

# GUARDIAN



## Two Debtors

Edward Wybenga

### A Penitent Woman Forgiven Luke 7:36-50

Many people seem to have little or no consciousness of personal sin. As a result they have no real experience of repentance, or of the wondrous forgiving love of God. It is certainly good for such, and for us all, to take a look at this penitent woman, described by Luke, to learn from her how we are to carry our burden of sin to the Lord and leave it there.

A man named Simon, a Pharisee, once asked Jesus to dine with him. As they reclined at the table, a customary position among the Jews, a noteworthy thing took place. A woman came through the open door into the festive chamber. She walked directly to the place where Jesus reclined, carrying under her arm a box of rich and costly ointment. Unable to restrain her emotions she burst forth into tears. With those tears she washed his feet; with her long tresses she wiped them, kissing them over and over again. Then taking the costly ointment she poured it profusely over his sacred feet.

Who was this woman? And why did she do such an unusual thing? She is described in two words: "a sinner"; but that meant much in Jewish terminology. All are sinners, but a person who was thus pointed out as "a sinner" was one who was known to be an abandoned character of the street. She had left the path of purity and virtue, and given herself up to a life of vice and shame.

But now a radical change had come over her. She had learned that what appeared to be sweet had turned to bitterness; what promised to satisfy had proved insatiable. Disgraced in the public eye, disgusted with herself, burdened with a sense of guilt she must find help and relief somewhere — or else despair and die! In

her supreme hour of need she went to Jesus. He alone could lift her out of the clutches of sin, and restore her to a life of usefulness and honor.

Perhaps she had already heard some time earlier the tender, hopeful words of Jesus when he said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." She had a heavy burden — too heavy to bear. She needed rest for her tumultuous and tormented soul. Finally she gathered enough courage and determination to come to Jesus just as she was. She would cast herself upon his mercies. She would believe his words, "He that cometh to me, I will in no wise cast out."

And so, she came. A poor trembling soul, she poured out her grief for sin and her love for Jesus, and her gratitude for salvation — she poured it all out at the Savior's feet! This was true repentance. This was faith in action. This could not fail to draw from Jesus the fulfillment of his mission to earth, as he said, "The Son of Man is come to seek and to save that which was lost."

All of this happened in the house of Simon, the Pharisee. If Simon was uncertain up to this time about Jesus, whom he had invited to dine at his house, his doubts were now dispelled. He thought to himself, "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner." Simon reasoned this way: the woman is a sinner; a prophet is a holy man and one who can discern the true character of another person. Since Jesus allowed the woman to touch him, and do him service, it follows that he is neither holy nor able to discern the true character of the woman. Therefore, he proved in two ways that he is no prophet. Such was the conclusion drawn by Simon.

### A Parable

But Jesus had read his thoughts, and came up with the parable of the Two Debtors. The one owed ten times as much as the other. Neither could pay. The creditor cancelled both debts. That was the parable; and now the question, Which of the two debtors will love the creditor most? Simon apparently had no idea that the parable had any reference to him, and replied casually, "He, I suppose, to whom he forgave the most." Then Jesus proceeded to make the application (vv. 44-47).

The parable must not be pressed too far. When Jesus said that the creditor forgave both debtors, he did not mean to say that both Simon and the woman were forgiven by God. Nor did he mean to say that God forgives everybody whether they repent or not.

Again, when Jesus said, "Her sins, which are many, are forgiven, for she loved much," he did not mean that God forgives us because we love him. It is rather the other way: we love God because he first loved us and forgave us. Our love to God is the fruit, not the root, of Divine forgiveness. What Jesus is saying is really this: her sins, of which she is so deeply conscious, are forgiven, as can be seen in the fact that she now loves so much.

"Simon, I have somewhat to say unto thee." Could it be that Jesus has something to say also to us? Could it be that he wants to say: the important question is not, Who is the greatest sinner? — but rather, who is the most penitent, and who is the most deeply conscious of sin forgiven? They are the ones that love much!

"And he said to the woman, Thy faith hath saved thee; go in peace." No happier words were ever spoken. Here was a public declaration of forgiveness, restoration, and abiding peace. Her burden was gone, her honor restored, her peace assured. And that is the way we too must come to the Savior to find peace for our troubled souls — a peace that abides, a peace that satisfies.

*This is the 18th article in a series by the pastor of Westminster Orthodox Presbyterian Church, Bend, Ore.*

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# On Having the Mind of Christ

*Leslie W. Sloat*

**T**ruth is in order to goodness, and a great touchstone of truth its tendency to promote holiness. No view is more absurd or more pernicious than that which puts truth and falsehood on a level, and makes it a matter of no consequence what a man's opinions are. A corrupt tree does not bring forth good fruit, and a mind lacking in knowledge of and love for the truth cannot be the motivating force that produces right and high-minded conduct.

From this it surely follows that every endeavor to bring men to know, believe and love the truth is also an endeavor to bring them to obey the truth. And efforts to correct human conduct are in vain unless they seek also to correct the faulty thought patterns which lie back of the faulty conduct.

Here doubtless is the reason why so often in Scripture, especially in the New Testament, we find rich and significant statements of doctrinal truth embedded in passages largely concerned with daily human conduct. We could cite numerous examples but the passage in Philippians 1:27 - 2:18 is illustration enough.

In this passage, beginning at the 27th verse of the first chapter, Paul is concerned with the conduct of his Christian readers, both in their relations to non-Christians, and in their relation with others in the Christian community.

His particular concern seems to be the unity of the Christian group. They are to stand fast in one Spirit, to strive together with one mind, for the faith of the gospel. They are to be united in purpose, having one heart, one love, minding the same things. Nothing is to be done through pride, but each is to be as concerned with the welfare of others as with his own.

This concept of Christian unity certainly far transcends the ideas of institutional and organizational ecumenism which are so popular in our

time. It is a concept of Christian conduct which, I fear, rarely comes to expression in our midst.

## What Christ Did

What then is the key to such unity, such Christian conduct? Paul says the key lies in having the mind of Christ. Let this mind be in you which was also in Christ Jesus. What then was the mind of Christ — what was in the mind of Christ, which is to be in ours also?

Paul answers that question by telling what Christ did. Though Christ was in the very form of God, which means he was truly God, he did not consider that position of glory a thing to which he should cling. He gave it up, took on him instead the form of a servant, and was found in the likeness of men. And being found in fashion as a man he humbled himself and became obedient unto death, the death of the accursed cross. Put very succinctly, this is what Christ did. Because he did it, God highly exalted him and gave him a Name above every name in heaven and on earth.

Paul's words as they stand, while on the one hand constituting one of the great Christological passages of the New Testament, are in themselves very incomplete. They give a picture of a very great humiliation, a very great humbling of himself on the part of Christ. But is this all we are to gather from them? Is there some tremendous virtue in the mere humbling and effacing of one's self, as such? I think we must probe deeper to understand what Paul has in view. And in this we seek help from the rest of Scripture.

Why did Christ do what he did? We know clearly from the rest of Scripture, that it was to redeem his

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*We welcome again to our pages the Rev. Leslie W. Sloat, comptroller of Westminster Seminary, formerly editor of this periodical.*

people. His people were sinful, in bondage to sin, liable to eternal punishment because of their sin. Christ came and died for them to save them from their sin and its consequences. Christ, then, was deeply concerned about the state of his people, and was ready and willing, himself, to do what was needed for their deliverance.

But again, why was it of importance to Christ that men be saved? What difference did it make, anyway? The answer here is also plain and clear. They were Christ's own people, his covenant people, and he loved them. Here is love, not that we love God, but that he loved us, and sent his Son to be the propitiation for our sins. We love him, because he first loved us. Paul in another place makes it very personal — He loved me, and gave himself for me!

## Christ's Mind of Love

Now we are beginning to see something of what was in the mind of Christ. There was a deep love for his sinful people, a full awareness of their sinful and desperate condition as liable to eternal punishment, and a complete willingness, flowing out of that infinite love, to do whatever was required for their deliverance, even to the extent of undergoing for them the punishment due them, and hence of dying for them.

Paul says, let this mind be in you also. What is our attitude toward the unbelieving world, toward sinful men and women — and all who are outside of Christ are under the guilt of sin and liable to eternal punishment. Do we love them? Christ did. Do we have any real concern for their welfare? Christ did. Or are they just people out there, with whom we are not really concerned at all? Do we at this point have the mind of Christ?

