

*The Presbyterian*  
**GUARDIAN**

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# Power on Earth

By G. I. WILLIAMSON

The opening session of the Massachusetts Council of Churches was televised last year. It was quite a spectacle. There was an altar, and a cross, and men moving around ceremoniously. And the speaker of the hour was the Rev. Henry P. Van Dusen of Union Theological Seminary in New York. His theme reflected what was seen. It was a plea for churches to seek power on earth through a union of their resources. Dr. Van Dusen would call such a movement a "twentieth century Reformation." This, he said, is the need of the hour.

In the course of the address, Dr. Van Dusen made mention of the "myth" of an undivided church. At this point he was not speaking to the Council assembled before him, but to members of the Roman Catholic hierarchy in the television audience. He was effective at this point, as he referred to the plain historical fact that there has not been one single century in the last two thousand years (until the last century) that has not seen some important division in the visible church, nor ever a time in which (since Apostolic days) it has been wholly united. Evidently Dr. Van Dusen wanted to make plain to Roman Catholics that not everyone has believed their idealistic reconstruction of pre-Reformation history.

And yet the main point of Dr. Van Dusen's address was this: the cause of the church's weakness is its division—in reunion it will recover power on earth. And since this was the burden of his televised message, since this was what he spent the bulk of his time on, his Roman Catholic auditors must have been more than a little pleased. For after all he was only saying what they have been saying right along. And, we might add, not only saying it but working for it. The recent and much publicized call of Pope John XXIII for an "ecumenical council" in hopes of promoting the 'reunion' of Christendom, is proof enough that he would very much like to increase his power on earth in exactly the way Dr. Van Dusen recommended.

Well, at any rate, there is one thing in which the Pope, Dr. Van Dusen and even Orthodox Presbyterians can agree—and that is, that the divisions in the church are tragic, and that the church is lacking in power. Beyond this, however, the disagreement is complete. For it is the testimony of God himself that while divisions in the church are evil, they are a necessary evil. "For there must be also heresies among you, that they which are approved may be made manifest . . ." This is what Paul said when he heard that there were "divisions" in the church at Corinth (I Cor. 11:18, 19).

Contrary to the view of Van Dusen, the church loses power when there is a mixture of truth and error in its witness. It gains in power, like Gideon's three hundred, in separation from untruth. For the only power on earth that has its origin in heaven, is that which may be found in "the gospel of Christ" (Ro. 1:16). Dr. Van Dusen and Pope John see no power on earth but that of man himself. Naturally their passion is therefore for the strength of organization and numbers. They cannot see that the power that turned the world upside down in Paul's day, and again in Luther's day, was the gospel in the hands of a few men.

There is an element of truth in every great deception, however. And this is no exception. It is true that there is strength in unity. Those who are most united do have most power on earth as a general rule. The Apostolic church was no exception. In those days "all that believed were together and had all things common . . . continuing daily with one accord" (Acts 2:44, 46). Many of the things that this comparatively small church accomplished may be accounted for, in part at least, by its visible unity.

Let there be among us no desire whatever to gain power on earth by the process of dilution. But on the other hand, let us strive more earnestly for an actual visible unity with other truly Reformed churches with whom we are in accord, that the power of the gospel of God on earth be not hindered by divisions that are *not* for the sake of truth itself. We need more power on earth. Biblical unity will contribute to it.

## Orthodox Presbyterian Minister Arrested

On Sunday evening, April 3, after a busy day at Good Hope Presbyterian Church of Bessemer, Alabama, which he serves as stated supply, the Rev. C. Herbert Oliver returned with his family to their home in Birmingham. Shortly before 7:00 p.m. he answered a knock at the door where he found two officers of the law. Informed that he was under arrest he asked if they had a warrant and what he had done. Again he was ordered to come with them and he repeated his questions.

At this point one of the officers yanked open the screen door, which was hooked, grabbed Mr. Oliver by the shoulder and pulled him out to a waiting police car. Without shoes and clad only in his bathrobe, he was nevertheless refused permission to dress, and over the further protests of his wife who had heard the door being yanked open and came running out, he was taken to jail and locked up for the night in a crowded cell.

Early the next morning he was informed that he was being held for "vagrancy and violation of a city ordinance." He was not allowed to call anyone. At about 11 o'clock Monday morning he was privately interviewed by three city detectives and released at noon on \$300.00 bond. His alleged "crime" was talking to students at a local Negro college, some of whom participated in a sit-down demonstration in Birmingham recently. He was accused of seeking to intimidate the sit-in students, "but there is no shadow of truth in it," avers Mr. Oliver. The trial was held Monday evening at 7:30 and he was found not guilty.

It is reported that efforts are being made to take legal action against those responsible for the violation of Mr. Oliver's civil rights. Additional funds will be necessary for this purpose. The F. B. I. has also been notified of the facts in the case.

Mr. Oliver, a member of the Presbytery of New York and New England, served for five years as a pastor in Maine. He was elected assistant clerk of the 26th General Assembly of the Orthodox Presbyterian Church last May. The Olivers have three children, ages eleven, seven, and five.

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Non-residents may politely refer to your community as an old section of town, but to you who live there, it is just 'the jungle' where human beasts roam the streets and peer through windows seeking prey. Often the door of your apartment building is broken through. Everywhere violence and lawlessness seem to reign, but the angel who encamps around those who fear the Lord has wonderfully preserved you these many years.

At one time circumstances had been better; then you were younger. With your helpmate by your side life was a beautiful prospect of peace and security. A lingering illness followed by death changed all that. You worked for your support until, one day, you discovered you were growing old. First is was the arthritis. One infirmity was added to another and at last you found yourself a 'prisoner' in your modest room. Yet what a cheery place it is in spite of all! Against mighty foes God has rewarded your desire to dwell on the very edge of heaven — indeed a moving witness to all who venture near.

This could be a description of you, not now perhaps, but in the future. It is presently the case of a certain member of the Orthodox Presbyterian Church living in one of our major cities. In His unique and marvelous way God has gifted this soul with an abundance of spiritual blessings and through these we easily discern the triumph of His grace in an otherwise hopeless situation. But who would dare to say that the conditions of this and other known members of our Church are as good as they might be if we were to take God's view of our debt to our older people?

One lady, who has a deep and working concern for the aged members of her congregation, began asking herself this very question. She had been reading in the nineteenth chapter of the Gospel of John when the words of the twenty-seventh verse captured her attention: "Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home." Here, in our Lord's dying words, the Biblical teaching of our duty to care for those over-

# Home at Sunset

By WILLIAM H. McDOWELL

taken by the years is beautifully demonstrated. (See also Mark 7:10-13, I Timothy 5:9, 16.)

As a result of the prayerful concern of that church member, the neighboring presbyteries of New Jersey and Philadelphia have established committees to confer together in the hope of realization of an inter-presbyterial home for the aged. The term "inter-presbyterial" is used because it is presently thought best to consider such a venture on a regional rather than national scale, in order to afford greater convenience to the guests of such a home. It is our prayer that our other presbyteries may follow similar courses as they have opportunity.

## Prevalent Attitudes

Since the time when man was told that he must return to the dust the factor of old age as a social problem has confronted each generation. This problem has become particularly acute in America where the family is ceasing to be the stronghold of society. In such a secularized community aged mothers and fathers tend to be regarded as unfair barriers to the progress of the young and vigorous, not unlike obstinate tree stumps in an uncleared field. It sometimes happens that a family's greatest secret sorrow is that a current model automobile had to be foregone because of the expense of caring for a widowed mother. It becomes apparent that the best treatment which general society's aged can very well hope for is to be politely tolerated as an unnecessary 'fifth wheel'.

We cannot believe that the answer of secular society to the problem of age can always remain in the somewhat hopeful sphere of polite toleration, however. Unhappily, family life is disintegrating more and more and there is less and less room, not only for grandparents, but even for the children. It must also in fairness be admitted that there are frequently good, legitimate reasons as to why the

elderly cannot be accommodated by their families. In either case the so-called enterprising business man of western hemisphere fame is, as ever, well out in front of everyone, including the church, with his stock of prefabricated, sign-on-the-line solutions. And so, before mother and dad quite know what is really transpiring, they are hustled off to an "institution" where the management hopes they will be soon forgotten, a hope which commonly bears fruit. They are eventually lost among the rapidly churning and crushing wheels of a profitable business.

A recent visit to one such home found an elderly gentleman of our acquaintance nearly abandoned, living in deplorable conditions, a description of which the reader is spared. It must suffice to say that, when we were leaving, the poor man begged with tears to be taken with us, a wish we would have gladly granted had the law permitted. Subsequent arrangements were made to have him returned to his former home where both he and his family are happier.

