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The Presbyterian

G U A R D I A N

The Lord Jesus, as king and head of his church, hath therein appointed a government in the hand of church officers, distinct from the civil magistrate.

To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the word and censures, and to open it unto penitent sinners, by the ministry of the gospel, and by absolution from censures, as occasion shall require.

Westminster Confession XXX. 1, 2

J. Gresham Machen
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Meditation

A Bad Habit

"... and let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more as ye see the day drawing nigh."—HEBREWS 10:24-25.

We love customs. We love the easy way out, and life is much simpler in some ways, when it moves along a familiar pattern. Novelties have their charm. But they tend to make demands that we are not always ready to meet. We are likely to prefer the ways we have learned well and can follow without too much thought and tiring concentration.

Custom can be a blessing. But it has to be good custom. Sometimes it is not so good. And a very popular degenerate custom is that of forsaking the assemblies of worship.

This habit is not new. But it has not improved with the passing of time. It is a disreputable practice now, as it was centuries ago. But the chronic offender works hard to clothe it with honor. He will plead that he is too busy and cannot take time to go to church. It is the only day he has to mow the lawn and weed the garden. He has to wash the car. Company always comes. It is the only day he has to sleep later in the mornings or go hunting or fishing.

When there is a greater love, public worship can always be put off with an excuse. It will always look like a chore to the man who does not enjoy it. But it fails to have an appeal only to those for whom the open heavens have no meaning. So long as the heavenly sanctuary is unknown and the glory of the divine Majesty is unseen, worship of any kind will seem rather dull.

There is a story that a woman in Washington called the Minister of one of the churches to ask if the President was expected at the service. The Minister did not know. But he went on to say that he thought Jesus Christ would be there,—and he hoped that would be inducement enough for her to be there.

We should gather to worship God. If a man knows not God he will not

look forward to the occasion. He may even dread it. He may want to escape from it, like Adam and Eve, into the woods. An accusing conscience may be the real reason for the continued absence. He hates God. He knows it and is afraid.

You have to be a real Christian to enjoy church. You have to know Christ and his saving work. Boldness and enthusiasm to enter into the holy place is possible only through the blood of Christ. We must approach God on the strength of his priesthood, if the whole performance is not to be a dead formality through and through. Religious activity is hollow and empty, unless it finds in Christ its source of reality. Worship must be distinctively Christian, or it is dead. There can be no meeting with God apart from Christ. There can be no gratification in worship without him. And the habitual forsaking of church comes to be strong reason for the suspicion that there is no real Christian life.

Love for God and confidence before him in the knowledge of his saving grace in Christ moves men to assemble for worship as God requires. It removes the excuses and prompts obedience to the divine commandment.

But love for the brethren should also move men to go to church. Knowing Christ and his saving work, and knowing the peril of forsaking him, we should take thought one for the other to encourage one another in the way of the Lord. There is no hope for those who fall away. It is the divine intention that his people should persevere in their confession and hope through mutual encouragement. And an interchange of encouragement takes place in the public assemblies. We should not be surprised if a hardness of the heart and a blindness of the eyes should appear in the man who prefers his garden to the house of God, who likes his bed more than to sit before the Lord among his people on the Sabbath day.

It is easy to stay home or go fishing on Sunday, once a man has made that his custom. But the matter will eventually come up for review on the great day of days. And what if the habit of neglect will appear in that day to have been a symptom that the man was cut off from God!

HENRY P. TAVARES

Woolley's Article Draws Comment

THE ARTICLE in the December 15, 1954 Guardian, "What is Happening to Fundamentalism?" by Professor Paul Woolley, has drawn comment in several magazines. Most recently, in the May issue of *Moody Monthly*, Dr. Wilbur M. Smith writes (p. 43f) "This article, only three columns in length, is the most searching and accurate indictment of Fundamentalism as it exists in our country today . . ."

D. V. B. S. Materials Commended

THE SAME ISSUE of *Moody Monthly* referred to above carries a listing of various sources for Daily Vacation Bible School materials, with a brief description of contents. It includes materials from eight different publishing houses. Concerning the Great Commission series, published by the Committee on Christian Education of The Orthodox Presbyterian Church, the additional statement is made: "The reviewer would also highly recommend the four units of this course for thorough Bible study lessons in summer camps and for pastor's communicants' classes."

Christian Day Schools of Pennsylvania

THE APRIL, 1955 issue of *Christian Home and School*, the magazine of the National Union of Christian Schools, has a section devoted to the Christian schools of Pennsylvania, and gives brief descriptions of five schools, all of which have some association with congregations of The Orthodox Presbyterian Church. They are the schools at Wilkinsburgh, Pa., associated with Covenant Orthodox Presbyterian Church; at Middletown, Pa., associated with Calvary Orthodox Presbyterian Church; at Kirkwood with the Kirkwood church; at Germantown, Philadelphia and Willow Grove, Pa., in both of which members of Calvary Orthodox Presbyterian Church of Glenside participate.

The total pupil enrollment in these schools is nearly five hundred. Four of the schools have kindergartens, and three of them have the full eight grades of elementary school. There is no Christian high school in Pennsylvania, though an organization has been formed in Philadelphia which is looking into this matter.

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THE PRESBYTERIAN GUARDIAN

MAY 16, 1955

A Question of Identity

THE first page of the Minute book of the first Presbytery of the Presbyterian Church in this country has been lost with the passage of time. But the second meeting of that first Presbytery took place the latter part of 1706. So it is assumed that the first meeting also occurred in that year.

Hence The Presbyterian Church in the U.S.A. is planning to hold next year the celebration of the 250th anniversary of the organization of the first presbytery of the church. The first presbytery was the presbytery of Philadelphia, and comprised seven ministers and a handful of local congregations in eastern Pennsylvania, New Jersey, Delaware and Maryland. The celebration next year is to center in Philadelphia.

The program raises several questions and problems. Should the Presbyterian Church in the U.S. (Southern) join in this celebration? The Southern Church separated from the Northern body at the time of the Civil War, but back of that they have a common ancestry. Recently there has been the well-known consideration of a reunion of the churches, through the plan of union covering the Northern, Southern and United bodies. This plan was rejected by the Southern church, by a solid majority of those voting. The precise reasons for this rejection are not clear, but in the minds of some people doctrinal issues were certainly involved, while in the minds of others social and cultural issues may have been prominent.

But if, having rejected a reunion proposal, the Southern church now "co-operates" with the Northern body in celebration of the 250th anniversary of their common origin, will that church not be compromising its earlier decision against re-union? That is a question those of the South will have to decide.

But the problem is wider than merely its effect on the South. There are other church groups which have withdrawn from the Northern Presbyterian body. When the Orthodox Presbyterian Church was formed in 1936, the initial resolution stated that it was being organized "to continue what we believe to be the true spiritual succession of the Presbyterian Church in the U.S.A., which we hold to have been abandoned by the present organization bearing that name." The Orthodox Presbyterian Church too can look back in history to that first presbytery in 1706. The issues which separated the Orthodox Presby-

terian Church from the Northern body were, if anything, more vital than those which operated in 1863. In its actual character, and the beliefs of its ministers and members, the Orthodox Presbyterian Church is perhaps closer to the church of 1706 than either the Northern or Southern Presbyterian denominations.

The question is one of identity. If you have a jack-knife and you break a blade and put in a new blade, and then break the other blade and put in another new blade, and then break the handle and get a new handle, is it still the same knife?

In the Northern Presbyterian denomination there has been very substantial change, in practice but much more in belief, since 1706. In that year, and those early years, ministers in the church would not have been permitted to question the truth of Scripture, the deity of Christ, the vicarious nature of the atonement. Today there are ministers in that church to whom these are meaningless terms. As Machen showed in his book *Christianity and Liberalism*, Liberalism or Modernism is not just a different form of Christianity, it is another religion and not Christianity at all. Yet Modernism has been very prevalent in the Northern Presbyterian body. It would have found no home in the church in 1706.

It is perhaps not the actual doctrinal variations that are so important, as the attitude toward doctrinal variation. Today the church is inclusive in its attitude. It is quite willing to include all shades of opinion and belief. It is, as Professor Loetscher says, a "Broadening Church," which has become so broad that it takes in everything. Everything, that is, except historic, convinced orthodoxy. Only if you believe that orthodox Christianity alone is true, and that contrary views should not be preached in the church, are you unwelcome.

