

The Presbyterian

GUARDIAN

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Church News and Pictures

JANUARY 26, 1959

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Here is a recent photograph of some of the alumni of Westminster Theological Seminary in Japan



The accompanying picture shows a number of the alumni of Westminster Theological Seminary who are ministers in, or missionaries working with, the Reformed Church in Japan. Taken last October at the church's thirteenth General Assembly, the men are seen at the Kobe Shinko Reformed Church, whose pastor, the Rev. Mr. Tanaka, is standing in the front row to the left. Next to him is the Rev. Lardner Moore, missionary of Presbyterian Church in the U.S. (Southern). The others in the front row are ministers Matsuo, Okada and Tokiwa.

In the back row, left to right, are ministers Watanabe, George Uomoto, a missionary of the Orthodox Presbyterian Church, Yoshioka, Saito, Suwa and Tamaki.

The Rev. Mamoru Tamaki, who sent the photograph, was graduated from Westminster Seminary in 1958. He was inaugurated as pastor of Oi Christian Church on Sunday, November 30, 1958. This congregation of 30 members is in Ena-city, a small village of Gifu-ken. Mr. Tamaki reports that the Reformed Church in Japan has organized a new presbytery, its fourth, as it seeks to strengthen its testimony to the Gospel without compromise.

Started in 1946 with only seven ministers, the church now lists 50 ministers on its rolls. There are 29 organized churches and 21 other chapels or groups that are meeting regularly in the four presbyteries of

the Reformed Church in Japan. Several of the pastors also teach in the seminary which is located in Kobe.

Georgian on Radio

The Rev. Theodore J. Georgian of Rochester, New York is now speaking on a 25-minute Sunday morning broadcast over the local CBS station. The program is a public service broadcast in which five Rochester clergymen rotate. Mr. Georgian, who is pastor of Covenant Orthodox Presbyterian Church, succeeds his colleague, the Rev. John J. DeWaard, in this opportunity of voicing the distinctive Reformed message via radio. For several years, until his recent retirement as pastor of the Memorial Orthodox Presbyterian Church, Mr. DeWaard had taken his regular turn on this broadcast.

Mr. Georgian reports that two Youth Fellowship groups, organized last fall, are meeting on alternate Sundays before the evening worship hour. The Intermediate group has Mr. and Mrs. Cyrus Hard as advisors.

Four adults and five baptized children were received into the membership of Covenant Church at the December Communion service. More than 90 persons enjoyed a recent fellowship supper, and the Sunday School is gratified that nearly all the gains achieved in the autumn contest are being conserved.

To Our Club Secretaries

We want you to know how much we appreciate your time and effort in securing subscriptions for the GUARDIAN. In addition to renewals your zeal has brought well over 300 new homes into the family of our readers during the past few weeks. This is most encouraging.

Yours is the kind of tedious task without which such a non-profit periodical would find it still harder to keep going. You do help save both time and money. We know you see beyond the chore that you perform to the people who will peruse these pages. We know too that you and many others are praying that what is written and later read will prove to be nourishing food for many souls.

Two or three suggestions may be in order. Once your Club is going, you may of course add the names of other subscribers. We'll be especially happy when you can add several at a time, but we welcome every single one! Our circulation manager requests that you specify whether they are renewals or new subscriptions. This saves a lot of time in checking the address plates. If you have suggestions as to how we may help you in your task, let us hear from you.

Some of you have been Club secretaries for a number of years. Others have accepted the assignment within the month. We trust that more will be joining your faithful ranks. To each of you, serving the Lord in this phase of the work of the Kingdom, the sincere gratitude of the PRESBYTERIAN GUARDIAN!

The Presbyterian **GUARDIAN**

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The Mind of Martin Luther

“fruitful for all ages to come”

A Review Article by ROBERT K. CHURCHILL

Luther's World of Thought, by HEINRICH BORNKAMM (tr. by MARTIN H. BERTRAM), Concordia Publishing House, St. Louis, Missouri.

The life-giving fountains of the Protestant Reformation have been reopened. For this the Christian world is in debt to Mr. Bornkamm and his stimulating book. Guided by an impassioned zeal, records our author, Luther discovered the primitive Christian Gospel which had long been hidden by the Catholic Church. But, continues the writer, Luther was more than a great theologian; he was a man of wide and varied interests, a thinker whose mind encompassed many fields. The book under review presents Luther's world of thought, not in a compact theological system but so that we simply accompany the great reformer from struggle to struggle and before we know it we are entering into the old fight for the purity of the gospel — a fight which is also very modern.

A bolt of lightning on July 2, 1505, burned into Luther's young heart the message of the hourly nearness of death and won from him the vow to enter the cloister of the Augustinian order. It was while he was thus engaged that he took his long coveted journey to Rome. But instead of a blessing, he received a shock. He was deeply distressed and frightened by the decline of spirituality there.

But the mind of Luther was fruitful for all ages to come, principally by what got into it. It was while he was professor at Wittenberg delivering Biblical exegetical lectures that soul struggles came and in these struggles Luther grew and matured. Engaged in this task he discovered that only in the cross of Christ do we experience God in a manner that stands the test of reality. This discovery of “the theology of the cross” freed him from

the church's demand to find in her the guarantee of God's reality on earth.

Luther lived in the stirring days of the Renaissance and the rise of Humanism. Yet so profoundly and refreshingly did the Bible grip this Augustinian monk that he considered the educational reforms of Erasmus quite superficial.

On All Saints' Day, Luther nailed his 95 Latin theses to the church door at Wittenberg, and was astonished to see them spread through Germany in print and reprint at an incredible pace. The writings had clearly met the need of the hour. This stirred a revolution of the widest proportions and yet we get an insight into the trusting mind of Luther when we learn that our scholar naively supposed that he was here representing the views of the Pope himself regarding indulgences, penance, and the priestly office.

Source of Truth

Not until his later debates and his research for them did Luther discover that the papal system had not been founded by Christ, but was merely an historical institution about 400 years old.

At the Leipzig debate a far more searching question regarding the unerring court within the church appeared. As he delved into the matter the entire Catholic concept of truth began to crumble. In the end the inescapable conclusion impinged itself on Luther's mind. Holy Writ remained the one and only source of truth and this road was open to every believer, priests and laity alike.

In his Treatise, *The Babylonian Captivity of The Church*, Luther sought to liberate faith from the false bonds of sacerdotalism to acceptance of the Divine Word. It was soon after this that Luther addressed a naive letter to Pope Leo X. The letter was

most respectful and gave the reason for his stand. Once more we are let into this very sincere and honest mind when we learn that in this letter Luther frankly suggested that the Pope lay down his papal crown. Such letters were read by multitudes but they show that Luther suspected nothing of papal vanity as it later appeared.

Still trying to purify the old church, Luther drafted the basic outline for a correct congregational organization and evangelical purification of the Mass.

Political Questions

But how will this mind and heart of the Reformer react to questions political and social?

In the peasant revolt (1525) his principles were put to the test. Clearly social and religious demands were a real part of the revolt. Christian liberty was its sublimest idea. To such things Luther was of course more than sympathetic and accordingly his actions are not appreciated by many. He strenuously opposed the idea of a rebellion invoked in the name of Christ, even staking his life on the issue. To his credit, it must be said however, that Luther opposed the immoderate rage of the victorious government as well as the confused minds and extreme acts of the peasants.

It was much later under the threat of the Turks that war again called for Luther's decision. He once again rejected a crusade of war in the name of Christ. War with weapons, he said, may be undertaken only at the Emperor's command and under his banner. The tendency on the part of the evangelical states to resort to war against the Catholic forces was ever present. But Luther always disclaimed any legal right to any armed resistance against the Emperor and emphasized that the hope for success must center solely in the power of God's Word. There have not been lacking critics

of Luther at this point. But we are seeing a great mind at work with no benefit of hindsight or historic precedent. Certain it is that Luther's position was in the direction of true catholicity which is the core of Protestantism. By this insistence of Luther men were to see that the Reformation was very broad. It must proceed, not on mere territorial antagonism but rather on the non-political reliance upon God.

It is significant also that when a new advance of the Turks threatened, the Emperor and his brother Ferdinand of Austria sought a peaceful understanding with the Protestants. Some might have urged the Protestant to capitalize on the distress of the foe, i.e. the Emperor who opposed the Protestants. But Luther wisely rose to the occasion and urged that the proffered hand of peace be grasped.

