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"I know where thou dwellest, . . . and thou holdest fast my name. . . . But I have a few things against thee, because thou hast there some that hold the teaching of Balaam. . . ."—REVELATION 2:12-17.

Tolerance is a virtue. In a day of grace, and in a world of imperfect vision, it is well to cultivate it. We are taught to be patient and long-suffering and forbearing.

But we can overdo it. No society can hold together without discipline. Chaos is ruinous. Unless the Church takes pains to arrest those forces that are bent on her destruction, she will cease to exist.

The Church is a lamp in the world, holding forth the light of truth. Nothing is more dangerous to her existence than tolerance of ideas and practices in her midst which grossly misrepresent God and corrupt our conception of his will. Then her light becomes darkness, and she becomes a detriment to the glory of God and the good of men. When she closes her eyes and refuses to raise a finger against the intolerable, it will do her no good to plead forbearance in love. She is guilty of criminal negligence.

The church in Pergamum had many fine qualities, no doubt. A great deal is said by our Lord in her favor. She held fast his name and did not deny his faith even in the days when persecution took the life of Antipas who witnessed faithfully even unto death. But it is sobering to think that a church that can be so valiant against opposition from without did not see the danger from within. The philosophy of the "destroyers of the people" was taking hold in the hearts of some, and nothing was being done about it. The enemy was infiltrating, and no one seemed to see the danger.

The doctrine of Balaam and the Nicolaitans was a teaching of accommodation and adjustment to circumstances. For the sake of worldly comfort and friendship, the Church was embraced with one arm and paganism with the other. Paganism was elevated to the level of the truth. It is the teaching that we have today that says that all religious roads lead to heaven,

though one may be a little smoother than the others, and a little more attractive; that you can worship with any religious body and get a blessing; that deploras all religious deviation in the world, insisting that we worship one and the same God. These people wanted to eat of the Lord's table and also of the table of idols.

This is being too tolerant. This is not tolerating blemishes. It is accepting a different article. This is biting on the Devil's bait. Such ideas cannot be tolerated in the Church. They flatly contradict everything she stands for. When people like that show up in her midst, they must either repent or be rejected. And the Church has the duty to deal with the problem. Pergamum was failing in a solemn duty. Her conduct was reprehensible. Our Lord stands before her calling attention to his sharp two-edged sword, and warning that he will use it, unless this condition is corrected. He has not changed his attitude from that which he demonstrated in Old Testament times. He is still a jealous God, whose wrath burns against all attempts to make him a god among many. He is God, and beside him there is no other; and he will not part with his glory.

When the Church persists in her carelessness, the matter does not remain unchanged. If she does not clean house, our Lord himself will do it. Suddenly he comes upon her and removes the wicked element by drastic methods. He will not allow the leaven of evil to destroy his work. Judgment lies ahead.

But the time of judgment is a time of blessing for the faithful. The mystic honors and privileges which paganism likes to hide and give only to the initiated,—or pretend to give,—Christ really does give. Satisfaction of every aspiration finds its fulfilment in the hidden manna. Honor and recognition and privilege come to their own in the giving of a new name, the symbol of intimacy. There is no blessing in the mysteries of idolatry and corruption of the truth. But in faithfulness to Christ we have something that eye has not seen, nor ear heard, neither has it entered into the heart of man. In other words, it does not pay to be so tolerant that you deny Christ.

HENRY P. TAVARES

Eighty-four Students At Westminster

EIGHTY-FOUR STUDENTS have registered at Westminster Theological Seminary, Philadelphia, for the fall term. The number includes several who are taking only one or two courses. There are 17 in the entering class.

The opening exercises were held as announced on Wednesday, September 18. The Rev. C. Van Til, Presiding Fellow of the Faculty, conducted these exercises. Participating were the Rev. Carl Reitsma of West Collingswood, N. J., the Rev. John W. Sanderson, Jr., Lecturer in Practical Theology; the Rev. Robert L. Vining of Nottingham, Pa., and the Rev. Bruce F. Hunt, missionary to Korea.

In his address of welcome to the entering students Dr. Van Til described the contrast between the "new evangelicalism" which Modernists are promoting and the historic, Biblical gospel which has been held by true evangelicals throughout the history of the church. The "new evangelicalism" professes to believe in the historic Christian doctrines, but denies that they represent something which had objective historicity. They are to be held, but held as "myths" or as "saga," not as historically true. On the other hand the true Christian faith holds that the events referred to in such doctrines as the Virgin Birth, the resurrection and the second coming of Christ occur in history. Only so can there be any real gospel for men to preach or believe.

Mr. Hunt delivered the main address of the afternoon, on the subject, "Missions and the Church." He stressed that the work of the Church is missions, the making known in all the world of the gospel of sovereign grace; and secondly that the work of missions is the Church, in that the aim of missionary endeavor can be nothing less than the establishment of the organized Church wherever the gospel is preached. Mr. Hunt was critical of those independent and "faith" missions which fail to give adequate importance to the organized church, and so lead to confusion.

There were about 175 persons present for the opening exercises, and for the faculty tea which followed in Machen Hall.

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The New Evangelicalism

Address of Welcome to Students

Entering Westminster Seminary

By CORNELIUS VAN TIL

FOR THE FACULTY and for the student body I now desire to welcome all those students who have come to us for the first time.

You have come, no doubt, to prepare yourselves further for the teaching or the preaching of the Word of God. With Paul, the apostle, you wish to know nothing among men save Christ and him crucified. You desire to tell men "how that Christ died for our sins, according to the Scriptures, and that he was buried, and that he rose again the third day according to the scriptures."

In this your determination we rejoice. It is our duty as well as our joy to help you prepare yourselves for this task. We are here to help you in class and out of class in the period of your preparation.

You will, we trust, find great joy and peace of mind as you pursue the study of the scriptures day by day. A man working his way to the top of Mt. Olympus sees his vision broaden as he goes, and never ceases to marvel at the panoramic view as he approaches the peak. So you will be elated as you see man and his doings, even the whole world and its history, in the light of Christ who is the truth. Your desire to bring the Christ who is made unto us wisdom and righteousness and sanctification and redemption to all men everywhere will increase in intensity as you see him through his Spirit translate them from darkness into light, and from death unto life. The gates of hell cannot prevail against the Christ nor destroy the kingdom he has come into the world to establish.

And when you see the opposition of the world in its effort to swallow up and thus neutralize the work of the Christ, you will turn to the words of Paul the Apostle: "where are the wise; where are the scribes; where are the disputers of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not

God, it pleased God by the foolishness of preaching to save them that believe."

* * *

Does all this mean that as a faculty we promise to take you to the top of Mt. Olympus on a four-lane highway by means of a high-powered modern automobile? Not at all. Every one of you must struggle upward on his own feet. We are at most your guides. Neither we nor you are in ourselves beyond the danger of falling into the crevice below. Only by much prayer and in reliance upon the Holy Spirit can you expect to make progress at all.

And there will be those who meet you on the upward way seeking to dissuade you from going on. And these, strange to say, are ministers in the church. They are teachers of the Christian religion. They even profess to do the proper work of the ministry, namely, bring Christ, the Christ of the scriptures, to men.

These men will take you aside and seek to persuade you that you must, to be sure, bring men the Christ of the scriptures but not the Christ of an *inerrant* Scripture. The assumptions underlying the historic view of the inerrancy of Scripture, they will tell you, "are not examined and cannot be substantiated" (Marcius E. Taber in *The Christian Century*, July 3, 1957). It is not possible, they will argue, that human language should "formulate precise and completely adequate statements concerning the moral, spiritual and metaphysical verities of our universe not only for our contemporaries but for future generations as well" (*Idem*). And if the Bible were "an infallibly verbally inspired document of some sort" how could one prove this to men "by Biblical texts without simply arguing in a circle. He would be using the authority of the very document whose authority he was seeking to substantiate before he had proved its authority." And in any case, how would man be

able to "understand precisely and exactly this language that differs so radically from the language of everyday?" (*Idem*)

"It is clear," they will say, "that God has not made an infallible revelation of himself and his purposes until he has found a human person who has an infallible understanding of its meaning" (*Idem*). If you are to be a Protestant minister, so runs the argument, you cannot claim infallibility of interpretation and so you must reject infallibility of revelation on the part of God.

And when you drop the idea of an infallible Bible you naturally drop also the idea of an infallible Christ. For we learn all that we know about Christ from the Bible. If there can be no infallible Bible it is *because* there is no infallibly speaking Christ.

