

# The Presbyterian



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## **Fit For The Kingdom**

**EDWARD WYBENGA**

### **Holy Zeal — Luke 9: 51-56**

Jesus has completed his Galilean ministry. He is now going with his disciples in the direction of Jerusalem where he will give himself as a sacrifice for the sins of his people. After this, he will ascend into heaven from whence he had come. Before leaving Galilee and entering Samaria Jesus sent messengers in advance to prepare for lodging and food, but the Samaritans did not welcome Jesus and his disciples.

There had always been bad feeling between the Jews and the Samaritans who were a mixed race of Jewish and Gentile blood. There was not only racial prejudice but also conflict in matters of religious belief. The Jews held that Jerusalem was the place where the temple should be. The Samaritans insisted that Mount Gerizim was the right place for worship. Therefore, when Jesus and his disciples came into Samaria, and the Samaritans saw that Jesus was determined to go on to Jerusalem, they were offended and disappointed, resented his presence in Samaria, and rejected him.

The dishonor and insult heaped upon Jesus by the prejudiced Samaritans was more than James and John could endure. Said they: "Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elijah did?"

Holy indignation against all that is wicked, against all that brings dishonor upon the name of Christ and does injury to his cause—James and John showed some of that when the Samaritans so rudely turned away from the Savior. But in our righteous zeal for the honor of Christ we must be careful that our zeal does not turn into revenge. There is that danger; the disciples were not immune to it, and Jesus had to correct them. This was not the time to bid fire to come down from

heaven and consume the Samaritans. The time of judgment for them had not yet arrived. It was still the day of grace. And, so long as it is that, we too must seek to save rather than to destroy. "Vengeance is mine; I will repay, saith the Lord" (Rom. 12:19). The final sentence of justice must be left in God's hands.

### **Tests of True Discipleship Luke 9: 57-62**

And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest." This man is an example of a rash approach to discipleship. Moved by the sight of the large crowd following Jesus, and thinking that it must be of personal advantage to do so, the scribe impulsively asserts his readiness to follow Jesus everywhere. But he had not counted the cost. Jesus must show him the price of true discipleship lest he be disillusioned when the going is hard.

Was he ready to follow the Savior—born in a stable with a manger for his crib; homeless, with no place for shelter or repose; a wanderer and an outcast among men; destined to suffer and to die, and then to be buried in another man's grave? Was the scribe ready for such self-denial? Had he counted the cost, and was he determined to pay the price? That is the thing Jesus wants him honestly to face.

So it happens that many become professing Christians who have never sat down to figure the cost. When no longer entertained by religion, they lose interest in it and dispense with it. When the going is hard, they are disillusioned and fall away. Such professing followers of Christ do the church no good; neither do they exert any saving influence upon the world. We need church-people with strong convictions of faith, who remain steadfast

in spite of all opposition, who remain true to the end. This is Christ's command and promise: "Be thou faithful unto death, and I will give thee the crown of life." The impulsive disciple does not make a good follower of Christ.

Secondly, we have an example of a delayed approach to discipleship. "And he said to another, Follow me. But he said, Lord, suffer me first to go and bury my father." This man also showed that he was not made of the material that makes for good discipleship. Prompt obedience was necessary, for this was the last time that Jesus was passing that way. The man was confronted with the sacred duty of following Christ, and with the last opportunity to do so. But he felt that he must first attend to the funeral of his father, a matter which, according to Jewish custom, would require several days.

Jesus did not grant his permission. Rather, he said: "Let the dead bury their dead: but go thou and preach the kingdom of God." What did Jesus mean? He meant to say that they who were spiritually dead, they who were dead to the beauty and power of true religion—such people could well take care of the physically dead. The urgency of the preaching of the gospel must not be delayed by earthly interests and cares. This man lacked immediate and entire self-surrender to the cause of Christ.

Thirdly, there is an example of a wavering approach to discipleship. "And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Indecision and delay are fatal to true discipleship. A "going back" may end in a "staying back." Once having made your decision, never, never turn back! Keep your eye on the furrow ahead—your task in the kingdom of God; and then you will follow a straight course through life.

The interests of God's kingdom must always be given the priority. Self-denial, prompt obedience, and an undivided heart—these qualities fit one for true discipleship.

