

The Presbyterian **GUARDIAN**

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Controversial Questions

By EDWARD WYBENGA

The Question of Fasting Luke 5:33-39

Deeply entrenched in their legalistic system the religious leaders of Christ's day had a religion that consisted only of externals. They thought that if they scrupulously went through all the outward forms of religion, that was all that was necessary. And so the question was asked of Jesus: "Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?"

In his reply Jesus makes it plain that religious ceremonies are all right in their proper place, but they have no value in themselves. They are but a means to an end. They are good in so far as they contribute to a closer walk with God, or a more devoted life for him; otherwise they are quite useless. They may even prove harmful, for mere empty formality leads to hypocrisy and a false sense of religious security.

"Fasting," says Jesus in effect, "is an expression of deep sorrow. But how can my disciples be sad when I am still with them? For them to fast now would be empty formality and hypocrisy. But the time will come when I must leave them. Then it will be proper for them to fast. Then their fasting will come from the heart and have real meaning."

To further clarify his position on the matter of Jewish ceremonialism Jesus spoke a parable about patching an old garment with a new piece of cloth, or pouring new wine into old wine bottles made of animal skins. The new patch would only tear the old cloth, and make a larger rent. The new wine would expand, and burst the old wine skins.

What did Jesus mean by this? He meant that the old Jewish system of ritual and ceremony had completed its purpose and had found its fulfillment

in the Messiah long foretold and pre-figured. Now the new spiritual system must take the place of the old. It must not be added to it like a patch to an old garment, or poured into it like wine into an old bottle. The old must be put aside, and the new Christian system with its spiritual freedom from ceremonial laws must prevail.

The Sabbath Controversy Luke 6:1-11

Here we have a further indication of how far the Jews were in bondage to an outworn system of rigid legalism. It was on the Sabbath day when Jesus and his disciples walked through the barley or wheat field. The disciples were hungry. They plucked a wheat or barley head here and there, separated the chaff from the kernel by rubbing with the hands, and then ate the kernels.

Now the law of Moses permitted the poor and the hungry to satisfy their needs in this way (Deut. 23:25). The Pharisees, therefore, could not object to the act itself; but they held that it could not be done on the Sabbath day. To rub the wheat in the hand was work, and Moses had forbidden all servile work on the Sabbath day (Ex. 20:10).

To show that their view was too harsh and legalistic, and that the O.T. Law never intended such extreme interpretation Jesus cited an example from O.T. history. There was David fleeing to save his life from the rage of king Saul. Weary and hungry he came to the tabernacle, asked the high-priest for the show-bread (the holy bread dedicated to God as the giver of our daily needs), ate it, and then went on his way. Was it wrong for David to do that? No Jew would say so. The Jews held David in high esteem as an example of true piety. 'Tis true, only the priests were allowed to eat that bread after it was replaced each week by new bread. Yet David

did no wrong in eating that bread. His case was an exception to the general rule. It was a case of necessity. Thus Jesus vindicated the conduct of his disciples. Theirs was a case of necessity. Christ approved of it. As God he gave the Sabbath law; as God he had the right to interpret the Sabbath law, for "the Son of Man is Lord also of the Sabbath."

The question of Sabbath observance came up again on a Sabbath day when Jesus was teaching in the synagogue. There was a man with a withered hand. The disease probably extended through the arm. It was a case of partial atrophy—a wasting away of the flesh. All power of motion was gradually lost, and the hand was rendered useless. No cure was possible by the art of man.

The eyes of the scribes and Pharisees were upon Jesus. This was the Sabbath day! Would he dare to heal the man? If so, they could condemn him as having broken the law. Jesus could read their dark and malicious thoughts. Said he: "I will ask you one thing: Is it lawful on the sabbath days to do good or to do evil? To save life or to destroy it?" This question implied that there is no neutrality. If we fail to do good, we are already doing evil. To refuse to save life, when we can, is to be guilty of murder! Then looking upon the Pharisees with holy anger because of their hypocrisy and being grieved because of the hardness of their hearts (Mk. 3:5), Jesus said to the man: "Stretch forth thy hand!" The cure was instant. The command included the power to do what was commanded when the disposition to obey was present.

And what effect did this have upon the Pharisees? "They were filled with madness" (senseless rage), and planned how they might destroy the Christ. He had shown them to be wrong. He had broken their traditions and humiliated them before people. Their rage knew no bounds!

What then is lawful and what is unlawful on the Sabbath day? Jesus has settled that question for all time. Works of necessity and works of mercy are lawful. Aside from this the Sabbath day must be devoted to God in a special way. "Remember the Sabbath day to keep it holy!"

From Death to Life

By CHARLES H. ELLIS

It will be the purpose of these messages to show from the Scripture that God the Lord is the Savior of his people, and he alone. Sometimes these doctrines are referred to as distinctive teachings of the Reformed faith. By whatever name they may be called it is my hope that out of this series we shall all come to appreciate more than ever that salvation is altogether of the Lord, and none other.

My text is found in Ephesians 2, verse 1, "And you hath he quickened who were dead in trespasses and sins." Or, as we have it in the American Standard Version of 1901, "And you did he make alive when ye were dead through your trespasses and sins." Two major points I would emphasize on the basis of our text: (I) The Sinner's Condition by Nature; and (II) The Believer's Condition by Grace. Certainly the need for a better appreciation of the doctrines of God's Word is highlighted by the current clamor for church union which takes little or no account of basic Christian doctrine.

THE SINNER'S CONDITION BY NATURE

What then is the sinner's condition by nature? That is, apart from Christ how does a man look in the eyes of God? Our text makes it painfully clear what condition a man is in before God apart from the Savior. Such a man, or woman, or child, is dead in sin. Now we may not like this description. It surely does not flatter us. But let us look at the record, God's holy Word. There is an expression that has gained popularity in very recent years. Talk with some people and you'll hear this term several times over in the course of a brief conversation: "Let's face it. Let's face it." Very well, that is what we surely must do with reference to the matter before us.

Paul, you see, is writing to the Christians in Ephesus. Actually he is writing from prison, giving the Ephesian believers encouragement in their

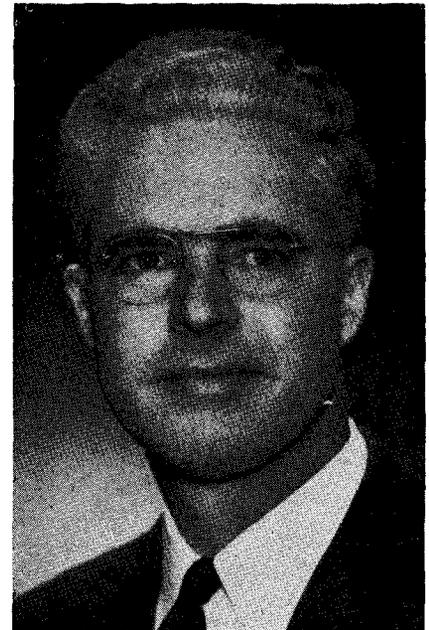
faith. He unfolds to them what a glorious position they occupy in Christ. But to help them appreciate it more, he reminds them of what they were before—just plain dead in their sins. What the Apostle says of the Ephesians prior to their new birth in Christ he says really concerning all men by nature.

Now this painful picture of the sinner's natural condition is not confined to the text before us; we meet it everywhere in the Scripture. I think of one graphic picture in the first chapter of Isaiah. There the prophet is describing the sinful nation of Judah. He does so in the portrayal of a man full of disease. "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores" (5, 6). What a nauseating description of man in his sin the prophet thus gives! But, would you know, there is no prophet who gives a fuller, more wonderful portrayal of the work of Christ than does Isaiah.