## Expendable?

Those of us in the workaday world, young and optimistic, find it difficult to visualize scenes such as the above, so very common behind the doors of many of these 'business enterprises.' Yet it must be clearly kept in mind that these institutions represent the serious efforts of an over-busy secular society to unburden itself of what it considers to be a foremost social problem—the 'unproductive' elderly segment of the community. Let it not be supposed, however, that human genius has been exhausted by these efforts. The philosophy is already rooted in the heart of man that what does not make him rich is expendable. How many times in the history of the Christian Church has the truth been expendable when it was feared that the financial support of heretics might be lost? Older people are expendable because they do not display the alacrity of youth in a day when a premium is placed on speed.

Is it not perhaps naive to imagine that the nicely termed "final solution"

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*"Only the church can provide this proper and congenial relationship for its aged members when it is not possible for the family to do so."*

of Heinrich Himmler, arch-murderer of the Hitler regime, can be forever deferred in our progressively secularistic culture? Death, to be sure, would be a welcome solution to many of that lonely group of men and women, once so important to society, now forsaken even by their own flesh. The more man's essential dignity is defined apart from his creation in the image of God, the more plausible becomes the expedient of either obviously or covertly murdering the aged and infirm. In such a time, some theologians would possibly engage in controversy defending such a monstrous recourse as the merciful alternative to neglect in a day when the problems of breadwinning are so taxing to the family.

What shall the church of God say to this trend? She can thank her Author for the unchanging truth which says: "Thou shalt not kill." It is surely implied here that we must do all in our power to preserve human life to the fullest degree. The pressures of secular opinion have always been among the sorest trials of the people of God, and to obey Him when the whole world is determined to run in the opposite direction is very difficult, especially when Satan's kingdom is represented as a splendid cause by cunning false prophets. We cannot follow the fashion of the world by simply consigning our aged folk to the nearest institution, there to live and die at the discretion of hirelings, either of the state or of some private opportunist.

### Spiritual Needs

But is not merely the temporal aspects of the matter which are to be considered. The spiritual undesirability of subjecting our aged saints to the rule of pagans, of nominally religious authorities or, at best, of people of Arminian outlook, is readily apparent. Such a practice ought not to be encouraged in the house of God. In earlier life, marriage to a liberal or Arminian was out of the question. The same principle applied when we were identified with a church.

The best that a Calvinist can do towards his liberal or Arminian friends is to "agree to disagree" on spiritual issues. But this disagreement is no fitting basis for *dwelling together* permanently, either in youth or in latter years. The Christian needs the fellowship of his own household of faith. It must be emphasized that

## "How we should strive to preserve their gifts for the common good!"

only the church can provide this proper and congenial relationship for its aged members when it is not possible for the family to do so. (I Timothy 5:16).

From all that has been said it might well appear that our elderly members are mere liabilities in the house of God, problems to be 'rid' of, if not in a pagan, then in a Christian manner. This, however, would only reflect the more basic secular fallacy that society is the community of physically productive men and women. So we are still saddled with the idea of the older person as a superfluity in society, a mere parasite. This is seen in the modern conception of the church as composed exclusively of its "active" members—active, that is, in the sense of being able to perform functions suitable only for its youthful constituents. Thus older members tend to be automatically numbered among the "hangers-on" or, at best, are regarded as useless objects of pity and the dole.

### Household of Faith

How far removed are these degrading conceptions from God's regard for His people! The church, as seen in Scripture, is not merely a local improvement society, or even simply an evangelistic agency, but a *household of faith*, having a God-given social structure in which class is greatly determined by seniority. Russia is the great experiment in an effort at classless society where the right of the mighty, or the unscrupulous, to tyrannize the weak, or the scrupulous, is commonly justified, as in the occasional Kremlin 'purge.' Closer to home a young man was affronted when it was suggested that he show deference to an older person with whom he differed. Paul's words, "Let no man despise thy youth," are sometimes mistakenly interpreted to mean that we who are young must prove our superiority by wresting authority from the old. It should occur to us, however, that what is sought in this advice of Paul to Timothy is the maturity of character so well exemplified in our elders.

The Biblical pattern is quite different from the worldly: "*Thou shalt rise up before the hoary head, and*

*honour the face of the old man, and fear thy God: I am the Lord*" (Leviticus 19:32). Disregard for age has always been associated with national and ecclesiastical degradation (Lamentations 5:12, 14). No one can deny that our elders are sometimes unwise but, from God's point of view, it must be observed as a general rule that the older folk are always of the first rank, not the last, in the house of God. We largely maintain this proper order by assuring our older saints of a place of shelter and dignity in their retirement, together with others of their own spiritual household.

### Valuable Gifts

Proper housing and Christian care will indeed provide just the enablement that many of our older people need to continue glorifying God to their fullest capacities. We are often overly inclined to regard those of advanced years as the inevitable victims of paralyzing senility without regard for the possibility that our inconsiderate treatment of them may hasten the onset of such a condition. If persons of any age group are continually and universally made to feel useless because of physical handicaps, they may well become withdrawn or anti-social. Thus valuable gifts are lost, to the impoverishment of the whole community. Much 'senility,' more than we perhaps think, is nothing more than loneliness or despondency occasioned by external causes rather than by internal conditions. Many of these souls would, if we believe God, prove to be among our greatest spiritual assets, given the environment God requires for them.

In some countries the senate or upper house of government is not inclusive of young, elected men as in the United States. Rather, in keeping with the meaning of the term, that body consists of retired law makers appointed for life. One of the many useful functions of this senior body is to keep a hand of mature restraint on the actions of the more youthful, elective lower house.

Happy indeed is that denomination of the Church of our Lord where the older members are similarly regarded and maintained that they may give

themselves to prayer and other noteworthy services on behalf of the Church! How we should strive to preserve their gifts for the common good, to relieve them of temporal distresses, and to provide them with the opportunity to contemplate the blessed eternity which lies before them!

No doubt these opportunities in the form of homes for the care and fellowship of our aged members will eventually be realized in the Orthodox Presbyterian Church. It only remains for us all to respond, as some from various quarters have already done, to our Saviour's command, "Behold thy mother!" The mother of Jesus found a much-needed home in the sunset of that awful day. So many mothers and fathers will need a home before night falls. As help becomes available there can be no evasion of the cry from the Cross in the face of the need around us.

Holy Saviour, calm our fears  
When earth's brightness disappears;  
Grant us in our latter years  
Light at evening time.

### Stonehouses Return

Dr. and Mrs. Ned B. Stonehouse have returned to the United States from the Netherlands where he spent several months under a Fulbright Faculty Award. Forced to come home somewhat earlier than anticipated because of a siege of pneumonia, Dr. Stonehouse went to Florida the latter part of April for a period of recuperation. He and Mrs. Stonehouse expect to return to their Glenside residence in May, but it will likely be some time before he is able to resume a full schedule of work.

### Tyson to Grove City

Thomas Tyson, senior at Westminster Seminary, has received a call from the Wayside Church of Grove City, Pa. He has been licensed by the Presbytery of Philadelphia, and expects to go to be transferred to the Presbytery of Ohio and assume his new duties shortly after the close of the seminary year.

The Wayside pulpit has been vacant since the former pastor, the Rev. Wendell Rockey, accepted the call of Cranston, R. I. last September.

# The Presbytery of California

## Host to the Twenty-seventh General Assembly

By DWIGHT H. POUNDSTONE

In the summer of 1949 the Presbytery of California for the first time in its history was host to the General Assembly of the Orthodox Presbyterian Church. With only thirty-five delegates in attendance it was perhaps the smallest assembly in the history of the denomination. Since bigness is almost as important to Californians as it is to Texans we trust that it will be a different story come July 12, 1960, when the Twenty-seventh General Assembly meets at smog-free Manhattan Beach.

Those who have not been in Southern California for eleven years will hardly recognize the area. The vast network of freeways that reaches out from the city of Los Angeles like the spokes of a great wheel is partly responsible for the changes that have taken place.

The freeways, doubtless, have played an important role in the amazing growth of this part of the country in recent years. Today, only seven states — New York, Pennsylvania, Ohio, Illinois, Michigan, Texas and California — have more residents than Los Angeles County.

As one drives along the freeway he is impressed by the tracts of homes that are springing up on either side. The building boom in Southern California is almost unbelievable, and the members of the Presbytery are not unaware of the missionary opportunities that this condition presents.

For many years the Presbytery of California has had a real missionary vision, yet we are keenly aware of the fact that in view of the very rapid growth within our borders our progress is indeed pitiful. We talk about being the largest Presbytery, with twenty churches, but down deep inside we know that we ought to be two Presbyteries with twenty churches in each one. This is truly a land of missionary opportunity. Pray that God may enable us more effectively to reach it with the gospel of Jesus Christ.