I think, however, that we can go further than this. Why was sin so terrible, and why did it bring people into a condition where they had to be

redeemed by the sacrifice of Christ, if they were to be redeemed at all? The answer is that sin is a violation of the holiness of the sovereign God. Because God is holy, he must abhor and repudiate sin. Because he is sovereign, he must condemn and destroy it.

### **Christ's Mind as to God's Holiness and Sovereignty**

Jesus knew with a certainty no other man has ever known in this life, that God had appointed a day in which he would judge the world in righteousness. We must all stand before that judgment seat of God. And he is of holier eyes than to behold iniquity, and can not look upon sin. It is when men lose the knowledge of the holiness of God, that they lose any genuine understanding of the heinousness of sin. And when they lose the knowledge of the absolute sovereignty of God, they become indifferent to the fact that sin and the unredeemed sinner shall be punished with absolute destruction from the presence of God.

This was also in the mind of Christ. He knew how miserable was the sinful estate of men because he knew full well the awful holiness and absolute sovereignty of God. And because of this he knew that if men were to be redeemed, it required something more than soft soap and soothing syrup. Men needed a Savior. They needed one who would take their place, who was like them in all things except their sin, one who would endure the punishment they deserved in their stead, and so be their deliverer. The very fact that Christ in order to save men yielded himself up to such a terrible experience as the accursed death of Golgotha's cross, shows with greater plainness than words can tell how desperate is man's condition apart from the saving work of Christ.

Do we have this mind also? Do we live in deep awareness of the holiness and sovereignty of God? Do we understand that man's condition is to be viewed in the light of his position before that God? And is it within the framework of that understanding that we are concerned with his eternal welfare?

I think, moreover, that we may insist on one further aspect of Christ's thinking, of his mind. We may at first be inclined to say, that

### *To have the mind of Christ is to have a mind*

*steeped in and totally submissive to Scripture.*

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Christ knew and understood these things in these terms because he was himself the eternal Son of God, and so had a sort of innate knowledge in this field. But surely Paul can hardly be asking us to have in our minds that which was in Christ's mind by virtue of his eternal deity. On the contrary we must insist that that which Paul was talking about, that which was in the mind of Christ and should be in our minds also, was truth which is directly available to us. It was the truth which is given us in Scripture.

### **Christ's Mind as to Scripture**

For it was just in terms of the Scripture that Christ interpreted his own mission and work. From earliest childhood he learned the Scriptures. He grew in knowledge. During his public ministry he constantly referred to what was written. Things happened — He saw to it that they happened — that there might be fulfilled what had been written. When men asked questions he replied, What saith the Scriptures? When he was about to be killed, he said, The Son of Man goeth as it is written of him. After his resurrection, when he talked with the disciples, he constantly appealed to Scripture. Beginning at Moses and all the prophets, he opened to them in all the Scriptures the things concerning himself, and he asked, Ought not the Christ to have suffered these things?

So to have the mind of Christ is again to have a mind steeped in and totally submissive to Scripture. It is in Scripture that we are taught of the holiness and sovereignty of God. It is in Scripture that we learn of the nature of sin, the miserable estate of the sinner, the certainty of a final judgment. It is in Scripture that we learn of the gracious and loving plan of salvation, whereby God sent his own Son to be the Savior of his people. It is in Scripture that we learn the depth of God's love for us.

### **Submissiveness to Scripture**

To me one of the most remarkable things about Christ is just this submissiveness to Scripture. He was the eternal Son of God. He was the same in substance, equal in power and

glory with the Father. Yet when he became incarnate in human flesh, he did not ask men to believe him because he was God, nor even because the attributes of the divine glory showed in his works. But he asked men to accept him because he was so clearly the One portrayed and prophesied in Scripture. This day, he said at the start of his ministry, is this Scripture fulfilled. His mind was the mind of Scripture, and he asked that the minds of his disciples be likewise.

Is our mind also the mind of Scripture? Do we think in terms of Scripture? Do we even read the Scripture enough to know what it says? Do we submit ourselves and our thoughts to it? Does it lead us captive? This too was the mind of Christ.

To summarize the things which we have said, the mind of Christ which Paul describes by describing what he did, was a mind deeply aware of the tragic condition of his sinful people, as being under the judgment of the sovereign holy God. His was a mind that deeply loved his people, loved them to the extreme of giving his life for them. And his knowledge and understanding of these things derived from his exhaustive knowledge of and complete submission to the Word of God written in Scripture, with which he was at all points in complete harmony.

### **Living with a Purpose**

His conduct, therefore, was no mere exhibition of self-denial, no humility for the sake of exhibiting humility, no exaltation of Mr. Milque-toast. His conduct was the supreme example of total devotion to the cause of the redemption of his people. It was life with a purpose, a supremely beautiful life with a supremely beautiful and grand purpose, the purpose of the redemption of his people to the glory of God, a purpose fully accomplished, though at infinite cost.

This is the mind Paul would have also to be in us. We are not asked to die for sinners, in the sense in which Christ died for his people. That was done, once and sufficiently for all, by Christ himself. But God has graciously ordained that men everywhere may through trust in Christ receive the

benefits of that redemption. And he has given to his believing people the task and privilege of making the message of Christ's saving work known in its fullness to the ends of the earth, that men everywhere may know and believe and obey.

So Paul is saying that we too should have lives with a purpose, a single, overwhelming purpose, the salvation of sinners to the glory of God's sovereign grace, the exaltation of his Son as Savior and Lord, the advancement of his kingdom until all things shall be subdued unto him in righteousness.

### Assurance and Action

Surely if this be the climate of our minds, our very first concern will be that we ourselves shall be numbered among Christ's redeemed ones. Do we have this assurance concerning ourselves? Perhaps something I have written here has awakened within your heart a concern in these matters. Perhaps you do not have or never have had an assurance of being among the redeemed. Then surely your primary and immediate task is to submit your mind to Scripture, to face the reality of its description of men apart from Christ, its declaration concerning the nature of Christ's work, and its assurance to all who put their trust in Christ. Having learned these things from Scripture, believe that which is written, put your trust in Christ as your Savior and Lord, and accept the assurance, which the Holy Spirit will certainly confirm in your heart, that you are the child of God.

Surely also, if we are among Christ's redeemed ones, we will realize that the benefits of our Savior's work are for others also, and that it is up to us to see that others do hear the gospel. And we can do no less than make it the overwhelming single-minded purpose of our lives to labor without thought of self for the proclamation of the saving gospel to the ends of the earth.

We said at the beginning that truth is in order to goodness. The implication was that if we had the mind of Christ, there would be true unity of heart, true love, a genuine fellowship among us. There would be no acting in pride or self-will, but we would be as concerned for the other person's welfare as for our own. Can we believe that any other consequence would result, if our lives are sincerely con-

trolled by the one great purpose that controlled the mind of Christ? If there is in each of us a mind fashioned after the mind of Christ, must not that mind motivate also a life fashioned after the life of Christ, and will that not be a life of unselfishness, of love for men, and of desire for their redemption in Christ?

Is not this indeed the key to all righteousness, that we shall have in us the mind which was also in Christ Jesus?

## Book Review

### A Novel to Read

*Servant of Slaves:* Grace Irwin.  
Eerdmans, Grand Rapids, Mich.  
1961 432 pages, \$4.95.

In this biographical novel of John Newton the author succeeds in making the reader know and greatly appreciate the man. The sovereign grace of God is so manifestly operative in Newton's life that the book has the impact of a devotional book. But it is a novel nonetheless with exciting adventures; intense, though restrained, emotions both of love and hate; and excellent character depiction and development.

The social evils of the eighteenth century, the ecclesiastical controversies, the rising power and influence of the non-conformists such as John Wesley and George Whitfield form dramatic background material. A gentle and beautiful love story permeates the whole.

The Christian reader finds himself searching out all the Newton and Cowper hymns and reading or singing them as though he were part of the Olney hymn sings. This reviewer found it almost impossible to sing "Amazing Grace" for weeks, so graphic were the pictures that came which had moved Mr. Newton to write it.

The structure and style of the book sometimes made the reading tedious. Sentences are involved, introspective passages are long in places. Repetition is boring and once in awhile one feels that he is reading the author's research notes rather than a novel. In spite of such drawbacks, however, it is a book which will leave its mark upon all who read it.

EMILY M. GRAY

# PRACTICAL THEOLOGY

Yes, it is a misnomer. All theology is practical: the fear of the Lord is the beginning of wisdom. Not general "practice" but individual ministry is the concern of this department. What is your calling from Christ? How does the Word of God direct you in it? Arts and techniques are taught, but the focus is theological and personal: your Lord and your service.

