

the PRESBYTERIAN JOURNAL

The circulation leader among independent publications in the Presbyterian-Reformed world

Lost, Lost, Lost!

We must proclaim with utmost candor that the betterment of social conditions leaves untouched man's basic need and most terrible danger. We must proclaim that all men are lost, eternally lost, apart from Jesus Christ

We will meet the needs of men not by satisfying their demands, nor pampering their delusions concerning their needs, but by declaring the whole counsel of God which is foolishness to those who are unsaved, but to those who are saved it is the wisdom and power of God unto salvation.

—J. Clyde Henry
(See p. 9)

S. S. LESSON AND YOUTH PROGRAM FOR FEBRUARY 1

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ANOTHER VIEW

As others have spoken in support of the 1970 Birthday Offering objective of the Women of the Church (*Journal*, Jan. 14), I should like to

speak too.

Evidently Dr. H. Kerr Taylor has more information than any which has sifted down to the Women of the Church. From Montreal we got

the clear idea that Villa International was for the purpose of "culture and recreation." From the sheet announcing the objective we are told only that Villa International is a "ministry of concern" — not *Christian* concern, mind you.

We are told on the sheet that in this venture we women are "to meet the needs of these visitors and *learn from them* in an international, interracial, intercultural, interreligious *dialogue* (mind you), not, as Dr. Taylor voiced it, "to confront them with Christ's Gospel."

The communication from the Board of Women's Work tells us: "The impressions of Christian community these people carry back to their own countries may well have a far-reaching effect" rather than the description in Dr. Taylor's letter: "By making friends with them in a home definitely Christian, many of them could be sent back to their lands with a new conception of the ministry of the Great Physician."

Christian women who *think* are not satisfied with vague double talk. The attitude of the Christian women with whom I've discussed this in three states may be summarized thus: "Who wants to make it possible for a few people in Atlanta to have cultural exchanges with these internationals? Why are such challenges flung to us as that we should look about our own doors to find needs which we can fill, then hand us a thing as insipid as this Villa venture? We have looked for real needs that we can meet and we have found them!"

I am sure that this objective could be a wonderful investment for Christ and His kingdom, but I am also sure it will not get off the ground on such a milk and toast basis. To tell the truth, I, for one, was not attracted by the objective. I know, too, that I am not alone.

— Matsu Crawford
Greer, S. C.

MORE ABOUT 'XMAS'

To begin with the message in the "Xmas" poem on the cover of the December 24 *Journal* and Dr. Robinson's explanation of the use of the abbreviation "Xmas" are meaningful to those of us who have been fortunate enough to study some of the languages and have been blessed with having reached a higher level of intellectualism. Even though I cherish Dr. Robinson as a dear Christian friend and love him very

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BOOKS

JUS DIVINUM, (The Westminster Assembly and the Divine Right of Church Government), by J. R. De Witt. The Free University, Kampen, the Netherlands. Paper, 261 pp. \$5.00. Reviewed by the Rev. William C. Robinson, Decatur, Ga.

It is a delight to welcome this second Dutch doctoral study of the work of the Westminster divines so soon after the earlier one by J. B. Rogers, *Scripture in the Westminster Confession*. Each is a fresh approach.

Dr. De Witt traces in detail the work of the Assembly particularly as it relates to Church polity. Both the Presbyterian majority and the independent minority held to Church government by divine right. But the Independents opposed the Presbyterian doctrine of the exercise of discipline of classical presbyteries and synods over a number of congregations.

A further distinction was that the Presbyterians sought the establishment of a Presbyterian state Church in lieu of the Episcopal one under

Charles I, while the independents asked for voluntary, gathered congregations. In America, a voluntary position was authorized by amending the Westminster Confession.

On the other hand, the Erastians and Parliament wished this Church control limited by authority of the civil government. In the outcome, Cromwell set aside both the position of the Assembly and that of Parliament and established his own dictatorship. The great issue between the puritan Presbyterians and the Erastians was "the kingly office, the royal prerogative, of Christ in His own Church."

Supporting the Presbyterians of the Assembly, the London ministers declared for the divine right of Church government according to the holy Scripture. By this they meant "the Presbyterian government, by preaching and ruling presbyters, in congregational, classical and synodical assemblies."

Copies may be obtained from E. J. Koehler, 119 Lewis St., Paterson, N.J. 07501. ☐

A CHRISTIAN THEORY OF KNOWLEDGE, by Cornelius Van Til. Presbyterian and Reformed Publ. Co., Nutley, N. J. 390 pp. \$6.50. Reviewed by Gordon H. Clark, Butler University, Indianapolis, Ind.

Dr. Van Til's philosophy is often called "presuppositionalism." This means that a philosophy is always governed by its own *a priori* assumptions, and is never an induction from objective, uninterpreted, neutral, brute facts. The presupposition of Dr. Van Til's philosophy is the triune God.

This volume is a substantial revision of the author's earlier *The Defense of the Faith*. The expansion is extensive enough to warrant a different title.

Yet I cannot see in it a Christian theory of knowledge. The book is Christian, granted. It is also about the theory of knowledge. But it omits what needs to be said. For example, after complaining that Augustine did not consistently base his theory of signs and things signified on the triune God (and making an historical blunder in the matter of ostensive definitions), the author does not explain the relationship



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