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PARTICIPANTS IN INSTALLATION SERVICE IN GREENVILLE

The Rev. Messrs. John Thompson, Harriman, Tennessee; George Knight, Naples, Florida; Robert Valentine, the new pastor; Luder Whitlock, Hialeah, Florida; and Elders Calvin Duff, Hialeah, and Robert Guerrin, Miami.

Meeting in Greeneville, Tennessee on October 11, the Presbytery of the South welcomed the Conservative Presbyterian Church of that city into the fellowship of the Orthodox Presbyterian denomination. Moderator Knight presided, with the Rev. Mr. Whitlock preaching.

At the same time the Rev. Robert G. Valentine, a minister with 23 years of experience, was installed as pastor of the newly received congregation. Sunday services are being held in the City Recreation Center. A radio program, "Truth for Life," is presented on Fridays at 6:15 p.m. over WGRV by Mr. Valentine.

Aunt Polly's Letter

Taichung, Taiwan
October 14, 1967

MY DEAR YOUNG FRIENDS,

Ruth's Uncle, Shu Fu, was terribly ill when her father arrived at his bedside. With no loving hands to help her his wife was very, very tired from caring for her poor sick husband and three small girls. Also she was so, so sad, for though she had done all she could for her husband he did not grow any better. But alas! Ruth's father could not cure Uncle Shu Fu's small pox and he died.

His body was prepared for a journey. His wife, his three little girls, and Ruth's father accompanied it up the mountain to Uncle Bo Fu's home where Ruth was living so she could attend school. The funeral was to be held there because Uncle Bo Fu was the oldest man in the family and it was his duty to see that it was buried properly. But even more important, he must see that many things were done for the comfort and honor of Uncle Shu Fu's spirit. If his spirit became jealous or angry it might do some harm to him or to some of the family.

It is very generally believed among the Chinese that when a person dies his soul may take three forms. One form starts on its journey to the underworld, a second form goes with the body to the grave, and a third form enters a small board, rounded at the top, called an ancestral tablet. Uncle Shu Fu's name was written on one side of such a board. The date he died and some nice things about him were written on the other side. Then it was placed in a decorated paper shrine and put upon the altar shelf in the living room. No one but Uncle Bo Fu, the head of the family, might touch it.

A basket for his spirit

They also hung a basket in the middle of the room to which Uncle Shu Fu's spirit might come. Very soon after it was hung there some of the older folks in the family saw it mov-

ing and they were sure that his spirit was there. Ruth never saw this but she was told that on the seventh day after death a person first realizes that he is dead and his soul returns to his home and cries. The family all put on sackcloth and wept all day so that the spirit would know that they all loved her uncle and were sad because he had died.

Every day for forty-nine days a cup of something to drink and freshly cooked food, especially the things Uncle Shu Fu liked, were set on a table in front of the ancestral tablet. This food was supposed to help him on his journey to the underworld. Morning and evening incense was burned before it. This duty is usually performed by the oldest son of a father but since Uncle Shu Fu was so unfortunate as not to have a son, the oldest of his little daughters, Mei Yuen, had to do this. Also she had to sit all day long and watch the basket to see if it moved and report to the family. She was only eight years old and had never gone to school.

On the 49th day

To fulfill all this duty toward her dead father was very tiresome for such a young girl so Ruth was assigned to help her. Of course they often felt very much afraid during the many days that they watched there, especially if they were alone, but they never saw any thing that a spirit was supposed to do. Nothing at all. Finally they had watched for forty-eight days. On that day the adult relatives all began to arrive, for the next day a very special ceremony was to take place — even more important than a funeral. On that day the spirit of Uncle Shu Fu was to enter into the underworld.

Early on that forty-ninth day, the end of the seventh week since her Uncle's death, Ruth's aunt was up finishing the preparations for a great feast. Every seventh day of the odd weeks — 1st, 3rd, and 5th — special food had been set before the ancestral tablet, but this day's food was to be



Ruth and her family in 1966

very, very special. Servings of everything were set out before the ancestral tablet. Perhaps many of the family were thinking as much about the good food they would eat as they were about what was supposed to happen to the poor soul of Uncle Shu Fu.

The menfolk sat about talking. As the women were caring for feeding all the guests, one of the older aunts went up to the basket in the middle of the room and spoke. Ruth was standing there. When her aunt spoke she saw the basket move. What an awful experience for a little girl to have!

From that day on for many a day she was sure that the spirits of the dead were everywhere moving about in the world, but especially at night when people could not see them. She was so afraid in the dark. It was not easy for her to forget this for someone was always telling stories of what harm had come to people by the ghosts. Once a little child playing near the edge of a cliff at her home fell off and was killed. People said that a ghost pushed this little child off the cliff.

Ruth was a grown lady studying in the University near our home here in Taichung before she came to know Jesus and lost her fear for spirits. I want to tell you how that happened for it is truly a happy story. In the meantime we must all be praying and working that the millions of boys and girls in Taiwan who have been taught such things may hear the gospel and lose their fears by believing in Christ.

Uncle Dick says "hello!"

