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Meditation

Our Prayers and Our Warfare

"... with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, and on my behalf, that utterance may be given unto me . . ."

— EPHESIANS 6:18-20.

In the struggle with the arch enemy of our souls, we need the armor that only God can provide. We need it for our protection and for our campaign against the kingdom of darkness. But because of what the armor is and because it comes from God, prayer is a very important part of our warfare.

Prayer is a confession of our own lack of resources. It is an expression of dependence. It is a cry for help. And it is the means God has chosen by which to give us what we need for the wars of the soul. "Ask, and ye shall receive." And of some it can be said that they have not because they ask not.

We very easily overlook the importance of prayer. It seems more realistic to get busy and take the problem into our own hands. But our deeds will not amount to exploits that put to flight the enemy until we have learned the importance of prayer. There is a time to get up to work. But it must come after we have gotten down to pray. To forget to pray is to forget God. And to forget Him is to rob Him of His Glory as God. But prayer is taking Him into our confidence as living and true and mighty to save.

Prayer may take different forms, none of which can be safely neglected by the Christian. It may be private, public, silent, vocal. It may be prayer of confession, thanksgiving, intercession. As Christian soldiers we must learn to resort to "all prayer and supplication." We have need of every form.

No one denies the value of set times of prayer. The Bible sets us that kind of example. But it would be a mistake to suppose that only at such times should the Christian pray. We should pray "at all seasons," and are even exhorted to pray "without ceasing."

Prayer does not require a special carpet, special posture, and special routines. It can be "the upward turning of an eye" and "the burden of a sigh." The good soldier of Christ walks with the Savior. His prayers are the acceptance of the promise that his King will be with the Church even unto the end of the age.

True and effective prayer has to be "in the Spirit." Not until it is the outworking of the ministry of the Spirit in the heart will prayer disturb the enemy. Rather will it be a comfort to him, since it will be an outworking of his program. He is very much in favor of a lifeless, artificial, mechanical performance. But "spiritual" prayer, resulting from the renewing and sanctifying operations of the Spirit of God in the heart and conforming to the written word, is his undoing. God delights to hear and to answer it.

There can be no let up in this ministry. In this war there is no truce until the day of Jesus Christ. Perseverance is indispensable to victory. We must keep at it. To do battle by spasms and impulses is to cut a sorry figure. The enemy fights to the finish.

A soldier on the field of battle has a legitimate personal concern. Not all self interest is selfishness. Certainly it is not selfishness to be zealous for one's own victory over the powers of darkness, which we are called upon to resist. Great rewards are promised "to him that overcometh."

But legitimate self interest is corrupted into selfishness when it becomes the only interest. In our prayers we must share the burden of the Church and offer our supplications "for all the saints." When one member suffers, all the members suffer, for "we are members one of another." Love for the King and for his people, as well as for his cause, will constrain us to remember "all the saints" in the holy war against the common enemy.

Of special interest to all the Church must be the areas where the battle is hottest. Because the preaching of the Gospel does the most damage to the enemy, those who preach stand in special need of the prayers of the saints. They are under great pressure to keep silent. But it is of the greatest necessity that they declare the mystery of the Gospel with all boldness, and make known unto all that satan is

doomed through the cross of Christ.

Don't neglect to pray. Remember that God delights in the cry of his people, and answers according to his infinite resources to make us more than conquerors through Jesus Christ, in our great struggle with the prince of the powers of darkness.

HENRY P. TAVARES

John Sanderson Appointed Lecturer at Westminster

THE REV. JOHN W. SANDERSON, JR., M.A., S.T.M., has been appointed as Lecturer in practical theology at Westminster Seminary for the 1957-8 academic year. In this position he will assist the Rev. Edmund P. Clowney, who is Assistant Professor of Practical Theology.

Mr. Sanderson has held the position of Professor of Apologetics at Covenant Theological Seminary in St. Louis. Prior to that he taught at Faith Seminary, Elkins Park, Pa. This past winter he delivered two lectures at Westminster Seminary under the Worcester Lectureship Fund.

Assembly to Convene July 17

THE General Assembly of the Orthodox Presbyterian Church is scheduled to convene at Immanuel Orthodox Presbyterian Church, Elm and Calvert Streets, West Collingswood, N. J. on Wednesday evening, July 17.

On that evening the opening devotional service preceding the Assembly will be held, beginning at 8 p.m. The Rev. Dr. Edward J. Young, Moderator of the previous Assembly, will conduct this service, which includes the administration of the Lord's Supper.

Business sessions will begin on Thursday morning. Delegates will be accommodated in homes of members of the West Collingswood and Crescent Park churches, and additional accommodations will be available at Westminster Seminary in Philadelphia if needed. Meals will be served at the church noon and evening, at reasonable cost.

Previously Assemblies convened in like manner have lasted through the following Monday and occasionally into Tuesday. The length of the Assembly depends on the progress of business.

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The Audacity of Christianity

BY EDWARD HEEREMA

THE Rev. Edward Heerema, a graduate of Westminster Seminary in the class of 1937, and now pastor of the Plymouth Heights Christian Reformed Church in Grand Rapids, Michigan, delivered the address at the Commencement exercises of Westminster Seminary. We are glad for his permission to bring our readers that address, which we have abbreviated somewhat due to limitations of space. After certain introductory remarks, Mr. Heerema indicated that the primary meaning of the word "audacity" was boldness, and it was that meaning he had in view in speaking on "The Audacity of Christianity." He continued:—

Such audacity or boldness has always characterized the church of Christ on earth. It is called the church militant, is it not? The book of Acts sparkles with this audacity. And it thrills us as we read the chronicles of the church, in heroes of faith like John Huss, Martin Luther, John Knox and Guido de Bres, to mention only a few.

In order to make clear what we mean by the term "audacity," permit me to tell you in what setting the subject of my remarks pressed itself upon me. You will be surprised to hear that the intention to speak on this particular subject was born while I was listening to an address by one whom the *New York Times* has described as "a prophetic voice speaking with compelling power to our generation." This voice is that of Paul Tillich, commonly referred to as the leading figure in American theology today. In his address this celebrated figure gave expression to a kind of delicate scorn — characteristic of the dialectical and existentialist theologies of our time — for those who claim to have, to possess "the truth," and who claim to speak and to preach the truth with finality.

This attitude of scorn poses the problem with which we would deal today.

Truth Scorned

Christianity's claim to possess and to preach the truth has never failed to elicit a reaction of incredulity and scorn. Sometimes that scornful incredulity has come from religious leaders like the priestly group of Jesus' day in their reaction to the announcement

of his bodily resurrection. More commonly the reaction of scornful incredulity has come from those who were alien to any Christian rootage, like the Athenians who said of Paul — "What would this babbler say?" In our time many who claim to speak in the name of Christianity scorn the claim of the Christian Church to possess and to preach the truth. Among such we hear the charge that by its very nature truth cannot be a possession, something encased in a mold like a document or a creed or a proposition. There are those who declare that truth is in the nature of an encounter, an encounter between God and man. Truth, they say, is dynamic, alive. It cannot be captured in a creed, for in that moment of capture it loses its character as truth. To place such shackles on truth, they claim, is to try to bind God.

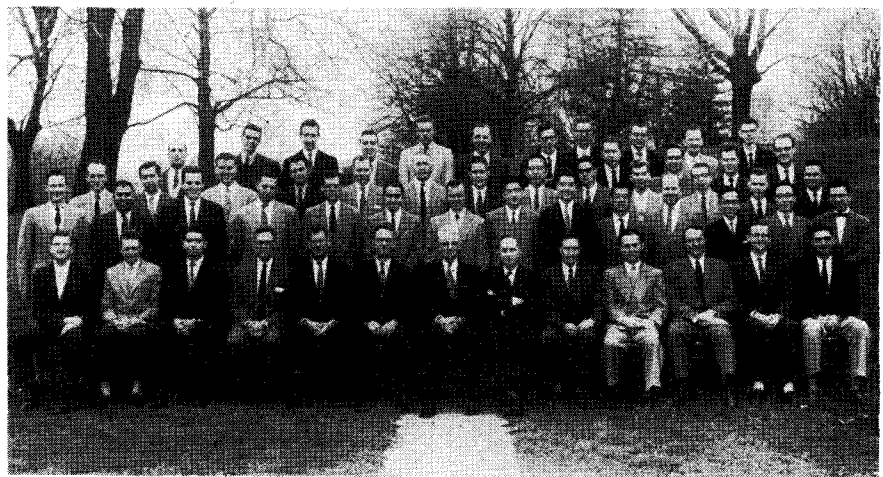
Again there are those who teach that man cannot really know truth. He can know only symbols or signs of the truth. Any proposition, creed or book (including the Bible) is only a symbol of the truth, a pointer indicating where truth is. But such symbols are not themselves truth. To call a symbol "truth" is to engage in idolatry. To speak of having or holding or knowing the truth is pretentious, for the truth is always transcendent to human experience.