The book is surprisingly up to date in its treatment of Luther's thought. That is to say, his struggles are not far removed from the struggle to rebuild the Church of Christ in our day. We can easily understand, for instance, Luther's conflict with the coterie of Erasmus representing the humanists and also his rejection of the always present churchless spiritualism.

Law and Gospel

Another very contemporary issue had to be dealt with by the first Reformer. One of Luther's pupils, Agricola, having learned the wondrous doctrines of free grace, began to teach that sinners should be led to repentance, not by the imperatives of the moral law but solely by the proclamation of the gospel. (How up to date this sounds!) We may be profoundly thankful that the Reformers saw through this very "spiritual" emphasis. Luther was horrified. He knew how man's conscience stands in need of the voice of the law. He saw that it was fatal to turn the relation of law and gospel topsy-turvy. Such presumption made him shudder and deeply engaged as he was in another struggle he attacked the antinomians with force. He knew that if this teaching prevailed in the Reformation,

both horse and rider would break their necks. This teaching was to him as dangerous as the papacy.

Something gradually crystallized in Luther's thinking by his own experience and also by his study of history. More and more every vestige of the traditional was destroyed. He became convinced that the unity of the church could not be built on the old councils or on the church fathers. The Word of God, in his mind, became the imperial law both of the church and the whole of Christendom.

Forthrightness

During his last years, Luther preached against usury, i.e. against the fast rising capitalism, especially the unrestrained rates of interest and the helplessness of ruined debtors. He demanded moderate interest, property as security for loans and above all participation of creditors not only with the gains but also with the losses of the debtors. It is most significant that Luther's interest in the doctrines of Scripture made him stand as a great monitor on the threshold of the capitalistic era.

Another facet of this mind was revealed by the typically forthright manner in which Luther took up his controversy with the Jews. Unlike our present day moderates he saw that Jesus had ushered in a new historical epoch. That the Jews should regard themselves as the chosen people and still wait for the Messiah was an enormous lie. He held that governments must take steps against this blasphemy or provoke God's wrath. Three days before his death, he said that we could have no fellowship with the blasphemers and profaners of the dear Saviour. This, of course, lacks the modern tolerant spirit. On the other hand, Christianity under Luther had a sharp cutting edge, it raised issues while the modern church scarcely knows what an issue is.

Here is a book with an intriguing theme and that theme is very ably handled. Without a doubt there are disappointments in present day Lutheranism, but not in this book. We see a great mind and soul in vital action

and it stirs both the imagination and admiration. Luther once said that God had led him like a blinded horse. He sallied forth boldly against all enemies, he was convinced that he had not seized the truth, but that the truth had seized him. Says our author, "Luther was not a man of a once-for-all formula . . . but this is why he remains the fountain of youth of Protestantism."

Again summing up his first great chapter which I have dealt with, the author concludes . . . "It is necessary to have learned at the cross of Christ to peer through the darkness and gloom into the very heart of God and there behold the true, hidden reality of God. This is the Alpha and Omega of Luther's thinking. From this all his work has its life."

"Luther thou should'st be living at this hour". Luther saw the compromisers coming, those who would sacrifice some part of the gospel, or hide it in a sack. Hear his warning: "Luther will appear and liberate this eagle gloriously". To which we of the Twentieth Century say a hearty Amen.

Ft. Lauderdale, Florida

The closing days of 1958 seem to have been the time for moving into a new manse on the part of a number of Orthodox Presbyterian pastors. This was also the case with the Tavares family, when the church completed a long process involved in acquiring property adjoining that of the church, but fronting on 14th Avenue.

The church address is 815 N.E. 15th Avenue. This is the season of the year when tourists and winter residents frequently visit the services, reports the pastor, the Rev. Henry P. Tavares. Visitors are given a cordial welcome, and readers of this notice are encouraged to remind friends who may be in Florida of the opportunity of hearing the gospel in its fullness at these services.

There is an Orthodox Presbyterian Church in Hialeah whose pastor is the Rev. Glenn R. Coie. Sharon Church, as it is called, is located at 675 W. 68th Street. And in Maitland, Florida is another Orthodox Presbyterian congregation, served by the Rev. Arthur Froehlich as pastor.

"The book is surprisingly up to date in its treatment of Luther's thought. His struggles are not far removed from the struggle to rebuild the Church of Christ in our day."

A SECOND POPE JOHN XXIII?

By W. STANFORD REID

One of the first things which the recently elected pope did was to assume, as many of his predecessors have done, an official name. During the past few centuries there have been many Clements, Piuses, Pauls and the like but not since the fifteenth century has there been a Pope John. The present occupant of the Roman See has, however, taken the name of John XXIII which is the same name and number as that of the pope who called the Council of Constance to meet in 1414. This is a somewhat strange action, but perhaps significant.

The original John XXIII came to the papal throne in 1410 under rather peculiar circumstances, for at that time there were two other men who claimed to be pope. John, whose actual name was Balthassar Cossa was elected as successor to Alexander V who had been chosen by a council held in Pisa consisting of a number of cardinals who were attempting to end the church's division between the other two popes. The new "Pisan" pope who had been a pirate, a soldier and various other similar things was hardly a peace-maker or unifier of men.

Council of Constance

Yet despite his moral limitations he did call the Council of Constance which not only burned John Huss, but which also, having deposed Pope John himself along with his two rivals, elected a new pope Martin V. It is as one in the line of successors to Martin V that the present pontiff sits on the papal throne.

This all raises certain complications. If one turns to the Catholic Encyclopedia, one finds that the article on "John XXIII" refers to him as an anti-pope, i.e. a pretender, while the article on "Pope" numbers him among the legitimate occupants of the Roman See. Added to this, Roman Catholics generally acknowledge that only a pope can call a general council. If John XXIII was not a legitimate ruler, then the Council of Constance was not a true council and Pope Martin V was not properly elected, a disability which would seem to apply equally to his successors, for it was

his cardinals who elected his successor.

In the light of this state of affairs one can appreciate the difficulties of the Roman Church. The first John XXIII was elected by the cardinals of a pope chosen by a council which apparently did not have true authority. And the present pope's assumption of the designation John XXIII, seems to make it quite definite that the fifteenth century John XXIII was not a true pope. Yet all Roman Catholics recognize Martin V chosen by the Council of Constance as in the veritable Petrine Succession.

Confusion Compounded

In view of this state of things it is not surprising that Protestants should question the whole papal doctrine. How has the alleged Petrine Succession been passed on down through the line of popes to the present incumbent if the fifteenth century John XXIII was no pope? Even if he had been a thoroughly devout and spiritual man, which all Roman Catholic historians deny, without proper election and coronation he could not possibly have bestowed the requisite authority on the Council of Constance and its choice.

To meet this problem it would seem that the Roman theologians must admit that the real power to pass on the succession rests not in the pope, but in the cardinals, or in a general council even if it is not called by a legitimate pope. This was the idea of a good many of those who attended the meetings at Constance, but by 1550 under Jesuit influence it was completely rejected by the Roman Church. And such conciliarism is still flatly denied today.

Here is the historical difficulty into which the erroneous concept of papal Petrine Succession lands one. One might well claim that even if the links were all properly joined from Peter down to the fifteenth century, the chain broke at this point so that there has been no true papal succession since that time. Such is the end result of trying to provide a succession of grace which depends upon human history rather than on divine sovereignty.

Bellmawr Uses New Building

Immanuel Church of Bellmawr, New Jersey occupied the new sanctuary for the first time on January 25. The laying of the cornerstone took place with a brief ceremony following the morning hour of worship. Names of those present were to be inscribed and placed with other mementos of the occasion.

The added space will relieve the over-crowded condition of the original chapel and do much to enhance the worship of the congregation, according to the pastor, Albert G. Edwards, III. Formal dedication of the building is to be delayed until later as there is still some work to be completed.