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# Sanctifying The Sabbath

FRANCIS E. MAHAFFY

"**M**om, what is there to do today? I can't play ball. I can't buy things. I can't work in the garden because it's Sunday. What is there for a fellow to do on Sunday?" This sort of question is typical of those by many children who seem to find it quite a problem discovering ways of observing the Sabbath to the satisfaction of their parents and to meet the demands of God's law, and yet at the same time to pass it with a reasonable amount of satisfaction and enjoyment.

How is the Sabbath to be sanctified? Is its observance of such a nature that only mature grown-up Christians can find pleasure in the Sabbath or may it also become a source of delight even to the younger generation? Perhaps the answers to some of these questions will become evident as we consider the subject of sanctifying the Sabbath.

The Sabbath is to be observed by making it a day of rest. "Six days shalt thou do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed" (Ex. 23:12). God provided one day of rest in seven for the benefit of man. He saw the need for a day of rest from the tensions and weariness of the work of the week. God created us flesh and blood, who, since the fall into sin, are subject to more weariness and prone to anxiety.

## Made for Man

It is thus a gracious provision of God for us to refresh ourselves from our physical labor and the cares and responsibilities of our daily life. It is a day of rest from that which is common to the other days of the week. The Sabbath is broken by those who without just cause work on Sunday the same as on other days. While our daily labor is to be viewed as our Christian calling which is to be done to the glory of our God, yet the Sabbath is a day on which we are to cease from that labor and glorify God

and serve him in a different and special way.

It was not without good reason that our Lord said that the Sabbath was made for man. Man even in his state of innocence, but especially in his fallen estate, is in need of this day of rest. Rest from the physical labor of the six days is essential to his health and stability. A day set apart to rest in God and refresh himself with God's people is also vital to his spiritual welfare. The daily life of a Christian reveals to a great extent the manner in which he uses his Sabbaths.

## More than Rest

The Sabbath, however, is not to be merely a day of rest. The rest is to be from specific kinds of activity. There are many who seem to think the best way to keep the Sabbath is by sleeping until noon followed by a leisurely reading of the Sunday paper or a drive to the lake. Quite the contrary, the Sabbath is to be also a day of work, of strenuous and hard labor! The Sabbath labor is to be labor of a different kind from that of the other days but labor none the less. Jesus himself, in answer to the objections to his healing on the Sabbath, remarked that his Father worked hitherto and he worked (John 5:16-18).

The work in which we are to engage on the Sabbath is God's work. It is work specifically directed to the worship and service of God. To study God's Word seriously, to pray from the depths of our hearts to our God, to meditate upon God, his glorious person and nature and his revealed Word, to consider our life and how we may direct it to the glory of God: to worship and to serve God is work that is often of a very strenuous kind. The exercise of the spirit is vigorous exercise that demands our best effort.

The Sabbath rest of God following the six creative days was not a rest of inactivity. Rather it was a rest from one

specific kind of work. The work of God never ceases. He upholds all things by the word of his power. He is active continually in his providence and through the gracious operations of his Spirit in bringing men to life from the dead. He is active in guarding, blessing, and leading his children. As our Creator himself ceased from one type of work and continued the great work of preserving and governing his creation, so we too are to cease from the labor of the six days and occupy ourselves on the Sabbath with another kind of labor to the glory of God. The Sabbath work is a work related to the worship of our God and Lord.

The Sabbath or Lord's Day is a day in which we are to be also especially engaged in promoting the kingdom of our Lord Jesus Christ. It is not only a day to refresh and strengthen our souls by worship of God, feeding upon his Word and communing with him in prayer, but in addition a special day for witnessing to the glory of his name and his saving grace in Christ.

## Concern for Others

The Sabbath work may include deeds of mercy and help to the poor and suffering. An elderly friend of mine, although over eighty years of age herself, often spends several hours on the Sabbath afternoon visiting shut-ins, the sick, and elderly people in Rest Homes. To some of these people her visit is about all the contact they have with former friends who have all but forgotten their parents and elderly friends in their sickness and old age. To those thus visited it is a light that brightens up their days and lingers with them for a long time.

A visit to Old Folks' Homes or to the sick and needy will convince the Christian of the vast benefit to the suffering from this act of mercy and will prove a blessing to the recipient as God's Word is read, comfort given, prayer offered and friendly words exchanged. It will prove also, I am con-

vinced, a source of real blessing to the one who makes the effort to show his Christian love and concern for those in special need. Sabbath afternoon services conducted by the Young People's or Missionary Society in such Homes could prove a field of Christian witness and a blessing to many.