The Presbyterian Church in the U.S.A. will undoubtedly have a wonderful celebration in Philadelphia next year. The names of the men of 1706 will be raised up and extolled mightily. The growth of the church from a handful of members to some three million souls will be pictured. The influence of the church in our national history will be reported in detail.

But perhaps in the midst of it all, a small voice will be raised in humble praise of the content of the faith of the fathers. We hope so. L. W. S.

Congratulations

WE WISH to extend our congratulations to the thirty-one young men who on May 11 received their degrees for having completed the regular or graduate course of study at Westminster Theological Seminary. During the past years they have labored to equip themselves for competent service in the Church of Jesus Christ.

The course has not been an easy one. The difficulties have been varied and substantial. There has been, for instance, the simple economic problem. Some of these—and other—young men are married and have families. There have been working wives, as well as spare time jobs, to help keep clothes on the back and food on the table. One young woman commented, as she worked with dishes in the kitchen — I've worked seven years for this day—and she had no assurance she wouldn't have to work seven more years, plus. The scholarships which the friends of the Seminary make possible are a real help to many of the students. But even so, the economic problem of continuing in advanced study for three years is not simple of solution.

Then there have been the difficulties of class work. Westminster faculty members believe that students are present to study and learn. The class work is on the graduate level—post-college, that is—and requires diligent study, preparation, research, and long hours of physical labor. Westminster does not believe that the Christian ministry is chiefly an emotional experience. Men with little or no advanced training can stand in pulpits and sway crowds with oratory. But only through careful study under trained and competent teachers does one become equipped to handle aright the Word of God, and to proclaim those truths which embrace the plan of God and the eternal welfare of human souls. The class work and study at Westminster are not impossible—thirty-one degrees were granted this year—but there are some who in the end do not get the degree they hoped for.

Then there are the difficulties of an unfriendly world—and possibly even an unfriendly church. Many men have come to Westminster against the advice of friends and counsellors already in the ministry. Some have come against the will of parents. At least one of this

year's graduates was confronted with the possibility his own denomination would refuse him a place in its ministry because, though thoroughly trained in Reformed theology to which the denomination is also committed, he had not attended its own seminary. And this in spite of the fact that for years the same denomination has been welcoming to its ministry men trained at other non-denominational seminaries of liberal view-point.

A further difficulty, of no small weight, is the fact that few of those who complete the course at Westminster come out to assured posts of employment in the church. The Orthodox Presbyterian Church, with which some of the graduates are associated, has seemingly very limited openings which do not involve very real and even tremendous personal sacrifice. The salaries which are available in the churches which are looking for ministers are often not high—on the average pastors are the lowest paid of all professional workers. And while it sounds very high-minded to think of going into a new area and trying to start a work, a man with a family feels he has to be practical also. One graduate was scheduled to be ordained the day after graduation. Another had a call to a field of two churches, in the middle west. A third will spend the summer assisting the pastor of a church, and hopes in the fall to have an opening. Another is looking forward to teaching in a Christian school. These are small beginnings. It has taken courage and conviction to carry on through the years of study with the eventual outlook so uncertain.

If there have been difficulties, there has also been a measure of recompense. There is a rich experience of Christian fellowship in mingling with others at a school of the prophets, where the truth of God is taught. There is a certain exhilaration as one comes to see and appreciate the meaningfulness of human existence as it stands revealed in the light of divine revelation. There is a deep inner peace for those who can give an intelligent and satisfying answer to them that ask the reason for the hope they cherish. And there is a rich joy in the sense of preparedness for work in the kingdom of Christ. And these beginnings of recompense will move toward fulfillment as the years show the fruit of Christian life and service.

The garden adjacent to Machen Hall

on the Seminary campus is small. In the general picture of events occurring in our age and generation, the commencement exercises of Westminster Seminary were scarcely noticeable and scarcely noticed. It may well be that those who received their diplomas there will barely even be heard from for years. Yet the fact remains that those who faithfully serve their God in however humble a situation are not unseen, either by His people or by Himself. And the fact also stands that many of those who in previous years have gone out from Westminster have been given places of high privilege and responsibility in the church of Christ. In the church also, there is plenty of room for the diligent, competent and well-trained worker.

We pray God's blessing upon those who have thus gone forth from Westminster this year. And we pray also that God will graciously raise up many friends to help shoulder the burdens which are involved in maintaining this Seminary as a training place for workers in Christ's vineyard. L. W. S.

In Appreciation

WE REPORTED in December that circumstances had made it necessary for us to reduce the size of the Guardian, and introduce other changes. We are glad to inform our readers that through these strict economies, and with the help of friends, we were able to close the fiscal year March 31 in a comparatively good financial condition. The good will manifested toward this work encourages us to believe that the support needed during the summer will be forthcoming. We hope soon to announce plans which we believe will make the Guardian better in many ways, plans we hope to put into effect in the fall. L. W. S.

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Annual Commencement at Westminster Theological Seminary

THE ANNUAL commencement events and exercises of Westminster Theological Seminary were held at the Seminary May 8-11.

Baccalaureate Service

The Baccalaureate service was held on Sunday afternoon, May 8, in Calvary Orthodox Presbyterian Church adjoining the campus. Professor John H. Skilton conducted the service and preached the sermon to the graduating class.

Professor Skilton took as his text I Corinthians 15:58. He showed that the words of the text were dependent on the thought the apostle had been developing throughout the chapter. That thought was the certainty of the triumph of the Christian, a certainty

guaranteed by the prior certainty of the resurrection and glory of the Christian's Saviour. Even death does not overcome the Christian, but through it he attains the final triumph, a triumph he cannot attain in his present mortality.

It is just because of the tremendous and eternal triumph the Christian, including the Christian minister, has in Christ, and will have in the resurrection, that he is encouraged to be "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Banquet

Two hundred fifty persons attended the annual banquet held at the Casa Conti in Glenside on Tuesday evening.

After enjoying a delicious turkey dinner, the guests heard brief talks by the Rev. J. M. Kik, representative of the class of 1930—the first class to be graduated from the Seminary; by Professor Paul Woolley, Registrar, and by the Rev. Robert Marsden, Executive Secretary.

There were two main addresses scheduled for the evening, Professor Meredith Kline of the Old Testament department spoke on "The Hope of the Covenant." His address was an enlightening exposition of certain phases of the covenant promises as given to Abraham and later fulfilled in the life of the chosen people. He developed comparisons between the ancient history of the people of God, and the modern situation of the church, and showed that the hope which Abraham saw through promise, but which received a form of fulfillment in later Old Testament history, is still the hope of the church and will receive its glorious realization in God's own time.

Professor W. Stanford Reid of Mc-



Westminster Theological Seminary — Faculty and Students, Spring 1955

Gill University in Montreal spoke on "Our positive Witness." Due to the lateness of the hour he condensed the material he had prepared for the occasion. But he emphasized the point that those who would be true to God in our time must be "for" something, and not only "against" something. He noted that there had been criticism of Westminster Seminary because its graduates were so often known as men who were against this and that. He felt that they should be known as men who were "for" the full truths of the Reformed faith.

During the course of the evening there was group singing, and also two special musical numbers. Dr. Edward J. Young presented a cello solo, and the Rev. Kenneth Meilahn sang.

Five members of the first graduating class, with members of their families, were seated at a special table near the speakers table. They were the Rev. Everett C. DeVelde of Vineland, N.J., the Rev. J. Marcellus Kik of Little Falls, N. J., the Rev. Robert S. Marsden, the Rev. Robert L. Vining of Nottingham, Pa., and Mr. Ernest Zentgraf of Bethlehem, Pa.

Earlier the Alumni Association held its annual meeting. New officers were elected—the Rev. W. L. Hiemstra, president; the Rev. George J. Willis, vice-president; the Rev. Robert L. Vining, secretary, and the Rev. Theodore J. Georgian, treasurer.

Women's Auxiliary

The luncheon of the Women's Auxiliary was held on Wednesday noon, at the Seminary. Fifty-five ladies attended the luncheon, and more were present for the business meeting which followed.

The treasurer of the Auxiliary reported that during the year just ended contributions to the Seminary credited to members of the organization totaled over \$24,250.00, representing a substantial portion of the institution's budget.

Officers were elected as follows: Mrs. Mary S. Stevenson, president; Mrs. Arthur W. Machen, Miss Marguerite Montgomery, Mrs. L. W. Sloat, Mrs. R. R. Stuart, and Mrs. Elizabeth W. Worcester, vice-presidents; Mrs. LeRoy B. Oliver, secretary; Mrs. Arthur Kuschke, Sr., treasurer.

