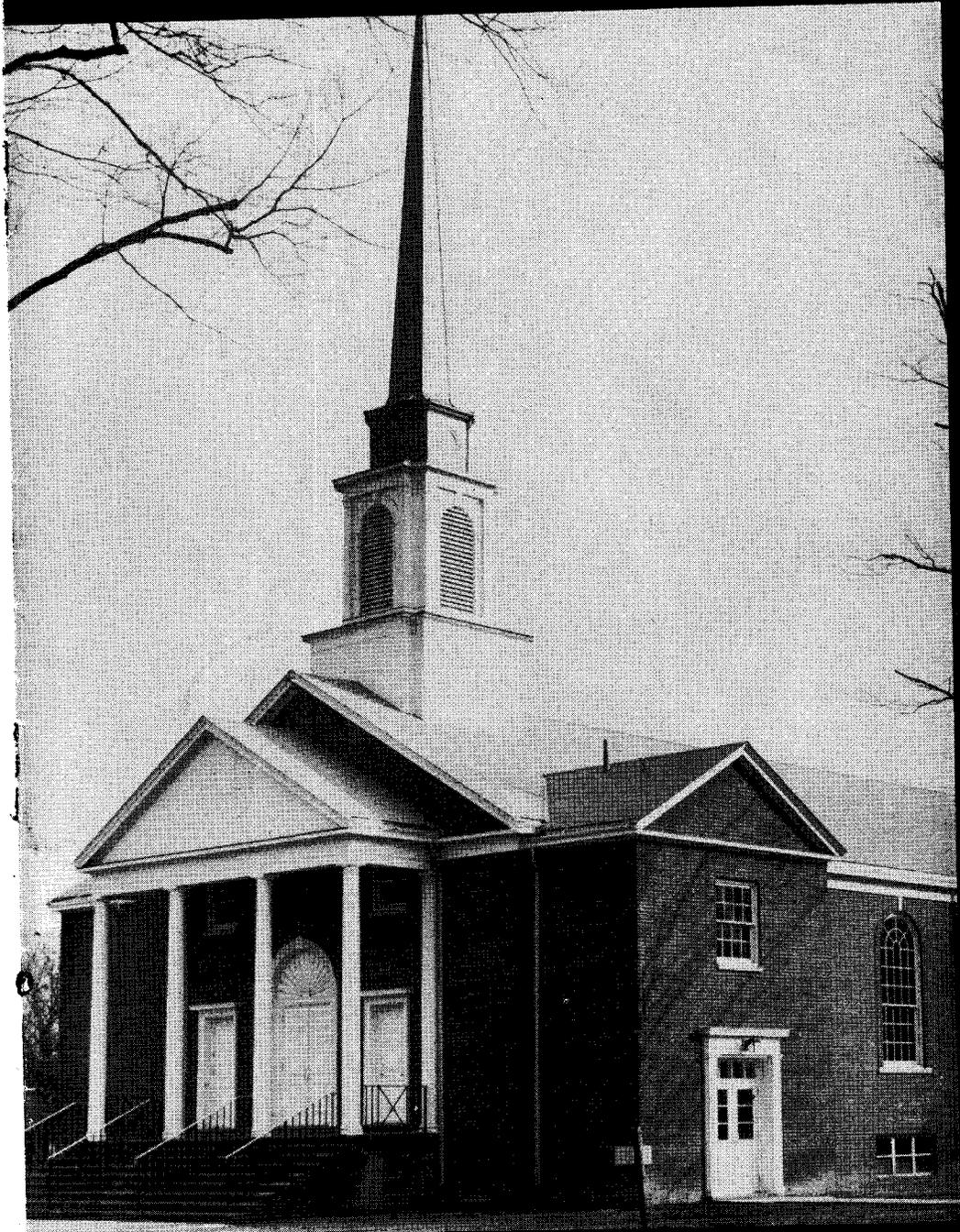


GUARDIAN



Thoughts on Love

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.

(1 John 4:10-11)

Nothing has been so written about both by the learned and the unlearned, nothing has been so abused and misunderstood, nothing about which so much is known yet remains such a mystery, as love. What is love? Is it starry-eyed cloud nine stuff or is it, as one writer has said, a "hot water bottle applied to the feet of an ailing and peevish person on a cold, cold night"? Or is it a combination of these two—the romantic and the mundane?

If you were asked to define love, what would you say? Would you be satisfied with what Mr. Webster has said? I'm not. For my part I have been searching for a long time to learn just what love is. I want to love, not as the world loves, but as Christ loves. I want to be like my Savior, the embodiment of love, in my love for others.

Being one who was taught that Scripture is the chief source of spiritual knowledge, I confined myself to a study of the Bible as my source of information. And what an inexhaustible treasure it has proved too! Every page is a revelation of God's love; there are examples of love, parables on love, exhortations to love, love stories, love songs, love poems, rich teachings about love. If you want to learn about love, go to its source. And after reading all there is to read about love, then try to define it. I did. It goes something like this—love is that exercise of the soul that conditions one to be benevolent (taken in its broadest meaning) toward the object loved. Would you agree with that? Try defining it yourself . . . not easy is it? But try actually to love.

Ah, if defining was difficult, what shall we say about living it? Can we live it? Certainly not in our own strength, but the gift of love may be ours to exercise if we ask of Him who

will not withhold from us any good or perfect gift. To know *what* love is, to know *how* to exercise love, to be able to *do* so is a task that requires something super-human—the help of the Holy Spirit.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height (of love); and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Ephesians 3:14-19).

Having myself been so poverty stricken in this respect I have been simply amazed at the lessons concerning love which the Scriptures have revealed. You, too, are no doubt overwhelmed with wonder at the richness, the depth, the beauty of this gift of the Spirit of which Paul spoke in his great thirteenth chapter of I Corinthians. Of the three abiding attributes the greatest is *love*.

Speak, my tongue, like angels or men,
But neglect not the tones of love;

For speech without love is like cymbal's song
Or the hollow sound of brass.

And knowledge for which the whole world yearns,
And faith which mountains could move
Are nothing at all without charity—
Nothing but sere brown grass.

Would you give your all—all you possess,
Yes, and your life's blood, too—
All but your love to the poor and distressed?
'Twill profit you naught in the end.

For a gift without love is an empty gift—
Like a stove grown cold, or a shoe
That's worn, or a tattered remnant of cloth—
Is this what you'd give, my friend?

Love's patient, and kind,
Love envieth not,
Love careth not for self.
Love rejoiceth in truth
And righteousness,
Seeks for spiritual wealth.

And love knows how
In all of life
To serve and serve aright;
And knoweth, too,
Whatever comes,
That faith will soon be sight.

For knowledge, tongues,
And prophecies
Shall vanish soon or cease:
While faith and hope
And love abide—
Love the greatest of these.

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The Presbyterian Guardian is published monthly (except July-August combined) by the Presbyterian Guardian Publishing Corporation, 7401 Old York Rd., Phila. 26, Pa., at the following rates, payable in advance in any part of the world, postage prepaid: \$3.00 per year (\$2.50 in Clubs of ten or more); \$1.00 for four months; 25c per single copy. Second Class mail privileges authorized at the Post Office, Philadelphia, Pa.

The Sabbath of the Lord Thy God

FRANCIS E. MAHAFFY

As we preach the gospel message on a Sabbath in the markets of Eritrea, we often hear the sound of drums and yodeling as a wedding party passes by. Donkeys laden with goods to be sold in the market pass by the open door of our meeting house. Natives on their way to or from the market stop to hear the gospel, entering with a bottle of rancid butter, a chicken under their arms or perhaps even with a goat on a rope; though we try to discourage the presence of livestock at the meetings.

In our own land the highways are jammed on a Sunday with pleasure seekers out for a busy week-end. This desecration of the Sabbath throughout the world has even affected Christians. Some feel their obligation to the day fulfilled by an hour in church Sunday morning with the remainder of the day free for their own work or recreation. This has been fairly typical of the Roman Catholic and Lutheran views but is becoming increasingly common even in Reformed circles.

Some hold that the Sabbath commandment is no longer binding. It may be relegated to a past dispensation or grouped with the ceremonial law abolished in Christ, or for other reasons removed in effect from the moral law. Hence it is incumbent upon us whether we live in Africa or America to give some serious consideration to the whole question of the Christian Sabbath.

A Creation Ordinance

Like the permanent ordinance of marriage and labor, the Sabbath was a creation ordinance (Gen. 2:1-2). Before sin had marred God's image in man, bringing in its wake its inevitable consequences, God set apart one day in seven to be a holy day to himself. Man in his purity still needed a day set aside from the labor of the six days in order to rest, worship and refresh himself in his God. If such were needed by sinless man, how much

more do we who have tasted the fruit of sin need the Sabbath.

God not only commanded us to keep one day of the seven holy to him but set for us the divine example by ceasing from his creative work on that day (Ex. 31:12-18). As God's creative work of six days is the pattern for our labor in our calling for six days of the week, so God's Sabbath of rest is the pattern for our rest. In six days we are to use the created world for our own good and God's glory; on the seventh we are to enjoy the created world and to rest in God from our labors. God took satisfaction in his creation work and on the seventh day he was refreshed. This is the pattern for our spiritual refreshment in communion with God on the day which he hallowed (Ex. 23:12).

