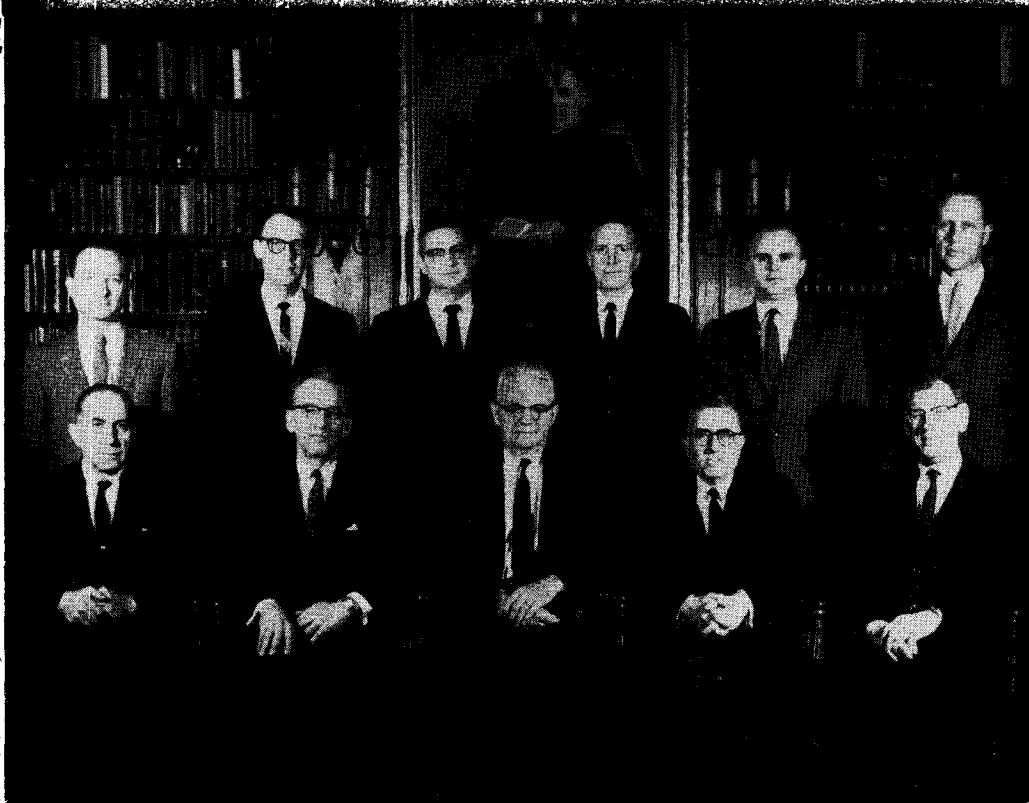


# GUARDIAN



## WESTMINSTER THEOLOGICAL SEMINARY FACULTY

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### MIRACLE WORKING CHRIST

Edward Nyanga

### EXPERIENCE WITH DCF

Robert M. Nuernberger

### PRAYER

Elizabeth Andrews

### EUREKA CLASSIS

Norman C. Hoeflinger

### LIFE AT WESTMINSTER

Robert Grossmann

### THE CHANGING SCENE

Henry W. Corry

### KEEPING THE SABBATH

Robert Grossmann

## **A MIRACLE WORKING CHRIST**

*Edward Wybenga*

### **A Woman Healed from an Infirmary** *Luke 8:40-48*

Returning to the western shore of the Lake of Galilee Jesus was met by Jairus, a ruler of the synagogue of Capernaum. He was one of the elders of the synagogue whose task it was to take care of the sanctuary. Jairus had an urgent message. He had only one child, a daughter, twelve years old, critically ill and at the point of death. Casting himself down at Jesus' feet Jairus prayed that the Great Physician might come to his house, lay his hands on the child, and heal her.

At once Jesus responded to the appeal of the distraught father. But his progress was soon delayed by an interruption that occurred on the way. Among that large crowd pressing about the Savior on every side there was a woman with an issue of blood. For twelve years she had sought medical aid, had spent all her money trying one doctor and then another; but in the meantime her case only grew worse. She had lost all and gained nothing. How pitiable was her condition!

And may we not see here by way of analogy the sorry plight in which a sinner finds himself? No human remedies can avail for sin-sick souls. Like the woman, our condition grows worse. All human wisdom and philosophy, all education and science, sanitation and reform, the exercise of religion and ethical behavior, even the church and the sacraments — useful as these may be — none of them nor all of them put together are able to reach the real source of our trouble, the problem of sin and its consequences.

*"All for sin can not atone;  
Thou must save, and Thou alone."*

Edging her way ever closer to Jesus the woman finally managed to

touch the border or fringe of his garment; for she said within herself: "If I may touch but his clothes, I shall be whole" (Mk. 5:28). The result? — "And straightway the fountain of her blood was dried up; and she felt in her body that she was healed from that plague" (Mk. 5:29).

But now another problem confronted her, the problem of detection. She had hoped to gain the cure, and then retreat back into the crowd unnoticed. But that was not to be. Jesus had other intentions. Conscious of the fact that power had gone forth from him by the exercise of his will, Jesus turned himself about with the question, "Who touched me?"

The question was not asked because Jesus needed to be informed but rather because the woman needed to have her faith purified and strengthened. She seemed to think that there was a kind of magical power or charm in the garment Jesus wore. The woman's faith bordered on superstition. That was not good. She must be brought to the place where she would openly testify to the reality of her healing, to the presence of her faith in the power of Christ. Therefore Jesus asked the question, "Who touched me?"

While he asked the question, "He looked round about to see her that had done this thing" (Mk. 5:32). He fixed his eye upon the woman, for he knew who it was that had touched him. The woman now realized that she could not be hid; and so she came forward to make a full confession of her faith and of her cure — and this is what Jesus wanted her to do. At once he removed her fear, saying: "Daughter (a term of affection and tenderness), 'be of good cheer' (words of encouragement and inspiring confidence); 'thy faith hath made thee whole' (faith was the instrument, not the source, of the healing); 'go in peace' (not just with a peace-

ful feeling for the time being, but enter into a constant peaceful relationship with God).

### **Jairus' Daughter Raised to Life** *Luke 8:49-56*

The delay must have been very painful to Jairus who could not forget that his daughter was dying. At this point the sad news reached him from one of his servants that it was too late: "Thy daughter is dead; trouble not the Master."

Jairus' faith, already fast sinking, could not have stood this shock and would surely have been plunged into despair had it not been for the sustaining words of Jesus, "Fear not; only believe." How readily we think that all is lost; how easily we give up when put to the test; how soon we are crushed by the burdens of life! And then there come to us the words of the Master: "Fear not; only believe!"

Making his way into the house Jesus took with him just three of his disciples, the inner circle, Peter and James and John, and the father and mother of the child. To the mourners he said, "Weep not; she is not dead but sleepeth." This drew a scornful laugh from the hired mourners, thus proving unmistakably that the child was really dead. Why then did Jesus say, "She is not dead, but sleepeth?" Because death to him is not what it is commonly thought to be. Rightly understood, from the Christian viewpoint, death is like a sleep, for in the presence of Christ death has lost its power. Then he spoke these words, "Maiden, arise!" That was all; but those words carried with them the power of God. The human spirit that had departed from the body, at once returned. The child was alive again! She could walk and talk and eat.

Says the evangelist Mark: "They were astonished with a great astonishment"; and rightly so, for this was a mighty supernatural act. The night before, when they beheld the stilling of the tempest, the disciples exclaimed, "What manner of man is this that even the wind and the sea obey him!" Now they might well exclaim with even greater astonishment, "Who is this, that even the dead obey his voice and come forth alive again!"

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# My Experience with IVCF

*Robert M. Nuermberger*

*If you have any hesitancy about the work of Inter-Varsity Christian Fellowship, I trust that this article will change your mind. Not that IVCF doesn't have its problems, nor that its students are guiltless of inexcusable actions and ideas, but that in its basic philosophy and total outreach the national organization here in the United States (and IVCF around the world) is producing the goods.*

What is Inter-Varsity Christian Fellowship? It is historically and essentially a student movement. Beginning in 1848 at Cambridge University with a few students meeting faithfully for prayer, by 1849 it grew to 100. Its influence led to the development of the Officer's Christian Union among armed forces personnel. The first U. S. chapter was formed in 1940 at the University of Michigan after students prevailed upon C. Stacey Woods, then secretary of the Canadian work, to assist them in organization. In 1947 the International Fellowship of Evangelical Students came into being with membership organizations in Mexico, Germany, Japan, France, England, Australia, Canada, the U. S., the Phillipines, Hawaii, Hongkong, and some countries of South America. It has since expanded to over 25 countries.