Lovingly,
AUNT POLLY GAFFIN

The Form of Government-- The Proposed Revision

JOHN J. MITCHELL

Every minister and elder of the Orthodox Presbyterian Church has been sent a blue-covered booklet of seventy-six, typewritten, double-spaced pages, entitled:

**SECOND REVISED VERSION
of a
FORM OF GOVERNMENT
for the
Orthodox Presbyterian Church
drafted by the
Committee on Revisions to the
Form of Government**

This booklet represents the sum of almost twenty years' effort to improve our church's Form of Government. The Third (1937) General Assembly adopted the Form of Government that, with amendments, is the one now found in the "Black Book." But problems soon arose, and the Fifteenth (1948) General Assembly erected a Committee on Revisions to the Form of Government. The Committee's "first revised version" met a mixed reception at the Twenty-third (1956) General Assembly. As a result, the work of revising continued, and its completion was reported to the recent Thirty-fourth (1967) General Assembly.

Thus we now have before us the Committee's *Second Revised Version* (or SRV). In an accompanying letter we are told that

"The [Thirty-fourth] General Assembly adopted the following procedure for considering and acting upon this Version:

1. *Enlarged the Committee to nine members [adding Messrs. Adams, Atwell, Barker, Davis, Eckardt, Haug and Mitchell to the existing Committee of Messrs. Clowney and Galbraith].*

2. *Directed the [enlarged] committee to:*

a. *Receive suggestions for changes in the SRV from the ministers and sessions, which suggestions are to be received by June 30, 1968.*

b. *Review the SRV and such suggested changes as it may have received by June 30, 1968.*

c. *Prepare, and distribute to the*

ministers and sessions not later than January 31, 1969 the version of the Form of Government which it will present to the Thirty-sixth [1969] General Assembly.

d. *Recommend to the Thirty-sixth General Assembly for adoption in accordance with the provisions of the [present] Form of Government, Chapter XXVI, its version of a Form of Government.*

3. *Provided that plans for the Thirty-sixth General Assembly include at least two days for consideration of the proposed revision at the conclusion of the other normal business of the Assembly."*

That a revised Form of Government is needed will be granted by almost anyone familiar with the "Black Book." What the new Form should be, and what difficulties in agreeing on it may be, are questions all ministers and sessions should make their special concern in the next few months. If a revised version is ever to be adopted, and if it is to be done without calling a lengthy special Assembly to do it, now is the time to study the subject. And if sober consideration is to be given any suggested

The Rev. John Mitchell is one of seven new members elected by the 34th (1967) General Assembly to an enlarged Committee on Revisions to the Form of Government of the Orthodox Presbyterian Church. This committee is to receive suggestions (prior to June 30, 1968) for changes in the Second Revised Version now under consideration.

Mr. Mitchell, who has served both as clerk and moderator of the Presbytery of Philadelphia in recent years, prepared this analysis of major changes in the SRV as compared with the present Form of Government, along with certain "problem areas" where views are somewhat divergent. Another article will follow this one.

changes in the SRV, such suggestions ought to be made in these next few months — and not sprung out of the blue upon the commissioners to the Thirty-sixth General Assembly!

MAJOR CHANGES IN THE SRV

Every genuine Presbyterian church adheres to a pattern of church government that basically agrees with those of other Presbyterian bodies. The headship of Christ over the church, rule by presbyters chosen by the people, organization in local, regional and larger courts or assemblies, with all ruling principles derived from the Scriptures — these are some of the basic elements of Presbyterian church order.

Within this basic area of agreement, there are as many variations in detail as there are Presbyterian denominations. No one Form of Government ever had the general acceptance of Presbyterians that the Westminster Confession of Faith has had in its place as the subordinate standard of doctrine. Most Presbyterian churches have found it necessary to modify their governmental rules from time to time.

What, then, are the chief modifications now being proposed in this new version? Though some will undoubtedly note other points of interest, the present writer would single out these as major changes or additions:

1. Having eliminated the present Chapter I by incorporating many of its "Preliminary Principles" elsewhere in the SRV, the Committee added four new introductory chapters (SRV: I—IV). These set forth the basic principles of Christ's headship, of the church, of church power, and of church unity.

A 'First'

2. If adopted, this new Chapter IV, "Of the Unity of the Church," will be the first such statement by an orthodox Reformed church of the Biblical teaching governing the seeking of fellowship with believers in other communions. (For further background, see

"The Biblical Basis for Ecclesiastical Union" in the *Minutes*, 29th G. A., pages 90-92.)

3. The SRV has added new chapters (SRV: VII - IX) on the various types of gospel ministry; evangelists, pastors, and teachers.

4. Licensure, ordination and the calling of a pastor (one of the original "problem areas" that led to the revisions now proposed) are more fully spelled out and various changes made (SRV: XIX - XXI). In addition, the chapter (SRV: XXII), "Of Dissolving a Pastoral Relationship," is much more complete than the limited statements found in the present Form of Government.

5. Chapters on missions, on organizing and receiving congregations, on organizations of members of the church, and on congregational meetings (SRV: XXIV, XXVI - XXVIII), are either new or greatly enlarged.

There are also paragraphs or sentences added within chapters that otherwise are little changed from the "Black Book." Many of these modifications are designed to spell out more fully the details of the present Form of Government, clarifying the obscure and filling in the gaps that experience has uncovered.

