

The Presbyterian **GUARDIAN**

Contents

Our Chapel By The Sea

By **LESLIE A. DUNN**

The Zeal of Thine House

By **EDMUND P. CLOWNEY**

Summer Bible Camps and Conferences

Features

News

Editorials



*"For we preach not ourselves,
but Christ Jesus the Lord"*

VOLUME 28, NUMBER 10
MAY 25, 1959

Our Chapel By The Sea

Did you ever put a shell to your ear and "listen to the ocean"? Sounds not ordinarily heard at the ocean will be heard at Wildwood, New Jersey, this summer. The Orthodox Presbyterian Church has built a Chapel on Wildwood's boardwalk facing the ocean. Here every night all summer will be heard the sound of gospel preaching. Here, too, will be heard the inspiring strains of organ music and singing of familiar church hymns. Not the least of the attractive sounds emanating from this place beside the ocean will be the voices of Christians engaging in conversation. Preaching, singing, conversing; how profitable to add these ingredients to the other essentials that add up to a God-honoring, restful and inspiring vacation for the family!

In June the Presbytery of New Jersey will begin its 15th year of boardwalk evangelism in Wildwood. Preaching the message of the gospel is central. Twelve preachers from the Orthodox Presbyterian Church have been engaged to preach there from June 28 to September 13. Since the primary purpose of the Chapel is

evangelism the ministers will preach the heart of the gospel message and tell sinners how to be saved. The picture program also will support the ministry of preaching the gospel.

Music will play a larger part in the Chapel program this coming season. Mr. William Viss, a member of our Fair Lawn Church and a teacher of music in a Christian high school, will be Chapel Manager. He is scheduling talented musicians to come and use their God-given abilities in presenting the gospel in song at the nightly Chapel meetings. Mr. Thomas Mullen, a member of Covenant Church in Vineland, will also be on the Chapel staff this summer. He is moving his own Baldwin electronic organ from Vineland to the Chapel where he will not only play for the nightly evangelistic services but also give hymn meditations and play hymn requests afternoons in the Chapel. People will be invited to sit in the shade of the Chapel in clear view of the wide expanse of the beach and ocean while listening to sacred music from the organ.

Christian fellowship is another attraction connected with a vacation in Wildwood. The Chapel is an ideal place to get acquainted with others of like faith. It is very easy to meet with other Christians at the evening Chapel meeting and then walk the boardwalk with them or arrange to

This story of the Boardwalk Chapel comes from the Rev. Leslie Dunn, its Executive Director for many years. Your prayers are requested for God's blessing.

meet for fellowship the next day on the beach.

Calvary Orthodox Presbyterian Church is located in Wildwood. It affords a place for sound preaching on Sunday morning and the privilege of enjoying true-to-the-Bible lessons in Sunday School and in its Summer Bible School.

To help any who need it Mrs. H. Mullen, 2200 New Jersey Avenue, North Wildwood, New Jersey, will gladly send information on the rental of rooms, houses, apartments or motels in the Wildwood area.

If you like the beach, enjoy swimming in the ocean at a place safe even for the children, desire Christian fellowship and love the Lord, then this summer come down to Wildwood and meet us at this Chapel by the sea at 4312 Boardwalk.

CHAPEL SPEAKERS

— 1959 SEASON —

- June 14, 21—Rev. John Davies
Wildwood, N. J.
- June 26-28—Laymen's Institute
- June 29-July 5—Rev. George J. Willis, Baltimore, Md.
- July 6-12—Rev. Edmund P. Clowney
Willow Grove, Penna.
- July 13-19—Rev. E. C. DeVelde
Vineland, N. J.
- July 20-26—Rev. Robert L. Thoburn
Fairfax, Virginia
- July 27-August 2—Rev. Lester R. Bachman, Kirkwood, Pa.
- August 3-9—Rev. Wendell L. Rocky
Grove City, Penna.
- August 10-16—Rev. John C. Hills
Franklin Square, N. Y.
- August 17-23—Dr. Edward J. Young
Willow Grove, Penna.
- August 24-30—Rev. Carl J. Reitsma
West Collingswood, N. J.
- August 31-Sept. 6—Rev. Harvie M. Conn, Stratford, N. J.
- September 7-13—Rev. Leonard Chanoux, Elmer, N. J.

Laymen's Leadership Conference

The Boardwalk Chapel in Wildwood-By-The-Sea announces the first Laymen's Leadership Conference, a refreshing and exciting weekend designed for the men of the church, June 26 - 28.

Here is *vocational training* for your Christian calling! Your pastor studied for years to prepare for his calling. How much thought have you given to preparing for yours? This Conference, according to its sponsors, marks a new beginning in understanding the place Christ gives to laymen in His church. It may well be the "conference of your life"!

Registration will take place at the Boardwalk Chapel at 7 p.m. Friday, June 26, but there will be recreation for those who come earlier. Mr. Ed Haug, of Westfield, will present "Laymen in Action" at 8 o'clock, interviews with leading laymen, following which sandwiches and coffee are to be served and room assignments made.

The Rev. Leslie Dunn leads devotions promptly at 9 a.m. Saturday, after which the Rev. Edmund Clowney, Associate Professor of Practical Theology at Westminster Seminary, is to give an address on "The Place of the Layman in the

WILDWOOD, N. J.

*the Boardwalk Chapel
of the*

Orthodox Presbyterian Church
8:00 p.m. Every Night All Summer
Boardwalk Near Baker Avenue
PREACHING - MUSIC - FILMS
PICTURES

The Presbyterian Guardian is published twice monthly, except July and August, by the Presbyterian Guardian Publishing Corporation, 624 Schaff Building, 1505 Race Street, Philadelphia 2, Pa. at the following rates, payable in advance for either old or new subscribers in any part of the world, postage prepaid: \$3.00 per year; \$1.00 for three months; 20c per single copy. Second Class postage paid at Phila., Pa.

Church." A coffee break precedes the Leaders' Workshop starting at 10:10. The men may choose the discussion group of their major interest: Mr. Clowney on the work of the ruling elder, the Rev. Carl Reitsma on the work of the deacon, or the Rev. LeRoy Oliver on lay leadership.

Reports will be presented from the Workshops, following which at 11:30 the Rev. John Sanderson, Lecturer in Practical Theology, Westminster, is to speak on "Organizing for Service."

Calling All Men

The afternoon has been left more or less free for eating, napping, swimming, or chatting with friends. At 3:30 Mr. Thomas Mullen, of Vine-land, Boardwalk Chapel organist, will present a recital, and at 4:30 the Men's Chorus will hold their first practice under the direction of Mr. Bill Viss, of Fairlawn, Music Director in Eastern Christian High School, Paterson. The Chorus is to sing at the Sunday evening evangelistic meeting at the Chapel.

A Saturday night fellowship dinner is scheduled for 6 p.m. with the Rev. Harlee Bordeaux, of East Orange, as toastmaster, and the Rev. John Hills, of Franklin Square, N. Y. speaking on the subject, "Laymen in Evangelism." A "buzz session" will follow.

Sunday morning the Men's Class will be taught by Dr. Richard Bube, of Ringoes, preceding the 10:45 worship hour at Calvary Orthodox Presbyterian Church, 123 E. Rio Grande Avenue. "The Layman and his Bible" is the topic of the 3 o'clock message by the Rev. Ralph Clough, of Bridgeton, and a prayer meeting is planned for 4 p.m. The day and the conference will be brought to a close with a 7:30 p.m. evangelistic service at which Mr. Hills will preach and the Chorus will sing God's praises.

The announcement of this noteworthy conference concludes: "Come to live with your brethren, to study, discuss, pray with them. Share your burdens, your blessings and insights; know again the thrill of Christian fellowship with other men of like faith. Begin now by registering (only \$7.50 up to June 15, including two meals and lodging; men whose families come pay \$5.00 and make their own room arrangements). Invite other men to attend, and pray for the blessing of Christ on this weekend at Wildwood!"

May 25, 1959

Letters of A Minister to His Nephew

162 Laurel Avenue
Menlo Park, California
March 23, 1957

My Dear Livingston:

I am sorrier than I can tell you to learn that one of your office bearers has gone on the warpath on finances. This is a delicate item, and one that is often the cause of much discord in the church. That this brother has put you on the spot by demanding a cut in salary in view of the failure of the congregation to meet its current budget—this strikes me as the ultimate in unfairness.

The time is overdue for Christian people to take a long realistic look at the minister's position. The average salary of the American clergyman is \$3,600. Without controversy, in the King's service there are compensations not to be reckoned in terms of dollars and cents. The fact remains, however, that many members of the church of our Lord are out of focus on their values.

The educated minister spends nineteen or twenty years before he is ordained to his sacred office. And these are really the best years of his life. He is twenty-five or twenty-six when he begins his service. Not infrequently he has had to borrow money to put himself through college and seminary. He marries, settles down in the manse, and normally begins to raise a family. He is expected to drive a respectable-looking car, dress well and have his wife dress well. He must buy certain indispensable books as he begins to build his library. He must entertain a stream of out-of-town friends and relatives to "practice hospitality without grudging." He has insurance premiums to pay regularly; besides other obligations and the resolving of his debts.

