

The Presbyterian **GUARDIAN**

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Marten Woudstra, recipient of Westminster Seminary's first Doctor of Theology degree, is shown here with Professor Van Til, who made the presentation.

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Closed Hearts

By EDWARD WYBENGA

Preaching At Nazareth—Luke 4:16-32

About a year after his baptism Jesus returned to Nazareth, his native town. We can somewhat imagine what went through his mind, and how his soul was stirred and his heart thrilled as he saw the old familiar scenes of his childhood and youth, the most impressionable years of life.

"And as his custom was, he went into the synagogue on the sabbath day." The word "synagogue" means "the days of congregation," that is, the times when people would congregate. Synagogues were first founded during the Babylonian captivity when the Jews, exiled from their native land of Palestine, were unable to carry on their worship and sacred feasts and sabbaths at Jerusalem in the temple. After the captivity synagogues were built all over Palestine for worship purposes, but the sacrifice of animals was still done by the priests in the temple-courts.

It was the custom of our Lord to attend the worship services at the synagogue. Sad to say, the example set by Jesus has not always been followed. It is the custom of some in our churches to absent themselves from the house of God on the Lord's day. You may find them at home working around the place, or looking at television, or out fishing somewhere — but not in church. How different it was with Jesus!

On this particular sabbath the synagogue was crowded with relatives and friends and townsmen, for all had heard that Jesus had come to Nazareth. All were eager to see and hear him whom they knew so well, whom they had observed through all the years of his childhood and youth. More recently they had heard of his mighty works in Capernaum and elsewhere, and the applause that met him in every place. All eyes were on this young man newly come to town, who had grown up among them. It was

an expectant but also highly critical audience that faced Jesus.

The sexton took a scroll out of the chest near the pulpit, and handed it to Jesus. It was the book of the prophet Isaiah. Jesus unrolled it to chapter 61 and read the words as quoted in Luke 4:18-19. Returning the scroll to the minister of the synagogue, Jesus sat down as was the custom, and began to explain the Isaiah passage, saying, "This day is this scripture fulfilled in your ears."

He applied the prophecy directly to himself, saying in effect: "Isaiah was speaking of me when he wrote these words. I am divinely inspired by the Spirit of God. I have been anointed by the Spirit to be set apart for the work of preaching the glad tidings of salvation to the poor in spirit who are conscious of their sins, and to the poor in earthly goods who suffer distress and need. I am come to comfort the broken-hearted, to free those enslaved by sin, to heal the sick, and to proclaim that now is the acceptable time of God, now is the day of salvation!"

As Jesus continued his discourse his audience became more deeply impressed with the power by which he spoke, and with the truth of what he said. They also "wondered at the gracious words which proceeded out of his mouth" — words so kind and affectionate and tender; so unlike the harsh and cold and unfeeling words of the Pharisees. But they were not ready to believe his claims. They were not willing to receive him as their Messiah. They asked: "Is not this Joseph's son? — the boy we saw growing up among us; the young man who helped his father in the carpenter-shop?"

Jesus perceived their unbelief. "And he said unto them, Ye will surely say unto me this proverb, Physician heal thyself. Whatsoever we have heard done in Capernaum, do also

here in thy country." What is the meaning back of that proverb? This: if a doctor of medicine is to command confidence, he must be able to cure himself from the malady which he professes to be able to cure in another person. "Now," says Jesus, "You will say to me: Prove that you are the Messiah whom you profess to be; prove it by healing people here at Nazareth as we have heard you have done in Capernaum. Then we will have confidence in you."

However, Jesus knew their hearts better than they did themselves. He knew that their hearts were closed to faith in him. They were not receptive to the truth. Therefore, a miracle performed by him in their presence would not help them. It might impress them; it would please their curiosity; but it would not convert them to a living and saving faith in him.

Accordingly, Jesus explains his refusal to perform a miracle: "No prophet is accepted in his own country." In other words, "I have become too common to you. Pride and prejudice have closed your minds and hearts to any reception of me as the Christ sent from God." Because of her unbelief and hardness of heart, Israel, in the days of Elijah and Elisha, was unworthy to receive the blessings God would have showered upon her. "For the same reason," says Jesus, "I will not perform miracles in your town of Nazareth."

This was more than his audience could take. They were furious. A quiet, respectful religious service ended in an outburst of violence (vv. 28-29). They were determined to do away with Jesus but they did not succeed, for "his hour was not yet come." With majestic calmness, and by the force of a word or look he arrested their murderous passions. They could do him no harm, "but he passing through the midst of them went his way."

Such was Jesus' first experience with his countrymen, his neighbors in the home community. They were prejudiced against him. Their hearts were closed. Let us heed the warning of Heb. 3:12 — "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God."

The Fulfillment of a Vision

By ROBLEY J. JOHNSTON

The date was June 12, 1936 and the place the New Century Club in the city of Philadelphia. In that auditorium only the day before, a group of fewer than 100 ministers and laymen had constituted themselves the Presbyterian Church of America. With a determination that seemed not to reckon with the odds against them, they had declared their intention to carry on the tradition of historic Presbyterianism forsaken by the Presbyterian Church in the USA. Courageously they had declared void the disciplinary acts of that church against them and proceeded to take the necessary steps to set in motion a ministry of the Word of God that would be true to the faith it proclaimed.

It was about four o'clock in the afternoon of the second day of the First General Assembly. The Moderator, Dr. J. Gresham Machen, put the question and it was carried, "that a Committee on Christian Education be nominated by the Moderator . . . to consider recommendations relating to the field of Christian education and to report to the next General Assembly" (*Minutes*, First General Assem-

We asked Mr. Johnston, who is the General Secretary of the Committee on Christian Education, for a brief history of that important Committee. His account, with its accompanying charts, portrays the struggle of the denomination from small and inconspicuous beginnings to its present maturity and widening service in this as well as in other spheres.

bly, p. 14). Thus, on the second day of its existence, the Presbyterian Church of America (now the Orthodox Presbyterian Church) took note of the importance of Christian education for the life and witness of a church that desires to be faithful to the Word of God.

The Task Begun

Just how seriously the new church was to take this task is demonstrated by the Committee's report to the Second General Assembly: "The Committee on Christian Education wishes to express its conviction that the triumph of unbelief in the old organization was due in no small measure to the prostitution of existing educational

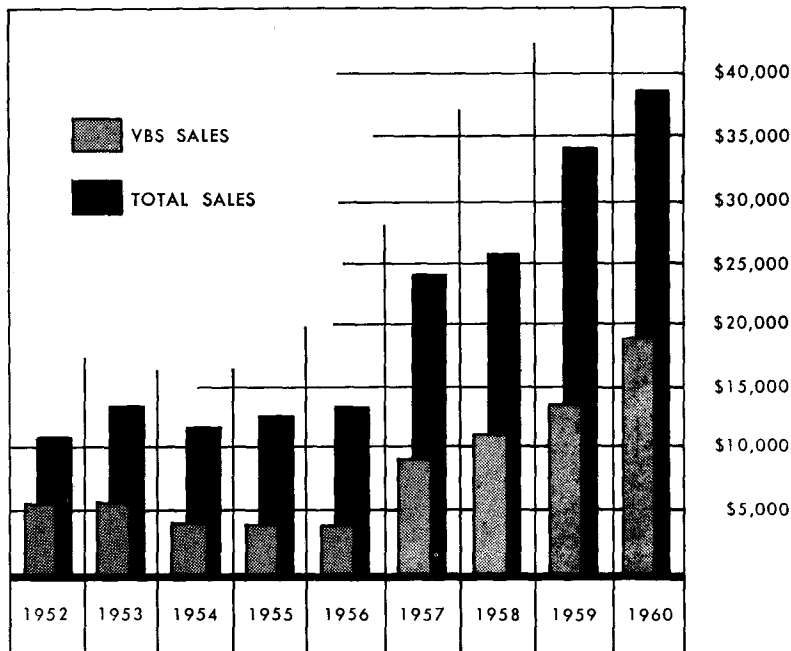
agencies through compromise with unbelief on the one hand, and to the lack of a full-orbed and consistent system of Christian education on the other. Consequently, if the Presbyterian Church of America is to be a truly reformed church, activities in the sphere of education, however humble, cannot be initiated too soon" (*Minutes*, Second General Assembly, p. 23). With an eye on the strategic character of these activities, the Committee looked to "the development of a comprehensive program of Christian education" and specifically named materials for the Sunday school and a program of teacher training as primary concerns.

It soon became apparent that the Committee's vision and objectives would lead the young church rapidly into every phase of Christian education. In 1937 the Committee's report to the Third General Assembly recommended the formation of summer Bible schools, and in 1938 it "strongly urged the sessions to provide instruction in the Scriptures and catechisms of our church for the covenant youth and for any who contemplate joining our church" (*Minutes*, Fourth General Assembly, p. 11). Within three years of the founding of the church, therefore, the Committee had laid the foundation for two of its most significant activities during the first 25 years of the church's life.

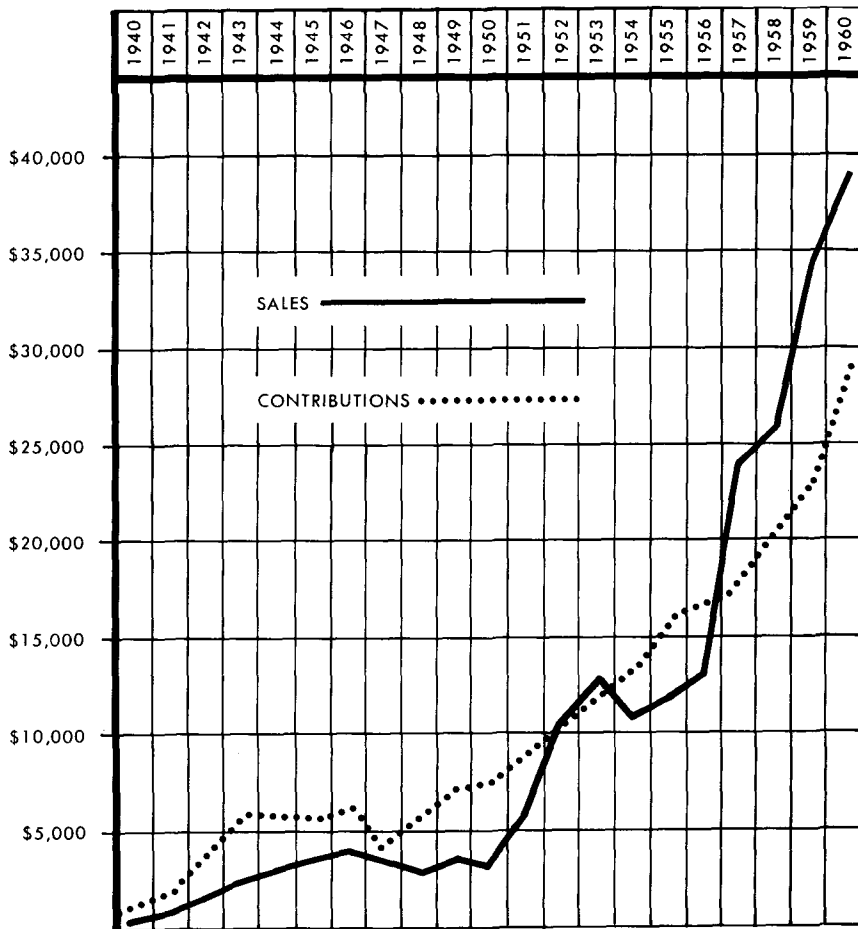
VBS Program

The vacation Bible school program, hinted at in the report to the Third General Assembly, began to take concrete form three years later when the Committee reported to the Seventh General Assembly in 1940 that it had provided a set of mimeographed VBS materials and that 300 booklets had been sold. In 1941 materials were provided for the Beginner, Primary, and Junior-Intermediate departments and 1500 copies were sold.