MAJOR PROBLEM AREAS IN THE SRV

The Orthodox Presbyterian Church has been blessed of God in many ways. Not least of such blessings, though one not always kept in mind, is the unusual degree of true ecumenicity within our ranks. Though historically our spiritual forefathers are Scots Presbyterians, only a minority of us can claim family descent from Scotland. Many of us are "converts" to Reformed theology and Presbyterian government from very different church backgrounds, or even from none at all. Many others are "transfers" from the many Reformed and Presbyterian traditions found in the United States. With such a variety in the "melting pot," we are less likely to follow any one "tradition of men." We are, in effect, forced to seek answers to our differences within the Word of God. And this dependence on the teachings of Scripture has been our church's hallmark from the beginning, and the source of continuing blessing to us through the years.

Now we are brought anew to search out the Word as we seek the best formulation for our church's govern-

ment. Agreement on most of the fundamental Biblical principles exists. But there are differences among us with respect to the precise meaning of some principles and the best way to incorporate these into a workable Form of Government. The following are some of the areas where divergent views exist:

Three Offices, or Two ?

1. Undoubtedly one of the most difficult, and important, "problem areas" is that pointed up by many of the minority reports included with the Committee's SRV. The problem is basic and involves not only the number but the natures of the offices in the New Testament church. Are there three perpetual offices (the ministers ordained to rule and teach, the ruling elders ordained to govern, and the deacons ordained to minister mercy) or only two (the elders all ordained to rule but with some also particularly to "labour in word and doctrine," and the deacons ordained to their ministry of mercy)? The present Form of Government speaks of three offices but does not work out the implications consistently or thoroughly; it is something of a middle view. The Committee's SRV allows for either view in theory (SRV: V), but in most instances it supports the implications of the two-office position. The minority reports signed by E. P. Clowney (attached to SRV: V, VI, XIV, XV, XVIII, and XXI) uphold the threefold view throughout. (We hope to present a fuller outline of these two views of church office in a later issue of the *Guardian*, with a summary of the Biblical support adduced by each, and a brief discussion of some of the practical outworkings of each view.)

Ministerial Membership

2. Perhaps the next most difficult "problem area" is that concerned with the proper location for a minister's church membership. At present, he is a member of the church in the presbytery. In the proposed SRV, his membership is to be in the local congregation instead. Though related to the question of twofold or threefold church office, this problem is not automatically solved by a decision on that one. Presbyterial membership for ministers is the pattern in most Presbyterian churches; congregational membership for ministers is more prevalent among Reformed churches with continental European origins.

Elder for Term or Life ?

3. Of considerable concern also is the question of "term eldership" (in which a man may be elected to office for a specified length of time), or "life eldership" (in which a man elected to office remains in office for life unless removed for good cause). The present Form of Government (Chapter XIII: 7) allows either arrangement. The proposed SRV would restrict us to the "life eldership" position (SRV: XVIII: 5). A minority version would permit "term eldership" also, and further provides that when "such officers are not re-elected to succeed themselves, they shall be ordained upon any subsequent election to office." This whole area involves major questions about the nature of church office and the meaning of ordination.

4. Other "problem areas" exist or may come to light in the months of study ahead. Possible ones include the procedures to be followed in the calling of a pastor (SRV: XX); the permissible duties of deacons (limited to a ministry of mercy, or including other delegated responsibilities in addition; SRV: XI, XVII); and the proper functions of corporations and trustees (restricted to functions required by civil law, or open to delegated duties in budgetary and property matters; SRV: XXXI).

Study and Suggest

Since few ministers or elders have had occasion to make use of all the provisions of the present Form of Government, it is incumbent on all both to study the SRV and its minority reports, and to give the Committee suggestions based on that study and past experience. To be sure, some of the problems involve questions of principle; in these cases, careful reference to the Word is necessary if we are to avoid stalemates or errors in coming to a decision. Other problems are in the realm governed by "sanctified common sense" seeking the best way to preserve decency and order in church affairs; here we need to hear from those with better gifts and greater experience. But in every decision to be made, we must be in constant dependence on the illuminating work of the Holy Spirit. Only thus will our church be enabled to choose that Form of Government best equipping her to live "to the praise of the glory of God's grace."

Pastor Robert Sander (right, middle row) is seen with the Winner elders and trustees.



Winner Reaches Goal

The Winner Orthodox Presbyterian Church of Winner, South Dakota this fall celebrated a goal sought for and attained after eight years of labor and prayer. The goal was the payment of the mortgage on the present church lot and building. The celebration took place in the social hall of the local bank in order to serve a supper to 65 members and friends of the church.

Following the supper, served by the women of the church, Clyde Jones presided over a mortgage-burning ceremony. Mr. Jones, formerly a member of the Westminster Orthodox Presbyterian Church in Hamill, has been very active in the formation and continuation of the church in Winner since retiring from the farm and moving to the city. Presently he is serving as church treasurer.

The service included a men's quartet composed of Wesley Frantz, David Lenker, Richard Bice, and Jack Kelley; and a duet in the German language by Leona Muller, a foreign exchange student from West Germany, and Sharon Fenenga. Patricia Kelley accompanied these two groups on the piano. Mr. Jones, Mr. Fenenga and Mr. Covey related briefly different aspects of the inception and growth of the Winner church.

Following a special piano solo by Mrs. Clyde Jones, the present pastor, the Rev. Robert Sander, spoke on the theme: "God's Glory Revealed Through Committed Servants" and closed the meeting with a prayer of dedication.

Scranton and Hamill

The Winner church had its beginning in 1959 when the Rev. Donald Stanton of the Westminster Orthodox

Presbyterian Church of Hamill conducted a Bible study in the homes of the Calvin Hurds and Mrs. Alice Olson twice a month. The same year a vacant church building was discovered in a nearby town and purchased and moved to Winner. This venture in faith was made possible by a few families concerned for a true gospel witness in the Winner area and a loan from the Church Extension Fund of the denomination.