Isn't it true that most preachers skilled in the Word of righteousness are unskilled in the ways of finance? Yet it would take a financial wizard to figure out a way to fend the proverbial wolf from the door. I have a friend who claims to have the solution. He says when the wolf

comes to his house he invites the brute in—and they have wolf steak for dinner!

In all seriousness, what can you do in your situation?

I think you should go before your elders and remind them that God's prophets in the present dispensation are not fed by manna from heaven or by ravens. The Greatest of all workmen said that "the laborer is worthy of his hire." Paul was right to the point when he wrote the Galatians, "Let him who is taught in the word communicate to him who teacheth." You see, my dear boy, lots of good people never think about some of the things I have mentioned to you. Subconsciously, they reason that you, being a preacher, are a man of great faith, and that in some mysterious way God will see you through all difficulties. He will indeed, but His appointed method as clearly set forth in Scripture is to have adequate support given by those whom you nourish on the imperishable Bread of Life.

Be tactful but pointed. Too many of Christ's undershepherds think and teach in the abstract. Simply lay your case before the Session and ask them to give it earnest consideration. I feel sure they will not only get the point; they will appreciate an angle which they haven't thought about before and thank you for it.

Affectionately,

Your Uncle Hank

Hymnals Needed

A group of Christians meeting in Winner, South Dakota is in need of hymnals. Regular services are being held with the encouragement and assistance of the Committee on Home Missions of the Presbytery of the Dakotas. If any of our readers have information as to any suitable used hymnals that could be made available for this project, you may write directly to the Rev. Donald F. Stanton, Orthodox Presbyterian pastor in Hamill, South Dakota.

The Zeal of Thine House

By EDMUND P. CLOWNEY

The burning bush is an honored symbol in Presbyterian history. Our fathers saw in it the miraculous preservation of their persecuted Kirk, aflame but not consumed. No doubt the symbol of the fire was often misunderstood. Not the wrath of man but the glory of God crowned the bush in the desert. The marvel of the church is not that Pharaoh could not destroy it, but that the living God in the midst has not consumed it in a moment.

Today the church seems secure—and void of all fire. The little bush from Scotland has broadened like a green bay tree, but the glory has departed from its branches. Barren of fruit, it seems only to cumber the ground. Presbyterians dutifully commemorate John Calvin, but many who build his tomb seem heartily glad he is long dead. The flaming zeal of that reformer could be most disruptive of contemporary ecclesiastical efficiency.

We lament the decline of American Presbyterianism, yet we do not assemble now to admonish others but to search our own hearts. Have we also domesticated the Reformation? Have we left our first zeal in those store-front churches where our witness was raised? Can it be possible that we should so soon yearn for respectable conformity to the denominations about us, and seek to please men rather than God?

We do well to rekindle our zeal by remembering Machen, Knox, and Calvin. We do better to meditate on the zeal of the great Reformer, the One who has restored forever the ruined house of David. The most dramatic Reformation scene is not Luther's nailing his theses on the door of the Wittenburg castle church. It is the appearance of the Lord Himself in His temple. As John tells of His cleansing of the temple he declares, "And his disciples remembered that it was written, The zeal of thine house hath eaten me up" (John 2:17).

Only as He baptizes us with the fire of His Spirit can we know the

zeal that reforms the church. Let us then consider the reforming zeal of our Lord, the zeal of the Messianic cleansing of God's house.

To understand something of our Lord's zeal, we must see it manifested here as zeal for both the holiness and the blessedness of that house of God.

HIS ZEAL FOR THE HOLINESS OF GOD'S HOUSE

It was zeal for the holiness of God's dwelling. Christ lifts the scourge in the consuming zeal of judgment. What moved Jesus to this sudden violence? Why was the bustle of the money changing, the market-place hubbub of sheep selling so shocking to Him? To this day there are learned sons of the Sadducees who find nothing intolerable here. These ecclesiastical hucksters, we are told, formed a kind of service organization, providing skilled professional help at a most convenient location. Clean animals had to be secured for sacrifice; Roman currency had to be changed into the Tyrian shekel deemed acceptable for the temple tax. The money, the oxen, the sheep, and the doves were for the service of the temple; why should they not be provided there? The sanctuary itself was inviolate; need the court of the Gentiles be so sacred?

One burning consciousness consumes these ready rationalizations. It is the zeal by which the righteousness of the Kingdom exceeds that of the scribes and the Pharisees. It is the awareness of the presence of the holy God. Even as there is none like unto Him who inhabits eternity and dwells in light unapproachable, so there is nothing in the creature comparable to the zeal of true worship in His presence. Worship consumes the creature in fulfilment. The bush is aflame. The seraphim are burning as they cry, "Holy, Holy, Holy is the Lord of hosts!" The trembling prophet whispers, "Mine eyes have seen the King, the Lord of hosts," and the coal touches his lips. Sons of Jacob, this is the

house of God, these are the gates of heaven; enter then his gates with praise! To understand the Saviour's zeal in the temple we need only eyes to behold the glory of God!

The zeal of the worshiper is a reflection of the zeal of God Himself, for He is a jealous, a zealous God. (Jealous and zealous are two translations of one term in Hebrew.) When God comes to dwell among His people, whether at Sinai or Zion, He comes in the burning zeal of His holiness, for our God is a consuming fire. "I the Lord thy God am a jealous God . . . The Lord whose name is Jealous . . . Jehovah thy God is a devouring fire, a jealous God" (Ex. 20:5; 34:14; Deut. 4:24). The fire of His presence is the fierce exclusivism of the covenant. "Thou shalt have no other gods before me." We cannot serve God and mammon. He demands the total devotion of undivided hearts for Himself alone. We must give ourselves to Him in the whole burnt-offering of consecration.

Lord of the Covenant

So much in the modern church, so much in our church, is secular and profane because we fail to see the Holy Lord of the Covenant! We chatter on, we become traders and merchants in the very ordinances of the gospel and preach the Word as hirelings. We enter the pulpit with breezy confidence and pray with glib familiarity. The restoration of the covenant among us means a new encounter with the Holy One of Israel! Away with your calculations of self-interest; take off your shoes, this is holy ground.

Christ's zeal for the Holy Lord of the house impels Him to cleanse the house of the Lord. Jesus was no enemy of the temple. Through all the history of redemption God revealed the meaning of his dwelling among men. This is Eden restored, the presence of God with His sons and daughters. The limiting of His manifest presence to one holy house might seem to be narrow after the appearances at the many altars of

the patriarchs, but it was also a focusing of the redemptive principle. Read the thrilling poetry of Psalm 68 and review the glory of God's coming to His people on Sinai, His march through the wilderness in the cloud, and His ascent of Zion where He abides in the mount where He has set His name.

Christ has not now come to destroy the temple but to cleanse it. The place of God's name is holy. Who shall ascend into the hill of the Lord? Who shall stand in His holy place? Even this temple of Herod, without the ark, the mercy-seat, or the tables of the law is still the holy house of the Father. Here the Lord must appear; these courts must be cleansed for His ministry of service and of suffering.

Messianic Zeal

The zeal of Jesus for the holiness of God's house is Messianic. In all his work as the Christ he manifests the holiness of the Father. This is the burden of His preaching of the Kingdom of God. John the Baptist prepared the way for his coming by preaching the prophetic message of impending judgment and crying in the wilderness for repentance. In Jesus' preaching and teaching the demand for repentance is intensified in the proclamation of the righteousness of God. The zeal for the Holy God which is the mark of every true servant comes to its climax in the Messianic servant. We remember Phinehas, the son of Eleazer, who burned with the zeal of the covenant when he saw a brazen Israelite openly engaging in physical and spiritual whoredom in the very midst of the mourning congregation. He executed the divine sentence of death, and God gave him His covenant of peace because "he was jealous with my jealousy among them, so that I consumed not the children of Israel in my jealousy" (Numbers 25:11).

Judges, kings, and prophets were jealous with the Lord's jealousy. In triumph or near despair they cried with Elijah in Horeb, "I have been very jealous for Jehovah, the God of hosts . . ." (I Kings 19:10). In the final Servant, the Lord's anointed, that jealousy is perfected.

It is perfected in Him not only as the Servant, but as the Son. This is His Father's house. His work of cleansing is the work of the Son

who restores all things. Nothing unclean can abide His presence. The lame and the blind who were excluded from the holy place by their uncleanness are restored by His word. A woman unclean through an issue of blood touches the hem of His garment; it is not He who is defiled, but she who is cleansed. So he heals unclean lepers with a touch, and drives out the unclean devils from a Gadarene demoniac. "I know thee who thou art," cry the demons, "the Holy One of God!"

Now He carries His cleansing ministry into the courts of the temple. And here only does He cleanse with a scourge of judgment. He uses the scourge here only, because it must be used here first. Judgment must begin at the house of God. Because He has come in mercy rather than in judgment He does not begin the work of a judge and divider in Israel. He does not yet sit on the throne before which all nations must come. Yet He is manifest as Lord, the Lord of the Sabbath, the feast, the temple! It is the authority of that Lordship that none dares to deny. In the temple that Lordship must be manifest, not in vain presumption in leaping from a pinnacle, but in Messianic zeal, that the sign of cleansing might be given to Israel.