Not until 1949 was a formal VBS curriculum completed. Then, sensing the opportunity for a ministry in this field, the Committee in 1950 hired the Rev. Edmund P. Clowney as a



Sales and contributions show a marked increase in recent years as the Christian Education Committee's opportunities and corresponding needs both continue to grow.



part-time editor and writer to revise and improve these materials and in 1952 the present three year cycle was completed. In that year the trade name "Great Commission Publications" was adopted for the VBS materials and Moody Press of Chicago agreed to distribute them. Because the Committee lacked a staff, however, it was unable to meet Moody Press' requirements for marketing the materials and this arrangement had to be discontinued after the first year.

A major breakthrough in the Committee's effort to enlarge its ministry came in 1957 when the first VBS catalog was published and advertising in leading religious periodicals was begun. In that year the sale of VBS materials more than doubled to reach a total of 18,000 children. One hundred fifty churches outside the Orthodox Presbyterian Church used Great Commission materials that year—a development that signalled the oppor-

tunity facing the Committee for a ministry far beyond the bounds of the denomination. Today the VBS catalog is sent to nearly 12,000 church leaders in every Presbyterian and Reformed denomination in the country, and advertisements of the materials appear in at least seven leading religious periodicals with a total circulation of over 400,000. The materials themselves are now used in over 350 churches outside the denomination, reaching over 31,000 children and constantly winning new friends and new respect for the work of the church.

Catechetical Curriculum Initiated

The development of a catechetical program has been slower and less dramatic. In the years immediately following 1938, when the Committee urged the importance of this program, little was accomplished except for the publication of the course, *Communicant*

Church Membership, by the Rev. George W. Marston and an outline of memory work entitled *Covenant Children's Catechumen Course* by the Rev. Everett C. DeVelde. In 1952, after completing the VBS curriculum, the Committee announced plans to emphasize the development of catechetical material and during that year a curriculum outline was drawn up. Two years later Miss Dorothy Partington (later to become Mrs. Robert W. Anderson) was hired to prepare a series of workbooks on the Westminster Shorter Catechism. The first of these, entitled *Bible Doctrine*, was published later that year, with the second appearing in October 1955. The series of four books was completed in 1958.

Like the VBS materials, the *Bible Doctrine* workbooks have been favorably received outside the Orthodox Presbyterian Church. Recognizing that it is almost unique in the field, many ministers in other Presbyterian churches have begun to use this course for instruction in a variety of programs for young people. The potential appeal of this type of material was indicated only last year when more than 800 requests for sample brochures were received in response to a series of four ads placed in only three periodicals. The Committee's plans call for further development in this field with the publication of similar workbooks on Old and New Testament Survey during the next two years.

Tracts and Weekly Bulletin Covers

Very early in the history of the Committee the publication of tracts became one of its chief concerns. In its report to the Seventh General Assembly in 1940 the Committee announced the publication of *Why the Orthodox Presbyterian Church?* by the Rev. John P. Galbraith along with a number of leaflet tracts by the late Dr. Lawrence B. Gilmore. These were soon followed by a series of "Tracts for Today" on major topics of biblical teaching. During the next twelve years a variety of tracts, both long and short, gradually appeared in a more or less uniform format. By 1955, with a widening VBS ministry, the Committee increased its effort to broaden the appeal of its tracts as well. In addition to publishing new titles, the format of both new and old tracts was

improved by more liberal use of art and color.

At about the same time, publication of weekly church bulletin covers were begun. Relying at first on the volunteer services of ministers with literary and artistic talents, this program provided the church with bulletin covers that featured a new design each week with an appropriate message printed on the back. In 1957 the services of an artist were employed and the bulletins, like the other publications, began to attract the attention of churches outside the denomination. Today, with a weekly circulation of over 8,000, the bulletins are used in 20 churches besides the 70 Orthodox Presbyterian congregations that are regular subscribers.

Many Have Labored

A history of the Committee on Christian Education, however, cannot be written solely in terms of publications and sales. The men who had the first vision of "the development of a comprehensive program of Christian education," those who through long service on the Committee have formulated that program, and those who have executed the plans through the years—with these men lies the real story of Christian education in the Orthodox Presbyterian Church.

Some familiar names appeared on the first Committee on Christian Education—Stonehouse, Cummings, Clelland, Atwell, Harris and Clark. Of these, the Rev. Calvin K. Cummings has served during the entire history of the Committee. Other names must be added if the full story is to be told—the Rev. Floyd E. Hamilton, who served as General Secretary from 1943 to 1947, and the Rev. Edmund P. Clowney, who prepared the bulk of the VBS materials and whose long service on the Committee has been the source of much of its initiative in developing new programs.

No account of the Committee's activities would be complete without the name of the Rev. Lewis J. Grotenhuis whose printing shop has been the key to the Committee's ability to publish materials in small quantities at reasonable cost. Mr. Grotenhuis also served as Publications Secretary from 1949 to 1955, managing all publishing activities in collaboration with an executive committee. As in the past, Mr. Grotenhuis still prints most of the literature published by the Committee.

During most of the first 25 years, the Committee on Christian Education labored without the services of a full-time executive, although the need for a General Secretary was recognized very early. In 1943 the Rev. Floyd E. Hamilton was named to the post, but the Committee's income could not support a full-time employee, and after less than four years of service Mr. Hamilton resigned. It was not until 1955 that the Committee was again in a position to hire a General Secretary, and in September of that year the Rev. Robley J. Johnston was called to fill the position.

As the Committee's ministry continued to expand, a part-time artist (Mr. Paul A. Keating) was hired in 1957 to assist the General Secretary in the production of the printed materials. In 1958 Mr. Lewis W. Roberts was hired as Business Manager in view of the rapidly increasing volume of sales, and in 1959 Mr. John Tolsma became a regular employee as Art Director, replacing Mr. Keating. The latest addition to the staff of the Committee has been the Rev. John J. Mitchell who was called by the Committee in June 1960 to be the first writer-editor in the development of Sunday school materials.

Plans for Sunday School Materials

As the Committee on Christian Education completes 25 years of history and begins a new period in its ministry, it has announced plans to launch upon the publication of Sunday school materials. Though this program has a history that is yet to be written, its roots go back to the very beginning of the Committee's activity. In its first report the Committee named Sunday school materials as one of the chief elements in the development of a comprehensive program of Christian education. Although in 1938 it recommended that no definite steps be taken in the direction of planning separate Sunday school literature, by 1942 the Committee expressed the opinion that "one of the most fundamental needs of our church (is) . . . Sunday school material that is at once theologically sound and pedagogically correct" (*Minutes*, Ninth General Assembly, p. 36).

In 1943 materials were provided to supplement the Sunday School publications of the Christian Reformed Church and with some interruption in 1948 and 1949 this arrangement continued until 1954. In that year the (*See Christian Education — p. 96*)

A display of some of the materials published by the Committee on Christian Education.



United Presbyterian Defection

Part II

By G. I. WILLIAMSON

In his first article, which appeared in the April number, the author traced briefly the events leading to the 1858 union of the Associate Presbyterian Church and the Associate Reformed Presbyterian Church to form the United Presbyterian Church. He found the beginning of declension in the very adopting act by which agreement was reached, in the statement that "forbearance in love" was to "be exercised toward any brethren who may not be able fully to subscribe to the standards of the United Church . . ."

Once this 'deadly principle' was established 'to tolerate at least a little error' it was only a matter of time, he concluded.

The condition that existed, and constantly grew worse, is reflected clearly in the speech that Dr. John McNaugher made at the 1919 General Assembly of the United Presbyterian Church meeting in Monmouth, Illinois. We quote the speech, as recorded in the minutes of the 1919 General Assembly:

"At a time when the United Presbyterian Church is adjusting itself to the needs and opportunities of the new era it falls within its reconstruction duty that there should be such a restatement of its doctrinal faith as will make the creed professed effective in the life and thought of the people. Our present formularies, particularly the Westminster Confession of Faith and the Larger Catechism, notwithstanding all that is admirable, are falling into disuse. This disuse, which is beyond remedy, is due to their complexity, to their ultra theological cast, to their heaviness of phrasing, sometimes practically archaic, to their relative failure to give expression to Scripture conceptions that are very dear to the Christian heart, and as well, here and there, to the withdrawal of the adherence of the Church because of changed convictions regarding Divine teaching and requirement. The results are lamentable — a growingly doctrineless Church, the imperiling of our tenure of the truth of God for which we

contend, a species of ecclesiastical dishonesty in the formal affirmation of what is no longer firmly believed, and a multiplying discontent among our ministry and eldership through a required subscription which is commonly accompanied with reservations, either expressed or unexpressed, and through the constant difficulties and embarrassments which they encounter in meeting the questions which are constantly arising in their congregations and communities."

Dr. McNaugher therefore made a motion in three major parts, the first of which was to resolve that "the General Assembly undertake the preparation of a revised statement of faith . . . to be . . . adopted as the official creed of the United Presbyterian Church." Secondly, that it was to contain (what Dr. McNaugher called) "minor modifications" of the Westminster Standards in order to "bring the Statement into harmony with the present-day convictions and attainments of the Church." And thirdly, that the committee appointed to prepare it consist of nine members, six ministers and three laymen.

Creedal Revision Proposed

The longer we have studied this momentous action the more we have been appalled by it. Here was the president of a United Presbyterian Seminary, who had solemnly vowed that the Westminster Confession and Catechisms were "agreeable to, and founded on, the Word of God"; who had "resolved through divine grace, to maintain and adhere to the same against all opposing errors"; and beyond this, had promised never to "follow divisive courses, either by complying with the defections of the times, or giving (himself) up to a detestable neutrality in the cause of God"; who yet rose up in the General Assembly to bid his brethren join him in casting away the Westminster Standards in favor of the 'changed convictions' of the Church. Even Dr. McNaugher did not suggest that the Westminster Standards were not true to the Scriptures. Even he admitted that the reason for his proposal was

"withdrawal of adherence . . . because of changed convictions regarding Divine teaching and requirement."

