

THE  
PRESBYTERIAN

# GUARDIAN

To Those Who Love God: Parker

Faithful Discipline: Elliott

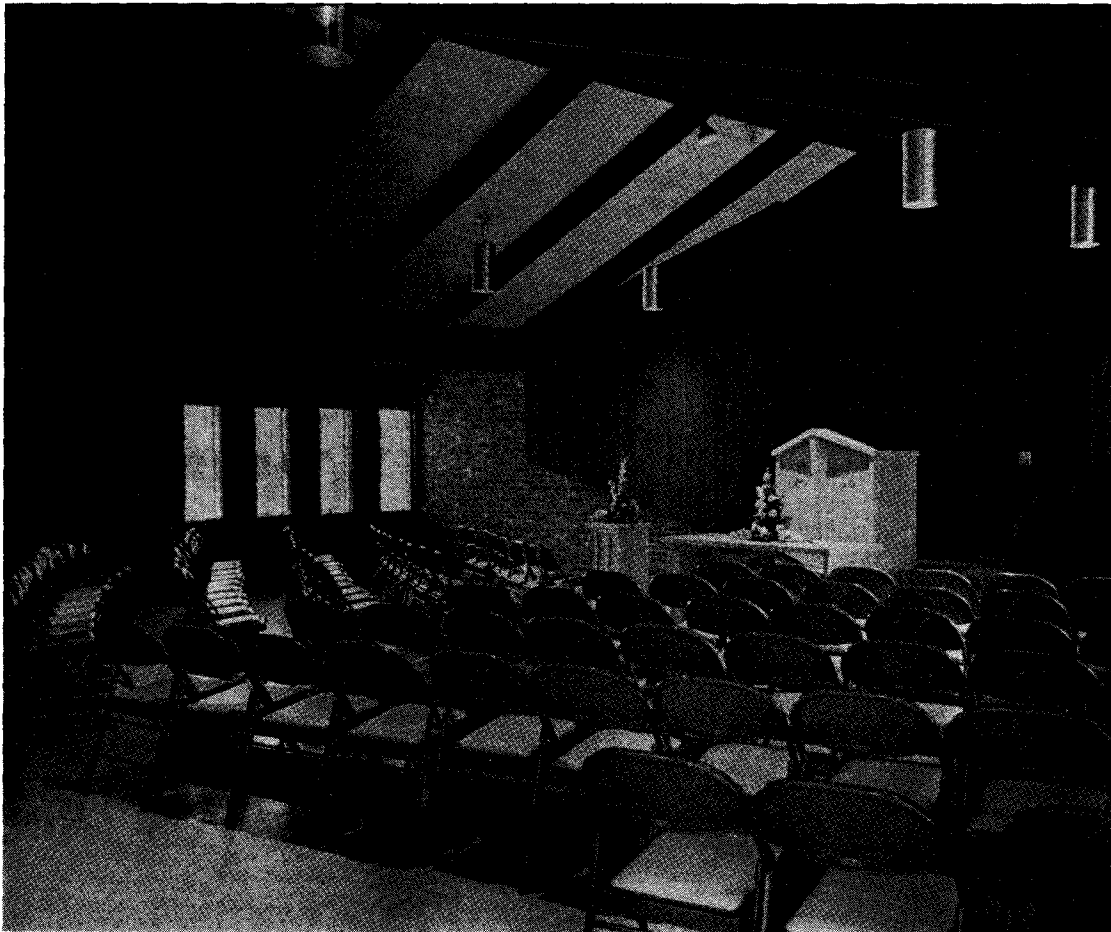
Weakness of Unbelief: Edwards

News and Photos

Here and There in the Orthodox Presbyterian Church

VOLUME 38, NUMBER 2

FEBRUARY 1969



**FOREST VIEW ORTHODOX PRESBYTERIAN CHURCH  
TINLEY PARK, ILLINOIS**  
*(story on page 18)*

## To Those Who Love God

DONALD M. PARKER

A most perplexing question of life is, Why do things happen as they do? Is there rhyme or reason to the events that go on around us every day?

A national leader is cut down in a senseless slaying. The wicked often appear to prosper more than the righteous. Christians and pagans alike starve in Biafra. Nations war against each other. Innocent children die and others are disfigured for life. To what purpose? A dearly loved wife languishes in a bed of suffering day after day. Months drag into years while death seems to enjoy toying with its victim. Why? Why all the grief, suffering and evil; all the hatred, persecution and injustice in our world? Can there possibly be an answer, a good cause or happy end to it all?

There are some people who think they've discovered a ground for comfort when they read from the Bible, "And we know that all things work together for good." And so this becomes their consolation, their sole hope that somehow the tragic events in this "vale of tears" mean something better than they seem to. But they are wrong. Dead wrong! If there was ever any passage of Scripture misquoted or misunderstood, it is this statement in Romans, chapter eight, verse twenty-eight.

### False Basis for Hope

It is a false hope and a futile faith that lightly says, "All things work together for good." Actually, it is the very germ which spawns the disease of doubt and despair when you learn that *your* child has leukemia. When cancer comes to *your* home, or *your* loved one is mangled almost beyond recognition in an accident, then that hallucination of "all to the good" will haunt you, not help you.

Well then, where does this leave us? Have we no hope for the future? Is there no comfort for the present, not even in the Bible? Yes there is,

and in the very passage which we have ripped apart. And that was the trouble to start with. The statement, "All things work together for good," was torn from that truth which alone gives it abiding significance.

Listen to what God really does say through his servant Paul: "And we know that to them that love God all things work together for good, even to them that are called according to his purpose" (ARV).

Another popular version expresses it this way: "Moreover we know that to those who love God, who are called according to his plan, everything that happens fits into a pattern for good" (Phillips).

### A Positive Outlook

Now do you see the difference? To those who love God all things are working out for the good. And the reason for that is because God is the One who is turning the bad things in life toward a good ending, all for those who love him. This is what the Bible says, and this is what God wants us to know and believe. To those who love God belong this blessed assurance that their heavenly Father is causing everything to work out in their favor. God, who operates the shuttle of history, weaves both the good and the bad into a glorious garment of gold for those who love him.

So then, to those who love God, and to them alone, belongs such a positive outlook on life. And this positive viewpoint is founded upon God's gracious purpose and loving providence.

You see, God has a plan. Divine purpose is directing all that comes to pass, and so it cannot help but benefit those who know themselves to be within the stream of God's love. Oh,

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*Mr. Parker is pastor of the Forest View Orthodox Presbyterian Church, Tinley Park, Illinois.*

to be sure, there are thousands of questions which we all have. The innocent and oft-repeated question of the young child, "Why?" becomes the philosopher's preoccupation. Who am I? Why am I here? Where am I going? What's life all about, anyway?