Vital to the Church

The fourth commandment, like the rest of the moral law, can not be tampered with, with impunity! The Lord emphasised in a unique way the importance of the Ten Commandments. While other laws and revelations were given through inspired prophets, the Lord God himself spoke from the thunderings, lightnings and smoke on the quaking mount to the terrified children of Israel below. These Commandments were inscribed on tablets of stone by the finger of God and commanded to be kept in the ark of the covenant.

Throughout the Old Testament we see frequent evidences of the great importance of the Sabbath institution. It is hard to escape the conclusion that the keeping of one day holy in seven is vital to the life of the church. In Neh. 9:14 the Sabbath commandment is singled out from the other commandments of God. God pronounced his blessing upon the man who kept his Sabbaths (Isa. 56:1-2). Its prominence as a sign of sanctification and the relationship of Israel to their God is evident by the nature of the bless-

ings and the curse which accompany its use and abuse (Jer. 17:24-27).

When Nehemiah observed the profaning of the Sabbath, he said, 'Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath' (Neh. 13:18). It was especially for the desecration of the Sabbath that God's judgment in the Babylonian captivity descended upon Israel. It was such a serious sin that in the old dispensation it called for the penalty of death. True faith and repentance from sin is to be evidenced by delight in God's Sabbath (Isa. 58). It is patently clear in the Old Testament that the Sabbath was not only a divine command but an institution of vital importance as a sign of the close relationship of the believer to his Creator and Redeemer.

In the New Testament we see that Christ kept the Sabbath holy. He rejected the pharisaical interpretation of the Sabbath. He never approved of its encumbrance by a multitude of human laws and traditions. By so doing, however, he indicated still more clearly the true spiritual significance of the ordinance. It was his custom to attend and to speak in the synagogue on the Sabbath. He taught that the Sabbath was made for man. He indicated that its observance would continue at the time spoken of in Matthew 24 when he told his disciples to pray that their flight might not be on the Sabbath day (Mt. 24:20).

Points to Christ

It is important to remember that the Sabbath was also given to remind Israel of their redemption from Egypt (Deut. 5:15, Ex. 20:2). The deliverance from Egypt was a deliverance not only from physical bondage but also from the slavery of sin. The Sabbath, like the Passover, was to remind Israel of God's salvation. Like the Passover, that which it signified was not com-

Sabbath rest a reminder of redemption.

pleted until the coming of Christ into the world, through his perfect life, atoning death and glorious resurrection from the dead. The significance of the Sabbath can not be properly understood apart from the completion of salvation by Christ which it pictured.

The Sabbath was also given as a sign that it was the Lord God who sanctified his people (Ex. 31:13-17, Eze. 20:12). However, the sanctification of the Old Testament saint as well as of saints today is accomplished only by the Holy Spirit sent by Christ on Pentecost Sunday after his resurrection and ascension to heaven. In this respect also the Sabbath pointed forward to the work of Christ.

The Epistle to the Hebrews (Heb. 4:1-11, cf. Ps. 95) speaks of the rest for the people of God typified by the Sabbath. The children of Israel did not enter into that rest because of unbelief. They failed to understand and to enter into the realization of that which the Sabbath signified. They failed to believe on the Christ who came to open the way into rest for the people of God. This rest signified by the Sabbath was the rest from sin and bondage into the peace of God and the peace with God. It was the rest from our toilsome labor in order that we might enter into the Sabbath labor in heaven where we serve God perfectly. The Sabbath is a day set apart to meditate upon the spiritual rest of the believer in Christ and to enter into the Sabbath work of worship and service for our God.

The Sabbath partook of the nature of a sign. Yet some think that Paul in Col. 2:9-17 indicates that the Sabbath was a shadow that was abolished by Christ. "Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath: which are a shadow of things to come; but the body is of Christ." In what sense may the Sabbath be considered a shadow of which the body is Christ? Is the Sabbath like the meat laws of the Old Testament done away with by Christ? The separation of the children of Israel was indicated in those times partly by eating certain kinds of meat. In the New Testament it was made clear (Mark 7:15, Acts 10) that separation was no longer to be by abstaining from

certain meats and yet the people of God are still a people separated unto God (I Pet. 2:9).

Spiritual Separation

The New Testament emphasizes the inner spiritual separation of the believer from the world more than the formal separation by means of such things as separate meat. This is a prominent difference between the two dispensations. In one the external rite and form is more prominent though the inner spiritual significance, of which the form is a picture, is also clearly taught. In the new era, however, the spiritual significance is brought to the foreground and often the form is radically changed or abolished. The rest of which the Sabbath is a type was made possible by the death and resurrection of Christ. The salvation of which the Sabbath is a reminder was purchased for Israel by the Messiah. That which the Old Testament Sabbath signified was not fully accomplished until Christ came and completed his work of redemption for his people. The New Testament makes more explicit what was implicit in the Old. It brings into full light and accomplishment that which was but dimly seen and anticipated in the Old.

While that which the Sabbath signified was not fully accomplished apart from Christ, the binding obligation of Sabbath observance is in no way lessened. To deny the obligation to the fourth commandment is to destroy all the moral law. Certainly then, this could not be what Paul meant by the Sabbath as a shadow of things to come.

There is, however, a sense in which the Sabbath partook of the nature of a shadow that was abolished in Christ. To the Sabbath law of the fourth commandment were added various temporary elements that were valid only for the time of preparation for Christ. The Sabbath observance, like that of circumcision, was very closely bound up with the ceremonial law. In the mind of the Jews it came to partake of the nature of the ceremonial law.

Keeping the Sabbath had come to mean abstaining from certain works such as building a fire, traveling, and other labors forbidden in the Old Testament, along with a multitude of pharisaical proscriptions for the day. Like circumcision which is discussed in this Colossian passage, it became so closely associated in the minds of the children of Israel with certain external forms that its original significance had been all but forgotten.

Paul spoke clearly in condemnation of the dependence upon the external rite of circumcision in Gal. 5:2-3. Yet the same apostle indicates in the passage in Colossians that the true meaning of circumcision is expressed by baptism which replaces it. This significance is that of union with Christ in his death, burial, resurrection and in his life. The true significance of circumcision in the Old Testament was that of union with Jehovah, a sign of God's covenant of salvation with Abraham and his seed (Gen. 17:7, 10, Ex. 19:5-6). True circumcision was of the heart and not of the flesh (Jer. 4:4, 9:25-26). It was a sign that the Lord God was their God and they the people of God (Jer. 31:33). It expressed very vividly the fact of God's grace in salvation to his people. In spite of this clear revelation, to the minds of many in Israel it was little more than a form whose spiritual significance had long before been forgotten. This sign of salvation had become so associated with the forms of the ceremonial law that in the New Testament the sign needed changing to make its true spiritual significance evident to all.

Permanent Principles and Temporary Elements

The Sabbath institution likewise had become so closely associated with certain forms that there needed to be radical changes to make clear the true spiritual significance of the ordinance. This, as we will see later, is one of the reasons among others why the day was changed. Christ, however, so changed the ceremonial law by fulfilling it that the Sabbath could no longer properly be viewed in connection with that law. It needed to be cleared completely of that association and set forth

*To deny the obligation to the fourth commandment
is to destroy all the moral law.*

in all its original clarity and glory as the Sabbath of the Lord our God.

The Old Testament period of tutorship and childhood of God's people is characterized by many detailed regulations enacted in the application to the life of Israel in Caanan of the moral principles contained in the Ten Commandments. The principles still apply while some of the detailed applications to Israel were of temporary duration. It is necessary to distinguish carefully between these two elements. The fourth commandment which requires one day in seven as a holy day to the Lord remains as part of the abiding moral law. Temporary elements such as the prohibition to build a fire (Ex. 35:3) or to leave one's residence (Ex. 16:29), along with the death penalty for Sabbath breaking, etc. are no longer in force.

There were shadows connected with the fourth commandment that were fulfilled in Christ. These shadows were not the command to keep holy one day in seven to the Lord, but rather the ceremonial associations so firmly fixed in the minds of the Jewish people, along with laws and penalties accompanying the fourth commandment which are found elsewhere than in this law. The Sabbath was not to be kept as a part of the ceremonial law. It was not to be kept because of any virtue in the day itself giving sanctity to that which was done on that day. It was not to be kept as a form or a work to gain merit before God. But it is to be kept as a day to cease from our worldly labors in order to worship and serve our God in Christ, our Lord.

no such thing as a bad boy." On the West Coast where there is increasing opposition to the death penalty (Genesis 9:6, notwithstanding) it's been suggested that executions in the gas chamber be televised. (One wonders why then should not murders be re-enacted?)

It remains — and do not be surprised if it happens — for some modern novelist to rewrite the ghastly story of Golgotha in moral reverse: the tormentors will be dramatized as the heroes and the Crucified the villain.