### Edmund P. Clowney, S.T.M.

Under this professorial pseudonym, **Eutyclus** of *Christianity Today* teaches courses in preaching, missions, the biblical doctrine of the church, and Christian education. This double life is reflected in his recent books, *Eutyclus (and his pin)* and *Preaching and Biblical Theology*. He is also the author and editor of vacation Bible school courses.



### John W. Sanderson, Jr. A.M., S.T.M.

On the record, versatility is Professor Sanderson's mark. His doctoral thesis at the University of Pennsylvania is on Plotinus; his teaching includes evangelism, worship, cults, pastoral counseling and Greek. In person his disarming friendliness makes his learning seem less formidable. He is a genuine counselor, a practicing theologian.



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Books which are reviewed in these columns may be ordered from the Committee on Christian Education, Orthodox Presbyterian Church, 7401 Old York Road, Philadelphia 26, Pa.

# Lovest Thou Me ?

*G. I. Williamson*

**I**t grieved Peter that Jesus asked him not once, or twice, but three times whether or not he loved Him (John 21:15-17). But the Lord's repeated inquiry was not superfluous. If words alone were enough to prove one's love, then Christ would never have asked the question. For Peter had boldly vowed that he would lay down his life for his Lord, and "greater love hath no man than this."

The trouble is that only a short time later he denied Christ. Peter was then afraid. But "there is no fear in love; but perfect love casteth out fear" (I John 4:18). So after Peter miserably fell, Jesus inquired concerning the greatest of the graces that must be found in every true believer's heart: "Lovest thou me?" Evidently, from Christ's point of view, love is something more than words. Just as obviously, he places a certain primacy upon it in the hearts of his disciples.

Paul, faithfully speaking for the Master, expressed it, "Now abideth faith, hope, charity (love), these three; but the greatest of these is love" (I Cor. 13:13). Paul wrote that one could "have the gift of prophecy, and understand all mysteries, and all knowledge" and "have all faith" and yet be "nothing" for lack of this one thing — love. He said that martyrdom or self-imposed poverty for the benefit of others would be worthless without this virtue.

If such a question was appropriate for Peter, surely it is much more so for you and me. Do you really love Christ? How shall we answer the question? There are two ways. There is the quick, bold, rash way with which Peter answered before the great test came: "I will lay down my life for Thee." Here is love in word and in tongue. But there is another way to reply. It is with grief and humility which hardly dares to say it, yet which (because of the undeniable fact) must say, "Lord, thou knowest all things; thou knowest that I love thee" (however imperfectly).

This love we cannot deny, neither in word nor in deed, because it is the gift of God. "We love him, because he first loved us" (I John 4:19).

We once saw a television interview in which two sailors told a remarkable story of heroism and devotion. One of them had risked his life to save the other, but in doing so had lost the sight of both eyes. The friend was one who showed himself a friend indeed, gladly giving one of his own eyes in order to show his gratitude to the friend who had saved his life.

Herein is love, not that we loved God in the first place, but that he loved us. "We love him, because he first loved us." Our love is a love of undying gratitude for his dying love. And this love is such as will enable us to show our gratitude in deed and in truth, toward God our Savior and toward one another.

"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (I John 4:20).

## And Thy Brother ?

As we all know, the whole duty of man can be summarized in two simple precepts: we are to love God with all our heart, and we are to love our neighbors as ourselves. By 'neighbor' the Bible evidently means our fellow men in general. Jesus tells us that even our 'enemy' ought to be regarded as our 'neighbor' (Matt. 5:43-44).

But the Scripture also requires that we love our brethren in Christ with a very extraordinary degree of that love. We are to love our fellow Christians the way Christ loved us, and that is a love that is greater than self-love.

"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren" (I John 3:16).

We are called upon, therefore, to exercise a special love toward our Christian brethren, a sacrificial love. For example, it is human nature to feel that when someone has done us an injustice (perhaps unfairly judged us or spoken a word of gossip about us) it is their duty to come to us and make things right. "Why should I go

to him, when he's the one who did the wrong?" we ask. But that is just the point. We are to love our brother as we were loved by Christ. It is obvious that Christ's love brought him (the sinless one) to us (the sinful ones). He took the burden that rightly belonged to us.

The Word of God says, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone . . ." (Matt. 18:15). He is in the wrong, yet you do the hard and humbling thing. He has wronged you, but you go to him, and you go by yourself first of all, to spare him the burden of being humbled as you have been.

Even this is not enough to fully reveal the meaning of such self-effacing love. Our Lord says that when we come to worship him, if we so much as remember that a brother has anything against us, we ought first to go and seek reconciliation and only then return to worship. Not only when I have something against him, but when he has something against me, still I must go. This seems to require everything of me, and nothing of my brother! Precisely. It is such love that Christ first bestowed upon us, and that is the love that he wants us to bestow upon our brethren.

Many things are said to be wrong with the church of Christ today. But we do not believe that it is often enough said that no matter how much of anything else we may have as a church, it profiteth nothing if there be not such love in the hearts of believers one toward the other.

How often today do Christians go to one another as our Lord directed? Instead many pretend a superior kind of piety by saying nothing to each other about faults or sins. Inside, however, they feel no true love, but only a 'live and let live' attitude or a back-biting sort of criticism. True love for a brother does not look lightly upon errors and sins. This is not love but indifference. True love musters the courage to lay down self in order to seek the removal of that which offends (whether in myself or in my brother).

Do you love your brother in Christ as Christ loves you? When there is a wrong (your fault or his) have you gone to him to effect a reconciliation? It will do no good to say, "It was not my place . . ." Your place is down low, where all those are who "lay down their lives for the brethren."

## SILVER SPRING MISSIONARY CONFERENCE



Some of the Conference Personnel, left to right: Mr. and Mrs. Andrews, Mr. Ellis, Mrs. Chen, Mr. Chen, Mrs. Duff, Mr. Duff.



American girls in Korean dresses at the Korea display table.



Mr. Duff shows an interested spectator how coffee is poured from an Eritrean coffeepot, while Mrs. Duff shows other Eritrean objects.

# Missions on my Mind

John P. Galbraith

A **HIGHLY SUCCESSFUL** Missionary Conference was the main activity at Knox Orthodox Presbyterian Church, Silver Spring, Maryland, on the weekend of March 16-18. The Rev. Charles H. Ellis is the pastor. Mr. Ellis is also president of the Committee on Foreign Missions of the Orthodox Presbyterian Church.

The conference was opened Friday evening with an "International Youth Night" banquet on the theme "Christ For the World." There 80 guests and young people of the church, from Junior High up, saw displays of objects from the foreign countries to which the Orthodox Presbyterian Church now sends missionaries. Stirring challenges concerning our three Orient fields were given at a meeting which followed the banquet. They were delivered by Mr. James Chen, a U. S. Government employee and a member of Knox Church, representing Formosa, Mr. Mitsuo Okamoto, representing Japan, and Mr. Chin Sei Yu, representing Korea. Mr. Okamoto is in the Middler Class and Mr. Yu a candidate for the Master of Theology degree, at Westminster Theological Seminary.

On Saturday 103 children in Grades 1-6 were present. This time the theme

was "Christ, the Light of the World." At the 10 o'clock morning session Mrs. Egbert W. Andrews, missionary to Formosa, spoke on "Boys and Girls of Formosa" and slides of Formosa and Eritrea were shown. An afternoon session began at one o'clock when Mrs. Clarence W. Duff, missionary to Eritrea, took them on "A Trip to Eritrea."

On Sunday the various participants in the conference took part in the Sunday school activities, the Rev. Egbert W. Andrews preached at the morning worship service, color slides of Formosa and Eritrea were shown at a 5:30 p.m. meeting, followed by refreshments, and the Rev. Clarence W. Duff preached at the closing service at 7:30.

Some of the enthusiasm for this missionary conference can be judged by the fact that Knox Church has already reserved dates for the Hunt and Taws families to take part in a conference next March!

### LEPERS INSPIRE MISSIONARY

During the winter just past the Rev. Bruce F. Hunt, one of our Korea missionaries, preached at the largest leper colony in the country. It is on an island at least 13 hours by bus and boat from Pusan. On the way the bus

*Mr. Galbraith is the general secretary of the Committee on Foreign Missions of the Orthodox Presbyterian Church.*

broke down; the following bus, already crowded, added the passengers from the broken-down bus; and Mr. Hunt missed the last boat to the island and had to take a row-boat "taxi." Knowing Mr. Hunt we are sure that, as he sat facing the rower, the time was not wasted!