During the course of the meeting, Professor Meredith Kline reported on developments at the Seminary during the year, and special music in the form

of a tenor solo was provided by Mr. Terrence Atkinson, a student, whose home is in England.

Commencement Exercises

The regular Commencement exercises of the Seminary were held on Wednesday afternoon, May 11. The traditional good weather made it possible again to have the service outdoors in the beautiful garden adjacent to Machen Hall.

The Rev. John P. Clelland, president of the Board of Trustees, led the academic procession to the platform, and conducted the service. The Rev. Elmer Dortzbach of the Franklin Square Orthodox Presbyterian Church offered the invocation. The Rev. Eugene Callender, Christian Reformed Church missionary in Harlem, read the Scripture lesson and the Rev. Oren Holtrop of the Prospect Park Christian Reformed Church led in prayer.

The address for the occasion was delivered by the Rev. Dr. Lawrence Manross, Assistant Professor of Bible and Archeology in Wheaton College, on the subject, "The Doctrine of God and Evangelical Unity." Dr. Manross expounded the thesis that there can be no true unity even among evangelicals except there is unity on the doctrine of God, which unity does not exist today. He maintained that in giving positive adherence to the Reformed faith which holds the Biblical doctrine of God as sovereign Lord to be its primary principle, Westminster Seminary and those who stood with her were promoting true evangelical unity. And he charged the members of the graduating class to be steadfast adherents and exponents

of that high view of Christian unity which springs from agreement on the doctrine of God.

Degrees were then awarded by Dr. VanTil in the name of the faculty and Board of Trustees, to those who had successfully completed their course of study. The degree of Bachelor of Theology was awarded to Frederick C. Anderson, Robert W. Anderson, Jack Ray Cavanaugh, John Cooper, Robert W. DeVries, Henry H. Fikkert, Norman C. Hoeflinger, Farquhar J. MacLeod, William H. McDowell, Robert M. Nueremberger, Carl J. Reitsma, William S. Sailer, Tamekichi Saito, William S. Smith, Hessel Stevens, Allan E. Strand, Robert L. Thoburn, C. Ralph Verno, James B. Wagner, Raymond O. Zorn.

The degree of Master of Theology was conferred on Herbert J. Hoeflinger, Angus M. MacLeod, Donald D. Moreland, Wallace B. Nicholson, Jack J. Peterson, Lauren D. Rhine, Gene W. Spear, Laurence N. Vail, William L. Vander Beek, Gerard Van Groningen, John M. Zinkand.

The Frank H. Stevenson Memorial Scholarship for graduate study was awarded to James B. Wagner. Mr. Wagner has indicated that his tentative plans are to take graduate work at Harvard and at the Free University of Amsterdam in successive years.

Dr. VanTil delivered a brief address to the graduates, warning them that a clear presentation of the gospel would bring opposition from men, but would carry the blessing of God.

Following the formal exercises, graduates and guests enjoyed the delightful tea which forms the closing chapter to the annual academic year.

Classis Eureka

An account of a continuing portion of the Reformed Church in the U. S.

By MELVIN B. NONHOF

EUREKA," shouted Archimedes, that ancient Greek, as he exulted in the knowledge that he had discovered a formula for computing the amount of base metal in King Hiero's crown. Legend has it that he was stark naked at the time of his dramatic appearance in the ancient city of Athens. Yes, he had found it!

"Eureka," was the word of someone familiar with the Greek language as he

viewed a spot in the rolling plains of the Dakota Territory which was to serve as the location of his new home. He, too, had found it. Where once the Indian had roamed freely, where the wild animals were undisturbed; there the white man had come to settle. The date is unimportant. It is more important that we note the exultant and rapturous expression of those who have made a new and pleasing discov-

ery. Thus there arose in this treeless, grass-covered expanse the settlement which is now known as Eureka, South Dakota.

The unimaginative soul might well ask what connection Archimedes and a settler in a new country have with some article appearing in a Christian magazine. It is just this. Today, after 45 years, there is in existence a body of believers in the Lord Jesus Christ which is known as "Classis Eureka." More formally it is known as "Classis Eureka of the Reformed Church in the U.S." For those who have a historical bent it should be added that this parent body is 230 years old. The Reformed Church in the U.S. was organized in 1725. Classis Eureka dates back to 1910.

As was true of the "mother" Church, the Classis was born amidst a national climate. The people who conceived and brought it into being were German immigrants or descendants of German nationals. Their language and their allegiance to the Reformed faith bound them together. Thus their consciousness of a distinctive origin, nationally speaking, and their conviction that the Reformed beliefs were consistent with the Scriptures prompted the effort to raise up this unity in spiritual matters. Ursinus and Olevianus were not strangers to their fellowship though these honorable personages had long since departed from this earthly scene. What had been accomplished in Heidelberg, Germany was deeply appreciated by these sturdy pioneers of the prairie. The Catechism, designated as "Heidelberg," was their doctrinal standard. No other interpretation of Scripture was deemed worthy of acceptance and belief. Therein was expressed, with grandeur and sublimity, the great truths of God's Holy Word. To this statement of faith they enthusiastically subscribed.

This enthusiasm for the Reformed faith easily accounts for the fact that when a union between the parent body, The Reformed Church in the U.S., and the Evangelical Church was consummated in 1934—June is the exact month—these devotedly Reformed people did not go along with the union church, known as the Evangelical and Reformed Church. Most of these congregations are located in the Dakotas and Nebraska. There are a few "independent" Reformed congregations in Wisconsin, Iowa and California, whose pastors are members of Classis Eureka.

(The E. and R. Church has a triple standard, doctrinally speaking. She holds to the Heidelberg Catechism, the Augsburg Confession and Luther's Catechism. Ministers are asked to subscribe to the teachings of *one* of these documents. It is hardly likely that one could subscribe to all!)

Of the "independent" congregations, the writer has knowledge of one which has returned to the parent body—now a part of the united Church. Another has, by civil litigation, been granted the right to continue as "independent," after suit was filed against this congregation by the united Church. Another such suit is threatened in the case of an "independent" whose pastor is a member of Classis Eureka.

Six ministers and a group of elders cooperated to begin the Classis in 1910. None of those ministers lives today. The last surviving minister was the Rev. W. B. Wittenberg of Garner, Iowa, who died Dec. 24, 1953.

Of the present ministerial membership of the Classis, only two were members at the time of the union of the

AT the General Assembly of The Orthodox Presbyterian Church held in 1954, greetings were received from Classis Eureka of the Reformed Church in the U. S. The Classis is composed of congregations and ministers who refused to enter the union of the Reformed Church and the Evangelical Church. Here is a brief account of this portion of Christ's vineyard. Mr. Nonhof is pastor of Orthodox Presbyterian Churches at Bancroft and Manchester, S. Dakota.

Reformed and Evangelical bodies in 1934. They are: the Rev. K. Krueger, Upham, North Dakota and the Rev. Walter Grossmann, Shafter, California. Nine ordained men constitute the ministerial roll of the Classis today. The present officers of the Classis are: Rev. D. E. Bosma, Eureka, S.D., President; Rev. R. Klaudt, Sutton, Nebr., Vice-president; Elder H. D. Opp, Eureka, S.D., Treasurer; Rev. W. Grossmann, Shafter, Cal., Stated Clerk.

Congregations associated as members of the Classis number 23. The most recent newly-organized, (1953) church is located in Aberdeen, S.D. The Acts (Minutes) of Classis list 1,704 members with 492 baptized members.

Classis Eureka has no official paper. There are two monthly publications which are, however, supported by the Classis. They are "The Witness" and

the "Reformiertes Gemeindeblatt" (Reformed Congregational Paper). Both magazines are published in Green Bay, Wis., by the Reliance Publishing Co. The publishing house is owned and operated by the Rev. E. Buehrer, a ministerial member of Classis. The German paper is edited by the Rev. William E. Korn of Menno, S.D. (The writer receives the German publication.) Mr. Korn was theologically trained in Germany.

Services are conducted in both the German and English language, with German services in the majority. All catechism instruction—and Classis is strong on this point—is carried on in the English language. The Sunday Schools are now employing the English language also.

Many, if not most, of the congregations still follow the practice of having the ladies sit on the left side of church, left as you enter, and the men sitting on the right side. This is a custom carried over from Germany.