Dr. McNaugher saw clearly the "ecclesiastical dishonesty in the formal affirmation of what is no longer firmly believed, and a multiplying discontent among our ministry and eldership through a required subscription which is commonly accompanied with reservations, either expressed or unexpressed." Or to put it bluntly, ministers and elders were being dishonest. They claimed to subscribe, but did not really subscribe to the standards of the Church. And you will notice that the express purpose of the new creed was that the constitution of the Church might be changed from that which was "agreeable to and founded on the word of God," to that which was "in harmony with the present-day convictions and attainments of the Church."

The Fruit of Compromise

All this would seem much more shocking and amazing if we did not recall that in 1858 it was already agreed that forbearance would be exercised toward those who took the oath of office without really being able to fully subscribe to the standards. And Dr. McNaugher's motion must be acknowledged to have had certain merit. At least he desired the church officers to stop professing what they did not believe.

However, the cure was worse than the disease. For when the Church adopted in 1925 the creed that Dr. McNaugher had proposed, it not only toned "down the specific and exact teachings of Scripture found in the Westminster Confession to vague generalities,"¹ but much more important, it now placed the words of the adopting act of 1858 (which had done all the damage) in the creed itself as the regulative principle. In 1858 the adopting act provided for forbearance toward any who could not fully subscribe to the creed. But the creed itself was pure, and the form of subscription was unequivocal. But in 1925 the tolerance that had been practiced by mere 'common agreement' became the primary article of the stated faith of the Church.

"Subscription to the . . . Standards," it now said, "is subject to the principle . . . that forbearance in love . . . is to be exercised toward any brethren who may not be able to fully sub-

scribe to the Standards of the Church."² From 1858 to 1925, in spite of the common agreement of the adopting act, discipline was possible since nothing in the creed or form of subscription left error a constitutional 'out.' (The adopting act was not a part of the constitution.) But after 1925 disciplinary action against heresy was virtually impossible, since the creed itself gave official protection to error.

Heritage Abandoned

Until the union of 1958 it was generally believed in Reformed circles that the United Presbyterian Church was much more conservative than the Presbyterian Church in the U. S. A. The truth is that the United Presbyterian Church in many ways outdid that Presbyterian Church in readiness to abandon its heritage. The Auburn Affirmation was signed by more than 1,200 ministers. But the creedal defection of the United Presbyterians was accomplished by official action of its General Assembly, ratified by the presbyteries, and again by the ensuing General Assembly. In 1950 the 92nd Assembly adopted a "loyalty oath" for incumbent ministers which made it a sin to oppose the "boards, institutions and agencies of the United Presbyterian Church."³ In 1956 the United Presbyterian Church agreed to allow Islam to be taught in its mission schools in North Africa by Muslim sheikhs!⁴ And at the Albany Assembly of 1952 the Assembly clearly ruled that it was illegal for students of theology to attend an orthodox Presbyterian seminary.⁵ What official and corporate actions of the Presbyterian Church in the U. S. A. go beyond such as these?

Honest Subscription to the System of Doctrine

It seems to the writer that there are certain lessons to be learned from the United Presbyterian disaster that are quite relevant to the present situation confronting the Orthodox Presbyterian Church. The first of these has to do with our own form of subscription to the standards of faith. Every minister, elder and deacon of the Orthodox Presbyterian Church is to "sincerely receive and adopt the Confession of Faith and Catechisms . . . as containing the system of doctrine taught in the Holy Scriptures." This obviously does not mean that officers are required to regard these

standards as infallibly correct statements of truth. But equally obviously it does require them to regard the system expressed in these standards as an infallible system. Since the system of doctrine taught in the Holy Scripture can only be infallible, it follows that the standards contain an infallible system.

There is nothing in the form of subscription which would prevent an officer from subscribing to the system of doctrine, nor the Church from accepting that subscription, while yet believing that a particular doctrine could be more perfectly expressed than it is in a particular section of the standards. But how can one subscribe to the "system of doctrine" contained in the standards if, as a matter of fact, he believes that this or that doctrine contained in it is not merely imperfectly stated but even untrue?

Let us take an example. The Larger Catechism Q. 109 forbids "the making any representation of God, of all, or of any of the three Persons, either inwardly in our mind, or outwardly in any kind of image or likeness of any creature whatsoever." That is a doctrine. And the doctrine is a part of the system of doctrine taught in the standards. One could fully subscribe to the doctrine, and yet believe that it could be better expressed. But how can one subscribe to the system of doctrine taught in the Catechisms of the Church, while in disagreement with this doctrine.

If we tolerate such, we shall be on the way to a sad repetition of the history we have here reviewed. And let it not be argued that slight disagreement, or disagreement concerning certain less important doctrines in the standards is not serious. It is the principle that matters. When we learn to tolerate a little dishonesty in ourselves, or in others, the defec-

Relevant Lessons to Be Learned

tion has begun. The honorable thing for any of us to do is remove ourselves from the office we hold if there is one single doctrine in the Confessions or Catechisms the principle of which we cannot accept.

Dangers to be Avoided

Another lesson that seems worthy of mention from United Presbyterian history is the danger of reliance upon saying without doing. "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father who is in heaven" (Mt. 7:21). As one studies the record of the General Assemblies between 1858 and 1925 one is struck by the fact that the United Presbyterian Church continued for a long time to sound quite militantly orthodox. To take one example, one can find repeated pronouncements on the subject of Lodge membership which leave little to be desired. But it is equally clear that the words were not carried out in deeds, that is, in the painful process of discipline.

But most of all there is the warning as to the dangers in church union. The writer believes that it would have been better for the cause of Christ had the long negotiations of the two Churches failed in 1858, than to have compromised any truth whatsoever in order to attain union. We may face the same danger. There is no question but that we have a grave responsibility to seek organic union with other Reformed bodies with complete earnestness. We ought to work for it and pray for it. But when the time comes, if so be the will of God, let the Orthodox Presbyterian Church insist that the basis of union be nothing less than the truth maintained in our present standards, and let there be no common consent to allow even one single doctrine to remain unresolved. For contrary to the historic mistake of the United Presbyterians, the law of God does not require but rather forbids "forbearance in love toward any brother who may not be able to fully subscribe to the standards of the Church" — if "forbearance" means toleration of error and "love" is made to cover compromise of the truth.

- 1) Van Till, *Introduction to Systematic Theology*, p. 4
- 2) U.P. *Confession Statement* of 1925, preamble p. 7
- 3) *The United Presbyterian*, Sept. 29, 1952, p. 5
- 4) *Idem*, Oct. 7, 1956
- 5) *Idem*, Sept. 21, 1953, pp. 4-5



Sixteen seniors received their B.D. degrees at Westminster Seminary's 32nd Commencement, while six others were awarded the Th. M. A part of the group is shown here shortly after the exercises.

If Any One Love Not the Lord

By NED B. STONEHOUSE

Professor Stonehouse, Dean of the Faculty, spoke these heartfelt words to the graduates of Westminster Theological Seminary on May 17th.

Dear, dear brethren: It is my privilege this year, on behalf of the Faculty, to address to you a brief message of farewell. Many words of congratulations and of counsel that seem appropriate on this occasion come to mind. But I have chosen to concentrate your attention upon the words with which the apostle Paul concludes his First Epistle to the Corinthians.

In the final verse he says, "My love be with you all in Christ Jesus. Amen." And I want to remind you and assure you on this day and as you take your leave from us that we hold you all in warm affection in Christ. As you separate from us, whether for a longer or shorter time, we trust that you will realize that you all have become precious to us and that, regarding you as brethren, we shall be praying for you and seeking to do all within our powers that may advance your well-being and your success in the ministry of the Lord Jesus Christ.

The next to the last verse of this Epistle (I Cor. 16:23) is also uppermost in our minds and hearts as we send you forth. The apostle says, "The grace of the Lord Jesus be with you." Having especially in view the strenu-

ous demands which faithfulness to your calling will make upon you, we pray that the glorious saving, preserving and transforming grace of the Lord Jesus may truly be your portion in all the days that lie ahead.

These desires and concerns, as expressed by the apostle and now echoed by myself, are however so familiar that, in spite of the heights and depths of their meaning, they may seem almost commonplaces. As formulae that are being constantly reiterated they may, at times at least, make very little impression upon us.

And so I wish to join to Paul's words of verses 23 and 24 the highly explosive words of verse 22: "If any one love not the Lord, let him be anathema. Marana tha." Perhaps one might listen to verses 23 and 24, taken in isolation from the context, with a high degree of calm. Verse 22 however comes to us like a bolt of dazzling lightning or a crash of resounding thunder, as Paul, evidently with the deepest intensity of feeling, interrupts the seemingly placid flow of his thoughts and greetings with this abrupt statement. In its own context it is so abrupt and startling that it wholly arrests our attention, and does not permit us to devalue the statements that follow.

"If any man love not the Lord, let him be anathema. Marana tha."

Exclusiveness of Christianity

First of all, this verse gives emphatic expression to the thought of the *exclusiveness of the Christian religion*. Christianity in terms of the Bible most earnestly and insistently draws the line between those who love the Lord and those who do not, and declares that those who do not love the Lord are subject to the divine curse and dereliction.

This was no doubt a timely word when first spoken by Paul in his day of syncretism and inclusivism. It is no less timely today when from every side attacks upon the exclusivism of Christianity are crowding in upon us. *Rethinking Missions* in 1932 reflected this viewpoint and was like a cloud upon the horizon warning of what was to come. Now in 1961 the storm is breaking over us. In this country men like Niebuhr and Tillich are leading the way in urging that we should abandon the thought of the evangelization of the Jews. Tillich, moreover, combining a new form of Logos speculation with a wholly unbiblical view which separates the Christ of faith from the Jesus of history, insists that "Eastern wisdom, like any other wisdom, certainly belongs to the manifestation of the Logos and must be included in the interpretation of Jesus as the Christ, if he is rightly to be called the incarnation of the Logos."

Bishop Pike's recent statement is but an echo of Tillich's point of view, but is perhaps more specific in insisting that not only Episcopalians, Christians generally and Jews but even Buddha, Socrates and Freud must be reckoned among those who are saved through Christ, the Word. This denial of the exclusivism of Christianity also finds emphatic expression in the recently published symposium on *The Theology of the Christian Mission*. One of the contributors, as you may have observed, suggests that Acts 4:12, "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved," may be explained by the observation that "Christians may have been overzealous!"