So, then what will you be advised to do? You will be told to follow the advice of Samuel Alexander and find "a religious mythology which is not in complete contradiction of all our ordinary knowledge" (W. Norman Pittenger in *The Christian Century*, September 11, 1957). The "story which a religion tells must not be so at variance with the common experience and the accepted patterns of thought of a given age that it seems to the hearer nonsensical or unintelligible" (*Idem*). "The demand of men everywhere is for a real unity of thought and experience" (*Idem*). As "children of the dawn and of Christ's ampler day" you are asked to think of the "story" of Christianity as of a myth or a saga and to present it as such to men. You may believe in man's original creation in the image of God. You may believe in his fall into sin. But you must not think of these as historical events. You may believe in the Virgin Birth of Christ and in his resurrection from the dead in the same body with which he was buried. But you must not think of these as having taken place in history. You may believe in the return of Christ. But you must not think of this as going to take place at the consummation of history.

If you did take any of these teachings as historical they would be "at variance with the common experience and the accepted patterns of thought" of our age. By holding to the "story" of Christianity as historical you would be holding to an "unevangelical creed"

(*The Christian Century*, June 19, 1957, "Fundamentalist Revival"). You are therefore asked to "push the location and interpretation of fundamentals in breadth and depth" (*Idem*). That is to say, you are asked, in effect, to deny them as historical and to take them as mythological.

Taken as mythological the "story" of Christianity fits in nicely with the accepted thought-patterns of modern man. Thus taken the story offers no offence to man. For then the story becomes truly "evangelical" because the evangel is then inherently "universal." There is then no God whose laws man has ever broken, and whose punishment he therefore needs to fear. "The very idea of eternal everlasting punishment is unjust to the nature of God the Father of our Lord Jesus Christ" (H. B. Walker — "What's Happened to Hell?" in *Presbyterian Life*, Sept. 7, 1957, p. 38). The Christ of this new evangelicalism is not identical with Jesus of Nazareth; the Christ of this new evangelicalism is inherent in every man. Every man everywhere participates in him. If there be any men who are not Christians it is because they are not really and fully men.

Preaching and teaching the Christ of this new evangelicalism amounts to telling men that they must be in reality what they already potentially are.

* * *

In looking soberly at this new evangelicalism we note:

(a) that it has nothing basically in common with historic Christianity.

In historic Christianity God has spoken to man in Christ and Christ has spoken through his servants the prophets and apostles, through his Word. In this case God speaks as God alone can speak. He speaks the truth and nothing but the truth and that constitutes infallibility.

(b) In the new "evangelicalism" man's ability to comprehend what God says is made his standard of what God can say. It is asserted that since man is not infallible God cannot be. And this virtually ascribes omniscience to man.

Historic Christianity asks man to interpret himself in terms of God, of God as he has spoken in Scripture. The new evangelicalism interprets God in terms of man.

(c) Accordingly, the new evangelicalism has no help to offer to modern

man in his hopelessness and loneliness. Modern man in a sense knows he is lost. Roaming about as it were in the limitless miles of snow he looks in vain for some mark that is not another speck of snow.

And now the new evangelicalism tells this hopeless snow-enveloped man that he knows where he is and knows where he is going. The new evangelicalism offers this modern man a Christ who is himself a man of snow, and the product of the winds that blow.

It is therefore not because we are infallible interpreters but rather because by the grace of God we have renounced every claim of being such that we submit to the Word of God. We make no claim that what we say or what the church has set forth in its creeds is infallible. We only hold, and hold by faith, that God in Christ has

spoken, that his Spirit enables us to receive the truth about ourselves and about all men.

Without fear, therefore, we ask you to continue to say with Paul, "Where are the wise, where are the scribes, where are the disputers of this age? Hath not God made foolish the wisdom of the world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God through the foolishness of preaching to save them that believe."

We are not wiser than other men. But by the grace of God we would ask men to turn to the wisdom of God lest they perish in their folly.

Surely the sense of victory may be yours as well as ours as we labor in the name and in the strength of the Christ. For we know that his kingdom cannot fail.

Talks About the Conscience (1)

Peace and Conscience

By LAWRENCE R. EYRES

IT WAS ON THE EVENING of April 17th in the year 1521. Martin Luther stood before the imperial diet composed of princes and prelates and Charles V. Emperor of the Holy Roman Empire. While All-Saints Day, three and a half years before, stands out in popular thinking as the most dramatic event in Luther's stormy life, still this was his finest hour. He had been ordered to retract all of his writings up to this time—those writings which had kindled Reformation fires all over Europe. The Emperor's tone was weighted with ominous warning. It was in effect, "Recant or else—!"

Luther's studied answer still makes one's blood tingle. "Since your most Serene Majesty and High Mightiness require of me a simple, clear, and direct answer, I will give one, and it is this:—I cannot submit my faith either to the Pope or to the councils—because it is as clear as noon-day that they have often fallen into error, and even into glaring inconsistency with themselves. If then I am not convinced by proof from Holy Scripture or by cogent reasons; if I am not satisfied by the very texts I have cited; and if my judgment is not in this way brought into subjection to God's word, I

neither can nor will retract anything: for it cannot be right for a Christian to speak against his own conscience. I stand here, and can say no more:—God help me. Amen."

Luther had rediscovered that great Christian and apostolical truth, nearly buried under the weight of a doctrine which had dethroned Christ, that "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men. . ." And it is the biblical doctrine of the conscience that we wish to discuss in this series of talks—your conscience and mine: what it was in sinless man, what it is in fallen humanity, how it is enlightened and set free in the Gospel that it may be in bondage to Christ alone. We want to see that the true glory and dignity of man largely consists in that which in man is "likest God," that noble monitor of the soul, the conscience.

What Is Conscience?

It is easier to describe its activity than to define it precisely. From the sheepish dropping of the school-boys eyes before his teacher's accusing gaze to prayers of the atheist who fancies that he is dying, the conscience makes men do the strangest things. He surely

is a part of that which each of us calls the "I" within him. And yet how readily he takes the field against the deepest desires, the thoughts and the will of the self. John Bunyan's second great allegory, "The Holy War," pictures that inner self as a walled city called "Mansoul," which is peopled with a bewildering variety of characters, only one of which is the conscience. What is most striking about Bunyan's masterpiece is how each of these characters has a counterpart in the human heart. The "I" is indeed a marvelous unity, but not a simple unity. Its marvelousness consists in the diversity of elements, characteristics, facets and faculties which go to compose the human soul. Surely there is a well-populated city within the heart of every one of us!

We shall, nevertheless, attempt a definition. In both modern and biblical language, the word means, "knowledge with" some other Knower—that Knower is God who knows Himself and us completely. Through the conscience a man intuitively knows that he is known by One unto whom he must one day give an account. So, Dr. Charles Hodge defines conscience as being the echo of the law of God, which law was at the first written upon the heart of man. Surely, since the fall, sin has partially effaced and totally distorted that law, but there is still a remnant to be found in the heart of every man. The conscience, then, is *the supreme judge within the soul of man which, according to the light that he has* (whether more or less, good or bad), *condemns and punishes when man does what it disapproves, and gives approval when he does well.* Furthermore, in all this activity, both in the unregenerate and the regenerate, the deliverances of this "judge" within are *intuitive, final and inexorable.* They are *intuitive* because what the conscience "knows" as right (though the light that is in a man may be darkness) it knows immediately, without benefits of the usual rational processes (though its judgment may be called upon to stand the scrutiny of the mind). Its deliverances are *final*, because there is no higher court of appeal within the human heart to which appeal may be carried. And its judgments are *inexorable* because, as Calvin says, ". . . the worm of a guilty conscience torments them (the heathen) within, worse than if they were seared with hot irons." Bunyan's name

for the conscience (in the city of Mansoul) was Mr. Recorder. And he is well named, for he writes in the memory the deeds of the sinful heart and never forgets, but rather he thunders mercilessly against the cowering, sinful heart which knows not how or what to answer, nor how to silence his ceaseless accusings.