Regular Sunday worship services were begun in the chapel as soon as the building was readied. Until the basement was finished the sanctuary was used for both the Sunday school and worship services. Mrs. Art Hanson was the main impetus behind the work of the Sunday school, for Mr. Stanton had to return to Hamill for the wor-

The Winner Orthodox Presbyterian Church, in a town of about 4,000, is a tribute to God's sovereign grace. Many churches in this part of the country have closed their doors in recent years as population has shifted to the larger cities.

ship service there. During the summer of 1960 the chapel in Winner received the encouraging labors of Mr. Bernard Stonehouse, who at that time was a student at Westminster Seminary.

As so often happens in a work of this nature, the growth of the chapel was slow. But in God's wonderful providence another area of service was being opened in the Ideal community about 14 miles north of Winner. Because the pulpit in the United Presbyterian Church in Ideal had long been vacant — interrupted by the presence

Ernest Covey and Blain Fenenga took part in the actual burning of the mortgage. Mr. Fenenga is the first elder to serve on the Winner session and presently is the clerk of this body. Mr. Covey is an elder on the Hamill church session and has served in this position longer than any elder presently serving on this session. He has had an active interest in the growth of the Winner church for many years.

of a pastor for only a short time — Mr. Stanton was asked to supply the pulpit for two different periods.

Ediger and Ideal

The possibility of the Ideal and Winner works being able to support a pastor resulted in the coming of the Rev. Abe Ediger from the Trinity Orthodox Presbyterian Church of Bridgewater, South Dakota to serve as missionary to the Winner chapel in March 1961. At the same time an oral agreement was made for him to supply the Ideal church. The Winner chapel during this time was under the oversight of the Westminster Church of Hamill. The salary of Mr. Ediger was derived from three sources: the Winner chapel, the Ideal church, and half the loose offerings of the Hamill church. Beside this, the Hamill church provided a house in Winner for the Ediger family for two years. Mr. Blain Fenenga, a resident of Winner, was elected in 1963 to serve on the Hamill session with particular reference to the Winner work.

During the time Mr. Ediger served the Ideal church his ministry was well received by all the members, and the consistent preaching of the Reformed Faith began to take effect. The hearts of several responded to the truths of God's Word. Not all the members of the Ideal church, however, were

sympathetic to their enlightened conscience and friction entered the picture. Because some of the group did not understand their own position of compromise in remaining affiliated with the United Presbyterian Church six families decided they must leave the Ideal church and attend the Winner chapel. Soon other families joined them. This course of action soon terminated Mr. Ediger's services to the Ideal church. The Hamill church increased their support, but the response of the chapel was such that at the end of eight months the chapel became self-supporting.

Organized in 1964

In June 1964 the Winner chapel petitioned the Presbytery of the Dakotas to organize it as a particular church of the Orthodox Presbyterian Church. There were 91 members that constituted the roll of the newly organized church. Of these 42 were communicant members and 49 baptized children. In April 1965 the congregation took steps to purchase a third lot adjacent to the church property for the purpose of building a manse. One year later, in April 1966, the new manse was ready for occupancy.

The Rev. Abe Ediger received a call from Immanuel Orthodox Presbyterian Church of Thornton, Colorado, and the move was made the early part of March 1967. The present pastor was installed June 13, 1967. The present members of the session, in addition to Blain Fenenga, are Jack Kelley and Melvin Bice. Both of these men were former elders in the Ideal church.

The Winner church has a very active Women's Missionary Society and a well attended Tuesday prayer and Bible study service. The Young People's Society which meets on Wednesday has an average attendance of 21. Five of these high school students are from the Hamill church living in Winner during the school week. The Junior Young People and a Child's Story Hour is held conjointly with the prayer service on Tuesday night. We have nine Sunday school classes to take care of an average attendance of 89 students. A recent venture of the Missionary Society is to have Friday afternoon services in the local Nursing Home. This has been well received by the elderly who are so often forgotten or neglected.

ROBERT D. SANDER

Are good works graciously rewarded?

Treasures in Heaven

STEPHEN M. REYNOLDS

Dr. Reynolds, the librarian at Crozer Theological Seminary in Chester, Pennsylvania, is a long-time supporter of the Orthodox Presbyterian Church.

The true doctrine that salvation can not be earned by good works has obscured in some minds the equally true and important doctrine that good works are the means for storing up treasure in heaven. A contrary belief that there is equality of reward for all the redeemed in heaven is held by some who believe they are in full agreement with the Confession of Faith and the Larger and Shorter Catechisms. This is an impoverishment of a doctrine our Lord held to be so important he taught it repeatedly. This impoverishment may be more widespread than many of our theologians have supposed; so I believe an exposition of the teaching should be published.

The command to lay up treasures in heaven is repeated three times in the Gospels: Matt. 6:20; Matt. 19:21; Mark 10:21; and Luke 18:22. Selling his property, giving to the poor and following Christ are the means by which the rich young ruler was told he could have treasures in heaven in the last three of these citations. In the first, all Christians are commanded to lay up treasures in heaven and the context indicates such treasures are to be gained by serving God rather than Mammon. The parables of the pounds and the talents also teach the greater or lesser reward of good and faithful servants according to their greater or lesser service (Luke 19:13-25; Matt. 25:15-28).

