

SEP 14 1960

# *The Presbyterian* **GUARDIAN**

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The Orthodox Presbyterian Church Administration Building,  
which also houses the office of The Presbyterian Guardian.



VOLUME 29, NO. 8  
AUGUST, 1960

# Faith for Everyday Life

By JOHN C. RANKIN

THE Bible is full of words of comfort and encouragement for believers. All the promises of God are yea and amen unto us in Christ. The believer is admonished to trust in the Lord with all his heart, to rest in the Lord, to wait upon God, to take heart of hope and courage from the teachings given in God's Word.

We are exhorted not only to have faith in God for our eternal salvation but also for each and every part and portion of our lives. Part of our faith is to believe that he makes our wants his care, that he is ever near and watching over us. We are taught to believe that God is our Father, able and willing, ever ready and waiting to help us when we come unto him in the name of Christ.

Often, however, doubts and fears arise, cares beset us in the way and we feel the need of more faith than we seem to have. As particular occasions arise the question is as to whether our faith is equal to the need and occasion. Often it is not and we may hear echoes of some of Jesus' sayings to his friends: "Where is your faith?" "How is it that ye have no faith?" "Wherefore didst thou doubt?" "O ye of little faith." At such times the realization is borne in upon us that a strong and vigorous, a full-grown and well-developed faith is needed.

For, as "faith cometh by hearing and hearing by the Word of God," so also the increase of our faith. In God's good time the weak and faltering disciples received great increase and strengthening and so may we. Faith requires continued exercise and constant cultivation. The end in view may be attained by use of the means provided for it, that is to say, by the diligent use of all the means of grace.

Many indeed are the lessons we need to learn for the successful conduct of our daily walk of life. Problems arise, cares distress and duties press; clouds gather in the sky and the question is, "Does Jesus care?"

"Does Jesus care when my way is dark  
With a nameless dread and fear?"

As the daylight fades into deep night  
shades  
Does he care enough to be near?"

At such times in our lives one thing we need to remember is what Peter once forgot, that is, the lesson of eyes fixed upon Christ.

## The Trial of Faith

Another lesson is that our need, and God's will is that we should be chastened. "My son, despise not the chastening of the Lord; neither be weary of his correction . . . For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Prov. 3:11, 12; Heb. 12:5-11).

And faith, let us ever remember, must be tried. We need and God wants to see the evidence and proof. Abraham's faith was most severely tried. James says that "the trying of your faith worketh patience" (Jas. 1:2-4). And Peter: "Now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (I Pet. 1:6, 7).

One further lesson however is most essential, and it is this.

It is true indeed that Jesus cares. The exhortation of the Word is to cast all our care upon God, for he cares. However, and howsoever much our blessed, exalted Lord and our merciful Father above cares for the evils which beset us in the way; these, after all, are only effects. For these there is in general one great and all-producing cause—the sin of our lives, the defects and deficiency of our faith. Praise be to God, the God of all grace, that he cares for the effects; but first and most of all for the *cause*.

Sin is the all-pervasive cause; and for this there is but one effective cure. As far as we are concerned the one great need is full and broken-hearted recognition and confession; the tears of true penitence and sincere repentance unto life, with genuine faith in Jesus Christ our only Saviour.

## The Little Things

And now, furthermore, let us remember these two things:

(1) God's care and attention is on the little things of our lives as well as on the great things. He feeds the birds, he clothes the flowers and numbers the hairs of our heads. Yes, his all-perfect and efficient government extends to each and every little thing. "Calvinism teaches that every picayune event which occurs in the least important circumstance of the most trifling occasion to the most insignificant creature is the perfect outworking of the infinitely wise and good will of an eternal sovereign God" (Prof. John H. Gerstner in *Christianity Today* of January 5, 1959). Remarkable as this statement is, it is capable of endless enlargement as we think upon it.

(2) Search the Scriptures, and all human life and experience on that basis, and behold and ponder on God's *use* of little things. Two passages of special moment in this connection are Matthew 11:25 and I Corinthians 1:25-29. Here we learn of God's choice of "babes" and of the weak and base and foolish things of the world for the bestowment of his grace and as the instruments of his work.

Sacred history as a whole provides a running commentary on this teaching. Consider the age-long consequences of the faith of a few. The conversion of our first parents was determinative of all that followed. Then came Noah and the patriarchs. Moses followed, whom God raised up for the deliverance of his people. We may recall the arrow shot at a venture which fully sufficed for the result which God intended to be accomplished by it (I Kgs. 22:34).

So what is the conclusion? Believe in God, believe also in Christ, and if we are going to believe let's *believe*. Let's put all our trust in God, knowing that our lives are in his hands and that he cares. Let us have no half-way business about it, but in all our ways acknowledge him that he may direct our paths. Let us seek first his kingdom and righteousness knowing that "all these things" shall be added unto us. Then, as the rewards of our faith and the answers to our prayers appear, say "Thank you, Lord."

The Presbyterian Guardian is published monthly by the Presbyterian Guardian Publishing Corporation, 7401 Old York Road, Philadelphia 26, Pa., at the following rates, payable in advance in any part of the world, postage prepaid: \$3.00 per year (\$2.50 in Clubs of ten or more); \$1.00 for four months; 25c per single copy. Second Class mail privileges authorized at the Post Office, Philadelphia, Pa.

# Orthodox Presbyterian General Assembly

By ROBERT E. NICHOLAS

Whatever else visitors may remember about the 27th General Assembly of the Orthodox Presbyterian Church, none will soon forget the warm hospitality of the host First Church nor the delightfully cool weather in Manhattan beach in mid-July. While the delegates to the Democratic Convention were sweltering in nearby Los Angeles, commissioners to the Assembly found the ocean breezes with temperatures in the 70s conducive to orderly business and even-tempered debate.

Manhattan Beach's hard-working committeemen arranged housing for about 200 out-of-town visitors for this second Orthodox Presbyterian Assembly to convene on the West Coast. Homes were opened not only in First Church but in most if not all of the other seven congregations in the greater Los Angeles area, and the pulpits were occupied by visiting brethren on the Lord's Days.

Arrangements had been made to meet incoming planes at the nearby International Airport. Identifying name cards were ready on arrival at the registration desk. Women of the church prepared and served delicious luncheons and had fresh fruit and other morsels on hand for mid-afternoon breaks. Even the caterer who came by during the morning coffee-break got into the spirit of the occasion and coffee was "on the wagon" one day. Moreover, the spacious building of First Church provided ample room for committee meetings and a display of materials of the Committee on Christian Education, as well as for less formal visiting on the part of delegates and their families between sessions. Some of the business meetings attracted almost as many visitors as commissioners, yet there was no overcrowding.

A conference sponsored by the Committee on Home Missions and Church Extension engaged the attention on Tuesday of many of those who came for the Assembly. Then at 8 o'clock that evening the Rev. Leslie Dunn, moderator of the 26th General Assembly, conducted a worship service, preaching on the text

"Thy Kingdom Come" (Matt. 6:10). In the celebration of the Lord's Supper he was assisted by the Rev. William Bomer and the Rev. Francis Mahaffy, together with Elders Leonard Brown, David Neilands, Clarence Taylor, and Clarence Roskamp.

Each morning session was preceded by a devotional service at 8:40. The men who led were the Rev. Messrs. Riffel, B. Coie, C. H. Oliver, Reitsma, and Graham. Mr. Graham also led the Assembly in prayer in behalf of the Rev. E. Lynne Wade, of Guam, following the reading of a letter from missionary Wade the first morning. Mr. Wade's father, elder Henry E. Wade, also gave a report as to his son's health. Although over 85 years of age Mr. Wade had arisen at 4:30 a.m. and traveled for three hours in order to represent the Westminster Church of Los Angeles.

The Rev. Francis Mahaffy, recently returned from Eritrea, spoke on Thursday evening at a meeting sponsored by the Committee on Foreign Missions.

It would not do to fail to mention the presence of many wives who had journeyed with their husbands to Manhattan Beach. An all-day tour was arranged for Thursday which included visits to the other Orthodox Presbyterian churches in the area. On Friday an afternoon meeting for the ladies at the First Church, Manhattan Beach, brought the Rev. James D. Colbert, who is associated with the Christian Anti-Communism Crusade, as guest speaker. There was also a panel discussion led by Mrs. Clelland, Mrs. Dunn, Mrs. Olson, and Mrs. Dortzbach.

## WEDNESDAY

### Commissioners Enrolled

The 27th General Assembly was formally constituted with prayer by former Moderator Dunn at 9 o'clock Wednesday morning, July 13. Although the highest number of votes tabulated on any one ballot during the Assembly was 85, there were actually 91 commissioners enrolled (last year 99). In addition there were 13 alternates from various sessions in

the area, the same number as a year ago. Of the 68 ministers enrolled 55 are engaged in pastoral work. All the ministers of the host Presbytery were present except for the three who are on foreign mission fields.

Twenty-three congregations were represented by elder-commissioners (two more than in 1959). California, as might be expected, had the most, with 15 of its 20 churches thus on hand: First, Long Beach by L. H. Barker, with Paul Hare as alternate; Paradise Hills, San Diego, by Hiram Bellis; Brentwood, So. San Francisco, by Clarence Bush, with Robert Littlefield as alternate; First, Manhattan Beach, by Russell Malcor, with Earl Bates, Norman Byers, Vernon Greene, Elwin Jenkins, John Reynolds, and Clarence Taylor as alternates; Calvary, Whittier, by Dick de Ru, with Thomas Gault as alternate; Beverly, Los Angeles, by Herbert Pink, with Grover Coleman and Joseph Garrisi as alternates; First, Sunnyvale by Russell Johnson; Garden Grove, by Robert Jones; La Habra, by Richard Larson; First, San Francisco, by George MacKenzie, with Grant Simpson and Roy Young as alternates; Greyfriars, Torrance, by Will Martin; Covenant, Berkeley, by David Neilands; Valley, Santee, by Paul Sturz; Westminster, Los Angeles, by Henry Wade; Bethany, Stockton, by Clarence Westra.

