

**December 16, 1957**

**Vol. 26, No. 11**

*The Presbyterian*

**GUARDIAN**

**CONTENTS**

*America, God, and Sputnik*

*By Robert K. Churchill*

*The Church and Missions (2)*

*By Bruce F. Hunt*

*The Liberation of Conscience*

*By Lawrence R. Eyres*

*Music in the Worship of God*

*By John J. De Waard*

*Church News — Editorials*

and injured, the troubled and the bereaved are apt to think about God and the world to come. But when those dark clouds are blown away they return to their former indifferences—unless, with the providential visitation, the light of God has broken through the inner defenses of the soul. True conviction is born of the working of the Holy Spirit, with the Word, revealing to the heart something of the holiness of God, the spirituality and rigor of His law and its own responsibility for its sin, both original and personal.

This light comes under different circumstances to different people. To some it is the truth taught, but not heeded, in childhood. This truth reasserts itself in later years. Here is the fruit of the covenant. But to others it comes as an entirely new disclosure at the first hearing of the Gospel. Conversion experiences are wonderful and varied. The Holy Spirit is not a mechanical brain, but a sovereign Person!

Still, all conversion experiences have this in common: through the revelation of God's truth to the heart, the conscience is brought face to face with God. When the Light dawns, though in fear and trembling, the conscience begins to speak with unprecedented clarity, consistency and authority. A judge in a criminal trial may for a time show great sympathy for the accused because the evidence against him appears weak and inconclusive. Then new, more convincing evidence is introduced and his face is changed toward the defendant. It is something like that with the conscience—God's Word brings new light, and the crimes of the heart begin to be seen in all their vileness. This illustration breaks down at one point. The judge is not related to the accused. It is different with the accused sinner. "*Judge Conscience*" is bound up with the guilty heart so that, by his righteous sentence, he condemns himself! And as a result of this identification of the accuser with the accused, a great struggle ensues.

It is tragic that the Gospel is set forth these days without serious reference to the awfulness of sin (such a Gospel is at best a mutilated Gospel, and at worst no Gospel at all). Sin is mentioned. The "convert" is asked to assent to his sin almost as he would accept as true the following propositions: "All crows are black; that is a

crow: therefore it is black." Likewise he accepts the proposition that Christ died for his sins. Then he repeats some words of repentance and acceptance of Christ. Arising from his knees he is told, while his hand is being vigorously pumped, "Now you're saved. And don't ever let anyone try to tell you that you're not!" Is it any wonder that there are so many "saved" drunkards, adulterers, thieves and idolaters today?

### Coming to Christ

If the work of the Spirit is a regenerating work (and the regenerated convert will persevere in his new-found faith) he will—he must—come to Christ, having received the Gospel story. It is the weight of his own self-condemnation that drives him to the Savior. It is not enough to *walk* to the cross. One must *run!* Bunyan's "Christian" in *Pilgrim's Progress* came running to the cross despite the heavy burden bound to his shoulders. And yet it was not so much in spite of the burden as *because* of it. The heavier the burden of conscious guilt the harder the sinner will run to Christ to hear from His lips sweet words of pardon and peace. And so at last the conscience, bruised and bleeding from the struggle, is liberated from the

bondage and tyranny of hell.

To look back over those hours, days or years of conflict, we notice how nobly the conscience behaved through it all, once the light of the law and the Gospel dawned on the benighted soul. Then the conscience looked down accusingly upon the vile affections and violations. Yet he joined all the other "citizens" of the soul as they cowered before the manifestation of the majesty and holiness of God. Again he sat upon the judgment seat to reject all "deals" for either lessening the sentence of the law or permitting attempts to purchase God's favor as a face-saving maneuver. And when there arose before his eyes the image of the cross with its holy blood to wash away the stains of guilt and the pure white robes of Christ's righteousness, he was the first to be convinced of the disarming sincerity of the gracious offer. And as he rightly judged that all the demands of righteousness were met out of the infinite wisdom and grace of the One whom sin had offended; he gave his consent to the other members of the heart, and they yielded to Christ, His covenant of grace was affirmed, proof of pardon and adoption were received, and there was peace and freedom at last.