Now the Bible faces life squarely and answers these questions honestly. In accepting the Bible, man receives God's answers to life's most perplexing problems. When we hear God's voice in Scripture then "we know," just as Romans eight, twenty-eight says. We know God and his plan, in so far as he has been pleased to reveal it to us. We know that God is love, and that he does all things well. We know that God sent his Son into the world to die for sinners. And we know that Jesus rose again from the dead to save for time and eternity those who trust in him.

### Confidence in God

Why are there so many unhappy, bitter and disappointed people about us today? Because they simply don't trust in the Lord. They won't entrust their daily lives to him because they don't love him, and they don't love him because they don't really know him. The Bible is true, and it seeks to lead us to God. When the Bible is read and studied with the help of God's Holy Spirit, we'll come to know God and his gracious plan, "who works all things after the counsel of his own will."

Yes, "all things," both the good and the bad, work according to his counsel and for our good. Our personal fears and failings; family grief and conflict; the ills of society and man's inhumanity toward man — *all things* are used and overruled by God to work together for the believer's well-being and God's own glory.

Now I for one certainly am interested to know just what the "good" is—that good toward which God is causing all things to move. Is it our happiness or material prosperity? A feeling of well-being and physical security? No, something far more superior to these fleeting things. It is our moral transformation into the image of Christ—our spiritual conformity to him. God's purpose for those who love him is that they should

experience a growing and finally a complete likeness to Christ. Jesus, the only-begotten Son of God, is the focal-point of the Father's eternal purpose. It is Christ who is to have the pre-eminence, who is to be all in all. And by the Father's gracious design we redeemed mortals play a part in the realization of the goal of the ages.

### His Triumphant Plan

We are called by God to enter willingly the course of his plan to fully exalt his own blessed Son. God calls us to bask in the sunshine of his holy will and love. The Savior said, "Come unto me all you who labor and are heavy laden, and I will give you rest." All you who are burdened down with sorrow and grief and pain, all you who find life to be filled with futility and frustration, come to Christ and he will cause you to rest in his love and triumphant plan.

What do we find when we heed God's call and reciprocate his love? The unshakable confidence that all things *do* work together for our good. The Father's love guarantees it. Someday he will make it all plain. "His purposes will ripen fast, unfolding hour by hour. The bud may have a bitter taste, but sweet will be the flower."

When world prospects appear more dim by the day, we have this as an anchor for the soul—that God is working all things for the good of those who truly love him, for all of us who have been called to participate in the unfolding of his gracious plan and wise providence.

The entire plan of divine redemption convinces us of the good that God has intended for those who love him. He gave his only Son. The Son gave his life. The Holy Spirit leads us unto saving faith and eternal life. So certain is the entire process of God's plan for his people's final perfection that he states it as an already accomplished fact. The apostle boldly claims, "And whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

### From Glory to Glory

God's plan for us began in the eternal counsels of his sovereign love, before the beginning of time. He fashioned the world and molded its history. Then he brought us unto himself and set his holy seal upon our hearts. So sure of its design and fruition is

the salvation which he has bestowed upon us, that he views us as even now being glorified. Those whose confidence rests in the blood of their Savior have absolute security, for they are heirs of God and joint-heirs with Jesus Christ. Nothing, but nothing, has the power to separate believers from the love of God. Neither present afflictions nor world crises are worth comparing to the glory which shall be revealed in God's people when the Lord Jesus returns to earth. And until that day the Holy Spirit is ours for comfort and strength. The sufferings of this life are but a part of God's great plan to perfect us "unto the measure of the stature of the fulness of Christ."

Why do things happen as they do? All the more to manifest the love, the grace and the glory of our sovereign God. God is the God of history. Is he the God of your life? God is love. Is he the unquestioned object of your love? Christ is history's greatest sufferer. Has he suffered for your sins and borne away your burdens? By God's grace and with the help of his Holy Spirit, let Christ have your love and occupy your life. Then shall there begin and continue that work of perfection in you which shall mature unto Christ's glorious likeness.

Yes, all things can and shall work together for your good if you but place your trust in Jesus Christ as Savior and Lord, and if you love the Lord God with all your heart.

A hymn dating back to the seven-

teenth century says:

If thou but suffer God to guide thee,  
and hope in him through all thy ways,

He'll give thee strength, what-e'er be-  
tide thee, and bear thee through the  
evil days:

Who trusts in God's unchanging love  
builds on the rock that naught can  
move.

Only be still, and wait his leisure in  
cheerful hope, with heart content

To take what-e'er thy Father's pleas-  
ure and all-deserving love hath sent;  
Nor doubt our inmost wants are  
known to him who chose us for his  
own.

Sing, pray, and keep his ways un-  
swerving, so do thine own part  
faithfully,

And trust his Word,—though unde-  
serving, Thou yet shalt find it true  
for thee;

God never yet forsook at need the  
soul that trusted him indeed.

(Georg Neumark, 1641)

"And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, establish, strengthen you. To him be the dominion for ever and ever. Amen" (I Peter 5:10,11:ARV).

**NEEDED: Christian School Teacher for junior high. Missionary challenge with good salary. Write: Rev. C. K. Cummings, Christian School of Wilksburg, 1608 Graham Blvd., Pittsburgh, Pa. 15235**

**PRINCIPAL needed to organize and teach in new school to begin with 9th grade in 1969. Write to Mr. Glenn Jasperse, Sheboygan County Christian High, 107 Park Ave., Sheboygan, Wisc. 53081.**

### IS SOMETHING MISSING?

*If you have accepted Jesus Christ as your Savior and Lord but have been giving God the left-overs of your income instead of his tithe, then you have been missing one of the greatest blessings that God has in store for his children!*

Six reasons why you and I as believers should tithe our income and profits may be summed up as follows:

- 1) Tithing is God's plan by which believers recognize his prior claim on their time energy, ability and money.
- 2) Tithing is a practical way of expressing our love and gratitude to God for all that he has done for us.
- 3) Tithing was endorsed by our Lord and Savior in his teaching.
- 4) Tithing will enrich our lives spiritually, making us happier and more fruitful Christians.
- 5) Tithing frequently brings financial blessings to those who practice it in faith.
- 6) Tithing is an important step in obeying the first and great commandment: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind" (Matthew 22:37).

— from the "Highlights" of Hacienda Heights.

# Faithful Discipline

EDWARDS E. ELLIOTT

**O**ur Lord possesses a great set of keys. These keys give him access to every secret chamber, even the chamber of death. "All things are naked and opened unto the eyes of him with whom we have to do" (Hebrews 4:13). But has he made a decision to share the use of some of these keys with others than himself? The truth is, he has done just that.