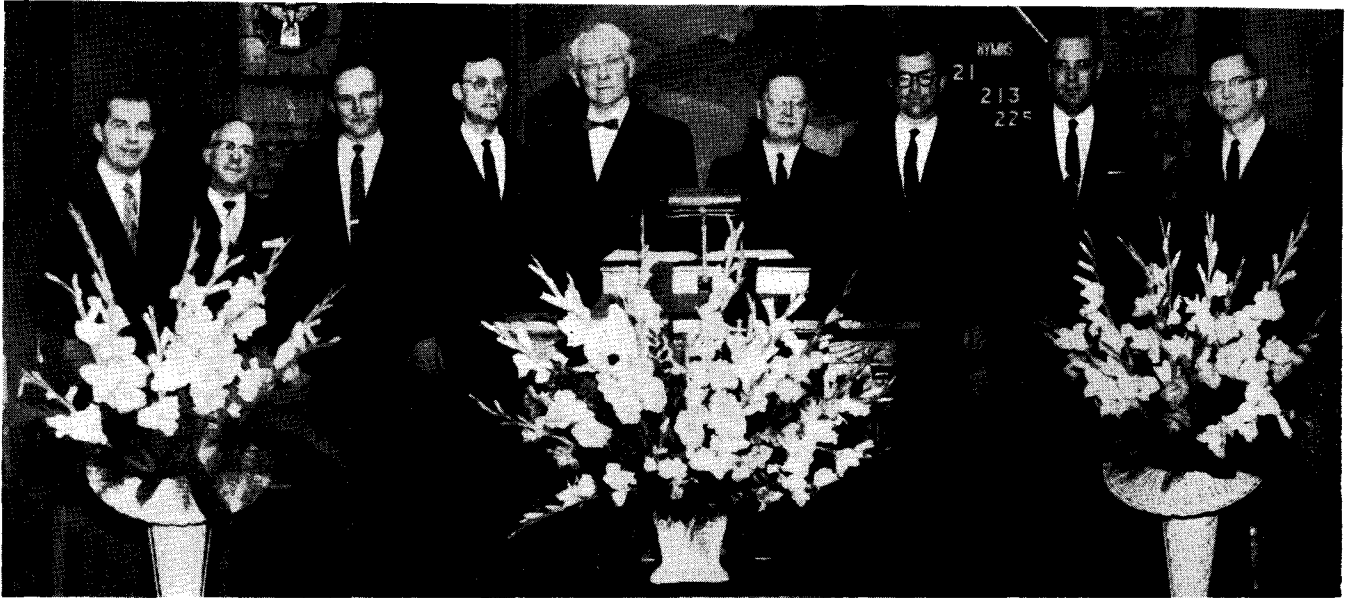
Gethsemane of Philadelphia

During the past year under the ministry of the Rev. William H. McDowell 18 communicant members and 10 baptized children have been added to the roll of Gethsemane Church. Attendance in the Sunday School has doubled within the same period.

Recently elected as elders are Mr. David Archibald and Mr. Edwin C. Urban, father of an Orthodox Presbyterian minister. When installed, these two men together with Mr. Clarence Van Der Poel will make up the Session of the church. The Men's Fellowship has put in many hours in the renovation of the building to make it more attractive for the service of God.

A Women's Missionary Society is now meeting monthly and has prepared and sent several boxes of clothing to Korea via Westfield. A Junior Machen League meets both on Sunday and Friday evenings. Pastor McDowell has been presenting a series of messages dealing with false Cults at the Sunday evening worship hour.

THE GUARDIAN will be glad to send a sample copy to you or to friends whose names you send us. Use the blank on back page and mark it "Please send sample." That's all you need to do



NEWEST CONGREGATION WELCOMED BY THE PRESBYTERY OF NEW JERSEY

Garfield Church Public Reception

The Presbytery of New Jersey, at a service on the afternoon of January 4, 1959 welcomed the Community Church of Garfield as a particular Church of that Presbytery of the Orthodox Presbyterian Church. The congregation, which celebrated its 25th anniversary in 1934 is at once both the newest and yet one of the "oldest" in the denomination! Its faithful testimony to the gospel is recognized in the community where it has used its present structure since 1934.

Taking part in the service of reception were the men pictured in the group on this page. From left to right they are: the Rev. Raymond Commeret of Fair Lawn, who read the Scripture; the Rev. Harllee Bordeaux, East Orange, who gave the prayer of reception; the Rev. Carl Reitsma of West Collingswood, who pronounced the benediction.

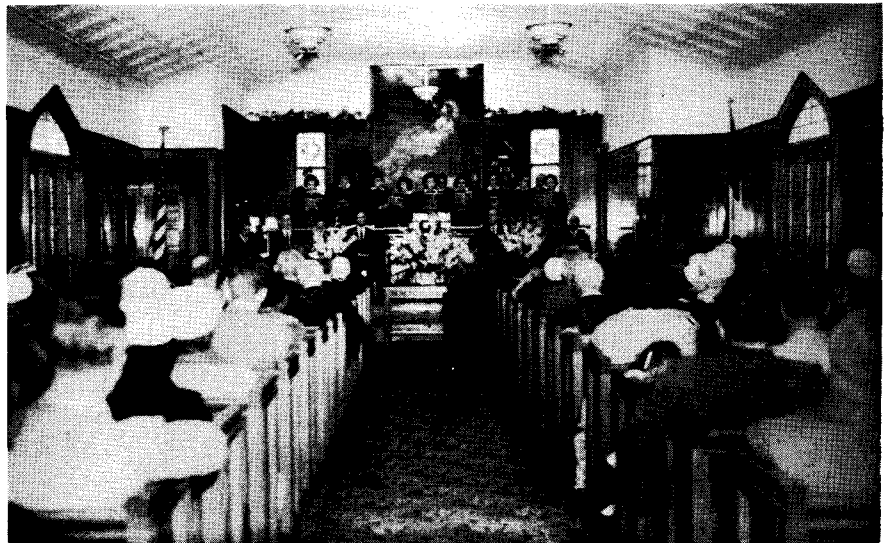
Next is the Rev. Edmund Clowney of Westminster Seminary, who preached a sermon on "The Blessedness of Church Unity." Standing beside Mr. Clowney is the beloved retiring pastor, the Rev. Francis Gerritsen, who conducted the very first service of this congregation in October of 1931 and shepherded the flock through the years until serious illness intervened.

The Rev. Calvin Busch of Morristown, moderator of the Presbytery, presided on the occasion of this gathering. Next to him is Chaplain John Betzold, who, along with the Rev. John Galbraith, general secretary of the denominational missions committees, brought greetings in welcome to the congregation. Last man on the right is the Rev. Leslie Dunn of Westfield, who led in prayer.

Friends from several neighboring churches were also present for this joyous event in the life of this Garfield Church. Friends throughout the country will join in their prayer that

"our fellowship in the gospel with our brethren in Christ may be blessed by our Lord to our mutual growth in grace, and to the extension of His Kingdom in Garfield. Hitherto hath the Lord helped us! May His blessings of the past be crowned with new mercies in the future as we begin a new year in a new fellowship!"

The pictures on this page were taken by Sam Parker at the service of reception of the Community Church of Garfield, New Jersey.



Letters of A Minister to His Nephew

162 Laurel Avenue
Menlo Park, California
October 6, 1956

My dear Livingston:

So very glad to hear from you and to learn that you are going to candidate in a church in the Chicago area. It is clear that the method of 'candidating' we Presbyterians use irks you no end. You state: "I wish there were some other method of calling a man to a church." This I second most heartily.

But what system would you substitute? Would you have a bishop or a general council place you and replace you as a coach does his players in a football game? I doubt it. No, for all its limitations the practice of candidating is the best system devised by the church. Do not chafe under it, but rather gird up the loins of your mind, accept it cheerfully, and march into the pulpit of the host church as though you considered it an honor to represent your Lord. Indeed it is an honor.

While on the subject of candidating I'd like to point out that it does seem to have some support from Scripture. Witherow in his excellent book, *Which Is the Apostolic Church?*, corrects the reading of the King James Version of Acts 14:23: "When they had ordained elders in every church . . ." to: "When they had elected by a show of hands elders in every church . . ." This correction is proper. In other words, elders were chosen by what we call a free election. Now if ruling elders (the distinction between so-called ruling and teaching elders, according to some theologians, does not have support in the Bible, but grant the distinction for the moment) if ruling elders were selected by the people, then why not teaching elders, or ministers? And so the custom of candidating would appear to fit into the framework of the New Testament church government, would it not?

You are honest enough to admit to your old uncle that the prospect of preaching to a congregation of curious, possibly quite critical listeners scares you half to death. I understand

this perfectly. Before you will stretch a sea of strange faces. Inquiring eyes will be studying your complexion, the color of your necktie, the cut of your clothes, your mannerisms. Misapplying Scripture, people will try to number the hairs of your head in an effort to determine whether by the time you reach forty said hairs will be putting up a winning or losing fight against an expanding forehead.