From the Presbytery, of New Jersey came five ministers and two elders: Richard Barker of Grace, Westfield; and Floyd Graf of Faith, Pittsgrove. New York and New England had eight ministers and two elders: Robert McCullough, of Calvary, Schnecktady; and Hubert Schoonhagen, of Memorial, Rochester. The Presbytery of Philadelphia was represented by a dozen ministers and two elder-commissioners: Leonard Brown of St. Andrews, Baltimore, Md.; and Kingsley Elder, of Trinity, Hatboro, Pa. There were three ministers from

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the Presbytery of Ohio and six from the Dakotas.

Four ministers traveled from the Presbytery of the South, besides elder J. A. Durrenberger of Westminster, Valdosta, Ga. Elder Clarence Roskamp, of First, Waterloo, Iowa come from the Presbytery of Wisconsin together with eight ministers from that area.

Four corresponding members were enrolled by the Assembly as fraternal delegates: The Rev. James Howerzyl, of the Protestant Reformed Churches (De Wolf group); The Rev. Melvin Nonhof, of the Eureka Classis, Reformed Church in the U. S.; the Rev. Howard Oakley, of the Bible Presbyterian Church Inc.; and the Rev. Peter Van Tuinen of the Christian Reformed Church.

A motion to adopt the Standing Rules for the 27th Assembly was defeated, presumably on the grounds that such a motion was superfluous, but the Moderator declared them in effect anyway, just to be sure, and certain amendments proposed last year were adopted.

#### Assembly Officers

There were four nominations for the position of Stated Clerk: C. Herbert Oliver, Le Roy B. Oliver, Lawrence Eyres, and Robert Marsden. On the second ballot Mr. Le Roy Oliver was re-elected to his third term in this office.

The first nominee for the office of Moderator was elder David J. Neilands. Other nominations were made for the Rev. Messrs. James Moore, Robley Johnston, Carl Reitsma, Henry Coray, and Elmer Dortzbach. Mr. Neilands was chosen on the first ballot and is the first ruling elder to receive the honor of that position in the history of the Church.

"Scotty," as he is affectionately known, is clerk of session of the Covenant Church, of Berkeley. The writer first met him some 20 years ago when he drove a busload of young people all the way up to Oregon to attend the Suttle Lake Conference. He has served on several committees of the Presbytery of California and also capably as its Moderator. Seldom through the years has he missed a stated meeting, often arranging his vacation time to include the dates of Presbytery. He is an apt teacher and expositor of the Scriptures, as many will acknowledge.

There were times when his qualities of patience and deference led him to be somewhat lenient with his brethren and a few occasions when his pondering of a parliamentary point was taken advantage of. There were usually a half dozen "experts" ready to come to his assistance with *Roberts Rules*—but apparently they did not always have the book opened to the same page, for their advice did not always coincide! Since the Moderator we elect never anticipates the task and has no chance to brush up on his parliamentary procedures, it might help if the Assembly were to elect a parliamentarian to assist the Moderator. We noted about 11 appeals taken from Mr. Neilands' rulings, on which he was sustained seven times. In general the business moved along at a pace that satisfied most of the commissioners. Nobody is in much of a hurry the first two or three days, but action speeds up on "the final Monday." (A third of your reporter's notes were made on the final day.)

The progress of the Assembly was certainly helped by the careful efficiency of the two clerks. Nominated for the office of Assistant Clerk was elder Richard Barker, of Grace Church, Westfield, and he was elected without opposition on a voice vote. The two clerks from New Jersey made a good team.

#### Temporary Committees

The Assembly was faced with 12 communications besides 16 overtures from the Presbyteries, all of which have previously been mentioned in the *Guardian* except for No. 16, from the Dakotas, which suggested modernizing the "archaic language" of the subordinate standards of the church.

In the process of adopting its docket the Assembly determined to appoint certain temporary committees to deal with the papers before it. A further decision to adjourn the Wednesday evening session at 8:30 made it possible for the committees to meet at that time—and some continued until beyond the midnight hour. Many felt that this did not a little to facilitate the Assembly's business.

The following Committee on General Assembly Matters was appointed to consider overtures 1 - 7: Willis, Verhage, Meiners, Thoburn, Graham. A Committee on Doctrinal Matters was named to consider overtures 12 - 15 concerning Peniel together

with the lengthy paper from the Peniel Bible Conference: Kellogg, Johnston, Cummings, Breisch, and elder Durrenberger. A Committee on Overtures and Communications to deal with other papers consisted of: Clelland, Peterson, Bomer, Knudsen, and Reitsma.

The Moderator appointed a Committee on Presbyterial Records of G. Coie, Zorn, and elder Pink. Mr. Atwell and elder Graf were named a Committee on Date and Place of Next Assembly. To the Travel Fund Committee were appointed Dortzbach, Black, and elder Brown. By action of the Assembly a Committee on Necrology was appointed, consisting of Messrs. Murray and C. H. Oliver.

At a later point in the Assembly the Committee's report was adopted as follows:

In the year that elapsed since the 26th General Assembly the Lord in His holy and sovereign will has been pleased to remove from our midst one of the most esteemed, devoted, and faithful servants of Christ with whom the church has been adorned in our generation. The Rev. John J. De Waard, minister of the gospel for 34 years, ended his earthly pilgrimage on August 9, 1959.

Mr. De Waard had been ordained to the ministry in the Presbyterian Church in the U.S.A. at Cedar Grove, Wisconsin, in 1925. In 1936 he cast in his lot with those who deemed it mandatory for the preservation and maintenance of the faith once delivered to the saints to sever ecclesiastical fellowship with the Presbyterian Church in the U.S.A. and was instrumental in establishing in Cedar Grove, Wisconsin, a congregation of the Orthodox Presbyterian Church. He served as pator of this congregation until 1940 when he was called to the pastorate of Memorial Orthodox Presbyterian Church, Rochester, New York. In the latter he served as pastor until he retired from the pastoral office a few months prior to his decease. During these months he continued to labour incessantly in the ministry of the Word in other congregations.

The 27th General Assembly of the Orthodox Presbyterian Church records its deep gratitude to God for the faithful service of this servant of Christ, not only in the pastoral charges in which he ministered but also in the manifold responsibilities that devolved upon him in the work of the denomination and of the church universal. It is the prayer of the Assembly that instead of the fathers shall be the children whom the Lord shall make princes in all the earth. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. 14:13).

Mr. Clelland led in prayer for Mrs. DeWaard and members of the family.

## Foreign Missions Report

The report of the Committee on Foreign Missions was read by Mr. Dunn. It is too long to reproduce here—reading time was about an hour—but we hope to present current reports from the four foreign mission fields of the Orthodox Presbyterian Church as special features in these pages in coming months.

Mention may well be made that for the second successive year a new missionary family has been sent out under our church—the Taws' in 1958 and the Urbans in 1959, in each case through the generosity of groups outside our own church. Then word came during the Assembly that churches of the Eureka Classis had underwritten the support of the Conn family and that in all probability they would be able to go to Korea this fall. Our Committee will have a consultative arrangement with a Foreign Missions Committee of that communion.

In answer to a query concerning the recently purchased administration building for the Committees (7401 Old York Road, Philadelphia 26, Pa.) it was pointed out that the cost was about \$3 per square foot as over a likely cost of \$10 to build new; and moreover that the increasing value of the property alone would appear to make it a sound investment.

Elected to the class of 1963 were ministers Dunn, Ellis, and Woolley and elders T. Nelson Kellogg (Newtown Square, Pa.) and R. Patrick Width (Westfield, N. J.). To fill vacancies in the class of 1962 one minister and one elder were chosen: Mr. Champness and Mr. Graf (Pittsgrove, N. J.).

At the time of the balloting the Assembly heard greetings from the Rev. James Howerzyl, fraternal delegate of the Protestant Reformed Churches (DeWolf group). Noting that delegates from the Orthodox Presbyterian Church had addressed his Church on two previous occasions, he remarked that the OPC was perhaps better known to the PRC than

vice versa. (Readers will find a brief article concerning the PRC by the Rev. Carl Reitsma in the *Guardian* for September 15, 1958.)

Mr. Howerzyl spoke particularly of the increasing interest in foreign missions on the part of his Church in recent years. They undertook the full support of the Rev. E. L. Wade on Guam in 1956, and more recently some of their churches have been contributing toward the support of Orthodox Presbyterian missionaries Taws and Urban. Then in June one of their pastors, the Rev. John Hofman, Jr., of Manhattan, Montana, left with his family to join in the missionary labors on Guam, to the joy of all concerned.

In his response Mr. Reitsma expressed gratitude for the financial support of the Protestant Reformed Churches and a hope for even closer working together as we come to better mutual understanding.

Another message of greeting came from the Rev. Melvin Nonhof, for 18 years an Orthodox Presbyterian pastor, now speaking as the fraternal delegate of the Eureka Classis, Reformed Church in the U.S., which had observed its golden anniversary last spring. There was occasion for rejoicing in the ordination of three young men, he said, two of whom had come as licentiates of the Orthodox Presbyterian Church (Thomas Beech and Hessel Stevens), together with their own Peter Grossmann, a May graduate of Westminster Seminary. Close ties between the two communions are further demonstrated by the decision of Classis to support the Rev. Harvie Conn in Korea. Mr. Nonhof concluded with the prayer "that the witness of both churches may continue strong and be blessed in days to come."

Mr. Churchill, in his reply, acknowledged the generosity of Eureka Classis both to our missions program and to Westminster Seminary and our appreciation for their holding to the faith and resisting compromise.