Mr. Hunt says that the trip was well worth it in spite of its difficulties, for it was "a great inspiration to speak each time to a most appreciative audience of over 3,000 people, to have a choir of up to 160 voices even for daybreak prayer meetings, while on the other side of the platform would be 24 elders from seven churches."

Says Mr. Hunt, continuing, "It was pathetic but wonderful to see maybe one poor leper leading three or four blind lepers to church, each with a hand on the other's shoulder, and yet they all seemed to find something amusing and interesting in life. That trip in itself would take an 8- or 10-page letter! This church left the ecumenical group and is now united with us, and the lepers look to our little band of missionaries as their missionaries."

### REORGANIZATION IN KOREA

Ever since the union of the Presbyterian Koryu Pah and Sung Dong Pah ("NAE") in Korea there has been a question as to the future of the Korea

Theological Seminary and Calvin College in Pusan. Both had been under the Koryu Pah and a reorganization was proposed for both.

The General Assembly of the united church established one Board of Trustees for the Korea Seminary and the Presbyterian Seminary in Seoul. That Board ultimately decided that the two seminaries were to be merged into one at Seoul. Calvin College was then to be made simply a preparatory course for the seminary.

There has been wide-spread opposition, however, to these moves. There are many cross-currents: a strong desire by many for a definitely Reformed church, uncertainty of the doctrinal strength and desire of some individuals, uncertainty about the ethics of some past actions, and even jealousies and rivalries among brethren. There are no doubt other currents also.

Spanning many meetings, millions of words, and months of time, the situation at present may be summarized by saying that none of the earlier decisions has yet been fully implemented and the final outcome is still uncertain.

## Evening Meetings at the General Assembly

An inspirational mass meeting will be held on Monday evening, May 28, at 7:45 p.m. prior to the convening of the General Assembly itself which is set for 9 a.m. Tuesday morning. The combined choirs of Calvary Church, Cedar Grove, and Bethel Church, Oostburg, will sing. Professor John Murray has been asked to bring a message, and his topic is announced as "The Father's Love." All meetings will be in Calvary Church, Cedar Grove, Wisconsin.

The proposed docket leaves Tuesday evening open for committee meetings, with Wednesday night scheduled for a presentation by the Committee on Christian Education. The Committee on Foreign Missions is celebrating its 25th anniversary on Thursday evening with a banquet and program in which missionaries and others will participate.

A pre-Assembly conference-workshop begins with a devotional meeting on Friday evening, May 25 and continues with daytime sessions Saturday and Monday.

## A word for homemakers

# Hospitality

LOIS SIBLEY

In the early days of the New Testament church as preachers and missionaries travelled about they were cared for by the families in the churches in the cities and towns along their way. The missionaries were grateful for this help for their physical needs and Paul, greatest missionary of all, in his letter to the Galatians encouraged these faithful servants by writing to them, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

These homes where the travellers stayed were homes of prayer as well as of good works. And what a joy it must have been to those homemakers who both prayed for and ministered unto the needs of the Lord's people in their homes. The fellowship of the saints was precious to all and great reward for the mere provision of bed and food. Imagine how the children must have benefited from these guests in their homes — guests who told of preaching and teaching, of being stoned or jailed, and of all the joys and sorrows that went with serving the Lord.

We know the names of only a few of these women who opened their homes to the travelling ministers. Lydia was one. Perhaps Dorcas another. But their names are not the important thing for us to remember. The important thing is the example set down for us and all women who desire to serve the Lord. Women must keep silent in the church. But women, we see in the Scriptures, were given great gifts and great responsibilities, with a heart to pray and hands to serve. And she who serves her Lord well with these precious gifts, will surely one day hear that longed-for "Well done . . ."

We who are homemakers by God's calling and design may open our homes to the brethren, thereby serving the Lord as well as the church. Jesus himself gave us the reason, when he said, "Whosoever shall give you a cup of cold water to drink in my name, because you belong to Christ, verily I say unto you, he shall

*The session of the Lisbon Orthodox Presbyterian Church would like to take this opportunity to invite anyone travelling through this area of northern New York to and from the General Assembly, to stay overnight in one of the homes of our members. Please write to our pastor, Rev. Laurence Sibley, Jr., Box 12, Lisbon, New York, telling when you will be passing through and how many in your party. He will arrange for you to have overnight accommodations with one of our families. The price is, rather, a mutual reward: fellowship with the brethren.*

*We encourage others of our churches to join us in this effort to be examples of true Christian love and service to the brethren.*

not lose his reward." We women in the Orthodox Presbyterian Church today can serve the Lord in this same way as did the women in the New Testament church.

## One Way of Showing It

Do you live a day's journey or more from Cedar Grove, Wisconsin? Our ministers and missionaries will be travelling there in May from all corners of the country. Some will need lodging for several nights as they travel to and from the General Assembly. Now there are many motels and hotels where they could stay, if they pay, but we women could care for their needs as well and without charge to them. Their travel fund is not always what it should be and they would be grateful for this help and for the chance to fellowship with God's people. We could turn ourselves into a giant motel with the Lord the owner and the local minister the manager!

The homes of Cedar Grove and nearby Oostburg will be opened to the commissioners during the week they are at the Assembly, but others of us as well may minister to the needs of the brethren as they travel from time to time. There will be joy in mutual prayer and in the fellowship of the saints.



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# The Presbyterian GUARDIAN

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

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## Vacant Churches

By this term we do not mean that the buildings are empty. We use the phrase in the sense that the congregation is without a pastor. It so happens that as of this writing there are about a dozen Orthodox Presbyterian congregations seeking pastors.

This represents about 15 per cent of the churches, a sizeable number, although not necessarily higher than other denominations, for the shortage of pastors is widespread. To be sure, a few of these churches have regular pulpit supplies, and others have not too much difficulty in finding men to preach a Sunday at a time, but the fact remains that a flock without an undershepherd is in an abnormal situation, and is bound to suffer.

For some congregations the period of 'vacancy' may be a trying time indeed. Over half of those presently without pastors have been so for over six months. The church may be considered fortunate that is able to install another pastor within a year of its former pastor's leaving. It is not to be thought that money is the chief problem, for most of the churches now looking for pastors are self-supporting.

What is the picture as to men available to fill these vacant pulpits? Out of approximately 140 ministers in the denomination, three or four are retired, a like number are engaged in graduate study, and a very few are serving other churches. About 50 are fruitfully engaged in such areas of kingdom work as seminary professors, chaplains, foreign missionaries, administrative positions, writers, teachers in Christian schools, with only a handful supporting themselves at what might

be called 'secular' tasks. Actually, most of these men are doing some preaching, often a great deal, in supplying pulpits.

Within this entire group, however, there are a few who may be willing to accept a pastoral call, even though they are quite content in their present fields of labor. Among the licentiates of the church and/or present seniors in Westminster Seminary there are to the best of our knowledge at least six men (in addition to two who have recently received calls) who are willing to serve an Orthodox Presbyterian pastorate.

What, then, is to prevent most of the pulpits from being filled in the near future? Are there ways in which the securing of the right man for a particular place may be expedited? It may be helpful to state a few of the problems and to offer a few suggestions, with the hope that others may give renewed thought to a common concern. Even if your church now has a pastor it will surely face the matter again.

It is natural that every congregation should desire a man of experience and maturity (not too old of course for he must have plenty of 'pep' to keep up with the young people). He should be a powerful preacher, an eloquent Bible teacher, an efficient administrator, a faithful pastor and ringer of doorbells, neither too domgatic nor too flexible, with a radiant personality, model children, and a wife who combines the gifts of Mary, Martha, Priscilla, Lydia, and Dorcas. We do not mean to be entirely facetious—a minister ought to be all of these things, and more. But who and where are the few who possess all such attributes and have no weaknesses?

### The Real Need

Is it possible that congregations in the process of hearing and comparing 'candidates' sometimes find themselves trying to choose Mr. Preacher of 1962? Rather is it not true that a group of worshippers of the living God simply need a devoted and humble servant of Christ who will feed the flock, care for their souls and help make the gospel known in the community?

Orthodox Presbyterian ministers have their shortcomings, and not all have the same gifts, but the prime requisite they all have: they believe the Bible to be the inspired and in-

fallible Word of God and will preach and teach naught else but the gospel of saving grace in Jesus Christ. For this every congregation may be profoundly thankful.