All of this has come about because students under God, assisted by staff members of IVCF, dedicated faculty members, and townspeople, took seriously the individual burden of the Great Commission.

## **A Student Movement**

To this day it is at its heart a student movement — not a movement for students, but of students. The travelling staff members are too few and far between to accomplish the gigantic task of evangelizing the 2500 campuses of this nation. Funds have

been tight, especially in the last few years, and IV has had to cut back on its field staff until at present it has roughly 45. There is some work on approximately 900 university and nursing school campuses. (The Nurses Christian Fellowship is a department of IVCF. The Officer's Christian Union has no official connection.) Moreover, the hands of the field staff are tied unless the students carry the burden of prayer, organization and evangelization.

Inter-Varsity's unique position of being an independent, student-controlled-and-financed operation without ecclesiastical affiliation or control has caused more than one college administrator to raise an eyebrow in question. It has caused difficulty, too, with church-sponsored chaplains and student workers who loudly ask administrative officers why they cannot "infiltrate" the dormitories also. At one major state university IVCF is currently one of the "hot" issues among the ministerial group which is seeking office space in the dormitories for student workers. Totally oriented to tight organizational control, they possess no workable concept of the Holy Spirit's operation in and through the individual student.

## **Principles**

Charles Hummel, until recently Acting General Director of IVCF, in 1958 gave to staff candidates the following principles forming the movement's *raison d'être*:

- 1) It is student initiated. The Cambridge movement as well as the Missionary Union and some other early groups were begun by undergraduates.

*This fall the Rev. Robert M. Nuermberger begins a Ph.D. program in pastoral counselling at Michigan State University, East Lansing.*

- 2) These movements came into existence through prayer and Bible study. (He added wryly, "In America, an idea gives birth to an organization, and then the organization proceeds to kill the idea.")
- 3) These groups have been missionary minded. This gave motive for the group's beginning.
- 4) Personal witnessing by students to students in the contemporary situation is the most effective means of evangelization.

Repeatedly, IV staff members are reminded to instruct students that their local chapter is not the church. Charles Hummel has said that IV is the "essence" of the church since it contains true believers identified with the Lord Jesus Christ, but that it does not possess the authority nor the prerogatives of the church. Top echelon staff stress the necessity for travelling staff members to unite with a local church, coming under its discipline, and joining whenever possible in its community ministry.

## **Relation to the Local Church**

That IVCF is not the church, but merely an arm of the church extended to the campus, is a needed emphasis. Consider an all too typical college town. There are a few Christian students seeking a good church. Most of the churches are liberal, if Protestant. The only Bible-believing church is strongly fundamentalistic. Its people have little appreciation for the problems of the campus, often showing little sympathy for the Christian, who, they feel, ought to have attended a Christian college in the first place. (During the holidays the Christian college students are requested to give testimonies and lauded, while Christians attending secular colleges are treated as non-existent.) If the students have any talents they are imme-

diately pressed into active service, and (often) harshly judged whenever they fail to attend the regular weekly congregational meetings, suppers and rallies. The congregation seldom realizes that the faithful IVCFer attends one weekly chapter meeting, at least one Bible study, and daily prayer meetings.

On the other hand, the student is often satiated with shallow preaching, embarrassed to bring non-Christian friends to the church assemblies, and tired of evangelical cliches. Little wonder, then, that students turn toward their chapters to provide spiritual food and stimulation. Underscore this if the town has not one evangelical voice at all, and you see how easily the local chapter can become much more than the "essence" of the church to some students.

Criticism has been raised about the Lord's Supper being served in IV gatherings. The instances are certainly few, it not being a common practice. Communion is usually observed at the end of National Staff Conferences, candidate training programs, and some summer camps. At all times the observance is held after deep fellowship has already occurred, in an atmosphere of great piety, and administered by men ordained as either teaching or ruling elders (or the equivalent). Personally, these occasions have meant more to me than almost any other time in which I have partaken of the Supper. My own Presbytery, however, felt that a representative of a local church ought to be present, and that I myself ought never to administer, and so instructed me.

### Mutual Help

Some evangelicals claim that IV members and alumni do not integrate well with the local church. Discussion with various staff members and personal observation elicit the following conclusions:

- 1) Not all who attend IV meetings are professing Christians; therefore we cannot expect loyalty from them.
- 2) Of the professing Christians, almost all attend church regularly (a few fairly regularly) unless they fall into serious spiritual declension.
- 3) Some churches themselves have alienated students from attendance.
- 4) Of those who attend, many are



**CHARLES TROUTMAN**  
General Director of IVCF in the U. S.

actively engaged in leadership capacities, or making some contribution.

- 5) Most IVCFers have been under the teaching ministry of top-notch evangelicals and have been exposed to solid Biblical concepts. Having been intellectually and spiritually enlarged, they can hardly be expected to be very enthusiastic about run-of-the-mill fundamentalism.
- 6) IV alumni are gloriously serving God's church as pastors, missionaries, and as informed, progressive laymen. Most often they are leaders in a congregation.

A brilliant scientist in one of our major universities confided to me that he and his wife were most dissatisfied with narrow-minded provincialism in the local evangelical churches, but that they had nowhere else to attend.

Charles Troutman, once Director of the Australian IVCF, now General Director of the U. S. organization, has often been quoted on his remark that IVCF is "the never-ending kindergarten." Why? Simply because the American churches and Christian youth groups are not adequately preparing Christian students for the ruggedness of college life. When IV gets them, it must work uphill in order to fit the freshman to become the mature Christian he must become if God's work is to go forward.

### Leadership Training

The Orthodox Presbyterian Church could take a hint from the constant training programs that IV conducts for individual chapters or regions. Recently, I took part in a Leadership Training Institute held in the beautifully modern Community Conference Center at Detroit's Wayne State University. Dr. Robert F. DeHaan, of the Psychology Department of Hope College, led the discussions centering around "What is a Leader?", "How to Develop Leadership in Myself and Others," and "In What Direction Do We Lead?" Similar Institutes and Conferences are held for Bible Study, International Student work, Christian Ethics, Missions, and Evangelism. The large blocks of time set aside for training leaders pay off in campus endeavor. What would be the effect if a pastor blocked off major periods for training leaders in his church?

How does IV operate? Dorm and fraternity Bible studies, discussions, contact work, international student outreach, faculty luncheons, weekly meetings, personal witnessing, and prayer, all testify to God's work.

Not the least is the Missionary Department, spending a goodly sum each year solely to transmit information about the harvest fields to students and helping them get on the field through established mission boards. Kenneth Strachan of the Latin-American Mission testifies that about 70 percent of their personnel are IV alumni, and other boards could report high percentages as well. IV's great Missionary Convention in 1961 reached some 5000 students, and may profoundly influence missionary strategy around the world for decades. The director of a large African missionary society wrote: "At the Missionary Convention we came in contact with more than 150 candidates for our field. At least ten of them will be on the field before the year is over."

### Evangelistic Emphasis

Active evangelism is the keynote of many chapters. Reports from New England this year tell of over 60 students coming to Jesus Christ through the daily campus activities. In the Midwest a chapter president praises God: "How it all happened, only God knows, but we thank him for seven new Christians in our midst." In the week preceding Easter nine staff mem-

bers and 35 students from twelve schools held a Beach Mission at Fort Lauderdale, Florida, where thousands of collegians gather for the holidays. The workers were taxed to the limit with film presentations, forums and personal witnessing, reaching more than 1000 with the gospel. The city and ministerial officials invited them to return next year for one month.

Evangelistic all-campus Missions were held this school year at Ohio State, Penn State, UCLA, SMU, and the Universities of Minnesota, Washington, Hamline, and Wisconsin, presenting our Lord to over 5000 students and faculty members.

Some of us may sincerely feel that IVCF has much to learn from the Orthodox Presbyterian Church. After all, IVCF draws its members from a wide variety of religious backgrounds; its staff is not thoroughly committed to the Reformed Faith. Undoubtedly, IVCF has inherent theological and philosophical weaknesses — which its leaders readily admit.

In 1958, while I was touring the colleges for Westminster Seminary, Charles Hummel approached me about staff work with IVCF. Twenty-one persons were present as candidates that summer at Cedar Campus located on Michigan's upper peninsula. Beginning with that camp and extending through three years as a staff member with IVCF, I found that it made more of a contribution to my life than I ever gave in return. Undoubtedly, I was able to bear an influence for the Reformed Faith, but several valuable lessons were learned which could easily strengthen our churches, if adapted and applied.