Contrary Idea

The contrary doctrine, the equality of heavenly rewards, has been seen by some in the parable of the workers in the vineyard (Matt. 20:1-16). For example, *The New Bible Commentary*, edited by Francis Davidson,¹ says: "Verse 15 shows that everything being of grace, God has the right to give or withhold at will. We must take care that this goodness of God does not provoke us to complaint. The point of verse 16 is that all Christians receive the same, the reward being everlasting life given on the ground of Christ's death for them."

If the point is that everything is received by grace, this parable is a

singularly inadequate vehicle to convey that doctrine, absolutely true and demonstrable as it is from other passages in the Bible. But here the first workers made a contract by the terms of which each one was to work for one day for one denarius. Where does grace enter this situation? The late comers were given more than they probably expected, but the pay was understood to be for work.

What this parable teaches cannot be better explained than by Calvin in his commentary on the passage. He says, "Some commentators reduce it to this general proposition, that the glory of all will be equal, because the heavenly inheritance is not obtained by the merit of works, but is bestowed freely. But Christ does not here argue either about the equality of the heavenly glory, or about the future condition of the godly. He only declares that those who are first in point of time have no right to boast or to insult others; because the Lord whenever he pleases, may call those whom he appeared for a time to disregard, and may make them equal, or even superior to the first. If any man should resolve to sift out with exactness every portion of this parable, his curiosity would be useless; and therefore we have nothing more to inquire than what was the design of Christ to teach."

The parable therefore can not teach that "all Christians receive the same" and that the denarius represents heaven. If it did it would teach that all agree to work for entrance into heaven; some work the full amount agreed upon and some are received for less work than the first. The denarius neither stands for entrance into heaven nor rewards in heaven, but, as Calvin says, the parable only teaches that those who are first in point of time have no ground to expect a

(concluded on page 130)

The Presbyterian GUARDIAN

EDITOR

ROBERT E. NICHOLAS



All correspondence should be addressed to The Presbyterian Guardian, 7401 Old York Road, Phila., Pa. 19126

IN THE MAIL

November 13, 1967

The President of The United States
Washington, D. C.

DEAR MR. PRESIDENT:

I have just read with dismay of your experience in church last Sabbath. The headline in the press today appeared thus: "WAR SERMON" — and beneath the picture of the Rector leading the President from church was the explanation, "Johnson Hears Minister's Doubts."

This 'explanation' unwittingly spells out the tragedy of our generation. When a minister of the Word of God interrupts his sermon and addresses you personally, demanding that you answer his doubts on the war, it proclaims loudly that many churches no longer speak forth the "Thus saith the Lord."

May I explain that there is a very popular type of churchly liberalism which has discarded the Scriptures as the very Word of God, and has decided to get "involved." This often takes the form of political pressure groups and church assemblies making pronouncements on civic and world issues for which they are totally un-

equipped. It is this kind of liberalism, without God's Word, which is blind to communism no matter in what form it appears.

It grieves me that you and your family have been confronted and humiliated by this emptiness. Surely when a man crosses the threshold of the Lord's House he should find sanctuary from the world. Surely this should be a place where doubts instead of being loaded upon you should rather find enlightenment. Is it too much to ask that you overlook this dishonor to the ministry?

I should say in closing that there are still churches in our land where you can go and be alone with God: a place set apart where you can receive the deep comfort and guiding inspiration, not of the word of man, but of the Word of God.

With warm regards,

ROBERT K. CHURCHILL
Pastor

Sonora, California

* * *

(This copy of the above letter is printed by permission of the author.)

DEAR SIR:

The dawn of history had not yet paled before a man had struck down his brother in anger. The conflict between men, and more specifically the phenomenon of war, is undoubtedly one of the most tragic manifestations of original sin. History indicates that the involvement of religion in war compounds that tragedy.

The current conflict in Vietnam has involved the attitudes and philosophies of all the strata of American society. As a definite and important part of that society the Christian citizenry has become, in part, involved in that war. It would be naive to state that the Southeast Asian crisis is merely an antithesis of political and economic

ideologies. The questions at stake are more far reaching than a cursory analysis would lead one to believe.

Communism is irrevocably opposed to religion, and more specifically Christianity. Therefore it is an undeniable fact that the outcome of the Vietnamese war is of direct consequence to every Christian. For the outcome will certainly determine whether or not the gospel will enjoy free course in the whole of Southeast Asia.

As a direct participant in Vietnam I was, and continue to be, thoroughly convinced that the intent and purpose of the United States involvement is valid and completely defensible. That intent is to stem the rising tide of Communism. Mistakes have been made and most certainly will continue to be made. However, contrary to the opinion of the popularized "vietniks," this should not deter us from our intended goals. The naivete of these objectors never ceases to astound me.

It is with complete sincerity that I support our stand in Vietnam against Communism.

Yours,

STERLING T. HARD
Ft. Eustis, Va.

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- 10) Average no. copies each issue during preceding 12 months (x); single issue nearest filing date (y). A. Total copies printed: (x) 3,000; (y) 3,000. B. Paid circulation: sales through dealers, etc., none; mail subscriptions or C. Total paid circulation: (x) 2,453; (y) 2,497. D. Free distribution (including samples) by mail or otherwise: (x) 487; (y) 465. E. Total distribution: (x) 2,940; (y) 2,962. F. Office use, leftover, unaccounted: (x) 60; (y) 38. G. Total: (x) 3,000; (y) 3,000.