Moreover any symbol must be critically evaluated. In this process of criti-

cism the symbol will prove its limitations and passing character, for a symbol is but a way of expressing truth at a certain stage in human development. Symbols "grow," says Tillich, "when the situation is ripe for them, and they die when the situation changes." Thus it is held that creation in time, the fall of man, the incarnation of Jesus Christ and his bodily resurrection were once acceptable pointers to the real object of man's ultimate concern, God. But they are so no longer. To hold to such symbols as though they were absolute truth is idolatry. It is to cling to that which is dead, to have a static faith that cannot speak to one who lives in our era.

These views which I have sketched very briefly have deep philosophical roots with which we do not deal if we could. Rather I wish to place over against these current forms of thought the audacity of Christianity. And my concern is particularly with the charge that faith in a body of truth set forth in a book or creed is a static faith and makes for a stagnant, encapsulated theology, instead of a living theology that speaks to our time.

Yet how shall we meet on the theological battlefield the challenge of those who hold such views. Shall we, may we, be content simply to assert: We have the truth and you do not, so it is just too bad for you? Shall we act in the manner of the boy who challenges his buddy with the claim, "My dad is stronger than your dad?" Or shall we engage in debate which moves wearisomely from the claim, "we do," to the reply, "you don't," and back



Faculty and Students of Westminster Seminary

again. Sometimes Christians find it most difficult to avoid this kind of argument. But earnest men of God prefer to confront their generation in more intelligent fashion with the gospel's sovereign claims on heart and life.

Truth Possessed

We ask then, what was the character of the audacity which has marked the life of Christianity from New Testament times? What was the key to the boldness of the apostles? It was simply the joyful and unqualified certainty that something was *true*, was *fact*, namely the bodily resurrection of Jesus Christ after his crucifixion on Golgotha and his burial in the tomb of Joseph of Arimathea. The wondrous truth-character of this fact gave to the church its central message and its dynamic preaching power. The fact, of course, did not stand in isolation. The resurrection was viewed and preached in its integral connection with the authoritative Scriptures of the Old Testament, and the authoritative teaching of Jesus himself concerning his own person and work. And the audacity of the apostolic church was the audacity of truth, truth to be unquestionably believed and faithfully preached.

Again, let us move on about 1,500 years. That ought to be enough time to satisfy those who claim truth means different things in different cultural settings. What was it that sparked the Reformation? It was the rediscovery of the essential Biblical truth of justification by faith. And this element of abiding truth did not stand in isolation. It had its setting in the rediscovery of the truth of the Bible as a whole, and of the freedom of man in the light of that evangelical truth. It was allegiance to the eternal and living truth of God's Word that moved that audacious prince of truth, Martin Luther, to fight his great battle for the Church of God and its purity.

Must it not be said that it is just precisely the conviction of possessing, of having the truth, by the grace of God, that has made the Church what she has been throughout the centuries. The Church is what she is because she has a message, a message changelessly true, a message that always challenges man's modes of thought and culture. The Church has ever lived in the conviction of Isaiah: "The grass withereth, the flower fadeth; but the word

of our God shall stand forever." The novelties of current dialectical and existential theologies constitute a radical departure, a departure in essential principle, from the nature and message of the Church of God.

But though we speak of these current theologies as "novel," we should note that essentially they are not at all novel. Men unduly enamored of the prowess of their own rational functions have always hurled the charge of unwarranted presumption at those who claimed to hold or preach infallible truth. Listen to Randall's description of the views of Lessing, leader of the German Enlightenment, set forth in a book of Lessing's published in 1780:—"The common conception of an original religious revelation from God, since obscured by the ignorance and the scheming of men, is all wrong; in its stead we should look upon the history of religion as a progressive revelation of God's truth, an advance from a primitive animism and superstition to the Christian religion. But even the Old and the New Testaments are but stages in this process of growth. Christianity is but one step in the evolution of the highest spiritual religion. Men by their own efforts receive from God one great truth after another as they are ready for it, and at no period

is the revelation final and complete." We can safely guess that the learned Tillich has read Lessing.

Now we would make the observation that a theology not written on the basis of and in terms of God's Word must be written on the basis of and in terms of human experience, or to use the up-to-date phrase, in terms of man's existential situation. The older liberal theology was far too optimistic and shallow in its reading of that experience. The newer dialectical and existential theologies have gained in depth and in a sense of the human tragedy. They have read experience more realistically. But they are not intrinsically different from the older liberal theology of experience, espoused, for example, by one like Harry Emerson Fosdick. Deeply smitten by the sense of human failure and tragedy, these newer theologies have stressed the transcendental dimension of human experience. But they are still projections, finely astute projections, of that human experience which still needs the audacity of Christianity for light, for true depth and for redemption.

Truth Living in the Church

This audacity of which we speak must now be more carefully examined. (See "Heereema," p. 94)

Westminster Seminary Today

BY ROBERT S. MARSDEN

WEDNESDAY, the twenty-second day of May, dawned clear and cool, and as the sun appeared above the trees and shone into my bedroom on the top floor of Machen Hall (in the area affectionately known as "Murray Heights" by many generations of students) I was conscious that one little problem of the day seemed to have been solved. Surely it would warm up sufficiently by afternoon to hold the twenty-eighth graduation exercises in the beautiful garden for the tenth consecutive year. To be sure, the Calvary Orthodox Presbyterian Church across the street, had graciously offered its facilities in case of inclement weather, but, pleasant as they are, a normal graduation crowd would fill not only the auditorium but the downstairs room too, with some standing

outside! But by seven o'clock the sky had become cloudy, and by eight o'clock it was lowering! However, the weatherman's recorded voice on the telephone had kept insisting that it would be only cloudy, with a high of seventy degrees with a light east wind. When the temperature finally reached sixty by noon, the decision was made that the exercises would be outdoors, albeit it would be quite cool!

The Convocation Scene

The garden looked beautiful. Mr. Stull, the superintendent of grounds and buildings, had planted and carefully nurtured a flower bed around the pool, kept dry since children had had a constant temptation to fall in. The flowering trees on the campus were past their prime, since the school term had been extended a week at

either end and this had made the graduation a week later than had been traditional. But the campus was, nevertheless, beautiful, and no work had yet begun on the road project which would deprive the Seminary of five of its twenty-two acres, and bring some measure of traffic noise much nearer. Reports were, however, that the work had progressed to within a mile of our gates.

The colorful graduation procession was led by the Rev. John P. Clelland, who for the eleventh time was to preside at the Commencement exercises, and the speaker, the Rev. Edward Heerema of the Class of 1937, now pastor of the Plymouth Heights Christian Reformed Church of Grand Rapids. Then followed the other participants in the program, the Rev. John H. Morton, pastor of the Fifth Reformed Presbyterian Church of Philadelphia, the Rev. Harry Miller, pastor of the First Presbyterian Church of Crystal Springs, Mississippi, the Rev. Robert L. Atwell, pastor of the Calvary Orthodox Presbyterian Church of Glenside, Pennsylvania, the members of the Faculty, the members of the Board of Trustees, and the twenty-two candidates for degrees. The colorful hoods contrasted sharply with the black gowns and mortarboards of the academic regalia, and blended with the ladies' spring finery which could be seen beneath the necessary coats of the loyal and helpful members of the Women's Auxiliary.

As the program proceeded one could not but reflect upon the life of the Seminary as it was here pictured. On the one side sat the Faculty, of enviable reputation for sound Biblical scholarship. On the other, the young men of the twenty-eighth class. The students' backgrounds were certainly varied, and their interests and abilities differed. Members of the Faculty had said that this was one of the most able classes to be graduated from the Seminary. Some had come from far distant lands, and few of them had been brought up in the Reformed faith. If one could have asked most of them ten years ago what their plans for training were, how few would have said that they included attendance at Westminster! To be sure, there were the sons of two Seminary alumni in the class, reminders to those of us among the older alumni that the Seminary is well into its second generation of service. Where would they all go?



Westminster Graduate Students during spring term: L. to R., George Knight III, John Pao, James DeYoung, Lorne Stairs, David Jansen, Wilbur Blakeley.

Some had plans for graduate work, and others were already placed in pastorates or were prepared for mission fields. A few were still undecided, but all would shortly find their service in fields of useful Christian endeavor. And now they were to receive their degrees as graduates of Westminster.

The names of the seventeen who were qualified for the degree of Bachelor of Divinity and of the five who were to be awarded the degree of Master of Theology were read by Professor Woolley, Secretary of the Faculty, and the degrees were conferred by Professor Van Til, Presiding Fellow. As the young men stood to receive the parting admonition delivered so ably and with much feeling by Dr. Van Til many prayers were offered

that the graduates would prove worthy of their high calling in Christ Jesus!

The announcement of the appointment of the Rev. John W. Sanderson, Jr., on leave of absence from Covenant Theological Seminary, St. Louis, as Lecturer in Practical Theology for the academic year 1957-58, was followed by the invitation to the traditional tea served in Machen Hall. The familiar and well-beloved hymn, "When I Survey the Wondrous Cross," concluded the exercises.

Here was Westminster Theological Seminary today! Here was pictured the strength of the Seminary which lay in the several elements represented at the exercises.