### Working as a Team

As ministers, we slip into the habit of doing things ourselves. The first lesson I had to learn was to operate as part of a team. If the pastor would spend a good share of time seeking out and training leadership, the entire work of the church would progress more rapidly. Each team member must be seen as one in whom the Holy Spirit is at work, and full opportunity must be given for that person to function in terms of his own capabilities. The team concept evokes humility from the pastor, who must learn to live joyously and thankfully with team members who do not see eye-to-eye with him in methodology. The pastor

must give not merely resigned acquiescence, but thankful cooperation, knowing that the work is not his alone, but the Spirit's.

It was amazing and humbling to see how God worked through students who were isolated from fellow Christians, poorly equipped theologically, under pressure from peers and teachers, yet somehow able to produce when the chips were down. Often the most effective work was accomplished in my absence. We fail to give our young people credit for their abilities. If a student receives plenty of encouragement, solid instruction, and free rein, he will usually come through

with flying colors in spite of the worst of our fears.

Leadership training means "hands off" at times when we feel that we ought to step in and show them how to do the job right. I have seen this work with high school students as well. If they are allowed to run their programs, their Bible studies, their socials, they will make us shudder at times, but in the end, they will become men and women who know what it is to be responsible. Our churches and youth organizations have given us milk-fed, adult-controlled adolescents, and IVCF's hands have been tied at the very time when it

### AFFIRMATION OF CHRISTIAN CONVICTION

*The National Staff of Inter-Varsity Christian Fellowship, gathered for a Conference at Bear Trap Ranch, Colorado, in January, 1960, unanimously declared itself in the following affirmation of Christian Conviction:*

We receive the Bible in its entirety, and the Bible alone, as the Word of God written, inspired of God, and therefore the inerrant rule of faith and practice.

We accept the formulations of Biblical doctrine represented by the large areas of agreement in such historic declarations as the Apostles' and Nicene Creeds, the Augsburg, Westminster and New Hampshire Confessions, and the Thirty-Nine Articles of Religion.

We desire to safeguard individual Christian liberty to differ in areas of doctrine not common to these formulations, provided that any interpretation is sincerely believed to arise from and is based upon the Bible.

In view of contemporary theological discussion, we explicitly affirm our belief in the following specific Biblical doctrines, even though they are stated in the historic confessional formulations:

- (1) The one true God, existing eternally in unity and in the tri-personality of Father, Son and Holy Spirit.
- (2) The unique nature of man as a moral and rational being created in the image of God, and the historic fall of man into sin, bringing all men under divine condemnation.
- (3) The full deity and true humanity of Jesus Christ. His personal pre-existence, virgin birth and sinlessness.
- (4) The historic death of the Lord Jesus Christ for our sins, a voluntary, substitutionary sacrifice, and His bodily resurrection.
- (5) The justification of sinners by the Lord Jesus Christ through faith alone.
- (6) The deity and personality of the Holy Spirit, the effective agent both in regeneration and in that holy living which is the necessary evidence of true faith.
- (7) The fellowship of Christians in the Church, which embraces Biblical doctrine, worships the true God, obeys the Lord's commands to baptize and to remember Him at the table, exercises discipline, adorns its profession by holiness and love of fellow believers, and proclaims the Christian gospel to the world.
- (8) The visible return of the Lord Jesus Christ in glory.
- (9) The resurrection of the redeemed to enjoyment of God forever in His presence, and the resurrection of the unredeemed to judgment and everlasting punishment.

## Valuable lessons which could strengthen our churches

needs mature young people to witness for our Lord.

### Rediscovering Prayer

Helpless with the prospect of administering the work at some twenty or more schools, I rediscovered prayer as the pastor's most powerful (and neglected) weapon. Students, faculty, funds, and problems had to be committed to God. Needing associate staff members to assist at local schools, I requested prayer support from friends, and God gave us them (Laurence Sibley, of our Lisbon OPC, is still active). We prayed for student contacts on undeveloped campuses, and they rose up; for graduates to help, for faculty members to take important positions left open at universities. All were answered in due season.

I learned to share my problems with others. The people of God bonded together in prayer produced the results. Graduates, pastors, common folk who never had a college training but yearned for souls, all of these prayed, all shared the crises and the labors, all shared the blessings. To God alone went the glory. Would it not be that if we shared more of ourselves with our people, identified with them as ones who also possess great weaknesses, closed our eyes to the authority with which we are clothed and became one with them in reality — that more would be accomplished within and through us all?

### Studying the Scriptures

Most of us, I am sure, are used to leading a Bible study this way: we do all the study, then lecture to the group. It's difficult to learn to lead a group in an inductive study. It requires entirely new sets of habits and attitudes. We may even fight against the idea of inductive study, but it is most rewarding for the participants. It forces them to think, to read what is before their eyes, to apply the Word at once to their souls. Here is one of IVCF's great strengths — teaching others to study the Scriptures for themselves in the tradition of 2 Timothy 2:2.

Other student movements have failed, but IVCF continues on. Why? The answer is not a simple one, but perhaps it is because of certain vital concepts which have kept it free from basic error, flexible, moving with the

times and relevant to the modern student. They are:

- 1) the dependence upon the Holy Spirit rather than a confession or creed to maintain the continuing evangelical witness of a fluid movement (though IV does have a statement of faith);
- 2) the concentration upon the Scriptures as the revelation of God, the source of spiritual guidance, and the textbook of Christian activity;
- 3) the emphasis upon missions as flowing from the life of God's church; and
- 4) the setting forth of the campus (the place where we are now) as the prime missions target.

### Strength for the Future

The next decade will probably witness great changes in IVCF in the United States. From the staff level there has been reorganization to meet present needs, streamlining from top to bottom. There is a new outreach toward the churches, a seeking of deeper theological and philosophical

instruction for staff members, an attempt to strengthen itself with Seminary graduates, and a new looking to Westminster for some of these men.

Here then is one of the great thrusts of the Spirit of God into an area of tremendous challenge and heartache and perhaps the key to America's future. Inter-Varsity is there now. The Communists are making strenuous efforts to flood the universities with cell groups, literature, speakers, and propaganda of all sorts. The Orthodox Presbyterian Church has in IVCF a great ally in the struggle for the church's survival on the campus. We could add immeasurably to young vigor and zeal the balance and solidity of the Reformed Faith.

Initially, there will have to be re-vamping of attitudes on both sides. Students may resist some Biblical teaching with which they are not familiar, or which contradicts their past indoctrination. But if our men will exercise patience and love, and come to learn as well as to teach, students will be inspired, strengthened, and encouraged to make more valiant engagement of the enemy in our time. The voice of the gospel must not be silent on our campuses.

## IT'S SWEET TO GOD

The sound of Jesus' Name is sweet to God,  
When spoken reverently and in love.  
And when the gospel story has been told,  
The sound of Jesus' Name is heard above.  
It's sweet to God.

The story of the cross is sweet to God —  
In them that perish and in all the saved:  
To one it is the story unto death,  
To other it is life from out the grave.  
It's sweet to God.

Oh, don't reject the story of God's Son.  
Believe in him and all his words obey.  
For this is the glad story and our song,  
And this is grace, the story for our day.  
It's sweet to God.

Go spread the tidings 'round where e'er you are.  
Yes, tell it far and wide to friend or foe —  
That Christ is the Redeemer of mankind.  
Oh sing it, speak it, breathe it, loud or low:  
It's sweet to God.

JENNIE BROWN

*Mrs. Brown, whose home is in San Francisco, writes that she "was encouraged to write these lines after reading G. I. Williamson's article "Assignment Unlimited" in the December 1961 issue," with its reference to 2 Corinth. 2:15, 16.*

# Love Your Pastor

*William L. Hiemstra*

"Everyone needs love." In our general agreement with that statement we may rightly remember the poor, the sick, the lonely, the handicapped, the widow, and the orphan. At the same time we may wrongly forget to give love to pastors who try to give love in the gift of themselves in their services to others.

Even as we may be prone to "bite the hand that feeds us," we may also fail to love the one who is called to love so many and so much. Love must be received if there is to be more to give!

Jesus Christ has given us the benefit of his wisdom and guidance in relation to the law of love (Matt. 22: 37-40). We are told to love God with all that we are and have and to love our neighbors as ourselves. Pastors are neighbors too!

God has also given specific counsel regarding love for pastors in the church of Jesus Christ in the exhortation: "But we beseech you, brethren, to respect those who labor among you and are over you in the Lord and admonish you, and to esteem them very highly in love because of their work. Be at peace among yourselves" (I Thessalonians 4:12,13). It would seem to be unnecessary for a congregation at Thessalonica or anywhere else in the world to receive instructions from the Holy Spirit to esteem pastors very highly in love. We would naturally expect this to be a logical consequence of being a Christian. The exhortation appears to be superfluous. But we might use the same argument in connection with love for one another. However, we remember that Jesus Christ our Lord gave instructions concerning a new commandment in which he urged his disciples to love one another even as he had loved them. (John 13:24).