* * *

Morris Markey in "This Country of Yours" relates that he made a 16,000 mile trip through America. He states that he interviewed people in every walk of life: professional men, housewives, clerks, laborers, truck drivers, waiters, and waitresses, athletes. "Nowhere did I encounter genuine religious feeling," he states. "Everywhere I encountered skepticism, distrust, or amusement at the beliefs of our fathers."

* * *

"Infallible" denotes the quality of never deceiving or misleading, and so means 'wholly trustworthy and reliable'; 'inerrant' means 'wholly true'. Scripture is termed infallible and inerrant to express the conviction that all its teaching is the utterance of God 'who cannot lie,' whose word, once spoken, abides for ever, and that it may be trusted implicitly. This is just the conviction about Scripture which our Lord was expressing when He said: 'The scripture cannot be broken,' and it 'is easier for heaven and earth to pass than one tittle of the law to fail.' God's Word is affirmed to be infallible because God Himself is infallible; the infallibility of Scripture is simply the infallibility of God speaking." J. J. PACKER

* * *

In your honorable country
I observe the accent is on speed.
Pitchmen tattoo the air lanes with commercials
Pointing out the virtues of instant coffee;
The magic eye of television
Keeps flashing images of pain killers
Guaranteed to bring relief with great haste;
And I often wonder
As I listen to certain of your preachers
Deliver messages obviously prepared in minutes
If these could not perhaps be called
Instant sermons.

The Old Chinese Philosopher

THE CHANGING SCENE

HENRY W. CORAY

One would never imagine that as serious a writer as Dostoevsky could sparkle with humor. Yet he has done precisely that in one of his short stories, *The Crocodile*. Here is satire at its richest.

Ivan Matveitch accidentally falls into a huge tank one day while strolling through an arcade. He is promptly devoured by a crocodile inhabiting the tank. Spectators present behold the disappearance with horror and revulsion. Frantically Ivan's wife begs the owner of the arcade to kill the alligator and rescue her mate. The man flatly refuses to take any such action.

Of course, the public is infuriated at both manager and crocodile. Then it is discovered that mysteriously Ivan, like Jonah in the whale, is not dead but very much alive in the creature's interior. Gradually resentment against the reptile melts away. The emotional tide turns and presently Ivan is the target of popular disapproval and the crocodile becomes the object of pity.

A newspaper writer editorializes thus:

"We would call our reader's attention to the barbarous treatment of domestic animals: it is difficult, of course, for the crocodile to digest such

a mass at once, and now he lies swollen out to the size of a mountain, awaiting death in insufferable agonies. In Europe persons guilty of inhumanity towards domestic animals have long been punished by law. But in spite of our European pavements, in spite of the European architecture of our houses, we are still far from shaking off our time-honored traditions."

In the Changing Scene of American life our generation has witnessed a corresponding shift of sympathy from the offended to the offender. Penologists tell us to call no man a criminal; call him sick. Hoodlums aren't wicked, they're maladjusted. "There's

Knowing Our Hymnal

EDWARD J. YOUNG

As a member of the Committee on a Hymnal I have been quite interested in some of the comments made about the new book. Occasionally some one has spoken in the following vein: "The hymnal is splendid, but there are so many hymns in it that no one knows." This comment brings to the fore the criterion that many use in judging a hymn. If the hymn is not known, one tends to depreciate it. Often, when an unknown hymn has been chosen we react unfavorably. We do not like the hymn. And the reason why we do not like it is simply that we do not know it.

It is true that there are hymns in *Trinity Hymnal* that are not familiar to many of our congregations. These hymns, however, represent the best that the Christian church over the years has produced, and they are eminently worth learning. Furthermore they can be learned; for the music is singable and the words scriptural. Yet how can we go about learning them? It is obvious that if we simply go through the book, singing one hymn after another in our services, we shall not really become acquainted with the hymns.

A Hymn Per Month

If we were to concentrate upon one or two hymns for a month, we would really come to know them. We should not merely sing the hymn in church several times, but at home should read over the words for devotional purposes. And if we can play the piano or know of someone who plays, we can play them at home. In fact, if the family could gather about the piano and sing the hymns, what a blessing it would prove, and what a wonderful unifying influence it would be in the family. Let Christian fathers and mothers take the time to have family hymn sings. It will pay off in greater dividends of family happiness than one might imagine.

The hymns in *Trinity Hymnal* are singable! One of the greatest blessings which the present writer enjoys is the privilege of worshiping in our Glenside Church. This congregation knows how to sing and is rapidly acquiring the reputation of being an excellent singing congregation. It matters not

what hymn is chosen, the congregation sings it with enthusiasm and feeling. What a wonderful experience to hear this congregation sing! And what this congregation has done, others can also do.

A Psalm

What hymns shall we begin to learn? Let us look now at three different types of song. First there are those songs that are based upon the Biblical Psalms. Take, for example, No. 463, the 130th Psalm. Here are the very thoughts of the Psalm:

From out the depths I cry, O
Lord, to thee;
Lord, hear my call.
I love thee, Lord, for Thou dost
hear my plea,
Forgiving all.
If Thou dost mark our sins, who
then shall stand?
But grace and mercy dwell at
Thy right hand.

These are words upon which we can meditate long and often. They speak for themselves. And what a grand tune accompanies them! The melody *Sandon* is strong and stately. It grows on one the more it is heard. If we have learned this hymn, we are truly in possession of a valuable treasure.

A Welsh Tune

The hymnal is rich in hymns set to Welsh tunes, which are characterized by their lovely quality and are also easily singable. Consider, for example, No. 193, set to the tune of Meirionydd. This particular tune, a haunting melody, occurs four times in our hymnal. It is easily learned and retained in the memory. And the accompanying words in No. 193 express deep devotion to the Saviour.

O Jesus, we adore thee,
Upon the cross, our King!
We bow our hearts before thee,
Thy gracious Name we sing.
That Name hath brought salvation,
That Name in life our stay,
Our peace, our consolation,
When life shall fade away.

The melody has been ascribed to William Freeman Lloyd, a man who showed great interest in Sunday school

work, writing many books and other helps for Sunday school teachers. He was also author of the well loved hymn "My Times Are In Thy Hands" (No. 577). The words of No. 193 were written by the Rev. Arthur T. Russell, a clergyman of the Church of England who is noted for his many hymns.

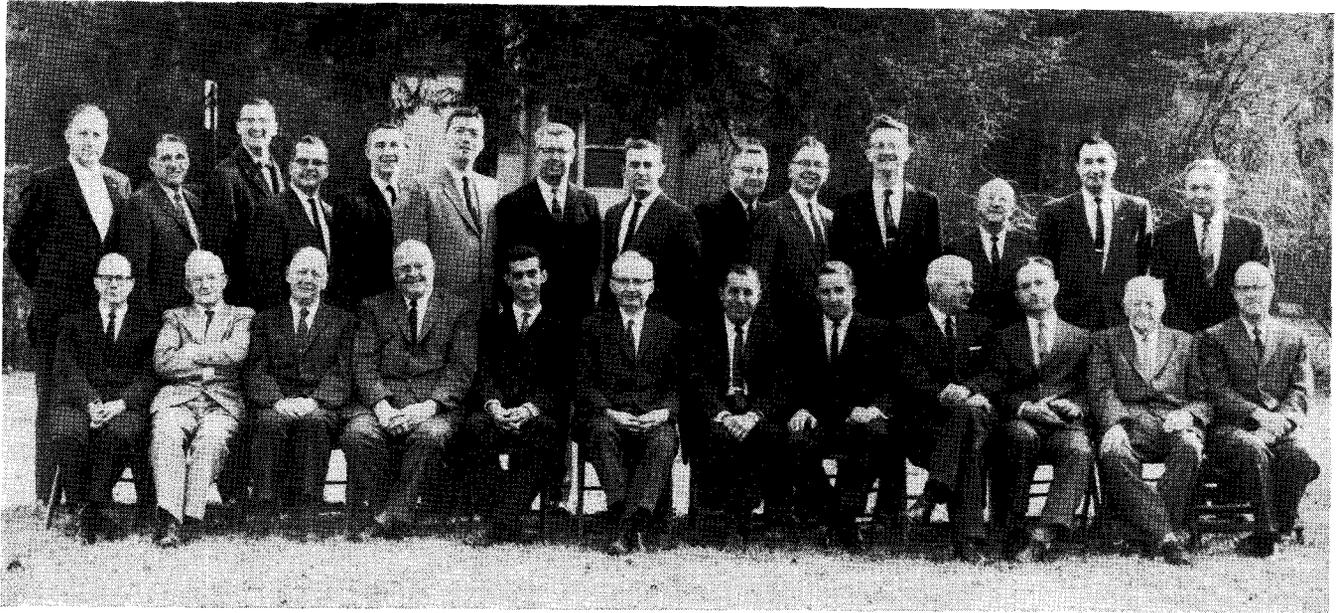
A German Chorale

Lastly we may note a hymn of an entirely different type. No. 394, "Jesus Sinners Doth Receive," was written by Erdmann Neumeister. Neumeister studied at the University of Leipzig and for a time lectured there. He later served in various capacities and finally as pastor of the St. Hames Church of Hamburg, Germany. He died in Hamburg on August 18, 1785. Neumeister was known both as an eloquent and earnest preacher, and a staunch defender of Lutheran orthodoxy as over against the pietism of the times. He was himself, however, in the true sense of the word, a pietist, and his deep devotion and love to God appear in his hymns. He is said to have written over 650 works altogether, and many of his hymns are still used and loved.