## Committee on Christian Education

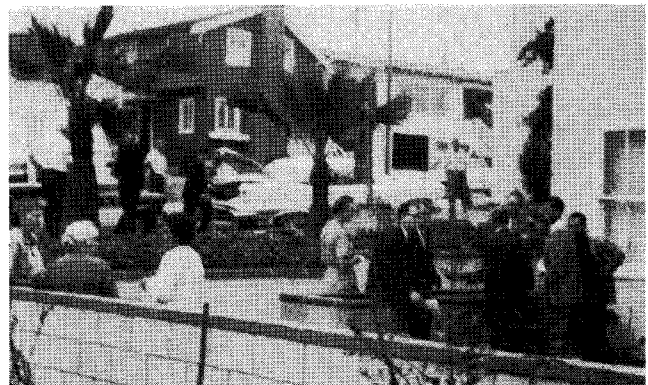
Before the reading of the report of the Committee on Christian Education by Mr. Cummings, there was a flurry of discussion as to the time involved in sitting and hearing reports read which commissioners could well read ahead of time. Mr. Clelland drew laughter when he opined that it was indeed a waste of time especially since it is the custom not to read the financial statements, "which most of you fellows can't understand anyway!" A motion to record the report without hearing it was lost.

Highlights of the report included the fact that sales of Committee publications reached a new high with a 32 percent increase over last year. Great Commission Publications for vacation Bible schools were used by about 300 churches outside the denomination, 100 more than for the previous year. "This sizable increase offers further proof of the value of advertising the Committee's publications . . . Again this year, the advertising program was expanded in preparation for the 1960 season. The catalog was improved in appearance and content and 10,000 copies were sent out late in February." Sales of catechetical materials including the *Bible Doctrine* series also increased by over 50 percent.

As to finances, the Committee noted especially "the significant increase in contributions . . . a gain of more than 16 percent over last year, as compared with an average increase of 11 percent for the four previous years. The Committee is grateful for this response to the opportunities presented to the Orthodox Presbyterian Church in its Christian education program." Regular contributions, while not yet up to the \$3.12 per member requested by the Committee and recommended by the Assembly for the past several years, did come to \$1.86 per communicant, well over the half-way mark reached in the previous year.

(See *General Assembly* — p. 121)

Edwards Elliott, pastor; elder David Neilands, moderator; Francis Mahaffy, foreign missionary; Jack Peterson, home missionary.



Relaxation in the patio between business sessions.

## II. The Reformed View of Salvation Involves the Reproach of Christ

As Christianity is pre-eminently the religion of salvation, the view of salvation set forth by any interpretation of Christianity is of crucial importance. It is here that deviation from the truth becomes most sharply evident and most immediately harmful. It is characteristic of the Reformed Faith, precisely because of its treatment of Scripture, that it holds a very low view of sinful man and his powers and a very high view of God and His grace. Calvinism humbles man and exalts God — it is that interpretation of Christianity which *fully and consistently* recognizes the depth of man's sin and need, and the height of God's sovereign grace. Strange to say, both liberals and non-Reformed evangelicals join hands, though for different reasons, in reproaching the Reformed Faith for holding what it does about human sin and divine grace.

The Reformed doctrines of total depravity and total inability are rejected today — often by persons who have not taken the trouble to gain an accurate knowledge of just what these doctrines are — on every hand as "extreme," "severe," "fatalistic," "harsh," and the like, while man and his powers are exalted and the pride of the sinner is flattered by his being encouraged to think that he can contribute substantially to his own salvation, either by cultivating his supposed "better self," or by a decision of his own will which, it is said, he is fully able to make at any time. While Liberalism tells the sinner that there is enough good in his true self to overcome the evil in his life, non-Reformed evangelicalism tells him that one part of his nature, namely his will, has somehow escaped the general corruption which has come through sin, and remains unimpaired, in perfect working order, ready to be used at any time to initiate the process which will eventually bring him to eternal glory.

### Regeneration Prior to Faith

If sinful man is indeed dead in trespasses and sins, as Scripture teaches, then the initiation of the process of salvation must be an act of divine regeneration in which man is the passive recipient, and this regeneration must be prior to the exercise

# The Reproach of Christ

By JOHANNES G. VOS

of saving faith on the part of the sinner. Perhaps no element of the Reformed Faith is more often spoken against than this priority of regeneration over faith, with its implication that the sinner's part in the initiation of salvation is that of passive recipient rather than active agent. On every hand the popular evangelism of our day informs the sinner that if he will only use his free will and make the all-important decision for Christ, the result will be that he will be born again, receiving a new nature from the Holy Spirit.

Years ago the Eastman Kodak Company popularized cheap cameras with the advertising slogan: "You push the button; we do the rest." The popular evangelism of our time holds a "push-button" view of salvation. The sinner first, by his free will, is to push the button; then God will do the rest. A prominent evangelist has said that God's hands are tied—He can only wait for the sinner to make his own decision for Christ. But when that decision is once made, God goes into action; His hands are no longer tied. It is clear that such a representation flatters sinful man and detracts from the honor and glory of God in salvation. Yet nothing is more common than to hear salvation represented as partly a work of the sinner and partly a work of God—we do our part and God does His part. And the Reformed believer who holds the Scriptural view of the matter is reproached as one who cuts the nerve of evangelism and makes it impossible to win men for Christ.

The Reformed Faith is also subject to reproach today for its opposition to the popular psychologizing of Christianity which seems to be attractive to many who have no solid grounding in Scriptural doctrine. While Scripture nowhere deals with faith from a psychological point of view, as having a value of its own in the human personality, but everywhere regards it as a mere connecting link with the all-important object of faith, there exists today a popular perversion of Christianity which regards the faith itself

*This is the second half of an address delivered at the commencement exercises of Westminster Theological Seminary in May. Dr. Vos is Associate Professor and Chairman of the Department of Biblical Literature at Geneva College, Beaver Falls, Pa.*

as the important thing, apart from any object of faith. Someone has aptly characterized this religious novelty as "not faith in Christ, but faith in faith." Perhaps "faith in faith" can enable some people to get over their neuroses and have a more comfortable life, but it can never save them from their real guilt before God, nor deliver them from wrath in the day of His righteous judgment. Yet we Reformed Christians must bear frequent reproach because conviction of truth compels us to say that this psychologism is a perversion of Christianity, and that its promoters, far from being great prophets, are simply heretics against whom people must be warned.

### Atonement That Really Saves

Nor is it only with regard to its view of the application of redemption that the Reformed Faith suffers reproach. It is spoken against even more, perhaps, because of its fully and consistently Biblical view of the eternal ground and source of salvation and of the divine intention as to the extent of the atonement. What Dr. Warfield called "consistent particularism" remains today, as it has always been, an offence to the natural man and to the Christian who has not humbled himself fully before the majesty of the sovereign God revealed in Scripture. That God has, of His mere good pleasure, from all eternity, elected some to eternal life while passing by others and ordaining them to dishonor and wrath for their sin, and that He has sent His Son to suffer and die, not to provide all humanity with "a chance" for salvation, but to procure and accomplish the redemption of the elect—this all appears un-

reasonable and undemocratic to the non-Christian and to the non-Reformed Christian, as indeed it must to all whose most basic concept is anything other than the Triune, sovereign God of the Bible. Consequently belief in the particularity of God's plan of salvation is made our reproach. Yet this is truly the reproach of Christ, and we should not be ashamed of it, nor try to evade it, but bear it by faith.

### **III. The Reformed View of Nature and Culture Involves the Reproach of Christ**

Calvinism, above all other interpretations of Christianity, has a distinctive philosophy of nature and of culture, by reason of its distinctive stress on the doctrine of Creation. Among other interpretations of Christianity, Liberalism in general is allied to a false philosophy of nature and culture—a philosophy which does not take the transcendent God of Scripture seriously, which virtually regards nature, man and society as self-existent or non-created, and which is far too optimistic about the perfectibility of nature, man and society. Liberalism cannot have a true philosophy of nature and culture, because it is essentially a false theology. Fundamentalism or non-Reformed evangelicalism, on the whole, has no clear philosophy of nature and culture. Its emphasis is almost exclusively on salvation, and it has given little thought to problems of the relation of Biblical truth to the realms of nature and society. A prevalent Fundamentalist notion of a Christian college, for example, is that it is just like an ordinary secular college except that it has required Bible courses and chapel services, and maintains some moral standards with regard to its faculty and students. That history or sociology or art should be presented from a Biblical standpoint is an idea foreign, for the most part, to the evangelicalism of our day, except where there may be a rather obvious clash between scientific dogma and Biblical truth, as in the case of evolutionistic biology or Marxist economics. Roman Catholicism does have a philosophy of nature and culture, but it is largely a false one which denies the true rights of the

natural and which wrongly subordinates everything to the jurisdiction of the Church.

### **Scripture Interpretative of All Life and Knowledge**

The strong, positive philosophy of nature and culture which is implicit in the Reformed Faith is one of the elements making it attractive to the Reformed Christian. Calvinism can truly be called a philosophy as well as a theology, for it is self-consciously interpretative of all life and knowledge. It would see all things in the light of God—the Triune God of the Bible. By doing this, it would see all things truly, as they really are, in their true, God-intended meaning. Yet this, which is really a part of Calvinism's glory, is made a reproach by those who hold a less comprehensive and less consistent interpretation of Christianity.

The Reformed Faith is reproached for taking Scripture seriously in relation to nature and culture. Many who profess to regard Scripture as normative yet implicitly limit its normative character to "religion" or "faith and life." Thus we are being told today by some that the inspiration and authority of the Bible are limited to matters of "faith and life" and do not apply to the contents of the Bible as a whole, or to all propositions stated in the Bible. If we regard Scripture as normative in the spheres of science, philosophy, art, literature, history and other fields, we may expect to be called "bigots," "obscurantists," "traditionalists," "crude literalists," and the like. Well, let us face it. This is part of the reproach of Christ, and we must bear it. Without being a textbook of science, the Bible contains truth which is normative in the field of science. If we are fools for believing that, so be it—we should be willing to be fools for Christ's sake.