We Must Make Peace

But man *must* make peace with his conscience. It will never do to say that to be at peace with one's conscience is to be at peace with God. Still there can be no peace with God that does not proceed from a heart at peace with itself. "Now the end of the com-

mandment is charity out of a pure heart, and of a *good conscience*, and of *faith unfeigned*. . . Holding *faith and a good conscience*. . ." (1 Tim. 1:5, 19). Faith and good conscience are Siamese twins which to cut apart makes for the death of both. Without a heart at rest with itself there can be no true faith in Christ and in God. And "without faith it is impossible to please him. . .," for "whatsoever is not of faith is sin" (Heb. 11:6, Rom. 14:23). Yes, each must seek till he finds the way of peace with his conscience. But without Christ and His Gospel this way of peace will never be found.

Injury to the Profession ?

On being true to one's Convictions

By HENRY H. FIKKERT

TWO MEN have seated themselves in the living room of the home of one of them. The host is Dr. William White, a young and earnest physician who has announced recently his intention of resigning from the staff of the White Clinic, a local medical center. His guest is an older man, Dr. Robert Brown. Dr. Brown is a good friend

of the White family and has been associated with the work of the White Clinic. He is, in fact, a senior member of the Board of Directors. It is the younger man who speaks first.

* * *

Dr. White: It is good of you to come to see me, Doctor. I cannot say that I am surprised, though, in the light of recent developments at the clinic.

Dr. Brown: Perhaps my actions don't surprise you, but yours certainly surprise me.

Dr. W.: I don't think I understand you. Certainly you think I did the right thing in resigning from the clinic staff!

Dr. B.: No, I most emphatically do not. Your decision is about the most distressing thing I have encountered in all my years of practice.

Dr. W.: What else could I do? When the Board refused to sustain me in my charges against Dr. Black, I had to resign. How could any conscientious physician endorse that man and his practices? I am amazed that you have not offered your own resignation, let alone question my doing so.

Dr. B.: You need not expect anyone else to imitate your ill-considered course. To destroy the prestige of the medical profession in this town and to sow the seed of distrust in people's minds so far as your colleagues are concerned is the height of impropriety and a serious breach of professional

The reasons why it became necessary for men to separate from the Presbyterian Church in the U. S. A.—the modernism in that Church and the unwillingness of her leaders to disavow that Modernism — have often been stated. Young men going out as home missionaries of the Orthodox Presbyterian Church have been forced to examine and justify their position again and again.

One of these young men is the Rev. Henry Fikkert, now pastor of the Community Orthodox Presbyterian Church of Center Square, Penna. In order to make the argument even more plain, he has chosen to present it not in terms of the church, but in terms of medicine. But we think the following imaginary conversation comes very close to dealing with the problems and principles which have faced many people in the area of church affiliations. All names, of course, are fictitious.

ethics. Speaking as an old friend of your father, I can only say that I wish you had exhibited more maturity.

Dr. W.: I have no desire to be considered a colleague of Dr. Black. The man is guilty of criminal negligence. How can you support him?

Dr. B.: Now don't jump to conclusions. I don't approve of many of Black's notions. You have worked on cases with me, as did your father before you, and you know that I myself have never deviated from sound and standard medical practice. No, I think that you certainly were right in many of your criticisms of Dr. Black in that he has done some exceedingly dangerous and harmful things in his practice. I am on your side so far as all that is concerned. What I cannot condone is your taking such drastic action in protest just because the Board would not fire Black. After all, what about the rest of us. There are several other men as well as myself who disapprove of him as much as you do. You have no right to isolate yourself from the good as well as the bad. Anyway, I think sometimes that you paint Black too black. He does have some good points.

Dr. W.: He may have some commendable personal qualities, but so do a lot of other people who are not licensed to practice medicine. His refusal to follow standard medical procedure has endangered the lives of numerous patients in this town already. I cannot understand why the good doctors on the Board simply refused to get rid of the man. I produced ample evidence to back up all my charges, but they ignored the issues and acted as if I were the offender.

Dr. B.: You used some very strong language, called him a quack. You even implied that he was responsible for some recent deaths. That exaggerated line of attack did not help your cause.

Dr. W.: I wasn't exaggerating. He deliberately encouraged a diabetic patient to neglect her diet and failed to prescribe insulin for her. His only excuse was that she was a stubborn person and might stop coming to him if he imposed anything so severe on her as a low sugar diet and daily injections. A doctor is supposed to treat diseases, not win popularity contests. That woman is liable to go into a coma any day. Then there was the

Patterson boy. He had pneumonia. Instead of giving him the antibiotics to fight the infection, he prescribed cherry-flavored cough syrup. Why? Because the boy was afraid of needles. Dr. Black wouldn't force him to have them against his will.

Dr. B.: Dr. Black certainly won that Patterson boy's confidence, though. When the youngster found out that he didn't have to worry about having injections, he literally beamed. And when he learned that Black had been a football player in college, the boy practically worshipped him. Mrs. Black told me at the funeral that one of the last things her son said was that he wanted to be like Dr. Black when he grew up. Black not only sent a floral spray for the casket, but accompanied the parents to the grave and was a real comfort to them. He has a fine way of handling people. You could learn a few things from him on that score. You have a tendency to be rather short with patients sometimes, and your bedside manner is not the best. I think you ought to realize that Black is not the absolute scoundrel that you picture him to be. If he were ousted you would be the first to regret the action if subsequently you were to learn that he is really a rather fine person.

Dr. W.: Do you not have a rather high regard for your wife?

Dr. B.: Yes, of course I do. Why should you ask such a question?

Dr. W.: Because I have noticed that you never let her take the wheel of your new Packard, but always insist on doing all the driving. One would think that you didn't trust her good intentions.

Dr. B.: What are you trying to prove? You know very well why Mrs. Brown does not drive the car. She is too nervous to learn to drive. She has failed the road test every time she has tried to get an operator's license. Of course, I care for my wife. She has been the world's best wife and mother. I think that I can safely say that our marriage has been happier than most, but all that has nothing to do with her inability to operate an automobile. If she were to take out our car on the highway she would be a menace.

Dr. W.: And I think that all of Dr. Black's many fine qualities are wholly irrelevant to the question of his continuing to practice medicine if he is not qualified in that field.

Dr. B.: It is obvious to me that you are extremely bitter where Black is concerned. As an old friend now, let me remind you that as a Christian man you ought to be more forgiving. Remember Peter's question about how many times he should forgive his brother?

Dr. W.: What good will my forgiving Dr. Black do for Mrs. Dougherty? She went to him with her abdominal pains and he told her she was a hypochondriac.

Dr. B.: He wanted to know if seven times were not enough.

Dr. W.: Any medical student could have given an accurate diagnosis in her case — appendicitis. Dr. Black didn't even bother with a blood count.

Dr. B.: The divine answer was, "Seventy times seven."

Dr. W.: He told her to keep busy and stop thinking about herself all the time. The appendix ruptured. For two days nobody knew whether Mrs. Dougherty was going to live or die.

Dr. B.: That's a precious thought isn't it? Seventy times seven.

Dr. W.: Another woman did die. She had cancer in the very early stages when she came to the clinic, and it probably could have been arrested if there had been prompt treatment, but Dr. Black didn't want to alarm her.

Dr. B.: I can see that you have no use for Dr. Black. You must have a pretty good opinion of yourself, though.

Dr. W.: What do you mean?

Dr. B.: All you talk about is what someone else has done wrong. Let me assure you that your practice is not perfect either. Remember Mrs. Schafter? You thought she was anemic. It was not until you were forced to abandon that diagnosis that you called in a specialist and had X-rays made which revealed a brain lesion.

Dr. W.: I was wrong. But you told me yourself that it was a difficult case to diagnose. Even though I do make mistakes, as does everyone else, mine come against the background of a sincere attempt to follow tried and true standard medical practice.

Dr. B.: And you are implying, I suppose, that Dr. Black does not. Don't you think that perhaps actually you and he have more in common than might appear on the surface? It's true that he is unorthodox in his approach, but progress has been made often in science by men who were

bold enough to depart from the accepted way of doing things. It seems to me that you would be rendering a far greater service by continuing to work at the clinic with Dr. Black. Win his confidence by showing good will. Talk to him tactfully and try to help him overcome some of these weaknesses of his. Adopt a more humble attitude of mind yourself. You may learn some things of value from him.