Dry Bones

There is another description of man's natural condition that almost makes one shudder. Now I am thinking of Ezekiel's description of the valley of dry bones, recorded in the 37th chapter of his prophecy. The valley is chock full of bones, very many of them in the open valley, and lo! they are very dry. "Son of man, can these bones live?" the Lord asks Ezekiel. "O Lord God, thou knowest," the prophet replies. God breathes by his Spirit upon this valley of dry bones, and they come together, bone upon bone, sinew and flesh appear, and they rise up to their feet, an exceeding great army.

This is, of course, figurative language, full of graphic word pictures. But for a straightforward unfolding of the fact of the sinner's natural condition before God reflect upon a passage



The Rev. Charles H. Ellis is pastor of Knox Orthodox Presbyterian Church, Silver Spring, Md. These messages were first given to that congregation.

like Romans 5:12-21: "By one man sin entered into the world, and death by sin, and so death passed upon all men . . . death reigned . . . through the offence of one many be dead . . . sin hath reigned unto death . . ." How can one understand such language apart from the fact that it teaches us that in our natural condition we are spiritually dead before God apart from Christ?

So the Scripture says, "The carnal mind is enmity against God" (Romans 8:7). The Word of God declares, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him" (I Cor. 2:14). So our Confession of Faith says that "Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompany-

ing salvation." That does not mean a man is not free to do any spiritual good towards his salvation; he is free enough, only he is unable. In the same way a bird with a broken wing is *free* to fly but *unable* to do so.

In our text in Ephesians 2:1 this is just what Paul means when he reminds the brethren in Ephesus that formerly they were dead in their sins. And that is exactly what the Bible teaches about men today apart from the grace of God in Christ. They are just dead, dead spiritually, of course, but dead, dead as a doornail in sin.

Dead in Sins

"What a gloomy view," some will say. "What a dreary outlook on life!" That neighbor of mine, someone will think, that neighbor who admittedly has no interest in God, but who has a fine position, is a respectable citizen, a good father, owns two cars, pays his taxes, gives generously to the U.G.F., do you mean he is dead in his sins? Yes, that is what the Bible says.

Again, that lady down the street, who to be sure has no interest in Christ—in fact, she thinks we are all bound for heaven anyway, if there is a heaven—this good woman is the grandest person, interested in community projects, a conscientious mother, not catty like some women, do you mean to tell me she is dead in sin, a spiritual corpse? Yes, I mean just that because the Bible says so.

Well, now, take this high school student, really the nicest kind of fellow—of course he knows nothing of trusting in Jesus Christ alone as his Savior—but he's a "good guy," a fine student, active in student council, the "one most likely to succeed" type, would you say he is dead in trespasses and sins? I would, simply because the Bible says so.

This is not a flattering view; that I know full well. I am aware that it is a bit shocking. But since that is what the Word of God teaches, I have no alternative but to teach it, too. Besides, closing your eyes to bad situations won't make them go away.

Let me be even more specific. Let me apply this teaching not to your neighbor, or your school chum, but to you. What is *your* relationship to your Maker? Are *you* looking to Jesus alone as your Savior? Very well. You are then alive, alive to God. But if you are not thus resting upon the Lord Jesus and him alone as your single hope of

Are you looking to Jesus alone as your Savior?

heaven, I must say that you are yet in your sins, dead in them, in fact. Your sins are like the putrifying sores and utterly diseased condition of the man Isaiah describes in his opening chapter. You are a fit candidate for a place in Ezekiel's valley of dry bones.

There are people all about us who answer to that dreadful description. Even churches are filled with such people, in part, I am sure, because they have never been faithfully told how desperate is their plight by nature before a God who is holy and who cannot but hate sin in its every form. Yes, and judging by the spiritual coldness and unconcern of some whose names appear on the rolls of our church, I truly fear the Savior could say to some of us what he did to the church of Sardis, "I know thy works, thou hast a name that thou livest, and art dead" (Rev. 3:1).

THE BELIEVER'S CONDITION BY GRACE

But let us now consider the other side of our text. And let me emphasize that this other side, this brighter side, we can appreciate to the degree that we have felt the force of the first consideration. "And you *did be make alive* when ye were dead through your trespasses and sins." Thus we have before us Paul's teaching of the believer's condition by grace. (You observe that you have this aspect of our verse in italics. That is to signify that it is not part of the original text; rather it is supplied in order to provide smoother reading and to give the sense of the passage.)

There are of course many passages in the New Testament where it expressly says that believers have been made alive in Christ. It is a pervasive teaching of the Word. In the 5th verse of this very chapter, for instance, it is explicitly stated. Also, in this same context Paul gives a mighty comparison which shows something of the sharp contrast between a sinner's condition by nature and his new condition by grace. In the concluding verses of Ephesians 1 the Apostle uses such a comparison. He says that the exceeding great power of God that has been at work in the believer is precisely the same power that was at work in raising Jesus from the dead.

In other words, the humble believer in Christ has experienced a mighty

resurrection in which he has been raised up from the death of sin to newness of life in Christ. No less power was required to bring about this renewal than was required to raise Jesus from the grave. Now Jesus was truly dead when he was buried. And he was made truly alive when he was raised up in that same body in which he was buried. Even so, the believer in Jesus was truly dead spiritually apart from Christ, and he is truly alive to God in Christ.

At a recent work party our master of ceremonies told an interesting true story. Three U. of Maryland students purchased an old 1940 hearse. They were feigning an undertaker's mission. One of their number was wrapped in a sheet and acted the part of a corpse lying in the hearse. Into a car wash the other fellows drove requesting a fast wash job on the car. You can imagine how the employees must have eyed the "corpse" while going about their work. Then suddenly the "corpse" let out a frightening scream. I can imagine that the men engaged in washing the hearse almost turned pale with alarm!

You just don't expect a corpse to scream. You don't expect a corpse to do anything. It is dead. Nor does a spiritual corpse pick itself up and start to walk in the Christian way. A spiritual corpse does not begin of itself to speak praises to God and to worship him. A spiritual corpse does not even begin to breathe until God by his Holy Spirit comes in quickening power to impart new life. "That which is born of the flesh is flesh . . . that which is born of the Spirit is spirit" (John 3:6).

A Great Change

What a mighty change then has been wrought by God's grace in the children of God! Instead of being enemies of God, we become his friends. Instead of rebels, sons. As the man said to whom Jesus restored sight, "Whereas I was blind, now I see!" Can the Ethiopian change the color of his skin, or the leopard his spots? No more can a man dead in his sins begin to live in Christ by human energy. The Spirit of God must do the quickening. He must impart the new life.

And this mighty work of renewal brings about a complete change in a man's life. Once a child of Satan, now he is a son of God. Once a rebel against God, now he is an heir of grace. Once subject to God's wrath and punishment, now a member of God's own family. Once bound for hell, now on his way to heaven. Could anything be more wonderful than the change that is wrought by the grace of God? "You did he make alive when ye were dead through your trespasses and sins."

Are you a new being in Christ? Then you can appreciate what Paul says, "If any man be in Christ, he is a new creation: old things are passed away; behold, all things are become new" (II Cor. 5:17). What kind of attitude should be prompted in us who have by God's grace been redeemed? Undying gratitude to our Lord and Savior. Everlasting praise that God has wrought such a mighty work in our hearts. The very person who realizes most fully that he was by nature dead in his sins and that he is now alive to God in Christ is the one who will

give himself most heartily to the Lord in loving obedience.

An illustration of this truth was brought to my mind in a most significant way a couple of weeks ago. I received a telephone call from a Georgetown University student who was a complete stranger to me. In a lecture that day in class the teaching of John Calvin at a certain point was apparently grossly perverted. This student in wanting to check up on the matter evidently went down the telephone directory listing and when he came to Knox Orthodox Presbyterian Church felt that here he ought to be able to get a more sympathetic view of what Calvin taught. I trust I was able to help him a little. Now here's the very interesting thing that bears especially on our text. This Irish Roman Catholic (he identified himself to me in that manner) from his study of history made the observation that the highest caliber of moral life was found among such people as the Huguenots of France, the Covenanters of Scotland, the Puritans. Why, of all people, he asked, did these folk who believed

most strongly that they were saved by the electing grace of God live such conspicuously upright lives?