I certify that the statements made by me above are correct and complete.

ROBERT E. NICHOLAS: Editor-Manager

In faith and smallness lies our strength

The professor knows you here.
He knows you want to reform the traditions of men
for Christ's sake.

Look into this 'Reformational Wheaton' among colleges:
Trinity Christian —
Palos Heights, Illinois 60463, near Chicago

An Orthodox Presbyterian congregation currently worships
on the campus and is relocating just four miles from Trinity.

Would You Believe To Obey Is Better?

NORMAN C. HOEFLINGER

There was a little girl, who had a
little curl
Right in the middle of her fore-
head.
And when she was good, she was
very, very good:
But when she was bad she was
horrid.

Perhaps nothing characterizes our present generation of young people, both boys and girls, as well as this little rhyme. When they are good, they are oh so good. But, and it is a big but, when they are bad, they are horrid. The one thing however, that all in this generation have in common with the girl in the rhyme and with young people of all generations is that they have not learned obedience.

We have today the finest schools and school system in the world. We have an all encompassing education—from finger painting to appreciation of the 3 B's, from the 3 R's to the study of Esperanto, from sewing to satellite building. Yet all the education, "book larnin" or what ever kind it may be, theoretical or practical, it is of little value if we have not learned obedience.

There was a young man in ancient Israel who, had he lived today, would no doubt have made the headlines as a basketball star. He was a fellow no one could miss for he was a head taller than any one else in Israel. He was a good looking regular fellow, who didn't push himself on people, but was modest. He was also courageous, willing to take responsibility and undertake the cause of others. Any boss today would have been glad to interview him as a job applicant. He was a leader to whom people gathered. Yet we see that this fine young man, though he became the king of Israel, nevertheless ended his life in disappointment and failure. It ended in suicide in a lost battle. Why this tragic end after such a good beginning? Because he was undisciplined;

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that is, he could not obey. I am speaking of the first King of Israel, Saul.

God sent Saul to destroy Amalek, the traditional enemy of Israel, to utterly destroy Amalek, man, woman, child and cattle (I Samuel 15). Saul went out to battle and defeated Amalek. He destroyed all the people, but "he spared Agag King of Amalek alive, and the best of the sheep and the oxen and of the fatlings and the lambs and all that was good and would not utterly destroy them: all that was despised and worthless they utterly destroyed." God then sent the prophet Samuel to Saul and Saul greeted him with the words, "Blessed be thou of the Lord, I have performed the commandment of the Lord." And Samuel said, "What meaneth then this bleating of the sheep in my ears, and the lowing of the oxen which I hear?" "Oh," replied Saul, "the people spared the best of the sheep and the oxen to sacrifice to the Lord your God."

Rebellion Is Sin

There we have the typical example of disobedience. In other words Saul said, "I couldn't completely obey because I had to please the people, but it's okey. We are going to use the things for good, to sacrifice to the Lord." Circumstances, people, some proposed good or other — all used as excuses to disobey. But Samuel replied to Saul: "Has the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of divination, and stubbornness is as iniquity and idolatry. Because you have rejected the word of the Lord, he has also rejected you from being king" (I Samuel 15:22, 23).

To obey is better. It is the best. Anything short of it is rebellion and stubbornness, it is rejecting the word of God. To obey is better than all else. Obedience is *sine qua non*, which means obedience is indispensable, from the cradle to the grave. "Children,

obey your parents" (Eph. 6:1). "Submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands as unto the Lord" (Eph. 5:21, 22). "Let every soul be subject unto the higher powers . . . For the powers that be are ordained of God" (Rom. 13:1). "Obey them that have the rule over you and submit yourselves" (Heb. 13:17). So speaks the Word of God. Obedience, obedience, obedience: right down the line from the time our eyes first open until they shut for the last time. Obedience to parents, teachers, one another, governments, whether state or church. Life is one continual demand for obedience.

You must now go forth into a world that is perhaps the most confused and fearful that has existed since the beginning of time. What can I say to you who now are sent as sheep into a world of wolves? I commend to you all the reading of the book of Proverbs. It has many of the answers to the problems of youth. Hear the words: "My son, hear the instruction of thy father, and forsake not the law of thy mother, for they shall be an ornament of grace unto thy head and chains about thy neck." If you would have a useful happy life, do not forget the instruction of home, school, and church.

Wherever you go be law abiding. Our constitution is framed according to the principle set forth in Scripture of "liberty under law." Freedom and self realization are achieved through obedience, but lawlessness is a bondage that cannot be escaped. Obey the laws of the land. They are there for good purpose. Governments are ministers of God for good to reward the obedient with liberty and peace and to punish evil doers with restraints and even death.

Submission

Submit one to another in family life that the peace of God may reign in your home. The tragedy of broken homes and delinquent children in America will not end until we learn

obedience, submitting to law and to one another. And where conflict in our lives occurs, let us remember above all that we ought to obey God rather than men.

Whatever else you possess in the way of gifts in this life — beauty, brains, brawn, skill or charm; no matter how great you may become, remember the words of Samuel to Saul, "To obey is better." Without it you cannot succeed, but with it you cannot fail.