Personal Commitment

This word of the apostle in verse 22, however, has implications that go beyond our evaluation of the exclusiveness of the message we are to preach and of the opposition we face

on that account. For it bears powerfully upon the question of *our personal relationship with Jesus Christ*. Paul's word requires us to ponder with fresh earnestness the reality and the genuineness of our own personal Christian commitment. Do we who profess to be Christians truly *love* the Lord? Do we love him as the One who must be recognized as *only Lord*, and as thus enjoying the right to a completely unique place as the object of our devotion and worship?

No merely formal acknowledgment of him will suffice. None will win his approval who says, Lord, Lord, but fails to do the will of his Father who is in heaven.

And there is no genuine performance of the commands of God apart from an acknowledgment of his Son. For Jesus himself said, as recorded in Luke 14:26: "If anyone cometh unto me and hateth not his father and mother, his wife and children, his brothers and sisters, yea and his own life also, he cannot be a disciple of mine." In brief, there is nothing so significant in all the world as to be a disciple of the Lord Jesus. And there is no sacrifice too great if only one may thereby be assured that one is truly a disciple of Jesus Christ. The Lord asks nothing less than that there should be an absolutely exclusive devotion to him, a devotion that may not be placed alongside of or compared for a moment with any other devotion of our lives, even our devotion to our fathers and mothers and to our wives and children.

Longing for Jesus' Return

And we must finally briefly note that our commitment to Jesus as Lord involves us necessarily in *intense longing for his coming again*. The pervasive teaching of Jesus in the New Testament has found summary expression in the opening words of Revelation 22:20: "He who testifies these things saith, Yea: I come quickly." To this there is immediately joined the response of those who love the Lord: "Amen: Come, Lord Jesus." And it is this response which Paul expresses here in the prayer, Marana tha—our Lord, come! These words are not an idiosyncrasy in Paul's thought or piety. As the Aramaic form reflects, they express the Christian faith and hope of the church from earliest times.

Every Christian believer acknowl-

edges Jesus as the living Lord who is the exclusive object of his devotion. But we are deeply aware of the fact that we are still in the midst of the world that refuses to acknowledge Jesus Christ and is in rebellion against him. We keenly realize also, especially as we contemplate our own heinous sins and frightening shortcomings, that our salvation has not been perfected. And so the truly pious heart yearns for the consummation when the Lord will come on the clouds of heaven, when Christ shall have abolished all rule and authority and power and put all his enemies under his feet.

This yearning is not only a desire for the fulfillment of future bliss but specifically it is the ardent hope that we may see the Lord and be united fully with him. We stand in wonder and amazement indeed as we are confronted with the glorious reality of our present union with Christ. We may also recognize that it is "far better" to depart in order to be with Christ. But still better, and even more beyond our poor powers to grasp, is that consummation which awaits us when there shall be a full and perfect fellowship of the complete man with Christ Jesus. "And so we shall always be with the Lord."

On this background, in our brief reflection upon the Lordship of Jesus, we are reminded again that the benediction, "The grace of the Lord Jesus be with you," may never become a mere commonplace. For we have to do here with nothing less than the grace of the Lord of glory, the Lord who manifested his glory and authority upon earth, the Lord who is coming again, the grace of him who is and who was and who is to come. Hence this benediction gives expression not simply to a pious wish. It is rather a word of enduring confidence that he who is the mighty Saviour and Lord will grant you grace sufficient for your every time of need.

And on this background also, our concern that you should be assured that our love follows you, our love which is in Christ Jesus, is not a merely sentimental word. But it is a word spoken to you as an evidence of a sense of our profound oneness in Christ which is the fruit of his saving work and comes by way of the power of his indwelling Spirit.

"If any one love not the Lord, let him be anathema. Marana tha. The

apologetics

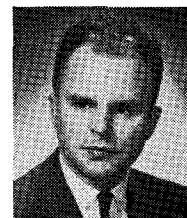
Goliath defied the Lord and laughed at David's weapons. He did not reckon with a God-guided missile. Biblical apologetics needs David's foolhardy faith. We must go forth in the name of the Lord to meet the wisdom of the world with the folly of the cross. Only Christ, the power and wisdom of God, can make captive the modern mind.

Cornelius Van Til, Th. M., Ph. D.

The artist commissioned to paint Dr. Van Til's portrait caught a warm and informal image: the Presiding Fellow of the seminary faculty stands before a blackboard full of circles, grids and jottings, the chalk trail of a lecture in flight. *The Defense of the Faith*, one of his recent books, is an apt title for his ministry. His detailed grasp of current theology serves a crusade for biblical apologetics.



Robert D. Knudsen, S.T.M., Ph. D.



"The Fate of Freedom in Modern Philosophy" is the intriguing subject of one of Dr. Knudsen's graduate electives on contemporary themes. His degrees from Union Theological Seminary, N. Y., and the Free University, Amsterdam, furnish strong background for his analysis of the crucial dialogues of our times. He is at home in the biblical languages and widely read in German philosophy and French existentialism.

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grace of the Lord Jesus be with you. My love be with you all in Christ Jesus. Amen."

THE CHANGING SCENE

By HENRY W. CORAY

By invitation we attended a Chamber of Commerce breakfast one morning. The after-breakfast speaker was to deliver an address on the Peril of Communism. He began by asking how many knew the definition of Communism. Only one of the sixty present was able to give the right answer: Dialectical Materialism. All of which points up the lack of information on the terrible drive now encircling the globe like the tentacles of a giant squid, and which most recently has secured a beachhead less than a hundred miles from the United States.

What can be done to help combat the movement? Several things.

The public should be informed of the principles, goals and methods of the Communist. Several good books, J. Edgar Hoover's *Masters of Deceit*, *The Naked Communist* by Skousen, and *You Can Trust the Communist*, by Dr. Fred Schwartz make for revealing reading. A number of pamphlets by Schwartz are also available, and may be obtained at the office of the Christian Anti-Communist Crusade, P. O. Box 6422, Houston, 6, Texas. Interesting filmstrips may be rented from the National Education Program, 815 East Center Avenue, Saercy, Arkansas. Everyone should read the pamphlet on the testimony before the House Committee on Un-American Activities; it is titled "International Communism," and you may get it from the House of Representatives in Washington.

Again, a profitable plan is to set up study and discussion groups for the purpose of gathering and propagating material on the subject. In San Jose, California, for instance, with this in mind, representatives of several churches of Reformed persuasion meet periodically, persuaded that Calvinists do have an obligation to engage in fighting the disease of Marxism.

In general the American Christian has adopted one of three attitudes: first, apathy — the philosophy of Cain, "Am I my brother's keeper?" This is very bad, and indefensible. Others have swung to the opposite extreme and are close to a state of panic. We are acquainted with Chris-

tian men on the verge of hysteria; it never seems to occur to them that God is in control of the dark blot of international Communism. Finally, a hard corps believing in divine sovereignty maintains a posture of serenity and at the same time assumes a militant stand against the godless materialism of Marx, Engels, Lenin and Khrushchev. Here a fine balance is needed. Every good cause inevitably attracts fanatics, and anti-Communist programs are no exception. Extremism must be shunned. But there is certainly a place in the cold war for the exponent of historic, supernatural Christianity. And so

Where duty calls or danger
Be never wanting there.

* * * * *

The inter-personal relation between you and me cannot lead us to real self-knowledge as long as it is not conceived in its central sense; and in this central sense it points beyond itself to the ultimate relation between the human I and God. This latter central relation is of a religious character. No philosophical reflection can lead us to real self-knowledge, in a purely philosophical way. The words with which Calvin starts the first chapter of his text-book on the Christian religion: "The true knowledge of ourselves is dependent on the true knowledge of God," are indeed the key to answer the question: "Who is man himself?"

HERMAN DOOYEWEERD

In London, England, I hear
There stands a church
Which draws so many people
On Sabbath evenings
That once every three months
The regular members absent themselves
To give visitors a chance
To hear their preacher.
This strikes me
As a very fine gesture indeed.
But American Christianity
Is of a nobler form:
For do not hosts of church members
From Coast to Coast and Border to Border
Give up their pews to strangers
Every Sabbath night in the year?

The Old Chinese Philosopher

Westminster Seminary Confers First Doctorate

Marten Hendrik Woudstra has the distinction of having earned the first Doctor of Theology degree to be awarded by Westminster Theological Seminary. The degree was conferred at the Commencement exercises on May 17 under powers granted by the courts of Pennsylvania some two years ago.

Dr. Woudstra is Associate Professor of Old Testament at Calvin Theological Seminary, Grand Rapids, Mich., to which he was called as Instructor in 1955. Born in the Netherlands, Dr. Woudstra came to the United States in 1947 after studying in Kampen Theological Seminary. He received his B.D. from Westminster Seminary in 1948 and his Th.M. in 1949.

Following three years of teaching at the Reformed Episcopal Seminary in Philadelphia, he served as pastor of the Third Christian Reformed Church, Edmonton, Alberta, from 1952-5. It was from there that he went to Calvin.

Professor Woudstra's doctoral thesis was a study of the Ark of the Covenant. Westminster's Old Testament Professor E. J. Young says that he "has produced a brilliant defense of the Scriptural teaching. His thesis is a credit to the Seminary."

New Addresses

The Rev. Robert K. Churchill, Rt. 3, Box 835, Sonora, Calif.

The Rev. Jonathan D. Male, 2836 B Road, Grand Junction, Colo. (Ordained and enrolled by the Presbytery of the Dakotas).

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All correspondence should be addressed to *The Presbyterian Guardian*, 7401 Old York Road, Phila. 26, Pa.

Another First for Westminster Seminary

There is something about a first occurrence that attracts particular interest: a first child, the first time the mile was run under four minutes, the first flight into space. An event on the campus of Westminster Theological Seminary in mid-May was another first, and it too attracted some attention.

The occasion was the awarding of the first Doctor of Theology degree by the Seminary at the time of the 32nd Commencement exercises. Authority to confer the doctorate was granted about two years ago by the commonwealth.

Its true significance goes even beyond the proper recognition of the merit of the institution's academic qualifications. For this new privilege means that Westminster's influence may be extended still further in the years ahead as other men of the caliber of the first recipient of the doctorate benefit by the program.

Westminster Seminary exists not as an end in itself but as a channel of service for the training of men called of God to labor in his kingdom. Its renowned faculty, its library, its regular course of instruction, its program of advanced study that may now lead to the doctoral degree — all combine to translate into the thought and action of students from far and near an understanding of and a love for the truth of the gospel of God's redeeming grace in Jesus Christ.

That such a school as Westminster, whose whole approach as reflected in the teaching and writing of every professor is based upon the authoritative and infallible Scriptures, should have

attained this point in its comparatively brief history is bound to be cause for thanksgiving to God throughout the world.