Where Cleansing Begins

Here too we must learn from the zeal of Christ in performing exactly that work which the Father gave Him to do. The church of Christ, His body, shares His humiliation and His sufferings, even as one day it will share His glory and rule. But the church must not now attempt to judge the world; rather it must judge those that are within. Those that are without God will judge. Our task is to cleanse the courts of the temple from the defilement of worldliness and sin. Ecumenical leadership which judges national policies and ignores or repudiates church discipline misunderstands the calling of Christ.

The zeal of Christ, then, is kindled by the holiness of God's house, and is the zeal of the Messiah who is sent to purify the courts of the Lord. In both symbol and fulfilment that zeal comes to expression. In symbol He comes at the Passover season when all uncleanness must be removed. He enters the marble

This sermon was preached by the moderator of the 25th General Assembly at the devotional service with observance of the Lord's Supper on the Wednesday evening preceding the convening of the 26th Assembly of the Orthodox Presbyterian Church.

paved court on the crest of God's holy hill, and stands silent on the outskirts of the milling confusion. In the clear air above ascends the smoke of the sacrifice, a floating veil for the gleaming gold and white of the facade of the sanctuary. But the call to worship in the beauty of holiness is mocked in the strident wrangling of the market. Weary pilgrims wait their turn at the money-changer's tables, where angry haggling rises above the din of bleating sheep and bellowing oxen. Servants carrying supplies push heedlessly through the crowds. Noise, stench, disorder . . . purposeful and profitable. Perhaps the disciples were too accustomed to the scene to find it remarkable, but they never forgot that which followed. The Master with a plaited scourge is moving alone in the midst of the great bazaar. Suddenly muttering shepherders are in the midst of milling flocks moving toward the gates. Now the oxen too are in motion; where there was only idle confusion there is now the disorder of a rout. The disruption has become flight, and the center of the change is now evident to all. Jesus, advancing on a money-changer's table, sweeps the coins to the ground and flings the table over. A ludicrous merchant is on his hands and knees, grasping for the silver as it rings and rolls on the marble pavement. A group of dove sellers stand defiantly among their cages. Jesus turns upon them. "Take these things hence; make not my Father's house a house of merchandise." Almost as suddenly the confusion is ended. Incredibly the whole market is gone, merchants and animals alike. Jesus stands near an overturned table breathing deeply. A liberated dove wheels above the silent courts of the Lord.

In the hush the disciples gaze with awe at their Lord. Have we too seen His zeal and marked its meaning? He would not tolerate this defilement, for it is His Father's house. His cleansing is the cleansing

(continued on next page)

The Zeal of Thine House

(continued)

of the Son. It is the Lord Himself who has come to His temple. Once the courts of God in this place were defiled with the idols of the Gentiles. That idolatry was cleansed by the scourge of the Lord, in the exile. Now the defilement of secularism and worldliness has been driven out, and the Lord Himself stands in His holy place. "But who can abide the day of His coming? and who shall stand when He appeareth? for he is like a refiner's fire . . ." (Mal. 3:2). The house must be clean before His face, for He is the Holy One. His zeal purifies the silver of the sanctuary, and this is the day of His renewal and consecration. For this day the temple was made. Yes, every pot in Jerusalem and Judah must now be holy to the Lord of Hosts, and there must be no more a merchant in His house (Zech. 14:21, Hebrew). The One of clean hands and pure heart has ascended the holy hill:

Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting
 doors:
And the King of glory will come in.
Who is this King of glory?
The Lord of hosts,
He is the King of glory
 (Ps. 24:9, 10).

It is of course as a sign of His presence that He cleanses Herod's temple. Now some of the leaders of the nation make their way across the temple court to Jesus. Perhaps the sponsors of the lucrative temple-market are among them. "What sign showest thou unto us, seeing that thou doest these things?" What sign? What is this cleansing but a sign! How eloquently does it manifest the Son of God! But Jesus answers by pointing to a greater sign in which this is comprehended and fulfilled. "Destroy this temple, and in three days I will raise it up." The desecration of the money-changers is but the prelude to the ultimate desecration. The Lord has come to dwell among his people not in a house of stone but in living flesh: Immanuel, God with us! Yet those who exploited the temple courts will murder the temple's Lord.

That final desecration is the means of final victory. By His triumphant

death Christ cleanses all defilement. Satan the Prince of this world is cast out, with his demonic host (Jn. 12:31). The re-formed temple is His body. In the newness of life of His resurrection the eternal temple is forever restored. The gates of hell cannot prevail against His church for He has emerged triumphant from the grave.

The Risen Christ of glory is still consumed with the zeal of God's house. John sees Him in the eternal sanctuary, with the sword of judgment proceeding from His lips. He judges His church as He moves among the lampstands. He raises the scourge of His omnipotence against commercialized salvation in the courts of His house. The Reformation was a cleansing of the church from the works religion of money-changing Rome. How striking it is to find Tetzels hawking indulgences in the church when the zeal of God's house began to consume Martin Luther.

How we need that zeal of our Lord. Complacent unbelief has forgotten the holiness of God. We even hear the strange notion that church discipline applies only to the second table of the law. Does the zeal of God's house, then, tolerate blasphemy of His Holy Name? Is the voice of Anti-christ speaking through false teachers to go unrebuked? Luther and all the reformers knew better. How brilliantly does the zeal of God's house burn in the apostle Paul! It appears in his zeal against false brethren. Let them be *anathema*, he cries. Take these things hence! They are defilers of the temple, and if any man defileth the temple of God Him shall God destroy (I Cor. 3:17; cf. II Cor. 6:14-7:1).

The greeting of peace is forbidden to false teachers. The scourge of discipline may be as disruptive of the church as it was of the temple, but the servant who is consumed with the zeal of his Lord will wield it.

HIS ZEAL FOR THE BLESSEDNESS OF GOD'S HOUSE

Yet we cannot leave this text after meditating only on Christ's zeal for the holiness of God's house. His consuming zeal is of grace as well as of judgment. We must understand Christ's zeal for the *blessedness* of God's house.

Again we must recognize that the Father is the object of this zeal. Jesus knew that the holy Lord of the

house is also the gracious Lord of the house. The jealousy of the covenant God is a jealousy of grace. His anger is turned against the enemies of His people and He declares, "I am jealous for Zion with great jealousy, and I am jealous for her with great wrath . . ." (Zech. 1:14; cf. 8:2). It is the zeal of Jehovah which guarantees all the promises of grace. The impossible promises of redemption will be fulfilled because "the zeal of the Lord of hosts will perform this" (Is. 9:7).

The house of God reveals His grace as well as His holiness, for it is of grace that God dwells among His people. The temple symbolizes the way of approach to God; there stands the altar of sacrifice, the laver of cleansing; there is the priestly mediation. The Passover is a feast before the mercy-seat when redeemed sinners have fellowship with God. "How lovely are thy tabernacles, O Lord of hosts!"

For All Nations

Again with Christ's coming the promises centering on God's house have their realization. It is in Messiah's day, the day of restoration of the house of God, that it is to become "a house of prayer for all people" (Is. 56:7; Mk. 11:17), for God will bring strangers to His holy mount and make them joyful in His house of prayer. Many nations shall become His people, and He will dwell in the midst of them (Zech. 2:11). Those who were the enemies of God's people shall be enrolled as citizens of Zion, the Lord will count that this one was born there. Glorious things of thee are spoken, Zion, city of our God! (Ps. 87). The court of the Gentiles must be cleansed so that all things are ready for the Messiah's banquet. "And in this mountain will Jehovah of hosts make unto all peoples a feast of fat things, a feast of wines on the lees . . . And He will destroy in this mountain the face of the covering that covereth all people, and the veil that is spread over all nations. He hath swallowed up death for ever . . ." (Is. 25:6-8).

The figure of the great Messianic feast, when many shall come from the east and the west and sit down with Abraham, Isaac, and Jacob in the Kingdom of heaven (Mt. 8:11) is often in Jesus' teaching. It is reflected in His parables of the wedding feast and the King's dinner. But first all things must be made ready.

The Lord has come to prepare His house. His cleansing of the temple is a preparation for the outpouring of the Spirit, and the gospel call to all the nations. His restoration is complete, for He makes all things new. In symbol He cleanses the temple of grace but He is Himself the true temple, for the Word became flesh and tabernacled among us, and we beheld His glory, glory as of the only begotten of the Father, full of grace and truth (John 1:14). He casts out mammon in the glory of His grace!

The Triumph of Grace

The sign is given in humility and suffering because it is a sign of grace. The passive obedience of Christ is also present in His cleansing of the temple. He is the righteous servant of God, and therefore He bears the reproach of His Name. The sixty-ninth Psalm, which the disciples remembered, is the worship of a suffering servant: "The zeal of thine house hath eaten me up, and the reproaches of them that reproached thee are fallen on me" (Ps. 69:9). For the sake of God this sufferer endures shame and receives vinegar in His thirst. David, the psalmist, knew such suffering, as did every true servant and prophet. The wicked husbandmen, out of hatred for the King, stoned the prophets His messengers. Now that Christ is come, they cry, "See, this is the Son. Let us kill Him and the inheritance shall be ours!" Of the Son it is true as it was of no other servant, "They hated me without a cause." Only the zeal of the Father's house moved Christ to cleanse the temple, but that act as perhaps no other stirred the wrath of His enemies. The perjured witnesses summoned to Christ's trial reflect the scene in their distortion of His words about the destruction of the temple. The mercenary heart of the hireling shepherds of Isreal had been exposed in the temple courts and their hatred became the very zeal of hell.