Among those who profess to be Christians, some value the temporal too little and some value it too much. Only the Reformed Faith is able to strike a true balance and give the temporal and the eternal each their proper emphasis. And this again brings down reproach on the Reformed Faith from those who attribute too high or too low a value to the

temporal realm.

Liberalism is notorious for over-valuing the temporal. It is pre-eminently a this-worldly religion, far more concerned with sociology than it is with eschatology. Its concern is chiefly with the here-and-now, not with the hereafter. In this it is non-Biblical, or rather anti-Biblical, for if anything is obvious it is that the religion of the Bible is thoroughly eschatological in character—it is pre-eminently occupied with the hope of the things that are eternal.

### **Value of the Temporal**

Some other interpretations of Christianity are equally one-sided in undervaluing the temporal. This is of course true of all ascetic and monastic tendencies, as it is of that type of Fundamentalism which is largely pre-occupied with the return of our Lord and related events. Yet even the prevalent non-Reformed evangelicalism of the present day seems to be guilty of undervaluing the temporal. This is apparently closely connected with its lack of a doctrine of common grace. The non-Reformed evangelical may value the temporal, but usually only as he sees how it can contribute to the eternal. He can understand how a Christian artist can paint landscapes or portraits so as to sell them and thus gain money to support evangelism and foreign missions, but he scarcely thinks of the painting itself, apart from its monetary potential, as a service to Christ and a glorification of God. The invention and technology which have produced airplanes enabling man to conquer distance may be valued for their contribution to the facility of missionary travel, but they will scarcely be thought of as a contribution to the fulfilment of the divine mandate for man to subdue the earth. All through non-Reformed evangelical thought there runs the perverse dichotomy between the natural and the spiritual, with the prevalent result of undervaluing the natural.

Reformed Christianity contains the key to a truly valid philosophy of nature and culture. The eternal is of greater value than the temporal, true; yet it does not follow that the temporal has no value of its own. It does have a value of its own, precisely because it was created by God and placed at the disposal of man. Genesis 1:28 is divine truth and relevant to mankind no less than John 3:16. The Reformed Faith is accused of being

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*We must be on guard lest we suffer for our own sins rather than because we are bearing the reproach of Christ.*



too much interested in philosophy. We may expect to be reproached by those who hold a narrow, exclusively soteriological view of Biblical truth. But it is part of the strength, not the weakness, of Calvinism that it regards the temporal order as having a distinct value of its own, just because it is the creation of God. If we must suffer reproach for this, it is the reproach of Christ.

### In Conclusion

We are called upon to bear the reproach of Christ, and can only do it by faith, as Moses did. We should also bear it cheerfully and serenely, for only so do we really bear it. Never should we be ashamed of being Calvinists in the midst of this man-centered generation. Let us learn to hold our heads up as we witness for truth before men.

Yet we must be on guard at the same time lest we suffer for our own sins of omission and commission rather than because we are bearing the reproach of Christ. The best of us are not only human but also sinful, and subject to manifold frailties and temptations. At best our service to our Lord is weak and imperfect. Only by His blessing can our service really count for something; only by His power can our feeble testimony be made effective for His purposes. We must ever be on guard lest by our own compromises and sins we bring needless reproach on the faith we profess. When called upon to suffer reproach we should make sure that it is the reproach of Christ and not our own reproach that we are suffering.

**Perhaps we should also consider seriously whether part of the general opposition of the Christianity of our day to the Reformed Faith may not be our own fault. Is it not possible that we who hold the Reformed Faith have failed in communication to our own generation? Is it not possible that we have failed to state the Reformed Faith adequately in terminology intelligible to people of today? In one of his book reviews Dr. Warfield suggests that there is no evil in stating Christianity in terms of modern thought. Every age, he says, has a language of its own and can understand no other. Harm comes, he states, only**

**when the process is reversed and modern thought is stated in terms of Christian belief. With this kind of evil we are only too familiar! But surely we should seek wisdom from God in stating the Reformed Faith in terms and ways which will really register in the minds of the Christian people of our day.**

### Westminster Opening

The 32nd annual opening exercises of Westminster Theological Seminary are to be held on Wednesday, September 14 at 3 o'clock. The address of the day is to be given by the Rev. G. Aiken Taylor, Ph.D. Dr. Taylor, who is editor of *The Presbyterian Journal*, will speak on the subject of "Communicating the Gospel Today."

The exercises will take place in the Calvary Orthodox Presbyterian Church opposite the campus, and at the conclusion tea will be served in Machen Hall.

The office of the Director of Admissions reports over 25 students registered in the entering class, with a total enrollment anticipated that may be the highest in the Seminary's history. There are a number of candidates for the Doctor of Theology degree under the program previously approved and introduced for the first time with this 1960-61 academic year.

Dr. Ned B. Stonehouse, Professor of New Testament and Dean of the Faculty, who spent a major portion of the last school year in the Netherlands under a Fulbright Faculty Award, resumes his responsibilities at the Seminary. The Rev. John H. Skilton, Associate Professor of New Testament, is on leave of absence this year, and Dr. Leon Morris of Ridley College, Australia, is to be Special Lecturer in New Testament during the fall term.

Dr. Meredith G. Kline, Associate Professor of Old Testament, returns to his teaching after a year's leave of absence. Newest member of the faculty is Dr. Edwin H. Palmer, who begins his work this fall as Instructor in Systematic Theology.

### Theodore T. Snell

**R**ULING Elder Theodore T. Snell, a charter member of the Orthodox Presbyterian Church, and of Knox Orthodox Presbyterian Church of Washington, D.C. (now Silver Spring, Md.) died on August 3 at the Quarryville Presbyterian Home, where he had resided for about eighteen months. He was 84 years of age.

Mr. Snell was born in Washington. Prior to 1936 he was a member and for a number of years a ruling elder of New York Avenue Presbyterian Church. He was a sincere believer in the Bible and the doctrines of the historic Presbyterian faith. A son, Gerard H., graduated from Westminster Theological Seminary in 1931, and actively participated in the movement which developed into the new denomination, until his tragic death in an accident early in 1936. Mr. Snell and his wife were from the beginning members of the small group which gathered in Washington in July, 1936, and organized as Knox Church. He served the church faithfully as member and elder, through the difficult early years, and later when the congregation moved out to Silver Spring and erected a building of its own.

Mr. Snell worked as a civilian employee with the Navy Department in Washington. Following his retirement from this position, he and Mrs. Snell remained in Washington until advancing age and declining health made a change necessary. During 1947 they went to live in Woodbury, N. J., with their daughter Carol, whose husband, the Rev. Richard Purchase, is pastor of the First Baptist Church there.

Though separated from his home congregation, Mr. Snell kept his membership in Knox Church, and maintained an active personal interest in the church's life. He was also a friend of Westminster Seminary, and of *The Presbyterian Guardian*, to which on several occasions he contributed brief items of a devotional nature.

The funeral service was conducted by the Rev. Leslie W. Sloat, first pastor of Knox Church, on August 5 at the Quarryville Home. Interment was in Albany, N. Y.

Surviving, besides his wife and daughter, are three brothers, and a grandson and a great-granddaughter.

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# The Presbyterian GUARDIAN

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Robert S. Marsden  
Edmund P. Clowney

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## General Assembly

(continued from p. 117)

Most significant item in the report may well prove to be the call of the Committee to Mr. John Mitchell to serve in the capacity of writer-editor for the Junior-Intermediate departments in connection with the long-anticipated Sunday school program authorized by the Church.

### Sunday School Program

It is increasingly apparent that this field offers the Orthodox Presbyterian Church a new area of opportunity. While there are many sources of Sunday school material—some with strong evangelical emphasis—there is an almost complete lack of any curriculum which is distinctly Reformed and which offers adequate and effective pedagogical aids. Thus, that segment of Protestantism which we know as Presbyterian and Reformed is by force of circumstances largely shut up to materials in which its distinctive principles are often ignored and sometimes even opposed or to materials which, though Reformed in content, offer very inadequate teaching help. From this broad section of the church the Committee on Christian Education constantly receives requests for Sunday school material to fill this gap.

In planning the Sunday School curriculum the committee on Christian Education has taken this situation into account and it plans to make the same wide appeal in the Sunday school program that it has made in the vacation Bible school program. The Committee, therefore, proposes to publish and distribute the Sunday school material under the trade name Great Commission Publications and bearing the copyright of the Committee on Christian Education of the Orthodox Presbyterian Church. While the Committee has been conducting its search for writers, it has also been preparing a program of promotion to secure support for this project both within the Orthodox Presbyterian Church and beyond its limits.

The report also called attention to the Sunday School Attendance Contest planned for October 9 through

November 13. The previous contest was held in the fall of 1958.

Another important matter came before the Assembly as a part of this Committee's report, namely, the financial need of this periodical. We quote the pertinent section:

The Committee on Christian Education was authorized by the Twenty-sixth General Assembly "to continue discussions with the Trustees of the *Presbyterian Guardian* with a view to the publication of a church paper." During the period covered by this report no further discussion was conducted. However, at its meeting on April 25, 1960, the Committee received a communication from the Trustees of the *Presbyterian Guardian* requesting that the Committee subsidize the *Guardian* in the amount of \$1,500 and inviting the Committee to nominate one or two representatives for membership in the Presbyterian Guardian Corporation. The Committee believes that this proposal offers at least a temporary solution to the problem in view. Without prejudice to the question of the desirability or propriety of a church paper, the Committee feels that this arrangement would provide the church the possibility of having a voice in formulating the policy of the *Guardian* and would spare the Committee the administrative complications and financial burdens involved in assuming full responsibility for the publication of a church paper at this time. In view of the need to guarantee for our movement an effective voice, the Committee recommends that the Assembly approve the proposal by which the three standing Committees, viz., the Committees on Home and Foreign Missions and the Committee on Christian Education, would subsidize the *Presbyterian Guardian* and nominate representatives of the Committees for membership in the Presbyterian Guardian Corporation.