The sacrament of the Lord's Supper is administered in an "open" fashion. No congregations practice "closed communion."

Oral subscription to the Heidelberg Catechism is required of all persons making a confession of faith in Christ. While the people speak of "confirmation," it is not thought of in the "High Church" sense.

The Classis meets once each year in business session. This year's meeting opened in Sutton, Nebraska, on May 11th and closed with a worship service on May 15th. Sessions are carried on in both German and English! ! !

To the recent Spring meeting of the Presbytery of the Dakotas, the Classis sent as representative the Rev. Hermann Mensch of Isabel, S.D. The Presbytery reciprocated by appointing the Rev. V. Robert Nilson of Lincoln, Nebr. as representative to the 1955 meeting in Sutton, Nebr. The writer plans to attend as a representative of Westminster Theological Seminary.

The reference to the Seminary brings to mind one of the very urgent and pressing problems facing the Classis. Most of the students for the ministry have been lost to Classis, even though they originated from within the Classis, by attendance in institutions which are not in sympathy with the doctrinal and ecclesiastical position of the Classis. This is abundantly clear from the fact that Classis has ordained only *three*

ministerial candidates in the last *twenty-one years*. And one of these, the Rev. Fritz Lierhaus, of Artas, S.D., was killed in a tragic highway accident near New Underwood, S.D., last fall. Rev. Lierhaus had received his theological training in Germany.

To meet this serious need for supplying ministers Westminster Seminary has been approved as an institution for the training of Classis Eureka's ministerial candidates. Westminster has also been approved for financial support by the congregations of the Classis.

The positive and strong position that Westminster has taken in the interests of the Reformed faith is appreciated by members of the Classis. It has been suggested that the Seminary include in its course of study an intense examination of the Heidelberg Catechism. And in addition the relation of the Seminary to the University of Pennsylvania makes it possible for those students who wish to do extra work in the German language. This expanded program for Westminster will prove of immeasurable benefit to these German Reformed people. The Classis further authorized its executive committee to enlist the help of Westminster students during the summer months.

If the writer may be permitted a personal observation it is this: these people are Reformed and know the reason why. They have a zeal which is based on knowledge. Some of the persons in this Church have been known to the writer for more than twenty years. Others have been contacted in the more recent years. Their devotion to the Gospel and the Heidelberg Catechism is inspiring, especially in the midst of an atmosphere of indifference or hostility to Reformed creeds. Truly there are other Reformed groups, intense in their zeal, but this Classis need not take a back seat to any of them.

During my recent contact with some of the families of this Classis I met a young man who had, not so long ago, purchased the entire set of Calvin's commentaries, and in the German language too, for his own personal use. Granted that there are other laymen who have done the same, it does serve to accentuate this thesis: these people are in earnest where the Reformed faith is concerned. Such thoroughness in the examination of God's word with an evident desire for the Spirit's application of the Scriptures to the believers

is refreshing indeed. It is like finding a spiritual oasis in the desert of modern superficiality in matters Christian.

Classis Eureka is not without its benevolent causes. Certain selected German missionaries are supported in various parts of the world. Then, since these people have a close tie to the Fatherland, a great deal of energy and money was expended in relief for German citizens whose privations were known to them. Extra benevolent offerings were frequent in the early post-war years. Aid to retired ministers or ministers' widows has also consumed some of the gifts of members of Classis. Student aid is also a matter of support along with home missions within the Classis proper. The Acts of Classis give a financial accounting of these benevolent activities.

In this deliberate attempt to picture Classis Eureka over the years mention should be made of two other ministerial members who have not been referred to previously. They are a father and son combination, the father being the Rev. K. J. Stuebbe of Manitowoc, Wis., while the son is the Rev. Robert D. Stuebbe of Bakersfield, California. The latter was ordained by Classis while the former was received as member in May of 1954, although his sympathies had al-

ways been with the position of Classis.

Some reader, acquainted with Reformed and Presbyterian bodies, may ask: what is the position of the Classis with respect to secret societies? The Classis has not adopted an official stand but the expressed opinion among the ministers and members is generally negative. In that it is like many other comparable groups.

Here is a portion of the Lord's kingdom which has the rather distinctive name, Classis Eureka. It is positively Reformed. Being Reformed means that this body of believers is aware of their mission in this sinful world—to preach the unsearchable riches of Christ Jesus. Oh yes, the Classis has its problems. But there is a manifest trust that untiring faithfulness to the Sovereign God will carry them thru. It is the earnest exhortation prayer of the writer that you will join in prayer and effort that men, called of God, will be available to offer a consecrated ministry to many of these pastorless congregations. There are only five men at hand to minister to fifteen charges made up of twenty-three congregations! The Orthodox Presbyterian Church and Westminster Theological Seminary *must* help.

May God raise up soldiers to man these ramparts of Zion!

Evangelizing the Children (7)

The Sunday School

By LAWRENCE R. EYRES

COMPARED to the Christian church with its more than nineteen hundred years, the Sunday school is just a fledgling. It is only a step-child of the church, and was not immediately accepted as a worthy ally. In 1780 in Gloucester, England, Robert Raikes, printer and editor, set out to teach reading, writing and religion to the rowdy children who were kept out of mischief the other six days of the week with twelve hours hard work in the mills. He was warned that he was undertaking a fruitless task, but when juvenile delinquency showed a marked decline, "Bobby Wildgoose and his ragged regiment" began to command more respect from the genteel folk who frequented the churches. However, the Wesleys adopted the movement wholeheartedly and took it into the bosom of

militant Methodism. With such an ally the Sunday school jumped the Atlantic and found fertile soil in America. And it has become a major factor in the life of American Protestantism from that day to this.

The Sunday school has a noble history in America. It was the fore-runner of the church, following the pioneers' restless westward trek across the continent. Today a Sunday school of one sort or another attaches itself to nearly every Protestant church. It's just the thing to do. The success and health of any church is frequently judged by the size and popularity of its Sunday school.

And yet, if the average Christian layman were asked just how the Sunday school serves the over-all program of the Church, he would be hard put for an intelligent answer. This is too often

the real state of things: At 9:45 of a Sunday morning there assembles a large congregation—mostly children—in the church building. They have their "exercises," go to their classes, re-assemble, are invited to "stay to church," leave and go home. Before the last stragglers are gone, a new congregation arrives—this time mostly adults—to attend the hour of worship, after which they too go home. There are a few—all too few—who attend both these services, but aside from these it is a little difficult to grasp the real connection between these two congregations, other than that they make use of the same physical plant. In making religious surveys one often comes across a family which avers a connection with a certain church. It takes some additional prying to determine whether it belongs to the "Sunday school" church or to the "church" church!

It seems high time that we, who take the nature and program of the Church of Jesus Christ with due seriousness, sit down and re-think the whole subject of the Sunday school and its relationship to the church. And if a proper connection between the two cannot be arrived at, we should have the moral courage to abandon the Sunday school altogether, even at this late date. But if, on the other hand, that connection is discoverable but not an accomplished fact in the Sunday schools under our management, it behooves us to take drastic action if need be to the end that the Sunday school may again fulfill a noble function. In the remainder of this article and in the next I shall attempt a re-evaluation of the Sunday school, first, in its *relationship to the church*, and then, in its *fulfilment of its purpose*.

Its Relationship to the Church

There seems to be, in many quarters, an unwritten assumption that the church in its corporate worship provides the basis of the faith and life of *adult* church-goers, while the Sunday school does the same for church-going *children*. This theory comes to expression in the very modern practice of "children's church" which is conducted at the same time as adult worship. Some Sunday schools, while meeting jointly with the church the first half hour, take the children out of the place of worship before the sermon and send them to their several Sunday school classes. These expedients are adopted to save

double transportation for families and to make for a quiet atmosphere—especially during the sermon. But these expedients are *very wrong* for these reasons: (1) Grown men and women are never beyond the need for regular, group Bible study. (2) Children *ought* to be in the place of worship with their parents at such an early age that, as they look back upon their childhood, they will never be able to remember when first they began to be present in the house of God as members of their family units. Admittedly adults *may* fulfill this need for group Bible study through other means, but *a substitute for family participation in the worship of the family of God can never be found outside the hours and the place of divine worship*. If the Sunday school becomes the "children's church," by that very act of usurpation it has become an *evil thing*.