The hymn "Jesus Sinners Doth Receive" was suggested by Isaiah 1:18 and Matthew 11:28, and has become a favorite in mission services. In the present writer's opinion, it is one of the most beautiful hymns in the hymnal, with respect to both words and music. The music is exquisitely lovely, and grows on one the more he hears it. In our hymnal it has been harmonized by Mrs. Cromwell G. Roskamp, wife of the pastor of our Baltimore Church. From the musical standpoint, this hymn is exceptionally fine. And the words are truly beautiful. Note the last stanza:

Now my conscience is at peace,
From the Law I stand acquitted;
Christ hath purchased my release
And my every sin remitted.
Naught remains my soul to grieve—
Jesus sinners doth receive.

Here then are three numbers, probably not familiar to many of us. All of them are worth learning. A few minutes daily devoted to singing or reading these hymns would be quite worthwhile. And if as congregations we can learn to sing them, we will soon find that they will remain in our hearts as true treasures.



COMMISSIONERS AND GUESTS AT A RECENT MEETING IN MORRISTOWN, N. J.

— Sam Parker Photo

The Presbytery of New Jersey

With its largest church acting as host to the Thirtieth General Assembly the Presbytery of New Jersey is in the limelight among Orthodox Presbyterians this spring. For the information and statistics herein presented we are indebted to the present Stated Clerk of that Presbytery, Mr. Richard A. Barker, now serving his second term in office. The opening paragraph of the history recently compiled for the Presbytery by Mr. Barker follows.

According to our Form of Government, "a presbytery consists of all the ministers, in number not less than four, and one ruling elder from each congregation, within a certain district . . ." Since shortly after the Presbyterian Church of America (now the Orthodox Presbyterian Church) was organized in June, 1936, the state of New Jersey has constituted such a "district." The Presbytery of New Jersey held its first meeting on September 8, 1936, at West Collingswood, and has met periodically ever since in order to provide, in the words of the Form of Government, "mutual counsel and assistance" to the churches, and "to preserve soundness of doctrine and regularity of discipline, and to enter into common measures for promoting

knowledge and religion, and for preventing infidelity, error and immorality." It might also be added that the Presbytery provides an invaluable service as a medium of fellowship and communication among ministers and elders of the different churches. We are thankful to God for the extent to which the Presbytery has been able to fulfill these worthy aims. Without His blessing, Presbytery and the churches which constitute it would long since have passed into history.

Officers

Among moderators who have served the Presbytery — there have been 26 in all — are found the names of several in earlier years who are no longer affiliated with the denomination: the Rev. Messrs. Clifford Smith, Alexander Davison, James Rohrbaugh, Donald Graham, William Strong, Bruce Wideman, and Richard Gray. Three whose terms came within the first ten years are serving Orthodox Presbyterian pastorates: Leslie Dunn, Everett DeVelde, and Robert Atwell. The late James W. Price served two consecutive terms from 1948 to 1950. The present incumbent is the Rev. Leonard Chanoux of Faith Church, Pittsgrove.

"The Stated Clerk of the Presbytery

is a combination of recording secretary, and corresponding secretary, with a little treasurer thrown in," writes Mr. Barker. "The clerkship has perhaps been regarded as much as a chore as an honor. It has been bestowed occasionally as a sort of initiation duty on junior members. Nevertheless, the clerkship is an opportunity for service."

The term of office for Clerk has generally been two years, and 13 men have had the job. Among those who served in earlier years were the Rev. Selwyn Toms, the late Dr. Lawrence B. Gilmore, the Rev. Edward Cooper, and Mr. Hillis Partington, the only ruling elder to hold the office besides Mr. Barker. Longest tenure to date is the 47-month stint of the Rev. Albert Edwards, now of Portland, Oregon.

Ministers

"As many ministers can testify membership in the Presbytery is not the easiest thing in the world to acquire," notes Mr. Barker. "Young men entering the ministry are given the most searching treatment of all those who seek ministerial membership. . . . Before a candidate is licensed he must satisfactorily sustain examinations in English Bible, theology, ecclesiastical



The Rev. Jack Peterson (left), of the Credentials Committee, with the Rev. Jay Adams, who had just completed his theological examination prior to his reception into the Presbytery. Coming from the Evangelical Presbyterian Church, Mr. Adams is pastor-elect of Grace Church, Westfield.

history, the original languages of Scripture, and the standards of the church. He is also required to prepare a sermon, a paper on a theological theme, and an exegesis of the original language of a Scripture passage. . . Trials for ordination may involve as much or more in the way of examinations."

Twenty-nine ministers have been ordained by the Presbytery of New Jersey. "Perhaps a greater proportion of the Presbytery's time is spent in examining candidates for licensure and ordination, in considering calls, and in receiving, ordaining, and/or installing ministers as pastors of churches, than in any other single activity." Including those who joined at the first meeting there have been 68 ministerial members of the Presbytery. Of these, 42 are still in the Orthodox Presbyterian Church, five are deceased, and 21 are now spread among eight other denominations. "After the turbulence of the earlier years," says Mr. Barker, "perhaps a measure of stability is shown" in that only two have left the denomination for other communions in the last ten years.

"When the Presbytery began," points out Mr. Barker, "its ministers were almost all young men. Perhaps this accounts for their willingness to make the sacrifices of position, security and ecclesiastical connection which

they did. Their steadfastness, love, and zeal have been used of God to nurture the church."

There are presently 21 ministerial members of the Presbytery, 15 of whom are pastors, including the Rev. Lewis Grotenhuis of the Harmony Community Church. Two of Westminster Seminary's Professors (Edmund Clowney and Meredith Kline) belong to this Presbytery, as does the General Secretary of the Committee on Home Missions and Church Extension, the Rev. LeRoy Oliver. Foreign missionaries Harvie Conn and Theodore Hard, both of Korea, are likewise members.

Ruling Elders

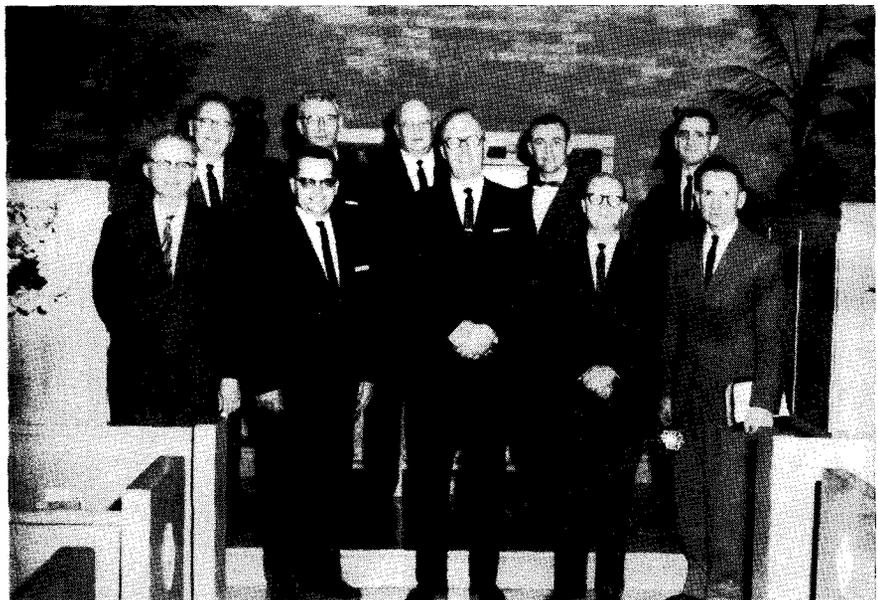
Ruling elders, of course, are not members of the Presbytery in quite the same sense as are ministers, yet they have made "valuable contributions to the work of the Presbytery, and whatever else it may be, a Presbytery is not really presbyterian without elders! Unfortunately, the records do not give us much information as to the extent of their contributions. There are only a few indications, for example, of the contributions of Samuel Iredell of Bridgeton of legal advice to several of the churches at their founding, and how can the work of Bert Roeber of Westfield for the

Boardwalk Chapel Committee be measured?"

Attendance records reveal that there are 124 elders who have been present at one or more of the 94 regular meetings of Presbytery since its inception, while 53 have attended five or more of these meetings. Elder Floyd Graf, a charter member of Faith Church, Pittsgrove, has been present at 35 meetings, and the late Matthew McCroddan, of Covenant Church, East Orange, attended 20 out of 22 meetings from 1941 through 1949.