Loving Obedience

Ah, that is just the point. The man who realizes most fully that his salvation is altogether of the Lord, without the slightest admixture of human merit, that is the man who must give himself most heartily in loving service to his gracious God and Redeemer. "For by grace are ye saved through faith; and that not of yourselves: it (even the faith) is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:8-10). That is just to say that if you and I have been made alive in Christ by the work of God's Spirit in our hearts then that new life must show itself.

"By their fruits ye shall know them," declared Jesus. It is idle to say we believe in Jesus if we do not manifest a life of obedience to his will. "If ye love me, keep my commandments," Jesus said. If we say we are Christians and do not show forth the fruit of the Spirit, we are living a lie. There is nothing, simply nothing, like the doctrines of sovereign grace to move men to lives of deepest devotion and genuine piety. Though he couldn't understand it, my Irish Roman Catholic telephone friend simply as a student of history came up with that very sound observation. What kind of heirs of that noble tradition are you and I today?

WITNESS AND PRAYER

We have taken note of the sinner's condition by nature; also, of the believer's condition by grace. In this two-fold situation there is a powerful practical lesson for you and me. It concerns our attitude toward those without Christ. Do we not all have loved ones outside of the Savior? and friends? and others for whom we feel a direct responsibility? Outside of Jesus Christ they are dead.

Seeing the multitudes as sheep having no shepherd our Savior was moved with compassion. So should we be moved with tender compassion for the wayward. So should we be concerned about their desperate lost condition even when they are not. Moreover, we know that nothing less than the mighty power of God's Spirit is required along with our faithful witness to bring them to Jesus. So we must witness. And with our witness there must be the most earnest prayer that God will touch the heart, that the Holy Spirit will work with quickening power.

Just here is where we fail so often, myself included. Heirs we are of that noblest doctrinal tradition—going back through Calvin and Luther, and Augustine, and Paul, yes and our Lord himself—in which we are privileged to glimpse a little of the wonder of the teachings of sovereign grace which assure us that salvation is altogether of the Lord. And yet we can be so negligent of the duty and privilege of prayer. For these loved ones, dead in their sins, let us pray. For these friends outside of Christ, dead in their sins, let us be much in prayer. For these Sunday School pupils who have not yet come to Christ, dead in their sins, let us pray. For these merely nominal Christians who are church members, dead in their sins, let us pray.

Except they be born of God's Spirit they must remain strangers to the grace of God. But God, who surely is able, and who delights to save sinners, is pleased to work in answer to the effectual, fervent prayer of his children. In response to the faithful witness and the persevering prayer of his people God will translate many a sinner out of death into life in Christ.

Good Shepherd Chapel

Orthodox Presbyterian families and others who may have relatives or friends stationed at Ft. Monmouth, N. J. will be interested to know that it is only a 15-minute drive to the Good Shepherd Chapel, located on Asbury Avenue in Neptune, N. J. The Chapel is sponsored by Grace Church of Westfield, with Westminster Seminary graduate Rollin Keller in charge.

"Army personnel are cordially invited to attend our services," states Mr. Keller. Information as to transportation may be obtained by calling PR 4-2775. Sunday school attendance has been in the 70s, and new families are coming to both morning and evening worship services, it is reported.

What Is Our Stand ?

By GEORGE W. MARSTON

Has the Orthodox Presbyterian Church taken a definite stand on the subject of Masonry?

The 17th General Assembly (1950) clearly recognized that Masonry is contrary to the Scriptures and to the doctrinal standards of the Orthodox Presbyterian Church and took action "to urge the sessions and presbyteries to apply in their instruction and discipline the approach recommended in the report submitted to the 17th General Assembly" by the Committee on Secret Societies (see Minutes of the 17th General Assembly, p. 31).

The approach recommended by this Committee was as follows:

"As concerns all persons seeking admission into the Church:

1. Every applicant shall be asked whether or not he is a member of any oathbound secret society.

2. If the applicant is a member of the Masonic Lodge, he shall be advised that such membership is inconsistent with membership in the Christian Church.

3. After being duly informed, applicant will be received into the Church only on condition that he renounce his affiliation with Masonry.

4. If applicant is a member of any other oathbound secret society, decision upon his application shall be held in abeyance until the Session shall have taken sufficient time to determine the character of such society. If it is determined that membership therein is sinful, the above procedure shall be followed."

"As concerns all members of the Church:

1. The Church shall be kept informed of the evils of the oathbound secret societies periodically through sermons or other appropriate means.

2. Any member of the church who is a member of the Masonic Lodge shall be advised that such membership is inconsistent with membership in the Christian Church.

3. After being duly informed he shall either renounce his affiliation

with Masonry or be subjected to the discipline of the Church.

4. If any member of the Church is a member of an oathbound secret society other than the Masonic Lodge, the Session shall take appropriate steps to determine the character of such society. If it be determined that membership therein is sinful, the above procedure shall be followed" (see pp. 29, 30).

Sufficient Provisions

In this connection it was also said that "the committee is convinced that the present provisions of the constitution of the Orthodox Presbyterian Church, if faithfully carried out, are sufficient for dealing with the Masonic problem." The advisability of amending our constitution by adding a law specifically excluding Masons and those belonging to other organizations of a similar nature was considered, but the Committee advised against it on the ground that such action is unnecessary. Since Masonry is recognized as being contrary to our primary and secondary standards, and since the Book of Discipline defines an offense as "anything in the doctrine or practice of a member of the church which is contrary to the Word of God" (see Book of Discipline, Chapter I, Section 2), the process of discipline was deemed sufficient to deal with this problem (see Minutes of the 17th General Assembly, pp. 25-28).

However, because the Committee was convinced that instruction and persuasion were the prime requisites, particularly at that time, for the Orthodox Presbyterian Church in dealing with the Masonic issue, it recommended that:

1. "The Seventeenth General Assembly send the Committee's entire report covering the matters of HISTORY, PRINCIPLES and PRACTICE to the sessions and presbyteries of the church for serious study.

2. The Assembly urge all members of our church to study carefully that report as well as the report on the



principles and practices of Masonry that was submitted to the Ninth General Assembly" (see p. 30).

It should be noted that the General Assembly took a stronger position than that recommended by the Committee on Secret Societies; it urged the sessions and presbyteries to apply in their instruction and discipline the approach recommended in the report submitted by this Committee which we have quoted.

Progress Made

As a result of this action some Masons left the Orthodox Presbyterian Church and others refused to enter. However, the reactions were not all negative, for in response to the faithful labors of pastors and others a few Masons left the lodge rather than the church and an appreciable number left the lodge before entering the church. While real progress has been made, it has become evident in recent years that there are still some areas in the church where little or nothing has been accomplished in this respect. In response to an overture from the Presbytery of New York and New England designed to arouse the church to greater activity, the 25th General Assembly (1958) took action "to urge the sessions and presbyteries to be diligent in applying in their instruction and discipline the principles set forth in the report on

A tract "Christ or the Lodge?" — consisting of the report to the 9th General Assembly — is available through the Committee on Christian Education, 7401 Old York Road, Phila. 26, Pa. at 20c. A somewhat longer compilation including the other reports and actions of succeeding Assemblies may also be obtained from the same source, priced at 60c.

secret societies submitted to the 17th General Assembly."

Since this action calls attention to that taken by the 17th General Assembly, this question is pertinent, "What is the status of that action? Is it the law of the church or is it only pious advice which may be disregarded with impunity?"

The General Assembly of the Orthodox Presbyterian Church is not a law-making body. The laws of the church are contained in its constitution. Laws may be added only by amending the constitution. While a General Assembly may propose an amendment, it cannot be adopted until it has been ratified by a certain number of presbyteries (see Form of Government, Chapter XXVI).