### The Presbyterian Guardian

Mr. Marsden reviewed briefly the history of the paper, noting its support at the beginning by Dr. Machen and by other individuals after his death and then by the Missions Committees of the OPC for a number of years until certain differences made that seem no longer a wise policy, at that time. Financial problems multiplied and at one point a couple of years ago the Trustees were about to discontinue publishing the magazine. A renewed effort was made, however, Mr. Marsden pointed out, by securing the services of a full-time editor and obtaining a few special gifts for a limited period. Circulation has increased and it is estimated that well over half the Orthodox Presbyterian homes now receive the *Guardian*, with a generally favorable acceptance, he felt.

Commenting on the possibility of a church paper, Mr. Marsden insisted that, while not wrong in principle, a church paper would have very real problems and certain inherent dangers that an independent journal can more readily avoid, and that financing a church paper solely through the church would be quite difficult. The Trustees of the *Guardian*, he went on, are united in wanting the magazine to continue and to be of particular service to the Orthodox Presbyterian Church, but how is it to be done? Diligent efforts have been made in recent months to resolve the financial need, but it simply has not been possible to carry out the hopes of the Trustees for more frequent appearance of the paper and various other improvements. Hence, the proposal was made in the spring to the three Committees of the Church.

"If such a paper is essential to our movement," he concluded, "of the options now feasible this proposal seems the best and should be adopted."

At this point the Assembly voted to refer the recommendation of the Committee on Christian Education with reference to the *Guardian* to its Committee on Overtures and Communications, to which Committee a letter from the Committee on Foreign Missions on the same matter had been referred. The whole question came up for discussion on Saturday morning.

Elections to the Committee on Christian Education resulted in the naming of the following to the class

Brief mention may be made concerning the financial side of the statistical report for the fiscal year 1959-60. (We have an encouraging article from one of our elders interpreting the membership statistics coming up soon.)

For the first time in its history the total giving reported by Orthodox Presbyterian churches surpassed the Million Dollar mark. The increase was almost \$100,000 over the previous year, a gain per communicant member of over \$10, of which \$2.63 was for benevolences. Orthodox Presbyterians contributed \$156.56 per communicant member last year, a figure that is \$30 higher than three years ago! This indicates a practice of stewardship that is surely moving in the right direction, thanks be to God.

of 1963: ministers Grotenhuis, Knudsen, and E. J. Young and elders Stewart Sandberg (Pittsburgh, Pa.) and Kenneth Avis (West Collingswood, N.J.).

The reports of some half-dozen fraternal delegates from the OPC to various Reformed bodies were received while the tellers were counting the ballots.

### Committee on Pensions

Mr. DeVelde, chairman, presented the report of the Committee on Pensions. The Committee, now constituted as one of the standing committees of the Assembly, has set up permanent bookkeeping records, obtained the services of Mr. Lewis Roberts, who serves other Committees in a similar capacity, as Controller, and delivered policies to all the individuals participating in the Plan, among other necessary transactions. The report shows 71 ministers enrolled under the Plan with the Presbyterian Ministers' Fund, and one minister with continued coverage under special arrangements with this Committee.

Dr. Bordeaux (minister), Garret Hoogerhyde (elder), and William Cobb (layman) were re-elected to the Committee, class of 1963. Mr. Galbraith was elected to the class of 1962 to fill a vacancy.

### THURSDAY

### Committee on Home Missions

The report of the Committee on Home Missions, which had been made the order of the day following the reading of the minutes on Thursday morning (so that commissioners might have time to read it overnight), was not read on the floor, thus saving about an hour of reading time. If Committee reports are available ahead of time and if commissioners actually read them with some care, this procedure does expedite business. It would be unfortunate if it should lead to any apathy or indifference in considering the annual reports of these important Committees of the church.

On motion it was determined that the three Committees should "study the teachings of Scripture as they concern the remuneration accorded by these respective Committees to those engaged in administrative functions compared with those engaged in the direct ministry of the Word" and report to the 28th General Assembly. This motion, made by Mr. Cummings, doubtless sprang out of the fact that

a sub-committee of the Committee on Christian Education has been faced with this question.

Another motion at this time, passed after very brief debate, was to the effect that the Committees on Home and Foreign Missions be "directed to review their administrative arrangements to determine whether they are the best that can be achieved," with a report to be made to the next Assembly.

Elected to the class of 1963 were ministers Marston, Stonehouse, and Atwell and elders Bert Roeber (Westfield, N. J.) and Hiram Bellis (San Diego, Calif.). Mr. Atwell was elected in spite of, or perhaps because of, a speech that he made urging that he not be elected in view of certain disagreements with policies and promotional methods.

We shall not attempt even to summarize the Committee report since it is our aim to include information about home mission fields along with news of the other Orthodox Presbyterian churches in our columns from time to time. The report does include two rather detailed Extension Procedures which were projected during the year, one for new witness in strategic areas and the other for strengthening present work. The June 25 *Guardian* carried an article by Mr. Conn which told the story of an effort to implement this latter proposal in Stratford, N. J.

### Two Overtures

The Committee on General Assembly Matters, Mr. Willis, chairman, reported as favoring the adoption of Overture No. 1 (New Jersey), a change of the fiscal year of the church so that it would coincide with the calendar year. There was a good deal of discussion along the same lines as in the previous Assembly, but despite the fact that five of the other seven Presbyteries had concurred, opponents spoke with enough vigor to persuade the Assembly to defeat the idea. Your reporter thinks the proposal has sufficient merit to bring about its acceptance, eventually.

The Committee recommended "no action" on Overture No. 2 (Wisconsin) regarding the composition of the General Assembly. An effort to substitute the Wisconsin proposal was defeated. It called for each Presbytery to be represented by one Teaching Elder and one Ruling Elder for

*Those who like to make comparisons because of their interest in the travel fund or in a proportional assembly may want to note that at least 55 of the commissioners this year had to travel from beyond a 500-mile radius, and most of these from beyond 2,000 miles. There were, however, 36 in attendance from the California area as over against six a year ago and nine the year before that. In 1958, when the Assembly met in Oostburg, Wisconsin, at least 60 of 81 commissioners came from beyond 500 miles. In 1959 only 25 (out of 99) commissioners traveled from beyond a 500-mile radius from Philadelphia, within which area are about 40 churches. This year about 30 from that area journeyed to the West Coast. It is doubtless true that meeting in different parts of the country from time to time achieves a certain type of proportional attendance when viewed over a period of several years.*

every four churches, each Presbytery to pay the expenses of its own delegates as a general rule.

Proponents pointed to the present imbalance between ministers and elders, to inadequate travel funds, and to the retention of participation by other than commissioners, as corresponding members. Opponents stressed the advantages of fellowship while still a small denomination, the importance of having in attendance as many as possible of those manifesting the greatest interest, and the dangers of "politics" in Presbyteries together with "pressure" on the few who would vote.

A motion was passed to erect a committee of five to study the feasibility of a representative type General Assembly, a practical plan or plans, and steps needed to put it into effect. The Committee, to report to the next Assembly, was elected as follows: Messrs. Woolley (convener), Goddard, Marston, elder Lewis Roberts (Mediator, Phila.), and elder Kingsley Elder (Hatboro, Pa.).

The Rev. Howard Oakley brought greetings from the Bible Presbyterian Church, Inc. (Columbus Synod), expressing a desire for areas of cooperation and for sympathetic understanding of one another. In his response Mr. Clelland rejoiced that both groups seek to preach the gospel in its fullness and believe in "secession when necessary." He said he was impressed

with the missionary zeal of the Bible Presbyterians.

Reporting for the Committee on Presbyterial Records, Mr. G. Coie recommended the approval without exception of minutes of the Presbyteries of California, New Jersey, Philadelphia, and the South; and the approval of the others with certain minor corrections.

### General Benevolence

In the absence of members of the Committee on General Benevolence, Mr. Willis read the report. This Committee, which is the instrument by which we seek to "bear one another's burdens" beyond the scope of local needs met through the congregational deacons' funds, expressed deep gratitude for the loving gifts of the more than 60 churches now contributing. Receipts were over twice those of the preceding year and, correspondingly, disbursements for such matters as the care of an aged home missionary; meals for millions, orphan support, leper medicine, and the shipping of used clothing to Korea; and the nearly \$2,000 for emergency relief after the typhoons in the Orient. The report also noted such added demonstrations of Christian love as the generous response to the plea for aid in the matter of medical care for Mrs. Mahaffy (not handled by this particular Committee, of course).

Its two recommendations, which were adopted, asked the churches to remember the important ministries of the Committee on General Benevolence through regular monthly support; and to note the estimate "that at least \$2,000 per year for the next five years should be raised to provide an adequate Fund for the care of aged ministers, ministers' widows and orphans."

Mr. Bachman and deacon Ross Noblett (Rochester, N. Y.) were re-elected to the Committee, class of 1963.

### FRIDAY

A place had been allowed on the docket following the reading of the minutes Friday morning for a speaker from the World Home Bible League. Mr. B. Coie, alternate liaison representative, gave a brief report and then introduced Dr. C. R. Wierenga. On the background of his 40 years in India he told of the opportunities for Bible distribution there and elsewhere. "The nations are becoming literate," he said, "and everywhere people want



Elder Jenkins, Pastor Lovik, and Elder Taylor — three of the many hard-working and hospitable hosts of the Manhattan Beach congregation.

to read. Two groups in particular know this—the Communists and the Christians."