Strength of the Seminary

The strength of the Faculty was in-

deed world-renowned. Increasingly, in religious circles of all stripes of opinion, the name of Westminster is honored as a school that has successfully stood for the scholarly and the reverent statement and defence of the whole counsel of God. The fame of the *Westminster Theological Journal* in which all the Faculty cooperate, has become great in the theological world. Within the past several months at least two new books had appeared from the pen of Faculty members; Ned B. Stonehouse's "Paul Before the Areopagus," and John Murray's "Principles of Conduct." Just the previous day, Professor Edward J. Young had been honored at a convocation of Dropsie College for Hebrew and Cognate Learning with a citation for significant contributions to Hebrew learning. Commendations of the Faculty's work had come from the most unexpected quarters, and the remarkable consistency of witness over a long period of years had seemed most remarkable to people who did not realize the singular dedication which had marked the Faculty's labors. It was hard to believe that, counting even the youngest members, the average tenure of the Faculty members was twenty years. There had not been a professorial resignation for twenty years, and only two such in the entire history of the institution!

Seated on the platform also were the members of the Board of Trustees. At least nine of these men had served the entire ten years during which John Clelland had presided at these events. Now half the Board are alumni of the Seminary, and a wide representation of the alumni here and in the audience recalled that many who had been graduated in years past have attained distinction in widely diverse spheres of Christian activity. The speaker's address, "The Audacity of Christianity," ably reflected something of the virility of the message of Westminster alumni.

The participants in the exercises as well as those who attended witnessed to the biblical ecumenicity of the Seminary. Here was no narrow sectarian institution, but one which consciously endeavored to be as broad as the gospel of Christ—and no broader! The crowd that filled every seat in the quadrangle came from all walks of life. Many were humble and devoted friends of the Seminary who had supported it for years. Others were new friends here for the first time as guests of the graduates. The entire congrega-

tion represented the growing interest in Westminster, an interest which was substantially demonstrated by the 2,310 individuals and business firms, and by the two hundred eighty-seven churches which contributed to the support of Westminster last year. This number is more than ten times as great as it was ten years ago!

But do all these evidences of strength mean that Westminster Theological Seminary today is Westminster "arrived?" Does a faculty which has been tried in the fire, and which is of world-wide reputation even among those who do not accept the validity of their gospel message guarantee that the Seminary is now in static completeness? Does a Board of faithful trustees who have carefully guarded the doctrinal as well as the business integrity of the Seminary give such a guarantee? Does an alumni body of widely divergent interests and of much success in the gospel cause "make" a seminary? Do a host of friends who have maintained it for many years give reason to believe that Westminster is now complete? Of course, the answer to all these questions must be in the negative. For in the minds of those who are charged with the responsibility for the operation of the Seminary, Westminster is neither complete nor perfect, and it has just begun its labors!

Needs of the Seminary

The weaknesses and imperfections of the Seminary must be manifest to all who know it well. It has, of course, the weaknesses inherent in institutions which are being operated by sinful men with sharply limited abilities. But it has very specific weaknesses that are neither inherent nor inevitable.

Its great Faculty must be strengthened. It is well to point with pride to the consistency of witness, but what of the day, not too far off, when time will take its toll of the members of the Faculty. It is an open secret that a search is being made for men who give promise of becoming great Biblical scholars, and who can first augment and then replace some of the present Faculty. They must be learned men of a high degree of ability; they must have demonstrated their loyalty to the gospel as it is reflected in the standards of the Seminary. They must be men of balance — not men who ride a hobby. They must be men of deep personal piety, as that is defined in the Word of God. They must be men who have

a love for teaching and for students, and who have the gift of making that love bear fruit in successful instruction. This is a large order — but we are determined that we shall not settle for less.

And the student body must be enlarged. To be sure, about forty per cent of the applicants are now rejected because of faulty preparation. But there must be hundreds of earnest and qualified students who would apply to Westminster if they could be reached with personal solicitation. Only this kind of solicitation is effective in overcoming the subtle opposition of so many college and ecclesiastical advisors of students. The Rev. Robert L. Atwell, as Director of Student recruiting has done fine work, and he has been assisted by a number of alumni in various parts of the country. But generally refined and "nice" opposition to the Seminary in many denominations continues. Advisors tell students, "Of course, Westminster is an excellent School, and I privately think it has much better scholarship than — which you are considering. But are you sure you want to get yourself involved with those people? They are something of fanatics, and I have heard that many of the larger denominations will not receive their graduates. Are you sure you want to get in trouble with your own church leaders who are loyal to —?" Now there is a measure of truth in this. In a sense, we are fanatics — but which of the prophets or apostles was not a fanatic? Many leaders of the larger denominations would rather exclude Westminster men, although, as a matter of fact, our alumni are received into just about every denomination they might want to enter. And, strange as it may seem, even some evangelical church leaders would rather have inadequately prepared men who are loyal to an institution than well prepared men who are loyal to the Word of God! But the student body must be enlarged, and it is quite possible that that must come, among other ways, through the expansion of our graduate program.

And the physical plant must be improved. The fact that one has to wake up at the crack of dawn because of concern whether there will be an adequate place to hold the graduation exercises certainly demonstrates that. We have not even an auditorium which will hold all our seventy-five students, not to speak of the commencement

exercises! And how can we be said to have an adequate plant when students must commute for a good many miles because we have no accommodations for them on the campus? There is now very good reason to hope that the long-projected apartment building for students can become a reality before the opening of classes in 1958, but this will relieve the situation only slightly. And how can we be said to have first class facilities when one of the finest collections of theological works, so ably administered by the librarian, the Rev. Arthur W. Kuschke, is housed in a building that might be a fire trap? And the question may well be raised whether a first class educational institution can be without office facilities for even the senior professors and without one professor's house within reasonable walking distance. The physical plant must be greatly improved and new buildings must be built, else the Seminary's growth and its influence in the gospel cannot but be impeded. Most of our friends have been made keenly aware of these needs, and the needs have not been satisfied simply because every effort has had to be put forth to secure an adequate budget for the month-to-month operations of the Seminary at its present level.

And so the donors list must be enlarged. It was possible to report to the Board of Trustees this year that a most

gratifying number of contributors are repeating their gifts, in increasing amount, from year to year. But new friends must be found to provide for the expansion of the Seminary — its faculty, its student body, and its physical plant.

We make no apologies for soliciting such friends. We do this for one very simple reason. We believe that the message which Westminster has to teach is the message of salvation — a message from the Triune God himself. We believe that the world desperately needs that message. We believe that anything less than the whole counsel of God to which Westminster is dedicated is a poor substitute for that message. And we believe that there will be souls for whom Christ died in the very presence of God, glorifying him through all eternity, because that message is faithfully being presented.

Westminster Theological Seminary today is an institution of which you can be proud. But we trust that, by the grace of God, Westminster Theological Seminary today is but the beginning of a very great institution set for the defense and propagation of the gospel. But it must grow and be strengthened until the roll of God's elect shall have been completed and until the Lord Jesus Christ shall return in power and great glory!

dedication both on the part of the missionaries and the churches at home may well be the price of the visible results for which we mutually hope.

In the field of literature, several booklets have been produced in the native languages during the past year. Materials in Saho can be reproduced by a duplicating machine, since a Romanized script is used. The Mission would benefit if a typewriter with Ethiopic characters could be secured, as this could be used for materials in Tigrinya and Amharic.

Bible classes have been conducted in Senafe, and also in Ghinda, Irafalo and Adi Caieh.

As to medical work, since the early part of the year the work of the mission in Ghinda has been aided by the kindness of an English evangelical group known as the Red Sea Mission Team, which provided trained medical workers. Miss Marion Thomas was at the Ghinda clinic until October. After she left on another assignment from her mission, Miss Joan Mason came, and was still at the clinic when the year ended. There is some doubt as to how long the arrangement can be continued, as the other group has its own need for these workers, but their efforts so far have been of inestimable value both in keeping the medical work going in the absence of the Duffs, home on furlough, and in offering additional and much appreciated services such as midwifery to the people of the Ghinda area. The need for medical workers for Ghinda continues to be keenly felt by the Committee and the Mission.

Work in Japan

The work of our Japan Mission now has two centers, Watari and East Sendai, both in Miyagi Prefecture and within the bounds of the Eastern Presbytery of the Reformed Church in Japan.

During the absence of the pastor of the church in Watari, who is studying at Westminster Seminary, Mr. McIlwaine preaches there two Sunday mornings and two Sunday evenings a month. On the other Sunday evenings he preaches at Reformed churches in Shiroishi and Arahama. On one of the free Sunday mornings he preaches in the East Sendai service. He also preaches in other places as opportunity offers, and conducts a prayer meeting and Bible study in Watari each Wednesday evening. Twice a month he visits the Nishitaga tuberculosis sana-

Eritrea, Japan, Korea

Excerpts and Summary from Annual Report To the General Assembly

Work in Eritrea

THE EVANGELISTIC WORK of the Mission followed much the same pattern as in previous years, consisting of the regular gospel preaching in the native vernaculars in Ghinda, Senafe and Adi Caieh, as well as occasionally in Irafalo and surrounding areas on the Red Sea coast. Weekly meetings were also resumed this year in Mai Ugli, a small village near Senafe, where ecclesiastical opposition had forced their discontinuance several years ago. The population of the areas where the Mission is at work is, religiously, divided among the Ethiopic

(Monophysite) Church and Islam. Both of these groups have been historically very resistant to the evangelical faith, and missionary societies which have been working among them for many years have had no marked success in building churches made up of converts from them. This is to be explained partly by dogmatic, but perhaps even more by sociological considerations. We would once more apprise the church of the fact that, humanly speaking, the Orthodox Presbyterian Church cannot expect any easy victories in this field, and that more fervent prayer and more selfless

tarium, and each week the Yamashita Sanatorium. These visits include Bible classes and ward visits. Mrs. McIlwaine also teaches several Bible classes.