Yet even His suffering is part of the triumph of His grace. Since He is the true temple, the real and final cleansing must take place in His flesh. He must bear the pollution of sin in Himself and cleanse it with His blood. Behold the Lamb of God which taketh away the sin of the world! The judge who wields the scourge must endure it! When we read again of the scourge in the gospel, it descends on Him who bares His back

to the lash. The zeal of God's house literally consumed Him, through the wrath of sinners, yet in an abyss of suffering they were powerless to inflict.

He was consumed, smitten and wounded for our transgressions, bruised for our iniquities; by the stripes of His scourging we are healed. In His body the temple of God is forever cleansed, from His smitten side flows the water of life, the cleansing, healing stream from the house of God. He bore the thirst and drank the vinegar; now He calls us to His banquet table. "If any man thirst, let him come unto me and drink!"

It is He who was consumed with the fire of His redeeming zeal, the jealous covenant love of the Bridegroom for the Bride. His changeless love consumed Him and spared us. Who can abide the day of His coming? Hear the response of sovereign grace: "For I, the Lord, change not; therefore ye, O sons of Jacob, are not consumed" (Mal. 3:6). At the right hand of the Father, in the heavenly sanctuary, Jesus the Lord of the house claims His church with the jealousy of that eternal love.

What Zeal Have You?

The claim of that jealous zeal rests on you here at this table. His body was broken for you, His blood was shed in the zeal of salvation. What zeal have you? Paul was constrained by the love of Christ. He was consumed with missionary passion and zeal for the truth—and how can these be separated? He loved the church purchased with Christ's blood; he was jealous of Christ's bride. "For I am jealous over you with a jealousy of God; for I espoused you to one husband, that I might present you as a pure virgin to Christ" (II Cor. 11:2). There is the core of Paul's holy intolerance of those who preach another Jesus or receive a different gospel (v. 4).

Reformation zeal is zeal for the holiness and the blessedness of the church of God. It burns with the consciousness of the Holy Lord and His astounding grace. It is zeal for the Gospel, for the Saviour. It calls to labor and suffering, to faithfulness and compassion . . . until the Lord comes again to His temple to make all things forever new.

Without such zeal our church will die, without it the whole church of Christ must perish. Let us go without

the camp, bearing His reproach, for there is spread the table of His zeal for the church of God which He purchased with His blood.

Trustee Actions as to Westminster Faculty

Among the significant actions taken by the Board of Trustees of Westminster Theological Seminary at its annual meeting on May 19 were several concerning the faculty and the administration of the Seminary. Two faculty members were elevated from the rank of Assistant to that of Associate Professor.

The Rev. Meredith George Kline, Th. M., Ph. D., will be Associate Professor of Old Testament, and the Rev. Edmund Prosper Clowney, Jr., S.T.M., is to be Associate Professor of Practical Theology. These and the other changes are effective as of June 1, 1959.

Professor John H. Skilton has been named Associate Dean. Professor Paul Woolley, formerly Dean of Students, is to be Director of Admissions. Professor Cornelius Van Til continues as Presiding Fellow and Professor Ned B. Stonehouse, as Dean of the Faculty.

The Rev. Robert D. Knudsen, Th. M., S.T.M., Ph. D., was appointed Instructor in Apologetics for the term of one year, beginning June 1. The Rev. John W. Sander-son, Jr., M.A., S.T.M., was appointed Lecturer in Practical Theology for the academic year 1959-1960.

Since Dr. Kline had previously been granted a leave of absence for the year beginning June 1, Mr. Conrad Ralph Verno, A.B., B.D., was appointed as Assistant in Hebrew for the period of one year.

Professor John H. Skilton was granted a leave of absence for the purpose of writing and research from May 31, 1960 to August 31, 1961. The Rev. Leon Morris, B.Sc., M.Th., Ph.D., Vice-Principal of Ridley College, Melbourne, Australia, has been invited to serve as Special Lecturer in New Testament for the first term of the academic year 1960-1961. Dr. Morris is the author of *The Apostolic Preaching of the Cross* and of Commentaries on the Thessalonian Epistles in both the New International and the Tyn-dale series.

Summer Conferences

A feature article in this issue has to do with a number of Bible camps and conferences planned to serve many of our readers. That there are other worthwhile conferences committed to the Reformed faith is quite true. We are making no particular judgment of others, nor necessarily endorsing every aspect of those which we have mentioned. There are, however, at least three things that are, we believe, generally true of these conferences which are to be commended.

In the first place, the Bible is basic in the entire program. In each case it is the text for study in several of the class periods, and it is the foundation for topical discussions and applications of the truth to the daily walk of the Christian. When we say the Bible, we mean the Bible as the very Word of God, inspired, infallible, authoritative. It is heartening to find such allegiance unequivocally stated in the literature of these camps, especially when we commit our boys and girls to their care and teaching. We are glad, moreover, that it is the whole Bible which is taught, as consistently set forth in that system of doctrine to which this periodical also adheres. This is what makes for a well-rounded emphasis for young and old alike at such camps.

In looking over the programs for these conferences we are impressed, in the second place, with the high calibre of the teaching staff and personnel that have been recruited. How thankful we should be to find able expositors of the Word, who delight in its truth, willing to give of their time and energy that young people may find treasures new and old within the sacred Scriptures during these summer sessions. Nor would we overlook the opportunities for personal counselling that are offered in the informal camp atmosphere.

Finally, we are grateful to God for conferences which remember the Sabbath day to keep it holy, in those instances where the day is included in the dates of the camp. Instead of letting down the bars, the responsible leaders have emphasized the proper observance of the Lord's Day. For some a summer camp serves as the first real introduction to the Christian life, and how important it is that a due regard for the Sabbath be a part

The Presbyterian GUARDIAN

1505 Race Street, Philadelphia 2, Pa.

EDITOR

Robert E. Nicholas

EDITORIAL COUNCIL

Ned B. Stonehouse
Robert S. Marsden
Edmund P. Clowney

CIRCULATION MANAGER

Albert G. Edwards, III

All correspondence should be addressed to The Presbyterian Guardian, 1505 Race Street, Philadelphia 2, Pa.

of that first impression.

We express the hope, then, that you and your children and others may be encouraged to enjoy the benefits of one or more of such Bible conferences this summer. The Christian fellowship, the fun and relaxation with friends of like faith, the food for both body and soul—these are the ingredients of a week that may be remembered with gratitude in the months ahead.

Vacation Days

More and more families, it seems, are able to look forward to a vacation during the summer. We don't mean simply that the children are out of school (that isn't always a vacation for mother), but the chance to "get away from it all" for a week or a month or whatever it may be. This is good. A change of routine and of scene is to be desired when this is possible. Relaxation is helpful, particularly when families can spend some time together without the demands and deadlines that are usually so pressing.

We like the phrase used by more than one summer Bible conference: "a vacation with a purpose." We can think of no better way to spend one week of your vacation than at such a conference, and we regret that there are not more *family* conferences available. But even without such, the phrase is a good one. For the Christian everything, including his vacation, must have a purpose, yes, a God-given purpose. The desire to "get away from it all" may never include a forgetting of our Christian responsibilities: to secure a substitute for the class we teach or to remember the budget of the home church,

to cite two rather practical examples. Nor do we ever escape the need for daily reading of the Word and prayer. In fact, vacation days may well give us added time for such a need. Or for reading that book we've intended to read for some time now. (How about looking for a motel *without* TV?)

Christians have the privilege of observing the Lord's Day, on vacation or at home during the summer as always, not as a burden but as a constant delight. Let our plans be such as to include worship at one of our own churches when possible, but surely with some congregation of the Lord's people where the gospel will be proclaimed in its purity and fullness.

A happy vacation, then, one with rich and varied purpose, one with God!

Vacation Bible Schools

Yes, it is already that time for some, and others will follow throughout the summer. What a busy time for a staff largely made up of already busy wives and mothers as well as others who yet consider it one of the most rewarding (if tiring) of summer privileges!

Two weeks of concentrated Bible study—and it is just that for those who use the Great Commission materials described in these pages recently. How good to find boys and girls eager to hear the Word of God and to memorize even rather long portions of it! In a day when the trend has been more and more handwork and less and less headwork, the summer Bible schools we are thinking of put to shame those who say it can't be done. It is hard work. It takes much preparation and more patience, but the rewards are without price.

What an opportunity, too, for proper evangelization of children: sowing the seed of the Word, helping them to hide that Word in their hearts, to know what it means, to carry it home to parents and neighbors. Let us pray that the Holy Spirit may be pleased to apply the gospel to many hearts and homes and to give that increase of souls which only He can give, through the teaching in vacation Bible schools where the Lord Jesus is presented as our only Saviour.