Re-elected as liaison representative to the World Home Bible League was elder Edward Klokow (Westchester, Ill.), with Mr. B. Coie as alternate.

### Committee on a Hymnal

Mr. Marsden had read the report of the Committee on a Hymnal on Thursday just prior to recess and action on the several recommendations was resumed on Friday. All of the recommendations were adopted and included the following of general interest. First, as to the name. The choice is "Trinity Hymnal." The report stated that the Committee believes this "is the best name available and that it expresses succinctly, in a well recognized Christian term an orthodox ecumenism which we believe characterizes the volume."

In answer to questions, reasons were given as to why other possible names had been rejected: copyright, narrow connotation, duplication or resemblance, and so on.

The Assembly rescinded the action of the 25th General Assembly directing the inclusion of the Westminster Shorter Catechism. While some still favored its inclusion, Mr. Murray urged as a compelling reason the fact that a critical text had not yet been prepared, and that any present text would be decidedly inferior to that of the Confession of Faith, which is probably the most accurate in existence (and which is to be included in the Trinity Hymnal). It was pointed out also that inexpensive editions of the

Shorter Catechism are readily available.

The other recommendations had to do with financial matters. The retail price is to be \$3.75 for single copies and \$325 per hundred. The Committee is "to establish credit on its treasurer's books for amounts which churches have contributed in excess of \$3.25 per volume for the volumes they will need; this excess to be refunded in cash to the churches when the funds become available through the sale of a sufficient quantity of the books." The churches which have not done so are still urged to contribute \$6.67 per communicant member toward the publication of the Hymnal, noting the provision for substantial refund.

The Rev. Peter Van Tuinen spoke as the fraternal delegate of the Christian Reformed Church, mentioning how much the two churches have in common, their faithful adherence to the Scriptures, the numerous pleasant personal relationships, the joint efforts to understand one another better through committees that have been conferring.

Mr. Eyres, in response, acknowledged the close association with the heritage of the Christian Reformed Church. Referring to the continuing conflict with the world and within the church, even Reformed churches, against sin and compromise, he said the struggle deserves every ounce of our devotion and commitment as we stand together.

At this time Dr. Calderwood obtained suspension of the rules to permit ten minutes for presentation of a resolution relative to the nomination of a Roman Catholic candidate for the Presidency. "I believe we are called to witness to the nation as well as to the individual," he affirmed. "We must look to the God of our Protestant heritage and make known our stand as a testimony and a warning in the interest of the Kingdom of God."

Mr. Rushdoony asked the Moderator to rule the motion out of order as contrary to the Confession of Faith since this, in his opinion, is not an ecclesiastical matter. The Moderator ruled that the motion was in order, and on appeal, he was sustained.

The Assembly then voted for the appointment of a committee of three to which this matter should be referred, for report to the Assembly at

the time of miscellaneous business. Messrs. Calderwood, Churchill and Casey were named as the committee.

The report of the Committee on Doctrinal Matters was called for. Mr. Kellogg first reported concerning Overture No. 12 (Dakotas) and the following recommendation was passed:

In view of the fraternal relations which the Orthodox Presbyterian Church sustains to various Reformed churches, this committee recommends that the General Assembly commend to the ministers and sessions of the Orthodox Presbyterian Church for study the Three Forms of Unity of the Reformed Churches; namely, the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort.

### Committee Report on Peniel

Then came the matter of Peniel. For the sake of clarity we shall print the entire report of the Committee before indicating some of the debate. In due course the five recommendations of the Committee were adopted without change. There was an additional action taken at a later time supplementary to these five points, and in order to have all these actions together we shall append this further motion immediately following the report of the Committee. (The Committee is to be commended for preparing mimeographed copies of its report for the commissioners.)

The following documents relative to the Peniel Bible Conference were placed in the hands of this committee: the overtures from the Presbyteries of California, Philadelphia, and the South, and the Communication from the Peniel Bible Conference to the 27th General Assembly of the Orthodox Presbyterian Church, dated April 28, 1960. The Committee has considered these documents in the light of the Report of the Committee to Study the Doctrines and the Practices of the Peniel Bible Conference submitted to the 26th General Assembly and other pertinent documents.

It is the judgment of this committee that there are aspects of the Peniel Bible Conference program deserving of commendation. Among them we would note the following:

1. an evident concern and zeal for holy living.
2. a zealous activity for the conversion of young people.
3. a desire to lead its adherents to a knowledge of and commitment to the Reformed faith.
4. an increasing use of Reformed literature and publications, such as the Puritan fathers.

These provide cause for rejoicing and humble gratitude to God on the part of all who sincerely love the Reformed faith.

This committee desires to say or do nothing that would hinder whatever there has been of true blessing of the Spirit of God in the Peniel Bible Conference. Nor does it wish to speak or act in a manner that would impede rather than enhance any tendency within the Peniel Bible Conference toward more Reformed teaching and practice. It is our prayer that whatever of God and His truth is present in the Peniel Bible Conference program may be preserved and advanced, and that whatever is not of God's Word and Spirit may be corrected, to the glory of God and the good of Christ's church.

Furthermore, the committee believes that it should be acknowledged that certain criticisms of Peniel Bible Conference made in the past have been faulty, and therefore prejudicial to the purity, peace, and unity of the Orthodox Presbyterian Church.

Nevertheless, it is the conclusion of this committee that the Report of the Committee to Study the Doctrines and Practices of the Peniel Bible Conference, as presented to the 26th General Assembly, gives evidence of teachings and practices within the Conference which are contrary to the Scriptures and the subordinate standards of the Orthodox Presbyterian Church. Although the Communication of the Peniel Bible Conference to the 27th General Assembly contains much that is commendable, it does not adequately answer several of the charges of improper teachings and practices made in the Report referred to above. Furthermore this committee judges that there are also teachings and practices of the Conference, not referred to in the Report of the Committee to Study the Doctrines and Practices of the Peniel Bible Conference, which need discussion and clarification; namely, the positions of teaching and authority held by women in the Peniel Bible Conference, and the celebration of the sacrament of the Lord's Supper in extra-church situations.

Therefore, as a substitute for the overtures of the Presbyteries of California, Philadelphia, and the South, this committee recommends that the 27th General Assembly:

1. express its appreciation to the Peniel Bible Conference for the work it has done in seeking to comply with the request of the 26th General Assembly.

2. express its judgment that the following charges made in the Report of the Committee to Study the Doctrines and Practices of the Peniel Bible Conference have not been adequately answered by the Communication from the Peniel Bible Conference to the 27th General Assembly:

- a. "There is no warrant in Scripture for the Peniel Bible Conference practice of binding Satan" (Minutes p. 76).
- b. "The conference is at best guilty of failure to give an unequivocal witness to the sufficiency of Scripture" (Minutes, p. 82), in that through its teaching and practice there has been inculcated the idea that there is a direct witness of the Holy Spirit to the will of God apart from that

which "is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture" (Conf. 1, 6).

- c. "In various situations where groups of adherents of Peniel form a part of a larger fellowship, membership results or tends to result in the virtual establishment of a church within a church . . ." (Minutes, p. 86).

3. express its desire that the members of the Orthodox Presbyterian Church who are associated with the Peniel Bible Conference continue to study the alleged errors in the position of the conference, that they hold fast to Biblical doctrine and practice as set forth in the Scriptures and the subordinate standards of the Orthodox Presbyterian Church, and that they seek to bring the teaching and practice of the Peniel Bible Conference into conformity to those standards.

4. remind the presbyteries and sessions of their duty to require conformity to the Scriptures and the subordinate standards of the Orthodox Presbyterian Church on the part of those ordained men who are under their jurisdiction.

5. erect a committee to make a study of those errors which the Peniel Bible Conference alleges are found in the Report of the Committee to Study the Doctrines and Practices of the Peniel Bible Conference.

Respectfully submitted,

E. KELLOGG,  
C. CUMMINGS,  
R. JOHNSTON,  
DR. J. DURRENBERGER,  
F. BREISCH.

The supplementary motion to which we referred was at a later point adopted in the following form:

That the Assembly elect a committee of five to examine the current doctrines and practices of the Peniel Bible Conference and, if it is warranted, to specify the grounds on which the Peniel Bible Conference should be declared to be out of accord with the standards of the Orthodox Presbyterian Church; and to report to the 28th General Assembly, copies to be sent to ministers and sessions six weeks prior to that Assembly.

At a still later time (Monday) the Assembly elected this committee. Out of 17 nominations these five men were chosen: Murray (on the first ballot), Knudsen, Cummings, Atwell (on the second), and Kline (on the third). Dr. Kline, not being present to object, was named convener! The Moderator then appointed this same Committee to make the study required by Point 5 of the report (see above).

### Motions and Debate

Point 1 was adopted without debate. The three parts of Point 2 were considered seriatim, and in each case, following rather adequate debate, the Assembly went on record as judging that these specific charges (made in the report of the study committee to

the 26th Assembly) had not been satisfactorily answered by Peniel's communication to the 27th Assembly.

The closest vote appeared to be in connection with (c) — 41-37 on a standing vote. Members of Peniel felt that "natural causes" or the "suspicion under which they had been held" tended to draw them together but that they did not at all desire to be "a church within a church." Others insisted that doctrinal differences forced this tendency to divisiveness, but some who agreed still did not see how the Conference as such could reply as to the activities of groups of adherents. Nevertheless, the recommendation was adopted.

As to (b) "failure to give unequivocal witness to the sufficiency of Scripture," Mr. Meiners said that to limit the conscious direction of God to matters which can be exegetically deduced from Scripture is an overbalanced solution. Mr. Kress, in supporting the motion, asserted that he did not think the charge had been adequately answered. Various ones cited particular passages in Peniel's Communication that appear to substantiate the allegation.