Jesus told Peter, "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matthew 16:19). Later when falsehood first raised its ugly head in the church, Peter used the keys and this resulted in the sudden exclusion of Ananias and Sapphira from the life of the church.

Has the Lord Jesus given the use of a key to any of you? Certainly the officers of the church, as did Peter, have the power of the keys. But the fact is, there is a use of the key which is granted to the ordinary church member. Not only is it granted, it is commanded. Read the words of your Lord who speaks with authority:

**Moreover, if thy brother shall trespass (sin) against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother.**

**But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.**

**And if he shall neglect to hear them, tell it unto the church. But if he neglect to hear the church, let him be unto thee as an heathen man and a publican (Matthew 18:15-17).**

## No Perfect Church

The Lord also walks among his churches to see which ones are really obedient in the use of the keys. "There am I in the midst of them," he says. It is before him, and for his sake, that we maintain ourselves as a church. He says, and we must say, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest,

until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth" (Isaiah 62:1).

Now if there is anything certain, it is that offenses will appear in the church. For there is no such thing as a perfect church, any more than there is any such thing as a perfect hospital. What would be a perfect hospital—one in which there is no sickness, no germs at all, no broken bones? If that is the kind of perfection you expect, you will never find it in any hospital. And yet you will hear people saying, "I'm just as good as those people who go to church; therefore I don't need to go to church." It is just like saying, "I'm just as healthy as those people who go to the hospital!"

Both in churches and in hospitals you may at one time be a part of the problem, and at another time a contributor to the solution. Jesus tells us that it is our business to contribute to the solution. We have no right to give offense, and no right to be offended.

## Sure of the Facts

"If thy brother sin . . ." While the King James Version reads "trespass," what is in view here is a violation of God's law, an offense or sin against God. It is not a sin unless it is against law. Now you may think a person has sinned when in fact he has not. All of us have probably had occasion to walk through places where men are drinking hard liquor. To somebody else, it might have made us look very much like participants. Appearances may be deceiving.

If you want to get the facts straight before you talk about a person, you must face that person. "Go, tell him his fault between you and him alone." Is it a real fault; has he sinned? Your impression perhaps must be corrected. So talk first of all with the apparent offender. Jesus says to "go." Do it.

Doubtless you can think of excuses why you would not like to go to that person. He may not be one whom you would choose as a close friend. You

have not been close enough in the past to feel easy in his presence. But whether it is easy or hard, Jesus says "Go." For the Lord's Table, at which we sit, is not like a hotel dining room table. If a man in the dining room gets up, goes to the cash register, pays his bill, and walks out the door, who is going to say, "I miss that fellow. Let's chase after him and call him back"?

But if someone rises from the family table, goes out the door, and apparently will not be coming back, isn't somebody going to say, "I miss my brother; let's go after him"? For the sheep are not expendable. The shepherd goes after them. And so must we. We can't just say, "Oh well, he will never be missed."

## Face to Face

Not only must we go to him, but the Greek word means to "convince" or "put the matter to proof" between you and him alone. "Faithful are the wounds of a friend," says Proverbs. And the Psalmist wrote, "Let the righteous smite me. It shall be a kindness. It shall be an excellent oil which shall not break my head." We owe to each other such faithful and square dealing. It should often work, too. "If he listens to you, you have gained your brother." Not only have you gained a friend, but a brother in the Lord has been won over.

You have "saved a soul from death," says James, and have hid "a multitude of sins." Hiding these sins is important. For if they have been faithfully faced, and put under the blood of Christ's forgiveness, it would not be right to expose them to a more public view.

I see now that some techniques used by the Communists in Red China are being imported to this country. I refer particularly to the technique of the group confessional. In China each one was expected to tell of his capitalistic errors of thought and action. In this country there have appeared distortions of group therapy, which have become occasions for rather sensational disclosures. A generation ago the Oxford Group movement brought in this technique from England. I remember the sensation in Los Angeles

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*Mr. Elliott is the pastor of the Garden Grove, California Orthodox Presbyterian Church.*

when the leader began to attempt and then succeeded in getting Hollywood personalities to take part in open confessionals.

Now it isn't that we want to sweep dirt under the rug and hide it there. We want people to confess — but to the right priest, the faithful and high Priest, Jesus himself. *We* are not such priests. Nor may we suppose that we, either singly or in groups, can cleanse the heart. But we can lead others to confess to Christ. He can be touched with the feeling of our infirmities and in him mercy may be obtained. It is the blood of Christ, God's Son, that cleanses us from all sin.

This passage teaches us, then, to keep private offenses private. Confession may be good for the soul, but not for the reputation. This means that we are *not* to tell the church until certain steps have first been taken. If you see the offense, the key is in *your* hand to open the matter up as it should be opened. It is not yet in the hand of the pastor or of an elder. It is first of all your task.

### Meekness and Boldness

You may protest, "Who am I? I too am a sinner." True, but you are a saved sinner. Jesus says, through Paul, "Go, in the spirit of meekness, considering yourself, lest you also be tempted." But go! There is a sinning brother to be restored, a church to be purified, a Savior to be glorified by your act of obedience. Don't wait for it to happen a second time. It is *this* trespass with which you should now deal. Don't get on the telephone to talk to someone else about it, or to ask advice. Just go.

This takes nerve, as well as meekness. For what if he should reply, "I resent your coming. You keep your nose out of my business." In that case, if your own position is clear and you are sure of your ground, go again to him with one or two others. Our Lord is quoting (in Matthew 18:16) from Deuteronomy 19:15: "A single witness shall not prevail against a man for any crime or any wrong in connection with any offense that he has committed; only on the evidence of two witnesses or of three witnesses shall a charge be sustained" (RSV).

These witnesses begin to make the matter more formal. They are present to check on who said what and who did what. They are also present to prevent any later denial or evasion. And they also may add their appeal to yours, to ask this brother to repent. They too would guard their brother's reputation, by keeping the matter within the confines of a small circle. But suppose he still insists, "I have not done wrong and I will not listen to you."

### To the Session

It is then, and only then, convinced that a wrong has been done which must be set straight, that you proceed to tell the church. Now in most congregations there are more than just a few members, and it therefore becomes the responsibility of the elected and ordained elders to act for the church. You don't "tell the church" by airing your charges in the Sunday bulletin. Or by talking to every member! You go to the Session.

Tertullian wrote in the second century: "With a great gravity is the work of judging carried on among us . . . And it is a very grave anticipation of the judgment to come when any one has so offended as to require to be severed from us in prayer, in the assembly, and in all holy fellowship. The most approved elders preside."