R. E. N.

Summer Bible Camps and Conferences

From the opening of Elim Bible Camp in the Black Hills on June 22 until the wind-up of several conferences on Labor Day, scarcely a week will go by without a youth camp or family conference planned primarily with constituents of Orthodox Presbyterian churches in mind. Attendance is by no means restricted to members of that denomination, of course, but the Reformed faith is the basic point of view at these camps, to the best of our knowledge. The Bible itself will be studied, and its bearing on many phases of life set forth. Christian fellowship, all sorts of fun and recreation, and plenty of good food are promised to all who attend. Prices appear reasonable, and facilities are varied and adequate. Here is some of the story as we have received it.

Elim Bible Camp

The Presbytery of the Dakotas sponsors a full week for young people from 7th grade on through high school at the Bob Marshall Camp in the Black Hills. Separate classes are planned for the 7th and 8th graders. Running from June 22 to 29, there is something going on daily from the rising bell at 7 a.m. until lights out at night. Cost for the week is \$15.

Dean is the Rev. Reginald Voorhees, while to the Rev. Russell Piper again falls the supervision of the kitchen, a big job even though he does not actually have to do the cooking. The Rev. Abe Ediger is in charge of all music including a choir which will sing on Sunday.

Using the theme "Christ Pre-eminent," all the pastors of the Pres-

bytery will participate in teaching, taking turns with recreation, leading the surprise hour, or giving an evening message on an assigned text related to the theme. Besides those mentioned above the pastors are: William Bomer, Lionel Brown, Elmer Dortzbach, Robert Nilson, Robert Sander, Donald Stanton, and Laurence Vail. The group will be divided into small sections for the first Bible study each morning, following which a three-member faculty panel will help "solve problems" in a Question Box Forum. A time for singing precedes the evening message and the morning chapel time, when the "Pre-eminence of Christ in Life's Relationships" will be considered by six of the men in turn.

One of the highlights of the week, reports Mr. Sander, is the "formal banquet" on Thursday night, when the girls wear high heels and evening dresses and the boys, mildly objecting, appear in suits. Besides the usual competitive games, afternoon recreation includes trips to Mt. Rushmore, to Hotsprings for swimming, visits to some of the mineral caves, to the Historical Museum, to the Stockade of early settlers, and a journey to the Wind Cave which usually means finding one of the herds of buffalo. Some campers try horseback riding and others do a bit of fishing.

Isle of Somewhere

There are two Bible conferences to be mentioned in the state of Maine. The first is "Isle of Somewhere" where Bible School Camps are promoted for all the Sunday Schools of

the Orthodox Presbyterian Churches of Maine. The dates this year are June 29 - July 11. Each week runs from Monday noon through Saturday breakfast. One period is for children entering grades 3, 4 and 5; the other is for those entering grades 6, 7 and 8.

Although details of the 1959 camps have not yet been announced, last year's fee was a very low \$6. There are three morning class periods, including one on handcraft. There is good swimming, team competition even on memorization as well as in sports, an informal expression time and an evening message. The Rev. Charles Stanton gave these messages in 1958.

The Rev. Herbert DuMont reports that this camping venture was begun when the Rev. Calvin Busch was pastor of Second Parish Church, Portland, and that this church provides the cooks and bears the main burden of these worthwhile two weeks, although the other congregations are more and more helping with the task.

"Isle of Somewhere" is an island in a lake about 40 miles northwest of Portland. It is owned by the Harold J. Goss family and its use is extended to Christian groups "whose aim is the personal salvation of souls through faith in Jesus Christ, and the strengthening of Christians through a study of the inspired Word of God."

Deerwander

The 1959 dates for the well known Deerwander Bible Conference are from August 28 to September 5. Dean Grady Spires will fill that office again this year, while the Rev. John Hills, pastor of the Franklin Square, L.I.

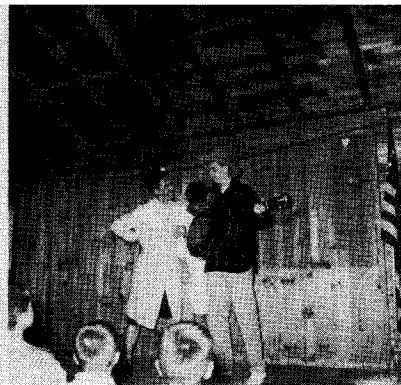
Dean Grady Spires



Deerwander Nurse



Stunt Night



Late Snack





Time for Class



Wading at White Branch

Orthodox Presbyterian Church, has been invited as guest speaker.

Registrar is the Rev. Norman Vanderzee, pastor of the Christian Reformed Church, Framingham, Mass. The cost is \$19, and "young people between the ages of 14 and 30 are especially invited to attend. Added years make no difference if one is 'young in spirit,'" according to the folder.

Deerwander is an independent Bible Conference, "standing squarely upon the foundation of historic Reformed Christianity," and operated by a Board of Directors whose president is Dr. Burton Goddard, Dean of Gordon Divinity School. The Rev. Charles Schaufele is vice-president, Mr. Fred Colby is treasurer, and Mr. Norman Dresser is treasurer.

The Deerwander Conference is held at Camp Laughing Loon on Little Ossipee Lake at Waterboro Centre, Maine. "A score of tent houses dot the peninsula on which the camp is situated, while lake breezes rustle high above in the grove of pines. There is a spacious lodge capable of seating more than 300, made complete by a huge stone fireplace, around which the indoor meetings are held. Adjoining the lodge and under the same roof is a pleasant dining room and kitchen. Screened-in porches face the waterfront." Water sports, boating and other recreational opportunities are provided along with the Bible classes.

Quarryville

Now in its 23rd year "for the Word of God and the Testimony of Jesus Christ," the Quarryville Bible Conference continues with the Rev. Franklin Dyrness as Executive Director and Treasurer. The Rev. Richard Gray, D.D. is president of the Direct-

orate of the Association.

The dates of the Young People's Conference for ages 13 and over have been announced as June 27 - July 4. Director for this week is to be the Rev. Everett DeVelde, pastor of the Covenant Orthodox Presbyterian Church of Vineland, N. J.

A Girls' Camp follows from July 4 to 11, with the Boys' Camp from the 11th to the 18th. The theme for these two weeks is "God's Way for Abundant Living" and the Camps are for ages 9 to 16. A General Family Conference with a program for all ages is scheduled for the first week of September, with Mr. Dyrness as Director. Among the speakers that week are Dr. Gray and Professor Edmund Clowney.

The basic cost of these conferences runs to about \$20.00, with some discounts for families and younger children at the General Conference. There are modern dormitories, some private rooms, home-style cooking, a swimming pool and other attractions at the grounds which are 14 miles south of Lancaster and 60 miles west of Philadelphia.

White Branch

Once again the three Orthodox Presbyterian churches of Oregon will sponsor a young people's camp at the beautiful White Branch site near McKenzie Bridge. A rustic lodge and cabins scattered among the towering firs on the western slope of Oregon's snow-capped Cascades provide a setting to which counsellors and cooks as well as campers look forward from one year to the next. It is reported that a 30 by 60 foot pool on the grounds will make swimming more convenient for the 1959 season.

Dr. Gerald Latal, who is acting as dean, writes that the conference will

start July 27 and conclude August 1 for a price of \$12.50. Among the faculty members will be the Rev. Carl Ahlfeldt and the Rev. Edward Wybenga. Courses have been planned to include Bible study, sacred music appreciation and missions. Mrs. David Coe and Mrs. Robert Wood will be doing the cooking.

This Oregon camp had its beginning in the early ministry of the Rev. Glenn Coie in Bend and used facilities at Suttle Lake for many years. More than one summer a busload made the trip all the way from San Francisco when Bend had the only Orthodox Presbyterian congregation in the state.

Happy Valley

Although the 1959 program has not been announced, Orthodox Presbyterian churches in the San Francisco area sponsor a Labor Day weekend conference at the Happy Valley Camp near Santa Cruz. The program is arranged for the enjoyment of the entire family, and attendance was nearly 150 last year. A swimming pool, a spacious dining hall, and comfortable motel-like accommodations make the spot an attractive place for refreshing Bible study and Christian relaxation.

Acorn Lodge

Young people's camps in the southern California area are scheduled for July rather than August this year, prior to the Family Conference. The High School - College Conference comes first, running from July 20 to 25, followed by the Junior High session from July 27 - 31. Details of the plans have not been announced, but staff assignments are made largely from among the dozen Orthodox Presbyterian ministers in the region,

about half helping each week. Cost is usually about \$15 for the five-day period.

Both of these young people's conferences will be using the Acorn Lodge, Wrightwood, at the 6000 foot level in the San Bernardino Mountains near Blue Ridge, a favorite hiking spot with the Mojave Desert far below.

Two morning classes, a period for personal devotions when each one seeks a spot to be alone, afternoons for recreation, a hymn sing, and evening inspirational messages combine to make a full day. Meals are served on the open porch of the Lodge. A featured trip last year was a ride on America's longest ski-lift up to "Heidi's Cabin" at the 8000 foot elevation.

Idyllwild Family Conference

In the summer of 1951 members of the Presbytery of California determined to start a family conference program. The first such conference was held at Hume Lake in the King's Canyon area of the High Sierras. Others have met at Big Bear and Arrowhead. Since that time the Family Conference has been an annual affair in the Presbytery. This year's conference will be the ninth.

For the second year this conference, and the young people's conferences in the southern part of the Presbytery, are under the direction of the Blue Ridge Bible Conference Association, an association governed by ordained officers of the Orthodox Presbyterian Church.