Mr. and Mrs. Uomoto have been living in East Sendai for over a year. Worship and Sunday school services are being held in their home. The Sunday school attendance averages 45, with attendance at worship services smaller. Mr. Uomoto holds meetings once a week in Ishinomaki in a rented hall, and also does hospital visitation and guest preaching as opportunity offers. A woman helper, Miss Tera-shima, is employed by the mission and assists the Uomotos in East Sendai.

The Lutheran Hour broadcast gives to the Mission their contacts from this area, and these are followed up either by a personal visit or by mail.

Dr. E. J. Young's book, "An introduction to the Old Testament," was published in a Japanese translation, in cooperation with the Conservative Baptist Mission, and over 1,300 copies have been sold. The publication of Machen's book, "The Origin of Paul's Religion," has been undertaken in a similar arrangement.

Work in Korea

The Rev. Bruce F. Hunt has continued a very full preaching ministry during the past year. In view of his approaching furlough, he has recently accepted many additional preaching appointments. Besides individual preaching assignments, he has conducted twelve series of meetings of from four to eight days each. In his audiences have been church groups, army personnel, prisons, schools, street crowds, leper colonies, student conferences, and American soldiers.

The Rev. Theodore Hard, though spending most of his time in language study, has had a number of preaching opportunities, and in 18 of these he preached in the Korean language.

The Rev. Arthur B. Spooner arrived on the field in November. He has spoken several times in Pusan churches and in the mission services.

Mr. Hunt has also been teaching twelve hours a week at Korea Seminary, Calvin College, and the Higher Bible Institute. Mrs. Hunt also taught at Calvin College and at Peace High School.

In the field of literature, over 200,000 tracts and Scripture portions were distributed among church lead-

ers. Most were free gifts from American publishers of Korean tracts. Mr. Hard purchased for resale over \$2,000 worth of books, mostly religious, though some were school texts or medical works. In September Mr. Hard arranged the small Calvin College library. This library now has nearly 2,000 volumes.

In the matter of relief, the Mission during the year received for distribution 187 relief packages, 27 quilts, 93 cases of multi-purpose food, \$55 for leper medicine, \$1,887 for Orphanages and Old People's homes, and \$808 for other relief deserving groups and individuals.

In spite of the years elapsed since the war, still unrepaired devastation, spiralling inflation, an appalling rate of unemployment, and the nation-wide, generation old poverty make the relief problem one of continuing importance. Particularly this past winter hardship stories multiplied. Help from United Nations sources has been greatly reduced, along with troop pullouts.

General Work of the Committee

The Committee report shows that contributions to Foreign Missions during the past fiscal year were \$70,410. This was an increase of 16 per cent from the previous year. However, during the same period expenditures were \$77,208.

"In view of the disparity between contributions and expenditures and in view of the lack of funds on hand to meet expected monthly deficits, the Committee believes we should pause to consolidate our gains and avoid an untenable financial position. The Committee therefore has made no definite commitments for further expansion of our work this year. However, the Committee will make appointments during the year if increases in contributions indicate that we should do so."

The Rev. James W. Price, a member of the Committee for 14 years, died October 1, 1956. Mrs. Price suggested that contributions be sent to the work of foreign missions, rather than flowers for the funeral. Over \$800 was thus received. With the concurrence of Mrs. Price, this money has been used to start a James W. Price Memorial Fund, which will be used as a revolving fund for the production of Christian literature on our mission fields. Additional gifts may be made to this fund.

Furlough Plans of Missionaries Indefinite

ARRANGEMENTS FOR THE RETURN of missionaries who will be home on furlough during the current year are still somewhat indefinite.

The Rev. and Mrs. Herbert Bird, who are returning from Eritrea, have secured passage and expect to arrive in New York by ship about July 9.

The Rev. and Mrs. Bruce Hunt, who are coming from Korea, have not secured passage. They plan to fly from Japan and are tentatively scheduled to arrive in California late this month.

The Rev. and Mrs. George Uomoto who are returning from Japan have not secured passage and do not expect to reach this country until the latter part of August.

Zorn to Fawn Grove

THE REV. RAYMOND O. ZORN, who has been pastor of the Orthodox Presbyterian Church of Pittsgrove, N. J., has accepted a call to serve the church at Fawn Grove, Penna. This church is at present unaffiliated, though the congregation has determined to seek denominational ties, and is considering applying to the Orthodox Presbyterian Church for admission.

Conn Ordained In Stratford

LICENTIATE HARVIE M. CONN was ordained to the gospel ministry by the Presbytery of New Jersey in a service held in the chapel of the Stratford Academy, Stratford, N. J., on Friday evening, May 24.

The Rev. LeRoy B. Oliver presided at the service, and asked the constitutional questions. The Rev. Albert G. Edwards of Immanuel Church, Crescent Park, N. J., preached the sermon, and the Rev. Robert H. Graham gave the charge to the minister.

Ordained as an evangelist, Mr. Conn will be in charge of the work at Stratford, an extension project carried on under the sponsorship of the Crescent Park and West Collingswood Churches.

THE SPRINGDALE CHRISTIAN SCHOOL, R.R. 4, Bradford, Ontario, Canada, will be in need of a teacher for the first four grades by September. Please send applications to A. Winter, R.R. 4, Bradford, Ont., Canada.

The Presbyterian GUARDIAN

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Should We Indoctrinate Our Children?

A REPORT adopted by the Northern Presbyterian General Assembly challenged the concept of the parochial school. The report obviously had in view not only those schools which are formally "parochial," as in the Lutheran and Catholic Churches, but also family sponsored or association controlled schools such as are being promoted in Reformed circles.

Among the numerous criticisms of these "private" schools, one point deserves particular attention. The report says of the schools, "Many consider their first duty is to indoctrinate or evangelize . . ." Dr. Ganse Little, speaking to the report, is alleged to have used these words: "A system of parochial schools, whether Protestant or Catholic, which is committed *per se* to indoctrination, a kind of forced feeding of religious dogma." He compared such a "system" unfavorably with "deep commitment to the worth of the individual student and the nature of free inquiry concerning truth in any field of human knowledge," which was his description of the educational philosophy of the public schools.

Here there is raised the validity of "indoctrination." Indoctrination is

U. P. Church Approves Merger

THE General Assembly of the United Presbyterian Church, meeting at Muskingum College, New Concord, Ohio, on June 15 approved by majority vote the plan to unite with the Presbyterian Church in the U. S. A. The actual merger is to take place next spring in Pittsburgh, when the Assemblies of the two churches will meet separately, and then dissolve to meet as the General Assembly of the United Presbyterian Church of the U. S. A.

simply the process of teaching. It presupposes that the teacher is in possession of truths, or at least ideas, and that the function of the teacher is to instruct the pupil to the end that the pupil will also come to possess those truths, or ideas.

Now certainly indoctrination is a central element in any educational program. Teachers in schools are not simply "baby-sitters," whose task is to be around while the pupil discovers for himself what he wants to know. Even to the extent that the educational program concerns itself with getting the pupil to "know how" to study, there is the assumption that there are right ways and wrong ways to do study and research.

But this report we are considering is a report of a church body. And certainly the task of the church can be nothing other than to indoctrinate. Christ told His disciples to go into the whole world and teach all nations not to engage in a search for truth if perchance they might find it, but to teach all nations "whatsoever I have commanded you." If that didn't give to the church the task of "indoctrinating" the world with the truths Christ has given, then language is meaningless.

The Presbyterian Church has as a part of its "Constitution" a Confession of Faith and two Catechisms. The latter are in the form of questions and answers which, presumably, members of the church learn, or at least believe. The Confession is a statement of certain things the Church professes to hold true. Is the attitude of the Church that these documents simply

set forth some nice ideas which it is legitimate for the members to accept or reject, according as their own search for truth leads them to believe or disavow? Has the Church performed its function when it exposes its children to these statements of faith and says, as you engage in your search for truth, you may be interested in these? Consider them along with all others presented to you, and then make your own choice.

Has it now become ethically and intellectually wrong for members of the Presbyterian Church to "teach" their children that the Bible is true, that God created the world, that people have sinned and are under the judgment of God, and that Jesus Christ is the only Saviour of sinners? Has the Presbyterian Church now ceased in its seminaries to train its future ministers to "teach" the people those truths which are set forth in the Constitution of the Church? Does that Church *prefer* to have its children receive instruction which denies implicitly if not explicitly that God, whatever that term means, has anything to do with us in our daily lives?