While Westminster graduates have excellent training, and many have gained some experience through summer work, there is simply no shortcut to maturity and the experience acquired through years of serving the church. Perhaps some of the larger churches with stronger sessions could consider calling a young man. Their help in his training may make a most significant contribution toward a lifetime of worthwhile service as a result of his early years in a mature and understanding congregation. All young ministers will make mistakes in the process of learning, but it is sometimes doubly hard when both church and pastor are 'babes' together.

Sometimes a congregation, on its part, insists on retaining an able pastor who is urgently needed in a home mission field, let us say, or in some unusual situation. Not every man is equally suited for every need. And a change is often beneficial after a period of years for both pastor and people.

Churches might do well, having heard the recommendation of the session as to one or two men who would seem to fit their particular circumstances, at once to call one of the men and urge his acceptance. Any man will give most prayerful consideration to a formal call that comes through presbytery. It is not too difficult to turn down letters which are simply in the nature of 'feelers.'

Finally, the entire church may make the pastoral needs of vacant congregations a matter of much prayer. Through mutual concern we may seek in every possible way to help see to it that all the flock is nourished.

R. E. N.

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### EDITOR'S MAIL BOX

Dear Sir:

The *Guardian* has been a great help to me in my spiritual life and study during my overseas tour. I have enjoyed it and am sure that I shall continue to do so.

Sincerely,

DALE E. PIPER

# Ground Broken for New Library Building

Arthur W. Kuschke, Jr.



Westminster  
Seminary  
Librarian

The ground-breaking service for the new Library Building of Westminster Seminary was held on Monday afternoon, April 2. It was an occasion for profound thanksgiving that this long-sought step, a necessity to the Seminary, could at last be taken. It was also an occasion marked by faith that God will supply our financial needs, which are now brought to a crisis.

The Seminary's executive secretary, the Rev. Eugene Bradford, who is also chairman of the committee on the new building, was in charge of the ceremony. There was prayer by the Rev. Robert W. Eckardt, president of the Alumni Association; the singing of the hymn *All Hail the Power of Jesus' Name*; and the reading of Scripture by A. Donald MacLeod, president of the Students' Association. Then Professor John Murray, who for a quarter of a century has been chairman of the committee on the Library, came forward to speak briefly and to break the ground.

Among others who also turned a

## HOW PROFESSOR MURRAY BROKE GROUND

It might be expected that in breaking ground for a new building, a spade would be thrust in and a spadeful of earth turned. Not so when the act is performed by our Professor of Systematic Theology. Mr Murray thrust in the spade with precision; he then drew out the spade, leaving a clean incision but removing no ground. He then made a turn of 90 degrees and repeated this action; another turn of 90 degrees, and repeated it again; and a final turn of 90 degrees, and a final thrust of the spade. He then removed a precisely cut cubic block of earth. The whole sequence was a fine example of Professor Murray's characteristic style of pedagogy and was roundly applauded.

spadeful of earth were Dr. F. Kingsley Elder, representing the Board of Trustees; Mr. MacLeod, representing the Students' Association; Mr. Eckardt, on behalf of the Alumni; Mrs. LeRoy B. Oliver, secretary of the Women's Auxiliary; and Mr. George Marsden, a student of Westminster and a son of the late Rev. Robert S. Marsden, who was the first chairman of the committee for the new Library Building. The service closed with the singing of the hymn *How Firm a Foundation* and with prayer.

## Authorized by Trustees

After a decision at a special meeting of the Board of Trustees on March 23, a contract was signed with the Lauter Construction Company of Philadelphia to erect the new building at a cost of \$400,308. We are fully persuaded that by the economical planning of our architect, Mr. J. Russell Bailey, we shall have a building of fine quality at the lowest possible cost. The contract figure does not include furnishings or architect's fee. For the new building \$150,000 must yet be raised; and a very substantial increase in giving to the regular fund of the Seminary is also needed, since the remainder of the bequest from Miss Marguerite Montgomery is now reserved for the new building and can no longer be drawn upon for operating expenses.

It is clearly recognized that this venture of faith, at this very time, is an indispensable step forward for the Seminary, and that without it the Seminary would move backward. In God's providence the student body has grown to the number of 120, and the faculty to eleven. The book collection has grown to 35,000; and the present library building, the heart of the Seminary's scholarly endeavor, is not only overcrowded and noisy, and by no means fireproof, but also incapable of providing essential study area and other necessary services.

The Seminary must expand if it is to continue its mission of making known the pure gospel of God's grace. Everything at the Seminary is over-

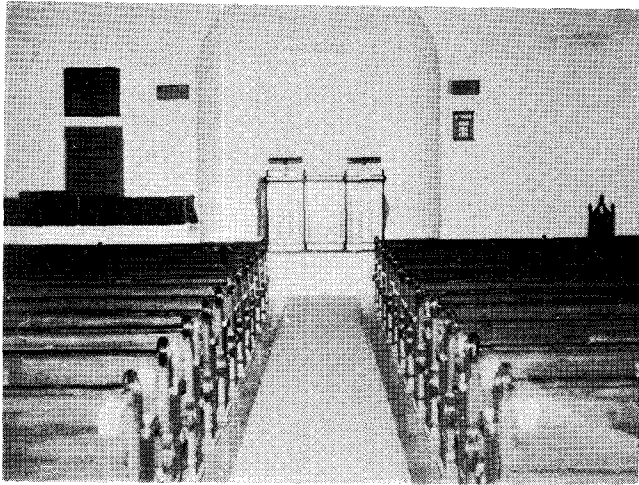
COVER PHOTOS by John Tolsma. Participants in the ground-breaking ceremony shown in the lower picture, left to right: Donald MacLeod, president of the Westminster Students' Association, Calvin Malcor, senior student, Mrs Le Roy Oliver, secretary of the Women's Auxiliary, Mr. Walter, executive of the Lauter Construction Co., Rev Eugene Bradford, executive secretary, J. Russell Bailey, architect, Rev. Arthur Kuschke, librarian, Rev. Robert Eckardt, president of the Westminster Alumni Association, Dr. Kingsley Elder, member of the Board of Trustees, Professor John Murray, chairman of the Library Committee, and George Marsden, middler student and son of the late former executive secretary, who was also first chairman of the Library Building Committee.

crowded. The erection of a library building, however, will do more than provide the necessary library space; it will also free the present library building for other purposes, such as auditorium and classroom space, as well as offices, and thus relieve the congestion of Machen Hall. It is our hope that, God willing, two buildings will be ready in September, 1963 for full use: the new Library, and also the present library building prepared for expanded activities.

## Excavation Begun

The Lauter Construction Company is a highly reputable Philadelphia firm which also built the new library building of Drexel Institute. Excavation is already underway, and the work is to be completed in a year's time. This will allow the late spring and summer of 1963 for furnishing the new building and moving the book collection, and then for refitting the old building, in time for the opening of the fall semester in 1963.

Needless to say, sacrifice is in prospect on the part of all who have Westminster's purpose at heart. While the decision to build is a most critical undertaking, those who are the responsible stewards of Westminster, on behalf of all the friends of the school, believe that a decision *not* to build at the present time would be even more hazardous for the cause of the Seminary. While all possible economies are necessary, yet our present faculty and student body ought not to be reduced; and to live and breathe, and to study under suitable conditions, the completion of this project is required.



## Lewiston Church Acquires Building

CHARLES STANTON

Trinity Orthodox Presbyterian Church now has a permanent home! We give thanks to God who has made it possible for us to purchase an attractive and adequate church building, in which the congregation expects to hold its first services on April 15.

It was the first Sunday of January in 1959 that we began services in Lewiston. We had no contacts. There had never been a Presbyterian church in the twin cities of Lewiston and Auburn. The daily newspaper gave us a favorable write-up that brought to our first service several persons who were interested. After that there were Sundays when no one came at all.

The congregation began to grow through contacts made by house-to-house calling. The services were held in a small church building owned by the Community Little Theatre and used by them as a club house. We were thankful to secure this building as a very modest rental.

Within a year and a half of the time of the first service in Lewiston the congregation that was meeting regularly for worship felt themselves ready to be organized as a church of the Orthodox Presbyterian denomination and sent a petition to the Presbytery of New York and New England requesting that such action be taken. Presbytery responded to this request by holding its regular spring meeting in Lewiston on March 21-22, 1961, at which time Trinity Chapel was constituted an organized Church of Presbytery.