The Family Conference will be held at Camp Maranatha, which is located at Idyllwild in the beautiful San Jacinto Mountains, 110 miles from Los Angeles and 117 miles from San

Diego. The date of the conference is August 1 - 8. Last year's conference was held on these grounds for the first time, and the group attending indicated their desire to return for another year.

The newly constructed swimming pool was a great attraction last summer. This year a new assembly building is being erected to take the place of the large tent that was previously used. Comfortable housing and a well-equipped dining hall add to the desirableness of the camp.

The two principal speakers for the conference are the Rev. Messrs. R. J. Rushdoony and Henry W. Coray. Mr. Rushdoony, of Santa Cruz, will give a series of messages entitled "Theology and Life," in which he will relate various every-day matters to theological standards. Mr. Coray, of Sunnysvale, will conduct a daily Bible study. There will be a daily class for teen-agers led by the Rev. Paul Lovik, of Manhattan Beach.

Mrs. Arthur Russell, a member of the Reformed Presbyterian Church, and a leader in the Child Evangelism Fellowship, will conduct daily classes for the younger children. The vesper services will be handled by the Rev. James Moore, pastor of Westminster Orthodox Presbyterian Church of Los Angeles and stated supply of the Valley Church of Santee.

The Rev. Lawrence Eyres will act as the Conference Dean, and the Rev. Dwight Poundstone repeats as the Business Manager. He has announced that the cost for adults (12 years and up) is \$26.50, while children from 6 through 11 are charged \$13.50. There is a real bargain for children aged five or under who may attend for a total fee of one dollar! "Those who may be planning a California vacation

are urged to include this Family Conference and make it a Vacation with a Purpose," states Mr. Poundstone.

French Creek

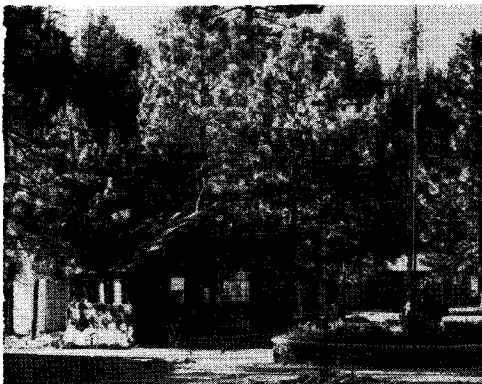
The French Creek Bible Conferences, now in their 11th year, begin this season with a Junior Camp for boys and girls who are 9, 10, or 11 years old, or who are entering grades 4, 5, or 6 in school. The dates are August 17 - 21 and the cost is \$12.

The boys and girls will have Bible study about God and His wonderful creation. According to the leaflet, "There will be motion pictures showing how great is our Creator in His wonderful creation." And of course there will be games, handcraft, swimming, contests and all kinds of wholesome fun. You will sleep in cabins in the woods and have plenty of good food to eat.

French Creek State Park is 14 miles southeast of Reading, Pa. and 43 miles northwest of Philadelphia. The area used includes the whole of Camp #1 with athletic fields, mess hall, showers, infirmary, and four units, each having eight cabins with clothes closet for each camper, a unit lodge, and modern washroom facilities. There are 100 yards of frontage on beautiful Hopewell Lake.

A weekend Post-High Conference from Friday afternoon, August 21 through the morning of August 24 is scheduled for all young people over high school age. The Rev. Harvie Conn, of Stratford, will bring a series of four Bible studies on the general subject of sanctification in the Christian life. Sunday messages are to be given by the Rev. Edmund Clowney, Associate Professor of Practical Theology at Westminster Seminary. Director of this Conference is the Rev.

Register at Office



Idyllwild Camp



Mountain Cabins





Hit It!



Swim Time



French Creek Class



Snack Bar

Lewis Grotenhuis, of Phillipsburg, N. J.

The final week of August, the 24th through the 31st, is designated for the Junior High Conference at French Creek, with Conference Dean Henry Fikkert and Director Albert Edwards. The great Scriptural doctrines of God are to be presented "simply and practically with a view to giving the delegates much food for faith and great impetus to faithfulness," states the folder. Morning classes will be taught by the Rev. Calvin Busch, of Morristown, N. J. and Miss Barbara Shepard, a Christian School teacher.

A period for camp skills and crafts will be offered, and the evening program will include films and campfire messages on various aspects of witnessing to God. Clan activities, games, and water sports under competent supervision are on the afternoon schedule.

The Junior High week is for those entering grades six through nine this fall. It should be noted that young people entering grades eight or nine are eligible for either or both Conferences, since the Senior High week is for those entering eighth grade, or older.

The French Creek Conference season closes with the Senior High Camp, which runs from August 31 through September 7. The final day, Labor Day, will again be featured as a "Mission Fest" to which everyone is invited. The total fee for these two high school conferences is \$18. Director is the Rev. Robert Atwell and the Rev. Wendell Rockey, Jr. serves as Dean.

Three morning courses are offered: Mr. Richard Zuidema on "The Christian Witness"; Mr. Thomas Champness with "Studies in Thessalonians"; and the Rev. William Rankin on "The Work of the Holy Spirit."

The French Creek Bible Conference is sponsored by a Board of Directors

who are ordained officers of the Orthodox Presbyterian Church, and who are elected by an Association whose membership is open to any communicant member of an evangelical church who contributes at least two dollars annually towards the Conference.

The Directors held a special meeting on May 19 to consider the purchase of property. The Rev. Messrs. Lewis Grotenhuis and Calvin Busch were instructed to continue their efforts to find a property suitable for an Orthodox Presbyterian vacation resort and conference grounds. They were authorized to secure an option if and when feasible and necessary. "The Directors earnestly request the prayers of interested individuals and churches in support of this important project," states Mr. Atwell in reporting the meeting.

Calvin Camp

Calvin Camp for young people 13 years of age or older is being held this year under the dual sponsorship of the Presbytery of Wisconsin of the Orthodox Presbyterian Church and the Classis Wisconsin of the Christian

Reformed Church. The 1959 dates are August 24 - 29 and the site is Spencer Lake Bible Camp, Waupaca, close to Wisconsin's famous Chain-O-Lakes.

"With the unusually clear green Spencer Lake furnishing a gem-like setting amidst the birches, the outdoor chapel overlooking the lake is a favorite spot," wrote the Rev. Henry Phillips, who will again serve as Director of Calvin Camp. Swimming is reported to be excellent, and delegates may enjoy boating also as well as land games. Mrs. Winifred Holkeboer has been Dean of Women for several years. The rates are \$14 per delegate.

"Hearts Aflame" is this year's theme, emphasizing preparation for and desire after obedience to the Great Commission. The staff will consist of ministers from both denominations; among them: Dirk Aardsma, John Byker, William Huyser, Raymond Opperswall, Harvey Ouwinga, C. M. Schoolland, Martin Zylstra; Glenn Black, Robert Churchill, Bruce Coie, George Haney, and John Verhage. Delegates and staff in attendance are expected to total about 150.

For registration blanks and further information about the conferences mentioned in this issue write as follows:

ACORN LODGE AND IDYLLWILD: Rev. Dwight Poundstone, 12132 S. Luitweiler Ave., Whittier, Calif.

CALVIN CAMP: Rev. Henry Phillips, Route 1, Gresham, Wisc.

ELIM, BLACK HILLS: Rev. Reginald Voorhees, 1925 S. 49th St., Omaha 6, Nebr.

DEERWANDER AND ISLE OF SOMEWHERE: Rev. Herbert DuMont, 38 Lowell St., South Portland, Maine.

FRENCH CREEK: Rev. Lewis Grotenhuis, R.D. 2, Phillipsburg, N.J.

HAPPY VALLEY: Rev. Henry Coray, 162 Laurel Ave., Menlo Park, Calif.

LAYMEN'S BOARDWALK CONFERENCE: Rev. John Davies, 308 E. Hand Ave., Wildwood, N.J.

QUARRYVILLE: Rev. F. S. Dyrness, Quarryville, Pa.

WHITE BRANCH: Dr. Gerald Latal, 1812 S. E. 33rd Ave., Portland 14, Oregon.

A Letter from Guam

April 22, 1959

Beloved Brother:

I hope you will consider this letter newsworthy enough to include in the next earliest issue possible. It will also be a great personal favor. In my present circumstances, as you will see, I shall probably be quite unable to write my regular monthly missionary newsletter for April (and perhaps even for May) so this must serve as a substitute.

How difficult at times it is to practice what we preach! Romans 8:28 is most precious and sure, and how often I have quoted the great affirmation, reputedly of Adoniram Judson, "The future is as bright as the promises of God." But an experimental, rather than a mere academic, knowledge of the things of Christ is the only truly sufficient, saving and satisfying experience for Mansoul in time or eternity.

Thus we saw our more than two years of labor for Christ on Guam seemingly begin to blossom and prosper visibly. Now, in the undoubted providence of God, we see much of that outward promise frittering away gradually, and ourselves humanly helpless to stop it. Even so, we detect an undoubtedly solid foundation laid and various hopeful signs for the future, however much longer we must be delayed in personally seeking to realize it. Therefore we are compelled to continue praising our faithful covenant God.