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*We are grateful to the Church Herald for permission to reprint this article which appeared in the issue of December 1, 1961.*

One aspect of love is esteem. Esteem is not genuine if love is absent. It is so easy for us to feign esteem according to which we use all the appropriate titles and clichés: "Reverend," "Dominee," "Pastor," "Undershepherd." But we show our true attitude toward pastors (who may represent authority figures to us) by the snide remarks we make in private such as "How was whistling Pete today?" or "What did weeping Willie preach about tonight?" We would do well to have less snide remarks and fewer ingratiating titles in our conversation, but more love in pastor-congregation relationships.

## **Faithfulness**

Faithfulness is another aspect of love. It is an aspect of love which is not very much practiced in our present culture, yet the Scripture tells us, "Be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10). Surely this faithfulness is a result of our continuing love for Christ because he loved us first from the beginning to the end. Faithfulness includes the usual support of the work of the church of Christ in which pastors offer leadership in love. It obviously incorporates prayer support and this will be the best indicator of genuine love and esteem for any pastor.

If we love our pastors we will be faithful in Christian discipleship and not be satisfied with minimum performance. Rather we will seek to achieve the maximum in effort and we will receive unexpectedly the maximum in blessing. Faithfulness implies that we will be present physically at the worship services. We ought also to be present spiritually. To be present spiritually means that we come to the service with prayer and an attitude of expectancy, seeking a spiritual blessing and not intent on finding errors in English grammar. In this spiritual attitude of expectancy we will be properly prepared for personal participa-

tion which is so necessary for successful worship.

We often fail to realize that a congregation helps to make a sermon. It would be a shocking experience for parishioners to have the opportunity to stand behind a pulpit and look into a sea of faces to observe (in addition to hungry and thirsty souls) a measure of hard-heartedness, much indifference, and an unknown quantity of preoccupation with the events of Saturday night or Monday morning. Our spiritual response, the proof of our love, will be a stimulus to any pastor's greater efforts to communicate in word and action that which is the good news of the gospel of love.

When we receive a blessing from God we find some way to express our thanks. When we receive a blessing from our pastor's ministry we ought also to be sure to tell him. Let us not be too hesitant to give praise, as was the man who said to his pastor, "That was a good sermon — even if I must say so myself." Evidently he felt uncomfortable in speaking a word of commendation. It reminds one of the elder who thought he was being complimentary to his pastor when he said, "You must be doing alright — we haven't heard anything against you."

## **Thoughtfulness**

In the discipline of discipleship we need to be challenged to avoid carping criticism with its attendant backbiting, all of which undercuts any minister's work no matter how zealous he be in the performance of his duties. There is obviously room for constructive criticism whenever it is done in love. Parishioners ought to feel free to make suggestions to pastors such as, "I wonder if you would consider preaching a series of sermons on the second coming of the Lord — we haven't heard much about that recently." We must be a help, not a hindrance. Everyone interested in spiritual maturity should cultivate a healthy open-mindedness which helps

*The Rev. William L. Hiemstra serves as chaplain of the Pine Rest Christian Hospital, Grand Rapids, Michigan.*

us to avoid negative reactions to new suggestions such as "We have never done that here," an expression which can be guaranteed to throttle discussion and choke progress everywhere.

It is a demonstration of love when we try to be a help, not a hindrance to our pastors. Pastors should share the joys as well as the sorrows of their parishioners. They should be informed when their members return from the hospital as well as when they go to the hospital. If we love our pastors we will want them to share our successes as well as our failures. They want to know when their parishioners become junior executives as well as when they contemplate filing for bankruptcy. This will prove that we love them for their sake and for Christ's sake and not exclusively for our sake.

Parishioners can help their pastors, in their service of love. We can indicate our needs and not "drag our feet." It is so easy to say, "Why doesn't the pastor come to see me? After all, I haven't been in church for the last two Sundays. He should know that there is something wrong with me." It is more efficient and more loving to take the initiative in indicating a need.

We may need to be reminded to love our *present* pastor. It isn't wise or healthful for a wife who has a second husband to talk regularly about her first husband. Pastors are undoubtedly pleased to hear about the love their congregations have shown to former pastors but current pastors need some love too, even though they hesitate to express their need because of the fear that they may be considered selfish. Congregations ought to assent as quickly to this truth as they do in relation to their correct judgment that pastors should not talk too much of their love for former congregations.

### Steadfastness

True love has the quality of endurance. We should love our pastors now and also in the future — three years from now or five or seven or however long they stay. Persevering love will show itself in continued concern about our pastor's needs.

Someone has observed that the only time salaries are increased and the

parsonage redecorated is when the minister moves. A pastor sometimes feels this unchristian pressure indicating a lack of love, until he is practically coerced to leave one place to go to another.

This plain philosophy to plain people by a plain parson has a solid spiritual core. A decided spiritual thrust is intentionally involved in every practical observation. Love for our pastors is a theme which has been by-passed in our preoccupation with the legitimate concern of the love which pastors owe their congregations.

A Christian love for our pastors will do much to reduce tensions within them and frictions among us so that our churches will be able to make actual advances in the more abundant life — for ourselves and others. Then we will find the injunction to "Be at peace among yourselves" (I Thessalonians 5:13) most easy — as easy as Christ's yoke, which is one of love. In the practice of love to our pastors, we will strangely find ourselves closer to Christ. In a most proper use of an old phrase he could answer our pleasant surprise with "I told you so."

### The Use of "Reverend"

#### 'The English, How She Is Spoke'

A telephone call and not a few casual questions prompt the following suggestions on a word commonly the victim of English mis-usage. The word "Reverend" has become so commonly misused that one almost despairs of rescuing it. But to satisfy those who try to use it correctly, here's the story, checked in several standard reference books.

1. The word "Reverend" is an adjective, not a noun. It means "worthy of reverence or honor," and it is a sign of respect accorded both to the man and to the office he holds. "Rev." is the accepted *written* abbreviation.

2. The word "Reverend" should be used when speaking or writing *about* a minister, never when speaking *to* a minister. So, on an envelope you might write, "The Rev. John Q. Smith," because you are giving directions about the minister to the letter carrier. But the letter itself opens "Dear Mr. Smith," not "Dear Rev. Smith," or worse, "Dear Reverend."

3. To be entirely accurate, the title "Reverend" should be used with a minister's full name, or with his ini-

tials and last name. If only his last name is known, write "The Rev. Mr. Smith."

4. A minister never speaks of himself as "Reverend Smith," but as "Mr. Smith." For example, on the telephone, "This is Mr. Smith speaking." Or, "This is John Smith speaking." Or, "This is Pastor Smith speaking." Nor does a minister sign his letters, "Reverend Smith," but simply "John Q. Smith."

5. If the minister in question holds a doctor's degree, you may call him "Dr. Smith." You would then write his name, "The Rev. John Q. Smith, D.D.," or "Dr. John Q. Smith," or even "The Reverend Dr. John Q. Smith."

6. What, then, should you call your minister to his face, or over the telephone? If he is your minister, you may call him "Pastor," one of the loveliest titles given servants of Christ, a word meaning "shepherd." If he is not your minister, you may always call him "Mr. Smith" and be perfectly correct.

The word "Pastor" is widely used in many communions, both here and abroad. It is a word filled with New Testament meaning. It is flexible and can be used both for direct and indirect address. Any minister would feel himself honored to be accorded it. Moreover, the word "Pastor" is nearly always used correctly.

To sum up the matter, refer to your minister when you speak *about him* or when you write his name as "The Rev. John Q. Smith," if you like, but *call him* "Mr. Smith," "Pastor Smith," "Dr. Smith" (if he is one), or just "Pastor." Avoid calling him "Reverend Smith," or "Reverend," or "Rev."

So much for this complicated language of ours. Suppose you forget, what then? Never mind. Smile, and your pastor will understand.

HAROLD N. ENGLUND

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EDITOR

Robert E. Nicholas



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

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## Loyalty to Westminster

As Westminster Theological Seminary begins classes for its 34th year on September 20 there are unusual reasons for gratitude to God. It appears that the enrollment will be approximately 135, the highest ever. The graduate division, which includes more than a dozen candidates for the doctorate, not only brings increased responsibilities to the faculty but further enlarges the opportunities for their witness. The members of the faculty are returning in good health and in full strength after a summer that found them engaged in preaching and lecturing from Maine to Colorado and many states between — to say nothing of Canada, Great Britain and distant Palestine.