Dr. W.: Believe me, I have talked with him. The case is far from what you suppose. Actually there is a far greater difference between us than appears on the surface. The medical terminology which he uses is sometimes little more than a formality and any similarity in his methods to standard procedure is almost a matter of coincidence. He has become so enamored of the implications of psychosomatics that he has self-consciously rejected the importance of some of the most basic biological principles, principles without which medicine can be nothing more than a rule-of-thumb experiment. He is not really a doctor of medicine, but an amateur psychologist, and even his psychology is not always sound. His deviations from orthodox methods are not symptomatic of progress but the opposite. His basic approach to the science of curing sick bodies is startlingly similar to that of a Christian Science practitioner.

Dr. B.: I see. Well, as I told you before, my sympathies lie with you insofar as a desire to see sound medical practice is concerned. For that reason I chose to remain with the clinic. Why should the "good" physician quit and make room for more of the other kind? On the other hand, nobody wants to endanger the very existence of the clinic with a knock-down, drag out fight. It has served the community well for too many years. Dr. Black nor anyone else who happens to favor his methods is going to try to interfere with the doctors who do things in the regular way. You could continue to work on the staff and have utter freedom in treating your own patients just the way you think they should be treated.

Dr. W.: But I cannot allow my name to be associated with an institution where I know that a man like Black is working in the next room, endangering the lives of the patients.

Dr. B.: You cannot dissociate your name from the clinic merely by re-

signing. The legal set-up is such that it will continue to be called the D. Ely White Clinic after your father. What on earth will you do? If you try to open a private practice in competition here in town you will have to do so without benefit of all the equipment and supplies you and your father accumulated for the clinic over the years. No matter how good your personal reputation as a doctor has been you will not be able to attract many patients. You will be suspect because you will be the only doctor in town who is not affiliated in some way with the work of the clinic. In the eyes of most people, you will be the "odd ball," not Dr. Black. And you need not expect any help from the members of the Board, either. None of them will be willing to discuss all this fracas in public. To do so would be to shake people's confidence in the whole medical profession. That must not be.

Dr. W.: I am sorry. With me it is now a matter of conscience.

Dr. B.: Then your conscience had better grow up. You are as much as saying that the rest of us don't have

any conscience.

Dr. White: I didn't mean it to sound like that.

Dr. Brown: Well, it did. Some day I hope that your conscience will awaken to the fact that your stubborn insistence on delivering an ultimatum to the Board to choose either Black or White has done only the greatest injury to the work of every doctor in the area. I can see that there is no purpose in discussing this further.

* * *

Dr. Brown rises from his chair as he speaks the last words, and hastily leaves the house.

Dr. White rises also, but his visitor is gone before the younger man can take more than a step toward the door. Dr. White turns and walks across the room to a picture frame hanging on the wall. It has been in the same place for a number of years, but he looks at it with the interest of a man who sees it for the first time. It is not really a picture at all, but an illuminated text of the vow he took when he became a physician.

Orthodox Presbyterian Church News

Smyrna Mills, Me.: On September 10-11 Bethel Church was host to the Presbytery of New York and New England. Raymond Meiners of Schenectady was elected Moderator. Roger Shafer and Harold Dorman completed their examinations for ordination.

Stratford, N. J.: Record attendance at the morning service of this mission work conducted by the Rev. Harvie Conn is now 40. Plans are under way to begin a Layman's Institute for training future Sunday school teachers. The pastor will teach a course on the Covenant of Grace, and Miss Virginia Wildman, fourth grade teacher in the Christian Day School, will give a course on Successful Teaching. Classes will be held one evening a week for six weeks.

Silver Spring, Md.: Arnold Kress, a student at Westminster Seminary, assisted in the work of Knox Church during the summer. During the summer also a college fellowship group met regularly for a social time and a period of study, using in the latter the book, *The Infallible Word*, as a text. On September 8 a branch work was opened in Fairfax, Virginia, in the Lay-

ton Hall elementary school.

Middletown, Penna.: The Rev. John C. Hills of Franklin Square, N. Y. was guest preacher for a series of special services September 22-29 at Calvary Church. Three young people's groups are now meeting regularly on Sunday evenings.

West Collingswood, N. J.: The Men's-Women's Missionary society of Immanuel Church held the annual Christmas Party in September. The party was complete with a tree, and the children and adults brought their gifts to be sent to the missionaries. Mrs. Bruce Hunt was present to bring the message for the occasion. The Rev. and Mrs. Carl Reitsma are rejoicing in the birth of daughter, Mary Beth on September 22.

Glenside, Pa.: The pastor and Session of Calvary Church were hosts to members of the student body of Westminster Seminary on Thursday evening, September 19. The same evening Mrs. Herbert Bird was guest speaker at a meeting of the Women's Missionary Society. A fellowship supper with Mr. Bird as guest speaker was scheduled for October 10.

Volga, S. D.: During his summer vacation the Rev. Bruce Coie, pastor of Calvary Church, visited most of

the home mission congregations on the west coast, and on Missions Sunday following his return to Volga he reported on the progress of the work.

Whittier, Calif.: Work has started on remodeling and enlarging a garage for use temporarily as a church meeting place. The building when fixed over will be attractive in appearance and will seat about 100 persons. Men of the congregation are assisting in the work.

With Other Churches

THE Rev. Melvin B. Nonhof undertook his ministry at Ebenezer Reformed Church, Shafter, California on August 1. He reports that while he has no German services, he is taking a course in conversational German to help in carrying out his pastoral work among elderly persons in the congregation who are of German descent. The congregation has some 70 families, is unaffiliated though closely associated with the Eureka Classis, and uses the Heidelberg Catechism as its doctrinal standard.

THE Rev. Raymond Zorn, now serving Faith Church at Fawn Grove, Penna., reports that recent speakers at the church have been the Rev. Kenneth J. Meilahn, principal of the Middletown, Pa. Christian school, and the Rev. Robley Johnston, General Secretary of the Committee on Christian Education. The Women's Missionary Society is studying the work of missionaries of the Orthodox Presbyterian Church at its monthly meetings.

Handyside Memorial Student Fund

THE COMMITTEE ON FOREIGN MISSIONS, at its regular fall meeting September 9, took action to set up a special fund to be called the Handyside Memorial Student Sponsorship Fund. The purpose of the fund is to enable the Committee from time to time to act as sponsor of foreign students desiring to engage in graduate study in the United States. Under present federal law, such students are required to have some responsible individual or organization guarantee that they will not become a public charge while in this country.

The specific terms of the fund are indicated by these provisions:

"1. Contributions to the fund shall be held by the Committee on Foreign Missions for backing the sponsorship by the Committee of students from

countries where there is a mission of the Orthodox Presbyterian Church, which students engage in graduate study in the United States with the approval of the mission concerned and after the consent of this Committee to act as their sponsor.

"2. Insofar as possible the principle of the fund shall be lent, at an interest rate to be determined by the Committee, to home mission churches of the Orthodox Presbyterian Church for church properties.

"3. Income from the loans is to be used, except as hereinafter provided, to assist sponsored students whom the Committee deems worthy and in need of financial assistance.

"4. If at any time there are no students in need of financial assistance the income shall be allowed to accumulate. The Committee may invest such income at its discretion in such manner as it deems to be in the best interests of the purposes of the fund.

"5. The principal may be used to implement the sponsorship to prevent students sponsored by the Committee from becoming public charges.

"6. Donors to the fund may designate the country of the students for whose sponsorship they desire to provide backing by their gifts, or may leave such designation to the discretion of the committee."

The principal of the Fund, at the present time, amounts to about \$1,000. The idea for the fund was proposed by the Rev. Bruce F. Hunt, missionary to Korea. It is in memory of Miss Florence Handyside, a member of the Orthodox Presbyterian Church, who had just entered upon foreign missionary service for the Church in Korea when she was suddenly stricken with meningitis and died.

Other Committee Actions

The Rev. Robert L. Vining of Nottingham, Penna., was chosen as president of the Committee.

The Committee heard reports from the Rev. and Mrs. Bruce F. Hunt and the Rev. and Mrs. Herbert S. Bird concerning the work on their respective fields.

The General Secretary reported that though contributions to the Committee during the period April-August, 1957 were 22 per cent above contributions for the like period of a year ago, the increase in expenses, due in part to the added costs in Korea where the

Committee was supporting an additional family and where cost-of-living supplements were necessary, and also to the expense of bringing three missionary families home on furlough, more than offset the increase in contributions. As of the end of August the Committee had a total deficit of over \$13,000.

A number of contributions have recently been made to the Reformed Literature Fund, and advances have been made from the fund toward the translation into Japanese of Professor Young's book, "Introduction to the Old Testament" which has already been published, and toward the translation of Dr. Machen's "The Origin of Paul's Religion" which will soon go on sale.