After two weeks' hospitalization last February due to the recurrence of my old kidney trouble, God answered many prayers for my recovery. But three weeks later it was necessary to return to the hospital, and at last we have come to realize that the right and wisest choice is to have the kidney removed. The operation will be, D.V., on Friday, April 24. If all goes well, the doctor says it will be a "minimum of one month to six weeks" before I can be "up and around" again, i.e., able to perform the very minimum of my duties—conducting services and the two weekly broadcasts. The real work, and what our missionary enterprise here is already beginning to suffer the lack of, is the constant, daily follow-up work of visitation by day and evening (when the menfolk are at home), the

personal instruction, the door-to-door evangelism, etc.

Our beloved brother Ray Westra is doing a monumental and wonderful job of maintaining the services and broadcasts, but he simply cannot do the other. Neither is there anyone else here at present who can. And the Westras are definitely scheduled to leave Guam on June 6. Please pray fervently, then, that all may indeed go well and I may be up and around by that date!

Wayne and Charlotte Stevenson are willing and anxious to forsake all (and that is very considerable in their case) to follow Christ to Guam to help us. Please pray just as earnestly that God will soon open the way for them to come.

In closing, may I say simply that according to the doctor (a top specialist in urology) I have been a rather sick and physically weak man for a long time. That kidney has not been really properly functioning for perhaps my whole time on Guam. Hence my system has been partially weakened by body poisons that have sapped my strength and energy increasingly until I had to force myself in every effort I made. This is one explanation of my inability to write the many letters I should have written to all the dear ones in the home churches whose letters have blessed us so wonderfully. I know you will understand my failures a little more sympathetically now.

And you will also understand that I'll be quite weak and uncomfortable, if not somewhat miserable, for quite awhile yet, so you will not expect too much of us or from us for some weeks to come. Your understanding gives us much comfort. We are most grateful to God and to all of you for your prayers and your letters.

You are all always in our own hearts and prayers, and we can reassure you that the doctor promises we

Mr. Wade, Westminster '33, after a number of years as chaplain in the U.S. Navy now serves as a missionary on Guam. A minister of the Orthodox Presbyterian Church, he is being supported by the Protestant Reformed Church. Friends may address him via air mail c/o "Challenge to Faith" at P.O. Box 1117, Agana, Guam, M.I.

shall be our "old self" again as soon as our recovery is complete. Please also remember especially my wife who is carrying an extra heavy burden in my prolonged absence from home.

Sincerely in Christ,

REV. E. LYNNE WADE

Word from Mr. Wade's father, Henry E. Wade of Monrovia, Calif. indicates that his son is "getting along nicely," recuperating at home on Guam since mid-May but not supposed to begin to resume any of his work before early June. He reported that in the course of the surgery a tumor was discovered and successfully removed. Pray that God may be pleased to restore his strength for the full demands of his missionary labors.

California Presbyterial

The Presbyterial of the Presbytery of California met April 22 in Garden Grove, California and April 23 in Long Beach. The entire time was filled with the warmth and joy of Christian fellowship as the 115 ladies met for prayer, inspiration, and new ways of challenging missionary interest in their respective societies. The offering for Home and Foreign missions was \$75.53. A delicious luncheon was served each day by the ladies of the home church.

Officers for the year 1959-1960 were elected and Mrs. Kay Scherer, past president of the Long Beach Society, gave the charge. Each officer was presented with a corsage of yellow Esther Reed daisies. The new officers are: Mrs. David Neilands of Berkeley, president; Mrs. George Smith of San Diego, vice-president; Mrs. Robert Essig of La Habra, secretary; and Mrs. Larry Spanagle of South San Francisco, treasurer.

Mr. Adrian Sylling, Social Director of the Evangelical Welfare Agency spoke on the "Untouched Field in Evangelism — Social Work." Mrs. Sara Kradjian told the fantastic story of her experiences as a Christian child in Turkish Armenia during World War I. At the close of the meetings the Choraliers of Jordan Senior High School, Long Beach, presented a program of madrigals, religious and whimsical songs.

BARBARA ESSIG

For Teen-Agers Only!

By LAWRENCE R. EYRES

"How Thou Oughtest To Behave Thyself . . ."

"I think it's about time I took care of myself, instead of leaving it up to my father and mother to see that I get to church and behave myself when I get there and that sort of thing." So spoke a certain teenager when I asked her why she wanted to join the church. It made me feel like a million dollars, maybe even a billion!

But do you know? It's hard to live up to those sentiments once you actually get to church. I'm thinking of the young folks who stay after Machen League for the evening service. It's wonderful that they stay! But how much better if they came into the sanctuary before the service actually began! I know what you're going to say next—"We will when the old folks get around to doing it, too!" But should you wait *that* long? Isn't the real meaning of adult responsibility that *you will do your duty no matter what anyone else does?*

And how about behavior in the house of God generally? Do you write notes to each other while watching TV at home? Then why do it during public worship? Do you tear through your own home going ninety on the curves, sending rugs and furniture all ways at once? Why is it that in many of the finest churches bedlam prevails between services? I know it's easy to forget where you are—especially when you're still children. But mature or maturing young adults aren't children any more. Or are they?

These words don't apply to many of you, I'm happy to say. And you know if they apply to you. It's wonderful to be "on your own" spiritually and behavior-wise. But it isn't easy, it takes a lot of doing. *Are you working on the problem of how to behave in the house of God?*

The Long Road Back

(Part V, of Six)

(Art Williams, sophomore at State U., is in the middle of a second session with Professor Strong. Art had lost his cherished faith because of the unbelief of his professors. Now Dr. Strong, himself an old-fashioned believer, is attempting to show that the foundations of unbelief's denial of the God of Scriptures are not as firm as its advocates had led him to believe.)

"Do you believe in evolution?" the older man asked.

"Why yes, I do. That's all there's left for me to accept. If the Bible isn't true, then what else is there?"

"Quite right, Art, *if the Bible isn't true!* But I would like to show you that evolution, no less than the Bible, must be taken by faith—of a sort—if it is to be believed at all. And if we must take it on 'faith,' wherein is it better than the biblical accounts of Creation, the Fall, etc., which we must also take on faith? Really now, the explanation of man and the world which you accept should be the one which gives the most adequate answer to these questions. 'Where did we come from?' 'Why are we here?' 'Where are we going?' and the like."

For the remainder of this session, and two more brief ones during the same week, the two examined the theory of evolution rather carefully. They discovered, by the testimony of evolution's most scholarly advocates, that evolution is still a *theory*. These further facts were brought home with telling force: (1) The skeletons, on display at certain museums, of the various "missing links" between man and his supposed sub-human ancestor, were reconstructed from a very few bones in each individual case. The experts, moreover, were not always agreed that the bones in question had come from the same original skeleton. (And there was the added fact that the famous "Piltdown Man" was a complete hoax!) (2) While it is still uncertain in every given case what are the precise boundaries of the species (probably fewer than they were once thought to be), there is no proof of the actual development of an entirely new species. And

surely there is no suggestion how, for example, certain species of fish developed into birds—what they used in place of gills for the thousands of years it took to develop lungs!

They went even further back to show how the defender of evolutionary dogma has far more to explain than the origin and development of species. What about the origin of the earth itself? the solar system and the countless galaxies that fill seemingly endless space? And in the other direction there is the structure of all matter according to the findings of nuclear physics—the regular structure of the atom, etc. Those who would rule God out of such a universe, without any adequate explanation of how these things came to be, should have a hard time getting reasonable people to believe their pronouncements on the strength of their own, "Thus saith Science"!

But the most puzzling enigma Dr. Strong found right in his own field of sociology. If man and sub-human mammals have the same origin, whence that which we commonly call the *soul*? Of course, *they* do not call it a soul. But all the elements of the soul are present: the universal tendency to be religious; an inborn moral sense, though seriously distorted; self-consciousness and rationality; the universal sense of guilt. These are totally absent in the highest forms of animal life (who ever heard of a Buddhist cow? or a Mohammedan dog?), and they are everywhere present in man—both ancient and modern.

"Let me cite one learned authority on the subject of the origin of guilt in the human species," said Dr. Strong. "This disciple of Freud in a very recent book states that the orthodox theologian and the modern psychologist's paths meet at the story of the Fall in Genesis 3. But they meet soon to separate. Here read it, Art," and he handed him the book.

"Soon, I said? Immediately, it seems, because at this point the question of the origin of that common guilt feeling emerges. The theologians are to be envied because they have an answer ready. We are not so fortunate and have to toil and search

for it. They answer: the origin of mankind's guilt feeling is, of course, the 'original sin' as it is told in the story of the Fall of Man in the Holy Scripture. We consider that story a myth and are determined to find the beginnings of that common guilt feeling in the emotional evolution of man." (1)

"Art, don't you see that serious evolutionary scholars think it unnecessary either to disprove the historical truthfulness of the Bible or to prove the truthfulness of evolution. Could it be that they are unable to do either but are not eager to have you find it out?"

(to be concluded)

(1. *Myth and Guilt* by Theodor Reik, p. 44)

Southern California Machen League Rally

The Spring Rally of The Southern California Machen League was held at Beverly Church on April 10 and 11. About 90 representatives were present for this overnight rally. There were delegations from Santee, Chula Vista, San Diego, Whittier, Long Beach, Garden Grove, Manhattan Beach, Westminster (Los Angeles), in addition to the group from Beverly.