The new Library Building has taken shape ahead of schedule during the summer, with the exterior stonework nearing completion, and it is a beautiful structure indeed. But there are reasons for gratitude other than these more obvious external factors. It is cause for thanksgiving to God that this institution has remained loyal for more than a third of a century to those principles upon which it was founded. This is the more remarkable in the light of the shifting currents of thought during this same period.

These years have seen the impact of Barthianism and the waning of the older modernism. Along with this so-called neo-orthodoxy (which could as well be called neo-modernism) has come the disparagement of the once honored term 'fundamentalism.' It is to be feared that the 'new evangelicism' which sought to correct its weaknesses has also too often vitiated

its strength. The neo-evangelicals and the neo-liberals tend to be pretty much within the same inclusive circle. All the while the ecumenical movement has gathered momentum and, dominated as it is by liberals in theology, has become the 'new gospel' for the day.

And where is Westminster Seminary amid these meandering eddies and currents? We may humbly thank God that the institution is still in the main stream of truth where she has always been — teaching the historic Christian faith as set forth in the Westminster standards. Why is this so? Because God in his providence has raised up devoted and scholarly men whose first loyalty is to his unchanging Word. This is not stagnation; it is steadfastness. It is by no means obscurantism; it is simply walking in the light.

How much more satisfying to be able to teach the truth in reliance upon the authority of the Scriptures than to spend one's years in the frustrating and never-ending 'search for truth' without even being sure where to look! Thank God for a school that knows no higher loyalty than submission to the living God who has been pleased to reveal himself to men in the living and in the written Word.

Moreover, a host of alumni, many in strategic places, are loyal to Westminster's training, still teaching and preaching the gospel of grace in many lands. The prayers and gifts of the seminary's many friends through the years have not been in vain. For this loyal constituency we all may be further grateful to our God who supplies every need.

Therefore it is with confidence and thanksgiving that we feel free to urge

## STATISTIC OR SOUL ?

A young mother who had recently visited church asked this question when the pastor called on her: "Are you interested in me because I am myself, or because you know my parents?"

What a searching question that is! How easy it is to approach people not as souls but as statistics — another visit made, another invitation extended.

May this not be a reason why Christians are so reluctant to go out visiting? Too often we look at neighbors as statistics. How impersonal and uninteresting statistics are! What would you say to a statistic, anyway, to make conversation?

When Jesus looked at people, he saw them as *people*, individuals, each with his own problems, his own aspirations, his own experiences. In the self-centered pattern of people's lives Jesus saw the dark outlines of a vine God had planted for his own enjoyment, but which now bore only bitter fruit. Behind their hurried activities the Savior saw an uncomfortable aimlessness, a lostness that comes from being out of touch with God. He saw them as lost sheep having no shepherd, unconcerned about their need to return to the Shepherd of their souls.

People are sensitive to the way in which they are approached, especially when we approach them for Christ. No wonder this mother asked her searching question. She needed assurance that the pastor was really interested in *her*—because she needed to know that *God* was interested in her.

In witnessing, we must not simply open our mouths to people. We must open our hearts to them, that they may open their hearts to the Lord. We must open our homes to them, that they may see that our hearts are indeed open. We must speak the truth to them in the context and atmosphere of love.

Take a new look at the person next door, or at the family down the street, or at the fellow-worker in the office. Are they faceless, soulless statistics? Your neighbor is no more a statistic than you are. Get to know him. Learn to take a genuine interest in him as a person. Then you cannot help but want to share with him your most treasured Friend, your Savior Jesus Christ.

— from "Orthodox Presbyterian Tidings" of First Church, Portland, Oregon

the friends of Westminster, particularly those of the Orthodox Presbyterian Church, to continue their loyal support of this theological institution. Its welfare means much to the training of ministers for that church. And its support means that the spread of the same gospel to which that church is committed will be aided in many other denominations, not only in this land but across the seas.

It is especially important that funds be raised to build the new Library without a long-term indebtedness. Your extra gift this fall for that purpose will help avoid adding mortgage payments to the necessarily greater operating costs in years ahead.

There are not too many agencies and schools in these days which one may support with assurance that his gift will be used faithfully for the propagation of the whole counsel of God. Westminster's consistent loyalty to her trust for these many years is the measure of her dependability today. Such a God-honoring testimony will surely call forth the loyal support of a host of friends, both old and new.

R. E. N.

## Collegians Need Guardians

**P**resbyterian Guardians, that is. We are sure that your sons and daughters who have recently left for college are much in your minds and prayers this month, as parents. Churches, too, will be aware of faces now absent that have been welcomed with gladness during the summer. Letters will be sent back and forth, and perhaps some will receive regularly the weekly church bulletin.

How about a subscription to the *Guardian*? Here is one way of keeping news of the O. P. C., interpretations of the religious scene, and pertinent doctrines of the faith before our collegians. In order to make it easier for you, we are offering a special rate of \$1.25 for a college subscription for the next eight months (\$1.00 each in orders of five or more sent at one time from a church). We'd like to hear from you.

### ADDRESS CHANGE?

Please let us know as soon as possible of any change in your mailing address. Thank you.

# Prayer

**W**e know what it is.

We know its effectiveness.

We know the Lord bids us do it.

We feel the enormous need of it.

We feel guilty when we neglect it.

Yet, we *do* neglect it.

We find excuses for not doing it.

We even grow cold and indifferent toward it.

Nevertheless, *we must pray*, for this is our *only* means of communicating with the One who is the reason and purpose of any prayer at all; the reason and purpose of all our struggle to establish churches, to reach out into the world with the gospel.

In our visits to the churches during this past furlough year, we asked them to pray for us more earnestly, believing God would hear the prayers of His people.

We even asked for special helpers in prayer; those who would remember us everyday for a half-hour of intercession and praise. This was a step in faith for us and God honored it and gave us the ten prayer-partners we asked for. We can never thank Him enough for these women. Their prayers have been and are a tremendous blessing to us.

But we could not be content with asking prayer for ourselves and Formosa alone. The churches at home desired prayer too.

They, too, had indifference to combat.

They, too, often lacked enough helpers.

They, too, wished for a greater zeal for God's Word among their flock.

So, as our furlough drew to a close and we had opportunity to speak at various Presbyterials in the East, we laid this thought upon the hearts of those who were there. We suggested that when they returned to their churches they seek to enlist everyone (men included) in a sincere dedication to pray a half-hour a day for the work of the local church as well as the church as a whole. Some could choose to pray for one of the committees, some for the seminary, but all phases should be remembered. Certainly no one should neglect the pastor and session of his own church.

We were constrained to do this because, through our contacts during the one year at home, we were in touch with almost every church and with every facet of its work. The oneness of it all became very real and the needs clarified. Obviously, the whole body of the church needed the prayers of the church, not just the arms.

The church is *one* body, and we *must* be concerned for each part; even to the point of being willing to sacrifice time and energy in prayer for its work, regardless of where or what it is. If we have not this love and concern for the church and the brethren, then our beginning prayer should be that God will give us this love.

Without it our prayers are empty.

Without it praying is a burden.

The blessings resulting from such daily, sacrificial, earnest and believing prayer would probably amaze the most indifferent. One we ourselves experienced was the sweetness of the fellowship found in Christ as we prayed and worshipped together in the various places. It is impossible to describe the encouragement and joy we received from this. And such blessings could be multiplied a hundred-fold for each pastor, each session, each teacher, each missionary and each person if the church really prayed. And who knows how many souls these prayers would bring into the Kingdom.

ELIZABETH ANDREWS

# EUREKA CLASSIS — *Heidelberg Reformed*

*Norman C. Hoeflinger*

In God's providential care of his church a beneficial fraternal relationship has been established in recent years between the Orthodox Presbyterian Church and the Eureka Classis, Reformed Church in the U. S. I have chosen the word *beneficial* with care as it best indicates the mutual aid that two small churches have been able to give each other in our corporate responsibility in extending the kingdom of God through the proclamation of God's redeeming grace in Jesus Christ.

Perhaps the most significant area of this cooperation has been in foreign missions. After contributing toward the mission program of the Orthodox Presbyterian Church for several years, in 1960 Eureka Classis undertook the support of sending the Rev. Harvie M. Conn to Korea under the direction of the Committee on Foreign Missions of the O. P. C. This has been advantageous to both churches, creating a real interest in missions in the Eureka Classis and enabling the Orthodox Presbyterian Church to further extend the world-wide witness to the Reformed Faith.

While this one instance of united effort is outstanding, in other areas too the relationship has been mutually beneficial. This fraternity of interest has been fostered by the frequent exchange of delegates at our various assemblies. At the twenty-ninth General Assembly of the Orthodox Presbyterian Church gracious opportunity was given to me to bring fraternal greetings from the Eureka Classis. At the request of the editor of THE PRESBYTERIAN GUARDIAN these greetings are included in this brief article on the Eureka Classis.