This certainly seems to be the philosophy underlying the report to which we refer. If so, it is a philosophy which is utterly foreign to historic Christianity, whatever one may think of particular church schools, or of the question how such schools are to be supported. L. W. S.

Your Church Has Personality

BY HENRY W. CORAY

IT IS A WONDERFUL and terrifying honor God confers on frail human vessels that He condescends to use them in the carrying out of His program on earth. There are times when the thought all but overwhelms His ministers. "Seemeth it but a small thing unto you that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself, to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them?" Which of us, contemplating the supernal glory of Jehovah, has not cried out, "Mine eyes have seen Thee, wherefore I abhor myself?" Or, "Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips?" Or, "Depart from me for I am a sinful man, O Lord?"

Yes, the Church of our Lord Jesus Christ is a composite of conflicting and diversified personality patterns. We spring from different backgrounds. We have varied, often strange temperaments and dispositions. Even under the reign of grace we represent a checkered assortment of tastes, inclinations, biases, quirks, foibles. Our Heavenly Designer has "form'd of various stuff the various man." Anyone who has had the most limited experience working with followers of the Saviour knows very well why Paul dwelt at length on the problem of disharmony. "If it be possible, as much as lieth in you, live peaceably with all men." (Emphasis on the *you*.)

At a certain midweek service a dear saint afflicted with eye trouble was struggling through Philippians 4:2. In this verse, you recall, the Apostle was urging cooperation between Euodius and Syntyche, two earnest delegates to the Women's Presbyterial who were involved in a serious difference of opinion. The good brother with the bad eyes read, "I beseech Odious and I beseech Soon-touchy that they be of the same mind in the Lord."

It was Mr. Norman Baize of our Whittier group who once remarked in my hearing, "Every church has its own personality." At the time the idea struck me as quite revolutionary. Yet the more I thought over the observation the more pointed it seemed to be.

By way of illustration, have you not visited a church the atmosphere of which vied with an Arctic night for frigidity? Maybe the sermon was excellent, the music uplifting, the tone of the service reverent. But afterward not a soul said, "Good morning," or otherwise showed the slightest interest in you.

On the other hand, you may have worshipped with a congregation where you were made to feel genuinely welcome. Everyone was friendly, and you were invited to return. Always you look back on your contact with those good people with a warm glow. The personality of such a group is as tangibly inscribed in your mind as that of an individual, is it not?

Theologians commonly define personality in terms of feeling, will and intellect. To these three dimensions we might add a fourth: impressionability. And whether we like it or not, it is this fourth dimension that seems to register most with so many we are

seeking to win to Christ. What a commentary on the sad doctrinal decline in Protestantism that visitors to churches frequently decide whether to come back or not on the strength of the attractiveness or unattractiveness of the personnel present! This is disheartening in the extreme. But Calvinists, remembering what the Word of God says about the corrupted heart, ought to take human nature as it is, not as we wish it were, and so rise to the challenge. A greater than any of us had to come to grips with the same baffling problem. "Every one of you saith, I am Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?"

At the same time, the Bible nowhere tells us that we should gauge the success of a Christian project on the basis of how many persons we can make angry. Our Lord was full of grace as well as truth. In his fine little book "God's Way of Holiness," Horatius Bonar suggests that believers should, on occasion, expect to suffer for righteousness sake. Then he goes on to advise us that we should never needlessly make ourselves offensive because of our own inborn perversity. A child of the covenant who had received an undue amount of abuse from some church leaders prayed, "Dear Lord, please make all the bad people good, and all the good people nice."

Friendliness has been cited as one mark of a personable church. Another is an attitude of sympathy. We are to "rejoice with them that do rejoice and weep with them that weep." Princeton University recently tried an unusual experiment. It set up a committee to examine a number of ex-Communists to find out why these men and women had gone into the Communist movement. The committee interviewed 431 people from all levels of life. Without exception the 431 admitted that they had felt themselves to be social misfits, frustrated entities, not "belonging," beating out a treadmill existence without purpose or goal. One wonders just how many such individuals pass through the doors of our churches, or perhaps live right under the shadow of our church buildings, with no loving friend to sit down with them and speak of the inexhaustible riches of grace in Jesus our Lord.

Another trait that contributes to the winsomeness of a church is adapta-

bility. "I am made all things to all men that I might by all means save some," the Apostle said. The cultivation of the interests of others, the art of finding out our neighbor's hobbies, and above all, self-identification with the sinner in his basic needs — these call for the prayerful and persistent attention of every Christian.

There is a moving incident in "The Little World of Don Camillo." Pappone, the Communist mayor of an Austrian town beset by a thousand dangers, comes to Don Camillo as he is at work in the rectory. Secretly obsessed by racking fears, Pappone nevertheless puts up a bold front in the interest of face-saving. "Why," he blusters in the heart of the conversation, "I've never been afraid in my life."

"I have," Don Camillo says. "Sometimes I'm frightened to death."

His demonstration of honesty and humility is the perfect response to the mayor's lordly pride. "Well," he whispers, "so am I — sometimes."

May the Spirit of God give us the tongue of the learned that we may be able to speak a word in season to him who is weary.

A church that shines as a luminary in the midst of a crooked and perverse generation is a body of the redeemed who study to be quiet, to discipline themselves to ask questions, and then have the grace to listen to answers. What terrific talkers most of us are! It has been estimated that the average person projects 30,000 words a day into the ozone, enough to fill a college library in his lifetime. "Gratiano speaks an infinite deal of nothing, more than any man in all Venice. His reasons are as two grains of wheat hid in two bushels of chaff: you shall seek all day ere you find them, and when you have them, they are not worth the search."

Isn't it significant that Luke pictures the boy Jesus "sitting in the midst of the doctors, both *hearing* them and *asking* questions?" And in the last chapter of his Gospel he tells us that the risen Redeemer took time to go for a walk with a pair of bewildered disciples, that He drew them out with a pair of searching questions, and then listened carefully to their difficulties before He expounded to them from the Scriptures the things concerning Himself. If we would learn these important lessons in the college of Christ

how much more effectual would be the communication of our faith! "Let every man be swift to hear, slow to speak."

Finally, the church that would develop a sanctified personality must be a church characterized by a mature spirit. Some years ago an expressive cliché was born. "Grow up!" we were told when we acted childishly. Paul admonished the Ephesians to do just that. "Grow up," he wrote. "Grow up into him (Christ) in all things." It is astonishing how immaturely an established, well-indoctrinated congregation can behave itself under given conditions. Like the territory around San Francisco, blessed quietness can prevail for long periods of time and then — bang! — an earthquake strikes, and there is dreadful upheaval, convulsion, and the most unimaginable commotion. What was apparently a well-ordered, unified organism has become a split personality. Oh yes, members may piously chant:

"We are not divided,
All one body we;
One in hope and doctrine,
One in charity."

But the Head of the church knows, and every member knows that it is one of the blackest white lies that ever came out of hell.

"Grow up into him in all things, who is the head, even Christ." "An institution," said Emerson, "is the lengthened shadow of a man." The church is, or should be, the lengthened shadow of the God-man, the man Christ Jesus. The living, vibrant personality of God's own Son ought to be reflected in the lives of every member of His household, reflected in a greater measure, please God, than it is now. The law and the Gospel, the covenant promises, the warnings, the encouragements, the burning lines of poetry and prophecy are directed to the end that our Heavenly Father's "communicable attributes," His wisdom, power, holiness, His justice and goodness might be mirrored in His elect, as the colors of the rainbow are brought together to reveal the glory of the divine Artist. "Let the beauty of the Lord our God be upon us." And as the beauty of the Lord our God is upon us, then will men learn to do what a holy ancient once told his son to do:

"Think magnificently of God."

Commencement At Westminster

Convocation and Other Gatherings Follow Established Pattern

BY LESLIE W. SLOAT

THE TWENTY-EIGHTH ANNUAL COMMENCEMENT exercises of Westminster Theological Seminary took place on Wednesday, May 22, at the Seminary. Bachelor of Divinity degrees were awarded to seventeen Seniors, and Master of Theology degrees to five graduate students. Despite uncertain weather, the ceremony was held in the garden area adjacent to Machen Hall, with some two hundred guests and friends in the audience.

The convocation began with the academic procession of participants in the service, of members of the Faculty, of the Board of Trustees, and of those to receive degrees. The Rev. John P. Clelland, President of the Board, presided. The Rev. John Morton, pastor of the Fifth Reformed Presbyterian Church of Philadelphia offered the invocation prayer. The Scripture lesson was read by the Rev. Harry Miller, pastor of the First Presbyterian Church of Crystal Springs, Mississippi and prayer was offered by the Rev. Robert L. Atwell, pastor of Calvary Orthodox Presbyterian Church of Glenside.

The address of the afternoon was given by the Rev. Edward Heerema, pastor of the Plymouth Heights Christian Reformed Church of Grand Rapids, Michigan, on the subject, "The Audacity of Christianity." Following the address, the degrees were awarded by the Rev. Professor Cornelius Van Til, Presiding Fellow of the Faculty, who gave a brief address to the graduates.