The Sunday school should never take the place of the catechetical program in the church. Covenant children get great profit from attending a good Sunday school—they can never learn too much of God's Word. Also they encourage attendance on the part of children from non-Christian homes. Still the program of teaching designed to meet the elementary needs of the non-covenant child is hardly solid enough to meet the needs of the covenant child. In some degree both techniques and material differ too widely for the effective combination of these two objectives in one over-all program. And if our covenant children form the entire constituency of the Sunday school, I fear we would be unable to justify the conduct of one in any covenant-minded church.

What relationship *should* the Sunday school bear to the church as a corporate body of worshippers? It has been said that the Sunday school is an *evangelistic arm of the church*. This is true. But we must understand in what sense we are to use the word, "evangelistic." Herebefore I have labored to show that evangelizing the children is not something *other* but is *identical with covenant nurture and admonition*. In this sense everything done to bring the children to Jesus is evangelism. But in relation to the Sunday school we use the word "evangelism" in its narrower sense. It is to *extend* that Christian nurture and admonition in an *ever-widening circle* that we have Sunday schools. Or, to use the language of Isaiah who recorded God's command to Israel, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes" (Isaiah 54:2).

The Sunday school, along with the other societies of the church, stands in relation to the church as a spoke to the hub of a wheel. Without that pivotal center which constitutes the hub, the spoke has no meaning, it's not going anywhere! But when truly welded to its proper center, along with the other spokes, it is set to accomplish a worthy purpose. In the marvelous providence of God the Sunday school has in the past accomplished its mission for the church in great measure, despite the lack of more conscious orientation on the part of those responsible for its operation. But how to accomplish and perfect this function in these days of increasing secularism: this is the problem still crying out for an answer.

Orthodox Presbyterian Church News

Portland, Me.: Mr. Fred Colby, a graduate of Westminster Seminary, was elected an elder of Second Parish Church at the annual meeting. Reports to the annual meeting showed a net gain of \$777 in total giving this year, and a gain of thirteen members. Miss Lois MacDonald, a member of the church, is the valedictorian of her graduating class.

Wildwood, N. J.: The season at the Boardwalk Chapel was officially

opened with the Easter Sunrise Service. The Rev. W. Harlee Bordeaux was guest preacher for the occasion, and special music was rendered by Mr. Wilfred Clelland. The chapel was filled to capacity. Regular services at the chapel will begin later this month.

Center Square, Pa.: The congregation of Community Church was saddened by the death, on March 14, of Mrs. William H. Fields. Affectionately known as Mother Fields, she was a

charter member when the congregation first organized as the Valley Forge Presbyterian Church. Initial services in 1936 were held in her home. On April 17 four adults were received into the membership of the church.

Nottingham, Pa. : Mr. Walter Shepherd was reelected trustee of Bethany church at the annual meeting. Reports indicated that financially this was the second best year in Bethany's history. Eleven communicant and five non-communicant members were received during the year. The congregation approved the purchase of pulpit furniture for the sanctuary. A band has been organized by seven of the Sunday school intermediates, and has rendered special music on recent occasions.

Harrisville, Pa. : The Rev. Francis D. Breisch has resigned as pastor of Faith and New Hope churches, in order to accept the position of Bible teacher in the Christian High School of Kalamazoo, Mich. Mr. Breisch has been in Harrisville for about two years.

Volga, S. D. : Mr. Earl Sapp was elected a deacon, and Mr. Donald Mehl a trustee, at the annual meeting of Calvary Church. Reports to the meeting showed that giving to the missions committees of the denomination this past year amounted to over \$4,700, giving an average of \$48.51 per communicant member. The congregation suffered loss in March in the death of Mr. Henry Reaves, who passed away while wintering in Phoenix, Arizona.

Manhattan Beach, Calif. : Thirteen adults and six children were recently added to the membership of First Church. Three of the families came through the activities of Chaplain Lynne Wade on the island of Guam. The Presbytery of California met at First Church on April 20.

National City, Calif. : On six successive afternoons recently members of First church canvassed areas of the city inviting people to the services of the Church. A substantial increase in Sunday school attendance has resulted. A follow-up to this program has been started.

Long Beach, Calif. : Mr. Paul Lovick was elected an elder, and Mr. Howard McKee a deacon, at the annual congregational meeting of First church. The congregation approved a budget of \$29,000 for the coming year. The pastor, the Rev. Henry Coray, expects to leave to take up work in the area of

San Francisco, the early part of the summer, when the pastor-elect, the Rev. Glenn Coie, will arrive on the field.

Silver Spring, Md. : Eleven adults and nine children have been added to the roll of Knox church recently. Reports at the annual meeting showed total receipts of over \$22,000, including nearly \$7,000 for benevolence purposes. The congregation has voted to concur in the request of the pastor for dissolution of the pastoral relationship as of June 30. Mr. Coie, the pastor, is accepting a call to First church of Long Beach, Calif.

Franklin Square, N. Y. : The new building of the Franklin Square church is to be dedicated May 29. The building is practically complete. However, the congregation needs to sell some \$14,000 worth of bonds, to complete the financing of the project.

Leith, N. D. : Leith Church was host to the Presbytery of the Dakotas, and to the Women's auxiliary of the Presbytery, on April 19-20.

Oostburg, Wisc. : The annual Women's Missionary Conference of the Presbytery of Wisconsin was held at Bethel Church on April 13. Guest speakers for the occasion included Mrs. Francis Mahaffy of Eritrea and the Rev. Robert Nuermberger of Evergreen Park, Ill., in the morning, and Mrs. Henry Phillips of Gresham, Wisconsin and the Rev. Francis Mahaffy in the afternoon. Delegates attended from five churches of the Presbytery.

George B. Crippen

MR. GEORGE B. CRIPPEN, a charter member of Calvary Orthodox Presbyterian Church of Worcester, N. Y., and a faithful friend of the Orthodox Presbyterian movement, was called to his eternal rest on April 11. He was in his 89th year.

He was a native of the area, having been educated in the Worcester public schools. He became an employee of the Bank of Worcester in 1885, and rose in his service with that institution to be elected its president in 1906. He held this position up to the time of his death. He was associated with a number of other local organizations in Worcester, and was highly regarded in the community as a man of simple, devout Christian faith.

He was for a number of years a member of the Board of Trustees of

Westminster Theological Seminary in Philadelphia, until failing health forced him to retire from this position in 1950.

Funeral services in Worcester were conducted by the Rev. Robert S. Marsden, Executive Secretary of Westminster Seminary.

Mr. Crippen was a widower. He leaves no immediate family.

Medical Work In Ghinda

RECENT letters from the Rev. and Mrs. Clarence W. Duff, missionaries in Ghinda, Eritrea, tell of some of the medical problems which arise, as well as of other work of the mission.

One day near the end of April a man came to the Ghinda clinic with a sore on his arm, which he had had for over a year. He said he had been pounding stone, and a piece had flown up and hit him in the arm. The letter continues: "He had been in the hospital and had had injections because this sore wouldn't ever heal completely and every once in a while would start festering again. Mr. Duff didn't think he could do anything with it but suggested that, if the man wanted, Johannes (native helper) would open it up by burning a hole in it with a silver nitrate stick and, if there was a pocket of pus, he could clean it out and try to get it to heal from the inside out. Well, Johannes burnt it one day, and tied it up, and the next day when probing around the hole he felt something hard. He dug it out and found it to be a piece of rock about a half inch in diameter. It is no wonder it wouldn't heal, but quite strange that the man didn't know it was in there, and that the doctors in the hospital never found it either . . ."

Another patient at the clinic was a girl of 15 with a throat so badly infected she couldn't speak or eat or drink. In some parts of the country it is the custom for babies to have the uvala—the fleshy pendant in the back of the soft palate—cut out. This girl had not had this done while a baby, but now at the age of 15, she had had it done, and the result was a severe infection. With the help of some ice, and some penicillin shots, Mr. Duff got her where she could sip some drinks, and talk fairly well. She left after a day or more at the clinic, and had not come back, so the assumption was that she got better.

The letter reported that the Rev. and Mrs. Herbert Bird and their family

had planned to take a vacation of about a month in Addis Ababa, Ethiopia, during May. Mr. and Mrs. Duff expect to take their vacation, also in Addis, during June.

Mahaffys to Sail June 24

LAATEST PLANS were that the Rev. and Mrs. Francis Mahaffy and family would leave New York for the return trip to Eritrea on or about June 24. The family has been home on furlough for the past year.