On the recommendation of the Eritrea Mission, the Committee agreed to try and recruit short term medical workers for that field, to serve a minimum period of three years, who would be sent as soon as the financial condition of the Committee would warrant.

The General Secretary was also authorized to write a letter to foreign missionaries of the United Presbyterian Church informing them that the Committee would be glad to receive applications from any of them who are not disposed to enter into the union with the Presbyterian Church in the U. S. A., but also indicating that the Committee may not be in a position to grant them immediate financial support.

Minutes, New F.G. Available

THE *Minutes* of the 1957 General Assembly held in West Collingswood, N. J. have been printed and are available from the office of the Committee on Home Missions, 1505 Race Street, Philadelphia, at \$1.50 a copy.

A new printing of the *Standards* of government, discipline and worship of the Orthodox Presbyterian Church, incorporating changes made up to the present time, has been published by the Committee on Christian Education. The number of copies printed is limited, since the Church is currently considering extensive changes to the Form of Government.

The Presbyterian GUARDIAN

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Brave New World

SO WE ARE LIVING in a brave new world—or are we? Since the dawn of history man has been interested in the stars and the planets and the moon. But always they were beyond his reach. Not any longer. If men can launch a satellite that goes and goes around the earth, they can launch one that goes and goes away from the earth. Presumably they can direct it to an appointed destination on one of the heavenly bodies.

That man is not quite so earthbound as we once thought is only one of the amazingscientificand technological discoveries of our century. Within not much more than one generation we have witnessed marvels of human ingenuity—the automobile, air plane, telephone, wireless, radio, television, atomic and hydrogen power, radar, and now satellites and perhaps in our time space travel. In all of previous human history not so much has been accomplished.

What are we to think of all this—we who bear the name of Christian. Our faith binds us to historic events of a bygone day, and while we profess a hope which reaches courageously into the future, what of the present? Does our new world press upon us

with such intensity that both faith and hope seem outmoded? Or do they rather so far transcend the present as to provided alone the clue whereby our todays can be properly evaluated.

The first doctrine of our Christian faith is the doctrine of creation—of the Creator God and the universe as the work of His hands. In the light of this truth we must recognize that all which man has discovered, or ever will discover, is but the unveiling of the marvels which at the beginning were implanted in this created universe. Here too, in the world of science and technology, man only thinks God's thoughts after Him. And the works which man performs but reflect the works of Him that made man in His own image. Things are new to us. But for God there is no "discovery."

Hence our contemplation of the marvels of human ingenuity can properly lead us only the more humbly to walk in the sight of God the Creator. And this the more when we consider that not only the grandeur of creation as such is presented to our view, but also the grandeur of an overruling providence in which all things continue as they were from the beginning. It has taken all man's powers to cast a small globe into the sky. What shall we say of Him who hung the moon in its orbit, caused the stars to shine, and fitted the earth to be the habitation of His creature. Order and law and arrangement and design are everywhere manifest. They are the very condition under which science operates. It may indeed be that in the merciful providence of God those who toy with satellites are indifferent to the God of heaven and earth, but it is still true that the very conditions under which they operate exist by His decree, and none of their accomplishments will fail to serve the fulfillment of His grand purpose.

Which leads us to ask, what of the world of man's soul? Has science also succeeded in overcoming the mysteries of the spirit, and in invading the recesses of the soul? Has technological advance solved the problems raised by the needs and desires of the human spirit? Have lust, hate, greed, envy, strife, pride been controlled through the laboratory, or will they be controlled by the new knowledge the space ships will bring back? The answer is obvious. Here, in fact, lies the cause of our concern. For man, who at last

can control the forces of nature so as to put a satellite into the heavens, is as helpless as ever before the depths of human iniquity. For this reason every discovery of the ages has been used not only for good, but also for ill. And so also will the newest discoveries.

It is to the soul of man that we must finally turn our attention. There may be new meaning in that old proverb, What shall it profit a man, if he shall gain the whole world—or universe—and lose his own soul. Or what shall a man give in exchange for his soul? Should it happen—and we confess to grave doubts—should it happen that man becomes able to operate inhabited space-platforms, or to set up residence on the planets, he will still be a human being, with a soul that needs deliverance from sin and guilt.

The gospel is still necessary. For God who placed such great potentialities within the created universe reserved to Himself one all important power, the power of redeeming the soul from the bondage of Satan. And He appointed that this power should be exercised as men were told of the work which His own Son accomplished in the sacrifice of Calvary. And He gave to the church, the company of the redeemed, the task of making this gospel known in the world. Men would substitute other gospels, gospels which can not save. But the gospel of the blood of Jesus Christ which cleanses us from all sin alone prevails. *It* alone God accompanies with His saving work.

Men may travel in space. (They haven't yet, but they *may*.) But wherever they travel, whatever their scientific powers, it is appointed unto man once to die, and then the judgment. We must all stand before the judgment throne of God. And in that day all the scientific achievements of all men from the beginning of time will avail nothing, but only the gospel which Paul preached. Rockets and space ships will take no man into the Holy City, New Jerusalem, but only the grace of God in Christ. Our brave new world is really the same old world. Its physical horizons may have expanded a little. But its basic needs remain as old as the ages, as old as sin. And peace in the heart of the individual will come only through the conscious possession of an inheritance with the saints in light, only with the

assurance of sins forgiven through the atonement of Calvary, only with the delight that comes from the willing service of the omnipotent Triune Creator, Ruler, Redeemer God.

The Reformed Faith in Australia

IN recent months our attention has been drawn on more than one occasion to interesting and significant developments in Australia that should be of concern to all who love the Reformed Faith. One of these relates to the formation of a denomination there known as the Reformed Churches of Australia and the other the establishment of seminary called the Reformed Theological College.

The Reformed Churches in Australia is a small denomination which has developed largely among Dutch immigrants of staunch Reformed convictions. Another admirable feature of these Churches, besides their solid Reformed character, has been their concern not to develop as a distinctively Dutch Church, largely isolated from the Australian English-speaking world to which they have migrated. This is evident from several considerations. In the first place, if our information is correct, the decision to start a separate denomination was reached only after considerable travail when it appeared that it would prove impossible to maintain a strongly Reformed testimony within present-day Presbyterianism in Australia. In the second place, there is the impressive fact that the English language is already being used to a large extent in the life of these churches, and that a herculean effort is being made to make the Church fully English-speaking as soon as possible, all in the interest of the greatest possible impact for the Gospel. Finally, it is remarkable that this young denomination after only a few years of existence in Australia has adopted the Westminster Confession as one of its doctrinal standards alongside of the Belgic Confession, the Heidelberg Catechism and the Canons of Dort. This latter development is also indicative of the deep concern of these churches to avoid so far as possible provincial or sectarian tendencies and to be known simply for their adherence to the Reformed Faith.

During the past summer a representative of the Reformed Churches of

Australia, the Rev. J. H. van der Bom, was in this country and came to Philadelphia to visit Westminster Seminary and to win the sympathetic interest of Orthodox Presbyterians generally. At a meeting of the Presbytery of Philadelphia, held towards the end of June of this year, Mr. van der Bom presented an interesting sketch of the situation in Australia, especially as it concerned these churches, and voiced an earnest plea that within the Orthodox Presbyterian Church there might be one or more ministers willing to join them so as to strengthen substantially the impact which they were seeking to make on that English-speaking continent. We are pleased to recall this plea at this time with the thought that it may receive the widest possible consideration.

The recent development of the Reformed Theological College in Geelong, Victoria, Australia, should be of uncommon interest to our readers, also. That this handful of churches and people should have ventured to establish such a theological school is further evidence of their sturdy faith and sacrificial spirit.

One feature of its organization that will prove of special interest to the friends of Westminster Seminary is that this new institution likewise is not under ecclesiastical control. Rather it has come into being as the result of the establishment of an Association for Higher Education on a Calvinistic Basis, a form of organization which suggests that the ultimate aim may be the establishment of a Christian University. The Faculty at the present time consists of only three members, but it is interesting that the form of organization has permitted them to recruit their faculty from diverse groups and backgrounds. Only one of the professors was chosen from among the ministers of the Reformed Churches of Australia. A second is an Irish Presbyterian, the third is a young graduate of the Free University of Amsterdam who was called from Holland to undertake work as Professor in the new institution.