Now a church that does not have the machinery of appeal, is a church that cannot correct itself. A church that cannot or will not correct itself will soon cease to be a church at all. Such is the sad spectacle in many of the major denominations. There are open scandals but the discipline is actually avoided and evaded. Heresy is everywhere tolerated. A Bishop Pike denies the Virgin Birth and the Trinity but apparently remains in good standing and cannot be brought to trial in his church on such matters. He consults with a medium to ask the ghost of his dead son, "What do they say about Jesus over there?" The casual reply alleges, "Oh, I have heard something about him."

But Jesus himself declares that he is in the midst of his church with

*(continued on page 21)*

*There is a sinning brother to be restored, a church to be purified, a Savior to be glorified by your act of obedience.*

## HAVE YOU HEARD?

Have you frequently heard the words "Gift Annuities"?

Have you heard that Westminster Theological Seminary recently announced a new Gift Annuity Program?

### HAVE YOU WONDERED?

Have you wondered exactly what gift annuities are?

Have you been a little uncertain as to whether those ads were inviting people to invest or asking them to give?

### HAVE YOU WISHED?

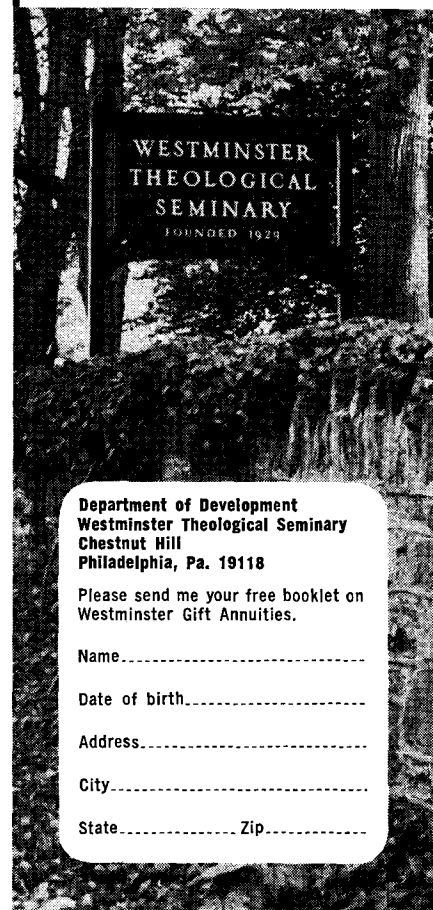
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### HAVE YOU WORRIED?

Have you worried a little that you might outlive your resources?

For answers to these questions send coupon today for Free Booklet.



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Please send me your free booklet on Westminster Gift Annuities.

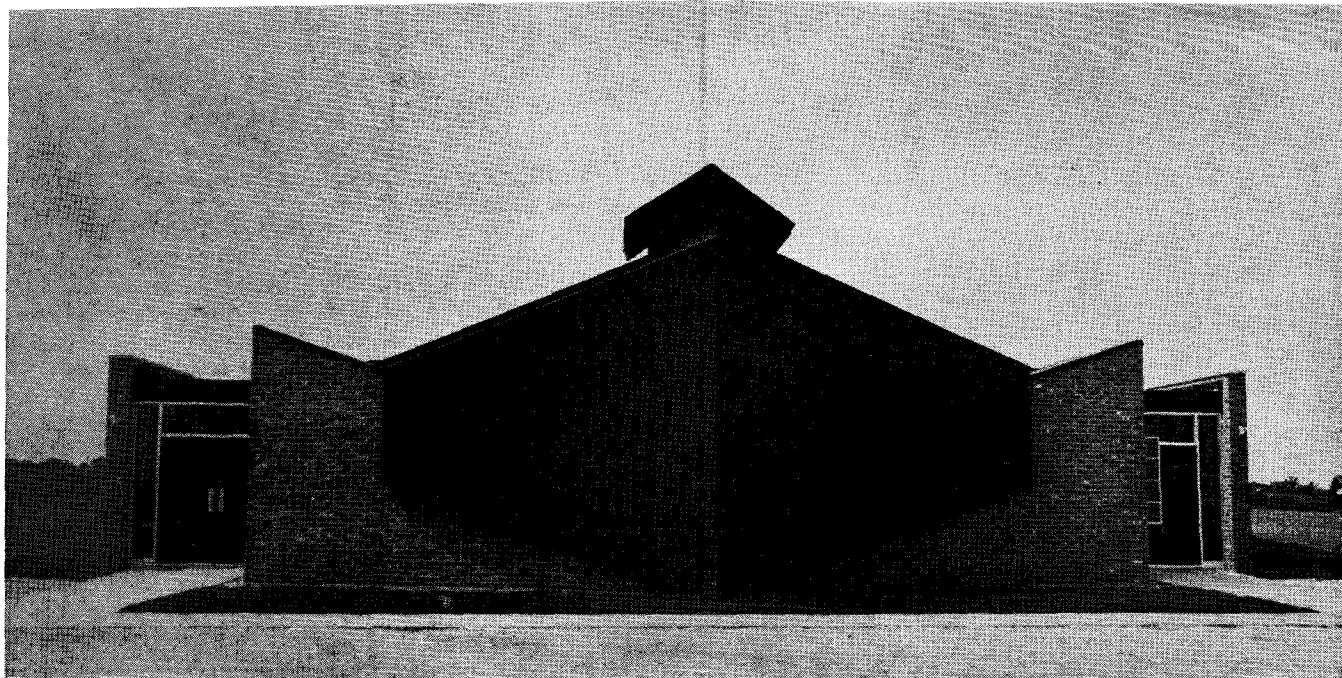
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## Forest View Builds to Serve

**P**lan, construct and equip a church for \$40,000? That was the plan — and it was done on the outskirts of Chicago!

The result is 2100 square feet of worship and educational space, with seating for 150. After all, what else is a congregation of only sixty souls — half being children — to do when it's about to "die on the vine" in an established community? Relocation was our answer. So Westminster Church — founded in 1945 by the Rev. George W. Marston in Evergreen Park — two years ago purchased \$30,000 worth of property twelve miles southwest, in the center of three growing suburban communities.

Changing its name to Forest View Church, thus identifying with our nearest development community, the congregation placed a split-level, eight-room manse near one corner of its ten-acre plot. Why ten acres? For an adequate 365 feet of frontage. And besides, selling part of it in a few years may pay for the initial investment.

Pastor Donald Parker and his family moved into their new home at the end of November, 1967. The congregation, meanwhile, met for services at Trinity Christian College, five miles from the new site. Incidentally, there are nine Orthodox Presbyterian students at Trinity this year.

By the spring of 1968, it was apparent that a church edifice was being erected alongside the manse. With the hope of saving a few thousand dol-

lars, Mr. Audley Lemmenes, our Building Committee chairman and director of development for Trinity Christian College, together with the pastor, undertook general contractor duties. But the Lord had a better idea. He worked to bring contractor Fred Metcalfe into the Kingdom, and into our congregation. The consequence was coordination and cash savings!