How well do I recall that Sabbath when I, having finished my education (My father said, "I cast gold into the fire and there came out this calf.") stepped into a pulpit to candidate! I was a mass of quivering gooseflesh. I had to take hold of the horns of the altar to keep from falling flat on my face: I give you my word, the knees of terrified Belshazzar at the great feast did not smite each other more violently than mine as I stood behind the pulpit and blessed the makers of that wonderful wooden curtain that concealed my vibrating joints. Yet somehow the dear Lord gives strength for these agonizing trials. Cast your burden on Him, and your nervousness, and you will find Him a very present help in the ordeal.

You ask: "What shall I preach?" The answer is simple. "Preach the Word." Take a passage that has been specially precious to you, pore over it, pray over it, live in it, exegete it, and apply it. Be a modern Ezra, of whom the Bible says: "Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." Notice the order: preparation, practice, preaching. The great truths of the Word will rarely move your hearers unless they have first moved you. And oh, do put much of Christ in your message! Spurgeon used to say: "I will compass land and sea to find Jesus Christ in any passage of Holy Writ."

Even without our saying so, many will recognize the author of this letter to an imaginary nephew as the Rev. Henry W. Coray, home missionary and writer. This is the first of several fictitious epistles from his pen that we expect to publish.

Your Heavenly Father will overlook much, and so will His children, if you will obscure self and powerfully show forth the excellencies of Him who called you out of darkness into His marvelous light. Say with John Bright:

"For lo! Between our sins and their reward
We set the passion of Thy Son,
our Lord."

And do not be afraid of choosing a text that comes to grips with the realities of life—sin, for example, and its divine cure. I like the term sports-casters sometimes use to describe a strong finishing stroke on the golf green. "He putted boldly," they say. Let your approach to men be humble, but bold. Some 'popular' preachers—may their tribe decrease—would rather die than announce a verse that might cause offense. What cowardice this! The righteous is bold as a lion. You have been approved of God to be entrusted with the Gospel; even so speak, not as pleasing men, but God who trieth the hearts. Verily, the fear of man bringeth a snare.

Well, I had intended writing more, but I am particularly weary this evening. My convalescence, while satisfactory, requires far more rest than I used to need. You will hear from me again shortly. Know that I shall be remembering you in the Throne-room daily as you prepare.

Affectionately,

Your Uncle Hank

Presbyteries of Philadelphia Merge

A new Presbytery of Philadelphia came into being on January 13, 1959 with the union of the former U. S. A. and U. P. presbyteries. Business sessions at the Bethany Temple, 53rd and Spruce Streets, consummated on the local level the national merger of last May in Pittsburgh, when the Presbyterian Church in the U. S. A. and the United Presbyterian Church of North America combined.

The academic procession with which the ceremony began was led by the two retiring moderators, the Rev. Herbert Hoeflinger (UP) and the Rev. James Grazier (USA). As announced prior to the business meeting, the Rev. Dr. George Munro of Drexel Hill was elected first moderator of the

united presbytery. He is a member of the General Council of the new denomination and serves on its Long Range Planning Committee.

Guest preacher at the service of union was Dr. Harrison Ray Anderson of the Fourth Presbyterian Church in Chicago, who played a leading role in the negotiations that resulted in the 1958 merger. The official name of the denomination is now the United Presbyterian Church in the U. S. A.

Although the former UP group was honored in the picking of Dr. Munro as moderator, it may appear to some that their 22 congregations are rather submerged in the total of 198 in the newly consolidated Presbytery of Philadelphia. The former USA presbytery numbered 176 churches and is the oldest presbytery in this country. It was founded in 1706 as the "mother presbytery in America."

Sunday Laws Upheld

In a unanimous opinion last month the United States Supreme Court refused to review two appeals involving violations of Ohio's Sunday laws, "for want of a substantial Federal question."

The appeals, as reported in the December *GUARDIAN*, were filed by proprietors of two Ohio supermarkets who had been convicted of opening on Sundays and requiring their employees to work on that day. Their contention was that the Ohio law is contrary to the First Amendment.

The Supreme Court, however, disagreed as it did last year with similar appeals from Sunday laws in Arkansas and New Jersey. In the latter case the right of the legislature to prohibit sales of automobiles on Sunday was upheld.

Religious News Service states that in the opinion of Court observers, refusal of the Justices to review the Ohio appeals settles, as firmly as can be settled in American law, the fact that it is constitutional for states to enact such laws as they see fit restricting the right of businesses to operate on Sunday — or any other day of the week. This is held to be within the police powers of the states and municipalities for the protection of the welfare of workers and of society, and they can make such exemptions as they see fit for work demanded by public convenience or necessity.

Dedication Week at Stratford

First worship services in the new sanctuary of the Stratford Orthodox Presbyterian Church were held on December 21, 1958 with an attendance which doubled the previous average. The latest word is that an average of three new families have been visiting each week since.

The actual service of dedication took place on Friday, December 26 with the pastor, the Rev. Harvie M. Conn, bringing the message. On Monday evening of the dedication week the feature film, *Martin Luther*, was shown. Tuesday the Sunday School presented its third annual Christmas program, and on Wednesday night, following carol singing, an 11 o'clock candlelight service with a sermon was held.

The completion of the \$36,500 building came a little more than three years after the first service attended by four families in October, 1955. James MacDonald, one of the original group, is the other member of the Session besides the pastor. Members of the group put a great deal of volunteer labor into their new building, saving some \$2,000 alone by doing all the painting themselves.

A report of the development of this work and its reception as a church by the Presbytery of New Jersey in November appeared in the *GUARDIAN* for that month. The dedication bulletin prepared by Mr. Conn included this statement which may help to explain why the dedication of a by no means pretentious building such as this in a small New Jersey community is yet newsworthy:

"We are part of a small denomination called the Orthodox Presbyterian Church. Numbering roughly 100 congregations and chapels, this denomination was organized in 1936 as a protest against the spiritual departure of the then Presbyterian Church in the U.S.A. from the historic Christian faith expressed in the traditional Presbyterian creeds. We are *Orthodox* Presbyterians simply because there are many Presbyterian churches today that are *not* orthodox in the sense of being faithful to their historic beliefs based on the Bible. The Orthodox Presbyterian Church came into being as a refuge for sound Presbyterians who

desire to proclaim the old gospel with a free and unfettered tongue.

"Because Orthodox Presbyterian people are just ordinary folks like yourselves they know that along with life's joys and successes there are also the problems, the sorrows, the fears and tensions to which all are subject. And because they have found Jesus Christ, the Saviour of the world, to be the true answer in all of life's situations, they would like to become better acquainted with you . . . that they might speak to you of Him.

"How shall we sum up the gospel we believe and preach? John the beloved did it many years ago: For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

South Dakota Special Services

Pastor Lionel F. Brown of Calvary Church, Volga, South Dakota reports a time of spiritual refreshing during a week of special meetings last month under the ministry of evangelist James E. Moore of Los Angeles. The sanctuary was filled five out of the eight services, and the earnest preaching of the Word was blessed by the Holy Spirit with evident fruit in hearers' lives.

Mr. Moore also preached once in Bridgewater where the Rev. Abe W. Ediger is pastor of Trinity Church, and in the Manchester and Bancroft Orthodox Presbyterian Churches, of which the Rev. Robert D. Sander is pastor.

Protestant Merger in Red China Forced

All 16 Protestant denominations in Communist China are being merged into a single church body, according to reports reaching the China Committee of the National Council of Churches and others. Moreover, most local churches are being forced to turn their buildings over to the government as "patriotic gifts."

All but a dozen out of some 200 Protestant churches in the city of Shanghai have been shut down, and all but four out of 65 in Peiping,

The Presbyterian Guardian

informants say. These blows to Christianity are being carried out under pressure of the Three-Self Patriotic Movement Committee of Chinese church leaders, the only Protestant agency in the country officially recognized by the Peiping government.

Churches assertedly have little choice but to join the Committee, which has acquired in addition Protestant schools, hospitals, and other institutions. During the first half of 1958 church workers were required to take an intensive course in "education for socialism" as part of a general "thought-rectification" campaign. Congregations are being urged to carry out self-reform and many church leaders are pledging obedience to the government and the Three-Self Committee.

Communist China's so-called "giant leap forward" appears to exact a captivity to the state on the part of the church that wishes to co-exist.

New Guardian Clubs

Thanks to 20 new Clubs of subscribers the GUARDIAN now has more than 50 such Clubs in which ten or more subscriptions are handled by one secretary. In addition several churches receive bundles of anywhere from ten to 75 copies per issue for local distribution.