---

## Music in the Worship of God

By JOHN J. DE WAARD

The use of music in the house of God is important. The Lord our God teaches us this in His holy Word.

You may have noticed that the Bible does not say much about painting and sculpture. This is doubtless due to the second Commandment, which declares, "Thou shalt not make unto thee any graven image or any likeness . . ." But about music the Bible has much indeed to say. It may well be also that music is the most spiritual of the fine arts. Let us then listen to what the Bible says about the use of this, His gift to His people, in His house as His people worship Him.

It was David who, in planning for the building of the temple, planned also for the use of music in the worship in the temple. David is called the "sweet singer" of Israel. We know

that he played well on a musical instrument, and that by his art he was able to cool the hot temper of Saul, on at least some occasions. We might suppose that it was under the influence of his own love for the art of music that he decided to give it a place in the worship of God. But this cannot be true. David was a man after God's own heart. He would introduce in the public worship of God only that which the Lord his God instructed him to introduce. It was therefore under the influence of the Holy Spirit, at the instruction of the Lord Himself, that David made elaborate arrangements for the use of music in the worship of God.

We have an indication of these arrangements in I Chronicles chapter 25, where the number and grouping (See "*Music*", on p. 173)

heard further from Mr. Bird on the need for nurses in Eritrea.

Mrs. Robert Graham of Middletown, Pa., was in charge of the missionary news and prayer time. The offering received amounted to nearly \$200. which was designated toward housing expenses of missionaries home on furlough. The special speaker for the afternoon meeting was Mrs. Bruce Hunt, who told of the opportunities and needs of the Korean field.

Special music for the meetings was provided by Mrs. Edmund P. Clowney and Mrs. Klaudius Kuiper. The Presbyterian publishes a quarterly news letter which is distributed to the member churches.

## French Creek Conference Plans Announced

The Directors of the French Creek Bible Conference Association have announced plans for three young people's Conferences next summer, as well as a family conference.

The young people's conferences include one for the post-high school age group for the weekend August 15-18; the Junior Conference August 18-25; and the Senior Conference August 25 - September 1. The Family Conference will be held at Quarryville in July.

## Mid-Winter Machen League Rallies

The Machen Leagues of Philadelphia Presbytery are planning a Mid-winter rally to be held at French Creek State Park on Friday, December 27. Under the direction of the Committee on Young Peoples Work of Philadelphia Presbytery, the rally will feature the Rev. William McDowell and the Rev. Robley Johnston as speakers. Meals will be served at noon and in the evening, and the registration fee is \$1.50.

The Mid-winter Rally of the Machen Leagues of New Jersey Presbytery is scheduled for Pine Brook Camp December 26-28.

## Sunnyvale Uses New Building

The Congregation of the Sunnyvale, California, Church, the Rev. Henry Coray pastor, used its new church building for the first time on Dec-

ember 1. A number of visitors were present for the occasion. Dedication of the structure has been set for January 5.

## Music

(Continued from p. 168)

of the musicians is given. And there we are told that "the number of them along with their brethren who were trained in singing to the Lord, all who were skillful, was two hundred and eighty-eight." The word translated "skillful" means fully trained. It may be that these two hundred eighty-eight were actually the teachers in a great school of music where others as pupils were prepared for service in the worship of God.

In connection with the singing there was the use of musical instruments-harps and psalteries and cymbals. The musicians had their specific positions and responsibilities during the service of worship.

Why all this attention to music? It is because the heart of the child of God is filled with thanksgiving and praise. Again and again in connection with the praise of God, Scripture sets forth as the reason, like a mighty chorus - "For He is good, for his mercy endures forever." Music in the house of God is so very important because it is best able to express this praise of the heart rejoicing in its God. Music is not just a simple pleasant sound which lolls the soul to ease. It is not simply a decoration to make the worship service more attractive. It is not just a rhythm which makes one move the feet to keep time. Music in the worship of God expresses a thought. It conveys a truth. It teaches the goodness of God, and that His mercy endures forever. For this reason God commanded the use of music in worship. And David was not disobedient to that command. The people saved by God's mercy needed music to express what was in their hearts. God ordained it. He commands us to use it thankfully, not as entertainment, not as a means of relaxation or relief, but as an instrument with which to praise the true and merciful God.