Announcement was made of the award of prizes and scholarships. The William Brenton Greene Jr. prize in Apologetics, in the amount of \$200, was awarded to Harvie M. Conn, for a paper on the subject, "An Analysis and Evaluation of Karl Barth's Doctrine of Election."

Three scholarship awards of \$500 each to assist in graduate study were announced. Mr. Conn also received one of these, the others going to Bernard Grunstra and Robert B. Louthan.

A reception and tea in Machen Hall

followed the Convocation.

Recipients of Degrees

The list of those receiving Master of Theology degrees follows:

Wilbur W. Blakely, of Castana, Iowa. Mr. Blakely is a graduate of Macalester College, St. Paul, Minn., in 1949. During the coming year he expects to serve as pastor of Calvary Chapel, Warminster, Penna.

James C. De Young, of Sheldon, Iowa. Mr. De Young is a graduate of Calvin College, Grand Rapids, in the class of 1953, and received his B.D. from Westminster Seminary in 1956. He plans to study at the theological school in Kampen, Netherlands, next year.

George W. Knight III, of Charlotte, N. C. Mr. Knight received his A.B. degree from Davidson College in 1953, and his B.D. from Westminster in 1956. He expects to engage in advanced study in the field of New Testament at the theological school of the Gereformeerde Churches, Kampen, the Netherlands, during the coming year.

John H. Y. Pao, of Haitien, Peiping, China. Mr. Pao received the B.A. degree from Wheaton College in 1953, and the B.D. from Fuller Seminary, Pasadena, California, in 1956.

Lorne D. Stairs, of Lr. Southampton, New Brunswick, Canada. Mr. Stairs graduated from Gordon College in 1949, and received the B.D. degree from Gordon Divinity School in 1952. He has served one term as a missionary in Bolivia, South America, and expects to return there in October to teach in Cochahamba in the Baptist Theological Seminary. He is serving under the Canadian Baptist Foreign Mission Board.

Those receiving the Bachelor of Divinity degree are:

Glenn T. Black, of Denver, Colorado. He received his B.A. from Sterling College, Sterling, Kansas, in 1953. He is a Ruling Elder in Trinity Orthodox Presbyterian Church, Hatboro, Pa. A licensed airplane pilot, who served for four years with the Air Force, he

is currently employed at Turner Airfield near his present home in Hatboro.

Malcolm D. Brown, of Wycombe, Penna. He received his A.B. degree from Hope College in 1949. During the coming year he will serve as Principal of the Willow Grove, Pa., Christian Day School.

Leonard F. Chanoux, of Wildwood, N. J. He received his A.B. degree from Gordon College in 1953. He is a licentiate of the Presbytery of New Jersey of the Orthodox Presbyterian Church.

Harvie M. Conn, of Berkeley, Calif. He received his A.B. degree from Calvin College in 1951. On Friday evening, May 24, he was ordained to the gospel ministry, as an evangelist, by the Presbytery of New Jersey of the Orthodox Presbyterian Church. During the coming year he will be in charge of the Chapel at Stratford, N. J., an extension project of Immanuel Church of Crescent Park. He also plans to take graduate work at Westminster Seminary.

Robert E. Donaldson, of Melbourne, Australia. He received his A.B. degree from the University of Melbourne. He plans to enter the work of the Presbyterian Church of Victoria.

Joseph P. Duggan, of East Lansdowne, Pa. He received his A.B. degree from New York University in 1951.

William P. Green, Jr., of Caldwell, N. J. He received his A.B. degree from Bob Jones University, Greenville, S. C., in 1954. He has accepted a call to serve as pastor of Fairfield Reformed Church in Caldwell. His father is also a Westminster graduate, in the class of 1934.

Bernard R. Grunstra, of Houston, Delaware. He received the B. S. degree from Houghton College, New York, in 1950, and the M.S. degree from the University of Rochester in 1954. He was president of the Senior class during his final year at Westminster.

John M. Guret, Kew Gardens, New York. He received the A.B. degree from Yale University in 1952.

George E. Haney, Jr., of Bridgeton, N. J. He received his A.B. degree from Gettysburg College in 1953. He is a licentiate of the Presbytery of New Jersey of the Orthodox Presbyterian Church.

Robert B. Louthan, of Washington, D. C. He received the A.B. degree from Wheaton College, Illinois, in 1954. He plans to take graduate work

in Old Testament at Westminster during the coming year.

Edward G. Smith, of Albany, N. Y. He received the A.B. degree from Gordon College in 1954. During the coming year he will be minister of Know Presbyterian Church, Cranberry Portage, Manitoba, Canada, serving under the Home Missions program of the Presbyterian Church in Canada.

Salvador M. Solis, of Monterey, California. He received his A.B. degree from San Jose State College in 1952.

Theodore R. Stromberg, of West Collingswood, N. J. He received his A.B. degree from Shelton College, N. J., in 1954.

Tetsuo Suwa, of Kobe, Japan. He was graduated from Kobe Reformed Theological Seminary in 1953, and plans to return to Japan, where he will be a minister of the Reformed Church of Christ in Japan and will teach at Kobe Seminary.

Edwin C. Urban, Alden, Penna. He received his A.B. degree from Westminster College, New Wilmington, Pa., in 1953. He plans to be married, in July, to Miss Gwendolyn R. Kellogg, daughter of the Rev. and Mrs. Edward L. Kellogg of National City, California. In September he will begin supervision of a church extension project in Wheaton, Illinois, under the joint auspices of the Presbytery of Wisconsin and the Committee on Home Missions of the Orthodox Presbyterian Church.

Samuel van Houte, of Wanaque, N. J. He received his A.B. degree from Calvin College in 1954. His father, the Rev. Daniel van Houte, is a minister of the Orthodox Presbyterian Church and has been stated supply of Covenant Church of the Oranges during the past year, while teaching at Eastern Academy in Paterson, N. J.

Also Miss T. E. N. Ozinga was given a certificate of having fulfilled all requirements except for work in homiletics, which she was not permitted to take. Early in June she returned to her home in the Netherlands.

Other Commencement Activities

THE REV. EDMUND P. CLOWNEY, JR., Professor of Practical Theology, conducted the Baccalaureate Service, which was held Sunday afternoon, at Calvary Church adjacent to the campus. Mr. Clowney took as his text the words of Paul in II Corinthians, "We preach not ourselves but

Christ Jesus as Lord, and ourselves your servants for Christ's sake." He pointed out that the minister is to proclaim the sovereignty and Lordship of Jesus Christ as absolutely supreme in all relationships. But not only is the minister the servant of Christ, he is also the servant of the people to whom he ministers. The pastor is not to proclaim himself, nor to expect to be ministered to, but rather he is a servant of the people, and his service is to bring them to recognize increasingly their position as under the Lordship of Christ.

The Rev. John P. Clelland was guest speaker at the annual Seminary banquet, held Tuesday evening, May 21. About 160 alumni and friends of the Seminary attended this affair. During the program, brief reports were given by Dr. Stonehouse, Dean of the Faculty; by Professor Woolley, Dean of Students, and by the Rev. Robert Marsden, Executive Secretary. Mr. Clelland's address was entitled, "Reflections of a Conservative." While he dealt mostly with conservatism in the social and political realms, he dealt with it in relation to theological conservatism. He took the position that many "conservatives" in the fields of sociology and politics and economics today are holding views which were espoused by the "liberals" of the nineteenth century, and asserted that such views are not truly conservative at all. Against the background of theological conservatism, we must recognize and insist that there are within the individual sinful tendencies in the forms of lust for power, greed for wealth, and pride of self which often lie beneath demands for individual liberty and independence. Man is a part of the community, and the Christian man is a part of the Christian community, and we cannot ignore the responsibilities involved in this community relationship.

The annual meeting of the Women's Auxiliary of the Seminary included a luncheon followed by a business meeting. In the absence of Mrs. Frank H. Stevenson, who was unavoidably detained at home, Mrs. Leslie W. Sloat, a vice-president of the organization, conducted the meetings. Some sixty women from a number of different churches were present.

The highlight of the business session was the report of the treasurer, which showed that during the past year over \$33,400 in contributions had

been credited to the members of the Auxiliary. This was the largest amount ever reported. Mrs. Arthur Kuschke of Dallas, Penna., is treasurer. The other officers, all of whom, with Mrs. Kuschke, were reelected, are Mrs. Stevenson, President; Miss Marguerite Montgomery, Mrs. Harry A. Worcester, Mrs. Arthur Machen, Mrs. R. R. Stuart, and Mrs. Sloat, Vice-Presidents; Mrs. LeRoy Oliver, Secretary. In addition, Mrs. Samuel B. McPheeters of Goldsboro, N. C., was elected a vice-president.

The program of the business meeting included special music by Mrs. Howard Porter of Calvary Church, Glenside, and a talk by the Rev. Arthur Kuschke, librarian of the Seminary, on "The Gospel in the Books of the Library."