Space will not permit a detailed history of the Presbytery, but it is interesting to note that of the twenty

churches that now constitute our Presbytery only two were a part of the original Presbytery in 1936. They are Westminster Church and Beverly Church, both of Los Angeles. Westminster Church of Bend, Oregon, also came into existence at that time under the ministry of the Rev. Glenn Coie, but was in the Northwest Presbytery which later was merged with the Presbytery of California.

When the Sixteenth General Assembly met in Los Angeles in July 1949, there were twelve churches in the Presbytery which extended almost the entire length of the Pacific coast. Since that time there have been some changes to our sorrow. The church that was in Seattle no longer exists. We regret that at the present time we have no work in the State of Washington. We hope that this will not be for long.

The following churches have been received since 1949: Second Church, Portland; Covenant Church, San Francisco (recently merged with First Church, San Francisco); Brentwood, South San Francisco; Sunnyside; Stockton; Santa Cruz; Garden Grove; Whittier; La Habra; and Chula Vista.

Of the 15 ministers who were in the Presbytery in 1949 seven are in the Presbytery at this time — Coray, Hunt, Calderwood, Albright, Knowles, Eyres, and Poundstone. Lawrence Eyres left us for a spell but got homesick and returned a year or so ago. Nicholas left about a year and a half ago to assume the editorship of the *Presbyterian Guardian*, and Ahlfeldt, just a few months ago, accepted a call to Oklahoma City. Could it be that men are reluctant to leave this fine Presbytery that will be host to the next General Assembly? As a native of our beloved "Smogville" I find it difficult to give an objective answer to this question. Pay us a visit, and judge for yourself!

### Oregon Churches

Starting in Portland, Oregon, let us now take a quick trip through the Presbytery, and see what's happening in the various churches. In the "City

of Roses" we find two of our churches. First Church was started back in 1943 with the help of the Bend Church principally through the missionary endeavors of the Rev. Lawrence R. Eyres.

In recent years the church has been pastored by the Rev. Carl A. Ahlfeldt, now in Oklahoma City. This church is blessed with an excellent session which has been diligent in its search for a new pastor. They have secured a couple of candidates, but at this writing no one has been called. We observe that attendance at the services continues to be good. Mrs. Ahlfeldt and the children will remain in Portland until the end of the school semester.

We drive a few miles and find ourselves at the Second Church, which was received into the Presbytery in September 1956, a few months after their pastor, Dr. Gerald Latal, was received from the Bible Presbyterian Church. The group is not large, but they continue to raise a faithful testimony in the community, though they have been without a pastor since Dr. Latal accepted a call to Santee last September. Dr. James Adam, principal of the Portland Christian High School, has been supplying the pulpit.

We assure these good folks of our prayers and start on the first leg of our southward journey. Our next stop is Bend, Oregon. We are tempted to take U. S. 30 going east along the Columbia River, but since we must save time we decide to take State Highway 50 and drive through the Cascade Mountains.

Much sooner than we expect we arrive in Bend. What a wonderful place this is, a sportsman's paradise with its streams and mountains. We are greatly impressed by the location of our church here since it is situated right along side the Deschutes River and directly across the street from a lovely park.

Mr. Wybenga, the pastor, has been advised of our coming and is at the church to greet us when we arrive. He tells us of the five new babies that have been added to the church recently, then shows us the sound proof cry-room which is equipped with a loud speaker. He also tells us of the V. B. S. plans and how they expect to use Norman Jones, a student at Westminster Seminary, during the summer.

Accepting the gracious hospitality



**PAUL M. LOVIK**  
Host Pastor

arranged by the pastor we beg to get away early the next morning in order that we may go a few miles out of our way to see Crater Lake. We have heard much about this lake, but its beauty exceeds our wildest imaginations. We should like to spend many hours here, but we want to get through the coast redwoods before darkness falls so we press on.

### **Southward to Stockton**

We have seen pictures of the redwoods, but for some reason we are overwhelmed by their size. Once we are through the redwoods we turn inland again in order that we may drive through Sacramento, the California state capital. We are also thinking of the next church we want to visit — Stockton, which is just a few miles south of the capital.

This is one of the newer churches of the Presbytery, having been received in March 1959, about five months after the group's first meeting, at which eleven people (six of them children) listened to the preaching of Presbytery missionary Coray.

We talk to their pastor, the Rev. Jack Miller, and learn that they are meeting in a Seventh Day Adventist building in an older neighborhood which has few children and young people. We are pleased to learn that in spite of several problems the church is growing steadily, and now

has twenty-two communicants and eighteen baptized children on its roll. This is one of the works that are partially supported through the Presbytery. The others are the churches of Sunnyvale and La Habra. We are told that a member of this church, Jack Julian, D.D.S., who practices in Sonora, is praying about the start of an O. P. C. in Toulumne County. If all of our churches had several such members, we'd really begin to grow!

From Stockton we must go west again in order to visit our churches in the San Francisco Bay area. While in San Francisco we want to see the great bridges, Fisherman's Wharf, Chinatown, and perhaps go to the "Top of the Mark," but our first stop will be in Berkeley. Here, in this University town, is one of the oldest churches of the Presbytery.

The church is located on University Avenue, just a few blocks from the University of California. The building was once an old residence, but through the magic of remodelling it now bears the likeness of an attractive church structure.

The people here are still talking about the Westminster Lectures — presented this year by their first pastor, the Rev. Robert K. Churchill, who now represents Westminster Seminary. The Rev. Richard Lewis is the pastor here, having followed the Rev. Robert H. Graham, who spent many years in the Presbytery of California before accepting a call to Middletown, Pa. We are especially glad to hear about the plans for a "calling mission" to be carried out by the young married couples of the church.

### **In the Bay Area**

Mr. Lewis tells us how to find the Covenant Church across the Bay, and after driving up and down the steepest hills we have ever seen we are glad that we have some idea where we are going. The Rev. Salvador Solis greets us and shows us around the church. This building, too, was once a large residence. In fact, a part of it is still used for the pastor's family. Mr. Solis tells us that they usually manage to get to Sunday School on time.

When the former pastor of Covenant Church, the Rev. Lionel F. S. Brown, accepted a call to Volga, S. D., Covenant and First Churches decided to merge, and Mr. Solis, pastor of First Church was called to be the pastor. While we listen to this

story we note with interest some plans for a new building, and we are promptly informed that the church owns other property and plans soon to re-locate.

With some reluctance we leave the city of San Francisco. Heading south we soon come to the Brentwood Church, which is located in South San Francisco, an outgrowth of First Church's missionary vision under former pastor Elliott. We can see the attractive new building from the highway; and when we get there, we are met by a man in carpenter's overalls. He introduces himself as Samuel Moncrieff, newly ordained elder. Mr. Moncrieff tells us how the congregation has built their new church under his direction. He informs us that the building should be ready for dedication early this summer. We are in a hurry to get on to Sunnyvale; but just as we are about to leave, the Rev. Arthur Riffel, who has been out calling, stops by to check on the progress of the building. We chat for a while, and are greatly impressed with the work that is being done through the use of DeVelde's "Catechumen Course," and through the six Bible classes that are conducted each week by members of the church as well as the pastor. We are not sorry about the slight delay, but rather praise God for what we have learned about this fairly new work.

### The Peninsula

When we get to Menlo Park, we decide we had better phone the Rev. Henry Coray residence. Fortunately we reach the man of the house just as he is about to leave for the church. He agrees to meet us and show us the way to Sunnyvale, which is several miles farther south. The church, we find, is well located, and Mr. Coray informs us that after two years in this area the church is making more and more progress in the community. He is encouraged by the fact that there are many visitors each Sunday.

The men of the church, he says, are developing the second story of the new building to accommodate the rapidly growing Sunday School. We are amazed at the progress that has been made since the church was organized about four years ago.

It's getting too late to go much farther so we accept Henry's invitation to spend the night in Menlo Park. During the evening we have

the pleasure of meeting some Chinese students from Stanford University who stop by for a brief visit. Mr. Coray tells us that there is a real missionary opportunity among the foreign students at the University, which is just a couple of miles from his home.

In the morning we continue our trek. Santa Cruz is a little off the beaten path; but we want to see all of the churches, and we are anxious to meet the man who has written an excellent book expounding the apologetics of Dr. Van Til.

We had been told that the church in Santa Cruz had no building of their own so we seek out the pastor's home. The Rev. R. J. Rushdoony informs us that he has a Bible class shortly, but he has time to tell us that the church is now meeting in the Seventh Day Adventist Church in nearby Soquel. The out of town location is a handicap, he says, but still there is progress in the work.

We rejoice in this group which came out of the Presbyterian Church in the U. S. A. in 1958 to form a new congregation of the Orthodox Presbyterian Church. Although their total membership was an even hundred after one year, we agree with the pastor that once they find property and build in Santa Cruz, they will experience a more rapid growth.

If we hurry along, we can be in

Los Angeles by night even though we take the longer route. We decide to take the "17 mile drive" near Monterey, then continue down State Highway 1, which overlooks the Pacific for about 200 breath-taking miles.