Overtures to Change Name

THE PRESBYTERY of New York and New England has submitted an overture to the coming Orthodox Presbyterian General Assembly, suggesting a change in the name of the denomination.

The text of the overture is as follows:

"Whereas the presence of the word 'Orthodox' in the name of our Church has been misunderstood by some as referring either to a Greek or to a Jewish sect and has therefore hindered the growth of certain of our churches, and been a barrier to the acceptance of our distinctive testimony in the communities in which they are located, the Presbytery of New York and New England

respectfully overtures the Twenty Second General Assembly of the Orthodox Presbyterian Church:

"1. That it consider the advisability of adopting for the denomination a name which does not include the word 'Orthodox';

"2. That, in so doing, consideration be given to the following names—Presbyterian Church of North America; American Presbyterian Church; Westminster Presbyterian Church of America; Conservative Presbyterian Church; Covenant Presbyterian Church."

The name, The Orthodox Presbyterian Church, was adopted by the special Fifth General Assembly, held in February, 1939, after the Northern Presbyterian denomination had entered suit in civil court against the name The Presbyterian Church of America, the original title adopted in 1936, and when it appeared that the suit might be successfully prosecuted in the courts.

At that time a number of other names were considered, the chief being The Protestant Presbyterian Church of America, The Presbyterian and Reformed Church, and The Evangelical Presbyterian Church. The name Orthodox Presbyterian was adopted on the sixth ballot. An account of the General Assembly at which the name was adopted appears in The Presbyterian Guardian, March, 1939, p. 56f.

May We Prohibit Term Eldership?

By NED B. STONEHOUSE

THE question whether congregations shall enjoy the liberty of determining when their best interests may be served by the adoption of term eldership is one of the important issues before the Orthodox Presbyterian Church in connection with its consideration of a revision of the *Form of Government*. In congregations where it has been difficult to find a sufficient number of qualified persons for the offices of elder and deacon, the question may not seem to be of great moment. But in congregations where there may be more, and perhaps even several more, qualified persons than the number that it would seem wise to elect to the session, the question may take on great practical significance. We should be greatly concerned that congregations in the latter classification will greatly in-

crease in the years ahead. We should pray and labor that our congregations may increase in numbers, and above all that there may be such spiritual progress throughout their membership that we shall have many congregations where a very large proportion of the adult male membership shall be men of spiritual insight and wisdom and consecration. In the latter case, rather than being in the position of being hard pressed to find the requisite number of men, our problem will happily be that of determining how we may make most effective use of our abundant resources.

The position taken here is that of the formulation of the committee in sections 3 and 4 of Chapter XIII (Version of 1954, pp. 17, 18). The position opposed is that of the alternate proposed revision of these sections (Ver-

sion of 1954, p. 20), which is defended by Professor John Murray in the February, 1955, issue of the *GUARDIAN*. It may be well to note that the basic difference is not between permanent eldership and term eldership, as such, but rather whether congregations shall have a right to decide for one or the other. My position is that they should have this right, and indeed that it is wrong to deny them this privilege. In passing it should be observed that, though the discussion so far has apparently centered about the office of elder, the Chapter of the Form of Government at this point is also dealing with the office of deacon. What is said here concerning elders will largely apply to deacons also.

The contention of this article is that the Scriptures contain no warrant, whether expressed or implied, with regard to the *tenure* of the office of elders and deacons. If Scripture contains provisions for the government of the church, woe to the church that does not scrupulously follow them! But it is evident that Scripture does not prescribe all the details of church government. It does not contain a warrant for the view that there must be a warrant for every governmental feature. Nevertheless, the general teachings of Scripture also regulate church government as a whole, and it is my view that in this case there are such teachings which support the position being maintained here.

Argument Against Term Eldership Examined

Before presenting the positive argument, it seems essential to examine the force of the argument offered in support of the other view. Professor Murray's argument, stated in summary, is that the "high order" of the gifts required and their "permanency," and the "judgment that Christ is calling" a man to the exercise of the office are inconsonant with the idea of a limited term of service. I agree of course as to the high character of the qualifications which are necessary and as to the calling of Christ by the instrumentality of congregation and session. But my dissent concerns two matters.

In the first place, the reference to gifts involves two quite distinct matters: (a) their "high order" and (b) their "permanency." It is gratuitously assumed that where (a) is present (b) will also be present. It is said that "when a man possesses certain endow-

ments which qualify him for eldership we must proceed on the assumption that they are abiding and permanently qualify him for the discharge of the functions of the office." But this is at most a practical "assumption" as to the constancy of a person's qualifications; it does not amount to proof of such permanency.

That Professor Murray, as a matter of fact, does not himself maintain "permanency" of gifts as a principle may be observed from the consideration that he no more than the present writer holds to the view that "once an elder, always an elder." He also maintains that "when an elder ceases to be able to exercise the functions of the office, he should no longer retain the office." He also insists that "we may not separate the office from its functions," and in this connection speaks of various situations in which it may be necessary to relieve or divest an elder of his office (p. 23). In particular, after stating that the gifts "are not of a temporary character," he admits that a person may "through unfaithfulness lose them" (p. 24). *If they may be lost, they can hardly be said to be permanent.*

In the second place, all that the New Testament has to say regarding the high order of the qualifications of an elder, and the calling of Christ with which he must be called, have nothing to do, I must insist, *with the question of tenure.* An illustration from the secular world may help to make my point clear. The office of the president of the United States, as that is envisioned in the Constitution and as it has developed in history, presumably demands qualifications of a very high order. Moreover, the authority which is exercised is so extraordinary that, even prior to recent historical developments, the president has been widely recognized as holding the most powerful office on earth. But it is not assumed from his qualifications that any particular president possesses them permanently. Nor is it assumed that the extraordinary authority which he exercises gives him any claim to permanent tenure. *Tenure is a quite distinct matter, which is not settled by observations as to gifts and calling.*

Positive Considerations

If therefore the Scripture contains no instruction on the specific subject of tenure, how shall the church, acting as the instrument of Christ, its great Head, and in faithfulness to his Word, carry

out its responsibility in calling qualified men to the office of elder? No doubt many general teachings must be kept in view. I wish, however, to stress one passage. This is the admonition of I Corinthians 14:26: "Let all things be done unto edifying." This is a principle which Professor Murray would of course recognize as being basic. He recognizes explicitly that a person is invested with his spiritual qualifications "to the end that he may serve the church of Christ in that capacity for which these endowments fit him." This is surely a principle of the greatest moment for the life of the church. A person is not chosen to office in order to honor the person but only that he may serve. His service must be unto Christ, but it will be so only as he serves Christ's church.

As this principle relates to the present subject, it involves the application that all that pertains to the choice of persons to serve as elders shall have the interests of the church, rather than of any individual, in view. If accordingly, in a given instance, the interests of a church would be more fully advanced by the adoption of term eldership than by "permanent" eldership, the church would be on good ground in proceeding in this course. Thus a church might well decide from time to time, taking fresh account of the gifts of various members and their availability to serve, how its mission and responsibilities may be most fully and faithfully discharged.

As suggested above, the provision for term eldership may be especially advantageous when a congregation includes a considerable number of men qualified for the eldership, more than may advantageously serve in the session at one time. In such a situation there would be an analogy to the situation in view in I Corinthians 14 in connection with which the admonition of I Cor. 14:26 was uttered. That situation too was one characterized by a wealth of spiritual gifts. But it was not edifying when there was as full and constant exercise of spiritual gifts as was possible. The apostle therefore, with a view to the edification of the congregation, declared that not all should exercise their gifts at the same time. The gifts and endowments of which Paul is speaking were evidently of a high order, and those who possessed them were called to exercise them in the service of the church. But it does not

follow that men might not alternate in the exercise of their functions. Indeed that was essential if the church was to be edified.

Let no one reply that there are essential differences between elders and prophets. Of course there are, and the above is presented only as an analogy. But the basic point is that particularly in a time of abundance, the exercise of spiritual gifts may, and sometimes must be regulated and restricted. And this regulation need not proceed by selecting one group which shall exclusively and permanently exercise these gifts. Rather the "spiritual" are to exercise their gifts "in turn." And it is especially to be noted that Paul sets forth with great emphasis the principle that at all costs and at every point the prime consideration must be that the church shall be edified. Men are ordained to office, not that they may be honored or set apart as possessing peculiar dignity, nor that there may be a privileged class of rulers, but that the work of the church may be done most faithfully and energetically.