Following the adoption of the three parts of Point 2, Mr. Peterson introduced a motion about as follows: Therefore, in the light of failure to adequately answer the charges . . . the Assembly declares that the doctrines and practices of the Peniel Bible Conference, as they are definitely specified above concerning Scripture, sanctification, guidance, and the church, are out of accord with the standards of the Church. (The supplementary proposal, sometimes identified as Point 6, had not yet been made, of course.)

Proponents urged that Peniel had not really changed, that the answer was inadequate because the doctrines were inadequate, and that it was time to make a clear-cut declaration.

Mr. Murray summed up the opposition on the grounds that it purports to be an inference which is not a valid conclusion from the premises; that it is out of accord with the spirit and tenor of the whole report under consideration; that the Assembly would have to be prepared to specify the errors in a supporting document; and that the motion is too sweeping in that it includes reference to sanctification which is not herein dealt with.

Other variations of this motion and substitutes of similar character were

from time to time proposed during the remainder of the debate on Peniel matters. But it became evident that a majority of commissioners were unwilling to make a final disposition or declaration of errors at this Assembly. Some felt, with Mr. Atwell, that the situation had not yet congealed to the point where progress could no longer be made. Others averred that if specifications of heresy were to be drawn up, the process should begin in the lower judicatories of the church.

**Your editor-reporter is of the opinion that this question of the sufficiency of Scripture is really the crux of the problem so far as Peniel is concerned. It is a question which in the context of our times permits of no inadequate answers and to which the church must give a united and unequivocal witness.**

Points 3 and 4 were adopted, again after efforts to substitute stronger advice ("to dissociate themselves from the Conference") had failed. Point 5 was also voted, but not without sharp objections and the recording of a half-dozen negative votes. It was argued by some that unwarranted or extreme positions may have been taken in seeking to refute error. Others said that the 26th Assembly did not adopt the Report in question and the query was made as to "who is on trial?"

It was just before the close of the Friday evening session that the supplementary motion made by Dr. Knudsen (referred to and quoted earlier) for a committee of five "to examine the current doctrines and practices . . ." was passed, again after a substitute had been defeated.

It was on Saturday morning, after three other motions had been made (and voted down) in an effort to make further declaratory or warning statements regarding Peniel — with some serious discussion as to whether such pronouncements are "wise" and "mandatory" or "useless" and "dangerous"—that Mr. Peterson, who had been supporting these efforts, urged that the final one be defeated in order that the Assembly might get on with its business, "for we are likely becoming obstructionists to the completion of the work." This concluded the Peniel debate, except for the election of the committee of five, already reported.

*(to be concluded)*

## Farewell to the Conns

The auditorium of the Immanuel Church of West Collingswood was filled on August 23 at a commissioning service for the Rev. Harvie M. Conn sponsored by the Presbytery of New Jersey. Mr. and Mrs. Conn and their two children, David, 3, and Elizabeth, 1½, are scheduled to leave from the West Coast by mid-September for Korea.

The Rev. Professor Edmund P. Clowney, in a message based on Acts 13, noted that the ministry of missions flows out of the service of God and is unto the service of God. "Unless we are a worshiping church we shall never be a witnessing church," he said; "without a praying service, there will not be a missionary service." He stressed also that the missionary is separated unto the service of God to the end that out of every nation there may be gathered a people redeemed for His praise.

A number of persons spoke briefly on the theme "Tell Them for Us." The Rev. John Galbraith, general secretary of the Committee on Foreign Missions, expressed gratitude for the financial help of the Eureka Classis churches in making it possible for the Conns to go at this time, after the years of waiting and preparation in fruitful home mission labor in Stratford. Elder Ralph Ellis of Vine-land, spoke for the sessions. Mrs. Jennings of the host church's Missionary society and Mrs. Mullen of Wildwood represented the women. It was noted that while she was still Miss Dorothy Diedrich, Mrs. Conn had contemplated missionary service, at that time in Eritrea.

Mr. Edward Haug, superintendent of the Westfield Sunday school, spoke of the children's love for and interest in the work of "Uncle Harvie." The Rev. Leslie Dunn, chairman of Presbytery's Committee on Foreign Missions, reminded us of our responsibility to the Conns here in the homeland. Finally, the Rev. Arthur Spooner, just returned from Korea on furlough, rejoiced that these newly appointed servants of the Lord were about to "come over and help us" in answer to the prayers also of the present Korean missionaries.

The congregation sang several missionary hymns and prayer was offered by the Rev. Raymond Commeret of Fair Lawn and by associate secretary

for Home Missions Le Roy Oliver. The ladies of the church served refreshments during a time of fellowship downstairs, and a purse with a love offering to help toward expenses was presented. When the amount was announced as almost \$1,000 Mr. Conn, for once, was practically speechless.

### Dr. J. R. Gillespie

From the Rev. W. J. Grier, editor of the *Irish Evangelical*, has come word of the death of Dr. J. R. Gillespie, General Treasurer of the Irish Evangelical Church since its founding 33 years ago. Dr. Gillespie, who was in his 89th year, had been in good health and was outdoors and active on the day prior to his homegoing on July 29.

A fine mathematical scholar (first in Ireland in his year), Dr. Gillespie was the recipient of many honors and served as president of the Ulster Medical Society in 1946. "But he sought first the kingdom of God," wrote Mr. Grier. He was an elder commissioner at the Assembly of 1927 when the "Davey case" was up for decision and was one of the minority of 82 who voted against approval of the professor's modernistic teachings. It was as a result of this action that the Irish Evangelical Church came into being, in which fellowship Dr. Gillespie served his Lord until his death. Dr. Machen spoke for the group in Belfast at the height of the controversy.

(Further information concerning the Irish Evangelical Church may be found in issues of the *Presbyterian Guardian* for January 10, 1948 and August 25, 1959.)

### Changes of Address

Rev. Harvie M. Conn, Box 184, Pusan Korea. (First class only may be sent c/o Orthodox Presbyterian Mission, A. P. O. 59, San Francisco, Calif.)

Rev. Theodore Hard (same as Conn).

Rev. Leslie A. Dunn, 1125 Summit Ave., Westfield, N. J.

Rev. Albert G. Edwards, III, 3110 N.E. Fremont Dr., Portland 20, Ore.

Rev. Arthur B. Spooner, 2338 Old Welsh Road, Willow Grove, Pa.

## Letter from Aunt Polly

Taichung, Taiwan

*Dear Young Friends:*

In my last letter I promised to tell you what a *tatami* is. It is made entirely of grass. Grass is bundled together and sewed into a perfectly shaped rectangle, three by six feet by two inches. Then it is covered over with a mat, so skillfully and closely woven from fine grass that it will shed water like a duck's back. The edges of the mat are tucked neatly on the underside and a binding of dark cotton cloth is sewed around the four sides.

Six, eight, or more *tatami* are laid down side by side on a plain board floor. The *tatami* is truly a work of art and gives the room a comfortable, cheerful appearance like wall-to-wall carpeting. It has been used in the Orient for a long time, particularly in Japan, so that now it has become a unit for measuring surface area. When building a house the size and shape of the rooms is figured in *tatami*. Usually the entire floor space of a Japanese-style house, except for the halls, is covered with *tatami*.

In Taiwan we have many such Japanese houses. The *tatami* floor on which we slept in Kaohsiung (Gowshyoong) was in a Japanese house which had been converted into a hotel. Perhaps you are wondering why there are Japanese houses on this Chinese island. Once, you see, the Japanese military ruled Taiwan. One of the many wars between China and Japan ended in 1895. It was called the Sino-Japanese War. Japan won that war and she made China give her the Chinese province, Taiwan. The Japanese military ruled Taiwan until V.J. day in 1945, fifty years. The Chinese did not like their foreign rulers and revolted a hundred times in those fifty years. However, they did like some of the Japanese things, and the *tatami* is one of them.

The Chinese are now making *tatami* bedrooms in their new homes. You cannot walk on *tatami* with shoes, for if you did it would soon be broken. The Chinese do not like the trouble of removing their shoes every time they enter the house, but they do like to sleep in the *tatami*, so they have *tatami* only in the bedrooms. In some of our travels in Taiwan we will be

sleeping in such bedrooms, so don't forget what a *tatami* bedroom is!