When we arrive in Los Angeles, it is rather late so we go to a motel for the night, deciding that on the morrow we'll try to visit the eight churches in the Los Angeles area. We sit down with our maps and try to figure out the best route. We finally decide that no matter how we go we'll travel plenty of miles before we're through, so we plan on the "circle route."

### Circling Los Angeles

Being in the Glendale area, we go first to Westminster Church in nearby Eagle Rock. Among the early pastors were the Rev. Messrs. Russell Piper and Lynne Wade. This, we recall, is the second oldest church in the Presbytery (Bend, Oregon, being just three days older). Their present pastor, the Rev. James E. Moore, has been with them for about nine years. During several years he also supplied the pulpit of Santee two Sundays a month.

We are told that two young men from this church, David Moore and Rollin Keller, are attending Westminster Seminary in preparation for

Starting at another location in a frame structure, the Manhattan Beach Orthodox Presbyterian Church recently completed the third unit of its present edifice here pictured.



the gospel ministry. With the pastor we rejoice in the faithfulness of God's people here.

The next church we visit is the Beverly Church in East Los Angeles. As we stop in front of the church we notice down the street an old frame building, and we recollect that this was once used by the Beverly Church. The new building is a definite improvement!

We knock at the study door, and the pastor appears. We apologize for interrupting his sermon preparation, but he assures us that everything is under control. The Rev. Arthur Olson has been at Beverly now for almost three years, and during his ministry the Sunday School especially has shown a splendid growth. Some attendance charts in the foyer revealed that in recent months the weekly average has been above 200. Mr. Olson tells us of the large number of Japanese children that are attending the Sunday School. So far, however, only a few Japanese parents have come.

Church attendance also has increased during the past year, and plans to relocate the church have been abandoned. Instead the church expects to add to their Sunday School facilities in the near future.

From East Los Angeles we take the Santa Ana Freeway going south-east. In less than a half hour we find ourselves at the Calvary Church of Whittier. Their meeting-place, which is actually a remodelled and enlarged garage, is surrounded by orange groves. We look about us and see hundreds of new homes, and are told that most of them have been built in the last two or three years. We would guess that the orange groves around the church are probably short lived.

We take a look at the picture and plans of a proposed new education building, and we rejoice in God's goodness to this young congregation which has grown from 42 to 132 (total membership) in the two years that it has been organized as a church.

Mr. Poundstone directs us a few miles east to the Albright home in the little city of La Habra. We are greeted by Mrs. Albright who invites us in. We learn that Mr. Wilson Albright is still employed by North American Aviation Co., but that he supplies the pulpit and does some calling for the La Habra Church. Mr.

Robert Nicholas was associated with this work until he accepted his present position.

The group met first in a Boy Scout Hall, and is now meeting in the Townsend Hall. According to Mrs. Albright their Sunday School and Morning Worship averages about 35 and the evening service about 20. They are looking for property and hope to have a building of their own before too long. We shall be praying for God's blessing on this congregation organized less than a year ago.

### Missionary Opportunities

Now, according to our map, if we go about twelve miles directly south, we should be in Garden Grove. In less than a half hour we are in the parking lot of the Orthodox Presbyterian Church! And who should be coming out of the back door of the manse but the Rev. Edwards Elliott, pastor. He gives us a royal welcome and proceeds to answer our questions about the church. We learn that while the church had been receiving aid from Long Beach this arrangement is now terminated — by request of Garden Grove. Mr. Elliott asks for our prayers for he knows that the going will be rough until every member feels his responsibility for getting under the burden.

Church attendance is most encouraging and the Sunday School is growing so fast that a new unit is being planned. Mr. Elliott speaks in glowing terms of the rapid growth of Orange County and the missionary opportunities that this growth presents. He's right! The fields are white — the laborers are few.

Now we head for the largest church in the Presbytery — the First Church of Long Beach. If location can help a church, it surely ought to help this one. Situated just one block

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*The author of this informative article is "dean" of the pastors in the Southern California area. Going directly from Westminster Seminary to his first charge, he remained for over 17 years as pastor of the Beverly congregation before accepting a call as missionary-pastor in Whittier. Mr. Poundstone has been director of numerous young people's and family conferences sponsored by the Presbytery. He served as moderator of the General Assembly which convened in Los Angeles in 1949.*

from a busy intersection and surrounded by fine homes, it is no wonder that the congregation plans to erect a new sanctuary and increase its educational plant by about 50%. Location, however, is only part of the story. This church has some wonderful workers, and down through the years it has had capable leadership.

The present pastor, the Rev. Lawrence Eyres, tells us that the church now has 216 communicants and 125 baptized children on the roll. Two morning worship services are needed to accommodate the congregation. Three adult fellowship groups and three Machen Leagues minister to the various age groups. The Lord has richly blessed this church since its organization in the spring of 1941.

If we are going to contact the two remaining churches in the area today, we must hurry on. It is a short drive from North Long Beach to Lomita, the home of Dr. and Mrs. David Calderwood. Over a cup of hot tea we get a first-hand report of the Greyfriars work in Torrance.

This congregation got its start in southwest Los Angeles, back in 1942, under the leadership of the Rev. Floyd Hamilton. From 1943-49 the Rev. Robert Graham pastored the church. Then when Mr. Graham moved to Berkeley, Dr. David Calderwood became the pastor.

A couple of years ago the congregation sold its property on South Western Avenue and purchased property about seven miles south, in the city of Torrance. This property turned out to be valuable commercial property. It has been sold for a very good profit and a much better church site has been purchased.

Joining forces with the Sea-Aire Chapel mission group, for two and a half years they have been meeting in a recreation hall on a golf course. With golfers all around it is not an ideal place for Sunday School and worship! We can understand why the group is anxious to get on with their building program, for which ground has been broken and the building will soon be started.

### Manhattan Beach

Now before the darkness overtakes us let's get on to the site of the next General Assembly — Manhattan

*(continued on page 78)*



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# The Presbyterian GUARDIAN

1505 Race Street, Philadelphia 2, Pa.

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## Shameful and Shocking

Elsewhere in this issue is a brief news account of a minister of the Orthodox Presbyterian Church arrested without warrant and held incommunicado overnight in jail without any justification whatsoever. Shameful as was the indignity to his person and heartbreaking as the experience must have been to his wife and children, most shocking of all is the violation of the most elementary and basic civil rights guaranteed to every citizen.

Just the reading of the facts in the news story should arouse the righteous indignation of every reader. We have asked the Rev. Herbert Oliver for a personal account, which we expect to have for our next issue.

In seeking to have legal action taken against those responsible for this violation of civil rights, Mr. Oliver engages in a struggle for liberty which ought to concern us all. Assistance will be needed, and the *Guardian* will be glad to forward any funds so designated. Let our brother be assured particularly of our prayers, that this experience may nevertheless work out for the furtherance of the gospel.

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## Twenty-seventh General Assembly

It may seem a bit early to be talking about the Twenty-seventh General Assembly of the Orthodox Presbyterian Church, but actually the time is only some two months distant. The distance that many are concerned with, however, is the mileage. This does not trouble the brethren of the Presbytery of California, to be sure. Yet if one takes the tour of that Presby-

tery described elsewhere in this issue he will be aware that even within its bounds some will travel over a thousand miles to be present in Manhattan Beach July 12.

There is reason for regret that attendance at our assemblies is determined to a fairly large degree by factors of geography or the financial problems arising therefrom. To some extent this is always true; particularly is it true when the meeting-place is in the Far West. It may be pointed out that more than a third of our congregations are west of the Mississippi, but of course they are widely scattered over that great area, with the exception of the Southern and Bay areas of California.

On the other hand we may note that this is only the second time in our nearly a quarter-century of history that we have met in California. The previous occasion was in 1949. Although two assemblies since that time have gone as far west as Denver, and one has been in Oostburg, another met in Rochester and six have convened in the Philadelphia area.

May we suggest three reasons why we believe commissioners ought to make every effort to attend this Manhattan Beach Assembly? In the first place, it seems a matter of simple equity that the assembly should gather on the West Coast once in a decade or so. To get there may take some extra effort, time, and money on the part of the eastern brethren, but this denomination is made up of persons who have shown themselves willing to go the second mile, is it not?

Secondly, there are this year, as always, important matters to be considered by the churches in general assembly. Reports of standing and special committees are by no means all routine. The matter of Peniel will again confront us. A number of overtures from the presbyteries will require answer or action. Our relationship to other churches will likely again come to the attention of the commissioners. Even the future welfare of this journal may depend on actions of this assembly.

Finally, there is the plain fact of duty. Under our present system — since we do not have an assembly representative of presbyteries but "in one body, all the particular churches" — it is the obligation of ministers and an elder-commissioner from each session to plan to attend. While there

will always be some extenuating circumstances, attendance is not an optional thing, and the reasons for absence must needs be rather compelling.