## **Fraternal Greetings**

"Brethren:

"It is my privilege and pleasure this year to bring you greetings from the Eureka Classis, Reformed Church in the U. S. I say it is *my* pleasure, first, that I may renew acquaintance and enjoy the fellowship of so many of you with whom I shared the benefit of preparing for the Reformed ministry at Westminster Seminary. Sec-

ondly, it was also to my benefit to receive Christian nurture in the Orthodox Presbyterian Church in the years prior to my ordination to the ministry, having undertaken my studies for the ministry under the care of the Presbytery of the Dakotas and having been licensed to preach the gospel by the Presbytery of Philadelphia. But above all, it is the fellowship that we share in Christ Jesus, the glorious heritage that is ours in the Reformed Faith, that doctrine of the sovereign grace of God in Jesus Christ, that gives me a distinct joy and sense of oneness with you in being able to be here and represent Eureka Classis at your services and sessions.

"The Eureka Classis appreciates the friendship of the Orthodox Presbyterian Church because we are in firm agreement with the stand taken by your church. Through the years the Classis has endeavored to resist the corruption of modernism within the church and to steer clear of unscriptural church union that would compromise the truth. The desire of Classis has ever been to maintain a Reformed church. The ministers and people of Classis have been justly proud in being *Heidelberg Reformed*. For this historic statement of the Reformed Faith will be 400 years old next year.

"This loyalty to the Heidelberg Catechism and its Reformed doctrine does not stamp Eureka Classis as a splinter or divisive group, but rather places it in the main stream of historic Reformed churches and Protestant thought. The very purpose and nature of the Heidelberg insures this. Following J. I. Good in his work *The Heidelberg Catechism in its Newest Light*, I would first like to point out that the Heidelberg is irenic in spirit. That is, it was written with the in-

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*The Rev. Norman C. Hoeflinger serves a pastorate in Manitowoc, Wisconsin, and is editor of the Reformed Herald, which is published monthly by the Eureka Classis, Reformed Church in the United States.*

tion of bringing unity out of the theological confusion that existed in Germany in the mid 16th century. However, we must not understand this to mean that it proposed to compromise the truth. Many of the questions and answers speak out boldly against Unitarianism, Pelagianism and Romanism. The Heidelberg is a clear statement of the fundamentals of Protestant, Reformation, Reformed doctrine. In a day and age in which the air is filled with the talk of church union, it would be well for the churches once again to turn to this grand declaration of biblical truth to give solid foundation to this desire for unity.

## **A Creedal Catechism**

"But in the second place, the Heidelberg is more than just a catechism — it is a creedal statement. Again we want to note that in the days that the Heidelberg was written there were a number of creeds. There were also many catechisms written for the instruction of youth. The wonder of the Heidelberg is that it so successfully combined these two. For the Heidelberg has been the most universally accepted of all Reformed doctrinal statements, and eternity alone will reveal how many countless thousands came to know the comfort of belonging to Jesus because they had the Heidelberg as their instructor. It is true that in our day of modernism and neo-modernism, we need more, not less, definitive statements of the truth than in ages past. But who among us would fail to acknowledge and embrace him as our brother who himself embraced the Reformed doctrine of the Heidelberg Catechism in its historic meaning.

"Finally, the Heidelberg stands unique as a personal and corporate statement of faith. It is not coldly intellectualistic, but expresses a living faith of the heart. Yet so that the heart is guided by the head. It presents to the Christian and the church an expression not only of its teaching but of its faith. So that the Christian can confess, *This I believe*; and so

## A beneficial fraternal relationship

that believers together as a church can say, This *we* believe.

"You have kindly permitted me to extol what is so precious to us in Eureka Classis. You too are justly proud of your Westminster Standards including your Shorter Catechism. Together these stand the test of time because in the end we believe that they faithfully express the glorious truth of the Word of God, that which we, Eureka Classis and the Orthodox Presbyterian Church, hold dear, the Reformed Faith.

"Therefore, we in Eureka Classis rejoice not only in your courageous stand for the truth, but that together we have been able to cooperate in many areas and mutually support one another in the proclamation of the sovereign grace of God in Jesus Christ. In the providence of our gracious God, may he continue to bless each of us and also both of us together as we are co-laborers in his vineyard. With these words I bring you the fraternal greetings of Eureka Classis."

### Fifty-third Year

The Eureka Classis, now in its fifty-third year, was organized in South Dakota in 1910 as a part of the Synod of the Northwest of the Reformed Church in the U. S. This church, the German Reformed, had its historical roots in the Protestant Reformation of the 16th century. Its doctrinal position was the finest fruitage of that century, the Heidelberg Catechism. With the cordial assistance of the Dutch Reformed Church of Holland, the German pastors and settlers in Pennsylvania formed a Coetus in 1746. Out of this grew the Synod of 1793 and on the tri-centennial of the Heidelberg Catechism in 1863, the General Synod of the Reformed Church in the U. S.

As in many denominations the inroads of rationalism were soon felt in the church. It was disturbed by a liturgical controversy and led down the road of church unionism by the "Mercersburg Theology" of professors Schaff and Nevin. While this movement spread more slowly in the West, nevertheless Eureka Classis was formed in resistance to the spread of rationalism and liberalism. The organizing pastors of Classis were also strongly influenced by the distinctive views of

Professor H. F. Kohlbruegge of Elberfeld, Germany. Yet due to its distinctive stand, the Eureka Classis alone withstood the onslaughts of modernism and unionism.

In 1934 the Reformed Church in the U. S. merged with the Evangelical Synod of North America to form the Evangelical and Reformed Church. This merger allowed both Lutheran and Reformed confessions and opened the door to doctrinal indifference. In 1961 the E. & R. consummated a union with the Congregational Christian Churches as the United Church of Christ, thereby giving up any pretense to being Reformed. Eureka Classis not only remained out of these mergers and continued as the Reformed Church in the U. S. but above all remained faithful to the Reformed doctrine of the Heidelberg Catechism.

Today, by God's grace, the Eureka Classis enjoys its greatest prosperity and blessing with 14 pastors and 1,000 families in 21 churches in Wisconsin, Iowa, Nebraska, the Dakotas and California. For many years the difficult labors of Classis were carried on

by a few faithful men. In the mid 1950's the Classis turned to Westminster Seminary for the theological training of its pastors. This has greatly helped to solve a problem that threatened the existence of Classis — the shortage of pastors. Seven of the present ministers of Classis were prepared for the Reformed ministry by Westminster.

The Eureka Classis now not only carries on a program of home and foreign missions as well as benevolences, but it also publishes a monthly church paper, the *Reformed Herald*. The congregations of Classis are made up predominantly of people of German descent. The majority of these were immigrants to this country from German colonies in South Russia.

The future of Classis is bound up with its determination to hold steadfast to the doctrine of the Heidelberg Catechism as the faithful expression of the teaching of the Word of God. This can be summed up well by the Reformed motto: "The Word, the whole Word, nothing but the Word; Christ, the whole Christ, nothing but Christ; Grace, all Grace, nothing but Grace."

**The Bible is God's infallible Word ♦ ♦ ♦**

**Jesus Christ is the only Saviour from sin ♦ ♦ ♦**

**The gospel must be urgently preached throughout the world ♦ ♦ ♦**

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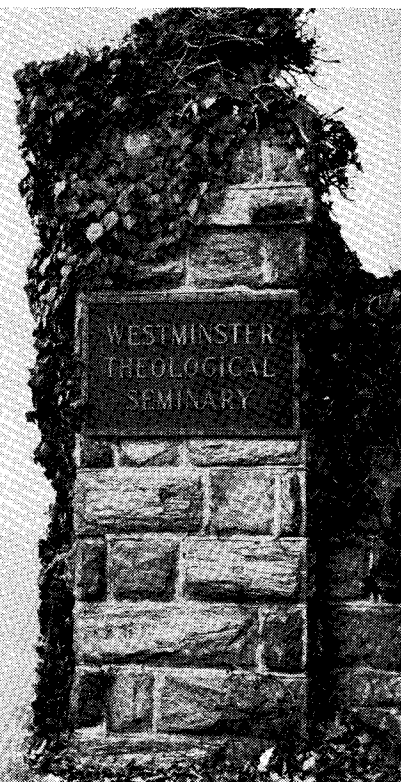
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# Life at Westminster

*As seen through a student's eyes*

The life of a student at Westminster Theological Seminary is in many ways much like the life of the student anywhere. His interest is centered in the classroom and in his books; reading and writing take a great deal of his time. He must become familiar with the contents of many books; he must take careful notes on the lectures of his professors; he must write papers that are often thirty, forty and even fifty pages long; and last but not least, he must prepare for examinations. Life at Westminster is indeed the life of a student! Every man is a college graduate, and he is a friend of books. But lest we think that all of life at Westminster is books, books, books, let us notice quickly that this is only part of the story.