Mrs. Clarence W. Duff To Sail July 26

MRS. Clarence W. Duff, missionary to Eritrea, is scheduled to sail from New York aboard the Concordia freighter *Capo* about July 26. Her husband went back to the field earlier this year, but at the time it was not possible to get shipping through the Suez Canal. Now Mrs. Duff will be able to take necessary luggage and supplies with her, direct to Massawa. Donald and Dorothy Duff will remain in this country, and both expect to attend Calvin College in the fall.

Churchill Writes Easter Editorial

THE REV. ROBERT K. CHURCHILL, pastor of Calvary Orthodox Presbyterian Church of Cedar Grove, Wisconsin, was invited by the editors of the *Sheboygan Press* of Sheboygan, Wisc., to write the Easter editorial for that paper. The editorial, of some 1,500 words, was published on the front page of the paper.

A Sunday school teacher's Convention was held at Calvary Church recently with the Rev. Robley J. Johnston, secretary of the denomination's Committee on Christian Education, as guest speaker. The program was well received by the Sunday school teachers and officers.

News of Covenant Church, Rochester, N. Y.

A FAMILY OF COVENANT CHURCH has sponsored a Hungarian refugee family. On May 24 a "housewarm-

ing party" was given for Mr. and Mrs. Ferenc Racz, Hungarians of Reformed background. Members of the congregation presented the refugee family with food stuffs and household articles, and furniture for their apartment.

On May 17 a Christian School Association was formed by members of Covenant church. Though there is a Christian school on the east side of the

city, and some of the children have been transported to that school, the new association hopes in the not too distant future to have a school also on the western side of the city, near where Covenant church is located.

The Pastor and Mrs. Herbert DuMont became the parents on May 11 of Sara Louise, their fourth child and second daughter.

While The Sea Remains

BY LESLIE A. DUNN

IN REVELATION 21:1 the inspired writer records, "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea."

Perhaps to John who wrote these words the sea stood for separation. He was an exile on the isle of Patmos "for the Word of God, and for the testimony of Jesus Christ." In this lonely place he looked out over the vast expanse of moving waters and thought of his fellow Christians in the Churches of Asia Minor. He thought of them in their distress and persecution. But John is cheered at the revelation from God that in the new heavens and new earth "there shall be no more sea" to divide Christian from Christian.

Jesus in Luke 21:25 speaks of catastrophic events in the end time — "and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Perplexity, fear and confusion may abound yet more as the end approaches. John in Revelation the sixth chapter tells of the confused flight of the wicked in the day of judgment. They call on the mountains and rocks to fall on them and seek to hide in caves but there is no place to hide "from the face of Him that sitteth on the throne, and from the wrath of the Lamb."

Can we not already hear the sea and the waves roaring? Humanity is a great seething restless sea, ever in motion. And there is such a sea in every heart waiting to be calmed by Him who once said to the winds and the waves, "peace, be still."

In Isaiah 57:19-21 God says he has

peace for some who are far off and some who are near, "but the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." The wicked cast up mire and dirt. Many among them have a kind of complacency in the midst of their community. But it isn't peace. They may have health and wealth but not peace. Fame and family may be theirs but without peace. God says there is no peace to the wicked. This one thing they cannot have until they find it from Him who is the Prince of Peace, Jesus Christ.

Today the sea is still with us. A look at the globe informs us that there is more water than there is dry land. And wickedness is more prevalent than righteousness. But as long as the sea remains the gospel of peace must be preached. As long as wickedness prevails and wicked people inhabit the earth the Church must invite the sinner to Christ. The task of the Church is to take the gospel to every creature until "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah 11:9).

For twelve years now this gospel has been proclaimed at the Boardwalk Chapel in Wildwood, N. J. Again this summer services will be conducted there every night in the week during July and August. Orthodox Presbyterian ministers will preach the gospel and thousands on the boardwalk will hear.

The people for the most part are pleasure-bent. Yet as long as the troubled sea is in their heart they won't find any real rest from the ache within. True peace and blessing now and forever are to be found in the gospel our ministers proclaim at the Chapel,

surrounded by the roaring of the sea and the waves. In other summer seasons some have found this blessed peace. It is our earnest prayer that God will speak peace to many restless souls through the ministry of the Chapel again this season.

Mr. Robert DeMoss, graduate of Westminster Seminary and teacher of Bible in Eastern Academy, will be the full-time Chapel Director this summer. Films and slides will be used in nightly picture programs following the preaching service. Thousands of tracts will be taken or distributed. Hundreds of questions will be answered by the Chapel staff as people come in throughout the day and evening hours to look around, take literature and talk. It is a time of sowing beside the waters (Isaiah 32:20) and they who sow do it for the "blessed" of Him who called them to this task. Pray for this time of sowing the seed that many may be converted.

The Chapel is owned and sponsored by the Presbytery of New Jersey. Its committee in charge of the Chapel has plans for a more effective witness in coming years. The increased effectiveness depends on an enlarged staff of competent musicians and workers. But more dormitories must be built to accommodate them and more funds must be forthcoming for this building and for maintaining an increased budget. A plea is made to individuals and Churches to support the work of the Boardwalk Chapel with their prayers, their presence and their gifts. Contributions may be sent to the Chapel treasurer, Mr. Thomas Jorgensen, 136 W. Lavender Rd., Wildwood Crest, N. J.

Following is a list of the speakers for this summer:

June 23-30: Rev. Edmund P. Clowney, Philadelphia, Penna.

July 1-7: Rev. E. C. DeVelde, Vine-land, N. J.

July 8-14: Rev. George J. Willis, Baltimore, Md.

July 15-21: Rev. Leslie A. Dunn, Westfield, N. J.

July 22-28: Rev. Robert Thoburn, Hatboro, Pa.

July 29-Aug. 4: Rev. Carl J. Reitsma, West Collingswood, N. J.

Aug. 5-11: Rev. Lester R. Bachman, Kirkwood, Penna.

Aug. 12-18: Rev. Bruce F. Hunt, Missionary to Korea

Aug. 19-25: Rev. Robert W. Eckardt, Wilmington, Del.

Aug. 26-Sept. 1: Rev. Raymond M. Meiners, Schenectady, N. Y.

Sept. 2-8: Rev. John Davies, Wildwood, N. J.

Heerema

(Continued from p. 84)

It was and is a boldness that asserts itself in response to the abiding truth of the Word of God, the truth that is never static but always alive. However here we must become quite discerning. Look once again at the fact of the bodily resurrection of Christ as that truth gripped the apostles. Are we to think of this truth as simply a specific and carefully defined item handed to the apostles much in the way in which a grocer takes an item from his shelves and methodically hands it to his customer? Have we done justice to this signal truth when we honor it simply as a correct datum of fact and theology?

It seems to me there is more, more which in no way detracts from the character of the resurrection as fact, as truth and as message. The "more" lies in the human and historical elements which entered into the receiving, the believing and the preaching of the blessed truth of the Resurrection. I refer to elements like these: the wonderment and doubt of the stunned disciples turned to ecstatic joy over the fact that their beloved Lord and Friend was not dead; the intimate and undergirding sense of fellowship among those bound together by a common commitment to the risen Christ; the deeply personal sense of being cleansed by the blood of Christ and exalted to a blessed newness of life by his resurrection; the superb native endowments of Saul of Tarsus claimed by the risen Christ unto the amazing furtherance of the gospel; the profound exhilaration of soul that came with the knowledge that because of Christ's resurrection, death no longer had its painful sting, the grave no longer can claim its crushing victory and the law of God has lost its awful curse; and finally the deep satisfaction of whole-hearted dedication to God's service in proclaiming the gospel of the death and resurrection of Christ, expressed for example by Paul near life's close—"I have fought the good fight, I have finished

the course, I have kept the faith."

Or turn to our second illustration. Certainly Martin Luther's acceptance and proclamation of the doctrine of justification by faith is not to be thought of as simply the transfer of a great item of truth from the divine depository to the mind of the monk in Wittenberg. This great doctrine and the vital place it had in the birth and character of one of the great movements of history took hold of a soul that was tormented and chastised, set to rights an experience that lacked freedom and fulfillment because it was not at peace with the living God of righteousness and truth. And once the light of this great biblical teaching dawned in Luther's heart and mind, no barriers that a corrupt and entrenched church could raise were able to contain the truth-driven energies of this powerful emancipated spirit.

Let us use one more illustration. When Abraham Kuyper of the Netherlands set forth the broad claims of Christianity on all areas of human life and culture, was he simply transmitting in parrot fashion the implications of the original cultural mandate as renewed by the cross of Christ and his resurrection? Was he simply giving utterance in various ways to the truth that in Christ "are all the treasures of wisdom and knowledge hidden?" Rather it is obvious that these rich elements of the teaching of God's word, and their claims on our lives, passed through the alembic of a great personality and came to expression in writings and in a life that exemplified an experience under the command of Christ in every dimension.

These illustrations lead us to our final point. When devotees of current dialectical and existential theologues charge that allegiance to the Bible as the infallible word of God and to the creeds as expressions of that truth is to hold a static faith, a faith dead because tied to symbols of the past, a faith that cannot meet the pressing needs of man in today's existential situation, such spokesmen fail to do justice to this fact, that the abiding truth of God's Word has been given *to the Church*. The Word of God lives in the Church as surely as the Church lives by the truth of the Word. The Church is pillar and ground of the truth. It supports the truth.