Obedience on our part not only brings joy to others but it is a way to happiness for ourselves. This is not strange. For we know that to defy the physical laws of nature brings disaster, but living by them brings harmony and pleasure. Two speeding cars cannot meet head on without disastrous results, but by obeying the speed laws they can bring a pleasurable ride. So too, breaking God's moral law is equally disastrous. Yet paradoxically, the one thing we hate to do is to obey. This disobedience is lawlessness and to use the words of Scripture, "Sin is lawlessness." What we are saying then is that our disobedience is that old-fashioned something called sin. Sin is as old as man himself. "Whence then comes the depraved nature of man? From the fall and disobedience of our first parents, Adam and Eve in Paradise, whereby our nature became so corrupt that we are all conceived and born in sin." The first man took it upon himself to disobey law, God's law. And the result has been misery ever since. All the sufferings of this world, war, sickness, death itself, all have their source

in sin. And in the modern world, a world of atomic energy, including bombs, a world of satellites and space travel, the menace and seriousness of sin is as great or greater than ever.

What good does it do then for me to speak of learning obedience? If by this time you have not learned obedience, is it not now too late to start? In a sense it is. You cannot now unlearn very easily all the habits of disobedience that you have formed. What you have learned up till now will stay with you. However, parents make a grave mistake in smugly pointing a guilty finger at you because of your disobedience. It must boomerang back at them. For you are the product of your training. If you are a disobedient generation, disregarding God's and man's law, it is but the fruit of parental failure. And so God's law instead of being a way of life for you condemns you and is a way of death.

What benefit then is it in being told that obedience is the way of a happy and secure life, if that way has been forfeited? If instead you are disobedient, a son of Adam, born a sinner? Am I not unduly pessimistic? But it is precisely at this point that I wish to engage your attention. There is yet a way open to you for a happy and secure life, and it too is the way of obedience, but gospel obedience.

And what do I mean by gospel obedience? I mean simply believing the gospel, the good news concerning Jesus Christ. Christ himself, though he was without sin, "learned obedience through the things which he suffered" (Heb. 5:8). And he was thereby perfected and made ready for the great

task of obedience when he faced the cross. By a life of perfect obedience, he was able to say in that hour, "Not my will but thy will be done." He then was "obedient unto death, even the death of the cross" (Phil. 2:8). There, he who knew no sin was made sin for us." The good news of the gospel is that Christ died for our sins. So that "as by one man's disobedience many were made sinners, so by the obedience of one many shall be made righteous" (Rom. 5:19). If now you understand me and ask the question, "What must we now do?" the answer is, "Repent and believe the gospel."

This is gospel obedience. This is God's commandment: "that we should believe on the name of his son Jesus Christ, and love one another as he gave us commandment."

This is the only foundation for life. Be therefore a wise man who builds his house upon the rock Christ Jesus, so that when the rains and storms of life descend you will stand.

If you build on any other foundation, when the storms arise great will be the fall of all that you have built. "For other foundation can no man lay than that is laid, which is Christ Jesus."

He says "Come, learn of me. Take my yoke upon you." I would then plead with you, cast off your yoke of disobedience and sin and exchange it for his yoke. In that yoke you may be called to great sacrifice and suffering, but you will find that his yoke is easy and his burden is light. You who are beginning to learn obedience, learn of Christ. He is the way and there is no other way.

Forest View Church Begins Construction

Groundbreaking ceremonies for the new building of the Forest View Orthodox Presbyterian Church took place on Reformation Sunday, October 29, during a brief respite from the afternoon showers. The new site is at 15470 South Oak Park Avenue, Tinley Park, Illinois.

Formerly known as Westminster Church of Evergreen Park, the congregation sold its original site and purchased ten acres for its new location. Morning and evening services are being held in the meantime in the chapel of Trinity Christian College, 6600 W. 123rd Street, Palos Heights. Sunday school classes for the entire family precede the morning worship.

The pastor of Forest View Church, the Rev. Donald Parker, and his family have moved into a recently constructed manse next to the new church location.

Shown with Pastor Donald Parker, left, are Audley Lemmenes, chairman of the Building Committee, Robert Skoglund, and John Dees.



(from page 126)

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.

—Matthew 6:19-21

greater reward for this reason. Calvin believed that it is possible to lay up treasures in heaven. He said in his commentary on Matthew 6:20, "Those who assist their poor brethren *on the earth lay up for themselves treasures in heaven*, according to the saying of Solomon, 'He that hath pity upon the poor lendeth to the Lord, and that which he hath given will be pay him again,' (Prov. XIX:17)."

Heidelberg Catechism

The Heidelberg Catechism is explicit on rewards in heaven. Question 63 is: "Will our good works merit nothing, even when it is God's purpose to reward them in this life, and in the future as well? Answer: The reward is not given because of merit but of grace." Those churches where the Heidelberg Catechism is used regularly as a basis for sermons will not fail to learn that it is God's purpose to reward good works in the future life.

The Westminster Confession says of good works and their reward: "Yet notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in him, not as though they were in this life wholly unblamable and unreplicable in God's sight, but that he, looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections." (Chap. XVI: VI).

Westminster Confession

It is true the Confession does not state precisely whether these rewards are given on earth or in heaven, and this may be the reason the doctrine of heavenly rewards has been neglected by some who adhere to these standards. Nevertheless, the teaching concerning the rewarding of good works is in the Confession, and this taken with other Scriptural passages touching on treasures in heaven leaves no ground for denying the belief that good works are rewarded in heaven.