Oftentimes an elder will become a more effective and useful servant through long experience in the exercise of his gifts. And thus, even on the plan of term eldership, congregations might regularly or frequently re-elect them to office. In other cases, however, they may become infirm to the extent that, though not completely incapacitated, they could carry on only in a very limited way. In still other cases, highly qualified men, though not infirm, may for a time be so overwhelmed with special burdens of other sorts, that they should be relieved from service, at least for a period. Moreover, conditions often change in the life of the churches through the influx of new members or the maturing of young men so that a session chosen in a time of a congregation's infancy might be far from measuring up, in terms of spiritual wisdom and strength, to one that might be chosen if a congregation were allowed the liberty of making a fresh appraisal of its resources from time to time. In all of this the session itself, as well as the congregation, would be basically involved, but it need not be assumed that a session would not be eager to promote the great end of securing the strongest possible session.

Since this article has already become rather long, I cannot comment on various other aspects of the subject. In par-

ticular, it is not possible to evaluate in detail the objection that term eldership is to be rejected because it would contribute to drawing a line of cleavage between ruling elders and ministers. Here I can only note briefly that this is not an argument of principle, but only one which draws attention to certain possible consequences of distinguishing between ministers and elders. We insist on parity in respect of rule, by which we mean that the authority of the minister as regards ruling is not on a higher level than that of the elder. But the Scriptures and the *Form of Government* as a whole, both in the old and in the proposed revised form, maintain exceedingly important distinc-

tions between the two offices. Considering the nature of the office and functions of the minister of the Word, it is proper that he should be ordained with indefinite tenure of office. But considering the office and functions of the ruling elder, and the necessity that is placed upon most ruling elders of devoting a very large part of their time to their secular occupations, it may be in the best interests of the church to distinguish them also with respect to the tenure of their office. In brief, considering the teaching of Scripture, both in terms of what it says and what it does not say, dare we prohibit a congregation from electing elders for a term?

three years one spends at Westminster. The obvious devotion of the faculty to their task of teaching and presenting the claims of the whole Word of God produces a marked effect upon each student. Some (in my opinion, a very few) react strongly against the position which is presented. The great majority embrace it and find that light is thrown into those dark recesses where emotional and intellectual conflicts lurked, which a barren Fundamentalism was unable to illumine. This was truly a refreshing experience and all who undergo it entertain the expectation that there are countless others, who, sensing the inadequacy of their brand of religion, would willingly embrace the message of the Reformed faith, if only exposed to it.

A Year With the Orthodox Presbyterian Church

A Disillusioning Experience?

By WENDELL L. ROCKEY, JR.

WELL, we have come through a year of it and the experience has not been as terrifying as some predicted. An elder in the Presbyterian Church in the U. S. A. described the Orthodox Presbyterian Church to me as the ruining ground for young ministers: the place where one's vigor is sapped, his vision dimmed, and his ardor quickly chilled. Such a statement was not made in blind hostility, but was intended as good advice and, were there not a cloud of witnesses at hand to reinforce the accuracy of this description, capable men, now successful in other denominations, who had tried the Orthodox Presbyterian Church and for various reasons left? Running through a seminary student's mind are many questions that cry out for answers. These questions range from bread and butter and shoes for the children, through what opportunities there are to preach the gospel and why the church has not grown faster, to the more abstract problem of how pure must we expect the church to be.

As all who have taken the step realize, it is not a simple matter to fly in the face of advice which is given in sincere concern by friends who were always respected for their loyalty to God's word, especially when this advice appeals to attitudes and prejudices which were engendered and cultivated

in an environment quite foreign to Reformed principles. After all, what force is produced by arguments that have to do with corporate responsibility, the implications of being truly Reformed, the importance of a world and life view, and similar considerations, when compared with the fundamental questions of saving souls and a problem-free scheme of eschatology? How can an individual possibly find his way out of such confusion and be freed from the tension which arises because of the seeming necessity to choose between expediency or purity, unity and peace or strife and truth? The solution costs, but is indeed worth, momentous struggle and agony of soul. But, it is not done alone. Thank God for Westminster Seminary! Who can estimate the value of this institution where humble men of God labor faithfully to shed the light of God's Word upon the problems of our day. It is impossible in this brief article to describe the main effects that are produced during the

THE Rev. Mr. Rockey is pastor of Wayside Orthodox Presbyterian Church of Grove City, Penna. He was ordained to the ministry and installed in Wayside Church about a year ago. In this brief article he speaks of some of the thoughts of a young man after a year in the ministry of the church.

It is at this point that the disillusionment enters. Perhaps the title, "An Enlightening Experience" would have been more appropriate. How disappointing it is to find that intelligent Christians, devout people who love God's word, are at the same time satisfied with a truncated gospel! What can be more discouraging than to find that those from whom we would expect much are satisfied to remain in their unholy alliances, content to hold their silence in the face of blatant unbelief. I have often struggled with the question, "Why has this church not made more rapid progress?" There are many answers to this question, some not as charitable as others. In the larger context, there are two considerations which appear relevant. In the first place, our goals require us to choose a tack which is directly contrary to the tides and currents of the mainstream of modern Protestantism. It would be difficult enough if our task committed us to oppose the forces of Modernism and Liberalism. The heartbreak results (and it should be nothing less than that) when we find that the host of evangelicals fails to understand what we are talking about. Certainly part of the blame is due to our failure to seize every opportunity and means to communicate our message. How many sleepless nights does the mere mention of the following recall to our elders and ministers: Dispensationalism, the Lodge problem, the deeper life, the invisible church, and the attitudes of independency?

There is, in addition, a second factor which contributed to the slow growth of our church. Because of the historical

situation in which the church arose, it was essential that a concerted effort be made to persuade those in the Presbyterian Church in the U. S. A., who held to the evangelical faith, to leave that denomination and to unite with the continuing church. The question is, How long should the guns be trained in this direction? Let us not limit our effectiveness by continuing to do this when (to mix a metaphor) we should rather be shaking the dust off our feet. There are broader horizons of evangelism which beckon. After all, are we not seeking to be a true church of our Lord Jesus Christ? Is not our claim to be nothing more or less than a Christian church in the fullest sense of the term? The fuller we make our message, the greater will be its effectiveness and the broader will be its challenge to our generation.

It has been a most encouraging experience to enter the ministry of the Orthodox Presbyterian Church. Who can describe the sense of satisfaction and the peace of mind which results from the consciousness that one is united in a fellowship where there is the

true unity of the faith. How sweet is the peace of God in contrast with the frustration and turmoil of soul that any man of conscience must experience when he has to go along with the machine in order to survive. There are a lot of things that are much clearer to me now. I can understand the bravado and beating of the air which are so necessary to cover up feelings of bitterness, and failure, and even self-loathing. I can understand, but not sympathize with, the feelings of uneasiness and discomfort which arise when a "hot issue" somehow finds its way into the conversation. The prospect of appearing before the judgment seat of Christ arouses sobering thoughts, for we are all too well aware of our own weaknesses. I wonder whether some have stopped to consider what a miserable entrance their's shall be.

All this does not mean that we may entertain the feelings of those who have arrived. What a tremendous job remains to be done! How ironical and almost cruel was the remark made a few years ago by a Westminster graduate who now serves in a different

denomination. A group of students were discussing the merits of the different churches which professed to be Reformed in character and the difficulty of choosing the one to enter. The individual referred to above glibly remarked, "Play it safe, boys, and join the O. P. C." O, my! That would be an article in itself. Perhaps someone else more experienced would care to make the attempt. We are a long way from Canaan, but there are many causes for encouragement. One of the greatest sources of gratification is the willingness and eagerness of our people to hear the Word of God. What can be more inspiring to a young minister than to have a congregation that is hungry to hear God's word and which is appreciative of every effort. I am glad to be ministering in a congregation where such is the case and in a denomination where this attitude prevails many times repeated. May God enlarge our vision and send us forth with greater vigor to proclaim the message of His saving grace and may the blessing of the great Head of the Church be upon our labors.