Too often the Sabbath is looked upon as a day in which we can't do certain things. There is sometimes so much emphasis on the negative that Christians forget the purpose of the Sabbath. It is a day of worship, of meditation, and of joy in the service of our God. Our Lord himself went about doing good on the Sabbath. He walked abroad with his disciples teaching them of the kingdom of heaven, healing the sick and preaching the gospel. He attended a feast on the Sabbath (Luke 14) and used the occasion to bring home to the participants some pointed lessons. The Sabbath, he informed us, was made for man, and not man for the Sabbath. He was himself the Lord of the Sabbath and his example thus provides the norm for Sabbath observance. Properly observed it need not become even for children a day of boredom but a day of joyful service and strengthening in the faith.

### A Family Day

The Sabbath may well be a special family day. It is often the only day of the week in which the whole family are together for the full day. In some Christian homes the young children feel that it is a day of restricted activity whereas they should be led to develop the attitude that it is a day of different activity but of joyful service for the Lord. A pre-school youngster can hardly be expected to spend the day in deep meditation. However, carefully selected childish play can be directed to spiritual ends. I have seen small children playing with blocks and toy cars on Sunday, making churches and driving the cars to church. There are numerous Bible games even for small children. What better time than the Sabbath to take a walk with the children and use the time to talk of God, to discuss in simple language the morning sermon, seeking to apply it to the specific problems of the child, to sing hymns together, to learn the catechism, to memorize Scripture passages, and to rejoice in the wonders of God's creation and grace. Such activity

would prove a real blessing to the parents as well as to the children. Sabbath walks with my father were occasions that I long remembered and looked forward to at the time with the eager-est anticipation.

### Include the Children

The Sabbath for the family can be a day of joy for the children in many other ways. It can be a day of special choice foods or desserts not usually served on other days. I know a family whose children looked forward to their choice of cold cereals Sunday morning as a change from their daily hot porridge. They were disappointed if they did not have their special treat of bread and milk Sunday evening for supper. These simple dishes reserved for Sunday became a source of pleasant association with the Sabbath. The Sabbath can be a day for "Sunday books" that are kept apart for that day alone. There can also be a "Sunday box" including games and toys for the younger children and in keeping with the spirit of the day. The Sabbath does not need to be a bore even for the smallest, though it will take effort on the part of the parents to make it a day to be anticipated with pleasure and delight.

The Sabbath is an ideal day for more extended times of family worship. Children learn to delight in the opportunity to choose and to learn new hymns with the family. Recently our family has been trying to learn one new hymn a week from our splendid *Trinity Hymnal* chosen on Sunday and sung each day of the week. Too often family worship is conducted exclusively by the father or mother. Children need to learn to take part in family worship by reading the Word or Bible story aloud, answering questions, leading in prayer, and in choosing and singing with the family hymns of praise and worship.

### Worship of God

The Sabbath is a day also for the family to join God's people in the public worship of God. It may not always be possible with small children for the whole family to attend both services but it is usually feasible for the family to attend the morning worship service as a family and for part of the family to attend the evening service. Pastors are usually happy to see even the very small children at the service and can put up with an occa-



THE MAHAFFY FAMILY

sional disturbance as the child learns the meaning of public worship. Efficient nurseries also help in encouraging all the family to go to church.

The Sabbath may likewise be sanctified by time spent in individual study of the Word, prayer and meditation. In the rush of our age too many Christians have lost the art of meditation. The Sabbath can become such a busy day, even in the Lord's work, that little time is left for quiet consideration of the application of God's Word to our daily lives.

We are to make the Sabbath our delight (Isa. 58:13-14). When the child of God looks forward to the Sabbath and takes delight in the exercises of the day, it is a sign of maturing faith. There is no service as rewarding as the service of God. The Sabbath is to be a day to rejoice in the Lord our God, to sing his praise from the heart, and to receive strength for a life of service for him from communion with him and fellowship with God's people. If Christians consistently spent their Sabbaths thus, we would see a great strengthening in the spiritual life of Christ's church and a greater blessing upon her witness to the world.

Little wonder at the conditions of the world and in the church today when the observance of one day in seven as a holy day to God has been so universally neglected even by the church! We can not expect God's blessing unless we turn in repentance from the great sin of Sabbath-breaking and make God's Sabbath a delight, holy to the Lord, and use it individually, as families, and as a church to worship our God and to serve him.