I recommend that those Presbyterian denominations which regard the West-

minster Confession as one of the standards of their belief add the words "and are rewarded by God in this life and the future as well." This could be added into the Confession in Chapter XVI: II. I suggest that it be added after the words: "These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith." This would enrich the preaching of those ministers who use the Confession as a source for sermons and including it would serve another useful purpose in bringing the Westminster Confession into greater harmony with the Heidelberg Catechism.

Hodge's View

Charles Hodge writes, "But although Protestants deny the merit of good works, and teach that salvation is entirely gratuitous, that the remission of sins, adoption into the family of God, and the gift of the Holy Spirit are granted to the believer, as well as admission into heaven, solely on the ground of the merits of the Lord Jesus Christ; they nevertheless teach that God does reward his people for their works. Having graciously promised for Christ's sake to overlook the imperfection of their best services, they have the assurance founded on that promise that he who gives a cup of cold water in the name of a disciple, shall in no wise lose his reward. The Scriptures also teach that the happiness or blessedness of believers in a future life, will be greater or less in proportion to their devotion to the service of Christ in this life. Those who love little, do little; and those who do little, enjoy less. What a man sows that shall he also reap. As the rewards of heaven are given on the ground of the merits of Christ, and as He has a right to do what He will with his own, there would be no injustice were the thief saved on the cross as highly exalted as the Apostle Paul. But the general drift of Scripture is in favour of the doctrine that a man shall reap what he sows; that God will reward every one according

to, although not on account of his works."²

L. Berkhof says, "While all will enjoy perfect bliss yet there will be degrees also in the blessedness in heaven, Dan. 12:3; II Cor. 9:6."³

Although I have heard the doctrine of inequality of reward in heaven attacked, I have never heard or read a reasoned argument against it. In discussing treasures in heaven it may be a good idea to suggest possible reasons why people object to the doctrine.

Objections Answered

One might be that they feel treasures in heaven belittle the doctrine of the grace of God and the merit of Christ. This argument is invalid, because they do neither. They are another example of divine grace in rewarding bountifully what need not be rewarded at all.

Another objection might be that the erroneous Roman Catholic doctrine of supererogation led to grave abuses such as the selling of indulgences. The correct doctrine of treasures in heaven has nothing to do with this false teaching.

Some may say that the larger treasures would create pride on the part of those who have them and envy on the part of those whose treasures are less. The answer to this is: "The souls of the righteous are made perfect in holiness" (Westminster Confession, Chapter XXXII: I), and can not sin in any way.

Some may argue that it is offensive because equality of human beings is a thing greatly to be desired and that therefore, since heaven is the perfect state, equality is necessary. There is no such teaching in the Bible. Different degrees of authority in the Kingdom are indicated (Luke 22:30), although this authority is for service (v. 26).

This leads to the idea that treasures in heaven may be greater opportunities of service. Whatever they are, they are real, they are desirable, they are graciously given by God according to good works, and we can not preach "the whole counsel of God" and ignore or deny them.

¹Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, (Second Edition, 1954, Photolithoprinted, 1965).

²Systematic Theology, vol. III, pp. 244-5.

³Manual of Christian Doctrine, Grand Rapids, Mich., William B. Eerdmans, (c. 1933), p. 361.

New Addresses

The Rev. John F. Bettler, 151 W. County Line Rd., Hatboro, Pa. 19040 (ordained by the Presbytery of Philadelphia).

The Rev. Bruce Brawdy, 204 E. 6th St., Caney, Kansas 67333 (received by the Presbytery of the Dakotas).

The Rev. George R. Cottenden, 16 Denbo Dr., Neptune, N. J. 07753 (ordained by the Presbytery of New Jersey).

The Rev. Allen D. Curry, 1300 Newton Ave., West Collingswood, N. J. 08107 (ordained by the Presbytery of New Jersey).

The Rev. David A. Hitt, 118 Newport Ave., Bend, Oregon 97701 (ordained by the Presbytery of the West Coast).

The Rev. Richard G. Hodgson, Westford, Vt. 05494.

The Rev. Robert M. Nuermberger, Ph.D., % Covenant College, Lookout Mt., Tenn. 37350.

The Rev. Donald M. Parker, 15460 S. Oak Park Ave., Tinley Park, Ill. 60477.

The Rev. Jack J. Peterson, Carson, No. Dak. 58259.

The Rev. Samuel van Houte, 11500 Elkins St., Apt. 202, Wheaton, Md. 20902.

The Rev. Andrew E. Wikholm, R.D. 3, Elmer, N. J. 08318 (ordained by the Presbytery of New Jersey).

James Packer Speaker at Montreal Conference

Dr. James I. Packer will deliver a series of lectures at a Ministers and Christian Workers Conference in Montreal, Canada, February 12-15. Dr. Packer, Warden of Latimer House, Oxford, England, is to speak on the conference theme, "When God Renews the Church."

Meetings are to be held in Westminster Presbyterian Church, Pierrefond, Quebec. Afternoon papers will be presented by Dr. Edmund Clowney, the Rev. Mariano DiGangi, and Mr. Ernest Reisinger. The Rev. Albert Martin will also participate, and the public is invited to the evening meetings.

"I am sure that readers of the

Guardian will rejoice with us that such a conference is being held, and will pray that it may result in a rich experience for many," said the Rev. Paul Walker, minister of Chambly (Quebec) Presbyterian Church.

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