stated the case, it is not faith that saves but faith in Jesus Christ; strictly speaking, it is not even faith in Christ that saves but Christ that saves through faith. Faith unites us to Christ in the bonds of abiding attachment and entrustment and it is this union which insures that the saving power, grace, and virtue of the Saviour become operative in the believer. The specific character of faith is that it looks away from itself and finds its whole interest and object in Christ. He is the absorbing preoccupation of faith.

It is at the point of faith in Christ

that our responsibility is engaged to the fullest extent, just as it is in the exercise of faith that our hearts and minds and wills are active to the highest degree. It is not our responsibility to regenerate ourselves. Regeneration is the action of God and of God alone. It is our responsibility to be what regeneration effects. It is our responsibility to be holy. But the act of regeneration does not come within the sphere of our responsible action. Faith does. And we are never relieved of the obligation to believe in Christ to the saving of our souls. The fact that regeneration is the prerequisite of faith in no way relieves us of the responsibility to believe nor does it eliminate the priceless privilege that is ours as Christ and his claims are pressed upon us in full and free overtures of his grace. Our inability is no excuse for our unbelief nor does it provide us with any reason for not believing. As we are presented with Christ in the gospel there is no reason for the rejection of unbelief and all reason demands the entrustment of faith.

Professor Young on Leave Next Academic Year

THE Rev. Edward J. Young, Professor of Old Testament at Westminster Theological Seminary, will be on leave of absence during the academic year 1953-4. He expects to spend the time in California, and will be engaged in research and writing connected with his field of study.

Day of Prayer At Westminster

THE Rev. Dr. William H. McIlwaine, a missionary to Japan under the Southern Presbyterian Denomination and a member of the Board of Trustees of Westminster Seminary, was the speaker at the annual Day of Prayer services held at the Seminary on March 5. Dr. McIlwaine is currently in this country on furlough.

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The Southern Presbyterian Journal
Weaverville, North Carolina

The Plan for Presbyterian Reunion

By LESLIE W. SLOAT

A plan providing for the union of the Presbyterian Church in the U.S.A. (Northern), the Presbyterian Church in the U.S. (Southern), and the United Presbyterian Church has been prepared by a committee representing the three denominations and has been distributed to ministers of the churches for study. It is expected the plan, in substantially its present form, will be submitted to the General Assemblies of the three churches this year. At the very earliest it could not go into effect for two full years, and there may be delays which will prevent its becoming effective for some time, if at all.

The plan as at present distributed includes the complete Constitution for the united church, together with certain supplemental material. The Constitution includes the Confession of Faith, with no changes save such as have already been adopted by at least one of the three denominations, the Larger and Shorter Catechisms (unchanged from the form at present used), a Book of Discipline, Directory for Worship, and Form of Government. Also included are the brief supplemental statements of the Reformed Faith which have been adopted in the three churches (Northern 1903, Southern 1910, United Presbyterian 1925), concerning which it is said that they are endorsed by the new church not as substitutes for but as interpretations of and supplements to the Westminster Confession and Catechisms.

Boards and Agencies

The proposed plan does not provide for the merger of boards, agencies or institutions of the three churches. Rather it provides that at the first Assembly of the united church a commission of fifty members shall be erected to arrange this matter. The commission will consist of 25 members from the Northern body, 15 from the Southern body, and 10 from the United church. It will be empowered to make recommendations for integrating the work of the new Church in the fields of missions, education, and administration. Overlapping presbyteries and

synods will be expected to decide on a readjustment of boundaries as soon as possible.

Method of Approval

The program for putting the union into effect is that the separate denominations, according to their own rules, shall approve a "categorical question" stating the basis of the union and declaring it adopted. This means that, in the Northern church, the union must be approved by a majority vote in the General Assembly, followed by approval by two-thirds of the presbyteries, then by final approval and enactment by the next Assembly; in the Southern church approval by a majority of the General Assembly, followed by approval by three-fourths of the presbyteries, and final adoption by the next Assembly; and in the United church approval by a two-thirds vote of the General Assembly, then approval by a majority of all those voting in the presbyteries (providing two-thirds of the presbyteries vote) then final approval by a two-thirds vote in the next Assembly.

If any one of the denominations fails to approve, the merger will not take place at all. If the approval as required is given, a date will be set for the Assemblies of the churches to meet separately under their own rules, then to adjourn and meet as the Assembly of the new church organization.