# The Australian Reformed Churches

JOHN F. H. VANDER BOM

Kindly invited to give you a survey of our Australian church life, I hope and pray that this article may be used to give the readers a helpful introduction or even a clear picture, from which we may be known to you, or even recognized as a very close relative in another country! Within the family of the Christian churches we make some fine distinctions. Acknowledging your (Orthodox Presbyterian) Church with its great tradition as a very near relative, we aim at such a relationship as now already exists between you and our twin-sister, the Reformed Churches of New Zealand.

For a start I wish I could send you some real pictures, in the literal meaning of the word, and take you to some of our worship services. There on the Lord's Day, much to the surprise of our Australian neighbors, nearly the whole congregation, young and old, meets together twice, often in a crowded building which in several cases is not even their own. You would notice that our services are very sober, that many psalms are sung (from the *Psalter Hymnal* of the Christian Reformed Church) and that the greatest part of the service is taken for the sermon, in which the minister tends to present the full counsel of God.

Among our congregations there are small groups (as in Canberra, Australia's federal capital) who see fit to meet for worship in the lounge of a private house. There are also the larger congregations like Dandenong, where such an influx of immigrants took place that the church which was built needed to be enlarged within a few years' time. Of course, an Orthodox Presbyterian visitor would recognize us as an immigrant church. We see it as a miracle of God's faithfulness in our own century, that within a short period of three years (1951-1954) after the second World War, Reformed Churches could be estab-

***The Rev. John Vander Bom is pastor of a Reformed Church in Kingston, Tasmania, Australia.***

*The recent General Assembly of the Orthodox Presbyterian Church recognized the Australian Reformed Churches as a 'sister church' subject to their acceptance of the relationship, for which they have indicated a desire.*

lished in every Australian state: the churches total 25, divided over the six states of a Commonwealth as vast as the U.S.A. but with only ten million people.

In the second place, I would like you to meet our sessions, where elders and deacons, together with the minister, take an active part in the care of the flock. Home visitations are planned and prayerful concern is expressed for the sheep who tend to go astray, some of whom have become objects of scriptural discipline to the end that they may listen to the voice of Him who is Pastor and King.

## Ministers from Many Places

You may have met some of our ministers already, as they have come from many corners of the globe. In 1951 the first ministers came out from the Netherlands. Together with the first groups of immigrants they had to adapt themselves to all the problems of their new country. Today they find themselves under the obligation to preach in the English language for an audience of Dutch people, because of the large number of their young people who have grown up since their arrival in the new world. Next to the Holland men we have also the brethren who came from the American Christian Reformed Church to pastor our flock. They, and in particular a few Australian-born or New Zealand-born men in our ministry, reveal by their presence that the Lord gave us a wonderful mission in this country.

I would also like to take you as far as Western Australia (Perth) where our Reformed Churches under special guidance (through the instrument of Dr. Peter Eldersveld's radio work) were allowed to begin a mission of their own among the Australian abori-

gines.

## Seminary in Geelong

May I now introduce to you our own Seminary (John Calvin, Geelong) which was established in 1954 to provide us with Reformed pastors well equipped for their task in this new continent. By the grace of God (it was really a miraculous story) an old but very suitable building was acquired in 1960. Under the four professors (one of whom is a Reformed Presbyterian Irishman and another an American who received his Master's Degree at Westminster Seminary) there are 23 students from a variety of backgrounds who are receiving a sound Reformed training. A quarter of our churches are now already ministered to by our own seminary graduates.

Finally, I would like you to see a picture of the first 'parent-controlled' Christian school building in Australia, a small school where 92 children are brought up according to the demands of the covenant of grace.

Looking at these different 'snapshots' I realize again how much in common there is between the conditions here and what we saw in the unforgettable days of June 1957, when the highly esteemed late Professor Stonehouse took us round to give us the opportunity to meet several of your pastors and professors and to see a number of your churches and your great seminary.

## Roots and Heritage

We know you have your deep roots in the long history of Scottish Presbyterianism, and also in the country of the Pilgrim Fathers, whereas our roots are so much younger as Dutch immigrants who only ten or twelve years ago came 'down-under' — as you may call Australia, the country of the 'prodigal sons.' Still there is one great heritage which we have in common. It is the knowledge of the Word of God as the infallible truth, which even for a new and modern world is the only light, but also the final authority.