As to finances, the travel fund will be of some help. If it proves insufficient, sessions ought to take the initiative in ascertaining whether the commissioners require additional aid. Even presbyteries might well concern themselves as to whether enough men from their respective jurisdictions are expecting to attend to make the assembly at least representative of each area of the church and its functions: small as well as large congregations, pastors and professors, executives and home missionaries, elders and ministers, — East, South, North, Midwest as well as the Far West.

It is not too late to take steps to secure a good attendance at the 27th Assembly. Some who have dismissed the idea from their minds may reconsider. This is supposed to be the *general* (not optional or regional) assembly. And it is neither a business convention nor a vacation trip (though some will combine the latter with attendance) but an assembly that has to do with "*the concerns of the whole church*" — to the honor of her Lord Jesus Christ.

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## Letters to the Editor

Dear Sir:

It seems to me that the article in the *Guardian* of Feb. 25th, entitled "Religious Activity in a State or Federal Institution," should rather be entitled "Sectarian Activity in a State or Federal Institution." Sectarianism should certainly be forbidden in a state institution, but not religion.

We have no quarrel with the writer's presentation of the principle of separation of church and state; but we are in complete disagreement with the inferences that he draws therefrom.

Separation of church and state was not a discovery of the United States. It is a revelation of God. Who can read the 13th chapter of Romans and the 12th chapter of First Corinthians without recognition of the fact that church and state are intended to be separate from each other? And who could possibly miss the fact that "there is no power, but of God" and that the ruler in the state is just as much a minister of God, as the minister of the Word? God's rule in the

state is just as clearly set forth as His rule in the church.

So neither God nor His Word are to be ignored in the state, and there is not a vestige of support for the theory that God's Word is not to be preached in a Federal Institution.

If this is a Christian nation as it was declared to be by the Federal Supreme Court, wouldn't it be passing strange if the Christian Book, or the minister of the Christian Book were forbidden entrance into a federal institution?

The God of the Bible is not any petty Prince, cribbed, cabined and confined to certain well-defined provinces. Our God is King of Kings and Lord of Lords whose Kingdom is destined to cover the earth as the waters cover the sea, and there is no crook or cranny, or federal institution, into which His Word will not flow.

Today it is not the inmates of institutions for whom we should be making special plans, or minorities that deny God and His Word, but rather for the majorities, like the children in our public schools, who are denied freedom of religion, freedom to read the Bible, freedom to pray, because an atheist, infidel or agnostic, or a few of them together, demand that God's Word be banned from the schools. We think it's time we had some articles along this line.

I have lots more to say, but probably all space in the *Guardian* is already taken!

Yours Sincerely,  
DAVID CALDERWOOD,  
President, *California Christian  
Citizens Association*  
24215 Stanhurst Avenue  
Lomita, Calif.

Dear Sir:

I am somewhat perturbed by the caption given to the picture of the building recently purchased by the denomination. Someone has called it the "new headquarters for the Orthodox Presbyterian Church" in the Feb. 25th issue of the *Guardian*. I am sure that this is not the proper designation and I hope it does not become popularized. The only "headquarters" which our Church should recognize is Heaven where our risen Head, the Lord Jesus Christ, is now seated. "Committee Building" ought to be sufficient nomenclature, should it not?

Yours sincerely,  
NORMAN JONES Horsham, Pa.

***Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His Name in vain.***

Dear Reader:

Will you work with us for the honor of God's Holy Name? "Naturally," you will respond, "that is my duty as a Christian." It is not to be denied that in many so-called Christian nations God's Name is used in vain. And what are we doing about it? Generally we are silent, which of course is not right. We are called of God to uphold His Name. Our silence has continued too long already.

In many lands organizations have been formed to assist the individual believer to uphold the proper use of God's Name. And also here in St. Catharines discussions have taken place between ministers and members of various churches also to consider the possibility of organizing such a society.

We would like to have the reactions of the readers of this paper as to how they consider this idea. The intention is to use the following means to attain the goal of promoting the proper use of God's Name:

- a) By placing wall plaques "Use the Lord's Name, but not in vain" in as many public places as possible.
- b) By issuing seals with same inscription for letters, cards, etc.
- c) By means of matches with the above slogan printed on the covers and by tracts, transparencies and any other way possible.

Further, this organization would be a non-profit organization of which any one may become a member. May we hear from you in the near future, so that perhaps something can be done?

JOHN G. VANDER WERF  
Federation to uphold the proper use of God's Holy Name      Box 513 Z  
St. Catharines, Ontario, Canada

Dear Sir:

Thank you for giving us permission to use the quotation "What Is Orthodoxy?" which appeared in the *Guardian*. (His for April, 1960).

From the early days of Inter-Varsity down to the present, we have very much appreciated the strength, encouragement and teaching which have come to us from the Orthodox Presbyterian group, and especially from Westminster Seminary.

Cordially,  
JOSEPH BAYLY  
Editor *His Magazine*

Dear Brother:

Greetings in the Name of our wonderful Lord and Saviour Jesus Christ.

It has been a real joy to me personally to read the objective reports in your magazine of the situation in the Korean church. Of all of the material that I have read this has appeared to me to be the most objective and also written from the standpoint of those who, because of past intimate

connections and relationships with the Korean churches, would be in the best position to write upon the subject. In view of this I am writing to ask for your kind permission to reproduce in the *Voice* magazine the article entitled "Trials Within and Without" by Bruce F. Hunt in your February 25 issue, and the editorial entitled "Reactions to Korean Crisis."

Yours for His glory,  
GLEN A. LEHMAN  
Executive Secretary I.F.C.A.

Dear Sir:

On page 57 of the *Presbyterian Guardian* for March 25 there appears a letter containing the words "of nine Orthodox Presbyterian students graduating last spring" with reference to Westminster Seminary.

A perusal of the records indicates that in May 1959 degrees were awarded by Westminster Seminary to only seven members of the Orthodox Presbyterian Church.

Very truly yours,  
PAUL WOOLLEY  
Director of Admissions

# Letter from Aunt Polly

188 Fu Hsing Road  
Taichung, Taiwan

*Dear Young Friends:*

In my last letter I told you of the blessed church service we attended in Seoul, Korea. You may recall that we were taken to this church by our missionary, Mr. Hard, and his two sons, Rodney and Sterling. They and all the family are in the States now, near the end of their year of furlough. I hope some of you have met them.

After church we were all invited to the home of a Christian Reformed family who live in Seoul. The father of this family, who lost both his hands when he was young, has learned to get along without them so well that he is in Korea teaching soldiers who became lame or lost their hands in the terrible wars of recent years how to work with artificial limbs such as he has.

When we arrived there were other guests besides the five Orthodox Presbyterians, so many in fact that two tables had been set up for dinner: one for grown-ups and one for younger folks. Rodney and Sterling sat at the table with the children of the family. A precious little Korean girl, not two years old, sat there also. She was an orphan but you would never have thought it to see her there. She did not look like the other orphans that we had seen in Pusan. She reminded one of a real, live pansy! Her round, plump little face with its two bright black eyes and dark hair was set off by a pretty lavender dress.

This sweet little girl was not going to stay in that home very long. In a few days she was going to fly across the great Pacific Ocean. The godly mother and father of this hospitable home had found a home for her in Michigan and they were getting her ready to get on the plane to go to that home. There she would be welcomed by a mother, father and brothers and sisters whom the dear Lord Jesus had guided to take her. She will be their little girl, and will not be an orphan any longer.

Hurriedly after dinner we left this kind Christian home. Our ship, which we had left in Inchon that morning,

was sailing around supper time. In order to be sure to be there at sailing time we decided to take a taxi. Now the taxis in Korea are generally used stateside cars, older than the oldest cars that you see on the streets around you. The one we got into took us a good distance on the road back to Inchon, but we were constantly urging the driver to go faster. We could never have made it at the speed he was driving. Finally a tire blew out. We think that the tires were not very strong and that is the reason that despite our urgings the driver would pick up only a little speed.

So we five passengers for the *California Bear* crawled out, paid the driver, and were just taking a few steps and wondering what to do, when a U. S. military jeep coming up behind us slowed its speed. Finding out what our difficulty was, an officer in the jeep ordered an army truck that was following his jeep to pick us up. The three Hards crawled into the back and Uncle Dick and I got into the seat with the driver. After a bit of conversation we discovered that this driver was going to take us all the way to Inchon. We thanked him and felt happy to know that we did not have to worry about being late to our ship.