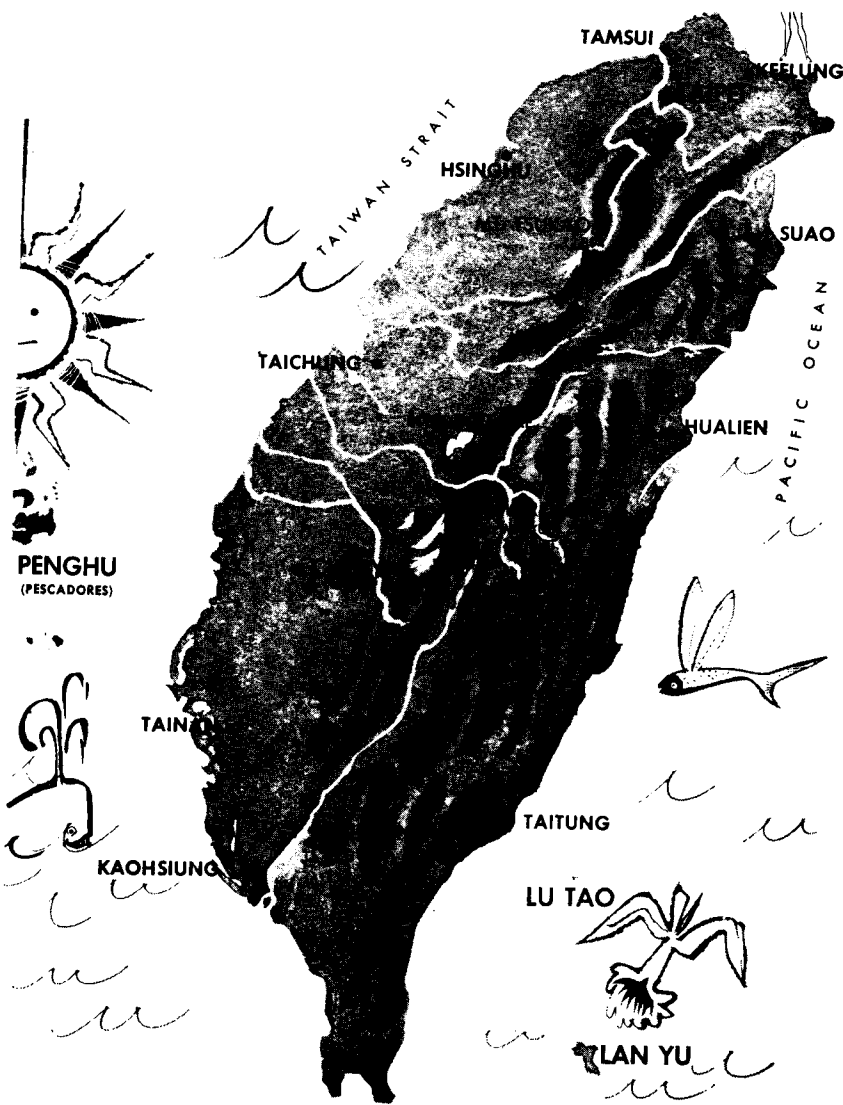
I hope that you remember from my last letter what a pedicab is. After the warm night of sleeping on the *tatami* floor with only a sheet under us we rode to the station in a pedicab. It took three pedicabs to take Uncle Dick, myself, and our hand baggage to the station. It was a pleasant ride. Kaohsiung is the newest city on our island so it is the most tidy and orderly. The main streets are wide and most of them are paved. The city boasts the most modern department store on the island, the only one with an escalator. They also have a city stadium, brand new, that seats 10,000 persons. Soon we arrived at the fine new station and paid our pedicab drivers NT \$3.00 each, about 5c U. S. money.

We boarded our train, a diesel express. It had seats covered with plastic of a cool green color that harmonized with the color of the coach. The weather was humid and sunny and we were glad to be comfortably seated near an electric fan. The distance from Kaohsiung to Taichung is about 145 miles, and the train fare was NT \$66.00 or U. S. \$1.50. (NT, New Taiwan currency, was established by the Nationalist government in 1948). "How reasonable," you may say. That's because Uncle Sam has a very liberal foreign aid program here. Fares on the local steam trains are less than half that, but steam trains are not nearly so nice as the diesel express trains.

### Beautiful Island

Soon we were riding through the lush, tropical green country. Everywhere there were rice paddies, for rice is the money crop of this island. The grain was about half grown and at its most beautiful green stage. Here and there were other crops—flax, soybeans, jute, sissal, peanuts, cassava. Tapioca and animal crackers are made from the flour of the cassava root.

The Gaffins are vegetable and greens fans! Our mouths all but drooled as we passed the well-kept vegetable gardens that dot the countryside between the endless acres of rice paddies and other crops. All the fields are as neat and thickly seeded as a park flower bed. In the background are the stately,



stiff and proud-standing palms, looking just the opposite of the graceful, bending bamboos beside them.

Tainan (Tie-nan), the ancient capitol of Taiwan, was our first stop, but we were there just a few minutes. As our train journeyed north it came closer to the high mountain range that extends the entire length of the island. Here was more sugar cane than rice, also sweet potatoes, wheat, and tobacco. Right on the foothills of the high mountains were many, many banana trees and fields of pineapples, and higher up, orange groves. Still higher on the hills were tea plants.

As we neared Chiayi (Jah-ee), our second stop, we saw an obelisk-like marker. At this point we were crossing the Tropic of Cancer. We had been in the torrid zone and passing the mark-

er we came into the temperate zone. When we reached Chiayi we were half way to our home town, Taichung (Tie-jung). Taichung is in the center of the island and in the center of the richest farming area on Taiwan. Part of its name means middle (chung). I had never traveled through this part of the island before so I had to keep my eyes busy. I didn't want to miss a thing.

Nearer Taichung were more fields of pineapple and rice and sugar cane. These crops bring a good price in foreign markets so they grow all that

they can. Large irrigation ditches bring in water from the mountains so that the crops can be watered if it does not rain. Four crops a year are grown on the rice land. Water buffalo were grazing on the edge of the ditches while little boys played nearby and kept them from the fields. There are so many people in Taiwan that all the land is needed for growing crops and the buffalo have no other pasture. The yards around the farm homes are small for the same reason. The ducks, turkeys, and chickens usually stay in these small yards.

When we passed over the Big Belly River we saw flocks of ducks in the mile-wide river bed, sometimes a thousand ducks in a flock, and many water buffalo enjoying the wide open spaces. And what a good time the boys who were herding them had as they splashed in the river and romped on the sand! There was not much water in the Big Belly then, but a month later heavy rain clouds blew against the high mountains in the center of the island, pouring out their water which rushed down the river in such quantities that the river overflowed and washed away thousands of farms and whole villages.

A few minutes after crossing the Big River we arrived at Taichung station. No one knew that we were coming, but no sooner were we off the train that a good friend saw us. He took us in his car to a hotel where we lived for a month before we located a house. I want to tell you next time some interesting things about life in a Chinese hotel and about eating Chinese food every day. This letter has helped you to picture a little better, I hope, our Beautiful Island. And you'll remember to pray for us often, won't you?

Your loving friend,  
*Aunt Polly*

### Changes of Address

Rev. Robert K. Churchill, 1401 So. 5th St., Tacoma, Wash.

Rev. Arthur G. Riffel, 186 Country Club Dr., South San Francisco, Calif.

Rev. George G. Weeber, 73 Hogan Road, Bangor, Maine.

The new address of The Guardian, like that of the Committees of the Orthodox Presbyterian Church, is now 7401 Old York Road, Philadelphia 26, Pa.



# Teen-Agers

By LAWRENCE R. EYRES

## Kings and Queens Under God (X)

### Finance

Scripture: 1 Timothy 6:6-10, 17-19

#### Introduction

"For the love of money is the root of all evil . . ." (1 Timothy 6:10). The love of money, not money itself, is a strong root onto which every other evil has been successfully grafted. The filthiness of "filthy lucre" is wholly a matter of the heart. Money itself is a gift of God, intended for man's convenience and happiness — a measure of man's labor under the sun.

As long as we live in a complex world we shall need money. Life as we know it would be impossible without it. And someone has to make it his business to manage this illusive, despised, loved, necessary something we call money.

#### Body of the Lesson

As kings and queens under God, a part of our cultural task to subdue the earth involves the management and investment of money. Someone must do this. And who is better qualified than those Christians who have the answer to these three basic questions?

1. *What is money?* In simplest terms, money is the measure of labor. Air is free because we do not have to earn it. But food, clothing, shelter have monetary value because they all require labor — ours or other's. Money is not always an equitable measure of man's labor, because of sin. But nothing better has yet been devised.

2. *What has sin done to money?* We can only touch upon one thing that sin has done (besides causing men to take it unlawfully by violence and stealth). And that is the worst — to devalue it. We call it inflation. Inflation is caused solely by putting "money" into circulation which no man has earned. It is the same as putting water in the soup so that there will be enough for uninvited guests. The quantity is increased but the quality is decreased. Inflation is the result of sin in the body politic. It is

legal according to the laws of men, but it will never be moral. "Thou shalt not steal," God says. And God's law does not change with the times.

An understanding of the difference between honest and dishonest "money" is something that all Christians should be more concerned with than they are. The sin of inflation threatens national and world ruin. And there is no sign that it is about to be checked.

3. *Should Christians engage in the money business?* The answer is a clear, firm yes! There needs to be testimony raised against legalized theft! (Pensioners, insurance policy holders, bond and savings account owners are being systematically robbed by creeping inflation!)

There is need for wise and trustworthy investment brokers who can invest earnings in such ways that they cannot be evaporated by means of inflation. It is no more right to be defrauded than it is to be guilty of fraud. Therefore we need Christian bankers, Christian brokers, Christian financiers. By this we mean more than that these men be both financiers and Christians. We need men who will *re-inject Christian morality into the money business*. Financially speaking, it's later than you think!

#### Discussion Questions

1. If money is the measure of labor, what would be wrong with printing money which would be the measure of an hour's labor anywhere throughout the country? Wouldn't that stop inflation?

2. If money is a measure of labor, is it right to charge interest when we lend our money to others?

3. If it is not wrong to charge interest, which of the following loans deserve high interest? Low interest? No interest at all? A loan for the purchase of a home — well secured by a mortgage. A loan to buy food to keep from starving. An investment in a venture where the risks and the possible profits are equally high.

4. Is it ever right or ever wrong to "play" the stock market? Give examples of each if you can.

5. Mr. Smith owns a bank. Investors get 4½% on their savings. But he charges the bank's creditors 6%. Is it morally right? Is his share of that 6% earned.

#### Conclusion

It is understandable that Christians throw up their hands when it comes to money matters. Finance is very complicated. None of us can even begin to understand how complex the whole subject is. And yet it is a part of the "all things" over which Christ is Lord. We as Christians must handle money. It is intrusted to us as a stewardship. We are also citizens. It is our duty both to protest legalized sin in our nation's use of its money and to influence both business and government to return to more God-fearing ways. Who is there to whom God has given the talents that is willing to invest those talents for Christ in this much neglected and misunderstood field of Christian endeavor?

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