Even though we did not find such

great men as Dr. J. Gresham Machen in our ranks, our people in all modesty had the same passionate zeal for the Word of God and for the church of God. 'Necessity was laid upon us' and for conscience's sake we could not possibly compromise with one of the larger denominations of this country. With much sacrifice a Reformed Church and a Seminary were established during the hardest years of the immigration struggle.

Because we covet official relationship with you as with an older sister in the Reformed family, from whose experience we could benefit so much, I do hope that the readers of these lines may recognize in us their true brothers and sisters, sharing the same struggles and hopes, one in the same Lord. For truly we are already one in Him.

This summer the Reformed Ecu-

menical Synod will meet in your country. For the first time in their existence our Reformed Churches in Australia (and also in New Zealand) will receive the opportunity by their own representatives to take an official part in this Reformed endeavor.

In a turbulent world between Africa and Asia a young Australia begins to face its own position with the question how to preserve Western rights and traditions. We pray that our small Reformed Church, which does not number more than 1500 families, may exercise the function of tasteful salt in this part. Truly to fulfill this function, we need the blessing of your prayer and brotherhood. May the Lord make us, with you and all the Reformed sister churches, faithful to his Name, and jealous for his cause, in a competition of dedicated love.

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## AN EVENING WITH THE LION

ROBERT K. CHURCHILL

Read the books of C. S. Lewis for a church discussion group? Why I've been a Christian all my life and never read a book. And children's books at that! We're supposed to read books about children in a dreamland meeting a Lion and a Witch — so !! They gathered after the evening service, and the sermon that evening had been on "The Battle of the Century," or "Why the Orthodox Presbyterian Church?" You see, this C. S. Lewis has a battle in every book, the same battle Orthodox Presbyterians fought and are still fighting (well, maybe).

The people of the Sonora church had read gingerly; they gathered the same way. A brief sketch of the life, conversion and writings of Mr. Lewis was given. Then the story of his book *The Last Battle* was told. A smart ape sewed a lion's skin on a dumb good donkey. You can almost smell trouble. This ape does a cover-up. There is going to be some kind of an aping imitation of something very wonderful, to fool the people. And how they are fooled. Just like modernism and the false religions of our day. That lion skin was important because, you see, Aslan was the Lion of Narnia, the creator and Savior God. What a voice he had, and the children had never

seen such a wonderfully strong, kind and noble face. This Lion was once a lamb and had met some kind of death, like crucifixion. Anyway, after the ape trick the people of Narnia began to hear rumors of Aslan's return. Some had actually seen him. It was really the donkey with the lion skin sewed on, and the Ape only showed him after dark for a few moments. But you can fool some of the people some of the time, and that's enough.

Well, naturally a battle shapes up between the supporters of the real Aslan and the supporters of the false Aslan. And you can bet that many a fighter joins the Devil's side because they don't want to oppose Aslan. When the terrible false god appears the Ape assures everybody that his is just another name for Aslan, that the two are really the same. The Calormenes use different words but we 'all mean the same thing.'

The final show-down battle is won by the great Aslan. But it is no sham battle. Can you apply these insights? — There are the Dwarfs who shoot down both sides. Why? Well, "the dwarfs are for the dwarfs." Lucy turns her face aside as she draws her bow lest her tears wet the bowstring and spoil the shot. The big bear is be-

wildered to the last, but he finds some good food and he will understand later. There is a room bigger inside than outside, and a stable which holds something bigger than the whole world. The Dwarfs are skeptics; they are so afraid they will be taken in, that they can't be taken out! Finally all creatures are divided, to the left and to the right of Aslan. All the stars fall as Aslan calls them home, and all his people ascend the waterfall. Haven't you always wanted to ascend a waterfall?

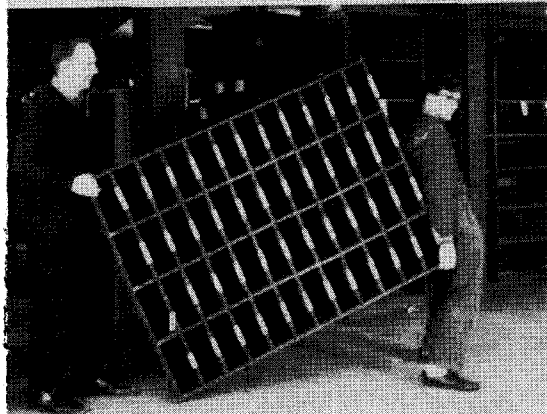
Sketches of the great Lion Aslan come from other books. Two children want to cross over to the wondrous land of Narnia so they call for Aslan. They learn later that their calling was really Aslan calling them — "You would not have called me," said the Lion, "if I had not called you." Godward desires come from heaven.