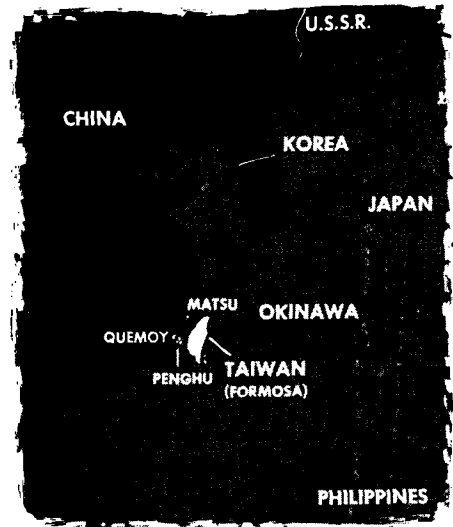
This driver was a G. I. from Puerto Rico and he enjoyed talking with us. Among many things he told us that while serving with the army in Korea he had heard the gospel, and that he believed it . . . but that he had not "converted." We reached Inchon wharf in the nick of time just as the launch which was to take us to where our ship was anchored in the harbor was ready to leave. Because of this little difficulty in getting back to our ship the Lord had made use of us to urge the Puerto Rican driver to "convert." Again, as many times before, we did what Paul says we do if we have been justified by faith — we gloried in this tribulation (Romans 5:3).

From Inchon the *Bear* with its five Orthodox Presbyterian passengers aboard sailed straight south to Okinawa. As we sailed it became warmer and warmer. Some of us were made more uncomfortable by seasick-

ness, but we were able to meet daily for prayer and fellowship. Wednesday after lunch we docked at the island named Okinawa. It is one of a group of islands called the Ryukyu Islands. Japan has had control of them, but at present they are being used by the United States.

Here Uncle Sam has his headquarters for helping the "free nations" of the Pacific Ocean area to keep Communism from spreading. And what a place he has made of Okinawa! It is like a piece of the United States there in the great ocean. We boarded a bus, which was free, and rode around the island. We saw schools, churches, stores, homes, hospitals. There were navy ships and army transports, machine shops, ammunition depots, all sorts of fighting equipment, planes and wireless and radar. Some people are saying what a lot of money it costs the American taxpayer to keep this strong island fortress. But we must not forget that it costs a lot less than a war. And we can be very sure that if Okinawa and other such places made strong by the United States were not in the Pacific there would be no freedom to preach the gospel in Japan, Korea, and Taiwan.

When we left Okinawa we began to feel how close the dangers of Communism were to us. We were sailing for Kaohsiung, the only port on Taiwan for which our ship had any freight. Our captain did not sail the shortest route to that port, for this would take us too close to the shores of the great land of China. The Communists have taken over all



that vast country. Along the shores they have placed powerful guns with which they shoot at ships that come near. We could not take the chance of being driven too near by storms or some other possible difficulty. So we sailed south, always having the island of Taiwan between us and the enemy shores of China until we rounded the end of the island and sailed back northward.

The end of our island home, Taiwan, is very narrow and the China coast opposite curves inward to the west so that we came to Kaohsiung and yet were never very close to the China mainland. But our hearts were there. Once our happy home had been there. We had friends and neighbors there. We taught them of the Lord and in hundreds of Chinese villages we told the story of God's loving the world so much that He sent His Son to die for sinners. We thought of all these things, and of the little children who used to play happily about our yard with Margaret and Dick, Jr. All that was twenty years ago.

Where are these people now? Perhaps many are dead. Do those who were then children remember stories from the Bible that Dickie preached to them when they played church together? We pray that they do. For the Communists are devilishly wicked. They make the preachers change the truths in the Bible into lies when they preach. They believe that man is only another animal without a soul. Last week a dear old Christian man, 92 years of age, was visiting our neighbor directly across the street. He had just come from Communist China. He had no shoes on his feet, for his legs and feet were swollen and sore. They became that way because for years he had not had enough to eat.

He lived in South China. As the Communists were taking over the northern part of China and coming closer and closer to his home he heard of the evil things they did to people. Being rich he said to his wife and son and daughter, "You may go away to Hongkong and perhaps later to America but I shall stay here. It may be that I can help my people and my country." When the Communists arrived they took away much of his wealth but they allowed him to have some houses which he could rent. The rent money could

have been used to buy what he needed, but because he was no good — too old to work — he could not get a ticket from the government to purchase in a market. He had to stand in a bread line with other old, sick or helpless people and often went home after standing for long hours without any food. The old man would have died had not the Lord heard the many prayers offered for him.

This is how God saved him. As he walked in the village one day he saw the Communists kill a man. They were going to kill his daughter also, but the old man pleaded for her and they let him have her. She stood in the bread line, going early and staying late, so that they had a bit more to eat. She took good care of this old man who had saved her life but it was most difficult. She often went to the Communists and asked that he might go to join his family. Finally they said he might go, and he arrived by plane in America in mid-March to live with his daughter.

Will you remember in prayer the millions of people living in Communist China who are without hope in this life or for the life to come? And will you remember the many people in Taiwan and other mission fields who are like the Puerto Rican driver? They have heard the gospel, and believe that it is true, but they

haven't "converted." Only the Holy Spirit can convert them. We are told by our Lord to pray for the Holy Spirit's help.

Your loving friend,  
*Aunt Polly*

## Westminster Commencement

The Rev. Johannes G. Vos, D.D., Associate Professor of Biblical Literature in Geneva College, is to be the commencement speaker for Westminster Theological Seminary Wednesday, May 18, at the 3 o'clock exercises. "The Reproach of Christ" is the subject of his address. Dr. Vos, who is also chairman of the department for Biblical Literature, Religious Education and Philosophy in Geneva College, received a graduate degree from Westminster Seminary in 1938.

Baccalaureate services are planned for May 15 at 3:30 p.m. in the Calvary Orthodox Presbyterian Church across from the campus, with the Rev. Professor John Murray preaching.

The Women's Auxiliary Luncheon will be served in Machen Hall at 12:30 on Wednesday, the day of the commencement, reports the president, Mrs. Leslie Sloat.

# Westminster Theological Seminary



**DO YOU** consider Neo-orthodoxy an acceptable form of Christianity?

*Cornelius Van Til, Chairman of the Faculty replies: True Christianity rests upon Jesus Christ speaking to us in his infallible Word. The Christ of Neo-Orthodoxy cannot be found in history or heard in the Bible. Neo-orthodoxy is, therefore, destructive of Christianity.*

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# For Teen-Agers Only!

By LAWRENCE R. EYRES

## Kings and Queens Under God (VII)

### *The Healing Ministries*

*Scripture: James 2:14-26*

#### Introduction

To write the name of Jesus over all God's creation—this is our cultural task. Obviously there must be specialization in a world so complex as our world is—especially since sin and the curse have entered to discourage us and to thwart our endeavors. We can't all be full-time pastors, teachers of the Word, or evangelists.

The ministries of healing are among the noblest works to which Christian men and women can give themselves. (We shall discuss the medical and nursing professions in this lesson.) There are two reasons why Christians should take nursing and medicine seriously: (1) Sickness and death in man are results of the curse. As Adam was sent forth to till the ground, in spite of the curse (Genesis 3:23), so sickness and death should not destroy man's desire for life. (2) "Thou shalt not kill" (Exodus 20:13) says by implication, "Thou shalt preserve life and promote bodily health by all lawful means" (cf. the Shorter Catechism Q. 68).

#### Body of the Lesson

1. Christians should enter the medical and nursing fields in order to accomplish these two purposes which only Christians can fully do: (a) To show that the God of nature is the God of grace, and that He has deposited in nature the means to relieve suffering and to promote physical health. (b) To show through physical healing, that He stands ready to heal the diseases of the soul. Faith in a doctor or a nurse is so like faith in Jesus, the great Physician, that there is no better way of moving from the

physical to the spiritual than to see the love of Christ in the ministrations of Christian physicians and nurses.

2. Sad to say, many a physician seems to cancel his "preaching" of God's love by the size of his bill. We are not competent to judge these things, however. Remember, a good doctor or nurse must almost give up the idea that his life is his own. And the laborer is worthy of his hire! A worthy healer gives far more than time and skill. He gives himself. Charges may at times appear sinfully exorbitant, but it is almost impossible to set a value on what cannot be measured in dollars. Let us be slow to judge. Nevertheless, let Christian healers be prayerful about their charges!

3. Christians ought not to be self-centered. He who has a tendency toward this sin, let him never be a doctor or a nurse. Where there is suffering there is an obligation to relieve it if it is in his power to do so. A doctor or nurse may never turn his back upon such need if God has so placed him where he alone can relieve it. Not his own health, his own comfort, or pleasure, or family, or even his church may have a higher claim upon him than human suffering. As Christ made Himself the servant of those He came to save, so must Christian healers, for His sake, give their first and best to those who suffer.

#### Discussion Questions

(If you have a consecrated Christian doctor or nurse you might ask him to conduct the discussion period for you).