Congregations Dissenting

Provision is made for individual congregations to remain out of the union. This applies for congregations of the Southern or United churches only, not of the Northern denomination. According to this provision, at any time within about a year after the merger is approved, a congregation may at a duly called meeting consider the question of whether it shall refuse to enter the union. A quorum of the communicant membership (one-third of the total) must be present at such meeting, and if three-fourths of those present and voting, oppose entering the union, that church will not be enrolled in the union, and will be permitted to retain

all its own property, subject to existing liens and encumbrances. Protests against the action of a particular congregation in this matter may be entered before the presbytery of jurisdiction, and if the protest is sustained the Presbytery shall order the calling of another meeting of the congregation for reconsidering the question.

New Offices

A review of the Form of Government brings to light several features of interest. In addition to the usual offices of minister, elder and deacon, provision is made in separate chapters for "commissioned church workers" and for "lay preachers." The former include directors of education or music in local congregations, and executives, doctors or nurses employed by boards or agencies of the church. The commissioned church workers apply and are taken under care of presbytery, undergo an examination, and are duly called and commissioned. They have a right to the floor in meetings of presbytery, though not to a vote. Lay preachers are persons, men or women, to whom the presbytery grants a commission, giving authority to preach or teach in some local congregation, in order that the congregation may not be without the ministry of the gospel. Such commissions shall not be valid for more than three years, but may be extended.

Ordination Vows

In the Form of Government we are told that, since His ascension, Christ "is present with and governs the Church through His Word and Spirit, and by the ministry of men: thus mediately exercising His authority unto the establishment of His kingdom" (II. 2). There is a section on the organizing of particular churches (only by the authority of Presbytery). The vows taken on entrance into office—licentiates, ministers, elders, deacons—appear to be those previously required in the Presbyterian Church in the U.S.A., with the addition, as Number 1 in each case, of this question—"Do you believe in one God, Father, Son and Holy Spirit—and do you confess anew the Lord Jesus Christ as your Saviour and Lord and acknowledge Him head over all things to the Church, which is His body?" Elders and deacons are to be ordained with the laying on of the hands of the session. Women as well as men may be elected to these offices.

General Assembly

The General Assembly will consist of

approximately one minister and one ruling elder for each six thousand ministers and communicant members, chosen by the presbyteries according to the size of the presbytery. This means the Assembly will have about a thousand delegates. There is to be a General Council of the Assembly, also a Permanent Judicial Commission. There is also to be a permanent nominating committee which will submit to the Assembly one nomination for each vacancy on the General Council, Judicial Commission, and the Boards of the Church.

The Sacraments

In the Directory for Worship, on the subject of infant baptism we read, "It is the duty and privilege of parents to dedicate their children to God in baptism, thereby claiming God's covenant promises to parents and children . . ." The parents of a child to be baptized are asked questions, of which this is the first: "Do you acknowledge your faith in Christ as Saviour and Lord, and therein dedicate your children to Him?" (Note—on checking with the present Presbyterian U.S.A. Constitution, we find that no questions at all are appointed to be put to parents presenting their children for baptism. Rather they are given public instruction according to a specified form which, however, speaks more in historic terms, and contains no suggestion that infant baptism is a "dedication.") The parents also promise to instruct their children in the principles of the holy religion as contained in the Scripture, but there is no reference to the Confession of Faith as a guide in this instruction. And finally the parents promise that when children come to years of discretion they (the parents) will guide the children to a personal profession of faith in Jesus Christ and into full communion with the church.

Adults seeking baptism and church membership are first received by the session, and then publicly answer these questions—"Do you receive and profess the Christian faith, and in this faith do you desire to be baptized? Do you confess your sins and turn from them with godly sorrow, and put all your trust in the mercy of God which is in Christ Jesus; and do you promise in this strength to lead a sober, righteous and godly life? Now desiring to be received to the Lord's Supper, do you promise to make diligent use of the means of grace, submitting yourself to

the lawful authority and guidance of the Church, and continuing in the peace and fellowship of the people of God?"

With respect to the administration of the Sacrament of the Lord's Supper, provision is made for such administration, not only in the stated place of worship, and privately to the sick, but also in "public gatherings outside organized congregational life," though there it is to be administered ordinarily with the authority of the appropriate judicatory.

Concerning the union, there is no way of telling at the present time whether it will be approved by the separate churches. Our judgment would be that the main question will be in the Southern Presbyterian denomination, and that there is good possibility of substantial delay there before approval.