The third person referred to, the Rev. Dr. Klaas Runia, was installed as Professor of Systematic Theology in the College in February of this year. His inaugural address recently came into our hands and constitutes a strong plea for a Reformed dogmatics that is thoroughly true to the Holy Scriptures in substance and methods.

In developing his theme he brings to sharp focus, as the heart of Reformed Dogmatics, the recognition of God's absolute sovereignty. Thus he says:

"It is God Himself Who must reveal Himself to us. By himself no man—not even the believer—can say anything about God. He can only listen and repeat that which God has first told him. As soon as man wants to speak by himself, he obscures God's truth. Every other source outside of God's Revelation gives turbid light, and heresy raises its head like a multi-headed insatiable monster to destroy the truth completely."

He also thus approaches the doctrine of the inner testimony of the Holy Spirit:

"Again here, Reformed Dogmatics expresses her recognition of the absolute theonomic character of God's Revelation. It is God Himself Who, through His Holy Spirit, convinces man of the truth of His Revelation. Man cannot grasp it by himself. The result of such an endeavor will be an exclusively intellectual knowledge of a few atomistic and incoherent facts. To hear God's own voice, to really understand the Revelation as Revelation, it is necessary to hear the witness of the Holy Spirit in one's heart."

We would be going perhaps somewhat far afield were we to attempt a summary of Dr. Runia's lecture. As he develops his theme there is much that is to the point and refreshing as, claiming for Scripture its rightful place, he opposes traditionalism, confessionalism and certain errors of Karl Barth. It will be of practical moment, however, to recall the emphasis of the lecture when, paraphrasing Augustine somewhat, he says:

"To dogmatize means three things: in the first place, listening to the Holy Scriptures; in the second place, listening to the Holy Scriptures; in the third place, listening to the Holy Scriptures."

We do not claim to know enough regarding these developments in Australia to be able to form completely mature judgments regarding them. What we do know arouses our deep interest and the hope that we may come to be much more fully informed in the months ahead. Enough is known, moreover, to call forth sympathetic and prayerful concern that this heroic testimony may be maintained and prosper greatly in the years ahead.

N. B. S.



The Rev. Arthur A. Froehlich of Maitland, Florida, (right) with Professor N. B. Stonehouse, at recent meeting of Philadelphia Presbytery.

Maitland Church Starts Building Fund Drive

THE FIRST ORTHODOX PRESBYTERIAN CHURCH of Maitland, Florida, has purchased property and started a drive for funds for the erection of a church building.

The congregation which, under the leadership of the Rev. Arthur A. Froehlich, was ousted from its former property and position in the Southern Presbyterian denomination earlier this year, and was later received as a church into the Orthodox Presbyterian denomination, has purchased two and one half acres of land facing on Highway 17-92 in Maitland. Plans call for raising \$150,000 for the needed construction.

On Saturday, May 25, the congregation was locked out of its church building in consequence of action by the St. John's Presbytery of the Southern church. Services the next day were held in the Maitland Community Hall, while the Sunday school services have been held in a "packing house" near by. About 160 members of the church are continuing with this new work, while the number of those who still claim and are recognized as having connection with the Southern Presbyterian denomination is reported to be not over a tenth as many.

Philadelphia Presbytery Receives Froehlich

THE FALL MEETING of Philadelphia Presbytery, held September 17 at Mediator Church in Philadelphia, received into its number the Rev. Arthur A. Froehlich of Maitland, Florida, pastor of First Orthodox Presbyterian Church of that city.

Mr. Froehlich had made application earlier, as a result of the ouster of himself and his congregation from the Southern Presbyterian denomination. However his application had to be reviewed by the General Assembly, since in his ministerial training he had not completely fulfilled the requirements of the Orthodox Presbyterian Church for the ministry. The General Assembly authorized the Presbytery to receive Mr. Froehlich if it were completely satisfied concerning his qualifications. Presbytery received him without a dissenting vote.

The Rev. Robert W. Eckardt of Eastlake Church, Wilmington, Del., was chosen Moderator of the Presbytery for the coming year. He succeeds the Rev. Professor Paul Woolley. The Rev. Henry Fikkert of Center Square, Pa., was chosen as permanent clerk.

Complain Against Session

THIRTEEN MEMBERS of Redeemer Orthodox Presbyterian Church,

Philadelphia, have signed and forwarded to the Presbytery of Philadelphia a complaint against the session of that Church, charging that it had failed to protect them against certain false doctrines and practices. The complaint grew out of the presence and influence in the congregation of what is known as the Peniel movement.

The text of the complaint, which was first presented directly to the Session and then, when satisfaction was not received from the session, was carried to the Presbytery, is as follows:

"To the Moderator of the Session of Redeemer Orthodox Presbyterian Church, Monaca, Penna.:

"And now, this 4th day of August, A.D. 1957, comes the undersigned and complains against the delinquency of the Session in its failure to protect the members of the congregation against false doctrines of guidance and of sanctification, which are now being circulated in the congregation.

"Signed: . . ."

When the complaint was presented to the Presbytery, at its meeting September 17, a number of documents, some by members of the congregation, and others by persons formerly associated with the Peniel movement or having had some dealings with it, were presented to support the charge

"Sign Raising" for new work in Fairfax, Virginia, sponsored by Knox Church of Silver Spring. In the picture are the Rev. Charles Ellis, pastor of Knox Church (third from left) and Mr. (back row, right) and Mrs. (above letter "C" of word "Grace") William A. Campbell, charter members of Knox when it was organized in 1936. The Rev. LeRoy Oliver has been conducting these services in recent weeks.



in the complaint and to specify more particularly the nature of the problem. In this connection it was stated that the signers "do most emphatically aver that none of our statements is to be construed as a charge, complaint or accusation against any individual, especially the pastor of Redeemer Orthodox Presbyterian Church."

The supporting statements gave evidence that there had arisen in Redeemer Church a division among the members, that this division seemed to be occasioned by the presence of Peniel beliefs and practices among a portion of the congregation, and that the division was of such a nature that it would soon take outward form as a withdrawal from the church by the complainants, unless a resolution of the problem was reached promptly.

The supporting statements alleged that those members of the congregation who were affiliated with Peniel set themselves apart from the other members of the congregation as in some ways a distinct spiritual fellowship, with such practices as "taking a stand" against Satan, "choosing death to the old man," "experiencing

the victory of the cross," and receiving guidance from the Holy Spirit concerning details of daily life, including the choice of a life partner. The statements also alleged that it was the practice of Peniel adherents to withhold from persons not members of the group the distinctive teachings and practices of the group, since though these outsiders were undoubtedly Christian, if they had not gone through a certain submission to the Peniel practices, they would not be able to think properly about these teachings and practices.

It was further indicated that the division resulting from the general situation was such that certain families had withdrawn their children from the Sunday school, on the ground that teachers in the Sunday school were adherents of the Peniel position.

After hearing the complaint and supporting statements, and a short statement by the pastor on behalf of the session, Presbytery determined to hold a special meeting on October 12, for the purpose of hearing further testimony that might be available, and of reaching if possible a decision on

the complaint. Both the complainants and those complained against were cited to be present either in person or through representatives, at this special meeting.

All in the Day's Work

IN a recent letter from Korea, the Rev. Theodore Hard, Orthodox Presbyterian missionary in Pusan told of his work, and also described the sort of problems which confront him in an average day's work. We think the list will be of interest to our readers, as giving some idea of the responsibility facing our missionaries in that land. His list follows:

1. A deacon or minister comes to his door:—"Our church is having a house-to-house canvas in the whole surrounding area. Do you have tracts that we could distribute in the campaign?" (Answer: Yes, we can give some because tract societies in America send us some Korean tracts from time to time, although the supply is not regular and the tracts not always appropriate . . . Our mission literature committee has plans to work on this problem.)

2. A middle-aged widow, head of an orphanage: "I received a card saying you have some money for us." (Yes, because of the faithfulness of a number of our church's missionary societies, Sunday schools or individual members, some of our twenty-odd orphanages can count on \$7 or \$8 a month for support of one of their orphans. Occasionally general gifts for orphanage work come in and we try to give where we know there is a special need . . .)