So David arranged for the place of music in the service of worship.

And Solomon built the temple. It took him twenty years. The stones for the buildings were shaped and prepared elsewhere. No hammer was heard at the site of the building. The

---

On Sunday evening, November 10, a special service was held at Memorial Orthodox Presbyterian Church in Rochester, for the dedication of a new piano which had been given the church. The gift was in memory of their parents, Mr. and Mrs. Hubert Schoonbagen, by their children and grandchildren Mr. and Mrs. Hubert Schoonbagen, Jr., Mr. and Mrs. John Schoonbagen, Mr. and Mrs. Jacob Stam, and Mr. and Mrs. John R. DeWaad. The accompanying sermon by the Rev. John DeWaad was preached on this occasion, and Mr. C. Maquelin played two numbers on the new piano.

---

stones were carefully fitted together so that the joints were not seen. Solomon sought out the best workmen he could find. Hiram, king of Tyre, provided skilled help. And when it was finished, there was not a more beautiful structure in the land. It stood in the city of God as a sign declaring to all who saw it how much the people thought of the Lord whom they worshipped.

And then came the day of dedication. The people gathered together. Solomon the king took his place before them and offered that noble prayer of dedication found in the sixth chapter of II Chronicles. And fire came down from heaven and consumed the sacrifice, and the glory of the Lord filled the house. And we read that the priests "stood at their posts: the Levites also with the instruments of music of the Lord, which King David had made for giving thanks to God, because his mercy endures forever, when David offered praises by their ministry, and the priests sounded trumpets before them, and all Israel stood." It was a day of gladness, a day of rejoicing. And there was music. And the players played on their instruments. And the singers sang. And God was praised, for He is good, and His mercy endures forever.

Many years passed, I know not how many. Hezekiah began to reign in his twenty-fifth year. The people had forgotten their God. The worship had become corrupted. But Hezekiah had been listening to the prophet Isaiah, and to his call for repentance. "Come now," said the prophet, "and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow; though

they be red like crimson, they shall be as wool."

Under the influence of this preaching Hezekiah began a reform. And in his effort to reestablish the true faith among the people, he reestablished the proper worship of God. And in this connection we read:

"And he stationed the Levites in the house of God with cymbals and with harps and with psalteries, according to the commandment of David and of Gad the king's seer and of Nathan the prophet, for so was the commandment of the Lord by His prophets; and the Levites stood with the instruments of David and the priests with the trumpets. Then Hezekiah commanded that the burnt offering be offered on the altar. And when the burnt offering began, the song of the Lord began also, with the trumpets and with the instruments ordained by David king of Israel. And all the congregation worshipped, and the singers sang, and the trumpeters sounded; and all this continued until the burnt offering was finished . . . And Hezekiah the king and the princes commanded the Levites to sing praises to the Lord with the words of David, and of Asaph the seer. And they sang praises with gladness, and bowed down and worshipped God." (II Chron. 29:25-30).

There had not been such singing in the house of the Lord for a long time. For there can be no singing where there is no assurance of the redeeming love of God in Christ. When the people returned to the faith of their fathers, the heart could sing once more. And it did, and we hear the joyful sound.

But Israel's memory was short. A few years after Hezekiah's reform we again find the temple unused, collecting dirt and dust. Then one day Shaphan the scribe entered the temple, and while looking around found a book. He brought the book, which was the book of the law, to young king Josiah. Josiah had already begun to try and restore the practice of the true religion. When he read this book of the law, he tore his clothes - the eastern method of expressing sorrow and repentance. He sent for the prophetess, who assured him that all the evils spoken of in the book would come upon the people, though not in his day.