New Clubs have been formed in all parts of the country. Bangor, Me. reported 100% of its member families in its Club. The Dakotas have new groups in Bancroft, Carson, and Volga. In the far West are listed Santee, Garden Grove, Whittier, Manhattan Beach, La Habra, Torrance, Sunnyvale, and the two Los Angeles churches, Beverly and Westminster.

Although Long Beach has had a Club for some time, the largest group to come in at one time, 38, was sent from First Church.

New Jersey's newest congregation among Orthodox Presbyterians, Garfield, has a GUARDIAN Club already. Other new groups in that Presbytery are found in Ringoes and the Oranges. Hatboro and Philadelphia's Mediator are also new. Evergreen Park in Illinois and Maitland in Florida complete the list to date of new Clubs. Another dozen existing Clubs have sent in groups of ten or more including both renewals and new subscriptions within the past six weeks.

January 26, 1959

PENSION PLAN IN EFFECT

By EVERETT C. DeVELDE

On January 1, 1959, the Orthodox Presbyterian Pension plan went into effect, making provision at this time for 70 of the ministers and missionaries of The Orthodox Presbyterian Church, including all of the foreign missionaries.

In order to put the Plan into effect, it was necessary to have applications from 75% of those who were eligible, along with the payment of the first premium by December 31, 1958. According to the terms of the Plan itself, approved by the 1958 General Assembly, "All ministers employed by The Orthodox Presbyterian Church, including those serving in any capacity and beyond the borders of the United States of America, shall be eligible for coverage under this Plan." Accordingly, out of 90 who were deemed eligible for the Plan, applications and payments were received from 68, with two other ministers included by special arrangement.

The Committee on Pensions and representatives of The Presbyterian Ministers' Fund met finally on December 29, at which time the applications and payments were presented and accepted, and the Plan became operative.

New Record Set

At this time, the total amount of the premiums for which settlement was made was \$28,591.90. It was estimated by the Presbyterian Ministers' Fund that the coverage in life insurance represented in our group of 70 policies amounted to \$521,500.00. We have been informed subsequently that on December 29th we helped establish a new record for new business in a single day for The Presbyterian Ministers' Fund, well over a million dollars, which was of special interest to them because of their drive for new business in keeping with their 200th anniversary on January 11, 1959.

The Orthodox Presbyterian Pension Plan is not closed now that it has begun to operate, but it will always be open to applicants who are employed by The Orthodox Presbyterian Church or any of its churches



Believing that many of our readers, in particular members of the Orthodox Presbyterian Church, would like to know more about the rather unique Pension Plan which has just been put into successful operation, we asked the diligent chairman of the Committee on Pensions, the Rev. Everett C. DeVelde of Vineland, N. J. for this article. We are grateful for his informative report.

or committees. Ministers who were not able to apply at this inaugural time may apply at any time in the future and may be accepted providing that they pass a medical examination.

Others Eligible

Newly ordained and installed ministers, and ministers from other denominations who are newly installed in Orthodox Presbyterian churches, will have two months following their installation in which they may apply for inclusion in the Pension Plan without having to pass a medical examination. After such a period of two months, they may just as all others come into the Plan at any time on the basis of medical approval. It has been suggested that The Presbyterian

Ministers' Fund may accept another additional group at some time in the future for which no medical examination will be required.

Our Pension Plan has been described as unique, because of its three levels of premiums and benefits made to suit the ages of the men involved, and also because of its combination of benefits including pension, disability, and life insurance, thus providing three-way protection for our ministers and their families.

Our Plan is regarded as supplementary to other provisions such as Social Security that may be made for old age retirement. It is not regarded as completely adequate in itself to meet the needs involved, especially for the ministers who are over 50 or even over 40. Much more adequate will the benefits be for those who are under 40 since they are almost double those that can be obtained by men over 50. As time goes by, while the Lord tarries, an ever larger percentage of the ministers and missionaries of the church will be receiving maximum protection at the lowest rate per year, under the Plan.

Committee Members

The Committee on Pensions that first spent a good deal of time and effort into hammering out the form of the Plan and then busied itself with presenting it to the Assembly at Oostburg and afterward to the in-

dividual ministers and churches has consisted of the following members: Elders Edward Haug of Westfield, N. J., William Colman of Rochester, N. Y., and David Henry of Pittsburgh, Pa., and Ministers John P. Galbraith of Philadelphia, Pa., Ralph E. Clough of Bridgeton, N. J., and the writer.

The committee is grateful for the response to the Pension Plan from ministers and churches throughout The Orthodox Presbyterian Church. Along with their endorsement of the Plan expressed in applications and checks for premiums, there were many statements of appreciations that the Plan had been raised up and hopes and prayers that the Plan would succeed. In the majority of cases the raising of funds to meet the cost of the premiums was not an easy matter, especially on comparatively short notice. Almost in every instance it called for sacrifice by minister and church, but the issue was faced and met, and now not only ministers, missionaries and their families are protected but the churches also.

It is the hope and prayer of all concerned that the Orthodox Presbyterian Pension Plan will serve the best and highest interests of the church and its servants, and that it shall be maintained completely to the glory of God and the honor of Christ.

Some Opposition

One of the young men present was a Roman Catholic and apparently he gave a full report of our discussion to the Saho Roman priest of the village. The next day when we stopped to greet the priest he was considerably less than cordial, and in fact threatened to call in the police to prevent my bringing my disrupting doctrines to his village. He demanded to know where my authorization was to witness there. I replied that I had been commanded to witness by my King and the authorization he would find in Matthew 28:18-20. I half expected an encounter with the police before we returned but either he did not carry out his threats or else we left before they had opportunity to arrive.

Early the following morning Geremai invited Kedani and me to take a walk around the villages and by the flowing stream in the valley below. On the way we met and talked with many people, distributed numerous tracts and sold a few Gospels and other portions of Scripture. As we sat to rest on some rocks a small group including several Coptic priests gathered, and we spent an hour or so reading and discussing the Word with them. Returning to the house before lunch we found a half dozen men waiting for us.

One was a Roman Catholic from a neighboring village who was incensed at our presence and doctrine, but after he calmed down a bit we had a profitable discussion on the necessity of bringing the Gospel and what it involved. He left somewhat more cordially than he had arrived and remarked that if he lived closer, he would have sent me a chicken or some eggs as a gift (which was a polite way of telling me that he held no grudge).

Gift of a Bible

Our lunch consisted of roasted grain which had been ground and appeared and tasted much like the prepared baby food, Pablum. It was then made into soft balls which were eaten by putting a stick into them and dipping them into the shire. After lunch other men came and shortly a group of some 20 priests and deacons of the one church of Mary called to hear what our teaching was. The priests were all very friendly and seemed eager to discuss the Word. After about

Letters from Foreign Missionaries

A Trek into the Mountains of Eritrea

A few weeks ago I made a trek with Kedani and Geremai into the mountains southeast of Senafe. Geremai is a man who has shown considerable interest in the Gospel for about two years. He invited me to visit his village and I was glad for the opportunity to accept the invitation. Mr. Bird drove us about nine miles by car, from where we were able to rent a mule for the rough five-hour trip through the mountains and valleys to Geremai's village. His father and mother graci-

ously entertained us with cordial hospitality. I had taken my air mattress and borrowed Mr. Bird's sleeping bag, and except for a few bugs that found me the first night, slept comfortably on one of the raised earth platforms that serve as beds and chairs in the native homes.

We were served various types of native foods, usually with a hot peppery sauce called shire. After coffee and supper the first evening we spent a couple of hours discussing the Gospel with a group of neighbors who called. I spoke of the fact that salvation was from Christ alone and there followed quite a discussion of mediators.

two hours the elderly priest of the church gave a speech in which he asked if I could leave them a book.

I presented the group of priests with the gift of a Bible in Amharic, and one of them wrote in it the fact that it had been given to them by me, a follower of the Evangelical Religion from Senafe. A few speeches of thanks followed, after which I spoke and said that I would be most happy if all of them would study and follow the teaching of the Book and teach its contents to the men, women, and children of the village.

The presenting and receiving of the Bible proved to be a quite formal affair. These people love to make speeches, but then I guess I like to talk myself, so it is mutual! We sold several Bibles and smaller booklets, gave out many tracts and departed with the feeling that the people should have known more of the Gospel than before we came and with the prayer that it might bear fruit. Much of the success of the trip was due to Geremai, who had previously created an interest in the Gospel by his own witness. Pray that by God's grace he may be brought into the Kingdom of His dear Son.