The list of those who have attended nine or more meetings also includes the late James Stryker, Richard Barker, Ferdinand Caspar, the late Isaac Mullen, Ralph Ellis, the late Frank Fitch, Samuel Parker, William Wilkens, the late Archie Jackson, John Pedersen, Garret Hoogerhyde, Willard Neel, the late William Brewer, Henry Griswold, Edward Haug, Jr., Hillis Partington, Edward Shindle, Charles Freytag, George Hurley, Thomas Jorgensen, and Harold Keenan.

Covenant Church, East Orange, has been represented by an elder commissioner at 63 of the 94 regular meetings. Other churches that have been represented over half the time are Grace, Fair Lawn; Covenant, Vine-land; Calvary, Ringoes; Immanuel,



PARTICIPANTS IN THE INSTALLATION OF REV. ARTHUR OLSON

Back row: Busch, Oliver, DeVelde, Keller, and Chanoux.

Front: Elder Barker, Peterson, Olson, Hart, Elder Lefever.

— Sam Parker Photo

EDITOR

Robert E. Nicholas



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

West Collingswood; Faith, Pittsgrove; and Calvary, Bridgeton.

Churches

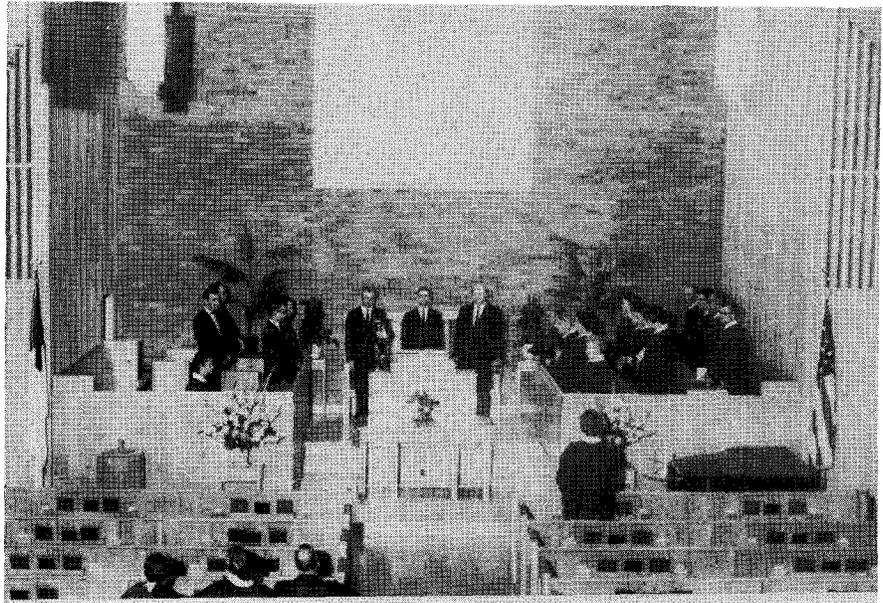
"It is at the local church level that the real drama, the blessings, the failures, the growth in the grace and knowledge of our Lord, have taken place," states Mr. Barker in his concluding section. Twenty churches have at one time or another been a part of the Presbytery of New Jersey (two became part of the Presbytery of the South in 1958, one merged, two left in 1937, one was dissolved) and there are 14 congregations at the present time.

"Evidences of God's material blessing are not entirely lacking, especially considering that they all started with nothing, and in most cases had to contend with indifferent or antagonistic attitudes on the part of the communities in which they were located." Thirteen churches have or soon will have their own buildings, and eleven have their own manses, separate from the church building.

"For all this, and for the growth in grace of the members of our churches, we owe God thanks. Jesus Christ is the sure foundation. If we build on that foundation, our church will surely stand, and the labors, prayers, and sacrifices of that bold band which dared to stand for the whole gospel in 1936 will bring forth yet more glory to God."

TEACHER NEEDED IN FLORIDA

Fort Lauderdale, Florida, Calvin Christian School needs one teacher for grades 4, 5, and 6. Approximately 20 pupils. Please state all qualifications in the first letter to Gerald VandeVusse, 5810 N.E. 19th Avenue, Ft. Lauderdale, Florida.



Installation Service of the Rev. Arthur O. Olson as Pastor of the Calvary Orthodox Presbyterian Church, Bridgeton, N. J. (Parker Photo)

New Spanish-Speaking Work in Vineland

The influx of Spanish-speaking people, especially immigrants from Puerto Rico and refugees from communistic Cuba, into the regions of Vineland, New Jersey, where they seek work in the sewing, food-processing, and glass factories and on the chicken farms, has brought a new mission work into the Orthodox Presbyterian Church.

Mrs. Walter Manzón, the wife of a Vineland chicken farmer who had "retired" from New York City livelihood, was also the daughter of a Cuban minister and evangelist. She loves the Spanish-speaking people, and can still speak fluently the Spanish language of her girlhood. To her this sudden avalanche of immigrants to the Vineland area was a call to service. These people seemed to be sheep without a shepherd.

She made herself available to help these people who could not speak English and who did not know much of American ways, and was called upon increasingly to help them at the hospital, in the courtroom, in business affairs, and in correspondence. It was not long before she was actually a full-time volunteer worker among them.

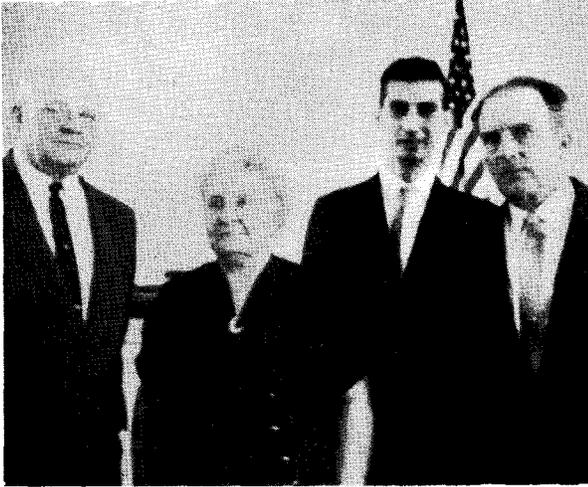
As time went on, Mrs. Manzón felt more and more the need of Christian

work among these Spanish-speaking people. Remembering the training that she had with her father in earlier life, she rented the hall of the Veterans of Foreign Wars and in the fall of 1958, on a Sunday afternoon, started a Sunday school with three children. The work flourished and grew. Soon a Sunday evening service for adults was begun. Then the hall became inadequate and more suitable quarters were made imperative.

Turning to others for help, she found none until she appealed to the radio pastor to whom she listened regularly over the local station (the Rev. Everett C. DeVelde) who lent her a sympathetic ear.

Building Acquired

There followed in the winter of 1959 a successful fund-raising effort which, with further backing and encouragement from the Covenant Orthodox Presbyterian Church in Vineland, made possible the securing of a large old building on a prominent center-city corner. Since June of 1960 it has served as headquarters for the new Spanish Evangelical Church. The mortgage on this building is being retired by Vineland friends of the work at the rate of \$1,000 a year. The



Left to right, at Presbytery meeting in Bellmawr: Pastor Everett DeVelde; Mrs. Walter Manzon; Mr. Juan Perez; Elder Brown of Covenant Church, Vineland, under whose Session the Spanish Evangelical Church is supervised.

Puerto Rican people themselves, though having low income and often the victims of unemployment, endeavor to maintain the property and to contribute something to the support of their new full-time worker, Mr. Juan Perez.

As the work progressed, the leaders of the Spanish Church felt the need of fellowship with other Christians and the need of relationship and standing with other churches who were organized under fixed standards of doctrine and government. In the summer of 1961 the Spanish Evangelical Church, duly incorporated, applied to the Covenant Orthodox Presbyterian Church for union with our denomination. The Session of the Covenant Church passed the request on to the Presbytery of New Jersey, which body, after investigation and recommendation of its Home Missions Committee, received the Spanish Evangelical Church as a mission of the presbytery at its April meeting in 1962.

From the time that the new church got into its own building, efforts were continually being made to find a Spanish-speaking pastor for the group. Some part-time student helpers supplied the pulpit for a while, one of them being Mr. David Legters, a student at Westminster Theological Seminary and Spanish-speaking son of missionaries now working in Mexico.

Juan Perez Arrives

By the good providence of God, on December 17, 1961 Mr. Juan Perez and his wife Martha appeared in Vineland for the purpose of helping in the work of the church. They were escapees from Castro's Cuba, and had

come by way of Miami and Brooklyn through mutual acquaintances to this Vineland church that needed a pastor. They had little more with them than what they were wearing. Authorities and agencies were trying very hard to place these refugees in needed places around the country. Mr. Perez had been a Presbyterian ministerial student in Cuba, and had been imprisoned for a time by the Castro regime.

He and his wife were enthusiastically received by the Vineland congregation, who found him to be a forceful, earnest preacher, and an energetic, friendly visitor. Under his leadership the Spanish Evangelical Presbyterian Church has grown to the point where present facilities are inadequate. Sunday school and church services are handicapped by lack of room. Many Cuban people, some of them profes-

sional men and women now living in Vineland, are joining the church and adding to its new strength.