The creation of Narnia — how beautiful. The Lion roamed back and forth and as he walked he sang; and as he sang the varied creation came forth. The children noticed that different notes of his song brought forth different things. For instance, after the high notes, came the flowers, blossoming and nodding their heads. Music is related to reality; true art is creative. This wild singing of Aslan made you feel like jumping, climbing, and hugging people.

An evil Witch possessed the land and perpetual winter reigned. But behold and lo, one day a thaw begins, or is it spring? Run, wicked Witch, run; for this is no mere thaw. Spring and Aslan have returned. After many years Lucy sees the Lion again and says, "Oh, but you have become so much bigger!" No, says Aslan, it is just that *you* have grown. After the creation, the Lion addresses each creature saying, "I give you to yourselves." O Aslan, Aslan, I always wanted to be myself, my real self as you wanted me to be. What a gift!

And ponder this. Back from Narnia, the children carry the seed of a Narnian tree and plant it behind the house. It grew to be a mighty tree and looked like other trees of this world. But you could always tell when the strong winds were blowing in that other Kingdom of Narnia. For at such times, though there was not a breath of wind, the leaves of that tree danced and its great boughs gently swayed.





## Library Moving Day

With the help of the entire student body nearly 40,000 volumes were transferred from the old building to the new Montgomery Library of Westminster Seminary on March 20. Some 14 students from the Reformed Episcopal Seminary, who had also been excused from classes for the day, gave their assistance.

Under the general oversight of Arthur W. Kuschke, Jr., librarian, plans had been worked out to the last detail; and with student supervisors, trained ahead of time, at their stations 'operation moving day' began at 8:30 a.m. and was completed by mid-afternoon. Shortly after homemade cake and coffee were served to the workers by the faculty wives, a number of students were observed already studying at tables in the new library building!

The panel of pictures shows, top to bottom, first of all the installation of the metal book stacks, which occupy the central floor space on both the top and main floors. The stacks were all in place two days before M-day.

One group of students (two of whom are shown here) was engaged in the task of carrying a good many pieces of furniture out of the old building for further use in the new. Plans for utilization of the former structure have not yet been announced.

An almost continuous carton caravan moved between the two buildings, with the books being carried through the front entrance of the new library to the proper designations by means of a fourfold color scheme, and the 'empties' being returned by way of the rear exit to pick up a new load in the old carriage house (here seen from the top floor of the new building) that served for a quarter-century as the seminary library.

This view inside the main entrance to Montgomery Library will become a familiar one to generations of Westminster students in the years ahead.

Two days after the 'big move' came the annual Alumni Homecoming Day. The final picture shows a few of the hundred alumni and friends whom Mr. Kuschke conducted on a tour of the library. The group assembled on the ground floor for an afternoon address by Professor Paul Woolley and for an evening message by the Rev. Henry Coray, with a buffet dinner served in Machen Hall by the Philmont Christian High Auxiliary.

## R. B. Kuiper Westminster Commencement Speaker

Speaking on "Corruption of the Best," Professor R. B. Kuiper, a member of the original faculty in 1929, will give the address at the 34th Commencement exercises of Westminster Theological Seminary on May 22 at 3:00 p.m. Now Professor Emeritus of Practical Theology, he was head of that department from 1933 until he retired in 1952. Later called to further service for a period as President of Calvin Seminary, Professor Kuiper has also written, in the past decade, a number of books which give lucid expression to the biblical faith.

The invocation will be offered by Lt. Col. John W. Betzold, a regimental chaplain in the U. S. Army. The Rev. Arthur O. Olson, Orthodox Presbyterian pastor of Bridgeton, N. J. will read the Scriptures, and Professor John W. Sanderson, Jr. will offer prayer. An address to the graduates will be given by Professor Cornelius Van Til. The Rev. John P. Clelland, president of the Board of Trustees, is to preside.