3. A preacher from a poor country church: "Can you come some weekend and preach to the unsaved we will gather in? Having a missionary come will also be an encouragement to our struggling Christian group. We won't be able to put you up in very fine style, because our people are so poor, but we have a place where you can stay. You eat Korean food, don't you?" (We will be glad to come on a free weekend. As long as we are coming some distance, let us speak as often as possible. We will also take some books and Bibles in Korean to sell, because even though the people are poor, they always seem able to squeeze out some money for Christian literature when it is made easily available to them. Yes, we eat Korean foods that



Happy Septet—The Rev. and Mrs. Bruce F. Hunt, missionaries to Korea, with their five young people: Bertha, Lois Margaret, David, Katharine, and Mary. On Saturday, September 28, Mr. and Mrs. Hunt celebrated their 25th wedding anniversary, and were felicitated by a number of Philadelphia friends who surprised them at their home in the evening and presented them with a substantial gift of silver dollars.

are cooked, and don't make it fancy. Give us merely what you would have ordinarily . . . Through our conversation we have learned of the really great financial need of the preacher and his people, so if there is some available we may give him several cans of Multi-Purpose-Food . . .)

4. A very poor man who is the sole help of a blind old mother: "My mother needs medicines now and we have no money. Could you, err . . ." (He is embarrassed to ask for help and we don't like to encourage people to be dependent on handouts from the missionary, so we have tried to help him to help himself by giving him our tin cans which he uses to make things to sell, or by helping him to design wire baskets for which he might be able to find a market. If there is any job whatever around the yard or garden or one we can create for him we let him do it so that he can take pride in earning what he receives.")

5. A middle-aged man may come: "My father is very sick and he seems to receive no help from the Korean doctors. Could you give a letter of introduction so that he could get into the German Red Cross Hospital?" (After discovering the nature of the malady, if it is not an emergency the father's name will go on a list, and after several months—the list is long and we are allowed just two introductions a week—he will receive a card telling him to go to our Korean-run Gospel hospital where he will receive a scientific diagnosis, on the strength of which we will write a letter to the reception officer at the hospital.)

6. A beggar: "Give me your rubbish." (He is allowed to pick among our discarded paper and take what he wants and we give him the standard beggar's dole of 2 cents or else an item of food.)

7. A young college student: "I want to go to America to study. Could you help me?" (He may just want advice on what schools to apply to or what the procedure is. Or he may want us to look over an already completed application. Or he may want us to use our good offices to help his already submitted application along. Or he may be so far as to need help through the labyrinthian maze of government red tape necessary for a student from Korea wishing to study in America.)

8. A high school or college stu-

dent: "Can you teach me English conversation . . . just two nights a week?" (Usually the one who asks is not a Christian, but an enterprising student who knows the missionary as an English speaking person who might be persuaded to help him on the much-coveted road of speaking passable English. Our answer is always "No" to requests for private instruction in English conversation. We who have come here to preach the gospel in Korean with which we are constantly struggling have neither the time, the inclination nor the calling to be teaching our native tongue to those who want it for no other reason, usually, than personal advancement.)

9. A college student: "I want to purchase Dr. VanTil's *Defense of the Faith*." (Mr. Sim, our invaluable mission helper, will go across the way with him and help him find the book in the bookstore, or take his order for one if the stock is exhausted.)

10. A poor woman or a war veteran: "I am very poor. Could you just help me by giving me some clothes from relief parcels or giving me some money?" (We tell them that we feel the work of relief is a work of the Church, and so we do our helping through the Relief Committee of the Korean Church. This is a new concept to most who know the missionary

as the source of relief goods from America . . . We feel the Korean brethren are better able to determine the true extent of needs, and knowing the whole church picture are better able to make fair distribution. So all relief monies and goods go to them and we receive a report of the distribution made every so often.)

In a concluding paragraph Mr. Hard writes: We write these things not to prove that we are busy—you know that—but to give you an idea of how crowded our lives are with details that seem secondary or often insignificant to the grand sweep of God's kingdom work. To help you sense the frustrations that arise in our effort to make what we feel to be a *solid* contribution to the building of the church here. To strip the "glamour" from a missionary's life and let you see that only by the strongest exercise of faith is he able to continue in the work that arises before him with any feeling of accomplishing something of worth for God. To show you how easily the temptation may arise to let slip those most important of spiritual disciplines: prayer, and personal Bible study. To give you a zeal to pray for us and all missionaries with unflagging supplication because of our need. . . .



The Rev. and Mrs. Herbert S. Bird, missionaries to Eritrea, with their children Ruth, David and Steven. They are now home on furlough.

Notes from Calvin College

THE ORTHODOX PRESBYTERIAN CHURCH is well represented in the student body of Calvin College this year. About 50 Orthodox Presbyterian young people are in attendance there. Missionary families are represented by Richard and Harold Gaffin (parents in Formosa), Donald and Dorothy Duff (parents in Eritrea), Uel Wade (parents on Guam), Fern

Emma Stanton (father a home missionary in Maine) and Don Coray (father a home missionary in California).

Mrs. Oscar Holkeboer, whose husband was pastor of First Orthodox Presbyterian Church in Waterloo, Iowa, until his death last year, has moved to Grand Rapids and is teaching English and French in the College.

Richard Gaffin, Bernard Stone-

house, John Ramsay (Silver Spring, Md.) and Donald Clelland (Valdosta, Ga.) occupy an apartment together and cook their own meals.

Fern Emma Stanton and Dorothy Duff took honors in a preliminary English aptitude test, and will be included in a special class of some 20 students all of whom will be doing advance work in English.

On Being a Mother

BEING A MOTHER is not a sometime thing. It is a time consuming, life consuming task, and a responsibility given to us mothers by God Himself who knows us and who has planned for us and given us the position of being a mother. He knows our failings—our lack of patience, our lack of love, our carelessness and thoughtlessness. He knows, indeed He has made it so that we cannot and may not be good mothers unless we lean on Him for guidance, sustenance, strength, love and patience.

Even as I try to write this, I grow impatient with my child and it shows me again my sinfulness and need of His help. It is such a comfort to know that God is sovereign over all, has planned for us, and knows what is best for us.

Remember these two mothers in the Bible—Hannah and Mary? One greatly desired to be a mother, and the other probably hadn't given it much thought. God knew what was best for them. Hannah wanted a child so much. And she prayed and prayed that God would give her one. God heard her prayers and she bore a son. God gave to her and Elkanah the baby Samuel. And Hannah was full of joy and praise to God.

Mary was not thinking of babies. She did not ask for a baby from God. Yet God chose her to be a mother also. And she bore a son. And to her and Joseph was given the task and privilege of teaching and caring for the baby Jesus. And Mary was full of joy and praise to God.

God had His plans for Hannah and Mary. He made them mothers. He knew their insufficiencies but He gave them grace to lean on His all-sufficiency. There must have been times when Hannah and Mary grew impatient with the two-year old calling "Mommy, Mommy" all day. And

I imagine there were many thrilling days when each watched her child respond to her teaching about God. As the other day when I was explaining to my two-year old that God made birds and trees, etc. When I said, "Thank you, Jesus, for the birds," she quickly replied, "Doggies, too, Mom." Now she can say "Thank you, Jesus," and her training is begun.

As Hannah and Mary, so the many mothers of the Bible trained and loved their children. And the Word is there for our guidance today. We mothers need that. We need to see the parallel of God the Father training, chastening, loving, comforting, strengthening His children. We need to know how he takes care of His children so we may know a little better how to imitate Him in caring for ours.

When my small child takes off her shoes and takes out the shoelaces fifty times a day and I tell her not to forty-nine times or maybe fifty-one times, I try to make myself remember how patient was our loving heavenly Father with the children of Israel in the Wilderness when they defied His every rule and murmured against Him, yet His infinite patience prevailed. We mothers do not have infinite patience but we must try to imitate Him in this aspect of our lives as in all. Such is our responsibility and blessings are bound up in the difficulties of fulfilling this great responsibility given to us mothers by our all wise and sovereign God.

Lois Sibley

(Mrs. Sibley is the wife of Laurence Sibley, Jr., a student at Westminster Seminary. The family are members of Calvary Orthodox Presbyterian Church of Glenside. They have two small children. Mrs. Sibley is currently serving as cook for the Seminary student Commons.)

California Presbytery

THE PRESBYTERY OF CALIFORNIA of the Orthodox Presbyterian Church met September 25-6 at San Francisco and Berkeley. Following are some of the actions taken at this meeting:

In response to a request from at least 24 members of First Church, San Francisco, Presbytery formally organized the Brentwood Orthodox Presbyterian Church of South San Francisco. Meetings under the sponsorship of First Church have been held in this area for some time. The Rev. Henry Coray was appointed Moderator of Session of the new Church, and Mr. Robert Littlefield was chosen elder.