Chapel Hill Pastor Removed

A commission of the Presbytery of Orange of the Southern Presbyterian Church has dismissed the Rev. Charles M. Jones from the pastorate of Chapel Hill, N. C. Presbyterian Church, which he has held for 12 years.

For some months a commission of the Presbytery has been investigating conditions in the church at Chapel Hill, North Carolina. The church is in the Southern Presbyterian denomination.

In a report filed with the Presbytery, the commission reported that practices in the church violated Presbyterian government, and that the views of officers of the church, including apparently the pastor, were contrary to the Confession.

The Presbytery, according to a procedure which is used in the Southern denomination, gave the Commission

authority to continue and conclude the case. On January 29, the Commission told the pastor he could resign or be dismissed. He refused to resign. Then the Commission dismissed him.

No specific reason for the dismissal was given. The general statement was made that the "interest of religion imperatively demands it."

The action of the Commission is final within the Presbytery. However, notice has been given that members of the congregation intend to appeal the matter to the Synod of North Carolina, and to the Southern General Assembly if necessary.

The Chapel Hill church is closely associated with the University of North Carolina. A number of the church officers are on the faculty of the university. Mr. Jones is at present on a year's leave of absence to work with a children's foundation at Kingsport, Tennessee.

McIntire Replies to Alliance Critics

ON February 27 the annual conference of the Western Section of the World Alliance of Churches holding the Presbyterian System denounced the Rev. Carl McIntire for his criticisms of the National and World Councils of Churches, and his attacks on the new Revised Standard Version of the Bible.

On the basis of a document reportedly prepared by a top-ranking minister of the Presbyterian Church in the U.S.A., and of a report by a committee of Evangelical and Reformed Church ministers, the Conference censured Mr. McIntire and disavowed and dissociated itself from his criticisms.

The text of the resolution adopted by the Conference is as follows:

"As representatives of the constituent denominations of this Western Section of the Alliance of Reformed Churches, we rejoice in the present day ecumenical movement which, here and abroad, encourages among non-Roman Christians the realization of a large measure of that unity which is ours in Christ.

"In keeping with that movement we continue to bear witness to the faith which is symbolized in the historic confessions and creeds and which has its source and norm in the Word of God.

"With particular regret, therefore, we deplore the disruptive and deceptive influence of the so-called American and

International Councils of Christian Churches and of Carl J. McIntire and those associated with him.

"We call the attention of our pastors and lay members to the fact that, for more than adequate cause, he was dismissed from the ministry of one of the honored denominations of this Alliance, in consequence of which his standing as a minister is not recognized by any of the member communions. We disavow his unfounded attacks on the integrity and orthodoxy of the ministries of our communion and of the ecumenical agencies through which we work together.

"It is our hope that the National and World Councils of Churches and the International Missionary Council will take suitable and effective steps to counteract those disruptive influences on our common Christian witness at home and abroad. We encourage our brethren everywhere to bear with patience and judge with charity these unhappy attacks upon their faith and ministry.

"We are happy to announce that a carefully documented study of this ministry of disruption will shortly be available to our constituent denominations which we believe will prove useful in setting this source of criticism in its true perspective."

The American Council headquarters, and Mr. McIntire personally, each quickly issued replies to the Conference. Mr. McIntire noted that the action of the Conference was in the form of a personal attack upon him which made no attempt to answer the

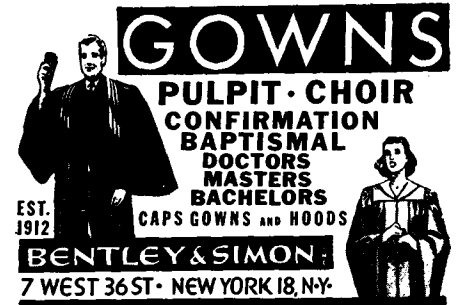
charges he had brought against the new Bible and the National and World Councils. He quoted extensively from publications of these Councils showing the Modernism and the socialist character of their literature. He pointed out that his dismissal in 1936 was purely because he refused to resign from the Independent Board for Foreign Missions when ordered to do so by the Assembly. His dismissal from the ministry then was on basically the same grounds as the dismissal of Dr. J. Gresham Machen, world renowned defender of the faith. "A personal attack," he said, "does not answer the evidence we have presented."

SUNDAY SCHOOL PAPERS

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