Baccalaureate services have been scheduled for Sunday, May 19, at the nearby Calvary Orthodox Presbyterian Church at 3:30 p.m., with Professor Paul Woolley preaching the sermon.

On Tuesday evening at 7 o'clock the annual Westminster Banquet has been planned for the Casa Conti in Glenside. Friends are invited to make reservations to attend. The graduates will be introduced and several will be heard from.

## Library Dedication

Other activities on Commencement Wednesday include the annual luncheon of the Women's Auxiliary Committee, promptly at noon in Machen Hall. At 2:10 p.m. a brief service of dedication of the new Montgomery Library is planned. The Library is in memory of James H. (1856-1933) and his sister, Miss Marguerite Montgomery (1861-1958). The participants include Dr. Van Til, chairman of the faculty; Librarian Arthur Kuschke; Mr. J. Russell Bailey, A.I.A., the architect of the exceptionally fine building; Professor John Murray, chairman of the Library Committee; and the Rev. Eugene Bradford, minister of the Ebenezer Christian Reformed Church, Berwyn, Illinois, and until recently executive secretary of Westminster Sem-



COMMISSIONERS TO THE THIRTIETH GENERAL ASSEMBLY  
Vineland, New Jersey, March 26-30 — Parker Photo

inary. It was with his initiative and recommendation that the decision to proceed with the erection of a library was reached. Ground-breaking took place in early April a year ago, and with construction going ahead without delay Montgomery Library was in use less than a year later, several months before the time originally anticipated. There is every reason to give thanks to God who thus prospered this significant achievement in the development of Westminster Theological Seminary.

## What Is SWIM ?

The letters S.W.I.M. stand for Summer Workshop In Missions, sometimes called Student Workers In Missions. The Christian Reformed Church has used the plan with increasing fruitfulness for three years now. Last summer more than 300 young people volunteered and were approved for work in some 40 home mission fields. This year a team of our Orthodox Presbyterian young people is being recruited for a pilot project in Southwest Miami. The Rev. Robert L. Atwell will direct the work and will have as his assistant Seminarian David Zandstra whose service as a team captain last year provided him with experience and unbounded enthusiasm for the idea.

What could have a higher potential

for the future of Orthodox Presbyterian evangelism and missions than such a plan? The work actually accomplished can be measured only in eternity. The blessing enjoyed by the young people who participate is a great bonus. The increase in missionary interest and activity in the sending church is perhaps most important of all, if one may judge by multiplied testimonies from our Christian Reformed brethren. Dr. Dick Van Halsema has declared, "The heart of the program is the emphasis upon direct personal testimony concerning Jesus Christ and upon the voluntary nature of the service."

As adapted for our use, the pilot project is that the young people volunteer five weeks of their vacation time. The home churches or young people's groups raise the transportation expense. The host field provides room and board. The young people, 17 years of age or older, are to be on the field from July 19 through August 18. Evangelistic calling, teaching in Vacation Bible School, and follow-up work, especially with young people, will constitute the bulk of the work. The period will open with a two day retreat for instruction, prayer and fellowship. Young people or pastors interested should correspond *immediately* with Mr. Atwell at 9775 S.W. 87 Avenue, Miami 56, Florida.

R. L. A.

## High Lights of the 30th General Assembly, O P C

*(A full report with comment will appear in the next issue.)*

**Officers:** the Rev. LeRoy Oliver, general secretary of the Committee on Home Missions and Church Extension, was chosen moderator. The Rev. Robert Eckardt was elected stated clerk, and Elder Richard Barker was named assistant clerk.

**Fraternal greetings** were brought by the Rev. Jacob Smith (Christian Reformed), Elder Charles Eckardt (Reformed Presbyterian), and the Rev. Kenneth Horner (Evangelical Presbyterian). It was decided that, in addition to those Reformed bodies to whom we usually send delegates, fraternal greetings should be brought to the Korean Presbyterian Church and the Reformed Church in Japan with whom Orthodox Presbyterian missionaries are working.

**The Australian Reformed Churches** were recognized as a sister church, subject to their acceptance of this relationship, for which they have indeed expressed a desire.