R. E. N.

Russian Church Applies for WCC Membership

Modern ecumenical inclusivism will reach a summit at New Delhi, India, when the Third General Assembly of the World Council of Churches convenes there in November. This realization both cheered and sobered a recent conference of United States delegates to the Assembly. Dr. Franklin Clark Fry, chairman of the WCC Central Committee, announced to the preparatory gathering at Buck Hill Falls that the Holy Synod of the Russian Orthodox Church has applied for membership in the Council.

Favorable action at New Delhi would admit a Church which would likely be the largest in the WCC, although traditionally it has not recorded membership. The size of the official Russian delegation at the 600 member Assembly will be restricted to perhaps six seats, since the application was received after the membership of the Assembly had been apportioned. Future meetings and committee functions may be expected to reflect more proportionately the millions of Russian Orthodox members.

Official observers from the Vatican are also expected at New Delhi. If Roman Catholic observers attend, efforts which began before the First Assembly in Amsterdam in 1948 will be realized.

On the other hand, the merging of the International Missionary Council with the WCC, to be consummated at New Delhi, will link many evangelical churches in relation to the WCC for the first time. Two Pentecostal churches in Chile have applied for membership; WCC leaders stress the significance of scheduling action on both Russian Orthodox and Pentecostal churches in one session of the Assembly.

Can such flexibility of admission produce meaningful fellowship? Speakers at the conference of American delegates pointed to the revision of the basis of the WCC to include a more specifically Trinitarian formula, and the phrase "according to the

Scriptures." They cited the withdrawal of several Reformed churches in South Africa after a WCC consultation on *apartheid* as evidence that the Council does not seek inclusiveness at the expense of principle. Since the WCC is not designed to be a Protestant organization, the principles of the Reformation are not a bar to the inclusion of the Moscow Patriarchate or the Roman See.

Searching questions as to the nature of the church and its mission are on the New Delhi agenda. The American conference did not face such issues; concern as to the admission of the Russian Church appeared to be at the level of fear of unfavorable publicity. But whether Communist agents, the remnants of ecclesiastical aristocracy, or persecuted Christians come to New Delhi from Moscow, their presence will only make more pointed the major question: what real basis of the Council will be revealed in the meeting? What force will the phrase, "according to the Scriptures," have at its close?

E. P. C.

Moore Received Despite Protest

In spite of a protest signed by five ministers and three elders the Rev. James E. Moore was received by the Central Mississippi Presbytery of the Presbyterian Church, U.S. from the Presbytery of California of the Orthodox Presbyterian Church. Mr. Moore had been called to the pastorate of the Macon, Miss. Presbyterian Church. He had been a minister in the Southern Presbyterian denomination before entering the Orthodox Presbyterian Church some ten years ago.

The protest intended "no reflection on the good faith and character" of Mr. Moore, but stated the belief that "we have reached the extremity of our ability to assimilate ministers from other denominations . . . (and) that we must henceforth seek to secure our ministers only from the ranks of our own church, if we are in the future to know and enjoy the church of our fathers as a united and happy body . . ."

Reference was made to a synod inquiry of 1958 on the matter of alleged "infiltration" by the Orthodox Pres-

byterian Church with its "grievous harvest." A report and comment on the matter appeared in the GUARDIAN for July 15, 1958.

In the *Presbyterian Outlook* for April 10, 1961, the "Letters to the Editor" included a comment on an earlier news report of the above action from someone signed "A Presbytery Executive," who hoped that the periodical would "urge more of our ministers and elders to take the stand the five . . . took in regard to the reception of a minister from the Orthodox Presbyterian Church.

"If this tribe could increase," the writer went on, "we would indeed be spared a 'grievous harvest.'"

Our only comment is this: the advocates of a broad and liberal church are seldom more intolerant than when they face men of real conviction as to the true gospel. Error may be permitted but not those who point out error. When the issue is forced, truth must always give way to peace, conviction must always step aside in the interest of unity. 'Grievous harvest' indeed!

R. E. N.

Evangelistic Services in Paradise Hills

A week of evangelistic meetings was held in March at Paradise Hills Orthodox Presbyterian Church, San Diego. The speaker was Dr. Robert Rayburn, President of Covenant College and Theological Seminary in St. Louis, Mo. Dr. Rayburn is a minister of the Bible Presbyterian Church (Columbus Synod). For many weeks prior to the meetings men and women gathered in prayer groups and also spoke to their neighbors and friends concerning their spiritual needs. The sermons preached were practical and forceful, and directed mainly toward those who were not Christians.

During the week forty persons responded to the invitation to make an acknowledgment of faith in Christ and to tarry after the service for added counsel. Many of these are receiving further instruction in preparation for uniting with the church. Both during the meetings and since there has seemed to be a serious inquiring on the part of many as to personal spiritual needs, according to the Rev. Edward Kellogg, pastor.

Philadelphia Presbyterial Hears Mrs. Mahaffy

Bethany Orthodox Presbyterian Church, Nottingham, Pa., welcomed the Spring meeting of the Philadelphia Presbyterial on the last Thursday of April. Mrs. Jack Vander Sys, from Silver Spring, Md., presided.

The special speaker for the occasion was Mrs. Francis E. Mahaffy, who, with her family, is home on furlough from Eritrea, East Africa. Appearing in native dress before the Presbyterial, Mrs. Mahaffy told of "The Life of a Tigrinya Woman (Ittai)."

We have heard quite a bit about Ittai's husband, Araiah, in the *Messenger*. He is a believer who has undergone much persecution for his faith.

When Ittai was born in a small village, her birth was announced by a certain number of yodels. Babies are always wrapped in a dirty cloth. The uvula is usually cut out, which is supposed to make the child grow properly. Everything is done under filthy conditions, so the mortality rate for young children is high.

After 80 days, a girl baby is baptized in the Coptic church (40 days for boys). Black water is used, then communion is given to the baby and a cord is put around its neck. (When someone changes his religion, it is spoken of as "cutting the cord.") The baby is carried on the back of the mother, held on by an ornately decorated goat skin, while the mother works at home or in the field. Little girls are not allowed to go to school, but their work is to gather fire wood and watch sheep and goats. The success or failure of their crops and flocks has everything to do with their supply of food and clothing.

When Ittai became marriageable, or before, her parents chose a husband for her from another village. Ittai didn't get to see him, but she sent her friends over to take a peek at him, and report back to her. Gifts were sent to the bride to be, feasts were held and then came the wedding. The bride needed only one utensil to set up housekeeping — an oven and griddle made of clay and cow dung. The bed consists of a goat

skin spread on the floor. There is no table, everyone gathers around the fire to eat out of a common pot. The menu is simple, for the Coptic church has appointed many fast days, and "no meat" days. There is a kind of bread with a vegetable sauce that is eaten for the most part.

Ittai now has three little girls, and listens avidly to the Scriptures, but has not yet confessed Christ. An effort has been made by her parents and village dignitaries to take her and the girls away from Araiah, because of his Christianity. At one point Araiah told them to read I. Cor. 7, out of their Tigrinya Bible, and on the strength of that, they permitted Ittai to stay with him. Pray for them, Mrs. Mahaffy urged.

The ladies of the Bethany Missionary Society acted as hostesses during the luncheon period. The afternoon session included a 'Missionary News' time with Mrs. Henry H. Fikkert as leader, followed by a season of prayer with the Presbyterial being divided into three prayer groups.

The day's business included election of new officers, as follows: President: Mrs. Samuel Reif, Glenside; Vice-President: Mrs. Robert Graham, Middletown, Pa.; Recording Secretary: Mrs. Robert Eckardt, Wilmington, Del.; Corresponding Secretary: Mrs. Cromwell Roskamp, Baltimore, Md.; Treasurer: Mrs. Edward Harting, Wilmington, Del.; and, Assistant Secretary-Treasurer: Mrs. Clarke Evans, Middletown, Del. Mrs. Jack Vander Sys, the retiring President, installed the newly elected officers.

Special music was furnished by Mrs. Philip Hayes, of Nottingham, and by a choir which was formed the day of Presbyterial under the leadership of Mrs. Roskamp.

The roll call indicated 56 ladies present from a dozen different congregations. An offering of \$174.65 was received, all but \$10 of which was designated for use toward the purchase of an air-conditioning unit for the Taws family in Eritrea.

Mrs. Mahaffy also spoke to a group of about one hundred at the New Jersey Presbyterial on the following Saturday. An offering of \$160 was given as an additional help toward the amount needed for the air-conditioning unit.

The Philadelphia Fall Presbyterial will be held in Center Square, Pa.

ADA GALBRAITH

A Representative Assembly

By BURTON L. GODDARD

Our Presbyterian system is characterized by representative structure. We choose ruling elders to govern the local church. Representatives of the local churches meet in presbytery sessions. Not all communicant members serve on the sessions. Not all ruling elders are to be seated in any given session of presbytery. It is therefore reasonable that in the highest deliberative body of the Church a local congregation should not expect to have the same ruling elder representation it has in presbytery and that there should be minister representatives rather than for all ministers to sit in the Assembly. In other words, if the principle of representation is valid, it should apply at *all* levels in the government of the Church, and most of all at the *highest* level.

It is also true that there should be somewhat equal representation for ministers and ruling elders. Our pattern of church government was not designed to leave the rule to the clergy, but in the General Assembly that is about what happens. Ruling elders who attend the Assemblies are relatively few in number. Should there an issue arise and an answer be proposed which seemed wise to every ruling elder present, it would still be the ministers who would decide the question.

More Ruling Elders

Now ministers have much to contribute to the government of the Church. Their knowledge of doctrine and ecclesiastical history and many other matters of great importance is doubtless far superior to that of the average ruling elder. But ruling elders with frequency have greater business sagacity, know much about human nature, and understand the mind of the man in the pew. Many questions are to be dealt with primarily through the application of good common sense, and in this commodity ruling elders are not exactly lacking.

A representative Assembly would do more than anything else to bring together a more even number of ministers and ruling elders and so to

The majority of three of the Committee on a Representative Assembly requested Dr. Goddard (who is Dean of Gordon Divinity School) to submit an article in support of its recommendations.

Two members of the Committee are submitting a report which recommends "that no change be made at this time in the present method of electing and gathering the General Assembly."

make possible the balancing of the viewpoints of pulpit and pew in the decisions reached. Moreover, elders in attendance would ordinarily not be from the same churches as the ministers and so would probably think and act more independently.

A Baptist minister remarked recently that the Baptist national convention system was to be regretted in that actions taken at any given convention represented in large measure not the judgment of the denomination as a whole but that of the churches in the geographical area in which the convention was held. So it is, though to a lesser extent, with our present Assembly system. For example, if the Assembly is held in the far west, the west coast churches are well represented, but if in the east, few of their ministers and ruling elders are able to attend. This should not be. A representative Assembly would correct the system, providing for proportionate representation, and we would have more the type of balance observable in the legislative branch of our national government.