On September 8, 1968 the Forest View Church was dedicated to the worship and service of her God and Savior. The clinker brick walls of the sanctuary are augmented by dark-stained cedar set vertically into the front. Matching stained beams contrast with the white Insulrock ceiling. Mist-green chairs with off-white cushions rest upon variegated brown colonial stone tile.

The choir loft and organ are placed in the rear of the nave for functional advantage, as advised by Donald J. Bruggink and Carl H. Droppers in their studied and excellent volume *Christ and Architecture*. The congregation as covenant family is gathered about the centrally placed, visual symbols of the means of grace — the pulpit, table and font. Mr. Metcalfe designed our chancel furniture for maximum symbolic and aesthetic advantage.

A Sunday school class room behind the nave becomes overflow space upon opening its folding wooden door. A carpeted nursery provides our only other Sunday school room, in addition

The church is located at 15460 S. Oak Park Avenue, Tinley Park Illinois.

to the class use of one of the twin entries. Needless to say, the manse serves Sunday school purposes to its fullest capacity.

So, provided you have property, it's possible to construct a first-unit church for \$32,000. To this, however, must be added architect's fees, furnishings, landscaping, parking and driveway — for us another \$8,000. Forty thousand dollars in church building costs and we're in business — for our King!

We are in a strategic location at an opportune time. Population expansion and building projection for our area are fantastic. New families are spilling into nearby communities at the rate of 100 to 150 monthly. The congregation has begun to visit in the neighborhood one Sunday afternoon a month, inviting the new residents to our services.

Each family is given a church brochure and gospel tract, as well as the memory of a couple's sincere smile and invitation. Before long the church family will be trained for visitation evangelism, using "the Kennedy method," which seeks to present the gospel in the homes of those who visit our services.

Pray for this Orthodox Presbyterian testimony near Chicago, a church "where the Bible is sincerely believed and faithfully taught." — D. M. P.

**A Reformed Testimony in  
WICHITA, KANSAS**  
The Reformed Presbyterian Church  
6300 Tarrytown, Park City  
G. I. Williamson, Pastor SH 4-1305

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The Presbyterian  
**GUARDIAN**

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EDITOR

ROBERT E. NICHOLAS



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### New and Useful Ideas

Are you looking for new and better names for old practices? Is there a function in your church's life that seems to be in something of a rut? Are you anxious to see some changes, not just for the sake of change, but because there may be a better way of doing it?

The columns of this periodical — often in a brief news item in the "here and there" feature — have as a part of their purpose to keep you informed as to what others are doing. It is to be hoped that good ideas will circulate and even be emulated as a result.

About a dozen monthly newsletters (besides occasional weekly bulletins or special reports) from congregations or Presbyteries come to this office, and the editor tries to cull some of the items that may be of more or less general interest.

Let me mention a few things that are being done in some place or other. For instance, one church has dropped the old term *Sunday School* for the more meaningful title "Family Bible School" — emphasizing the content of the study and the fact that the entire household is expected.

Most congregations have women's missionary societies at which some time is given to prayer, but more than one church now has added a men's prayer breakfast — some monthly, others oftener. Some have combined a period of Bible study, others a work session, but apparently men do respond to the opportunity.

Hymn sings, usually after a Sunday evening service and at the church, are fairly common. Have you ever tried a Psalm sing, or some variation as to theme or participation with a view to getting better acquainted with *Trinity Hymnal*? Or have you adjourned to a

home or homes and invited neighbors to join you?

Speaking of the evening service, experimental variations are being tried. There is some feeling that a worship hour that more or less duplicates the morning worship, while certainly allowed, is not required by Scripture. (In a recent lecture Professor Paul Woolley opined that the evening meeting might quite properly give more emphasis to instructing the congregation, in some manner that would allow for response in the form of questions and discussion.) A question period following the evening sermon has been introduced, as one such attempt.

Some congregations have divided the time between a period for everyone and a portion for instruction on various age levels. This has been done within the usual hour in addition to a young people's meeting; others have lengthened the time to include the

entire family, attending together for part of the time and separating for the rest.

Most prayer meetings continue at customary midweek hours, although some churches have morning times for those who find it more convenient. One church has divided its membership into eight districts for regional prayer and Bible studies "in the hope that our people will be drawn together in fellowship and that they will be used of the Lord to invite neighbors and friends to their homes."

It is plain that some of these ideas require greater participation by elders and other members of the church, and this is all to the good. We limit ourselves by depending overly much on the pastor for leading or teaching all gatherings, do we not?

These suggestions are only a beginning. Perhaps you will share other ideas through the news columns or by means of brief letters. — R. E. N.

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### The Weakness of Unbelief

I'm not a weakling. I don't need to believe in Jesus." These are the words of a person who thinks himself stronger than he is.

To such an attitude the Bible says, "Wherefore let him that thinketh he standeth take heed lest he fall."

Unbelief, instead of being a mark of strength, is really the way of weakness.

Unbelief has no power. It has no power to change the facts. Not believing it does not change the fact that when Jesus was born almost two thousand years ago he was what he was, the Son of God whom God had sent to be the Savior of the world. Not believing the great historical fact of Jesus' bodily resurrection from death does not change the fact that he did arise, and thus give solid backing to his claim to be the Savior of all who trust him.

Unbelief has no power to remove guilt. The facts of history reliably recorded in the Bible should lead us to change our mind about Jesus and God. To refuse to believe only increases our guilt before God for refusing to recognize that this is not man's world, but God's; and that we are living here only by the permission and purpose of God. To live in God's world, and by God's goodness, and not even to recognize God, much less to be thankful to him, causes us to

forfeit our privilege of living here. The wages of sin is death. Our guilt is only increased by unbelief — not excused.

Unbelief cuts off our hope. If Jesus really is what he is as the Bible says, and if he really did arise from death, as the people living in his day could not deny, then to whom else shall we turn for mercy, and forgiveness? Who else is the Son of God? Who else died for our sins, and in our place, that they might no longer be held against us? Who else proved his claim by rising from the dead? Who else is able to deliver us from the coming judgment of God?

There is a kind of 'faith' which is still unbelief. It is a faith that acknowledges the truth of the facts about Jesus, but yet does not really come to him and depend on him for mercy. Nothing less than trusting ourselves entirely into his hands is a true faith. Nothing less than that brings us forgiveness for our sin against God and our aggravation of our sin by unbelief.

True strength comes from trusting One who is strong. We are not, but Jesus is. Why then trust ourselves? Let us be strong in the Lord.

— ALBERT G. EDWARDS

(in "Orthodox Presbyterian Tidings" of Portland, Oregon)





Messrs. Marshall, Meiners, Freeman, and Shepherd.