What is the Church? In essence it is the body of true believers. It is the

body of those who have been drawn to Christ by the irresistible working of the Holy Spirit, who also is the Author of the Word. As Author both of the Word and the Church, He causes the Word to live in the Church. The Church, then, is not a doctrinal formulation first of all, nor a collection of statistics. It is a living organism. Its sure foundation is in God's eternal counsel. Its sure consummation is in the New Jerusalem. But it is a present reality, a here and now reality, made up of real men and women and children. By the power of the eternal Spirit the truth of God's changeless Word is in them and over them and through them. This truth participates in their most vital existence. Hence this truth can never be static, for it lives in the Church and the Church is never static.

The faithful minister of the Word of God knows this. He will testify that his ministry has grown in richness and pertinence as he has increasingly grown into the life of the church and of his people. The truth of God's Word gains sharpness, vividness and compulsive power as the minister grows into the aspirations, the longings, the heartaches, the joys and sorrows, of his flock. For the Word lives in the Church, even as the Church lives by the Word.

How pertinent are the words of Jesus, as he spoke of his kingdom in terms of a householder who takes from his treasury things new and old. That is the treasury of God's truth, which we by his Spirit possess and hold and proclaim. Those treasures are old, but they are always new. They are old as Moses, new as today's radiant convert. They are old as creation, new as today's light. They are old as the hills, new as our present vision of the glory of God. They are as old as sin, as new as our joy this moment in the knowledge of his justifying grace.

We are grateful today for you young men being graduated from Westminster Theological Seminary. You have been taught the meaning and character of that eternal truth which inspires the audacity of Christianity. You have learned that the human adventure can have meaning only in a universe planned, created and governed by God. You have learned that the human tragedy is man's sin, his rebellion against God. And you have learned that the key to man's peace is the

blessed reality of justification through faith on the basis of Christ's finished work. You have learned in other words that the Church has life by the truth, and that the truth lives in the Church.

Calvin was aware of the connection between truth and the Church when he wrote in his famous apologia on *The Necessity of Reforming the Church*,—"I here profess to plead in defence both of sound doctrine and of the Church."

And Martin Luther expressed the same principle in the words of that hymn we still delight to sing:

And though this world, with devils filled

Should threaten to undo us,
We will not fear, for God has willed
His truth to triumph *through us*.

Presbyterian, U. S. A. Assembly Meets in Omaha

THE GENERAL ASSEMBLY of the Presbyterian Church in the U.S.A. met in Omaha, Nebraska, on May 17. Dr. Harold W. Martin, pastor of Second Presbyterian Church of Bloomington, Ill., was elected as Moderator.

The Assembly set a benevolence budget of over \$35 million for 1958, which compares with a budget of \$18 million for 1956. This budget covers projected expenditures for Christian education, National and Foreign Missions. The Assembly authorized Dr. Herman Morse, general secretary of the Board of National Missions, to continue in his post, though he reaches retirement age this year.

Dr. Eugene Carson Blake was given a rising vote of thanks for having advanced \$10,000 of Assembly funds to a South Carolina clergyman to pay damages in a libel suit related to the school integration problem.

The proposal for merger with the United Presbyterian Church was unanimously approved. If the U. P. Church approves it finally at their Assembly which meets June 12, the merger will take place next year at meetings in Pittsburgh.

Approval was given for the erection of a corporation which will issue and sell bonds, in total amount not to exceed \$10 million, the money to be loaned for church extension and new buildings.

The Assembly approved a proposal to discontinue its Board of Foreign Missions, and set up in its place a Commission on Ecumenical Missions

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and Relations. This step, according to Dr. John A. Mackay, was proposed because of the "success" of the missionary movement.

Opposition to racial segregation was reaffirmed, in spite of express objection to the Assembly's declaration on this subject from the Presbytery of Birmingham, Ala.

At one point the delegates stood with bowed heads while Dr. J. H. Boles of the Committee on Evangelism led in prayer for the blessing of God on the New York Crusade of Evangelist Billy Graham. Later a message of best wishes was sent Mr. Graham.

The Assembly voted to put Bloomfield, N. J. Seminary in the status of an "associate" institution. The Seminary, which was previously one of the church's institutions, had failed to receive accreditation from the American Association of Theological Schools, and an Assembly committee had recommended that it be dropped from the list of church seminaries.

Presbyterians and Lutherans On Church Schools

THE GENERAL ASSEMBLY of the Presbyterian Church in the U.S.A. meeting in Omaha, Nebraska, unanimously approved a report which expressed "unalterable opposition to the use of public funds for private or parochial schools." The report was prepared by a committee headed by Dr. Paul Calvin Payne, retiring general secretary of the Board of Christian Education, and including Dr. Ganse Little, president of the Board. In discussion of the report, the idea of Parochial or Christian schools as such was sharply challenged.

Dr. Little, speaking on the report, acknowledged the right of Christian parents to send their children to any private school of their considered choice. However, he said there must be a "clear distinction between the private school of acknowledged academic excellence which shares the same educational philosophy of the public schools — namely, deep commitment to the worth of the individual student and the nature of free inquiry concerning truth in any field of human knowledge — and a system of par-

ochial schools, whether Protestant or Catholic, which is committed per se to indoctrination, a kind of forced feeding of religious dogma. . . . A denial of personality, a denial of truth is a kind of brain washing which is foreign to Christian education."

Dr. Little also said he opposed Protestant parochial schools because they result "in a withdrawal of the sources of Christian influence from the public school."

In a deliberate rebuttal of Dr. Little's statements, Dr. Arthur L. Miller, executive secretary of the Board of Parish Education of the Lutheran Church Missouri Synod, which operates the largest system of protestant parochial schools in the country, issued his own statement. He held that experience and logic refuted the Presbyterian's position. Concerning the charges of "indoctrination" and "brainwashing," Dr. Miller said,

"In spite of Dr. Little's disdain for indoctrination, indoctrination is a part of every educational process wherever truth is known. It is simply the instruction of the individual in doctrine and principle. From this point of view indoctrination takes place in every Christian congregation and indeed also in the public school. Indoctrination does not deny the worth of the individual student; it simply is the serious attempt to provide guidance and direction and to give a sound basis for logical thought and action. Proper Christian indoctrination does not stifle free inquiry; instead it helps people to understand and use the accumulated wisdom of the ages and to act in harmony with that wisdom."

Dr. Miller also noted, in reference to the matter of academic excellence, that many denominational schools, on both elementary and secondary levels, had demonstrated academic superiority over comparable public schools. However, he said, "parochial schools are not established to provide a superior academic training for their pupils. They are established to provide the opportunity to apply the Christian world view to the entire school program. If the church is to emphasize God's truth about the world and man's destiny it must be concerned about adequate time for Christian education."

Lutheran Miller concluded by saying "The Presbyterian Church has every right to decide not to promote parochial schools. Those church bodies

and congregations, however, that maintain parochial schools merit better understanding than is evidenced in the Presbyterian report."

McIntire Dropped from Bible Presbyterian Church

THE PRESBYTERY OF NEW JERSEY of the Bible Presbyterian Church has dropped from its membership Dr. Carl McIntire of Collingswood, N. J. and several other ministers who associated with him in recent disagreements with the denomination's Columbus Synod. That Synod, which met last fall, adopted a declaration that ministers of the church who had participated in a "Collingswood Synod" which met about the same time had in fact joined another church body and so were to be dropped from the roll of the Church.

South Africans Protest Segregation Bill

THOUSANDS OF MEN AND WOMEN, Negroes and white, marched through the streets of Capetown, South Africa, recently to protest the Government's action in passing a law which, among other things, prohibits Negroes from attending services at churches in white communities without specific permission from the government's Minister of Native Affairs.

In the procession were churchmen, professors, socialites and members of Parliament as well as people from many other walks of life. The Anglican Dean of Capetown, the Very Rev. T. J. Savage, led the procession, and in a speech later charged that the law

offended the Christian conscience because it prevented men and women of different races from worshipping together.

The Dutch Reformed Church was not officially represented in the parade, though some of its members participated. The Roman Catholic Church did not participate, though it strongly opposes the new law. Most other protestant churches participated in an official way.

In England the Convocations of Canterbury and York of the Church of England adopted resolutions condemning the segregation policy adopted by the South African government.

R. E. Church Elects New Bishop

THE REFORMED EPISCOPAL CHURCH at the 35th triennial meeting of its General Council in Chicago, elected a new bishop, the first new election to this office since 1920.

The new bishop is Dr. Henry H. Trotter, who has been rector of St. Paul's Church in Oreland, Penna. The new bishop will be assigned to the missionary jurisdiction of the Synod of Chicago, which embraces five churches. The denomination, which has about 9,000 members, broke away from the Protestant Episcopal Church in 1873 in a controversy over ritual.

E & R, Congregational Merger

THE Evangelical-Reformed and the Congregational-Christian Churches are scheduled to merge as the United Church of Christ, in meetings to be held in Cleveland, Ohio on June 25.

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