Mr. Paul Lovik, previously ordained as a Baptist minister, and an elder of the Long Beach Church, was examined and licensed to preach. Upon further examination he was enrolled as a minister of the Presbytery. A call from First Church of Manhattan Beach for his services as pastor was approved and he indicated acceptance of the call. The installation is scheduled for October 16.

A call from First Church of San Francisco for the services of Mr. Salvador M. Solis was received. Since Mr. Solis has not yet been licensed by Presbytery, the call was held in abeyance.

Presbytery received encouraging reports of its home mission fields. The new church building in Sunnyvale is nearing completion, and should be in use soon. The new building of the Santee church has been finished. Construction of the church building for the National City congregation is expected to start this fall. Plans are under way to move the church building of the Greyfriars congregation in Los Angeles to property which has been purchased in Torrance. The congregation of the Second Church, Portland, Oregon, Gerald Latal, pastor, is considering moving to a new location.

Presbytery was able to give salary



Chaplain John W. Betzold (left) being congratulated by Chaplain (Colonel) **James T. Wilson** on being selected and appointed to the Regular Army Chaplaincy. Chaplain Betzold is a minister of the Orthodox Presbyterian Church. He has been on active duty with the Army since 1944, including terms of service in Korea, Germany and the United States. He is now on assignment as instructor at Fort Slocum, New York.

increases and retroactive pay to its own missionaries, bringing their salary schedule up to that of the denominational Home Missions Committee.

Among those attending Presbytery was the Rev. George Uomoto, missionary to Japan, who had just arrived home for his year's furlough. Mr. Uomoto is making his home in Seattle. The Rev. Harold Petrolje of the Alameda Christian Reformed Church brought to the Presbytery the greetings of Classis California of his denomination.

Ruling Elder David S. Neilands was the Moderator of Presbytery.

U. P. Congregation Withdraws

FIRST UNITED PRESBYTERIAN CHURCH of Everett, Washington, with a membership of about 425, has voted by an overwhelming majority to withdraw from the U. P. denomination, in order to avoid being united with the Presbyterian Church in the U. S. A. Pastor of the Church is the Rev. Robert B. Brown.

In Pittsburgh an official of the de-

nomination said that this was the only church in the country to withdraw from the denomination because of the merger. (However, other information indicates that at least two other congregations have voted to withdraw. The plan of union contains no provision for congregations to stay out of the merger and retain their property. What will happen to the property of congregations which withdraw before the merger takes effect remains to be determined. *Ed.*)

Social Security Extended

CONGRESS HAS PASSED and the President has signed a bill extending the time within which ministers who desire Social Security coverage must enter the plan for another two years. The original time limit for ministers (other than those newly ordained) was April 15, 1957. The expiration date of the period is now April 15, 1959. The law also permits a minister to include, in computing his earnings for social security purposes, the rental value of the parsonage and the

value of free meals and lodging provided him.

Hindus Burn Missions Center

A MOB OF SOME 5,000 HINDUS early in September burned down a four-story American Protestant missions community center in Raipur, after its superintendent, an Indian clergyman, had protested against the use of a Hindu idol during a meeting in the center's hall. The center was operated by the Evangelical and Reformed Mission Board in Philadelphia working through the United Church of Northern India. The building included about 50 hostel rooms, a dining room, auditorium, clubrooms, library and bookshop. Damage was estimated at \$200,000.

Witnesses said that the mob also attempted to kill the superintendent. He went into hiding, and other missionaries and Indian Christians fled from the area. Police fired on the demonstrators, killing one youth, and later arrested nearly 50 persons on charges of arson and attempted murder.

In July of 1956 the Madhya Pradesh government received a report by a state committee, urging that all foreign missionaries engaged primarily in proselytizing (evangelization) be expelled from the country. The government has not yet acted on the report, but the demonstrators have demanded that the report be put in effect.

Find Pool of Gibeon

A 2,500 YEAR-OLD WELL, known as the Pool of Gibeon, and referred to in II Samuel as the scene of a battle between the supporters of Saul and those of David, has been uncovered by archeologists working at the City of Gibeon eight miles north of Jerusalem. The pool was found at the bottom of a 33-foot cylindrical pit. In the course of its excavation, numerous archeological specimens were found, including handles for wine jars, with inscriptions said to date from about 600 B.C.

Princeton Seminary Has New Library

THE Robert E. Speer Library at Princeton Theological Seminary was officially dedicated early in Oc-

tober. Constructed at a cost of \$1,700,000, the three story limestone structure has a capacity for 400,000 volumes. Dr. Nathan Pusey, President of Harvard University, gave the dedicatory address.

The building's main entrance is surmounted by twelve sculptured figures, which include the Creative Hand of God, the Holy Spirit, the Tables of the Law, the Open Bible and the Burning Bush.

The Library is named in honor of the late Dr. Robert E. Speer, for years President of the Seminary's Board of Trustees, and head of the Board of Foreign Missions of the Presbyterian Church in the U. S. A.

Korean Church Opposes Uniting Denominations

THE General Assembly of the Korean Presbyterian Church at its recent meeting in Pusan approved a report expressing continued support of the World Council, but expressed opposition to the general uniting of denominations. (This is the "old" Korean Presbyterian Church from which the "General Presbytery" withdrew. *Ed.*) The Assembly noted that "There are two trends of thought among Christians who are promoting the ecumenical movement—those who work towards . . . one single church, and . . . those who work towards the object of cooperation among the churches in friendship and service." Concerning the first attitude, the Assembly said: "In regard to the ecumenical movement which aims at one single church we definitely oppose it."

The assembly is also reported to have voted to encourage efforts being made by laymen to effect a reconciliation with two small groups that broke away from the Church following the Japanese rule. One of these is the group which established Korea Seminary in Pusan and with which the Orthodox Presbyterian missionaries are associated. The other is the liberal group with which the United Church in Canada works.

25th Year of Lutheran Hour

IN September the famed "Lutheran Hour" broadcast began its 25th year of continuous broadcasting. Some 7,000 persons attended a rally in Mil-

waukee to mark the event. The broadcast is now heard in 53 languages over more than 1,250 network and independent stations. The Rev. Oswald C. J. Hoffmann is the regular speaker on the program.

Princeton University vs. Catholic Chaplain

THE Board of Trustees of Princeton University has withdrawn recognition of Roman Catholic chaplain Hugh Halton, on the grounds that the Chaplain has engaged in irresponsible attacks on the intellectual integrity of the faculty members. The action of the Board, announced by new President Robert F. Goheen, withdraws from the chaplain the privilege of using University property for his meetings or having notices carried in university publications. The Chaplain is founder and head of the Aquinas Foundation, an organization for Catholic students with off-campus headquarters.

Dr. Goheen said the decision of the Trustees had been put into effect only after negotiations to have the priest withdrawn had failed. He emphasized that the action was not an issue against academic freedom, nor against the Catholic Church, but rather against the individual. Father Halton has frequently and publicly criticized the University for an alleged "abusive liberalism and lack of any standards of judgment," for "moral and spiritual weakness," and specifically for allowing a textbook "Morals and Medicine", which he said was anti-rational,

anti-Christian and anti-Catholic, to be published by the University Press. He also was strongly critical of University authorities for not preventing Alger Hiss from speaking on the campus a year ago. He has charged that the teaching of some of the professors was doing more harm than all the writings of Karl Marx taken together.

Dr. Goheen said of him, "His accusations in the past year have broadened into large, unsubstantiated charges of malfeasance against the administration of the university and against a number of other respected and stable institutions as well. For tactics of this sort no university devoted to freedom of rational inquiry and debate need make a home."

Former Bishop Peter on U. N. Delegation

DR. John Peter, a "bishop" of the Reformed Church in Hungary prior to the revolution in that country, is a member of the delegation which Hungary has sent for the meeting of the United Nations. Dr. Peter was a member of the delegation which attended the World Council of Churches Assembly in Evanston in 1954. At the time of the revolution in Hungary, the Reformed Church in a special assembly deposed him and he was described as the "worst kind of Stalinist." Then the government of Kadar named him president of the Cultural Relations Institute of Hungary, and he now appears as a delegate to the U. N.

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