## Marshall Ordained and Installed

Wallace Williams Marshall, Jr. was ordained to the gospel ministry on November 18, 1968 by the Presbytery of New York and New England and installed as pastor of Grace Orthodox Presbyterian Church of Fall River, Massachusetts.

The ordination, first in a Presbyterian church in that city of a hundred thousand in nearly a century, thus marked a milestone in the 120-year history of Presbyterianism in Fall River.

Professor Norman Shepherd, a native of Fall River, now associate professor of Systematic Theology at Westminster Seminary, gave a charge to the congregation. He urged them to "give ear to the Word of God," quoting the Scriptures to bear out his rejection of the theory held by some that there is no God whom we are to hear and obey. "We must not let Satan have his way," Mr. Shepherd said; "we must listen to the Word of God and give the more earnest heed to the things we have heard and persevere in them."

Mr. Raymond Meiners, pastor of Calvary Church in Schenectady, preaching the sermon, reminded his hearers that "no man called to the ministry can stand alone. God has established the relationship between pastor and people: uphold your pastor." Citing Scriptural examples of ministers' struggles to be sure they are called to preach the gospel, Mr. Meiners said, "The devil is out to get men out of the ministry. The thing that maintains a man when the going gets tough is

the sure conviction that God has called him, and that no matter how weak he may be he must answer that call."

"This congregation should reach out into the community," he continued. Urging the members not to wait for the unsaved to come, he said, "You go out and get them, but you be here always. Come expecting to hear the Word of the living God, and pray for your pastor. You may not always hear what you like or think you need to hear, but it will be what you ought to hear," the Schenectady pastor stated.

Addressing the pastor-elect, Mr. Meiners concluded, "God will use you as his instrument of grace that your ministry may be to the glory of his Name. We are in the minority these days, but the battle is the Lord's and he will give it into our hands, that we may be able to stand for righteousness in the midst of iniquity in the world today."

The Rev. David Freeman, Ph.D., who served the church as pastor from 1963 until last June and is professor of philosophy and religion at Rhode Island Junior College, presided at the service. Delivering a charge to the newly ordained minister, Dr. Freeman exhorted him to "preach the gospel in its entirety, never to minimize it, never to compromise it and never to water it down — in the face of an ecumenical movement saying that belief doesn't matter." He emphasized that "there is no higher calling than to serve the King of kings as his emissary in proclaiming the gospel."

Other members of the Presbytery who participated were Messrs. Wendell Rockey, Jr. of South Hamilton, Mass.; William Moreau of Hamden, Conn.; and Richard Horner of Cranston, R. I.

A native of Richmond, Va. where he was a member of Grace Covenant Presbyterian Church, Mr. Marshall is a graduate of the U.S. Naval Academy, Annapolis, and served in the U.S. Navy for more than four years, most of the time in the submarine service. Resigning his commission in 1963, he studied at the University of Paris for a year, followed by a year at Union Seminary, New York, on a Rockefeller Theological Fellowship. Transferring to Westminster Seminary, he was graduated in May 1968 and later licensed to preach in the Orthodox Presbyterian Church. He began serving Grace Church as Pastor-elect in June. Mr. Marshall and his wife, Gabriele, are the parents of a daughter, Michal, now almost a year old.

—from a news story in the Herald News written by Mrs. Jean Allardice. Photo from same paper.

## New Addresses

Calvin A. Busch, 120 Park Avenue, Convent Station, N. J. 07961.

Paul A. Doepke, 197½ Glory View Drive, Grand Junction, Colo. 81501.

Barry R. Hofford, 9310 Ocala Street, Silver Spring, Md. 20901 (ordained).

Robert M. Lucas, 484 Holiday Street, Odenton, Md. 21113.

Robert L. Marshall, 12005 Twin Cedar Lane, Bowie, Md. 20715 (ordained).

John H. Thompson, Jr., 9665 S.W. 87th Avenue, Miami, Fla. 33156.

Edwin C. Urban, 212 So. King Street, Leesburg, Va. 22075.

John Verhage, 4755 E. Highline Place, Denver, Colo. 81501.

## CAPS Convention

The Christian Association for Psychological Studies will hold its 16th annual convention at Oak Brook, Illinois on April 10-11. Dr. William Hiemstra, executive secretary, announces the theme as "Caring and Sharing: Christian Counselors in Action."



## Discipline

(from page 17)

all the keys. How men who deny the truth of the gospel should tremble! How all who live a life of unrepentant sin ought to tremble, whether or not the church will act! The Lord announces that he will gather out of his kingdom all things that offend, and them which cause iniquity (Matt. 13:41).

If a matter is appealed to the church, however, and the offender will not heed the word of the church, then, says Jesus, "Let him be to you as a pagan and a tax collector!" A heathen Gentile was an outsider, an alien to the commonwealth of Israel, a stranger to the covenants of promise. He was without God and therefore without hope. And a publican or tax collector was one who served a foreign power. He was not a friend of his own people.

The church, in making such a severe judgment of an unrepentant man, must limit itself to saying something like this: "It is no longer possible for us to regard this offender as a Christian. He is therefore not to vote at our meetings, nor may he participate in the sacrament of the Lord's Supper. He is welcome to visit the services and is urged to repent. But he is now bound away from our membership."

This is the same thing as excommunication, and this is what our Lord commanded. He says in effect: "I, with my authority, stand behind the church — even a small congregation. If even two or three members are the ones who must make this judgment, their request for power on earth will be backed up by the power of heaven. I am with you. What you bind on earth will be bound in heaven. What you loose on earth will be loosed in heaven."

### According to Scripture

Of course, it is only as the church makes Scriptural bindings and loosings that this comes true. But every member of the church is constantly under the discipline of God's Word. As Luther put it, "My conscience is held captive by the Word of God." We are bound by this rule. At this family table we have a right to expect certain standards. And when the whole church walks by this rule, there comes a foretaste of heaven on earth. The righteousness of the law is ful-

filled in us, who walk not after the flesh but after the Spirit.

Now if all this process of disciplinary activity brings a good result, if the brother who has sinned repents, it is the duty and privilege of the church to restore him to the membership and fellowship he had before. When the church does this act of loosing according to the Scriptures, heaven also gives its approval. There is always joy in heaven when a sinner repents.

Surely the Lord would nerve his church for this arduous self-discipline. For these saints are gathered not as some casual association. They are not Youth for Christ, or a Christian Business Men's Committee, or a band of Gideons; still less are they a WCTU or YMCA or a semi-political group. No, they are a church, a congregation of the redeemed, gathering in the Name which is above every name. It is in that capacity that their disciplinary action is honored.