Rocks Thrown

In recent weeks we have run into some trouble when we have shown Bible pictures in the market of Senafe Saturday evenings. The week before we left on vacation, just as I concluded the Gospel message to the crowd gathered outside, someone hurled a rock in my direction. It missed its mark, glanced off the car just behind me and hit a young man on the head. A similar incident occurred two weeks ago. Last Saturday Mr. Bird went along and I hired Abdella to be on guard for the source of the trouble.

The crowd as usual was quiet and attentive, but this time at the close of the service as Mr. Bird took care of the projector, Abdella and I watched the people departing. About 25 feet away I noticed a man stoop and pick up a rock about the size of his fist. As I turned the beam of my flashlight on him Abdella rushed to escort him away before he had a chance to carry out his intentions. Now that we know the identity of the rock-thrower, I think such incidents will stop. We

hope so. His aim might improve with practice!

The one compensating factor to open hostility to the Gospel, however, is the realization that at least some people understand the message. If the Gospel message is really grasped, it ought to result either in hatred of the message that demands repentance, faith, and a complete change of life — or by the grace of God, conversion. We prefer the reaction of hostility to that of a careless indifference to the claims of the Savior. Perhaps some who are most violent in their opposition may some day, like Paul, become ambassadors of Christ.

Cordially in Christ,

THE MAHAFFYS

American Evangelical Mission
Senafe, Eritrea, East Africa

A Plea from Guam

"There is that scattereth, and yet increaseth." (Proverbs 11:24) "Therefore they that were scattered abroad went everywhere preaching the Word." (Acts 8:4).

The Rev. E. L. Wade, a minister of the Orthodox Presbyterian Church of the Presbytery of California, is a missionary on Guam under the financial support of the Protestant Reformed Church. These excerpts are from recent newsletters.

Beloved fellow disciples of Christ, there's a lot of "scattering" recorded in the Bible. Usually it is God himself who does the scattering, and almost invariably it is connected with judgment. Thus in Genesis 11 we read that God scattered the builders of the tower of Babel — the very thing they sought to prevent. He scattered His people's enemies when His people were faithful to Him. He scattered His own people when they became faithless.

So also in the New Testament, God ordained persecution against the early Christians to scatter them because they were disobedient to His distinct command to carry the gospel beyond Jerusalem to all Judea, and Samaria and unto the uttermost part of the earth. But in so doing He accomplished His gracious ends!

Increase by Scattering

As sparks from a great conflagration, scattered by the wind, set many new fires, so the early disciples, scattered by the "wind" (Grk. *pneuma* meaning "wind," "breath," or "Spirit") of God, increased mightily. Each believer, wherever he went, in turn "scattered" the seed of God's Word; and God's Spirit who, again like the wind, "bloweth where it listeth," planted that seed in the good, prepared ground of many hearts, where He caused it to "take root downward and bear fruit upward." (II Kings 19:30).

Our lesson is two-fold. First, every Christian is under divine obligation to scatter the seed of God's Word as far, as often, as bountifully, and by as many means as he possibly can. There are very few, if any Christians who really do that, and I'm convinced that Calvinists, who have the most compelling reasons for doing so, are the most negligent of all Christians today in the matter. For the foolish reason that others have sometimes abused these methods, personal evangelism, neighborhood evangelism, child evangelism, and other types of evangelism are sinfully scorned and neglected in many Reformed circles. If it continues so, we'll soon be ripe for God's scattering!

Second, (and I don't apologize for repeating an old refrain) there's much too much of everybody sticking around their own "Jerusalem," comfortably enjoying their prosperity, entirely content with their routine of home church activities, even influencing their children to settle down close by for the rest of their lives, instead of trying to push (scatter) them out into the whitened harvest fields.

The Need on Guam

Too many are quite satisfied just to pay others to do their evangelism and missionary work for them. Yes, I know we have to have strong home churches and therefore somebody has to stay home, but the trouble is that nearly *everybody* is staying home. Priscilla and Aquilla were compelled to pull up stakes and leave their home in Rome. They went to Corinth and kept right on making tents and scattering the Word of God. Let's not wait until God scatters us by compulsion, beloved, as He will surely do if we don't scatter voluntarily — unless, worse yet, He lets us wither

on the vine. If we are to increase we must scatter, and the time is long past for beginning to do so. I beg you to come to Guam where you can continue "making tents" or employing whatever trade or skill you have, and help us scatter God's Word.

More books have come in since our last newsletter, for which we send a hearty "thank you" to everyone who has had any part in sending them. There are promises of others yet to come, or contributions of funds designated to buy what we want after seeing what we don't receive. Suitable books no longer being read in your homes and churches we can certainly use.

There has been some misunderstanding as to our Sunday School. Ours is just the opposite of many of yours, for we have had all adults and only a few children. It will probably continue so until we are established at East Agana, but we've made a beginning of a children's work at Busanda and do have a small group as an encouraging nucleus. Please pray for growth under God's blessing in this endeavor.

Uncounted Guamanians listen regularly to our radio broadcasts. Oh, beloved, weep and pray with me that God will break their bondage, enlighten their darkness and empower their wills. Certainly only He can do it. I aim in every gospel broadcast to show as plainly as possible the simple saving truths of the Bible.

May our gracious God give every one of you a blessed New Year — scattering the precious seed!

As ever yours in Christ,
E. L. WADE AND FAMILY

c/o "Challenge to Faith"
P.O. Box 1489, Agana, Guam, M. I.
(Use 7c air mail please!)

Day of Prayer

The annual Day of Prayer at Westminster Theological Seminary has been set for January 29. Guest speaker at devotional services on that day is the Rev. Eugene Bradford, pastor of the Third Christian Reformed Church of Paterson, N. J. He is a member of the class of 1941 and a trustee of the Seminary. As is customary, classes will be suspended for the day.



This picture, taken in December, 1958, at the side of the same building as in the other photo, shows the Greyfriars-Torrance congregation, with Dr. Calderwood in the front row to the left. About 20 had already gone when the picture was snapped.

It Was in the Guardian

Twenty Years Ago

The January, 1939 issue had a lead article by John H. Skilton, then pastor of Second Parish Church of Portland, Maine on the Conflict in Christian Endeavor in the Maine Union . . . The late Lawrence B. Gilmore edited a young people's page . . . One of the editorials was by Paul Woolley on the newly-born American Association of Theological Seminaries as a threat to freedom of theological instruction and a self-appointed arbiter of standards . . . A news item reported the election of Dr. George Buttrick as president of the Federal Council, and another commended the Lutheran Hour broadcast with Dr. Walter Maier.

Ten Years Ago

In January, 1949 there were printed two letters on the worsening Chinese situation with a plea for help, one from missionary Egbert Andrews who had just returned on furlough, and the other from missionary Richard Gaffin from Shanghai . . . A picture showed the dedication of the new Beverly Church in Los Angeles . . . Leslie Sloat wrote a third article in a series on unbelief in the Presbyterian Church in the U. S. A. and a news item reported that the Back-to-God Hour of the Christian Reformed Church could now be heard over a Philadelphia radio station.

Torrance Church Grows

Greyfriars Memorial Church, now meeting in Torrance, California, received the following persons from that community into membership last month: Mrs. Mary Barrilleaux and Connie, Mrs. Gene Birkeland and Judy, Mrs. Evelyn Cooke, Mrs. Evelyn Forbes and Johnine, Mr. and Mrs. William H. Gunn and Linda, Mr. and Mrs. Joseph L. Harvey, Mrs. Felice Hull, Mr. and Mrs. Clyde C. Haslet, Bobby Harris, Mr. and Mrs. Albert W. Metz, Denis O'Meara, Mr. and Mrs. John D. Peters, and Mr. and Mrs. Harry Watkins and Terry.

Besides the above communicant members, four of whom were received by baptism, six covenant children were also baptized.

At a congregational meeting early in January the following committees were appointed, with the chairman named in each case: Planning, Harry Watkins; Finance, Clyde Haslet; Ways and Means, John Peters; Publicity, Mrs. Mary Ann Haslet. The denominational Pension Plan was also adopted by the church.

Although the temporary meeting-place in Sea-Aire Park is crowded, new people are visiting the services and interest in the progress of this new and only Presbyterian testimony in Torrance is spreading, writes Dr. David Calderwood, pastor. A nearby two-acre site has been purchased and plans for building are being made. The ground has been filled and graded.