Advice Not to Be Neglected

However, while this advice of the General Assembly does not have constitutional status, this does not mean that it is without weight (see Form of Government, Chapter XI, Section 6). Indeed, this is the studied opinion of a General Assembly to the effect that Masonry is contrary to our primary and secondary standards, and thus this course of action is urged. To disregard this "pious advice" is to challenge the validity and weight of the General Assembly's recommendation. Such a challenge would inevitably lead to disciplinary action based on the same sections of the constitution (Scripture and doctrinal standards) on which the General Assembly based its actions.

The present state of the Orthodox Presbyterian Church in respect to the Masonic problem is like that of the children of Israel when they entered the Promised Land. In one sense the land was theirs, God had given it to them. However in another sense, they had to attain it because it was still in the possession of another nation. Possessing the land was a process which took time and effort. On the one hand we have taken a definite stand on the subject of Masonry; on the other hand this stand must be put into practice. As we have already indicated, while real progress has been made there are still some areas where the position taken by the denomination has not been attained by the local church. We must continue to inform our people on this matter, which may not properly be neglected.

Assignment Unlimited

By G. I. WILLIAMSON

When Jesus was about to ascend into heaven, he summoned his disciples and gave them the great commission. "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Mt. 28:18-20).

On the basis of this great commission we believe that it can be said that 'the whole task of the whole church is to minister the whole gospel to the whole world.' It is the whole task, because Christ gave no other. He did not, for example, command his church to try to do the work that belongs to civil government. It is the task of the whole church, because Christ's command embraced not only the disciples living then, but down through the ages to the end of the world.

The task is to witness the whole gospel, because he said "all things whatsoever I have commanded you." Therefore it will not do to reduce the Christian faith to a few fundamentals in order to get a wider acceptance. Finally, it is to the whole world that this gospel must be witnessed because he said "teach all nations."

However, the book of Acts tells us that even these disciples were incapable of performing this task until the Holy Spirit was given to enable them. Jesus "commanded them that they should not depart from Jerusalem but wait for the promise . . ." and he said, "but ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, (that is, near) and in Samaria, and unto the uttermost part of the earth (that is, afar)" (Acts 1:4, 8). When the Spirit was given "they were all filled with the Holy Ghost" (2:4) and began to witness.

Furthermore, it is clear from the record that this was not a gift limited to those few original disciples. For

Peter testifies that when he first preached to the Gentiles "the Holy Spirit fell on them, even as on us at the beginning" (Acts 11:15). And the Apostle Paul says that this is universally true. "The manifestation of the Spirit is given to every man to profit withal" (I Cor. 12:7). "Unto every one of us is given grace according to the measure of the gift of Christ" (Eph. 4:7). "As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God" (I Pet. 4:10).

Jesus said, "Ye are the light of the world. A city that is set on an hill cannot be hid . . . Let your light so shine before men . . ." (Mt. 5:14, 16). The Book of Revelation describes the true church as a seven-branched candlestick, from which a church may be removed when it fails to manifest the light. And that is the strange thing. When the church, or the Christian, desires to have the true religion as a private possession while letting the world go by, it loses what it has. But when the church, or the Christian, desires to witness the true religion to a dark and sinful world, it never seems to lose what it has.

Sometimes we are tempted to say, "It's no use witnessing: no one listens anyway. I will just keep it to myself from now on." What's wrong with this? Everything. It violates Christ's command. It grieves the Spirit. And it uses a false measure of success. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (I Cor. 1:18).

"For we are unto God a sweet savour of Christ, in them that are saved and in them that perish. To the one we are the savour of death unto death; and to the other the savour of life unto life" (II Cor. 2:15, 16). It is sweet unto God when Christ is witnessed, even if the witness is rejected and those who reject it perish. It is sweet unto God when his people are obedient and faithful even in times like these. It is sweet unto him when they have compassion on the perishing as Christ had compassion on them.

THE PASSING SCENE

By HENRY W. CORAY

Would you know who is the greatest saint in the world? Not he who prays or fasts the most; not he who gives alms and is most eminent for temperance, chastity or justice; it is he who is always thankful to God, who wills everything that God wills, who receives everything as an instance of God's goodness, and has a heart always ready to praise God for His goodness."

WILLIAM LAW

* * * *

One sometimes overlooks the fact that the venerable Church Fathers were men subject to like passions as we are, personalities intensely human in their dealings with fellow-men.

Take Jerome the great scholar who in the fourth century translated the Bible into Latin. His advice to young people is comparable to the counsel of columnists like Dear Abbie. "I will give you a hint, what features to hide if you want to look your best," he wrote a friend. "Show no nose upon your face and shut up. You will then stand some chance of being both handsome and eloquent." To another he said, "Shun gay and thoughtless girls who deck their heads and wear their hair in fingers, who use cosmetics to improve their skins and affect tight sleeves, dresses without a crease, and dainty buskins."

Jerome lectured the nuns in his convent thus: "A virgin should avoid as so many plagues and banes of chastity all ringletted youths who curl their hair and scent themselves with musk; to whom may well be applied the words of Petronius Arbiter, 'Too much perfume makes an ill perfume.'" And again: "I hate squeaking shoes."

Many of us have to sustain a perpetual fight to keep old man temper under control. So did second century Tertullian, a kind of North African Oscar Levant who sprayed his enemies with furious phrases. He was a Mount Vesuvius erupting at unpredictable periods to bury his opponents under the hot lava of invective. "He used words like brickbats," says Payne,

"and rejoiced when the brickbats drew blood." He was "the perpetual thunderer, in love with lightning."

To Roman magistrates Tertullian roared, "Carry on, good officials; you will become much better in the eyes of the people if you sacrifice the Christians for them. Crucify us — torture us — condemn us — destroy us! Your iniquity is proof of our innocence. . . We are become more numerous every time we are hewn down by you: *the blood of Christians is seed.*"

He tossed all sorts of fiery insults at philosophy. To him it was the mother of heresy, the theme of worldly wisdom to be by-passed coldly by the Christian community. Paradoxically, he loved it. On a single random page of his writings may be found quotations from Heraclitus, Euphronion, Cicero, Plato and Socrates. "Consistency, thou art a jewel!"

A garden variety of jokes and puns has recently cropped up centering in the sentence, "Take me to your leader." It is, in point of fact, the title of a popular book. Most people are unaware that the originator of the phrase was the writer of the Fourth Gospel. Clement of Alexandria in one of his rare sermons relates this story. When John was pastor of the church of Ephesus, Clement says, he learned that a member of his flock, a wayward youth, had been kidnaped by a band of robbers. They spirited him away to their mountain hideout and

held him for ransom. The Beloved Disciple, tremendously stirred over the outrage, mounted his mule and rode straight to the bandits' den, where he was accosted by sentinels guarding the band. He looked the spokesman in the eye and said sternly, "Take me to your leader!"

All of which is by way of confirming the Biblical truth, "There is no new thing under the sun."

* * * *

An avalanche of adverse criticism has been leveled at Hollywood's latest and probably most wretched effort to interpret the story of Jesus. The film is "King of Kings," second edition. No more need be added to the assaults coming off the secular press. There is, however, an excellent picture now showing across the country that is well worth seeing. It is "Question Seven," recently previewed by ministers in the San Francisco area.

"Question Seven" comes to grips with some of the agonizing problems imposed on Christian families living in East Germany. The story is dramatized by professional players who take their assignments with dignity and earnestness. The message is clear-cut, without undue sermonizing. In the climactic scene the heart of the gospel is set forth in its beauty and vitality, and in a way that will rejoice the heart of the true believer in Christ.

It isn't often that an evangelical can give a film an unqualified endorsement, and this one is especially good for young people. It was produced in Germany by Louis de Rochemont Associates for Lutheran Film Associates, both of New York. The "Martin Luther" film was produced under the same auspices.