1. List the essential qualifications for doctoring or nursing. Which are most important?

2. A Christian doctor has time for either a medical convention for the improvement of his skills, or for a Bible conference for the improvement of his knowledge of Scripture. To which should he go?

3. Jesus healed on the Sabbath. Is that reason enough for a Christian doctor to keep Sunday office hours?

4. Everything else being equal, has a doctor a right to drive a better car than a day laborer? Why?

5. Dr. Jones has a problem: his patient cannot get better. There are ways to prolong his patient's life a few days. But since his suffering is intense, he doesn't know whether to fight off death or let it come when it is ready. How would you decide if you were Dr. Jones?

#### Conclusion

Obviously this calling is not for the weak, the unstable, the self-centered or the squeamish. It is fraught with many temptations, frustrations and difficulties. Nevertheless, if God should call, there is no nobler profession. Not only does the Christian physician have a balm for the sickness of the body, but also for the sickness of the soul. And with the coming of psychosomatic medicine (the approach to bodily healing through emotional and spiritual therapy), it may well be that real evangelism is one of the tools of his trade rather than a mere by-product.

Where sickness and suffering is, there we will find healers both good and bad. May some of you be inspired to claim this field for Christ your King.

*These studies for teen-agers appear to be meeting a real need among some young people's societies, according to a few reports that have reached us. "The discussion questions have been bringing much more participation by everyone in our group," stated one of the counsellors whose young people are using the series.*

*It isn't too late to start using this particular one. Mr. Eyres will be glad for your comments, suggestions for future topics, or questions addressed to him at 500 E. San Antonio Drive, Long Beach 7, Calif.*

## Kings and Queens Under God (VIII)

### *Arts and Crafts*

*Scripture: Exodus 31:1-11*

#### Introduction

"At evening when the lamp is lit,  
Around the fire my parents sit;  
They sit at home and talk and sing,  
And do not play at anything.

\* \* \*

"These are the hills, these are the woods,  
These are my starry solitudes;  
And there the river by whose brink  
The roaring lions come to drink."

These exquisite verses of Robert Louis Stevenson set forth the contrast between the unimaginative and the imaginative. Adults generally are not interested in the great world of childish fantasy. And yet, there is something "God-like and divine" about a child's imaginative world, peopled by

creatures out of story books and fairy land. Before the universe was created, it existed to the farthest star and the most briefly flaming meteor in the mind of God. Reality was conceived in eternity, born in time, out of the mind of God.

God made man in His image. And one of the most God-like facets of the soul is the imagination by which man "creates," on a smaller scale, after the manner of God his original. Childish imagination is beautiful and artless because that which is conceived is seldom born and preserved (Stevenson's verses constitute an exception). But creativity in the human mind becomes art when that which is conceived in the imagination is also born and developed into some visible, tangible expression. The writing of poems, of books and symphonies; the construction of houses, churches and cathedrals: these are creative works of art wherein disciplined thoughts are conceived in the mind of man and are given outward form and beauty for the enjoyment and enrichment of all the world.

### Body of the Lesson

There is no richer fulfillment of life's purposes for us who are kings and queens under God than to exercise this gift of creativeness. Space allows only the briefest treatment. Hence, we shall deal only with the aim and the *modes* of legitimate art.

1. *The aim of all that can be called art is the glory of God and the enjoyment of His blessings, both natural and spiritual* (see the Shorter Catechism Q. 1).

It is a perversion of artistic gifts and forms to exalt lust, or brutality, or any other form of godlessness. The crass, crude, ugly and discordant has place in any art only when it induces a reaction against these things and toward beauty, harmony and holiness. Art does not always need to be positively religious (in fact too much "preaching" destroys its character as art). Very often what is *not* said, in an artistic work, is more eloquent than what *is* said. Nevertheless, that which would be art and yet fails to point to God (by evoking a holy reaction)—that is not true art, no matter how ingenious.

2. Let us consider a few *basic art forms*. (a) *Literature*. Poetry, fiction, biography and drama are in this category. No finer specimens of literary art are to be found than in the

Word of God. The Psalms for poetry, the Parables for fiction, the Prophets for poetic prose, Esther and the Gospels for drama! With such inspiration, and such a God, evangelical and Reformed Christians ought to be producing great works. But they are not. Must the quality of writing put out by real Christians be so poor?

(b) *Music*. There never was a time when more people could hear the great masters. In spite of this, our American youth are being led like sheep to the slaughter. Noise and rhythm (skillfully combined into what passes for music) incite passions which are far from holy. We need to learn the difference between the false and the true in art—between the degrading and uplifting in music. There is need for more great Christian composers and artists. Being a Christian does not make for art in music. It takes *discipline, soul-searching and work* to make an artist—Christian or not!

(c) *Painting and Sculpture*. More people have more money to acquire more of this sort of art than ever before. Many of you young people have excellent gifts. Modern painting and sculpture leave much to be desired. Every work of art should "say" something. At its best modern art says something all right, but what it usually says is, "There is no God, no order." At its worst, what it says is unprintable!

(d) *Architecture and Designing*. Great churches and cathedrals were first formed in the minds of those who planned them. A church building, a home, a hospital or concert hall, speak a language to all who have eyes to see. If we must have houses of worship, these houses ought to say, "The God who is worshipped here is a great God—loving righteousness, justice and mercy." If your church structure "says" the right thing, it is just as much a link in preaching Christ to a lost world as a radio transmitter or a public address system.

### Discussion Questions

1. Secure and read a copy of Longfellow's "Village Blacksmith." Is it a true work of art? Taken as a whole, what message do you get from reading between the lines?

2. Why is it, when one enters a Roman Catholic church, you feel like talking only in a whisper? Was the church designed to "say" something to you? Should Protestant sanctuaries

have the same effect upon us? Why?

3. How can a secular love song (such as, "O Promise Me") glorify God?

4. Is preaching an art? That is, should a minister concentrate just on preaching the gospel, or should he also concentrate on making his sermons interesting and arresting? Why?

5. Rock and Roll music (?) is supposed to "send" you. Explain what is meant by the word "send"? Is music which "sends" one necessarily bad? Why?

### Conclusion

Whether or not any of us become artists professionally, we cannot deny the fact that art fills a large place in the lives of all of us. In fact, if it is not sinful to enjoy life, we are more dependent on artists and artistry than many of us realize.

Art is a medium of communication. Some forms use words, others sounds and still others lines and colors. The reason for the importance of art is in the very nature of God our Creator and Original, and in our natures as secondary "creators." "A thing of beauty is a joy forever." Let us cultivate a taste for the truly beautiful. And may God lay his hand on some of us to be imitators of Him in "creating" that which is good and beautiful to His glory.

## Presbytery of California

(from page 72)

Beach. We phoned ahead to warn the Rev. Paul Lovik that we were coming, so he was waiting for us at the church when we arrived.

Things have certainly changed around here since the 1949 Assembly. Then there was little more than a hole in the ground. Now we see what appears to be the largest church and Sunday School plant in the Presbytery. Mr. Lovik takes us on the "50 cent tour." He doesn't tell us too much about the church, but we happen to know that it is second to Long Beach in church membership and first in Sunday School enrollment. The thing that he talks about most is the fact that Manhattan Beach is one of the few areas in Los Angeles County where the smog problem is non-existent, thanks to the ocean breezes! We agree that it is a delightful spot and we assure the pastor that we'll

be on hand for the General Assembly.

After recovering from our most exhausting day we continue our tour of the Presbytery. Already we have travelled over 1500 miles since leaving Portland, and we still have about 125 miles to go before we reach San Diego.

We decide to go to Santee first, then to Chula Vista, and finally to San Diego. The idea of ending our journey in Paradise Hills rather appeals to us. One thing is certain — we'll be "dead" tired by the time we get there!

Dr. Gerald Latal greets us on our arrival in Santee. He shows us the attractive new church and then tells us how they are faced with the possibility of relocation. With 200 families a month moving into the community, the future of this church looks promising. A hint of good things to come is the fact that the Sunday School growth has almost doubled in the past two months. We also learn that several new members have recently been received into the church. It is such a delightful spot that we'd like to stay here permanently.

### San Diego Area

Chula Vista is less than ten miles from the Mexican border, but it shouldn't take us long to get there. Since the Bayview Church has no building of its own we take a chance on finding the pastor at his home.

The Rev. Jack Peterson offers to show us the property on which they expect to build. It is a nice two-acre plot situated on the top of a hill in southeast Chula Vista. The city is fast expanding in the direction of the property. Building would probably have been started by now had it not been for the problem of getting water to the property. We certainly hope and pray that this problem may be solved shortly.