The Name Greyfriars

Every Presbyterian knows something of John Knox's fight for the faith of our fathers in the reign of Queen Mary and the strong stand of Andrew Melville during the reign of King James. Few, however, are aware of the fact that it was the Greyfriars Church of Edinburgh which carried to fruition the work of Knox and Melville.

It was in the Greyfriars Church that the historic Covenant of 1638 was first publicly presented and signed. This was intended to thwart the attempt of King Charles to foist on the church a new Liturgy book with Romanist leaning and to defeat his purpose to overthrow the Presbyterian Church. The Rev. Andrew Ramsey, pastor of Greyfriars, boldly declared that the King had no right to interfere with the Church's worship, much less to substitute any form of worship for the existing Protestant and Scriptural form.

An outstanding lawyer from the Greyfriars Church in cooperation with the Rev. Alexander Henderson drew up the Covenant based upon the clear teaching of God's Word. This Covenant set forth the principle of separation of Church and State, the principle of civil and religious liberty, and other Scriptural principles which Orthodox Presbyterians still hold with strong conviction.

On the 28th of February, 1638, this Covenant was signed by thousands of aroused Christians after a stirring worship service in Greyfriars Kirk, some signing with blood drawn from their own veins.

To the spirit of that Covenant we still adhere in Greyfriars Memorial Church. This is the heritage of our name.

— from the Church bulletin

This picture was taken in December, 1956, and shows the group that met with Dr. Calderwood on the first Sunday of the Torrance Chapel work, at Sea-Aire Recreation Park Building.



January 26, 1959

Evangelical Theological Society Meets

The 10th annual meeting of the Evangelical Theological Society was held at Nyack Missionary College, N. Y. the last two days of 1958. Retiring president Dr. Warren C. Young of Northern Baptist Seminary, Chicago, spoke at the banquet on the theme "Whither Evangelicalism?" Elected president for 1959 was Professor Gilbert H. Johnson of Nyack.

Highlighting the December 31st sessions was a panel of four papers on "The Early Chapters of Genesis," moderated by Dr. Edward J. Young of Westminster Seminary, Philadelphia. Papers were read by Dr. Charles Pfeiffer of Moody Bible Institute, Chicago; Dr. Robert D. Culver of Wheaton College, Illinois; Dr. G. Douglas Young of Trinity Seminary, Chicago; and Dr. Martin J. Wyngaarden of Calvin Seminary, Grand Rapids.

The release to all members and associates of Dr. John C. Whitcomb, Jr.'s book, *Darius the Mede*, as the third in the E. T. S. Monograph Series was announced for early in 1959. A record number of 498 were reported in active association with the society at the end of 1958. The Society is open to all evangelicals who subscribe annually to the doctrinal basis: "The Bible alone, and the Bible in its entirety, is the Word of God written and therefore inerrant in the autographs."

Among the national officers elected was Dr. Allen A. MacRae of Faith Seminary, Philadelphia as vice president and chairman of the program for 1959. The Mid-Western Section under the chairmanship of Dr. Culver will meet April 2-3 at the Moody Bible Institute.

The Far-Western Section announced its fifth meeting for April 3 at the California Baptist Seminary in Covina. Dr. Paul K. Jewett of Fuller Seminary, Pasadena is chairman. The oldest Section of the Society, the Southern, plans its seventh annual gathering at Lexington, Ky. on April 23-25. Chairman is President Theodore Mercer of William Jennings Bryan College.

The Rev. Robert Dempsey, chairman of the New England Section, gave next October as the month for their regional meeting. A new regional division for the middle Atlantic states was authorized, to be known

as the Eastern Section. Professor William W. Paul of Shelton College, N. J. was chosen as chairman. Treasurer of this section is Dr. C. VanTil of Westminster Seminary. Tentative plans for a fall meeting at the King's College were announced.

Roman Catholics Pray for Unity

The annual Chair of Unity Octave was observed by Roman Catholics this year from January 18 through 25. Started in 1908 in Garrison, N. Y. by the founder of the Franciscan Friars of the Atonement, the week has been observed in every diocese of the United States since 1927 and is now marked in some 34 other countries on every continent, according to a Religious News Service release.

The services generally include a sermon on the theme of religious unity and prayers "to bring souls into the unity of the Church, for all have the duty of winning souls for God," stated the national director of the Octave.

The "intentions" for the eight days make explicit the nature of that unity which the Roman Catholics have in mind. They are listed as follows: Jan. 18—Return of the "other sheep" to the fold of St. Peter, the One Shepherd. Jan. 19—Return of all Oriental separatists to communion with the Apostolic See. Jan. 20—Submission of Anglicans to the authority of the Vicar of Christ. Jan. 21—That the Lutherans and Protestants of Continental Europe may find their way back to the Holy Church.

Jan. 22—That Christians in America may become One in communion with the Chair of Peter. Jan. 23—Return to the Sacraments of lapsed Catholics. Jan. 24—Conversion of the Jews. Jan. 25—Missionary conquest of the world for Christ.

Selecting the same week as the Catholic "Chair of Unity," the World Council of Churches designated January 18-25 as their "Week of Prayer for Christian Unity."

The World Council is also suggesting the formation of interdenominational groups at the local church level to study denominational differences and ways to unity. It commends a

study handbook entitled "A Guide to Christian Unity," based on findings and experiences of the Oberlin conference on "Faith and Order" held last summer.

Discerning Christians must be aware of this increasing drive for unity. It must be examined in the light of Scriptural principles. The book reviewed in these columns has to do with this very subject.

Fatal Flaws Revealed

J. MARCELLUS KIK: *Ecumenism and the Evangelical*. Philadelphia; Presbyterian and Reformed Publishing Company. 1958. v, 152. \$3.50.

"Why don't you co-operate more with other churches? Why don't you belong to the local council of churches or ministerial association? Does your church belong to the National Council of Churches? or the World Council?"

These questions are often asked on the local level, for even the man-on-the-street, the one not actively attending church, has been made aware of the current trend called ecumenism, the movement toward church union and unity.

A book aimed at leading the evangelical to a proper evaluation of and answer to these and related questions is *Ecumenism and the Evangelical*, ably written by J. Marcellus Kik, minister in the Reformed Church of America and associate editor of *Christianity Today*.

The author tersely sums up the fatal flaw in the present ecumenical movement by saying, "The accepted dogma of the ecumenical movement is that one may have diversity of belief without sin and scandal but that diversity of organizations is evil and disgraceful" (p. 71). This is an amazing but very accurate statement — it doesn't matter what you believe, just so there is a unified organization.

The question which this brings up is this: What is the message of the church? If there is a variety of beliefs just what does the church preach and teach? Kik puts it this way, "To leave the church of Christ without a distinctive doctrinal basis with the purpose of an inclusive policy would be to destroy the church in order to extend it." (p. 68). A church with nothing to stand for and nothing to preach is a pitiable spectacle.

What of Christ?

This variety of beliefs is most strikingly seen in asking the question that our Lord asked, "Whom do men say that I am?" (Matt. 16:13). To this the ecumenical movement has no unified answer. Kik asks, "To what Christ will ecumenicity cleave? Is it the human Christ of the modernist—an individual without pre-existence, incarnation, and virgin birth? Is it the mythical Christ of Bultmann—a person stripped of all supernaturalism? Is it the synthetic Christ of Professor John Knox — a man whom the community elevated to a symbol? Is it the metamorphosed Christ of Tillich — a human person who became divine? Or is it the Christ revealed in the Scriptures — the second person of the Trinity, God-incarnate, Son of the living God, virgin born, Head of the Church, and Lord of the nations? What Christ will receive the pre-eminence in the ecumenical movement? Is there one Lord or many?" (p. 11). How can evangelicals who believe in the Christ of the Scriptures, ever unite in a movement so equivocal in its views of Christ?

The lack of unity regarding the person of Christ is also reflected in what the ecumenical movement answers to the question of the work of Christ. This is crucial of course to the question of salvation of man the sinner. Here, at least, there is a negative unity. As Kik says, "*The scandal of the ecumenical movement is ignoring the blood of Christ as the means by which men are reconciled to God and brought into unity one with another.*" (p. 118).

View of Scripture

The view of Scripture of ecumenism is basically that of unbelief, as might be expected. The Bible is *not* looked upon as the Word of God, the infallible authority in the church. This was one of the battlegrounds of the Reformation. We have long wondered as to the attitude of the ecumenical proponents toward the Reformation—then just recently one of the leaders spoke with regret of the divisive character of the Reformation. How tragic!