* * * *

At Christmas time, you Westerners
Suddenly become jolly, good-willed, and affable.
Everyone seems mellow,
And kind, and a bit smug;
Business men quaff wine,
Greatheart drops pennies in the Salvation Army till,
Millions of cards are exchanged, and gifts;
Fir trees flare with multicolored lights and baubles,
And everyone shouts to everyone else,
"Merry Christmas."
Splendid, merry gentlemen,
But remember that in 1940
Hitler and Stalin also traded Yuletide greetings
With each other.

The Old Chinese Philosopher

EDITOR

Robert E. Nicholas

EDITORIAL COUNCIL

Ned B. Stonehouse
Edmund P. Clowney
Robley J. Johnston

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

Answer from Peniel

Our sorrow too is genuine at the "official reply" of the Peniel Bible Conference to the action of the 28th General Assembly of the Orthodox Presbyterian Church respecting Peniel's Formulation of the Doctrine of Guidance. Our dismay is the greater in view of the misconceptions of that action, no doubt sincerely held, which are evident in the several points of the reply printed herewith in the "Editor's Mail Box."

We shall not attempt to argue the whole position of the church again — the entire controversy has been rather fully covered in these pages during the past decade — but we feel obligated to make a few comments concerning this reply from Peniel.

The statement that the General Assembly "specifically refused again" another official request from Peniel "for a joint study of the Scriptures with regard to the matters at issue," and in so doing somehow acted in a manner "unworthy of Christian brethren," certainly overlooks a great deal of history going back a dozen or more years. (A petition signed in August of 1948 by the session and certain members of the Calvary Orthodox Presbyterian Church of Worcester, N. Y. first brought the Peniel question before the courts of the Orthodox Presbyterian Church.)

A number of committees, both of presbyteries and of several assemblies, have devoted uncounted days to careful study of documents, to personal conferences, and to scriptural evaluation of these matters. To cite only the past three General Assemblies, the *Minutes* of 1959, 1960, and 1961 contain approximately 78 pages of

Peniel's Official Reply to the 28th General Assembly

EDITOR'S MAIL BOX

November 20, 1961

Dear Sir:

The enclosed letter has been mailed to all ministers in the Orthodox Presbyterian Church and has been adopted by the Peniel Bible Conference as its official reply to the statements made by the 28th General Assembly of the O. P. C. It would be good and fair of you to print it in the *Presbyterian Guardian*.

Sincerely yours,
ROBERT Y. MCCULLOUGH

October 9, 1961

Dear Brethren in Christ:

It is with a genuine sense of sorrow and dismay that the Peniel Bible Conference takes note of the action of the 28th General Assembly of the Orthodox Presbyterian Church respecting Peniel's Formulation of the Doctrine of Guidance. Without attempting at this point to defend its position further, the Conference expresses its deep regret over the following aspects of the General Assembly's action:

1. That the General Assembly specifically refused again the latest request of the Peniel Bible Conference for a joint study of the Scriptures with regard to the matters at issue. In the light of the fact that this request has been made officially on several occasions in the past, without response, we consider the action of the General Assembly to be unworthy of Christian brethren.

material (25 percent of the total!) giving the reports and actions on the Peniel question — and 35 of these pages consist of documents submitted by the P. B. C.

Each of these three most recent Assemblies has devoted a full day or more (about 20 percent of the time) to consideration of reports about or from Peniel — to say nothing of studies by presbyteries and sessions. For the reply to divert attention to the proposition that there should be some other kind of "joint study" is scarcely to recognize the patience of the church's courts through the years in

2. That the General Assembly allowed no opportunity for the testimony of an authorized spokesman for the Peniel Bible Conference who was a co-author of the "Formulation" adjudged to be in error, and a member of the council of the Conference. This bespeaks little zeal for truth or justice in the situation.

3. That in a specifically doctrinal matter the General Assembly based its action on a Committee report in which no attempt had been made to adduce Scripture support for its position. We would respectfully point out to the General Assembly that Peniel's documents, however faulty they may appear to the Orthodox Presbyterian Church, have consistently sought the support of Scripture; whereas the documents of the OPC have consistently failed to do so. We believe, therefore, that no charge of error is worthy of regard which does not call in the testimony of Scripture to support it.

4. That the General Assembly, by its action, has officially adopted a position which is contrary to the general conscience of the Church of all ages, is contrary to the Scriptures, and is in very fact itself partaking of deadly error. Making this charge deliberately, albeit sadly, we challenge and plead with the Orthodox Presbyterian Church to support its position, at long last, from the inspired Word of God.

In the Name of the Lord Jesus Christ,
THE PENIEL BIBLE CONFERENCE
ROBERT Y. MCCULLOUGH, Pres.
P. O. Box 177, Schenectady, N. Y.

dealing with an independent Bible conference which has made a point of not being bound by the Westminster confessional standards, though appreciative of them.

As to the second point raised in the reply, altogether apart from a disputed question as to whether the by-laws prevented the spokesman from being granted the privilege of the floor, suffice it to say that officers of the P. B. C., themselves Orthodox Presbyterians and commissioners to the Assembly, did participate in the unrestricted debate as fully as they wished. It is surely unwarranted to

charge that there was any motivation involving "little zeal for truth or justice."

The Basic Question

The claim that in the Committee's report "no attempt had been made to adduce Scripture support for its position" ignores two factors. (1) The report to the 28th General Assembly presupposes the existence of and knowledge about previous reports which did more specifically appeal to and exegete numerous Bible passages. It should be noted that the latest report did give particular attention to at least one crucial passage (Romans 8:16) in the section on guidance. (2) More to the point, however, the discussion throughout this controversy has dealt not merely with the meaning of this or that text of the Bible, but rather with the basic question of the *sufficiency of Scripture* in the matter of guidance. In our report on the 27th General Assembly we called this "the crux of the problem." It is one thing to disagree on the interpretation of a specific text; it is quite another to hold to a doctrine of guidance which impinges upon the doctrine of the sufficiency of Scripture itself.

It was to this particular error in Peniel's position that the several committees and general assemblies increasingly and properly brought the focus of their attention. And it was cogent arguments based on an awareness of its own scriptural and confessional position that finally persuaded the Orthodox Presbyterian Church at its 28th General Assembly to declare the position of Peniel "a deviation from the doctrine set forth in the Word of God and our subordinate standards." Having found Peniel's own appeals to Scripture either inconclusive or incorrect, the church is surely not compelled to follow a procedure which would appear to reopen the question of its adherence to its own creedal standards.

The deliberate charge of point four that the church by its assembly action has "officially adopted a position which is contrary to the general conscience of the Church of all ages, is contrary to the Scriptures, and is in very fact itself partaking of deadly error" is most amazing of all. It ought to be quite clear that the Orthodox Presbyterian Church has not just now in 1961 "adopted" a position — least of all some new or "contrary" posi-

tion. The church's position on guidance is simply that of Scripture (as explicated in the Westminster standards), and it is Peniel's deviation from that position which has been at issue. The church's position may be changed only by way of constitutional amendment, and we judge it unlikely that such is in prospect.

We might point out that the views and practices of Peniel have brought disturbances and disagreements into a number of other churches and institutions through the years, with warnings being sounded against Peniel's errors. It seems to us that the Orthodox Presbyterian Church has almost leaned over backwards to avoid any semblance of hasty or careless judgment before taking final action.

We are mindful of the zeal of Peniel's adherents for their views and of the deep feelings of the officers and other members of the Peniel Bible Conference which prompted the rather strong language of their reply. We must say, however, that it shows little evidence of a desire seriously to reconsider the views which have been found in error as a result of mature study on the part of a church committed to sound doctrine in accord with the Word of God. Nor does the reply seem to indicate, on the part of those who may be office-bearers in the Orthodox Presbyterian Church, a readiness to be in subjection to their brethren in the Lord. Such a deliverance as the one made by the 28th General Assembly ought to be accorded "the weight which is proper in view of the character of the body."