Mr. Perez on Saturday, February 23, 1963 was formally taken under care of the Presbytery of New Jersey as a candidate for the ministry, and at the same time he was recommended to the national Home Missions Committee for support as a missionary under its care. The Presbytery was cognizant that this couple had lived for over a year in Vineland, giving their full time to the work of this church, while subsisting on a very inadequate and uncertain income. The Presbytery rejoiced to find Mr. Perez a convinced Presbyterian, a staunch Calvinist, one who was quite familiar with the Westminster catechism. The Covenant Orthodox Presbyterian Church of Vineland continues to supervise the Spanish Evangelical Church in behalf of the Presbytery.

The interest and prayers of the entire Orthodox Presbyterian Church and of all the readers of the *Guardian* are solicited for this Spanish-speaking work. The direct financial help of some of the churches is much appreciated, as have been the packages of used clothing and of food that have been forwarded to Mr. and Mrs. Perez and Mrs. Manzon for distribution. Evangelical Spanish literature is also useful, such as has been sent by our Home Missions Committee. The World Home Bible League has generously supplied Spanish Bibles for the church and its families. To God be the praise for this witness to the gospel in our midst.

EVERETT C. DEVELDE



Left to right: Juan Perez, who was taken under care; Harry Schat, of Fair Lawn, who acted as interpreter; Leonard Chanoux, Moderator of the Presbytery; and Pastor Everett DeVelde of the sponsoring church.

My Name Is Lot

WILLIAM L. HIEMSTRA

I was the son of Abram's brother, Haran, who died. I came to feel very close to my Uncle Abram. He became a substitute father to me inasmuch as there seemed to be a mutual kind of attraction of father and son in our relationship. I left with Abram when he heard God's call to leave Ur of the Chaldees. Because of my affection for him, I decided that I would go with him to the land to which God had called him. I want you to know that I did not leave for material advantage. I was sincerely interested in Abram, and I was also interested in the God of Abram. I humbly acknowledge that God said that I was "righteous Lot."

Abram and I got along quite well together. We cooperated in the daily affairs of life. We even went down into Egypt together. When we returned from Egypt we had great wealth, and this became the major cause of our family trouble. The land was not able to feed all the cattle that we had, and there developed inevitable conflicts between the herdsmen. This caused our personal feelings toward each other to become quite strained. It wasn't long before Uncle Abram took the initiative in an attempt to resolve the difficulty. He said, "Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen, for we be brethren. Is not the whole land before thee? Separate thyself from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left."

I lifted up my eyes: that was my first mistake which led to all my other mistakes. There was no good reason why I should have taken advantage of my uncle's generosity. Upon later reflection in Sodom, I wished that I had said, "No, Uncle Abram, I cannot possibly accept your generous proposition, because I am your debtor. You have been a father to me, and as a son I cannot accept the first choice; you take it." He deserved to have first

choice. If I had not taken the advantage of first choice, I would not have made the many other consequent wrong decisions. I should not have considered any kind of alternative, because I was not in a position to do so. But in my youth I was quite egotistical; I couldn't resist the temptation to be first and to have the best. At that moment, earth was more important than heaven. I seemed to have a spiritual kinship with Esau which caused me so much trouble. But I am grateful to God that in his grace he did not allow me to become completely identified with the spirit of Esau, so that I could still be called by the apostle Peter "righteous Lot" (II Peter 2:8).

Attractiveness of Sin

I suppose you might agree with me that the desire of the eyes is always the opening wedge to the fulfillment of the desire of the flesh. When I looked at Sodom I chose Sodom, because Sodom had the external appeal to awaken desire. I presume you know that Satan has always been very skillful in all ages and generations as he makes the wrong attractive. Sodom seemed so very, very attractive to me. When I beheld Sodom, it resembled the fruitful fields of Egypt where I had acquired my wealth. Therefore I believed I could acquire more riches near Sodom.

I looked at Sodom with materialistic interests, and I had little or no spiritual concern. I did not take into consideration, as I should have done, that my wife had a worldly-minded disposition, and that my daughters were quite impressionable and easily influenced. But I didn't think then of the spiritual nurture of my family; I didn't think of my soul, salvation, or of God. And that which was most tragic was that I thought I could see clearly. But I wasn't really seeing at all; it seems as if I only saw the outward glitter. Looking from a distance at Sodom, I did not sense moral and

spiritual dangers. I didn't see the likelihood that prayer and fellowship with God would undoubtedly suffer and probably be eclipsed. I didn't see that beckoning Sodom, which I thought was an entrance to paradise, was really a porch of hell. I didn't see that I was going to exchange spiritual riches for some supposedly future material gain. And so I made a wrong choice which I didn't realize immediately. Abram and I parted; our families parted; and we thought that now we had resolved the difficulty. There would no longer be conflict between the herdsmen. Now the land would be able to provide for Abram's cattle, and surely the vicinity of Sodom would be able to provide food for my cattle.

Parting was difficult; I had become attached to Abram, and though there was a family rupture, there was still a tie of love that bound us to each other. In our farewells we talked about all the pleasant associations we had had, and we both regretted that trouble had come into our lives. We resigned ourselves to the fact that it couldn't be helped and that possibly everything would work out for the best. As we separated I began to feel uncomfortable in the experience of leaving Abram. We were closely attached to each other, and I had a faint notion that possibly things of earth were breaking up a personal relationship that was most precious. In the back of my mind there was another thought that seemed to confront me: that I was probably leaving God, too.

The Choice Confirmed

I pitched my tent toward Sodom. As a result of this choice I became wealthy. I became so rich that I could afford to live in the city. Abram continued to live in tents. But I moved into Sodom, the city; the other cattle owners had done that also: I thought that I was entitled to live on the same cultural level as my fellow ranchers. At the time I rationalized my action to my own seeming satisfaction; we were merely moving from the plain into the city in order that we might be more safe from robbers and marauders. But to be really honest, in addition to those rationalized explanations with which I appeased my troubled conscience, I admit that my wife and daughters had exercised considerable influence upon me. My wife and daughters believed that city life would be much more attractive for them; there would be

much more to do. They would have more fellowship with other people.

I was concerned about the move. I sensed that there was danger — that it was a risk, and as I postponed making this decision from day to day and from week to week, there was constant family harassment in which my daughters complained and said that other girls had a better life than they did. They said that I didn't really love them because I wasn't concerned about their happiness. They argued that living in ugly tents in the vicinity of animals was hardly acceptable socially or culturally for daughters of a wealthy owner of cattle. My wife agreed with the girls; she always seemed to do that. I can't remember that she ever agreed with me on anything important. Her heart was attracted to the world, and so I capitulated to family pressure because I was not accustomed to assume leadership. I made some feeble objections, but I was overruled, as I usually was. I tried to salve my troubled conscience by saying that others were doing the same thing; and that we could afford this added expense of living in the city. I also reasoned that it might be possible for me in this change of residence to give my ranch hands more responsibility. This would cause them to be more satisfied with their job, and perhaps we would all be happier: at last I might have peace of mind which I hadn't had for a considerable time.

From Bad to Worse

Sin is a devilish thing, I came to learn. If one doesn't break with it, things go from bad to worse. That was my life's experience. My family didn't do very well. The men of Sodom were great sinners. I thought that I could be in the city, and not participate in the life of Sodom. I thought that I could maintain immunity from the perverse influences of a godless society. When we were with Uncle Abram, our family life always had a relatively high spiritual tone. We had family worship in the fellowship of Uncle Abram, and we would often hear him talk about God and his service. But when I separated from Abram, all these things were forgotten. At times of occasional meditation in Sodom I used to recall my Uncle Abram and our life with him, and realized how different the present was from the past.

Sometimes when my wife and

The Rev. William L. Hiemstra serves as a chaplain in the Pine Rest Christian Hospital, Grand Rapids, Michigan.

daughters proposed certain actions to me for family participation, I would object and I would say, "I don't think Uncle Abram would approve of this or that." But then my wife and daughters said, "Don't talk to us about that narrow-minded old fool." And so we participated progressively in the life of Sodom, with disastrous results. The disaster of my life is remembered by all who read the Old and the New Testaments, because Jesus of Nazareth thought it important enough to have recorded in God's Book, "Remember Lot's wife." Her death was a warning judgment to me, and to others who lived then and who lived later. She perished with Sodom. She belonged to it. Her heart was there, and also her treasure. When Sodom perished, she perished. She looked back when told not to, because she could not resist the thought that she should be separated from her heart's desire.

This troubled me greatly, for I had a true love for my wife. I was grieved day and night, and I had been tor-

mented in my soul as I had noticed that she was progressing more and more into sin. I also was being drawn into sin after her. She loved this present evil world; she exchanged the God of Abram for the pleasures of Sodom; and I confess to you that I almost did the same. I had come to have certain roots in Sodom also. I had to be snatched away from Sodom; I didn't leave because at long last I had acquired spiritual insight and a dedicated change of heart. I'm happy that in it all I could be called "righteous Lot," though I really don't deserve that title and feel uncomfortable that God used this description of me: there was so much unrighteousness in me. Yet I am not prepared to argue with the Almighty.