King Josiah then earnestly went about restoring, cleaning and dusting

the temple, and reestablishing the worship ordained in the book of the law. He again offered the lamb for the sin offering. And he again brought the singers into the temple. For we read: "The singers, the sons of Asaph, were in their places according to the command of David and Asaph, and Henan and Jeduthin, the King's seers." (II Chron. 35:15). — For God is good, and his mercy endures forever.

Jeremiah came, the young man from Anathoth, and preached to the people. But there were also false prophets, and the people loved to listen to them. False prophets do not make people sing the songs of Zion. Jeremiah's words were true. The Babylonian king came and took the people away for full seventy years of exile.

In Babylon Ezekiel told the people of the temple. He drew for them in words a picture of the temple where the Lord God was worshipped in sweet song and pure devotion. But he pictured a better temple than the former temple had been. He pictured an ideal temple.

His picture made the people hunger to go back to their city and rebuild their temple. Ezra and Nehemiah led small groups back to the land of their fathers. Their return was an act of faith, and their march through the wilderness a confession of their confidence in the promise of God.

When they reached home they began to build the walls of the temple. "And when the builders laid the foundation of the temple of the Lord the priests in their vestments came forward with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord according to the direction of David the king of Israel. And they sang responsively, praising and giving thanks to God. For He is good, and his mercy endures forever" (Ezra 3:10ff).

So it has been. Every time the people came with confession of sin and returned to the Lord their covenant God, they sang praise in obedience to His command. They obeyed the word which came through David and they sang once again in the house of the Lord. But when they departed from the Lord the song died on their lips, because there was no music in their hearts.

When we turn now to the New Testament we again find the people of God singing to their God. As no

other deed in history the Resurrection of the Lord Jesus brought joy to the hearts of His disciples. The goodness and mercy of God were never so clearly seen as on that brightest day of the world's painful history. The strong Son of God came forth from the grave carrying the chains of the power of death - chains He had broken. And the church sang. And songs of praise became the very life of the people. So that the apostle can instruct the people: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your heart to the Lord" (Col. 3:16).

And what a picture is given us in The Revelation of the church in glory, gathered about the throne of God, singing. There "they sing the song of Moses the servant of God, and the song of the Lamb saying, great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou King of saints." It is a remarkable thing that the whole revelation of God - that through Moses and that through the Lamb - is comprehended in one song. But it is not remarkable that this whole revelation, set to music, will be sung by the church triumphant. Indeed for this we long, waiting the day when we shall all join that great heavenly chorus, praising our God for He is good, and his mercy endures forever.

This song, of course, only the redeemed can learn. Only those who have been saved by the blood of the Lamb can have a part in singing this song. It is the saved who sing. One cannot sing if he is not saved. So, as the seer on Patmos saw the vision of the Lamb on Mount Zion, he "heard the voice of harpers harping with their harps; and they sang as it were a new song before the throne and before the four beasts and the elders; and no man could learn that song but the hundred and forty four thousand which were redeemed from the earth" (Rev. 14:13). The redeemed may learn a few notes of that glorious hymn here on earth. But it will truly be "as a new song" that they will sing it in heaven.

Here then we have seen a little of the place which God has appointed for the use of music in the worship His people offer to Him. And we understand that music is not an artificial embellishment, a bit of decoration,

in the worship of God. It is the means by which the redeemed declare that their God is good, and His mercy endures forever. Music which does not carry thought, bringing man face to face with the mercy of God toward sinners who merit His wrath, is not worthy of God's house. But music which gives expression to the hearts love for the wonderful Saviour, music which proclaims the eternal mercy of the covenant God, that music has a divinely ordained place in the worship of the people of God, not only in this age, but also in that which is to come.

### "New Evangelicalism"

Dr. Harold J. Ockenga, pastor of Park Street Church, Boston, and President of the Board of Trustees of Fuller Seminary in Pasadena, California, in a sermon recently preached in Park Street church described his view of the "New Evangelicalism" which he claims to have originated.

"The churches which represent orthodox religion today dare," he said, "to handle social problems which the Fundamentalists avoided: racial integration, crime, mental health, moral disintegration, and narcotics . . . Fundamentalism abdicated leadership and responsibility in the societal realm . . . The New Evangelicalism is the application of historic Christian faith to the social problems of our day."