All of which makes it a little easier to see why many evangelical churches, those who stand strong and firm on God's infallible Word, do not cooperate with councils of churches

either on the local level, or the national or international level. We can have no gospel fellowship with those who deny our Christ, His blood-atonement, His infallible Word.

But what of ecumenism among evangelicals? What about those who do believe the Word of God—should not there be greater unity? In developing an answer to this question Kik stresses the spiritual unity that exists between true, born-again Christians. This is a real, God-given unity, for all believers in Christ are God's children, and are indwelt by God's Holy Spirit.

Yet there is a demand upon these to dwell together in unity — the unity of corporate witness, the unity of the organized church. The reviewer wishes that more emphasis had been placed on this fact in the book. Yet the thought is not lacking.

One positive, practical suggestion is made along these lines: Evangelicals would do well to sit down together with open Bibles to discuss their differences. Such would be healthy indeed.

The closing chapter will raise eyebrows in some camps, for there, what has been hinted at in the rest of the book, is brought to explicit formulation — that there will be a future golden age for the church here on earth through the operation of the Holy Spirit, just prior to the Second Coming of Christ. This is the historic post-millenarian position. The reviewer does not see how this jibes with the eschatological passages of the New Testament, but that question is really incidental to the main thrust of the book, and therefore need not be argued here.

JACK J. PETERSON

ORTHODOX PRESBYTERIAN MISSIONS COMMITTEES MEET

Home Missions

At its meeting last month the Committee on Home Missions and Church Extension appointed two sub-committees whose reports will be anticipated as important in the development of missions policy and program.

One is to present a plan for the expansion of home missions work on a self-supporting basis in areas where there are existing churches. Messrs. DeVelde and Clough are serving on this committee.

The other sub-committee consists of Messrs. Hills and Hoogerhyde. Its task is to present a plan for assisting churches already in existence where this is necessary, by aid from other churches within the presbytery concerned.

"The idea is to encourage greater local responsibility for expansion and aid in areas where we already have churches organized and presbyteries flourishing," explained the Rev. John Galbraith, general secretary of the committee. "The denominational committee ought to be more and more free to pioneer in new areas of our 49 states. So many opportunities arise that we cannot touch as Orthodox

Presbyterians unless we reach out unitedly beyond the ever-present demands that we all recognize in the areas where we live and witness."

In connection with the denominational Pension Plan, under which the local church pays two-thirds and the minister one-third of the cost, it was noted that the committee has agreed to pay that proportion of each home mission church's share which the committee pays in salary. Another sub-committee was named, Messrs. Zebley, Marsden, and Galbraith, to review the salary scale.

Every home mission field reported an increase in at least one type of meeting. The Rev. George Weeber began his ministry in Bangor, Maine at the end of November to fill the vacancy in that home mission field.

Foreign Missions

Contributions for foreign missions reached an all-time high during last October and November, it was reported at the December meeting of this committee. While total giving for the two committees for the first eight months of the fiscal year was slightly more (\$2336 higher) than for the corresponding period of 1957, the amount designated for home missions

showed a small decrease because the percentage of division is now fifty-fifty. Last year home missions received 55%.

With respect to the Pension Plan, the committee has authorized payment of two-thirds of the amount required by foreign missionaries who are participants. The missionaries themselves will pay the balance.

A recent donation of \$5,750 is going to make possible several projects important to the extension of the witness of Orthodox Presbyterian missionaries in Eritrea. (A recent letter from one of them, the Rev. Francis Mahaffy, may be found elsewhere in this issue of the *GUARDIAN*.)

A bookstore and reading room in the port city of Massawa, where the newest missionaries on that field, the Rev. and Mrs. Donald H. Taws, are to be stationed is expected to provide an effective and strategic center. The gift has already made it possible to rent such a room and to begin to acquire necessary equipment. A revolving literature fund of \$1,000 has also been announced, and plans for a native translator and colporteur. A Tigrinya typewriter for this alphabet of over 250 characters will be another time-saving asset, and a tape recorder to replace the one worn out after eight years of use will further this manner of bringing a gospel witness to the people. The Orthodox Presbyterian *Messenger* for January carries a more complete report on the projects to be financed by this generous gift.

1958 Thank Offering

A total of \$52,500 had been received by mid-January designated for the annual Thank Offering for the work of missions and Christian education of the Orthodox Presbyterian Church. With about a dozen churches yet to be heard from, this amount is within \$700 of the final total of a year ago, and so far as comparisons can be made it appears that the offerings are about 5% higher than last year.

It must be pointed out, however, that even with the extra help provided by this offering, increased regular giving, month by month, is imperative if the committees are to close their books "in the black" at the end of March when the fiscal year ends.

An example of the willing spirit that motivates the Thank Offering is that of one teen-ager who gave the entire income from two weeks of work for this purpose. In another instance a brother and sister in the lower elementary grades made and sold little corsages and gave their profits to the offering.

An Idea that Worked

First Church of Manhattan Beach tried a somewhat novel idea which had a part in helping them to double their Thank Offering. Last January both the Sunday School and the Church took out a \$10.00 a week "Christmas Club" account. The extra one thousand dollars was divided, one-third for local needs, and two-thirds toward the Thank Offering. This was a way of getting an additional amount as a part of the regular weekly obligation budgeted throughout the year.

200th Anniversary

The oldest life insurance company in the world, the non-profit Presbyterian Ministers' Fund, reached its 200th year in January, 1959. It was in 1759 that Thomas and Richard Penn, sons of William Penn, granted it a charter as the first life insurance company in America.

Among the more than 30 denominations now served is the Orthodox Presbyterian Church which put into effect on January 1 a Pension Plan worked out with the Presbyterian Ministers' Fund, as reported elsewhere in this issue. A number of its ministers, already policyholders, will share in the anniversary dividend, each receiving half the regular annual dividend in addition to the usual dividend.

The Fund has never contested a claim during its operating history, nor has it ever engaged in a lawsuit over its fiscal affairs. The more favorable rates and higher dividends than commercial companies stem largely from the longevity of ministers. The average age for claims for death paid over the past three years was 72. Annual clergy deaths are said to be less than half the general death rate, although even the Fund must admit that in the long run the rate reaches 100% for all categories.

YOUNG PEOPLE
 Our page "For Teen-Agers Only" will appear again in the next issue under the date of February 10. Would you like to see it in every number? Address your comments and questions to the Rev. Lawrence R Eyres, 500 E. San Antonio Drive, Long Beach 7, California.

San Francisco Congregations Unite

On December 12, 1958 the two Orthodox Presbyterian congregations of San Francisco, Covenant and First, voted unanimously to merge into one congregation, with the Rev. Salvador Solis as pastor.

This step had been considered from time to time for several years, and observers report that the culminating meeting was a very happy one in view of hopes that this joining of hands will result in strengthening the denomination's witness in San Francisco.

Adopting the name "First Orthodox Presbyterian" the united congregation kept a name which goes back 18 years in the church's history in the city. First Church's property on Turk Street was recently sold, and the worship services are now being held in the (former) Covenant sanctuary at 380 Kensington Way. A manse which is part of the same building is occupied by the Solis family.

Mr. Solis was ordained and installed as pastor of First Church in May of 1958 and he was requested to serve as supply pastor of Covenant Church

following the departure last fall of the Rev. Lionel Brown for Volga, South Dakota. Mr. Brown had been Covenant's pastor since its beginning from a Bible class a good many years ago. The congregation entered the Orthodox Presbyterian denomination from the Bible Presbyterian Synod three years ago. Pastors of First Church have included the Rev. Edwards Elliott, now in Garden Grove, California, the Rev. Carl Ahlfeldt, now pastor of First Church of Portland, Oregon, and the Rev. Robert Atwell, whose present pastorate is with the Calvary Church of Glenside, Pennsylvania.

Chosen by the united congregation as its Session are elders Roy Young, Grant Simpson, and Albert Graham, all of whom had served with the Covenant Church, and elders-elect George MacKenzie and Robert Santo from the First Church group. Former elders Robert Littlefield and Clarence Bush of First Church are now associated with the Brentwood Church of South San Francisco, begun four years ago as a branch chapel of First Church.

In addition to the regular worship services and Bible school on the Lord's Day, which are reported to have an increasing attendance, there is a mid-week prayer hour at the church, and a Thursday morning Women's Bible Class. On the second and fourth Tuesdays of each month a Nurses' Fellowship meets at the home of Mrs. Barbara MacKenzie. Mr. Solis leads this growing group in Bible study and discussions.

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