There is time for play and relaxation as well as work at a place like Westminster. It is now baseball season, and seminary students enjoy this sport as well as anyone. There is a regular softball league among the classes; and an afternoon visitor to the campus is very likely to hear the cry "play ball" on a sunny day as juniors and seniors lay books aside to find out who is best with bat and glove. In fall the seminary also fields a touch football team which schedules games with other seminaries in the area. There are tennis and basketball courts as well and a ping-pong table in the basement of the main building.

Relaxation, however, is not limited to sports. Discussions, or "bull sessions" as they are often called are common; and subjects range from theology to automobiles. A television set provides entertainment as well as the latest news, weather and sports. The newest diversion is watching the construction of the new library building; a building that the seminary has needed for a long time, but one that will never be finished without the prayers and support of the people Westminster serves.

The main purpose of Westminster is, of course, to train young men for the gospel ministry; and "book learning" is only part of that training. All Christians must grow in the Lord as they grow in age, but this is especially

true of men preparing for the ministry because they are called upon to lead their people in religion. For this reason there is a daily devotional service for both students and professors alike, led by a different professor each morning. Students are also encouraged in their private Bible reading and prayer, and one day is set aside each year as a day of prayer. Encouragement to serve in many capacities, from choir directors to Sunday school teachers, in nearby churches is given; and many students also find occasional opportunities to preach. The school year at Westminster is only eight months long, so that students will be able to spend almost four months in the summer practicing what they have been taught in the classroom.

Westminster is distinctly a Reformed seminary but it does not belong to any church (denomination), nor is it controlled by any church. For this reason it has students from many different denominations: there are Baptists as well as Presbyterians, men from the Church of England as well as from the Reformed Church in the U. S., some Japanese Reformed and Korean Presbyterians and even a man from the ancient Christian Church in India. On the surface this might seem an undesirable combination; but given the solid Reformed stand of the faculty and its teaching, and we have a situation in which much profit can be gained from contact with men whose theological and cultural backgrounds are different, particularly when, as at Westminster, the Bible is held by all to be the Word of Almighty God and our only rule of faith and life.

There are, of course, some students who do not embrace Calvinism and who leave to study elsewhere, but it is heartwarming to know that there are those also who learn of Calvinism elsewhere and come to study it here. One learns in our situation at Westminster that Reformed Theology is a living theology, that it can and does

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*This report by senior seminarian Robert Grossmann also appeared in the Reformed Herald, a Eureka Classis periodical.*

have meaning and application to men literally from the four corners of the earth.

Seminarians, like all men, must eat and sleep, and if they are single are somewhat less than half of them are, wash their clothes and sew on their buttons. Almost all the single men live on campus while almost all those who are married live off campus. The men on campus are members of a dining club which hires a cook and waiters to provide for their meals. Almost all of them are skilled at many jobs usually reserved for women, such as darning socks and ironing white shirts. But women are far more than cooks and clothes washers, and it is not surprising that many students give up the bachelor life while in seminary.

The life of a student at Westminster is indeed different in many ways from the lives of most people, even while being similar to the life of any student. The foundations for a lifetime of study in the Word of God are being laid, and though the work is often hard, the rewards too are often great. "For unto whomsoever much is given, of him shall be much required." To the seminary student much knowledge is given; he must struggle always to remember the responsibility of that knowledge lest he be found wanting when the Lord comes again to judge the living and the dead.

ROBERT GROSSMANN

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## Westminster Seminary Opening Exercises

With the Rev. Donald C. Graham delivering the address. Westminster Theological Seminary's 34th year was scheduled to get under way with afternoon exercises on September 19. Mr. Graham, pastor of the Bethany Presbyterian Church, Fort Lauderdale, Florida, chose for his subject, "The Trials of the Ministry."

Other participants as the largest student body in the school's history gathers are the Rev. Donald M. Taws, Orthodox Presbyterian missionary on furlough from Eritrea; the Rev. John P. Vanderpoel, pastor of the Chestnut Hill Baptist Church; and the Rev. Richard W. Gray, D.D., of the Calvary Reformed Presbyterian Church, Willow Grove. Professor C. Van Til, chairman of the faculty, is to preside and bring greetings to the students.

# THE CHANGING SCENE

Henry W. Coray

One of the problems of the mid-twentieth century is boredom. Georges Simenon in his fascinating book *The Man Who Watched the Trains Go By* has Kees Popina say, "I have put up with forty years of boredom. I live like a hungry urchin who flattens his nose against a tea-shop window and watches other people eating cake." Multitudes have found the problem of ennui beautifully solved. Zest for life and for living comes in union and communion with Christ, the living Savior, "who died for us, that whether we wake or sleep we should live together with him."

Jesus, I live to Thee,  
The loveliest and best;  
My life in Thee, Thy love in me,  
In Thy blest love I rest.

\* \* \*

On the picturesque slopes of Sun Mountain in eastern Nevada nestles Virginia City, advertised as "the liveliest ghost town in the world." Bizarre names like Sawdust Corner, The Brass Rail, Bucket of Blood Saloon, Wonder Bar, Golden Nugget, Suicide Table, Face on the Floor scream at you as you wander along Third Street. Ricketty hotels with gingerbread embellishments, ramshackle boarding houses, a creaking old opera house, a miners' union hall with smashed windows break the monotony of dusty bars, restaurants, and souvenir shops. A thriving tourist trade keeps the city from disintegrating.

Here a little over a hundred years ago a pair of prospectors named O'Reilly and McLaughlin discovered a

drift of silver ore. A pious rascal, Harry Comstock, asserted a joint claim and bought out the interests of the two Irishmen for a pittance. Overnight Virginia City flamed into a synonym for wealth. From every corner of the nation prospectors, promoters, miners, business men, tavern keepers, and women of questionable morals converged on the site. Such notables as Baron Rothschild, Ulysses S. Grant, Mark Twain, David Belasco, and George Hearst were also attracted to the place.

The discovery of the Comstock Lode, a fabulously rich vein of silver, rocketed Virginia City to even greater fame and influence. Bismarck was forced to move Germany off the silver standard. In 1864 Nevada was admitted to the Union. This meant that huge sums of revenue flowing from Sun Mountain would be channeled to help finance the cause of the North in the Civil War. San Francisco, the golden Carthage of the Coast, owed its phenomenal growth to the Comstock strike. Four men who traveled to Virginia City with Ames shovels on their shoulders — Flood, Fair, O'Brien and John Mackay — became the "Bonanza Kings," worth an aggregate of two hundred million dollars. The Sun Mountain mines yielded a total of almost a billion dollars to post a new world record in the production of mineral wealth from one location.

As it always does, fortune generated problems for Virginia City. Lawlessness, gambling, prostitution, swindling, and disease swept over the

\* \* \*

There are times when I frankly  
Get irked with clergymen;  
For instance, when discussing some point of Scripture  
Or debating a certain position I happen to hold  
I hear him say,  
"Yes, but Hebrew word means this . . ."  
Or, "The Greek says that . . ."  
And he goes into a lengthy discourse on the original languages  
Of the Bible. This always strikes me as most unfair.  
Personally, I have enough trouble  
Trying to figure out your complicated English language.

*The Old Chinese Philosopher*

community like a tidal wave. Disillusionment set in. By 1873, a thousand suicides were recorded. The city of wealth was a city of sorrows. By bitter experience men learned that the pleasures of sin were seasonable.

Today the ghosts of the Nevada settlers come back to haunt the shadows of Virginia City, Silver City, Gold Hill. And they have a message to convey. From the flashing picks of miners, from the murmur of the stamp mill and the grinding of machinery, from the glitter of Piper's Opera House, from the glamour of the International House, from the hollow laughter of the gambling den, the saloon, the brothel there comes drifting over the mesquite-studded hills of the Old West the plaintive warning of the apostle of realism: "The world passeth away, and the lust thereof." To which might be added, appropriately, "But he that doeth the will of God abideth forever."

\* \* \*

"How can a man who has not made up his mind about the world and immortality, who needs and cannot find God, care for politics, for instance? He is aimless in life. He has no *point d'appui*, no root, but sprawls, lying like an uprooted plant which belongs to nothing, can attach itself to nothing, and gropes for another chance drop of rain to moisten its fast withering suckers. The longer the skepticism continues, the deeper becomes the unrest, the more worthless appear common sources of interest, the more vacant becomes the soul."