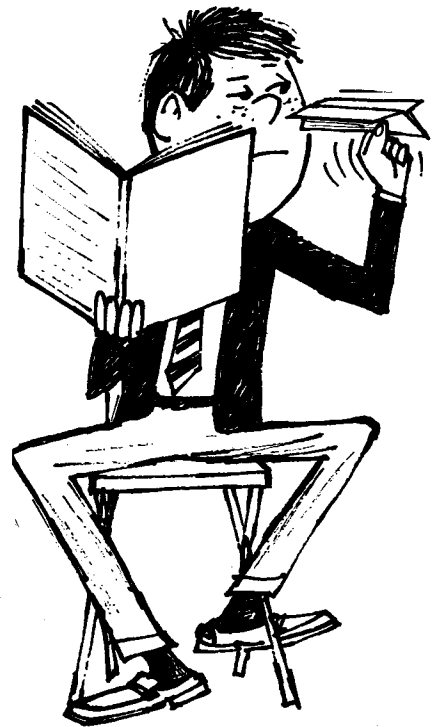
### We Care

So if your brother trespasses against you or you see your brother sin a sin, don't be like Ham who, seeing his father's drunkenness and shame, apparently made fun of his father's plight and made a point of telling his brothers about it. They in turn sought to conceal their father's sin without so much as a look at his shameful state. Let's try to keep private matters private if at all possible. There are public matters, to be sure, that must be dealt with publicly. But let us be faithful to one another and show each other our genuine concern.

We care for the brother in sin, we care for the church, and we care for the honor of Christ, who stands among us and is the Ruler and Shepherd of his church. "As many as I love, I rebuke and chasten," are among his words to the churches.

"Now no chastening (discipline) for the present seems to be joyous, but grievous; nevertheless afterward it yields the peaceable fruit of righteousness to those who are exercised (trained) thereby" (Hebrews 12:11).

We may die, but Christ does not die, and therefore his church does not die. It will be kept by his power and by his discipline and by his love until the day when the church militant becomes the church triumphant, and it is the Father's good pleasure to give us the kingdom.



## Does your Sunday school have Teenage Troubles?

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## Here and There in the ORTHODOX PRESBYTERIAN CHURCH

**Miami, Fla.**—Mr. John Thompson, recently appointed missionary at large under the Committee on Home Missions and Church Extension and presently serving as supply for Galloway Church, was hospitalized in mid-February with a malfunction of the esophagus. Prayer in his behalf is asked.

**Ocoee, Fla.** — Emmanuel Church recently completed payments on their new ten-acre building site west of Orlando. Plans for a building have been drawn and a bond program offering seven percent interest has been undertaken by this small but determined congregation, which now meets in a Women's Club.

New businesses and industries are rapidly moving into this area where the climate is ideal, according to Pastor Jonathan Male. Ten miles from the church site Disneyland plans to open its 27,000-acre City of Tomorrow in 1970. A Christian School, now in its sixth year, looks forward to continuing expansion beyond its present kindergarden through fifth grade.

**Philadelphia, Pa.** — Working for the most part with groups of boys and girls, Mr. and Mrs. William Krispin are seeking openings for bringing the gospel to their neighbors in South Philadelphia in a one-square-mile area of some 83,000 people. They have as yet found only a temporary meeting-place for some weekday activities. This home mission effort is under the auspices of the denominational Committee on Home Missions.

A few weeks ago in the West Philadelphia area near the campuses of Penn and Drexel, Mr. James Petty, a middler at Westminster Seminary, began a mission enterprise under the direction of the Center Square Session. Largely a youth movement, the group meets at 5 o'clock Sunday evening in the office of International Students, Inc.

**Grand Junction, Colo.**—Mr. Paul Doepke and his family have moved from Seattle to the manse of Bethel Church. Licensed by the Presbytery of the Northwest, Mr. Doepke is pastor-elect of the Grand Junction congregation, whose former pastor, the Rev.

Mortgage burning  
on the ten-acre site  
of Emmanuel Church,  
Ocoee, Florida



John Verhage, has retired and now lives in Denver. Mr. Doepke is a 1967 graduate of Westminster Seminary.

**Long Beach, Calif.**—First Church will be host to Youth Day on Saturday, March 15, as the second annual Conference on Calvinism for churches in the southern California area gets under way. On successive evenings through March 20 a different speaker each night will be heard at several preaching points. Among them are Dr. Joel Nederhood, radio minister of the Christian Reformed Back-to-God Hour, and Professor Norman Shepherd of Westminster Seminary.

The Youth Day begins with a luncheon, followed by an afternoon panel discussion, and concludes with a dinner at which the Rev. Jack White, a Reformed Presbyterian pastor associated with Geneva College, will speak. Other participants in addition to Messrs. Shepherd and White are Richard Lewis of Berkeley, Thomas Champness of Modesto, and Louis Dykstra of the Christian Reformed Church in China.

**Fair Lawn, N. J.** — Grace Church was host to the first of four lectures in the annual Westminster series delivered in Orthodox Presbyterian churches of North Jersey on successive Friday evenings during February. Dr. D. Clair Davis, professor of church history at the Seminary, was the guest lecturer, speaking also in Westfield, Garfield, and Morristown.

**Middletown, Pa.** — Edith Bactresser Mish (Mrs. George S.), a charter

member of Calvary Church, went to be with the Lord on December 29 shortly after a Sunday meal in the home where she had lived since her marriage in 1900. Although in her 95th year, she remained alert, with a keen sense of humor, and a deep interest in Christian things. She was a woman who loved people and will be sadly missed by her many friends who enjoyed her fellowship. She is survived by her only child, Bertha, widow of the Rev. Robert S. Marsden, and two grandchildren, Robert Mish Marsden at home, and Dr. George Mish Marsden on the Calvin College faculty.

**Oklahoma City, Okla.** — Harold Lawrence Baurer was ordained to the gospel ministry and installed as pastor of Knox Church on October 23, 1968 by the Presbytery of the Dakotas. Presiding was Pastor Jack Peterson of Carson, N.D., who also delivered a charge to the new minister. A charge to the congregation was given by Pastor Abe Ediger of Thornton, Colorado. Elders of the Knox congregation who took part were E. Myers Bearden and Bain Fisher. Among others participating in the laying on of hands in ordination were Elders Horace Dunn and Dr. Start of Knox Church, and Pastor Maurice Riedesel and Elders Frank Thomas and Walter Thomas of Grace Church, Tulsa — a daughter congregation.

Begun in 1958 when seven former United Presbyterian families under the leadership of the Rev. William Bomer refused to go along in a merger with the Presbyterian Church in the U.S.A.,

Knox Church has maintained a faithful Reformed witness through the decade of its existence. It became self-supporting as of 1969. Following Mr. Bomer, Mr. Carl Ahlfeldt came as pastor in 1960 and labored until the spring of 1968. Pastor "Larry" Baurer and his wife, Sue, are Oregonians and were members of First Church, Portland. He is a 1968 graduate of Westminster Seminary.