Dr. Ockenga continued, "There need be no disagreement between the personal gospel and the social gospel. The true Christian faith is a supernatural personal experience of salvation and a social philosophy. Doctrine and social ethics are Christian disciplines . . . The strategy of evangelicalism is the positive proclamation of the truth in distinction from all errors without delving in personalities which embrace the error. The evangelical believes that Christianity is intellectually defensible, but the Christian cannot be obscurantist in scientific questions pertaining to the creation, the age of man, the universality of the flood, and other debatable Bible questions. . . . The New Evangelicalism is willing to face the intellectual problems and meet them in the framework of modern learning. It stands doctrinally upon the creeds and confessions of the Church and grants liberty in minor areas when discussion is promoted on the basis of exegesis

of Scripture . . ." The New Evangelicalism is "the infusion of the social emphasis" into orthodox theology.

Dr. Ockenga, who said he first coined the phrase "New Evangelicalism" ten years ago in an address at Fuller Seminary, referred to various elements in the movement of the "New Evangelicalism." Included are the National Association of Evangelicals, the World Evangelical Fellowship, a quantity of new apologetic literature, Fuller Seminary and other like institutions, the magazine *Christianity Today*, and the crusades of Evangelist Billy Graham.

### To Permit Christmas Carols

Dr. Richard Robinson, superintendent of the Trenton, N. J. public schools, has decided that the singing of Christmas carols will be permitted in the schools this year. Last year he issued a directive banning such carols in the schools.

Dr. Robinson said the teachers could continue drawing on any source, religious or otherwise, to explain the story of Christmas and other holidays and events.

An editorial in the Trenton *Evening Times* commented that "Christmas has no significance as a secular holiday . . . It is a religious festival commemorating the birth of the founder of Christianity. Attempts to invest it with other aspects are certain to inspire deep and justifiable resentment."

### Graham Dedicates New Headquarters

Evangelist Billy Graham recently dedicated a newly acquired international headquarters building in Minneapolis. He also announced that he was turning over responsibility for the business end of his association to an expanded board of trustees on which he will no longer serve.

Early in December the National Institute of Social Science awarded to Graham, along with Clare Booth Luce and General Alfred Gruenther, a gold medal for "distinguished service to humanity." Mr. Graham was cited as an "inspired evangelist, dedicated crusader," whose "international ministry has brought new life, hope and comfort to men and women everywhere."

And Dr. John S. Bonnell, pastor of Fifth Avenue Presbyterian Church in New York, proclaimed that Graham's New York crusade was a "genuine success." He listed as among its results that several thousand persons were being received into churches, that clergymen were preaching with greater simplicity and directness, and that Protestant morale had had a definite "lift."

### Hungarian Church Reverses Itself

The Hungarian Reformed Church has reversed itself in the matter of the resignation of two leaders at the time of the 1956 revolt. At that time Dr. Albert Bereczky and Dr. John Peter, who had held high positions in the church, submitted resignations which were accepted. Both had been accused of collaborating with the Communists.

However, since the revolt did not succeed, the resignations are now being cancelled. Just recently the annual assembly of the district in which Bereczky held office voted unanimously against accepting his resignation. In ill health for some time, Bishop Bereczky suffered a stroke last fall when he attended a meeting of the World Presbyterian Alliance, and was partially paralyzed when he attended the annual assembly of his district. Even his plea of ill health, however, was not accepted and he was continued in office.

### Southern Presbyterians Join JICU Foundation

The Board of World Missions of the Southern Presbyterian Church has voted unanimously to apply for membership in the Japan International Christian University Foundation.

For a number of years the Board has refused to take this step, on the ground that it was not clear the JICU was definitely Christian in outlook and influence. Now the JICU has agreed to amend its constitution to include acceptance of the doctrinal basis of the World Council that affirms "Jesus Christ as God and Savior."

### Index — 1957

#### Articles

Bible Still Not Accepted, 21  
Bird, Herbert S.: The Christian Conflict, 6, 22  
Burden, Jean: Feeding the Hungry, 101