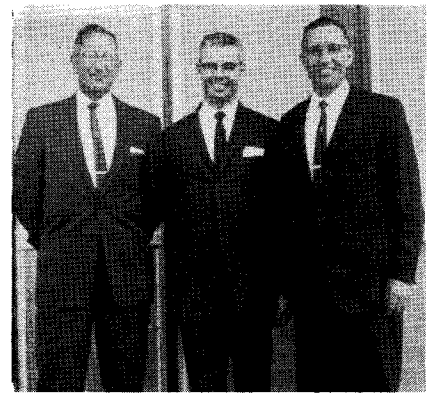
Jack tells us of the difficulties of

working in an area with a transient Navy population, shows us the Adventist building in which they are now meeting, then gives us directions for locating the elusive Windy Lane (a street about two blocks long on which the Kelloggs live). We manage to find the place without too much difficulty. Thanks to Betty Peterson's phone call the Kelloggs are expecting us. After a few moments of relaxation in their ranch style home we are escorted to the Paradise Hills Church. It is one of the prettiest churches we have seen. Some men are working on a covered patio which will have walls on two sides, and will provide more Sunday School space. Because of the mild climate here it will be usable the year 'round.

With a recent attendance of 317 they are going to need this extra space. After talking with Mr. Kellogg we learn that the church attendance is now averaging 130 in the morning and 64 in the evening. Twelve new communicants have just been received. Mrs. Myrtle Smith is being employed part time to do visitation, and weekly visitation by the congregation is also being carried on. With this sort of an energetic program this church is fast becoming one of the larger churches of the Presbytery. We thank the Kelloggs for their time and head for home.

It has been a longer trip than we anticipated when we started out, but we feel that it has been worthwhile. At least we know a little more about some of our Orthodox Presbyterian Churches. All in all we are much encouraged. We believe that God is honoring the testimony of our church, and we have reason to believe that its most fruitful years lie in the future.

We sincerely hope that many of you, come July, will see with your own eyes that which we have been privileged to see with ours.



Elder Calvin Duff, dedication speaker LeRoy Oliver, and pastor Glenn Coie of Sharon Church.

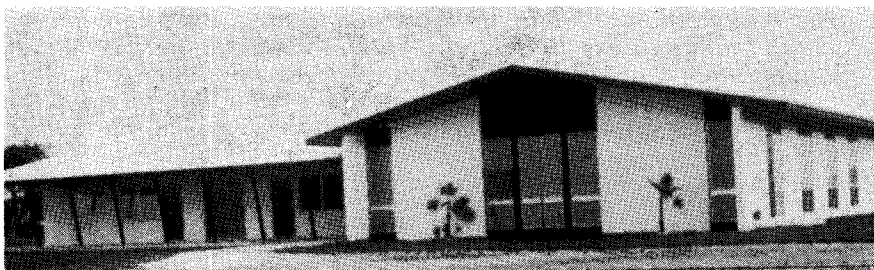
### Sharon Church Dedicates Sanctuary

Having outgrown its small first unit, the congregation of Sharon Orthodox Presbyterian Church of Hialeah entered its new sanctuary on March 27. Preaching at the afternoon dedication service was the Rev. LeRoy Oliver, associate secretary of the denomination's Committee on Home Missions and Church Extension.

Elder Calvin Duff read the Scripture and the Rev. Robert Lucas of Ft. Lauderdale led in prayer. Following a survey in the fall of 1954 it was Mr. Lucas who began the work, supporting himself at the outset. He continued as home missionary until after the original building was erected on the site and the group was organized as a congregation. The Rev. Glenn R. Coie, now the pastor, came to Hialeah in February 1958.

Others who participated in the dedication service were the Rev. Theodore Verseput, pastor of the Miami Christian Reformed Church, who brought greetings, and the Rev. Henry Tavares, who gave greetings and offered the dedicatory prayer. Mr. Tavares is pastor of the Ft. Lauderdale Orthodox Presbyterian Church and stated clerk of the Presbytery of the South.

From the two families who first urged that work be started in the area the church has now reached a total membership of 86, with well over a hundred attending morning worship and more than 140 in Sunday school, according to a recent report from Mr. Coie. Like other Orthodox Presbyterian churches the Sharon Church also has a regular eve-



The new sanctuary of Sharon Orthodox Presbyterian Church is the structure on the right.

ning service for the preaching of the gospel.

The newly dedicated structure serves a dual purpose in seating up to 250 for worship and also housing four departments of the Sunday school. The church is located at 675 W. 68th Street in Hialeah.

## Deaths

**Jessie den Dulk** — Mrs. Gilbert den Dulk died suddenly on April 15. Dr. and Mrs. den Dulk have been well known to many *Guardian* readers and associates of Westminster Seminary, many of whom have enjoyed the hospitality of their home in Ripon, California, where Dr. den Dulk practices medicine. Mrs. den Dulk was a member of the First Christian Reformed Church of Ripon.

**George Freeman** — A charter member of the Westminster Orthodox Presbyterian Church of Bend, Oregon, Mr. Freeman died at his home in Omak, Washington, shortly after a heart attack on April 18. He served on the Session for many years until leaving Oregon. It was during his term as superintendent that the Bend Sunday school determined to give half its offerings to missions in order to spur the start of the Portland work. A man who did nothing half-heartedly, whether it was fishing for trout or fishing for men — in business, in the Gideon organization, in his church George Freeman was never ashamed of his witness for Jesus Christ. He is survived by his wife and married son in Omak and a daughter, Barbara, whose husband is an elder in the La Habra church.

## Changes of Address

The Rev. Carl A. Ahlfeldt, 3221 N.W. 39th Terrace, Oklahoma City 12, Okla.

The Rev. Wm. H. Bordeaux now resides at 41 Skyview Rd., Bloomfield, N. J.

The Rev. Carl J. Reitsma, Cedar Grove, Wis.

The Rev. Cromwell G. Roskamp (after April 28), 3552 Elmley Ave., Baltimore 13, Md.

Dr. Ned B. Stonehouse (after May 1), 333 Cherry Lane, Glenside, Pa.

The Rev. Robert E. Nicholas (after May 1), 7401 Old York Rd., Philadelphia 26, Pa.

## Ahlfeldt Installed

**K**nox Orthodox Presbyterian Church of Oklahoma City was host to the spring meeting of the Presbytery of the Dakotas March 29-30. Sessions opened Tuesday evening with a devotional service led by moderator Robert Sander, following which there were brief reports from the churches and a season of prayer for the needs of the congregations.

On Wednesday evening the newly elected moderator, the Rev. Abe Ediger, presided at the installation of the Rev. Carl Ahlfeldt as pastor of Knox Church. The Rev. Lionel Brown preached the sermon of the evening. The Rev. William Bomer, former pastor of the congregation, gave a charge to the congregation, and the charge to the new pastor was brought by the Rev. Reginald Voorhees.

## Record Attendance at Middletown

**C**alvary Church of Middletown, Pa., reports a record attendance on April 10, with a total of 241 being present for the two morning wor-

ship services. Of special significance is the fact that this was Communion Sunday, "and in the mind of this congregation that is of greater importance than Easter," notes the pastor, the Rev. Robert Graham. Almost a hundred persons attended the preparatory service on Friday evening.

Sunday school attendance on that same date was 251, with 120 present for evening worship. "In 28 years I do not know when I have so felt the presence and blessing of the Lord in the Lord's Supper as this past Sabbath," wrote Mr. Graham. "In a mysterious and wonderful way God has united the congregation so that there is harmony in all the parts — a good preparation for the plan and purpose to build a new sanctuary."

**La Habra, Calif.** — The Ladies' Missionary Society held a Chinese dinner in the home of the Robert Essigs, according to a report in the *La Habra Star*. Husbands were invited in order that they too might meet the Rev. Edwin Urban, who with his wife and baby daughter was scheduled to leave for missionary work in Formosa the end of March.



\$1.50

INTRINSIC RELATION?

On page 141 of those early fathers thus seen its INTRINSIC and on page 145:

"Christian Perspectives 1960" Dr. Runner says, "If had clearly seen what the Word of God really is, and SIC RELATION TO THE WORLD OF LEARNING. . ."

"REASON" DOES NOT EXIST; THERE IS NO SUCH THING."

Three lectures by this scholar, Professor of Philosophy at Calvin College; three by Prof. Farris, Professor of History at Knox College, Toronto, Canada; and three by Dr. Van Riessen, Professor of Philosophy at the Technical University of Delft in The Netherlands, were given at Unionville, Canada to Canadian students prior to this school year which for many of them was to be in attendance at public, non-Christian universities. These lectures were sponsored by the Association for Reformed Scientific Studies. The authors give a scholarly account of the relation of the Bible to Learning (Runner), History (Farris), and Science (Van Riessen).

Although these lectures are on a high plane of scholarship challenging the false idols of learning with the dynamic of God's Word, they will be helpful to all Christian laymen, students and scholars, and we have therefore published them in attractive form in our "Pella Paperback" for the reasonable price of \$1.50.

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