We began to feel the need for a larger and more suitable place of wor-

ship. A gift of \$2,500 from one of our members encouraged us to begin thinking about buying or building a church. It also happened that the First Church of Christ, Scientist, had received a gift with which they had begun erecting a new building costing over \$200,000, and we contacted them just at the right time to be given the first choice of purchasing the building they are leaving. Another church wanted the building, but when they learned that we needed it and had made an offer for it, they withdrew further efforts to purchase it, feeling that our need was more urgent than theirs. How wonderful the providence of God!

The building is in a very desirable area, on College Street, about halfway between Bates College and downtown Lewiston, and at very nearly the exact geographical center of the twin cities of Lewiston and Auburn. It is in excellent condition throughout, and it is adequate. The main auditorium will seat 180 adults comfortably. It is furnished with a two-panel Wurlitzer electric organ, cushioned pews, appropriate furniture for the spacious pulpit area, and carpeting.

Besides the cloak room and the pastor's study there are Sunday school rooms, and an auditorium for the Sunday school fully equipped to accommodate about 75 children. An ample foyer provides an ideal area for a permanent display of literature and church publications.

There are rest rooms in the basement, and the entire heating system is new, having been installed within

*This report is a sequel to an article which appeared in the April, 1961 issue, in which Mr. Stanton told the story of "the newest golden candlestick" in the Androscoggin Valley of Maine.*

the past year or two at a cost of over \$3,000.

After careful deliberation we estimated \$15,000 to be the maximum amount that we could offer for a church building. Considering our urgent need for this building and our limited means as a newly organized church, the First Church of Christ, Scientist, voted unanimously to sell the building to us for \$15,000. The contract for this transaction has been signed.

We set a goal of \$5,000 by mid-April in order to be able to take possession of this building as our new church home at that time. Our hope was to receive contributions to our Building Fund, in addition to the regular weekly tithes and offerings, equivalent to one hundred dollars from each communicant member. On the basis that we shall have raised the needed funds, a local bank has agreed to loan us \$10,000 at 5½% interest.

Our Building Fund in mid-March stood at \$4,153 received and \$350 pledged before April first! We are grateful for the friends interested in Trinity Church who have given to our Building Fund so generously.

Trinity Church now has twenty communicant members and thirteen covenant children. A number of adults are receiving instruction to prepare for church membership, and seven have just been examined by the session. Attendance at morning worship averages about fifty persons at the present time.

# I Met Jesus at a Well

*William L. Hiemstra*

I met Jesus of Nazareth at a well. You may remember me as the Samaritan woman who is described in John's Gospel, Chapter 4. The Jews, you may recall, had no fellowship with the Samaritans. We were considered a mixed race and consequently we engaged in a mixed worship which was an abomination to the Jews. The Jews hated us even though we did have veneration for Father Jacob. The Jews and the Samaritans customarily avoided each other — we were not on speaking terms. With the passing of the years insult and injury became more intense and mutual.

The Jews tried to avoid travel through Samaria in order that they might not become contaminated. And if travel through Samaria became a necessity the Jews did not speak to us. I used to hear some of the men of Samaria say that a Jew would feel contaminated if he had to sit in the shadow of a tree in Samaria. That's how big the wall of separation was between Jew and Samaritan.

One day when I thought that everything would be routinely dull, as things had been for some time, I met Jesus of Nazareth at a well. He was interested in breaking down walls of separation — between God and men and between man and man. You can easily understand that when Jesus asked me at Jacob's well for a drink of water I said in great surprise, "How is it that you, a Jew, ask a drink of me, a Samaritan?"

It was the sixth hour when I arrived at the well — twelve o'clock noon according to your time. Perhaps you think it strange that I should be at the well at midday — the hottest part of the day. Yet this time suited me best because then no one else was there. You see, my townspeople had rejected me (I think I had also rejected myself) because I was known to them as a woman with a past. By going to the well at noon I was able to fetch water without receiving disapproving looks and harsh words as

a reproof for my anti-social behavior. It is true, I had been married five times and the sixth husband with whom I was living was on the basis of a common-law arrangement. I had been married and separated and divorced five times so that when I met the sixth man I said, "Let's not even bother getting married — then we won't have to be concerned about getting a divorce later."

## The Pain of Sin

I never expected much out of life. I confess that I wasn't very comfortable with my sinful situation. I supposed at times that others might be almost as bad as I was, although they kept that a carefully guarded secret. I had come to a position according to which I refused to think too seriously about any part of life. It was too painful for me to think seriously about anything. Whenever I thought seriously about my life I always became painfully aware of the fact that I could find no way out of my misery. Of course I hoped to avoid Gehenna (which you people call hell), but I didn't know how I was going to avoid it under the circumstances in which I found myself.

I was a woman with a past, but I am glad to report to you that I became a woman with a future through contact with Jesus of Nazareth. I was a difficult case (to use some of your terminology), but not too difficult for Jesus of Nazareth, whom I later came to know as the Physician of Galilee. How tenderly, how skillfully, he operated on my spirit. How gently, how tenderly, how cautiously, he led me step by step out of darkness into light. Out of a preoccupation with

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*The Rev. Mr. Hiemstra is Chaplain of the Pine Rest Christian Hospital in Grand Rapids, Michigan. He is to be a participant in the pre-Assembly conference at Cedar Grove, Wisconsin on May 26th.*

Jacob's well to an enthrallment with living water! My experience may be of some comfort to you if you feel that your difficulties are above average in their proportion or intensity. Jesus Christ is equal in his ability and love to handle difficult cases, even people with a past such as I had.

Jesus met me at the well. I am so glad that he had to go through Samaria so that he could meet me. It is almost unbelievable that this trip was arranged by God so that just one person, a Samaritan woman, might become a disciple of Jesus. But seemingly that is the way God works, and may he work that way in your life. After observing me Jesus asked me for a drink. I suppose he asked this question in order to break down my ingrained hostility toward Jews. He wanted to take away some of the prejudice that I had come, by experience and teaching, to have for all Jews. But it was a sincere request that Jesus made, asking for a drink. It was midday and it was a hot day. He was perspiring, and he was really thirsty.

I admit that when Jesus asked me for a drink of water I first thought (and happily did not say), "Why are you troubling me? I have enough problems of my own. I am minding my own business — why don't you mind your own business?" I realized later that he was minding his own business in seeking to give me a drink of living water. I wonder if you have any opportunities to deal with people — to tell them about the ever present Jesus in whom they can have a future by drinking of living water.

## Jesus' Persistent Patience

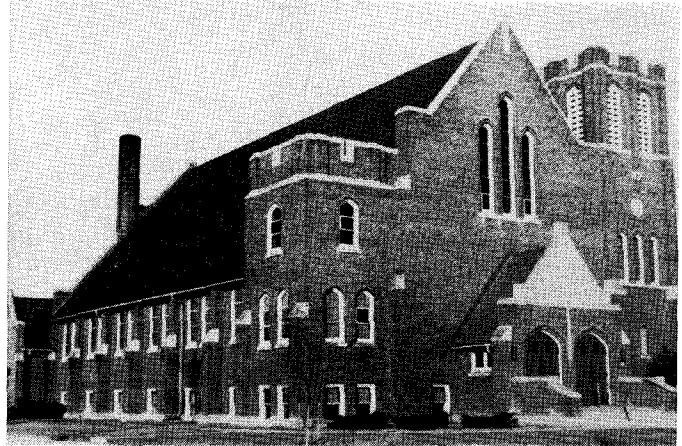
The Lord Jesus was very patient with me. I was so slow to understand. Remember, I was not an educated person. Women did not have advantages of education in my day. I was not learned in any sense of the word. Yet Jesus was very patient in teaching me. My thinking, my living, had all been very materialistic, thinking only of my house, and my husband, and water, and food, and sleep. However, I did make a daily prayer in the direction of our mountain. That's about all there was to my life. It was most unsatisfying.

When Jesus of Nazareth asked me to call my husband, I had a first inclination to cover up the truth; but

## HOST CHURCH TO THE TWENTY-NINTH GENERAL ASSEMBLY



Session of Calvary Church with Moderator, the Rev. Carl Reitsma, seated in the center.



Calvary Orthodox Presbyterian Church  
Cedar Grove, Wisconsin

somehow or other I said "I have no husband." Having said that, I hoped that he would drop this subject which was one of embarrassment to me. I tried to change the direction of the conversation by talking about the best place for prayer. Patiently Jesus answered my comment by saying that God is a spirit, and that those who worship him must worship him in spirit and in truth. Jesus of Nazareth would not let me go! Even though I tried so desperately to get free from all his probing (which later I felt was done in love), in him God was seeking me and finding me, so that in place of disillusionment I might have joy, purpose, friendship and salvation.