The program included two messages by the Rev. Edwin Urban, one of our younger ministers. The Rev. Paul Lovik led the devotional period. A panel discussion directed by the Rev. Lawrence Eyres with five young people participating was held on the topic, "A Code for Christian Teen-Agers."

The ladies of Beverly Church served refreshments on Friday evening and lunch on Saturday noon. Several of the out-of-town visitors were entertained in the homes of Beverly people.

The officers for the District Machen League for the coming year are: President, Larry Conrad (Santee); Vice President, Elizabeth Granzen (Westminster, Los Angeles); Secretary, Frances Poundstone (Whittier); Treasurer, Jack Hodson (Beverly, Los Angeles).

Philadelphia Presbyterial

The Presbyterial Auxiliary of Philadelphia Presbytery met on April 30, 1959 at the Knox Orthodox Presbyterian Church in Silver Spring,

Maryland. The sessions were opened at 12 noon by a welcome from Mrs. E. Goodrich, after which devotions were led by Mrs. C. Robinson. A sack lunch was brought by the delegates, and the women of the church served homemade cake, tea and coffee.

After lunch Mrs. J. P. Galbraith showed slides of the home mission churches, telling of their progress and needs. Prayer was made by different ladies representing the churches present in behalf of all the mission churches, and the foreign missionaries as well.

Annual reports were made, minutes read, and new officers elected. Mrs. Jack Vander Sys is the president, Mrs. Nelson Kellogg the vice-president, Mrs. R. George the recording secretary, Mrs. Henry Fikkert the corresponding secretary, Mrs. Blair Baisley the treasurer, and the assistant secretary-treasurer is Mrs. Leonard Brown. Special music was provided by Mrs. H. Faram and Mrs. B. Saunders.

Mrs. R. Heber McIllwaine was the guest speaker, and gave her audience a new insight into Japanese living conditions. She reminded us that the Japanese do not live on grasshoppers or chocolate-covered ants, these being for export only. The Japanese have a variety of vegetables the year 'round, and an abundance of fish, and of course rice is the staple food. Japanese kimonos are worn only by the wealthy and those over fifty. Most of the people wear Western-type clothing. The Japanese are very style-conscious, and consider "permanents" almost a necessity. Japanese wives do not go out to work, but keep the homes, take excellent care of their children, and are anxious that they be well educated. Japan is 97% literate. The ladies have their P.T.A.'s, their W.C.T.U.'s, their stamp clubs and music clubs, etc. Sports such as tennis, ping-pong, track, baseball, skiing and skating occupy much of the time and interest especially of the men and boys.

The Japanese people used to believe that their Emperor was a god, and he was supreme. They believed that if they went to war they would be protected by the gods. Special services like masses assured the welfare of the spirit of the departed, eventually landing him in a state of bliss. As a result they had no fear of death. These beliefs still have a great hold on the people. It is difficult for the

Japanese to embrace the true God, because they must forsake all others; for they are used to believing in many gods. Most would like simply to add God the Creator to their long list. There is not much interest in religion among the high school and college young people. The many cults and isms that have been imported into their country from the U.S.A. do not help matters.

Mrs. McIllwaine spoke about the Reformed Church in Japan with which they work on the field. This church has 50 ordained ministers, nine from the U.S.A. There are no Adult Sunday School classes in these churches, but the Young People's societies and Ladies' meetings are similar to ours. They have a Christian School and a Reformed Seminary. Four of their instructors have had Westminster Seminary training. Dr. J. Young's and Dr. Machen's books are widely read. There is a crying need in Japan for more Christian reading material and text books. Everyone reads, but they too often read and embrace the liberal in theology as well as the conservative. After 100 years of Missionary work in Japan, only one in every 350 people is a Christian!

Paul said, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." So very many need to hear and know about Christ. "How keenly do we feel our debt?" she asked.

Installation of the new officers was made by Mrs. Wm. Ferguson, who gave a delightful devotional likening the ladies to trees full of energy, warmth, life, comfort and inspiration.

About 60 women were present for the Presbyterial, representing ten churches of the Presbytery. An offering of over \$150.00 was applied to the travel fund for missionaries. The next meeting of the Presbyterial will be held in Wilmington, Delaware.

ELSIE NICHOLAS

New Jersey Presbytery

The Presbytery of New Jersey of the Orthodox Presbyterian Church met in Calvary Church, Ringoes, for its stated meeting on Tuesday, April 28, 1959. There were fifteen ministers and seven elders present—a fine number of elders for a week-day meeting, reports the clerk. The Rev. Albert Edwards was elected moderator for

a one-year term, and elder Richard A. Barker of Grace Church, Westfield, was elected stated clerk for a two-year term.

Mr. Thomas Champness, a licentiate from the Presbytery of Philadelphia, who recently accepted the call of the Community Orthodox Presbyterian Church of Garfield, was received by Presbytery. Mr. Champness was examined for ordination and very ably gave evidence of his knowledge and fitness for the gospel ministry. His examination was sustained by Presbytery. The date of June 12, 1959 at 8:00 p.m. has been set for his ordination to the ministry and his installation as pastor of the Garfield Church. Mr. Norman Johnson, the son of elder Norman M. Johnson of Calvary Church, Bridgeton, was taken under care of Presbytery as a candidate for the gospel ministry.

In another action the Presbytery voted to overture the 26th General Assembly to amend its Standing Rules (1) by the addition of the following after paragraph 3, OF THE FISCAL YEAR: "4. The fiscal year for which reports shall be made to the General Assembly shall be the period January 1 to December 31." (2) by renumbering the succeeding paragraphs of the Standing Rules.

At an earlier meeting of the Presbytery the following motion regarding secret societies was passed. It was moved and carried that in view of the fact that the 25th General Assembly of the Orthodox Presbyterian Church took action urging "the Sessions and Presbyteries to be diligent in applying in their instruction and discipline the principles set forth in the report on Secret Societies submitted to the 17th General Assembly," that the Sessions be advised that in the judgment of the Presbytery, membership in the Masonic Lodge is inconsistent with the profession of the Christian faith, although it is true that there may be circumstances in which members of the Masonic Lodge should be admitted to membership in the Christian Church.

Christian Association for Psychological Studies

"Personality Change — Criteria Methodology" was the theme of the sixth annual convention of the Christian Association for Psychological Studies, which met March 31-April 1 at Pine Rest Sanitarium,

Grand Rapids. Although the theme was one which provoked much interest, and the papers and discussions were profitable, the most impressive fact was the growth enjoyed by the organization during recent months.

As President Carl Kromminga called the first session to order, more than seventy delegates had registered. The convention theme was the third in a series: previous conventions had dealt with more general aspects of the Christian concept of personality. The problem of personality change was considered from the viewpoints of the ministry, psychology, psychiatry, and education. This discussion occupied the attention of the delegates during the morning and afternoon meetings. What seemed to be the most urgent problem, and also the most interesting topic, was the semantic question — how to translate theological concepts into the thought forms and vocabularies of psychology, and other related disciplines. Not until this obstacle is surmounted will a truly Christian psychology appear.

One of the suggestions made at the evening general meeting, offered after Professor Kromminga's presidential address and in a sense growing out of it, was that the association explore the possibility of securing funds to underwrite research by a pastor, psychologist, psychiatrist, and educator at a university-hospital center for a year, during which time not only a specific problem might be studied from the four viewpoints, but also significant progress might be made in obviating the problem of semantics.

The convention, on the second day of its meeting, turned its attention to more practical subjects and discussed with more animation and profit "Alcoholism — Moral Issue, Disease, or Both?" In the afternoon members of the Pine Rest Hospital staff presented and discussed a case under their professional care. Equally valuable to the delegates were the numerous "coffee breaks" in the chapel basement, and delicious meals served in the Cutlerville Christian School auditorium. These provided for helpful informal exchanges of viewpoint.

Young in years, the Association has already made significant progress. This will increase with wider interest. Readers of the GUARDIAN are invited to join. The terms of membership are sufficiently broad as to include pastors, teachers, and counsellors. Applications for membership may be sent to Professor Cornelius Jaarsma, 1331 Franklin St., S. E., Grand Rapids 6.

JOHN W. SANDERSON, JR.

While visiting
"Wildwood-By-The-Sea"
stay at the
GREY MANOR MOTEL
21st Street and Surf Avenue
Telephone: Wildwood 2-2560
Accommodations for 2-5 persons
Ceramic Tile Baths, Efficiencies
Quiet residential section

For rent: in Wildwood, N. J. a
house with four bedrooms. \$60
a week. Write Mrs. H. Mullen,
2200 New Jersey Avenue, North
Wildwood, N. J.

ORDER FORM

THE PRESBYTERIAN GUARDIAN
1505 Race Street, Philadelphia 2, Pa.

Please send The Presbyterian Guardian for one year to:

Name

Address

City and State

Please send a gift subscription to:

Name

Address

City and State

Amount enclosed (single subscription) @ \$3.00 - - - \$ _____

Amount enclosed (club members) @ \$2.50 - - - \$ _____

Total enclosed \$ _____