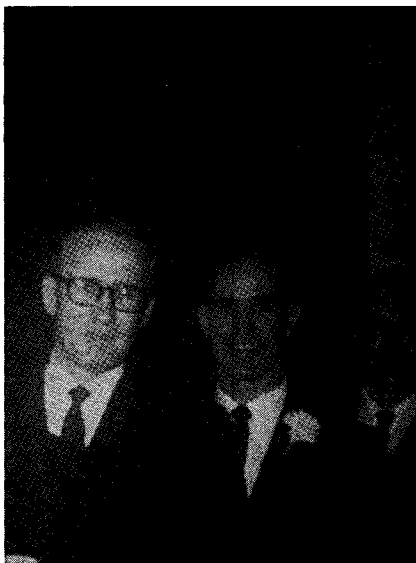
**Bangor, Maine** — Pastor Carl Ahlfeldt, after a brief hospitalization, is at home for an extended period of rest and treatment for multiple myeloma, a form of leukemia affecting the bone marrow. He will be out of the pulpit for some time, and prayer is requested for him and his wife and the Pilgrim Church.

**Silver Spring, Md.**—Knox Church rejoices in the return of Pastor Charles Ellis to his duties after a siege of viral encephalitis and gives thanks for God's answer to the prayers of many throughout the church.

**Pittsgrove, N. J.** — Mr. Lendall Smith, a 1968 graduate of Westminster Seminary, was licensed to preach the gospel by the Presbytery of New Jersey at its fall meeting here. Faith Church extended a call to Mr. Smith and he is now serving as pastor-elect.

**Bartlesville, Okla.** — Twenty-five *Trinity Hymnals*, originally donated by the East Orange congregation to Emmanuel Church of Morristown, N. J., have been loaned by the latter

Messrs. Ediger, Baurer, and Conard.



February, 1969

for the use of this new chapel work begun by the pastor of the church in Caney, Kansas, Mr. Bruce Brawdy.

**Whippany, N. J.** — Emmanuel Church is now holding services in the Salem Drive School, which is a half mile from their new location. Pastor Calvin Busch and his family have moved into the recently completed manse on the new site. Mr. Busch has been elected president of the Morris County Evangelical Ministers. Vice-president of the group is Mr. David Zandstra, pastor of a Christian Reformed congregation.

**Philadelphia, Pa.** — The Rev. Young J. Son, received by the Presbytery of Philadelphia after examination, by transfer from the Reformed Presbyterian Church of North America, is working among international students under the auspices of Inter-Varsity Christian Fellowship. His activities are largely in the New York and Philadelphia areas. He works with individuals and in conferences such as a four-day year-end meeting on "How to witness to International Students" and a one-day conference in February at the Francis Steele home in Overbrook on "What Does Obedience to Christ Mean to an 'I' Christian in America." A three-day conference from April 4-6 will bring international students from New England to Washington, D.C., to Hudson House to consider the theme "One Race, One Task."

**Phillipsburg, N. J.** — The Pastor of Calvary Community Church, Mr. Lewis Grotenhuis, is recuperating from a heart attack suffered in October. After several weeks in the hospital and further rest at home, he is finding a needed change in Florida. The continued prayers of God's people for him and the congregation are sought.

**Baltimore, Md.** — The new year has brought a change in the format of the evening service, in an attempt to make it more of "an hour of delight every Sunday night." The first half-hour includes singing and a hymn-of-the-month, an illustrated talk for children, Scripture, prayer and the offering. Then while children of junior department age and younger go downstairs for catechetical training, missionary stories and their own songs, Pastor Everett DeVelde leads the adults in biblical studies. The first



MAURICE RIEDESEL INSTALLED IN TULSA

Participants were Messrs. Bruce Brawdy, of Caney, Kans.; Abe Ediger of Thornton, Colo.; Pastor Riedesel; Jack Peterson of Carson, N.D.; Larry Conard of Denver. Grace Church meets in a spacious church building in downtown Tulsa, which was purchased last summer.

series is on the theme of "God and His Wonderful Attributes." Five high school young people were received into the church at the January Communion.

**Fort Lauderdale, Fla.** — The deaths of three members in recent months, noted by Pastor Cornelius Tolsma, serve as reminders of the ties that bind our congregations together. After his retirement Mr. Roy Williams had assisted Bethel Church in neighborhood visitation. His first contact with the OPC had been in Franklin Square, N. Y. where his children attended Sunday school soon after its organization. Mr. John Parker was saved under the ministry of Edwards Elliott in San Francisco, and was a member of Sharon Church, Hialeah for many years before transferring to Bethel following his retirement. Mr. John Whitcomb, a new member, was the grandfather of Pastor Jack Peterson of Carson, N. D.

**Houlton, Maine** — The first wedding in the building which Bethel Church bought and occupied three years ago took place in January, when Miss Margaret Cameron of Prince Edward Island was united in marriage to the Rev. Robert Donaldson of Australia, a 1957 graduate of Westminster and now a minister of the

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RPC/ES. It was a wedding of "an ecumenical and international character," wrote Pastor Charles Stanton.

**Stratford, N. J.** — A former pastor, Mr. Harvie Conn, preached on a recent Sunday morning during a brief visit to the States. Mr. Conn had flown as "guardian" for a group of Korean orphans brought to this country. As "Messenger" articles have related, Mr. Conn is more than busy in Korea with his blackboard, typewriter, tape recorder and voice in witnessing to Christ.

**La Mirada, Calif.** — The Primary department of this mission-minded Sunday school and church, Mr. Eugene Saltzen, pastor, has been filling in the notes on a missionary song written out on a long strip of paper by bringing "quarters for missions" to cover the notes. They hoped to complete the music by the time the Bruce Hunts left the West Coast for Korea in mid-February.

**Philadelphia, Pa.** — Seminarians David Miller and James Petty have appeared before the Presbytery and been taken under care as candidates for the ministry.

**Martyn Lloyd-Jones at Laymen's Institute**

Dr. Martyn Lloyd-Jones, recently retired from Westminster Chapel in London, is to be the speaker at the annual Reformed Laymen's Institute on May 16-17 at Pinebrook in the Poconos. The overnight institute comes just prior to the 36th Orthodox Presbyterian General Assembly scheduled to begin on Tuesday, May 20 in Silver Spring, Md. Dr. Jones is also to give the address at the 40th commencement exercises of Westminster Seminary on June 11.

Miss T. E. N. Ozinga, who studied at Westminster 1953-57, is now at 54 Seissingel, Middleburg (Zld). The Netherlands.

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