JOHN ADDINGTON SYMONDS,  
Historian of the  
Italian Renaissance

## Keeping the Sabbath Holy

G. I. Williamson

According to the interpretation of the Shorter Catechism "the Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy." It is not a day for seeking our own things (whether in the

sphere of work or recreation) but rather the things of the Lord. As Isaiah the prophet tells us it is not a day in which we are to do our pleasure, or do our own ways, or find our own words. We are to give the whole day to God, and do it with delight (Isa. 58:13)! In the light of this, and other Scripture, there is no reasonable escape from the teaching of the Catechism.

Perhaps that is why a number of churches have frankly invented excuses for removing the fourth commandment from the table of the law. Some have done this on the ground that the fourth commandment is Jewish. Others have said that 'it does not belong to this dispensation.' Or to about the same effect we hear that 'it is ceremonial.' This is certainly a grave matter, tampering with the law of God, concerning which Jesus said such significant things (Mt. 5:17-20).

Yet it is at least as bad to profess to acknowledge the ten commandments, and then to carelessly violate this one as so many do. Of course we recognize that no one can say, "I have not sinned." He who strives most diligently to keep the Sabbath will still have what the Catechism calls "unnecessary thoughts . . . about . . . worldly employments or recreations." But the same may be said of the Christian as he strives to keep the other nine commandments. There will be moments of weakness, in which the thoughts, words, and even works, will run contrary to the holy law of God. The adulterous thought, the covetous look, the untruthful word will all afflict even the most diligent. But what true Christian would intentionally and habitually think adulterous thoughts, or speak untruthful words, or cast about covetous looks? Or what Christian would make a practice of stealing even a few cents from his employer?

To say that no one keeps the law of God perfectly is a truism. But the important truth is that true believers want to, and try to. And they do so without discriminating against any one of the ten commandments. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. 2:10). "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous" (I Jn. 5:2, 3). John does not say

that the commandments are not grievous to all men, but that they are not grievous to those that really love God. And the reason is that the love of God is no other than to delight in all ten commandments without exception and to strive with equal earnestness to keep them all.

Personally we believe that the Sabbath ought to be observed from evening to evening. We believe this on the basis of Leviticus 23:32 which says, "from even unto even, shall ye celebrate your sabbath." There being no Scripture to designate any other time for the beginning and ending of the Sabbath, we can see no reason for disregarding this clear statement. However, we have no quarrel with those who believe that the Sabbath should begin at midnight and end at the same hour. Our only concern is for the proper observance of it whether it begin (and end) at 9 or at 12.

What then is proper on the Sabbath day? The answer is: thoughts, words, and works which belong exclusively to the kingdom of God (except for works of piety, necessity and mercy). The things that are lawful on other days are not lawful on the Sabbath day, not if they are mainly concerned with the world of men rather than the kingdom of God. God has given us six days for our concern with worldly things, but he has reserved one day in which he requires that we concern ourselves with the world to come. So our thoughts — the things we say to each other — what we read and look upon and hear — ought to be such as would be proper activities in the house of God itself.

One thing that is especially to be avoided on the Sabbath of the Lord is any business dealing (buying and selling) except it be a case of urgent necessity or mercy. A whole section of the fourth commandment is directed against the sin of employing another on the Sabbath. Yet if we make even a single purchase (for our own recreation or business) we violate that commandment. And the Christian who would be just as loathe to steal a nickel as to steal a dollar, or a thousand dollars, ought to be just as loathe to hire a store clerk for one instant, as for a whole Sabbath. The principle is the same.

There is a tendency today to regard this commandment as impossible of being kept, much more than the other commandments. We must at all

costs resist this tendency. For such deceitful dealing with God's law is at the root of every apostasy. May God preserve us from it.

## Westminster Loyalty Day

The fourth Sunday in September (or soon thereafter) has been designated Westminster Loyalty Day by many Orthodox Presbyterian Churches in response to a suggestion from the school's executive secretary, the Rev. Eugene Bradford. One purpose of such a day is to call the attention of church members to the importance of the gospel ministry and to Westminster's special place in preparing men for the ministry, stated Mr. Bradford.

Another purpose is to raise a substantial sum toward the new Library Building now being faced with stone on the campus. Special envelopes have been provided for this Seminary Loyalty Offering with the hope that the remaining \$100,000 needed to complete the work will be greatly reduced.

The importance of erecting the Library free of debt in order to lessen the strain on the operating budget in future years, has been pointed out.

## Korean Students for Christ Hold Fourth Conference

Professor Edmund Clowney's opening message on "The Reformed Principles of Missions" was planned to underscore the missionary theme of the fourth late summer conference of Korean Students for Christ in the U. S. A. from September 14 to 16 on the campus of Westminster Seminary. After a second lecture by Professor Clowney Saturday morning, the Rev. John Galbraith was to discuss "The O. P. C. Missions in Korea." Professor C. Van Til is giving a "Challenge to Korean Students," and the Rev. Bruce Hunt, home on furlough from Korea, was expected to take part.

"Work for the Korean Churches" is the topic of the Rev. Boyce Spooner who is host pastor at Trinity Orthodox Presbyterian Church, Hatboro, where the students will be welcomed on Sunday evening on Korean S. F. C. night.

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# Did You Read What He Said ?

## What to Talk About

**I**f the Christian denominations stopped talking to one another about organic union and started talking about the grace of God, then we would truly become one in Christ." So spoke Dr. W. Stanford Reid, McGill University professor, Monreal, Que., addressing the Central Canadian Conference of Presbyterian Men last fall. "We should learn to gossip about our faith to others," he said. "Gospel and gossip come from the same root." Professor Reid, who is also editor of the bi-monthly *Presbyterian Comment*, was the theme speaker at the gathering of more than 300 delegates held in Port Carling, Ont.

## Trend toward Repudiation

**U**nless there is a definite reversal of the more powerful currents in modern thought, the Christian Church may have to contend with a condition of universal repudiation of the pre-eminence and authority of the Scriptures, the uniqueness of Jesus Christ and his salvation, and of belief in the eternal, omnipotent, sovereign God."—Dr. Wilbur Smith, of Fuller Seminary, in *Christianity Today*.

## From a Mariologist

**A**part from the Roman Catholic concept of the Church, "the single theological issue which most effectually strangles the ecumenical dialogue between Protestants and Catholics is the Catholic vision of Mary," stated the president of the Mariological Society of America, Father Walter J. Burghardt, earlier this year. "Mary is . . . for the Protestant, the visible symbol of Catholic idolatry, the Roman abandonment of Scripture, of history, of Christ," he acknowledged.

The most fruitful work a Mariologist can do is to present to non-Catholic theologians a satisfying theory of doctrinal development to show "the factual evolution whereby the Church

has read progressively the full truth which the revealing God meant to include in His message to mankind." In this way, he said, Catholics may explain more effectively "the transition from the Biblical mode of expression to the technical, definitive propositions which make of Mary the mother not merely of a finite man, but of a timeless God—a virgin not only before Gabriel, but days without end, sinless not simply from the age of reason, but from the very womb of Anne, glorious before the face of God, not simply in soul but in body incorruptible." —from RNS

## Neo-evangelicalism's Threat

**D**r. Charles J. Woodbridge, a Bible teacher associated with Word of Life, delivering the keynote address at the Conservative Baptist annual meeting last June, warned that a "new evangelicalism" which tolerates "heresy" and reaches out to a "left wing" threatens the conservative Protestant movement. Its "lack of wonderment about basic fundamentalist doctrines" with a "shift in theology" threatens to welcome back "modernism" or the "social gospel," he said.

According to Dr. Myron Cedarholm, CBA general director, the Association is "probably the fastest growing denomination in America, perhaps in history, considering that we add an average of 100 new churches and 10,000 members a year." Breaking away from the American Baptist Convention in 1947, the CBA now claims more than 300,000 members in 1,409 local churches, with 504 missionaries in 36 fields.

## MISSIONS TO MOSLEMS

In the course of his address to the Assembly Dr. Bergema, of the Netherlands, quoted some figures which point up the need for patience on the part of missionaries in Moslem lands. It is said that after 150 years of Christian missions in Egypt there were not yet 150 converts to Christianity from the Mohammedan faith. One mission toiled for 60 years in Iran to see one Moslem converted to Christ. An amazing contrast is seen in Java, where there are said to be 125,000 Christians who were formerly Moslems, out of only some 300,000 Moslem Christians in the world.

Mohammedanism claims 400 million followers throughout the world, and has an aggressive missionary program of its own. In Africa it is increasing at a rate five times as fast as Christianity.

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