Jesus identified himself to me at the right time. What a moment it was when he said, "I that speak unto thee am he!" A bright shaft of light pierced the darkness of my soul and a most marvelous change came into my whole being. Previously I had sought comfort in the fact that possibly God and others did not know everything about me. But having received living water I rejoiced that God knew all; and that he had forgiven all in love.

### Joy at Last

I forgot my pitcher of water at the well and raced home with this glad news. I was home sooner than I expected, and sooner than my so-called sixth husband expected me. And coming home, having met Christ, and

having encountered God in him, I was now interested in real marriage because I had found the true Messiah who had given me a new life. I was no longer fearful of human criticism. Instead of hiding from people of the village I went to them with my humble witness. Many believed my testimony and others came to discipleship after Jesus spent two whole days at our village. No human speech can describe the beauty of those two days. They seemed so short but we learned so much. All of the believing Samaritans were quite willing to be a mixed race if necessary. If only we could still belong to the family of God as we tried as best we could to engage in pure worship.

Have you come to know that which we at the Samaritan village came to know, that Jesus is indeed the Christ, Savior of the world? I am sure there must be many in your generation who are only busy fetching water every day while needing living water. Perhaps Jesus can use you to meet someone at a well in order to give living water so that they may no more thirst except to be thirsty after righteousness. I am known as a Samaritan woman but in the Book of Life I am one of God's children, and I think that is more important. I don't know your name but it is more important that you be a child of God than that you should be the most important person in Jerusalem, or in Samaria, or in any part of this little world.

## Conference and Workshop for Pastors Precedes General Assembly

Beginning with a devotional service on Friday evening in charge of the Rev. Glenn Black, a workshop-conference for all pastors and home missionaries has been planned for May 25-28 prior to the General Assembly of the Orthodox Presbyterian Church in Cedar Grove, Wisconsin.

The Saturday sessions include "Conducting Public Worship" by the Rev. Francis Breisch and two periods on "Pastoral Counselling" led by the Rev. William Hiemstra, chaplain of the Pine Rest Christian Hospital. The first of three hours in charge of the Rev. Charles Schauffele, of the faculty of Gordon College and Divinity School, is also scheduled for Saturday on the topic "The Pastor as Teacher."

On Monday Professor Schauffele's themes will be "Recruiting and Training Teachers" and "Methods of Communication." The Rev. Lawrence Eyres is to lead a discussion on "Organization of Time and Work," while "Training Church Officers" is the topic of the Rev. Glenn Coie, also on Monday.

Sponsored jointly by the Committee on Home Missions and the Committee on Christian Education, this pre-Assembly conference is intended to be of particular and practical benefit to pastors and home missionaries

in their important work of edification and evangelism.

Meals will be served at nominal prices at a local restaurant during the workshop. There is no registration fee, but reservations are to be made by May 10 in care of the Rev. Carl Reitsma, Cedar Grove, Wisconsin. Mr. Reitsma is pastor of the Calvary Church which is host to the Assembly starting on May 29, and has graciously assumed additional responsibilities to make this conference-workshop possible.

Guests will be invited to worship on the Lord's Day with the congregations of either Calvary Church or nearby Bethel Church, Oostburg. On Sunday afternoon a hymn sing with *Trinity Hymnal* will be conducted by the Rev. Arthur Kuschke, a member of the Committee on a Hymnal.

## Foreign Missions Silver Anniversary Calendar

An attractive calendar commemorating the 25th anniversary of the formation of a Committee on Foreign Missions of the Orthodox Presbyterian Church is being mailed to the church families this month. The first members were elected to the Foreign Missions Committee at the third Assembly of the denomination in June, 1937, when this standing committee was erected to further the spread of the gospel in distant lands by the infant church.

Each page of the calendar, which runs from April of 1962 through March of 1963, has a photograph which helps to picture the world's need of the gospel of God's redeeming grace in Jesus Christ. An envelope is attached as a means for a monthly "silver offering" to supplement missions giving during the year.

The goal, so often expressed, is the desire that regular monthly income might come up to current commitments. Only then will the hope of sending more missionaries in fulfillment of Christ's mandate be realized.

## New Addresses

Rev. Howard E. Hart, 11 Park Drive, Bellmawr, N. J. (ordained by the Presbytery of New Jersey).

Rev. Arnold S. Kress, R. D. No. 1, Box 245, Edinburg, Pa.

# The Passing Scene

Henry W. Coray

I chanced to tune in  
On a radio interview between a newscaster  
And the eminent psychiatrist, Dr. Brock Chisholm  
"Doctor, what about the story  
Of Adam and the so-called Fall of man?" he was asked.  
"Irreparable damage has been done  
Because so many have tried  
To interpret the account literally,"  
The Great Man replied.  
"But I am happy to say  
Real progress has been made  
In the last fifty years  
In exploding that myth."  
I reflected, I should like to ask  
The doctor a single question:  
"So I pray you, esteemed sir,  
How are we doing?"

*The Old Chinese Philosopher*

\* \* \*

In a recent issue of *Saturday Review*, Dr. Van Til has an article titled "Is Progressive Education Obsolete?" The good professor thinks that Progressive Education is very much alive and exceedingly vital, despite allegations to the contrary. He indicates that Technology, Organization, and Academic Discipline have combined to deal a heavy blow to the type of education that controlled the first half of this century. Nevertheless, Van Til believes, the foundations of Progressive Education laid by its architects contain real cement. The projection methods of Kilpatrick, the social stresses of Counts, the democratic values of Bode, the philosophical experimentation of John Dewey have so leavened the lump of modern learning that is an impossible assignment to purge these ingredients out. Van Til rejoices that it is so. He

would not have it otherwise.

Oh yes, we forgot to state that the author is Dr. William Van Til of New York University, not the esteemed Professor of Apologetics at Westminster Theological Seminary, Dr. Cornelius Van Til. Relieved?

\* \* \*

A stimulating feature of the summer Bible conferences held on the West Coast the last several years has been the period set aside for discussion of Creative Writing, with the Rev. Robert Churchill functioning as the group leader. Mr. Churchill invites people who have done anything in the way of original writing to send in their manuscripts. These are read, discussed, dissected, analyzed, and in general given the treatment. Some surprisingly excellent pieces of fiction and poetry have turned up. Young people in particular have come to look forward to these sessions with great interest.

\* \* \*

"In earlier days, people who moved to a new community typically chose the church that came closest to harmonizing with their own doctrinal viewpoint. And these doctrinal viewpoints were often passionately felt and held. Today, the doctrinal meaning of joining a particular church is far less important in the decision than the social or business meaning." Vance Packard in *The Status Seekers*.

Rev. Robert L. Vining, Box 75 A, R. D. 2, Oxford, Pa.

Rev. Henry H. Fikkert, Fawn Grove, Pa.

Rev. Jonathan D. Male, 1060 Gaylord St., Denver 6, Colo.

Rev. Daniel van Houte, Ph.D., P. O. Box 187, Bridgewater, So. Dak.

The Rev. John D. Johnston, 84 Min Tsu Road, Hsinchu, Taiwan.

Rev. Edwin C. Urban, Box 150, Hsinchu, Taiwan.

## Presbytery of Philadelphia

First Orthodox Presbyterian Church, Baltimore, was host to 15 ministers and seven elders present for the regular meeting of the Presbytery of Philadelphia on March 26. The Rev. Clarence Duff conducted the devotional service. Luncheon was served by the women of the congregation.

A call was processed from Calvary Church, Middletown, Pa. to the Rev. Charles Ellis, who has since declined the call. A call from Community Church, Center Square, Pa. to Westminster senior George Hall was transmitted to the Presbytery of Ohio, under whose care Mr. Hall is at present. Mr. Kent Gordon, also a senior at Westminster Seminary, was received under care of Presbytery as a candidate for the gospel ministry.

Plans are being formulated for a clinic on mental health to be held at the Selinsgrove, Pa. State School and Hospital on June 12. Arrangements are in charge of a committee consisting of Dr. Craig Long, psychologist for the School, as convener, and the Rev. Messrs. Robert Eckardt and Kenneth Meilahn. The clinic is designed to be of special interest for pastors and will include a tour of the Selinsgrove institutions. Pastors from other presbyteries or churches are invited and may contact Mr. Eckardt, 210 W. 27th St., Wilmington 2, Del. for details.

In response to invitations from Classes Hackensack and Hudson of the Christian Reformed Church, Presbytery decided to send fraternal delegates to their next meetings.