We can only hope that this reply of last October does not represent the final answer of the Peniel Bible Conference. We recall an earlier statement from their Formulation that they are "open to further enlightenment on this very complex doctrinal question" and plead that the report of the Committee on which the recent Assembly based its declaration be re-studied. That report is concerned to clarify the biblical concept of guidance in relation to the doctrine of the sufficiency of Scripture and merits the most careful attention. Finally we would pray, in words used by that Committee, that such a study might "contribute to the increase of the doctrinal purity and unity of the Church." This, and only this, is our abiding concern.

R. E. N.

James Enoch Faw

James Enoch Faw, a fourth generation ruling elder and a charter member of the Grace Orthodox Presbyterian Church of Westfield, N. J., was called to his heavenly home on October 3, 1961 in his sixty-ninth year. A devoted family man, he is survived by his wife, a son and a daughter, and seven grandchildren.

Born in Georgia and graduated from Davidson College, N. C. he was employed for more than 40 years by the American Telephone and Telegraph Co. in various accounting positions until his retirement in 1958. He had lived in the Westfield area since 1924 and became a ruling elder in the Presbyterian Church there. Concerned over the spreading Modernism in the denomination, he joined the Constitutional Covenant Union in 1935 and participated in the formation of the Presbyterian Church of America (Orthodox Presbyterian) at its first General Assembly on June 11, 1936. Mr. Faw was one of the six original members of the Presbytery of New Jersey, and a group of Christians met in the Faw home during the summer of 1936 prior to the organization of Grace Church in September of 1936.

During the years he served Grace Church as elder, clerk of session, trustee, treasurer, and teacher of the adult Sunday school class. He frequently attended presbytery and was a commissioner to six general assemblies, serving for a time on the Committee on Home Missions and Church Extension.

A memorial minute adopted by the Westfield session included the following tribute: "J. Enoch Faw was a Christian gentleman. Courtesy, patience, gentleness, and quiet, unhurried tones were his unvarying habit. Ever ready to praise God for his mercies and blessings, he took his Christianity seriously. He was so faithful in attending the stated meetings of the church and session, that his absence was cause for comment. His promotion to Glory leaves a yawning gap in the ranks of Christ's earthly servants, but adds a clear and joyous voice to the throng praising the Lamb in Heaven."

At its meeting on December 5 the Presbytery of New Jersey directed that a memorial resolution in gratitude for elder Faw's services be entered in its minutes.



Guardian Book Reviews

Evangelistic Preaching

Revival Year Sermons: by C. H. Spurgeon. England: The Banner of Truth Trust, 78b, Chiltern St., London, W. 1. 6/shillings.

What kind of evangelism do you practice? When I ask this, I assume that you are a Calvinist; that you believe that the subjects of your witnessing are dead in trespasses and sins; that they cannot so much as lift a finger to save themselves; that only God can save them (and that by unqualified election, by a definite atonement, by his irresistible grace and by the preservation of his grace).

Or, perhaps, are you one who saves these items for later (especially the glorious details of how God saves) when your hearer is converted and "ready" for the secret of the awful majesty and sovereignty of God in the salvation of souls? If so, why? Why do you hide the decrees of God and stress only the responsibility of man? Is it because you think it will work better? Then, I have a prescription for you. Take one small book (just five sermons and a historical introduction) which will cost you only about \$1 and carefully absorb its contents into your mind and heart. It should open your eyes.

The book is *Revival Year Sermons* preached by Charles Spurgeon in 1859, to a congregation numbering between 5000 and 9000 in Surrey Gardens Music Hall, London, and published now by The Banner of Truth Trust. To those who have turned to this prince of preachers many times over the years, it will be no surprise to hear him expound the biblical doctrines of sovereign grace with a clarity that most of us would do well to match. But when you realize, as the publishers point out in their informative introduction, that these sermons were preached during a revival, then perhaps not only will your eyes be opened, but your methods of witnessing be changed as well.

These sermons will feed your soul and you will doubtless grow much in grace and in the knowledge of our

Lord and Savior Jesus Christ. But the effect on your witness, whether you are a layman or an elder (ruling or teaching), is what interests me. To quote from the jacket: "To Spurgeon the vital thing was not the man, nor the methods, but the purity of message . . . The sermon (or witness) that honors God, God will honor."

A brief look at the sermons will illustrate my point. When preaching from Psalm 44:1 ("The Story of God's Mighty Acts") Spurgeon exalts the overpowering effects of sovereign grace in telling of times of refreshing that have come from on high, both in Bible times and since the close of the canon, right up to his own day. He gave God all the glory for what he was seeing in his own day.

Sovereign Grace Alone

In a sermon on Hebrews 13:20 ("The Blood of the Everlasting Covenant") the eternal covenant between the Father and the Son is discussed, the fact that "the covenant has relationship to the elect and none besides" (p. 42) is clearly stated, and he further tells us that "we can look nowhere for God's motive in the covenant except it be in himself, for of God it could be said literally in that day, 'I am, and there is none beside me.' Why then did he make the covenant? I answer, absolute sovereignty dictated it. But why were certain men the objects of it and not others? I answer, sovereign grace guided the pen . . . He finds his motives in himself. He is self-contained, and findeth nothing beyond nor needeth anything from any but himself."

This is all in Spurgeon's "firstly." He goes on, in the second point, to deal with the antiquity, sureness, and immutability of the covenant, summing up by saying, with typical color, that it is everlasting, "because it will never run itself out." In the third point he comes to the blood of this covenant as it relates to Jesus Christ (fulfillment of the covenant), to the Father (the bond of the covenant), to believers (the evidence of the covenant), and to all three ("the blood is

the . . . common glory and the common boast"). Then, after 13 pages of glorious covenant theology, there is a neat, pointed, one-page invitation to receive the gospel in the heart and lay hold on it. He says, "Why should election frighten thee? If thou hast chosen Christ, depend upon it, he has chosen thee."

His closing words are worth pondering: "I believe the man who is not willing to submit to the electing love and sovereign grace of God, has great reason to question whether he is a Christian at all, for the spirit that kicks against that is the spirit of the devil, and the spirit of the unhumiliated, unrenewed heart. May God take away out of your heart the enmity to his own precious truth, and reconcile you to it and then reconcile you to himself through THE BLOOD of his Son, which is the bond and seal of the everlasting covenant."

There are also sermons on Ezekiel 36:27 ("The Necessity of the Spirit's Work") and Romans 8:30 ("Predestination and Calling") which are cut from the same bolt of cloth, but space does not allow me to describe them to you. The last sermon (on Acts 20:26, 27 "The Minister's Farewell") is filled with the sort of preaching that every congregation and pastor should have preached to them regularly. He discourses about the task of preaching the whole counsel of God, both decree and responsibility, and of the necessity of a believing response to such preaching.

This is a potent pill for a small price. Would that our medical scientists could do the same for the common cold sufferer (at a similar type of price!) as Spurgeon and The Banner of Truth Trust folks have done for witnesses with cold feet!

LAURENCE C. SIBLEY, JR.
Lisbon, New York

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THOMAS F. GREENE
Westminster Theological Seminary
Chestnut Hill, Phila. 18, Pa.

A Page from a Translator's Diary

By EDWIN C. URBAN

**Tuesday, December 6, 1960
Taipei, Formosa**

In the days when the Spirit of God moved in the old woman Chi-oang, strengthening her to carry the gospel flame to the Tyal villages high in the mountains, God was raising up and preparing others to help in this work of spreading the Word. One to whom the call came was a young man named Do-wai.