More Effective Handling of Assembly Business

If we are to be proper stewards of the financial resources God has given us, we should seek economy in the cost of operating the business of the Church. With the present system of Assembly attendance, it is costing the Church (whether organization or individuals) far more than is necessary for efficient handling of the business to be transacted. Last year the As-

sembly roll listed 68 ministers, 23 ruling elders and 13 alternates.

We submit that half that number of commissioners, proportionately representing the presbyteries and the local churches, could have done the work of the Assembly and done it well. In fact, they might have done it even more efficiently and in less time. There is always a tendency for the efficiency of a deliberative body to be in inverse ratio to the number of persons constituting it. A small committee is generally more effective in discharging business than a large one, and everyone knows that ecclesiastical assemblies can reach the point in size at which they become unwieldy. Moreover, with increasing size there is increasing tendency for the planning and power to fall into the hands of a few. And who does not remember the complaint from weary Assembly commissioners when debate has continued *ad infinitum* on a particular subject that the continuing discussion may be explained by the fact that "although everything has been said, not everyone has yet said it!"

More Economical

When one considers the cost under the suggested representative Assembly plan, he may get the impression that the expense of such an Assembly would be prohibitive, but that is due to the details of that particular plan. We ought to be concerned with the total cost of getting 90 to 100 commissioners to an Assembly as over against getting half that number there. Someone has to pay the travel and lodging and meal costs, and it stands to reason that the entire cost would be cut approximately in two if there were only half as many delegates.

Not only should we be judicious stewards in avoiding unnecessary waste, but we do well to consider how much we need all the resources available within the Orthodox Presbyterian Church that we might bolster our work of foreign and home missions, meet the needs of our most important work in the area of Christian Education, and further the programs in each of the local churches.

Flexibility of Location

For purposes of economy we tend to schedule Assemblies more often in that part of the country in which we have the largest concentration of

churches. If, however, we had a representative Assembly, the place of meeting could be more flexible. No presbytery would be too small or too remote geographically to serve, even in regular rotation if desired, as Assembly host. Also, no church would be too small to serve as a place of meeting. Yet the holding of a General Assembly within the bounds of a presbytery or in a local church has the potential of doing more for the advancement of the Orthodox Presbyterian witness in that presbytery or that church than almost anything else.

It has not infrequently been said that any minister who really wants to attend the Assembly or who really has the work of the Church at heart will be present at the General Assembly. Such statements, although sincere and well-intentioned, are open to serious question. There are ministers in our denomination who do not have the means with which to attend the Assembly with regularity. There are others who cannot attend because of the times of meeting but who could attend on occasion as official delegates to a representative Assembly, depending upon their schedules for the year in question. This is particularly true of ministers who are not serving as pastors.

Such ministers have the additional personal problem of whether they should deplete their own resources or depend upon the Assembly's travel fund in order to serve as commissioners since, unlike pastors, they do not represent any particular group of communicant members. Which situation do we want: The present system, in which attendance of ministers — and even more of ruling elders — is conditioned by the place and time of the Assembly, or a system whereby each presbytery and each unit number of communicant members will year by year have the *guarantee* of proper representation?

Sign of Maturity

There was a time when the Church was in its formative stages and it was argued that the wisdom of every minister was needed at the General Assembly for the strengthening of the foundations and for the plotting of the path along which the Church should advance. A representative Assembly at that time might well have cut off the attendance of some ministers who had rich backgrounds

REPORT OF THE COMMITTEE ON A REPRESENTATIVE ASSEMBLY

I. The committee recommends that Chapter XI, Article 2 of the Form of Government be amended to read as follows:

The General Assembly shall consist of commissioners elected by the several presbyteries. Each presbytery shall elect one teaching elder and one ruling elder for each five hundred communicant members or major fraction thereof in the churches of the presbytery, as listed in the last published minutes of the General Assembly, and one teaching elder and one ruling elder for each ten teaching elders or major fraction thereof on the roll of the presbytery. It is to be understood that no presbytery shall be represented by less than two commissioners, one teaching elder and one ruling elder. Alternate commissioners may be elected at the discretion of the presbytery. The election of commissioners shall take place at the meeting of the presbytery immediately preceding the meeting of the General Assembly, unless the interval between the convening of the General Assembly is less than one month. In such case the election shall take place at the next preceding meeting of the presbytery.

The General Assembly shall be responsible for the payment of the expenses of the commissioners, the basis to be determined by a standing committee of the Assembly. No alternate shall receive compensation if the principal commissioner has been compensated. The General Assembly shall be responsible to provide funds to compensate commissioners who need such compensation to permit them to absent themselves from their customary labor in order to attend the Assembly.

II. The committee recommends that the Assembly take action to erect the standing committee required by the proposed amendment to the constitution.

Paragraph III (not here reproduced) has to do with additions to the Standing Rules of the Assembly to provide for travel compensation for the commissioners, as well as the moderator and stated clerk of the previous Assembly, the chairmen of the several committee, and a member elected by a minority to present its minority report. Such expenses "shall not be paid in excess of seven cents per mile for distance traveled and ten dollars a day for living and food."

Provision would also be made that the following shall be corresponding members unless they are serving as elected commissioners to the Assembly: the moderator and stated clerk of the previous Assembly, the general secretary of each standing committee, the several committee chairmen, a member to present any minority report, and all foreign missionaries here on furlough during the time of an Assembly.

of experience, who were fountain-heads of knowledge, and who were gifted with wisdom. But now the Church has come to some degree of maturity. The foundations have been laid. If we are ever to walk on our own, we should be able to do so now. We have not just a few competent men. We have not just a handful who can speak from experience, knowledge and judgment. Few churches our size are as well supplied with trained, able ministers. There is no question but that half the number of commissioners, or even a smaller percentage, could execute the functions of the Assembly and do so commendably. Even now, if all eligible commissioners were to at-

tend a given Assembly, there would be between two and three hundred in attendance — and that indeed would be too large a body to dispatch the business efficiently. The time has come for us to provide for an Assembly which will be truly representative.

The important action to be taken by the Twenty-eighth General Assembly is not necessarily that of adopting the specific plan recommended by the Committee appointed by the last Assembly but that of deciding to have *some type* of representative Assembly. The reasons are compelling. The need has been established. It is up to the Church to act!

Christian Training in the Home

Part II

By C. RALPH VERNO

The second aspect of Christian training in the home to which we give our attention is that of the practical application of Scriptural precepts and principles in Christian living. This is of course a fruit of the sound religious training for which we've contended. It is in fact the proof that the directly religious training has truly taken root in the good ground of the heart.

Faith without works is dead and no faith at all, and a pious atmosphere in the home without consistent Christian living in practical matters is an empty shell of hypocrisy. We shall but touch upon several important areas of this very broad topic.

Authority of the Parents

Perhaps most basic of all and surely as much needed as anything is the matter of authority. There must be in the Christian home a proper appreciation of the Biblical truth regarding the authority of the parents. Children are to obey their parents in the Lord in all things; it is both right and well-pleasing to the Lord (Eph. 6:1, 2; Col. 3:20). Children are to hear the instruction of the father, to keep his commandments and to forsake not the law of the mother (Prov. 1:8; 6:20). It is a wise son that heareth his father's instruction, but a scorner heareth not rebuke (Prov. 13:1).

Christians should have no sympathy with the basic assumptions of the philosophy of self-expression, but many professing Christian parents permit their children to develop "freely" and "naturally." God in his wisdom says that the rod and reproof give wisdom, but an undisciplined son is a shame to his mother (Prov. 29:15). It is surely true that we must try sympathetically to understand our children, their growing need for independence and the many problems confronting them psychologically as they approach maturity; but in no case may we permit this to eradicate

our precious heritage, and it need not do so.

The authority of parents is not something assumed by the parents, nor deemed wise by society, but rather it is established by God. Moreover it is merely part of an overall system of relationships of superior to inferior which God has established. Much of this runs counter to modern ideas of the individual and his right to self-assertion that results in flouting authority at all levels.

It is instructive to note the practice of the Apostle Paul. The same Paul who stresses our oneness in Christ, who teaches that there is in Christ neither Jew nor Greek, male nor female — this same Paul shows a very keen appreciation of divinely established relationships. He does not address a king in the same way that he speaks to one who is his equal in position. Paul and the rest of the writers of Scripture see various levels of authority as established by God. This authority is not abrogated by the gospel, but is given its proper place.

Respect for All Authority

If a proper attitude toward authority is taught and practiced in the home, then we shall see beneficial results in other areas of life. The need for this is obvious: students show disrespect to teachers, citizens ignore the authority of civil officers, employees try to lord it over management, labor leaders defy legislators

Mr. Verno teaches mathematics at the Philadelphia-Montgomery Christian High School. He gave this address recently at a Parent-Teacher meeting of the Camden County Christian School. We are presenting it in three parts, of which this is the second. The first article had to do with directly religious training, particularly in connection with family worship.

boldly. If in our homes we inculcate a Scriptural attitude toward God-given authority, we shall see the fruit of it elsewhere; if, on the other hand, it is neglected in the home, then the school and church will fight a losing battle in trying to fill this void.

This authority of parents in the home should be very directly exercised over the life of our children. Do you have control over your children's bedtime and rising time? Do you know where their money is spent? Are you concerned about the age for dating? Do you control the quantity and kind of dating? What about the type of entertainment, kind of friends, amount of study time and many other very practical and important matters? Apart from the Lord the parent should be the child's best friend in a very real sense; but are you nothing more than a pal to your children?

Just as we must not be indulgent, so we must not be overly rigorous and arbitrary. It may sound funny, but punishing a child for trouble in school for which he has already been justly punished is simply injustice. Both lack of control and rigid, harsh authoritarianism can do much harm to the child and the Kingdom of God. We must be sure, moreover, that in exercising this authority in love, there be a unity between father and mother. There must not be two sets of rules nor two levels of requirements that will enable the child to play one parent against the other.

Stewardship

Another important aspect of Christian living is that of stewardship, particularly with respect to property. Do you permit waste of food at meals in your home? Are your children taught to put things where they got them? Are they taught to respect property whether it belongs to them or not? Too many of our children find it easier to say "It isn't mine" than to pick up or put in place an

item belonging to another. Do we teach in our homes the sinfulness of writing on desktops, throwing away food, sticking gum under pews, and throwing hymnbooks? Trivial? Not at all. It is indeed sin for it violates the basic principle of the commandment against stealing. Moreover, it is an assault upon our gracious God who, in his providence, gives us these blessings which he has made.

We also need very badly in our homes an emphasis upon basic honesty and integrity. Is there a frankness and openness between you and your children? Do you know what goes on in school without having to learn it from the teacher? Do you teach and practice trustworthiness of word? We should never as parents or as teachers promise or threaten anything which we are not prepared to carry out. Is our home one in which we say what we mean and mean what we say? If we had more of this, then we wouldn't have the ills we do that result from people taking vows meaninglessly at marriage, baptism, uniting with the church or ordination.