On reconsideration Presbytery reversed the approval, which it had given at the January meeting, of the proposed amendment to the Book of Discipline, VI, 4. The May meeting scheduled for Bethany Church, Nottingham, Pa., has been set for the second Monday, rather than the fourth, to avoid conflict with the General Assembly.

C. G. ROSKAMP  
Assistant Clerk

## Covenant, Pittsburgh 25th Anniversary

The congregation and the pastor, the Rev. Calvin Cummings, of Covenant Orthodox Presbyterian Church, Pittsburgh, celebrated their 25th anniversary as pastor and people

on March 25. In the morning the message was on "Our Christian Heritage" and in the evening Mr. Cummings preached the first sermon of his ministry in Covenant Church: "Fear Not, Little Flock."

At the Anniversary Banquet there were testimonies to God's grace, and three of the elders spoke on past blessings, present needs, and the future challenge, respectively. Starting with a group of five people, Covenant Church has grown to a membership of 223. Members of the congregation have also established a Christian School, which now has an enrollment of 150 students from 54 different churches.

"This was the Lord's doing, and it is marvelous in our eyes" (Mark 12:11).

## The Presbytery of New Jersey

The Presbytery of New Jersey held its February stated meeting at Immanuel Orthodox Presbyterian Church, West Collingswood, N. J., on Saturday, February 24. The meeting began with a devotional service led by the Rev. Everett C. DeVelde, whose pastorate at Covenant Church, Vineland, recently passed the 20 year mark, longest in the history of the Presbytery. Nineteen ministerial members, ten elder commissioners, and four alternates were present.

Presbytery's Home Missions committee reported concerning the request of the Spanish Evangelical Church, Vineland, for affiliation with the Orthodox Presbyterian Church. The committee was requested to confer with the leaders of that church and the session of Covenant Church, Vineland, to explore problems incident to affiliation. The committee was also authorized to assist Grace Church, White Horse, in raising funds for a new building.

The Committee on Candidates and Credentials reported that candidate Rollin P. Keller had completed trials for licensure. Mr. Keller was therefore licensed to preach the gospel. He is performing pastoral functions at Good Shepherd Chapel, Neptune, under supervision of the session of Grace Church, Westfield. Mr. Cornelius Tolsma, a member of Community Church, Garfield, was examined and taken under care of Presbytery as a candidate for the ministry. Licentiate

Howard E. Hart completed his examinations for ordination, and plans were made for his ordination and installation as pastor of Immanuel Church, Bellmawr, on March 28.

The Rev. A. Dale Umbreit of the Evangelical Presbyterian Church, and the Rev. Paul Szto of the Christian Reformed Church, brought fraternal greetings to Presbytery.

The remainder of the meeting was devoted chiefly to three questions: (1) the participation of ruling elders in the laying on of hands in ordination, (2) a proposed answer to an inquiry concerning Presbytery's position on the Masonic lodge, and (3) the proper policy in issuing certificates of dismission to members who leave the denomination. Presbytery decided, following the supper recess, that it would not be possible to complete the business on the docket, and determined to return one week later to complete whatever business remained unfinished at the 9 p.m. adjournment time.

Presbytery reconvened on March 3 to complete its business. The devotional service was led by the Rev. Jack J. Peterson.

Presbytery directed its Christian Education committee to go ahead with publication of a 25th anniversary issue of the Presbytery News, with or without historical summaries from churches which have not yet submitted them. Annual reports were heard from Presbytery's two foreign missionaries, Theodore Hard and Harvie Conn.

The ladies of Immanuel Church proved the outstanding character of Southern (New Jersey) hospitality by providing luncheon for the Presbytery for the second consecutive Saturday.

After discussion, and without a dissenting vote, Presbytery decided to disapprove the amendment to the Book of Discipline which was proposed by the Twenty-eighth General Assembly, principally because it does not provide adequate safeguards for ministers affected by it.

(Prior to the meeting there had been circulated a paper prepared by one of its members and approved by the session of Grace Church, Westfield, in which a number of reasons were set forth in opposition to the amendment, which deals with ministers who cease to exercise the office or enter upon full-time secular employment, for a period of two years. Besides the reason mentioned in the preceding paragraph, the paper alleged

## THE PRESBYTERIAN GUARDIAN

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that the proposed amendment is not consistent with the Form of Government in directly parallel situations involving ruling elders, Chapter XIII, 5.

It went on to point out that this same section allows for ministers who become inactive, and affirmed that the Book of Discipline in its present form is adequate to deal with culpable failure to exercise the gifts for the ministry. A final fear was expressed that the proposed amendment would initiate a cataloguing of sins.)

Presbytery considered a formal complaint by three members against the action taken February 24 which effectively continued Presbytery's policy of not inviting ruling elders to participate in the laying on of hands in the ordination of ministers. The complaint was not sustained, and a committee was erected to answer it.

RICHARD A. BARKER,  
Stated Clerk

The complaint, signed by Messrs. George W. Knight, Jack J. Peterson, and Wm. Harlee Bordeaux, alleged that the Presbytery erred in not allowing what the Form of Government allows. It pointed out that a presbytery by definition includes ruling elders (X,2) and that "at no place within the Form of Government does the corporate use of the word *presbytery* not include ruling elders." It is the presbytery that has power to ordain ministers (X,7) by the laying on of the hands of the presbytery (XV,14), which latter section also refers to "all the members of the presbytery" in giving the right hand of fellowship.

### OPC Students at Calvin

About 33 members of Orthodox Presbyterian Churches are presently studying at Calvin College, it is reported. Informal gatherings are held from time to time at the home of Mrs. Winifred Holkeboer. Opportunity is afforded to welcome missionaries on furlough, for example, and

### A LETTER TO WARM A PASTOR'S HEART

*(This letter from an elder to his pastor was forwarded with the hope that its simple eloquence might be shared, though the names of course are not used.)*

Dear Pastor — a friend and counselor: I am moved to write you and to wish you happiness and joy at this Easter season. What a great love the Father must have for us (even for me, sinner that I am) to give his only Son to suffer and die on the cross for us. But thanks be to God he gained the victory over death and the grave!

I pray that God may use me as an instrument to help some one to Christ. It is a risen Lord that we follow and worship. I thank God he has promised to prepare a place for me, that where he is I may be also. I pray that many sinners may turn to Christ — that is the reason for which he came — and that he may be glorified.

May the Holy Spirit abide in our congregation to guide and direct us by the Word. As Paul says, let us put on the whole armor of God. Let us make bold to witness and not be ashamed. Help us, oh Lord, to put all our trust in thee, not just a little or most of it, but *all*, and to lay our burdens at thy feet. Help us to love the Lord and our neighbor, and to pray without ceasing. Help us to be humble servants of our Lord and to present our bodies a living sacrifice . . . which is our reasonable service. This is my prayer. Amen.

May joy and peace be to you and your family.

YOURS IN CHRIST

to distribute copies of *The Messenger*. At a February meeting the Rev. Frank Breisch, of Wheaton, spoke to the group on the subject, "The History of Presbyterianism in the United States and the Formation of the Orthodox Presbyterian Church."

David Holkeboer, son of Mrs. and the late Rev. Oscar Holkeboer, plans to go to Formosa to teach following his June graduation from Calvin. The Rev. Egbert Andrews has been very helpful in advising him, reports our correspondent.

### Westminster Commencement

A member of the first graduating class in 1930, the Rev. Everett C. DeVelde, will give the address at Westminster Seminary's 33rd commencement exercises at 3 p.m. on Wednesday, May 23. Mr. DeVelde has been pastor for 20 years of the Covenant Orthodox Presbyterian Church, Vineland, N. J. (whose new

building was featured in the February issue of the *Guardian*).

Professor Ned B. Stonehouse will deliver the baccalaureate sermon on Sunday, May 20 at a 3:30 p.m. service to be held in Calvary Church.

Members of the graduating class will be guests of the Alumni Association at the annual Westminster Banquet in the Casa Conti banquet room, Glenside. All friends of the Seminary are invited to this 7 o'clock affair at which Dr. Paul G. Schrottenboer is to speak and which will include up-to-the-minute reports of Seminary activities. Dr. Schrottenboer, a member of the Board of Trustees, is pastor of the Maranatha Christian Reformed Church, St. Catharines, Ontario. The Rev. Robert W. Eckardt, president of the Alumni Association, is toastmaster for the Banquet, Tuesday, May 22.

The Women's Auxiliary of the Seminary is making plans for its annual luncheon at 12:30 on Commencement Day, according to the president, Mrs. Leslie W. Sloat.