When Do-wai heard the gospel for the first time his heart was struck with conviction. He hungered and thirsted to know more of the truth that had come so powerfully into his heart to disturb him, so he sought help from a Chinese Bible woman who lived on the plains. Still not satisfied, the Bible woman urged him to go to the Presbyterian Bible school where Chi-oang studied for two years. Determining in his heart that this was the course for him to take, Do-wai asked permission of the Japanese police to leave the restricted area in which he lived to attend the Bible school. When they refused, so strong was the impulse, that he and his wife risked their lives and stole away to the town in which the school was located.

During the two years that Do-wai studied the Scriptures, the truth of God gripped his heart with unshakable conviction and he felt a compelling call to return to the mountains. He felt that if he would keep quiet the very stones would cry out. On his return, the Japanese officials warned him, "You are not allowed to preach Christianity to your people. When we are ready for them to have a religion, we will teach them Shinto." But Do-wai silently went to work holding meetings in the homes of friends and relatives after the midnight hour to avoid detection.

Thirty Converts

Some months later it was reported that about thirty Tyals were ready for baptism. But since missionaries were not permitted to enter these restricted territories, no one could come to examine the candidates for baptism. Instead some Japanese Bibles were smuggled into the area with the hope

that the work would continue to grow.

Do-wai travelled far and wide into the very highest mountains, preaching as he went. He was filled with the Holy Spirit and the bright rainbow of promise seemed to be over every valley. But then one day a Bible was discovered in the house of a believer. This caused no small stir and a thorough search was made by the police throughout the whole region. All the Bibles and hymnbooks that were uncovered were confiscated and burned. The tribesmen were strictly warned against adhering to this faith and told that they must forthwith forsake it.

After this incident, the church of God had rest for some months until another Bible was discovered by the police. This threw them into a rage and they dragged Do-wai and many Tyal believers to the police outpost for questioning. Absurd charges were lodged against them by the maddened policemen. They were charged with sacrilegious disrespect of the Shinto shrines that had been forced upon them. Then came the test!

Beaten and Imprisoned

The Tyal Christians watched as stout, fibrous stalks of bamboo were cut and given to each of the policemen. They knew what this meant. They knew that these men would try to extort from them a promise to forsake their faith and give allegiance to Shinto, "the way of the gods." It was a sober moment and no small trial for babes in the faith to undergo. Do-wai realized this and prayed earnestly for himself and his converts. He cast them upon God to sustain in this hour of helplessness and sore trial. The terrible beatings began and as the air was filled with the deadly swishing sound of bamboo, the backs of Do-wai and many of the others were laid open and bled profusely. While the issue had been uncertain in Do-wai's mind before the beatings, there was no question in his mind now as he heard one of the tortured Christians say, "You can cut off our limbs if you like, but our hearts will be Christian still." Tears of gratitude

flowed from his eyes as that day not one denied the One who had shed His blood for them.

But Do-wai's trials were only beginning. The police thought that if they would imprison the leader of the Christians the movement would die out. That day he was detained and sent to prison. It was like tearing flesh from bone to be taken away from those little ones that he had begotten in the faith, but the pain was to increase. Shut up in a dark cell, he was no longer free to roam the mountains that he loved and preach the gospel. The days of solitary loneliness wore on and he fell ill with beriberi, so that his joints were swollen and racked with pain. More than once he must have despaired for life and asked in his heart, like another rugged man long ago cast into prison, "Are You the One, or do we look for another?" As the years dragged by, he seemed to descend deeper and deeper into the valley of the shadow of death and like another Sufferer of long ago must have wondered whether God had indeed forsaken him.

Joy Beyond Measure

But then with the collapse of the Japanese Empire, after seven long years in prison, the iron door of Do-wai's cell was thrown open. Out of his dark tomb he walked into the sunlight. What words can describe the emotions that swelled in the heart of that freedom-loving mountain man? Being reunited with his family and friends brought him great joy, but the highest joy came more abundantly than he was able to ask or think. Like one not able to comprehend, he listened to the reports brought to him by the believers of the outpouring of the Spirit of God upon the tribespeople. Like a man awakening from a dreamy sleep, he had to go and see for himself.

As he walked over the mountains, great shafts of sunlight, like beams of divine grace, came through the clouds enhancing the beauty and color of God's world. On every trail and in every village he met believers. There was no way of telling how many there were, but they seemed to be everywhere like a great unnumbered host. And unnumbered they remained until the missionaries were able to take a census of believers three years later. Before Do-wai had been cast into prison, he had readied

about *thirty* for baptism. When the census was completed and the results published (by the British and Foreign Bible Society), it appeared that the number of believers was *thirty thousand!*

It was as if God were saying to Do-wai,

"My Word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

Isaiah 55: 11-13

Presbytery of New Jersey

The Presbytery of New Jersey held its September stated meeting at Covenant Church, East Orange, on September 23. The devotional service was led by Rev. Leslie A. Dunn, who also gave welcoming remarks to the new Moderator, the Rev. Raymond E. Commeret. Fraternal delegates were seated from the Presbytery of New Jersey of the Evangelical Presbyterian Church, and from Classis Hudson of the Christian Reformed Church. Regular exchange of fraternal delegates has been arranged with these two bodies and with Classis Hackensack of the Christian Reformed Church also.

Most of the meeting was consumed in examining candidates. Licentiate John P. Clark completed his examination for ordination. He has been performing pastoral functions in the Church of God, Burlington, N. J., an independent congregation. Mr. Clark was subsequently ordained as an evangelist on October 6, at a special meeting of Presbytery held at Burlington.

Licentiate Donald M. Parker completed most of his examinations for ordination. Final steps were completed at the October 6 meeting, and he was ordained and installed as pastor of Grace Church, White Horse, at another special meeting of Presbytery on October 27. The White Horse church had been without a settled pastor for more than three years.

December, 1961



PSYCHIATRIC WORKSHOP FOR PASTORS AT PINE REST

The Rev. George F. Haney, Jr., of the Pilgrim Orthodox Presbyterian Church of Bangor, Maine (formerly of Waterloo, Iowa) seated at extreme left, and the Rev. Glenn T. Black of the Westminster Orthodox Presbyterian Church of Westchester, Illinois, standing second from right, listen to a lecture on mental deficiency by James Split, Pine Rest Christian Hospital psychologist, at a psychiatric workshop for pastors at the Grand Rapids institution Sept. 11 through 15. The workshop consisted of a week of intensive clinical pastoral training designed to achieve better understanding of the pastor's role in dealing with the mentally ill and handicapped.

Attending the workshop, above are the Rev. Mr. Haney, the Rev. Robert N. Prins of the First Chr. Ref. Church of Paterson N. J.; the Rev. Henry B. Poppen of the First Ref. Church of Rock Valley, Iowa; the Rev. Kenneth H. Hesselink of the Laketon Bethel Ref. Church of Muskegon, Mich.; the Rev. Simon Terpstra of the Chr. Ref. Church of Listowel, Ontario, Canada; Pastor John Song of the Chr. Rehabilitation Center in Korea; the Rev. David B. Muir of the Chr. Ref. Church of Imlay City Mich.; the Rev. Harold L. Kammeraad of the First Ref. Church of Sully, Iowa; the Rev. Edward Korthals of the First Ref. Church of Slayton, Minn.; the Rev. Mr. Black; the Rev. Clarence Van Essen of the Chr. Ref. Church of McBain, Mich.; and Mr. Split. Not pictured is the Rev. Paul Szto of the Chr. Ref. Church of Jamaica, N. Y.

In May of this year the Rev. Francis Breisch, Jr., of the Bethel Orthodox Presbyterian Church of Wheaton, Ill. attended a similar workshop, as did the Rev. Bruce Coie of the Westminster Orthodox Presbyterian Church of Evergreen Park, Ill. in September of 1960.

PRAYER IS A LADDER

Prayer is a ladder upon which we climb,

Up past the skyways, the flyways, the pines,

Up past our fears and our cares and our pain,

Up to His chamber—the throne room of God.

Who can feel weary, despondent, oppressed—

There where the King sits in splendid dress?

When princes and paupers and nations bow down

At the touch of His hand, a sign or a nod?