Heartbreak and Tragedy

You read in your Scriptures that the daughters of Lot met with tragedy. The day came when a young man of Sodom wanted to marry one of my daughters. I opposed it! I paced the floor; I tore my hair; I screamed; I said, "What! A daughter of Lot, the nephew of Abram, the friend of God, be given in marriage to a young man of Sodom, the most godless of all godless Canaan. It shall not be!" I was

THE BIBLE FOR OUR TIMES

"Abraham rejoiced to see my day, and he saw it and was glad" (John 8:56).

The man of the Reformation hour, Martin Luther, says that Abraham saw the yet future day of the Messiah through "the vision of faith with the heart." And what he saw filled him with exultation. His was a rejoicing that compels a man to cry out, "Amen," or "Praise the Lord!"

The soul that is suddenly overwhelmed with a sense of the incomparable loving kindness of God cannot sit calmly by and act as if nothing has happened. To receive the redemptive promises of almighty God is the most tremendous thing that can happen to a man. And for him to remain quiet in the face of such an experience is utterly out of the question.

The "day" which filled Abraham's heart to overflowing was ordained in the counsels of God. It was foretold by the prophets. It was a day long awaited by the pious in Israel. It was the day when God in the person of his Son reconciled to himself those who were his bitter enemies. It was the day when he caused his dearly loved Son to be sacrificed on the altar of Calvary that everyone who receives the divine covering of the shed blood of the Savior for his soul might have remission for all his sins. It was the day when God fulfilled his promise to the patriarch that in his seed all the nations of the earth would be blessed.

What a day that was! Is it any wonder that the saint of old was filled with exultation and gladness? It was a day for rejoicing indeed.

"O praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us, and the truth of the Lord endureth forever. Praise ye the Lord" (Ps. 117).

RALPH E. CLOUGH

vexed with the filthy conversation of the wicked. To be confronted with the fact that this gross wickedness would become part of my family was too much, and I refused to allow it. And so my opposition was as strong as my weak character could make it, but it didn't count for very much. My daughter was determined; her mother reinforced the daughter's desire. She said to our child, "Don't pay too much attention to your father; he shouts a great deal occasionally; he's done that for several years, but he'll accept later whatever we decide. You go ahead and do as you wish."

Dear friends, I had lost my right to decide anything because of the wrong decision I had made once upon a time. I wished that I had not come to Sodom. I wished that there was an escape. I talked to God about it even though I had neglected talking to him for so many days. I was alone in my misery, opposed by my wife and opposed by my daughters. I could no longer reason with them about that which was good and that which was right. I could no longer pray with my wife about it; we were really not on speaking terms. She was at home in the city and would do what everybody else did in Sodom; this was her way of life.

I am so glad that God had mercy on me; that by his grace the Spirit of God still resided within me, so that I was vexed with the filthy conversation of the wicked. My righteous soul was vexed from day to day with the unlawful deeds of all those who were wicked in Sodom. I complained to my wife about the spiritual degeneration of our family life. When I did so, she rebuffed me with the soul-piercing question, "Who chose Sodom — we or you? You brought us here, and therefore you have to adjust to our living here." This was my sorrow. I experienced a small amount of pleasure in the city and did acquire some riches, but there was no happiness — only pain.

I was not completely separated from God. This was my comfort and consolation. It was because I was not completely separated from God that I still had healthy conflict and daily pain. I did not want to go along with Sodom, but I did not dare to oppose Sodom. If I had had the courage to oppose Sodom, I would have had to begin in my own home.

Sodom had entered our home. Strong opposition to Sodom would have caused added conflict with my wife and daughters. Life then would have become more miserable. Then also I would have had to admit that I had made a wrong choice in deciding to come to Sodom in the first place; and you know how difficult it is to admit that you have been wrong.

The Mercy of God

I was weak and could not reform my own house because I could not reform my own heart. And so I lost my wife, my house, my cattle, and I came to a cave in Zoar. Sodom looked like a paradise from the heights of Bethel, but in the cave at Zoar, I saw Sodom in its true nature, as a part of hell. The fire and the smoke were appropriate symbols. In my misery and deep degradation, in the cave at Zoar, I had the cold comfort of having my wicked daughters around me together with their children which were also mine by their deception and my debauchery. At Zoar I had only the constant accusations of conscience that it was all my fault. In my prayers to God I spoke of myself as a broken man. In taking inventory I said, "O God, I am not free from the blood of my wife, who died; I took her to Sodom; it was my fault; it was my fault that the souls of my daughters have been perverted and destroyed. It was my fault that I did not speak against the men of Sodom — they who shall testify against me in the day of judgment."

I was saved, as a branch plucked from the burning fire. As a defeated and broken old man the Word of God came to me to give me true consolation. God put his hand upon me and said, "I have no pleasure in the death of sinners. Lot, there has been much prayer offered for you by Abram, your uncle. You forgot him and Me, but he always remembered you and Me. There has been a great battle between God and Satan for your soul, and I have won."

My name is Lot. I have told you something of my way of life in order that you and others might have insight into the truth that though something is superficially attractive, one ought to consider that it may be a way to ruin. I would like to suggest that the way of Abram is much more profitable for all of time and for eternity. The best decision that anybody could make in my day or in your

day would be to draw near to God and to wait patiently for him to fulfill in his own time the great and exceeding promises that he has made to those who are willing to walk in faith in the way of faithful Abram and of Abraham's great Son and Lord.

Westminster TV Program

"Witness" is the theme of the weekly program presented by the Television Workshop of Westminster Theological Seminary each Friday evening on WPCA, Channel 17 (UHF), Philadelphia. A lively Bible quiz begins the hour at 6:30, followed by "Profile" at 6:50 in which Mr. Roger Turnau interviews a seminary student.

The final half hour is a discussion which provides "a look at the world of today with the ministers of tomorrow." During February students from Kenya, China, and Taiwan reported on the progress of the gospel in Africa and Asia. Early in March Dr. John Skilton, Professor of New Testament Language and Literature, led a discussion on English versions of the Bible; and Professor John Sanderson of the Practical Theology Department presented a briefing on some problems of pastoral psychology. Other programs this spring will consider the development of the church in India and Japan with seminary students from those countries participating.

REPRINTS OF ARTICLE ON BAPTISM AVAILABLE

A number of requests have made possible the reprinting of Albert G. Edwards' article on "Baptism in the New Testament" which appeared in the November, 1962 *Guardian*.

Reprints are now available, with sufficient space on the fourth page for an imprint of the local church's name and other information, if desired. Or it may be folded and stapled for mailing, with the space used for the address.

The price is 5c each for small quantities, postpaid. Quantities of 50 or more, 4c each plus postage; 100 or more, 3c apiece plus postage. Order either from the author, the Rev. Albert G. Edwards, 10118 N.E. Campaign Street, Portland 20, Oregon or from the *Guardian* office, 7401 Old York Road, Philadelphia 26, Pa.

On Calling a Pastor

FAIRVAN C. LENKER

For nine months the writer experienced the transition period of a vacant pastorate in his local congregation. As the reader may already know, the Orthodox Presbyterian Church has delegated the privilege of electing a pastor to the congregational level, after which "the call" is forwarded to the local presbytery for processing. The procedure for calling a congregational meeting and for processing a call through presbytery is well outlined. However, the procedure for the local congregation to follow during the vacant pastorate, and the tedious process necessary to recommend to the congregation any available ministers, both appear very vague indeed.

Needless to say, every effort should be made to prevent a vacant pastorate unless good reasons warrant a change. For example, sessions might be more firm in discouraging a pastoral resignation if a minister has labored in the church for only a short time, or if a particular local work is in its initial phase, or a major program is uncompleted.

It is not the intent of this article to defend or criticize the present method of calling a pastor, but to outline several basic observations still vivid in the writer's memory which might be helpful to congregations still seeking a pastor. Sooner or later every church faces this necessity. It is of paramount importance that action be taken immediately after it is known that the pulpit will be vacant. In the writer's experience a pulpit committee was elected at the same congregational meeting called to act on the pastor's resignation. The size of such a committee should be considered. Seven members are suggested, of which number a majority should be session members. If the session is small, full session representation is recommended and the size of the committee may be determined accordingly.

The pulpit committee should meet promptly and elect a chairman and secretary; also ground rules should be

established (rules used by the writer's committee will be furnished upon request). Next comes the problem of screening the 'available' ministers and licentiates. Information is usually limited unless committee members have had some personal contacts with the parties concerned. Some might pursue a course of attempting to qualify a minister theologically, but it would be well to conclude that a successful examination by presbytery is sufficient qualification. Also, it is not recommended to be overly selective and legalistic in insisting on investigating every little detail of information about a minister. Perusal of every detail may result in a variety of personal opinions and may also create needless division within the committee. If it becomes necessary to contact certain individuals for desired additional information, it is suggested that a minimum number be approached and only reports of first-hand knowledge and facts be used for consideration. It is important that all contacts be kept strictly confidential. The confidential handling of information, discussions and committee business cannot be over-emphasized.