Christian life in the home will also manifest what many people consider to be nothing more than general decency. Language should be clean and decent. Gossip should be avoided. Politeness and good manners should be characteristic of all of us. If many unbelievers can practice these things,

then it certainly behooves us as God's people to show forth Christian graces, to be ladies and gentlemen. Our children will not be such unless we ourselves are. What are we doing in our homes to this end?

All of these considerations, and others that we could mention, are not to be brushed aside as insignificant. Unless we can put Christian faith to practice and live in accordance with the Word of God in these everyday affairs, then we bear the name of Christ in vain. Some of our young people (and older ones, too) leave the impression that they are on fire for the Lord. They are active in young people's meetings, visit the local mission, pass out tracts, and sing choruses; yet in matters of respect for superiors, for property, for straightforward honesty, their living witness contradicts all the pious religious activity and is shameful before Christ.

Thank God this is not true of all our Christian youth, but let us recognize the tremendous importance of these practical aspects of Christian training. To be sure, these things are not accomplished by us but only *through* us by the grace of God. Let us therefore give diligent attention to these matters in our homes, remembering their important role in the nurture (i.e. the whole training and education) of our children in the Lord.

(To be Concluded)

Christian Education (from page 85)

Committee was invited by the Synod of the Christian Reformed Church to enter into consultation for the revision of its materials, and for approximately one year Mr. Clowney, Mr. Johnston and Mrs. Anderson met with the Sunday School Committee of the Christian Reformed Church. Only after these revised materials failed to fulfill the hopes of the Committee for a curriculum that would meet the needs of the church did the Twenty-second General Assembly direct the Committee to proceed to the preparation and publication of Sunday School materials.

The Challenge of the Future

The years since 1955 have been filled with much discussion and planning in preparation for a program of such magnitude. To many the time has seemed unconscionably long, but larger

churches have spent a longer time and millions of dollars in the publication of their materials. Although the Committee has no illusions about the difficulties and problems involved it has been encouraged by the widespread interest in its plans on the part of leaders outside the denomination. It is, therefore, with the hope of providing a curriculum that will fill a need felt by Bible-believing pastors and teachers in many denominations that the Committee prepares to meet the greatest challenge of its entire ministry. The work of that program will in large measure determine the course of the Committee's history in the next decade. Success in this program may well prove to offer not only the Committee, but the entire church, the most significant ministry in the next 25 years of its history.

Anniversary Offering for Christian Education

In commemoration of the 25th anniversary of the Orthodox Presbyterian Church the Committee on Christian Education has set a goal of \$25,000 for its annual June offering. Received last year as a Children's Day offering, it has been designated this year as the "25th Anniversary Offering for Christian education."

Its purpose is to raise a capital fund to help launch the Committee's most important project to date—the publication of the Sunday school program now set to begin in January 1963. At its April meeting the Committee set a target date of January 1962 for completion of the manuscripts of the first quarter's materials for the Intermediate and Senior departments. Allowing six months for printing, this would provide samples of the new material by the following June.

Before that date a tremendous expenditure of effort and money will be required. Additional part-time writers must be engaged to supplement the work of Mr. Mitchell and Mrs. Anderson who will share the labor of producing the major part of the materials for the Intermediate and Senior departments. During this time our artist, Mr. Tolsma, will be increasingly occupied with the layout and illustration of the materials and the time of the General Secretary will be more and more filled with the details of preparing and promoting this program. Finally, a complete quarter's material must be printed six months in advance of the publication date in order to promote sales both within and outside the Orthodox Presbyterian Church.

The goal of \$25,000 is a large sum, but the Committee on Christian Education hopes that on the last Sunday of the month, June 25, each church will make an all-out effort toward meeting the need. A formula has been devised by which this Committee will give up its usual share of the Thank Offering in proportion to the success of the June offering. If the goal of \$25,000 is reached, this Committee will not receive any part of the Thank Offering in November, freeing that offering entirely for the work of the Home and Foreign Missions Committees.

A new monthly publication called *Horizon* is scheduled to coincide with

the beginning of this effort to raise a capital fund. This paper will have news of the progress of the Sunday school program and will feature brief articles relating to Christian education as carried out by the Committee and in the local church.

"The importance of this offering can hardly be overemphasized," states the Rev. Robley Johnston, General Secretary of the Committee. "It would be hard to conceive of a more fitting memorial to 25 years of God's faithful blessing than to launch a program that promises a ministry needed by our own church and sought by many in other denominations. On its success depends not only the Sunday school program we have talked about so long, but also the opportunity for a wider ministry for our church. And its success depends on you—your prayers and your gifts."

Boardwalk Chapel Lists 1961 Summer Speakers

Direction of the Boardwalk Chapel in Wildwood will be shared by two men for the 1961 season. The Rev. Arthur B. Spooner will be in charge from June 18 to July 24, and the Rev. Lester R. Bachman from the latter date to September 1. The Chapel on the Boardwalk is an evangelistic project of the Presbytery of New Jersey of the Orthodox Presbyterian Church. The Rev. Leslie A. Dunn, who is the Executive Director, has announced the following schedule of speakers:

June 18-25: Rev. Arthur B. Spooner, Willow Grove, Pa.
 June 26-July 2: Licentiate Ralph Verno, Philadelphia, Pa.
 July 3-9: Rev. Robert E. Nicholas, Roslyn, Pa.
 July 10-16: Rev. Calvin A. Busch, Morristown, N. J.
 July 17-23: Rev. Carl J. Reitsma, Cedar Grove, Wisc.
 July 24-30: Rev. A. B. Spooner
 July 31-August 6: Rev. John D. Greenleaf, Woodbury, N. J.
 August 7-13: Rev. William J. Rankin, Philadelphia, Pa.
 August 14-20: Rev. Robert W. Eckardt, Wilmington, Del.
 August 21-27: Rev. Cromwell G. Roskamp, Baltimore, Md.
 August 28-Sept. 3: Rev. Raymond M. Meiners, Schenectady, N. Y.

May, 1961

A Page from a Translator's Diary

By EDWIN C. URBAN

Tuesday, August 9, 1960
Taipei, Formosa

Early this morning we were awakened by the thundering roar of jets as they streaked along the valley floor and low over the rooftops of the houses in our section of the city. Running to the window, we involuntarily "ducked" as one vapor-trailing jet skimmed our rooftop with an almost deafening whine. But such speed! We stood there for a moment fascinated by the lightning-like velocity of these screaming engines of destruction.

Outside the neighborhood was in a turmoil. People were coming out of their houses in their pajamas chattering in excited Chinese and shielding their eyes against the streaming rays of the sun just rising over the mountains. All were trying to catch a glimpse of the markings on the jets which had flown into the face of the sun. It was then that we heard the rapid pounding of automatic cannon begin. The newspapers had been full of Red China's belligerence and avowed intention of "liberating" Formosa. Now listening to the steady "thump-thump" of the anti-aircraft guns, I experienced a wave of apprehension and disappointment and remember saying, "O no! We've been here only four months!"

Simulated Attack

Not being able to see and not willing to run down the street in our pajamas, we picked up the baby and climbed the stairs that lead up onto the roof. From there we could clearly see the jets bearing down on the city and military airports for attack. Twisting and weaving to evade the ground fire, the jets swept past the gun positions, fanned out and shot high into the sky to regroup for another pass at their targets.

Shortly we began to notice that no bombs were being dropped and no shells were exploding in the air. So did our Chinese neighbors and soon they all began to drift back into their houses. After all the excitement, it had only been an unan-

nounced test of radar defenses and gun crews. The evening paper carried an explanation of the readiness test.

Reading the newspaper account we felt a little foolish and laughed about this morning's apprehensions. We realized then that we should have known that it was a test. Certainly Communist jets could not approach Formosa without raising a hornet's nest. The United States' 7th Fleet patrolling the Taiwan Straits day and night could issue a warning seconds after such planes took off. The whole highly organized defense complex would spring into readiness. Blaring horns would send some of the most able pilots in the world, men of the Chinese Air Force, running to their new American-built jet interceptors armed with deadly "Sidewinder" air-to-air missiles. Within seconds they would be airborne flying tigers seeking a prey to devour.

Thinking over the events of this morning it occurred to me that this is not the first time in history that the God of providence has protected the life and covered the expansion of his church by the shield of military power. While our ultimate trust is not in this power, we are nevertheless grateful for it. Christianity is making progress on this island. With a strong central government and the guarantee of religious freedom, the cruel beasts of Anarchy and Persecution have not been permitted to ravish the land. It is also interesting to observe the measure to which society is restrained by the Confucian tradition of respect for parents, teachers, and rulers. Certainly at present we enjoy a relatively high degree of security here on Formosa.

Smouldering Volcano

But at the same time we are living on the edge of a smouldering volcano. This part of the world is apprehensive and its apprehensions are by no means groundless. There is the growing threat of the great Red Dragon on the Chinese mainland, clawing the ground and uprooting society, grinding the church of Christ



into the dust by powerful sweeps of his tail, breathing out threatening and slaughter against all bordering countries, and looking with fiery eyes of hatred and ravenous jaws on the island of Formosa.

His hot breath fans untold thousands of kilns making iron and steel for preparations for war. He broadcasts to the world that he is calling a militia of 200,000,000 men to arms (cf. Rev. 9:16). He is building scores of airfields and buying hundreds of MIGs. He boasts that soon he will have nuclear weapons and missiles to carry warheads. O the dread day when that which restrains is taken out of the way and Apollyon is permitted to unlock the pit of the smoking abyss!

So undoubtedly, in this "Age of Anxiety" there is good reason for men to be apprehensive — the Christian especially as he discerns the signs of the times and sees that the sands of time are running out. We have felt this apprehension already in regard to the T'yal people. Can we give them some portion of the Bible before they are called upon to face that terrible and final tribulation of which we have been forewarned? Sometimes these questions arise making our hearts heavy and our souls anxious.

Put Down Your Heart

But thanks be to God there is a remedy for this tension in which today we sometimes find our hearts gripped. I find this wonderfully expressed in a Chinese word that we have newly learned. The word is "fang-syin," a verb-object compound having two parts, "fang" meaning

"to put down," and "syin" meaning "heart." It usually conveys the more abstract meaning of "rest assured." But literally translated it means "to put down the heart."

To get the picture, the heart might be likened to a heavy suit case, that becomes heavier and heavier the longer and farther it is carried, producing an aching tenseness in the body. When it is put down the bearer experiences a wave of relaxation and relief from pain. Is it not so in our souls when we stop bearing about our hearts and put them down upon the great God of heaven and earth? Do we not then experience the peace of God that exceeds all understanding?