The GUARDIAN NEWS COMMENTATOR

VIEWING THE NEWS FROM THE RELIGIOUS NEWS SERVICE AND THE RELIGIOUS AND SECULAR PRESS

Ask Swiss Ban on Jesuits be Lifted

ONE of Switzerland's most prominent Protestant leaders has called on Protestants to support the Swiss Roman Catholics in their efforts to abolish a constitutional ban on the Society of Jesus, the Jesuit organization. Professor Werner Kagi, vice-president of the Commission of the Churches on International Affairs and president of the Swiss national commission of the World Council wrote an article in the Swiss Protestant magazine, *Reforma-*

tion, maintaining that the National Constitution should not be used to exclude a religious group from the country. An article of the constitution adopted in 1874 forbids any Jesuit activity in Switzerland. Kagi argued that Protestantism did not need such help in its confrontation with Catholicism, and maintained that the Jesuits were already active in the country anyway, and had been for a long time. He also noted that, so far as opposition to the Jesuits was concerned, there was opposition also within the Catholic church.

Women Pastors an Issue In Sweden

THE PARLIAMENT of Sweden has been considering a bill that would permit women to become pastors in the Lutheran state church. The vote on the bill was finally postponed until the Church Convocation has a chance to consider it, which will not be for over a year. It appears that there is substantial opposition to the bill in church circles. The question has been actively debated in the country since 1950.

Establish New Seminary In Australia

A THEOLOGICAL COLLEGE has been opened in Melbourne, Australia, by the Reformed Churches of Australia, a recently established protestant denomination formed by immigrants from the Netherlands. The new College is presently meeting in a Baptist Church, and has a staff of two lecturers, the Rev. J. A. Schap and the Rev. A. Barkley.

Plan Revision of Jewish Bible Translation

THE JEWISH PUBLICATION SOCIETY of America has undertaken a revision of its translation of the Old Testament Scriptures. The translation currently in use was made in 1917. Dr. Harry M. Orlinsky, Professor of Bible at the Hebrew Union College, has been named editor-in-chief of the new version. A committee of scholars has been named to assist him in the work.

Presbyterian Home Mission Cooperation

HOME MISSIONS representatives of the three Presbyterian churches which were considering merger negotiations until the program fell through, met recently in Charlotte, N. C., to explore lines of cooperation in Home Mission work. The meeting discussed ways of making more effective use of radio evangelism through interchurch cooperation, and common support of training programs in missions work.

Southern Presbyterians Split Evenly on Merger

THE FINAL SCORE in the Southern Presbyterian Church on the question of union with the Northern and United Presbyterian Churches showed the Southern presbyteries almost evenly divided. Of the 86 presbyteries, 43 voted against the merger, 42 voted in favor, and in the other there was a tie-vote. A number of overtures have been submitted to the Southern General Assembly asking that the Assembly abolish the negotiating committee, or at least declare a five year moratorium on further discussion of union.

There is evidence that the friends of union are going to seek various forms of inter-church cooperation, since it appears that union is not possible for the present.

Missouri Synod Against Any Merger

DR. JOHN BEHNKEN, long time head of the Missouri Synod Lutheran church, interviewed during a district convention in Los Angeles, declared that the Missouri Synod Lutheran church will never in the foreseeable future join in merger negotiations with any other church. He said that union of all Lutheran churches in the country would not be a good thing, even if it could be accomplished. "We hold that before there can be unity or altar fellowship," he said, "there must be unity in Scriptural doctrine and Biblical practice."

East German Youths Flee to West

DURING the first three months of this year, over 6,500 young people have fled from the Soviet Zone of Germany to the Western sector. Many of these youths gave as their reason the efforts of Communists to force them to take part in dedication rites. These rites are considered a kind of atheistic counterpart of Christian confirmation rites, and both Protestant and Catholic churches have forbidden young people to participate in them, under pain of church censure.

Graham Concludes Scottish Crusade

EVANGELIST BILLY GRAHAM completed his six-week crusade in Glasgow the end of April. It was reported that over 2,500,000 people had been reached through the direct addresses and the television and telephone relays. Nearly 1 million people attended the meetings he addressed personally. Over 52,000 persons are reported to have made "decisions for Christ" as a result of the crusade. This response was the largest of any campaign he has ever held. In mid-May he expects to make a return visit to London, after which he will hold meetings on the continent.

Congregational - EUB Merger Planned

THE MERGER of the Congregational Christian and Evangelical United Brethren Churches appears to be in process, though with some solid opposition. The consummation of the merger

is expected to occur in June, 1957, bringing into existence a church of 1,250,000 members. The merger was temporarily held up by adverse court decisions a while back, but this stay has been overcome, and the movement to merge goes forward.

Meanwhile opponents of the merger have threatened more court battles, secession, and creation of an independent mission agency. A Committee for the Continuation of the Congregational Christian churches is in existence and has tentatively called for a meeting of "dedicated" churches next fall.

Opposition seems to center in matters of church government. The proposed new constitution would have authority over all parts of the church and over all the churches, and the individual churches would become involved in the merger without any vote on their part, simply as a result of the action of the central or general council. Such control of the local churches is not in agreement with the principle of congregationalism. Moreover, the plan apparently fails to indicate how local congregations can remain out of the merger.

Announce Rockefeller Scholarships in Theology

WINNERS of 47 scholarships for a full year of theological study under a plan inaugurated by the Rockefeller Brothers Theological Fellowship Program were announced in Princeton recently.

The program is administered under the American Association of Theological Schools Fund, Inc. of which Dr. Nathan B. Pusey of Harvard is president. The program is based on the assumption that the church has not been attracting as much first rate abil-

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ity to its ministerial ranks as it could profitably use. The awards provide for a year in the theological school of the recipients choice, but the recipients are in no way obligated to continue preparation for the ministry after the year is over.

The Rev. Walter D. Wagoner, chaplain of Northwestern University in Evanston, Ill., has been named executive director of the Fellowship Program, and will take up his new duties in the Princeton office of the program on July 1.

Peron-Catholic Conflict Continues

PRESIDENT PERON of Argentina has declared that it is up to the people to decide whether the Catholic Church is to remain, whether it is to be separated from the state, or whether it is to go. The statement was made in an address before the workers rally held May 1. At the same meeting an official of the General Confederation of Labor said that his organization would ask the government for a constitutional amendment to separate church and state. Meanwhile the government announced it had uncovered a conspiracy against the public order, spearheaded by Catholics. Several of the alleged conspirators, identified as Catholics, were arrested. Also, the government has eliminated from the curricula of vocational schools religious instruction in the Catholic faith. In its place there will be courses devoted to "innoculation of national doctrine, and courses on productivity and social well-being."

American Council Adopts New Constitution

THE American Council of Christian Churches held its annual spring convention in Memphis, Tenn. April 27-29. The chief item of business appears to have been the adopting of changes in the Constitution. The preamble and doctrinal statement were removed, and those of the Constitution of the International Council of Christian Churches substituted, with such changes in wording as were necessary to apply to the American Council.

In connection with these changes, some debate arose resulting from an effort to tighten control on the leadership of the organization. Two specific proposals were introduced, one of which would give member denominations,

rather than the Council itself, the choice of members on the Executive Committee; and the other of which would have limited officers of the Council from speaking for the Council except where the Council or its Executive Committee had given definite instructions.

These proposals were introduced by Dr. Robert G. Rayburn of Pasadena, California, former president of Highland College. They received the support of members of the Bible Presbyterian Synod delegation, but were defeated by the Council. The leadership of the Council maintained that such an arrangement would overly limit their activities, and would open the way for individual denominations to change the position of the Council.

NAE Reelects Top Officers

THE THREE chief officers of the National Association of Evangelicals were re-elected at the convention held in Chicago in April. They are Dr. Henry H. Savage, president; Dr. Paul P. Petticord of Portland, Oregon, first vice-president; and Rev. Ralph M. Riggs of Springfield, Mo., second vice-president. Professor John Luchies of Wheaton College was chosen as secretary, and Robert Van Kampen of Wheaton, treasurer.

Dr. Savage, who had recently returned from a trip to South America, reported that Catholic-Protestant tension was easing in some Latin American nations, though some persecution continued in Colombia and Ecuador.

In a report to the convention, the Rev. George L. Ford, associate executive director, urged that steps be taken to see that conservative protestant

churches have a place in growing American communities. He said that the National Council of Churches in planning for 15 years ahead and desires complete comity control. The Catholic church is planning for 50 years ahead, he said, buying property and projecting their work. He charged that the National Council hoped to secure property and initiate services in growing communities, and then turn the work over to that group which becomes predominant. Unless evangelicals take steps to establish their own work in these areas, they may be shut out entirely.

It was announced that a number of denominational magazines have agreed to publish a series of NAE advertisements, patterned after the Knights of Columbus ads on Catholicism.

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