Our committee worked in close cooperation with the session but was not responsible for normal pulpit supplies. This arrangement leaves the

Mr. Lenker, an elder in the Calvary Orthodox Presbyterian Church, Middletown, Pa., has outlined some suggestions on a matter that in due course concerns every congregation. Perhaps others will have further ideas to submit for possible use in these columns.

As the 30th General Assembly approaches there are ten vacant pulpits in the denomination, only three of which are served by stated supplies, and these too are looking for permanent pastors. The Home Missions Committee, moreover, has two or three promising fields awaiting only the securing of the right man to undertake such an important assignment.

committee free to concentrate fully on the matter at hand. The committee reported to the session at least monthly on its progress and recommendations. The use of the term "candidate" was avoided. Some ministers may be desirous to the point of actually candidating for a particular pastorate, but generally speaking a minister should be called rather than seek the call.

The term "candidate" also may create misunderstanding between a congregation and its pastor which might be avoided if "pulpit supply" were used instead. In this connection it would be good for congregations with pastors to remember to be more considerate of vacant churches by taking a liberal viewpoint in granting their pastor permission to accept invitations to preach and fill pulpits.

Rarely will a committee be able to agree on one particular minister on the first screening. The next problem, therefore, is to consider two or more with a view of recommending one. Two courses of action are suggested. First, on a particular Lord's Day, a sub-committee of three or four may attend the worship services of the minister being considered, both morning and evening. The advantage of this procedure is that you can observe the minister in his own environment and at a time when perhaps he is not preaching a 'polished' sermon. The second course of action, and the one most frequently used, is to invite the minister to preach in the vacant church. Two advantages are evident, in that the vacant pulpit is being filled and the congregation can both see and hear the visiting pastor. Regardless of which course is taken, it is recommended that arrangements be made with the minister concerned to meet with the whole pulpit committee, should consideration progress to this point.

The concluding action of the pulpit committee is to bring a recommendation to the congregation. At this point it is highly desirable that a united recommendation be presented. If the committee cannot agree to bring a unanimous or near-unanimous report it is suggested that further consideration be given to other ministers. There is of course, the possibility of recommending two or three ministers and giving the congregation a choice, but this might well cause a serious



Third Annual Reformed Laymen's Institute

Joseph Gritter, of Grand Rapids, Michigan, Secretary of the Christian Labor Association, is the featured speaker for the third annual Institute for Reformed Laymen to be held at Pinebrook in the Poconos on Friday evening and Saturday, April 5-6.

"Laborers for Christ" sets the theme for three addresses by Mr. Gritter, the first on "Individual Challenge" Friday night. Following his talk of Saturday morning on "Collective Concern," the Rev. George Knight will moderate a panel representing, besides Mr. Gritter, labor, management, and the clergy. The concluding address in the afternoon is titled "Governmental Control."

Pinebrook affords opportunity for indoor swimming in a heated pool, ping pong, basketball, hiking, and comfortable accommodations. Last year's attendance was well over a hundred. The Institute is sponsored by a Joint Committee of the Christian Reformed, Evangelical Presbyterian, Orthodox Presbyterian, and Reformed Presbyterian Churches.

Professor R. B. Kuiper addresses last year's Reformed Laymen's Institute (above). Round table discussions (below) are a regular feature.

— Sam Parker Photos

HERE AND THERE IN THE ORTHODOX PRESBYTERIAN CHURCH

division in the congregation. The pulpit committee is usually a good cross-section of the congregation and its vote might well represent the outcome of the final congregational vote. Our committee decided to recommend only one person in each of its reports to the congregation, which procedure was established in the initial ground rules previously mentioned.

It is hoped that this article may have some value to struggling pulpit committees. Pray for our vacant churches, that ministers will be speedily provided, and that the Word of God may be proclaimed without undue interruption.

Hamill, So. Dak. — Westminster Church has welcomed the arrival of the Rev. Ronald E. Jenkins and his family. Mr. Jenkins has been the pastor of Bethel Church of Ludlow-Smyrna, Maine. The former pastor of the Hamill congregation was the Rev. Donald F. Stanton, now in Oostburg, Wisconsin.

Sonora, Calif. — February 15 marked the end of a beginning for the Community Orthodox Presbyterian Church, for on that date a Commission of Presbytery formally received the congregation as an organized church. Three elders were ordained and installed: Jack Julien, H. V.

Parker, and Fred Vanderplaats. The Rev. Robert Churchill is missionary-pastor.

The Rev. C. John Miller delivered a sermon and the Rev. Henry Coray presided and offered the ordination prayer. Other participants were the Rev. Messrs. Arthur Riffel and Robert Newson. Also present at the meeting were over 50 young people from northern California churches who were in the Sonora area on a "snow" retreat.

Glenside, Pa. — The annual Music Night under the direction of Charlotte Kuschke brought a varied program of instrumental and vocal numbers to an enthusiastic audience. A fellowship supper preceded the program.

San Francisco, Calif. — Speaker on the Family Forum broadcast over station KEAR during the month of March was the Rev. Robert K. Churchill of Sonora. The broadcast

THE PRESBYTERIAN GUARDIAN

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over this FM station goes out week nights from 9 to 10:30 p.m. (until midnight on Fridays). Using as his theme for the month, "What is God?" Mr. Churchill invited others to the studio to aid in the discussions. Questions phoned in by listeners are answered on the broadcast.

Grand Rapids, Mich. — Orthodox Presbyterian students at Calvin College continue fellowship meetings at the home of Mrs. Holkeboer. Recent speakers have been the Rev. Robert Neurmberger of East Lansing, and the Rev. George Marston, field representative of Westminster Seminary. Plans were made to attend and participate on a Sunday in March in services at Westminster Church, Evergreen Park, Illinois, of which the Rev. Bruce Coie is pastor.

O. P. students include Nancy Adair, Thomas Armour, Margaret Atwell, David Clowney, Philip Coray, Calvin Cummings, Barton DeGraaf, Mary Jo DeWaard, Barbara Drayer, George Elder, Suzanne Galbraith, Beth Graham, Judy Harmelink, George Marsh, Mary McKelvie, Grace Mullen, Dale Nagle, Bruce Parker, James Rhoda, and Anne Willis.

Leith, No. Dak. — Word has just reached us of the death last summer of Elder C. W. Brown, a charter member of the Orthodox Presbyterian Church and a ruling elder for 29 years. He was a staunch supporter of the Rev. Sam Allen in keeping the Leith Church for the historic gospel and served as Sunday school superintendent and teacher for many years. The Presbytery of the Dakotas last fall adopted a resolution in recognition of his faithfulness as a delegate to its sessions. Born in Wisconsin, Mr. Brown was in his 80th year, having homesteaded near Leith in 1905 and married in 1908. Mrs. Brown survives him.

Los Angeles, Calif. — The call of Beverly Church for the pastoral services of licentiate Calvin Malcor has been accepted and arrangements have been made for his ordination and installation on March 17. The former

pastor, the Rev. Arthur Olson, is now in Bridgeton, N. J.

Silver Spring, Md. — The 500th book has been added to the collection in Knox Church's Library. . . The second annual Missionary Conference March 15-17 featured missionary displays and exhibits and messages from Messrs. Bruce Hunt and Donald Taws. It was hoped that the Rev. Lynne Wade, of Guam, would also take part.

Wilmington, Del. — Emmanuel Church was host to nearly 250 French Creek and Machen League enthusiasts at the fourth annual banquet on March 9. Speaker in the afternoon was Mr. C. Ralph Verno, of Philmont Christian High School, with a girls' trio from the same school furnishing music. Ladies of the church served a turkey dinner with local Machen Leaguers acting as waiters and waitresses. . . 1963 French Creek Conferences begin with Junior High, August 12-19. Senior High follows, August 19-26; Juniors (grades 4, 5, and 6) August 26-30; Post-High August 30-September 2.

Westfield, N. J. — Grace Church set aside the first Sunday in March as dedication day for its newly expanded

facilities. Preaching in the morning was Westminster Professor Edmund Clowney, pastor of the church, 1950-52. At the afternoon service of dedication the Rev. Leslie Dunn, now of Portland, Maine, pastor of Grace Church from 1953-1962, gave the sermon. Special music was rendered by Mr. Stanley Ottoson and Mrs. Jean Clowney. Assistant Pastor Rollin Keller, who regularly serves the Neptune Chapel, preached in the evening. The Rev. Jay E. Adams is pastor-elect of Grace Church.

Willow Grove, Pa. — The Rev. and Mrs. Donald Taws, on furlough from Eritrea, are rejoicing in the birth on March 1 of their fifth child, a third girl named Kathryn. . . Another missionary family, the Harvie Conns, are the parents of identical twins, Peter and Andrew, born in Seoul, Korea, January 20.

West Collingswood, N. J. — The Wheaton College Choir will sing at Immanuel Church on April 14. . . The annual Missionary Conference opens on April 18 with the Covenant College Chorale. Continuing through the 21st, speakers will be the Rev. Messrs. Rollin Keller, Bruce Hunt, and Donald Taws.

Grace Church, Westfield, Dedicates Enlarged Building March 3.