The thought occurred to me this evening that this very common Chinese word would surely appear in the Chinese Bible. But where? After thinking about it for a time, I turned to a passage in which I suspected it might appear. Not being able to read all of the Chinese characters, I called our house girl and asked her to read the verse to me. There it was! Let me translate from the Chinese:

"In the world you shall have tribulation, but you can fang-syin (put down your heart), I have already overcome the world."

Presbytery of California

The Presbytery of California, meeting April 26-27 at Whittier under its newly elected moderator, Edward L. Kellogg, was pleased to learn of progress at the new mission posts of Sonora, Poway, and Dulzura. The Rev. Robert K. Churchill has agreed, even without financial backing, to spend time at Sonora, establishing the work which has been the prayer-burden of Dr. Jack Julien and his dental partner, Dr. Parker. Elder Hiram Bellis is undertaking the preaching responsibility of the chapel work at Poway, north of San Diego.

The Presbytery authorized the incorporation of its Missions Committee, which now is helping to support work at Sunnyvale, Stockton, and La Habra. It is this mission commitment which is delaying the division of the Presbytery, and the Missions Committee was instructed to bring a plan of division to the Fall meeting, which

probably would include some kind of commitment for the continuance of the present program.

Financially, the heavy cost of transporting the Presbytery is a contributing argument for its division. The east-west division line would be somewhere between Santa Cruz and Los Angeles, making eight or nine churches in the north, and ten or eleven churches in the south. Another argument is that since the churches in the south are closer together, more frequent meetings of the Presbytery would be possible.

One problem before the Presbytery had to do with the request of Rev. E. Lynne Wade that he be re-commissioned as a missionary on Guam. He now is under a contract as a missionary for the Protestant Reformed Church, an arrangement which expires August 1, 1961. Fraternal representatives of the Protestant Reformed churches who were present noted that their July Synod would be considering union with the Christian Reformed Church, and that there was some uncertainty as to the future of the Guam field. In any event, Presbytery decided to await developments before making a definite decision.

The Presbytery sent its version of how to elect a representative General Assembly, in an overture. It would allow each presbytery to send five representatives to the General Assembly.

Mr. Robert Newsom, a member at Garden Grove, who now is a student at the Fuller Theological Seminary, was taken under care as a candidate for the gospel ministry. The Presbytery approved chapters 1, 2 and 4 of the proposed revision to the Form of Government, but was dissatisfied with chapter 3.

The Presbytery authorized the union of the First and Second Portland churches, and encouraged the Westminster (Eagle Rock, Los Angeles) congregation to consider seriously the matter of union with the La Habra congregation. There were, however, some members of the Eagle Rock congregation who petitioned their objection to such a course. Elder Ray York favored such a union, and argued its advantages at some length, with the support of elder Henry Wade.

EDWARDS E. ELLIOTT

Jonathan Daniel Male Ordained in Colorado

With his father preaching the sermon Jonathan Daniel Male was ordained to the gospel ministry by the Presbytery of the Dakotas of the Orthodox Presbyterian Church on April 5, 1961. The Rev. Laurence Vail, the Moderator of the Presbytery, presided and led in the ordination prayer.

A charge to the new minister was given by the Rev. Carl Ahlfeldt, using as his text I Tim. 4:6. The Rev. Elmer Dortzbach delivered a charge to the newly formed congregation in Grand Junction, which on the previous day had been received as a particular church by the Presbytery.

The Rev. W. Benson Male, now a member of the Christian Reformed Church, was for many years pastor of the Park Hill Orthodox Presbyterian Church in Denver. His sermon "was addressed mainly to his son; it was very beautiful and touching, stressing faithfulness to God and to his Word," according to an eyewitness, Miss Harriet Teal, correspondent and *Guardian* Club secretary. A number of friends and relatives of the Male family, who are well known in that part of Colorado, attended the service.

The Rev. Mr. Jonathan Male came to Grand Junction (where the Colorado and Gunnison Rivers join) a year ago shortly after his graduation from Westminster Seminary. The Sunday school is almost crowded out of present quarters in the little chapel and a committee is looking for a building site. Mr. Male has three weekday children's classes. His musical talent has been used through an invitation to sing regularly Sundays at 9 a.m. on a local broadcast of Bible stories for children, and his appearance as bass soloist with the *Messiah*, televised in part, brought other contacts, all of which is attributed to "the providential working of the Lord" in the forming of this new Orthodox Presbyterian Church in Grand Junction.

Westminster Alumni Elect New Officers

In a brief business meeting held in connection with the annual Seminary Banquet at the Casa Conti on May 16 the Westminster Alumni As-

sociation chose a slate of new officers headed by President Robert W. Eckardt, '47, Wilmington, Del. Vice-president is Calvin A. Busch, '38, Morristown, N. J.

Newly elected secretary is Jack J. Peterson, '54, Stratford, N. J., and the treasurer is Thomas S. Champness, '58, Garfield, N. J. Six men were chosen as members-at-large: Eugene Bradford, '41, Leslie A. Dunn, '36, Theodore J. Jansma, '37, Robley J. Johnston, '47, Louis T. Tuleja, '56, and Robert L. Vining, '30.

Howard Hart was named by his classmates as a member of the Executive Committee to represent the class of 1961.

Presbytery of New Jersey

The Presbytery of New Jersey held its April stated meeting at Grace Church, Westfield, on April 25. The devotional service was led by the Rev. Ralph E. Clough. Sixteen ministers, seven elder commissioners, and two alternates were present. Presbytery's Home Missions committee reported that it had received very few responses to date concerning the proposal, presented at the February stated meeting, to go ahead with a plan to secure a missionary-at-large to labor within the Presbytery. More responses from the sessions are needed.

Mr. Clowney reported on the successful laymen's conference which had been held the previous Friday and Saturday at Pinebrook, in the Poconos. A new laymen's conference committee was elected to continue the work, consisting of the Rev. Jack J. Peterson and elders Worth C. Watson and Willard E. Neel.

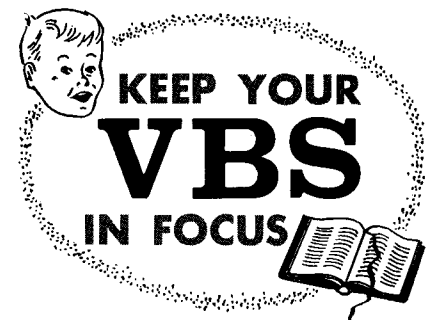
In other regular business, the Rev. Raymond E. Commeret was elected moderator, to take office in September. Elder Bert L. Roeber was reelected a trustee of the Presbytery, and elder Richard A. Barker was reelected stated clerk. New standing committees were elected for two years, beginning in September.

The principal item of new business was the reception of Mr. Howard E. Hart from the Presbytery of New York and New England, as a candidate for the ministry, and the partial completion of his examinations for licensure. Immanuel Church, Bellmawr, has extended a call for Mr.

Hart to become its minister.

Tuesday evening, following the Presbytery meeting, a popular service was conducted by the Presbytery in observance of the 25th anniversary of the founding of the Orthodox Presbyterian Church, and of the Presbytery of New Jersey. The Rev. Everett C. DeVelde preached a sermon on the subject, "Holding Up the Banner of the Cross." Others taking part in the service were the Rev. Messrs. Leslie A. Dunn, John Davies, and Wm. Harlee Bordeaux, and elders Floyd C. Graf, and J. Enoch Faw, all charter members of the Presbyterian Church of America, as it was first called.

RICHARD A. BARKER



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THE BIBLE FOR OUR TIMES

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts." (Zech. 4:6)

This is a "power" age. It is not a "spirit" age. One of the delusions of such an age is that size or numbers determine the amount of power possessed. If we are little or few in number, we don't expect to wield much influence. We think that our small voice will be lost in the thunderous noise of the crowds. Quantity not quality is the signature of our times. Great size and large numbers have taken such a hold on our minds that we have all but forgotten the value of the one or the few.

When Gideon went to do battle for the Lord (Judges 7), he gathered a mighty army. But the Lord said there were too many. Gideon sent most of the army home. There were still too many for the kind of warfare Almighty God would wage. By the time the army had been whittled down to the size God desired, there was real meaning to the battle cry of the men of Israel: "The sword of the Lord, and of Gideon" (Judges 7:20).

Please pardon the intolerably trite observation that "one with God is a majority." But it's the truth. It is the kind of truth that should govern more of our thinking and living in this power age.

In the final accounting he is not the winner who has the most numbers or who is the biggest. He wins who has God's Spirit. He gains the victory who is guided by God's truth. He is awarded the crown of the conqueror who is a good soldier of Jesus Christ.

RALPH E. CLOUGH

Reformed Laymen Hold Conference

More than one hundred men gathered in the Poconos for an overnight retreat for laymen of Reformed persuasion on April 21-22. Principal speaker was the Rev. J. Marcellus Kik, author and evangelist.

With the conference theme "The Christian Job" the men were divided into five discussion groups: professional men with Mr. Richard Zuidema; management with Mr. John Ykema; business with Mr. Richard Leake; tradesmen with Mr. Worth Watson; and clergymen with Prof. E. P. Clowney. Reports and questions were submitted to a panel of experts. Time for recreation, good meals, and Christian fellowship all helped to make the gathering worth repeating, in the opinion of those attending.

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Oostburg Host to Three Meetings

Bethel Church welcomed the spring meeting of the Presbytery of Wisconsin of the Orthodox Presbyterian Church to Oostburg on April 10 and 11. The Rev. Glenn T. Black, Westchester, Ill., was elected Moderator. The Rev. Francis E. Mahaffy was received into the Presbytery by transfer from the Presbytery of Philadelphia.

Women from six congregations at-

tended the annual Women's Missionary Conference held on April 11th also at Bethel Church. "Africa's Challenge to Missions" was the theme of Mr. Mahaffy's message in the morning. After lunch Miss Illa Jean Miller gave her testimony and told of her work with the Rev. and Mrs. Henry Phillips among the Indians. The Rev. Bruce Coie, of Evergreen Park, Ill., gave the concluding message on the topic, "The Word of the Lord must be Carried by the Church."

Teachers, principals, and board members of ten Wisconsin Christian schools met at the Oostburg Christian School on April 14. The opening session was addressed by the Rev. John Verhage, pastor of Bethel Church, with discussion groups following during the day. "A Living or a Life" was the message at the evening public meeting given by the Rev. Louis Dykstra, pastor of the Alger Park Christian Reformed Church, Grand Rapids, Mich.

MRS. HAROLD EERNISSE

Added to Roll

The Rev. Ronald E. Jenkins, 108 Main St., Houlton, Maine (Ordained and enrolled by the Presbytery of New York and New England).

TEACHER NEEDED
Fort Lauderdale, Florida, Calvin Christian School urgently needs one teacher for grades 5 through 8. Approximately 15 to 20 pupils enrolled. Please state all qualifications in the first letter to Gerald VandeVusse, 5810 N.E. 19th Ave., Ft. Lauderdale, Fla.

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