In the dark of the night up my ladder I climb,

Up past the skyways, the flyways, the pines,

Up where the Son in full power now reigns,

Up in the throne room—the prayer room of God.

Dorothy E. Kreiss

Westminster Tuition Policy Change Announced

The Trustees of Westminster Theological Seminary have determined to extend to all of the courses in the Seminary the principle of charging tuition, effective with the academic year 1962-1963. This practice has now become very widespread among American seminaries, and is to be welcomed as a proper charge reflecting, at least to a minor extent, the cost of theological education. A century and a half ago, when seminaries were first founded in this country, they were largely supported by individual denominations and the student body was largely confined to members of the supporting denomination. This provided justification for the practice of granting free tuition, but this condition no longer exists.

Effective with the opening of the academic year 1962-1963, tuition will be charged for undergraduate courses as well as for graduate instruction. The charge at the undergraduate level will be \$12.50 per semester hour with a maximum of \$125.00 per term or \$250.00 per year. There will be no registration fee.

This charge might be a source of hardship for prospective students, if provision were not made to meet the extra cost by increasing the amount of scholarship assistance available. Such an increase is to be provided. Men who find themselves unable to meet the charges from their own resources may apply for assistance from the scholarship funds of the Seminary. The policy of the institution will continue to be that of awarding scholarships on the basis of financial need but academic standing is also taken into consideration.

Evangelistic Effort in San Francisco

"Night Scenes from the Bible" was the theme of a series of evening messages preached in First Orthodox Presbyterian Church, San Francisco the last week of October. The Rev. Edward Kellogg, pastor of the Paradise Hills Church of San Diego was the evangelist. He also addressed a daytime meeting for the ladies on the subject "The Influence of Christian Women."

Preparation for the services began with early morning and cottage prayer meetings a month beforehand, and the cottage prayer meetings proved such a blessing that they have been continued, according to the Rev. Salvador Solis, pastor. The Women's Missionary Society engaged in neighborhood calling several times with an all-out effort on "Invitation Day" a week prior to the meetings. While some remained at the church to provide luncheon and act as baby-sitters, others, after prayer and instruction, spent four hours going from house to house. In this way more than 5,000 personal invitations were given, with another 500 sent out by mail.

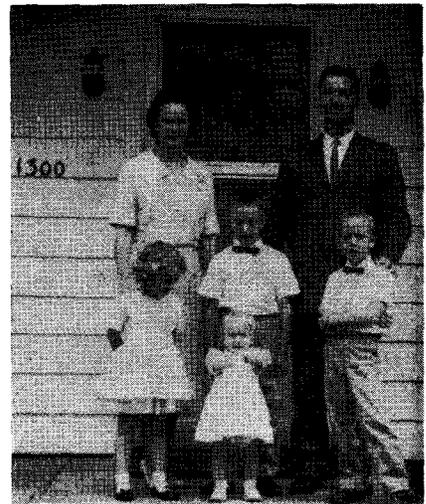
"After we had done all we could we knew the rest was in the hands of our Heavenly Father," stated Pastor Solis. "It was a great joy to see unrecognized cars parked in front of the church the first night. Perhaps thirty new people were reached through our meetings and we are grateful for the opportunity of bringing the gospel to them," he said.

Neighboring Orthodox Presbyterian congregations provided special music during the week, and delegations came on some particular night from Berkeley, South San Francisco, Stockton, and Sunnyvale.

Evangelical Theological Society Meets in St. Louis

Covenant Theological Seminary will be host to the 13th annual session of the Evangelical Theological Society on December 29-30. Dr. R. Laird Harris is to deliver his presidential address on "The Cosmology of the Hebrews" at the Friday evening session which is to be held in the banquet hall of Concordia Seminary of St. Louis. At that session Dr. Joseph Free of Wheaton College will give an illustrated lecture, "A Survey of Excavation in the Near East."

Among other lecturers at the two-day meeting are Professors Martin Wyngaarden of Calvin Seminary, Harvey Finley of Nazarene Seminary, Frederick Young of Central Baptist Seminary, Gordon Clark of Butler University, George Ladd of Fuller Seminary, Robert Culver of Wheaton College, and James Bales of Harding College.



The Rev. George W. Knight, III shown here with his wife, Virginia, and children: Margaret, Jennie, George IV and Vann.

George W. Knight Installed in West Collingswood

Holding a church banquet and reception for their new pastor, the Rev. George W. Knight, III, the congregation of Immanuel Orthodox Presbyterian Church of West Collingswood, N. J. on November 10 welcomed the Knight family on the occasion of the annual dinner at the Collmont. Members who had united with the church during the past year were also guests of honor.

The actual installation of the Rev. Mr. Knight as Immanuel's pastor took place on September 29 under the auspices of the Presbytery of New Jersey, with Moderator Raymond Commeret presiding. A sermon was preached by the Rev. Le Roy Oliver, with the Rev. Everett DeVelde giving a charge to the congregation. The Rev. William Rankin, of the Presbytery of Philadelphia, delivered a charge to the pastor.

Mr. Knight came to West Collingswood during the summer from his position as Chairman of the Bible Department at Frederick College, Portsmouth, Va. Born in Florida, he has always called Charlotte, N. C. his home town. A graduate of Davidson College, he received both his B.D. and Th.M. degrees from Westminster Seminary. He spent several years of study in Europe at the Free University in Amsterdam and at Basel University, and in 1958 he was awarded the degree of *theol. drs.*

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Gordon Accredited

Dr. James Forrester, president of
Gordon College and Gordon
Divinity School of Beverly Farms,
Massachusetts, has just announced
that the college of the arts and sci-
ences has been elected to membership
in the New England Association of
Colleges and Secondary Schools. An-
nouncement of the action was made
by Dr. Robert E. L. Strider, II, Chair-
man Standing Committee on Institu-
tions of Higher Education and Presi-
dent of Colby College, at the Asso-
ciation's 76th annual meeting held at
the Statler-Hilton in Boston, Decem-
ber 7 and 8. Membership carries with

it full regional accreditation as a four-
year college of the arts and sciences.

Gordon, soon to celebrate its 75th
anniversary, was located in Boston on
Evans Way for many years before
moving to the present spacious and
beautiful campus on the North Shore
near exit #7 on Route #128. It is
a four-year, co-educational college of
the arts and sciences with a strong
Christian philosophy and commitment.
Occupying the same campus with the
407 college students are 160 men of
the interdenominational graduate di-
vinity school under the same admin-
istration, but with a separate faculty.

New York and New England Presbytery

An adjourned meeting of the Pres-
bytery of New York and New
England was called for December 13
at Pilgrim Orthodox Presbyterian
Church, Bangor, Maine. It was ex-
pected that the Rev. George Haney
would be received, after examination,
by transfer from the Presbytery of
Wisconsin. His installation as pastor
of the Pilgrim congregation was
planned for the evening service.

Another matter on the docket was
action on the request of the Rev. Her-
bert DuMont for dissolution of the
pastoral relationship between himself
and Second Parish Orthodox Church,
Portland, Maine. The congregation
has concurred in the request. It is re-
ported that Mr. DuMont is consider-
ing a call from Bethel Church of
southwest Chicago, Reformed Church
in America.

Karl Barth to Visit U. S.

Dr. Karl Barth, noted Swiss theo-
logian, is reported to have ac-
cepted invitations to come to the
United States in the spring of 1962.
According to Religious News Service,
Dr. Barth will lecture sometime in
April at the University of Chicago
Divinity School. This will be the first
visit to the United States of the man
whose books and teaching have had
such wide influence and stirred so
much controversy in recent decades.

It was also announced that President
James McCord of Princeton Theo-
logical Seminary would stop to see
Professor Barth en route home from
New Delhi in order to complete ar-
rangements for possibly two lectures
at Princeton in May, as a part of the
150th anniversary of that institution.