**In response** to proposals from the Reformed Churches of Australia and New Zealand, it was voted to inform the Fifth Reformed Ecumenical Synod of our belief that it is highly desirable that there be as much co-



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# The Presbyterian GUARDIAN

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EDITOR

Robert E. Nicholas



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

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operation in Reformed missionary work as possible, with a view to assisting the Reformed churches in their promotion of their respective missionary endeavors and in the practice of biblical missionary principles and methods; and to urge the RES to consider ways and means for effecting such cooperation. Voting delegates elected to represent the OPC at the Synod which convenes in Grand Rapids on August 7, 1963 are the Rev. John Galbraith, general secretary of the Committee on Foreign Missions, and Professor John Murray, of Westminster Theological Seminary. The two non-voting delegates are Professor Edmund Clowney and the Rev. Carl Reitsma (with the Rev. John Clelland and Elder Charles Horne as alternates).

## Far-reaching Actions

**Foreign Missions:** After a full day of discussion it was determined to proceed with plans for augmenting medical evangelism and a hospital in Eritrea. A formulation of scriptural principles of the ministry of mercy as they apply to the mission of the church is to be presented to the 31st Assembly.

**Combined Budget and Stewardship:** Another day-long debate was devoted to the problem of coordinating efforts of the standing committees, including raising of funds, referred by the previous Assembly. The favored proposal was essentially that agreed upon by two of the standing committees, a plan for naming a Stewardship Committee to consider and recommend a combined budget for adoption annually by the General Assembly. The Stewardship Committee was further charged with the encouragement of the practice of biblical principles of financial stewardship. If

contributions are falling behind, or if emergencies or special opportunities arise in the interim between assemblies, the Stewardship Committee shall determine what appeal shall be sent to the churches and by what committee.

**The Statistical Report** showed a gain in total membership (for nine months of 2.5% — or, if projected to a full year for comparison, of 3.2%) about twice the rate of population growth (1.6%). This continues the trend, which shows that the Orthodox Presbyterian Church has had a ten percent growth in total membership in a little less than three years. Projecting contributions per communicant member to a 12-month basis (we had a 'nine-month year' with the switch of the fiscal year to coincide with the calendar year!), benevolence giving increased about \$5 and general giving about \$7 per communicant—yet even these gains fall short of meeting the opportunities facing our local churches and the pressing needs and commitments for Christian education and missions.

**A proposed amendment** to the standing rules of the Assembly would provide for the Committee on Correspondence with Other Churches to become a new standing committee of six elected members.

**The Committee to Study the Doctrine of Guidance** was continued, along with most other special committees, and two or three new ones were named (a complete list is found elsewhere in this issue.)

**A General Assembly Budget** was adopted of 50c per communicant for regular expenditures, plus \$1.00 for the travel fund.

**A resolution of gratitude** was expressed to the pastor and people of the host church in Vineland (assisted by some families in Bridgeton and Pittsgrove) for their gracious hospitality.

**The 31st General Assembly** was set for 9:00 a.m. Tuesday, April 28, 1964 (with a devotional service the evening before) at the Knox Church, Silver Spring, Md. For the first time a terminal point was named, when it was determined that if the 31st Assembly should continue so long, the order of the day at 12 noon on Saturday, May 2, shall be the reading and approval of the final minutes!

R. E. N.

## EDITOR'S MAIL BOX

Dear Editor:

In the interest of obtaining a better understanding of the role and nature of "proof" in the exposition and defense of the Christian faith, I would like to call to the readers' attention what seems to me to be a simple error in the article on Inspiration by Egbert Andrews in the *Guardian* for February, 1963.

In the paragraph immediately following the heading "Other Barthian Aberrations" on page 27 the author charges Dr. George Hendry with deviationism because Hendry finds the proof of the authority of the Bible in the inward work of the Holy Spirit, and not in the "heavenliness of its matter . . ." and the other "indicia" cited in the Westminster Confession.

The reader of the Confession will find that on this point Dr. Hendry has been most faithful to the Confession, and that citing the "indicia" as proof of inspiration is contrary to the Confession. In Chapter I, Section 5, we read three types of influence on the reader of the Holy Scriptures. The first is that of the church whose testimony may move us "to an high and reverent esteem of the Holy Scripture." The second is that of the "indicia" (the heavenliness of the style, etc.) which the Confession is careful to call "arguments whereby it doth abundantly evidence itself to be the Word of God." We must note here the distinction between evidence and proof, which the Confession itself draws. Then the Confession goes on directly, "yet notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts."

Thus Andrews is incorrect in stating, "The Confession finds that the proof of the divine authority of Scripture is in its perfections." Hendry is correct in stating, "The proof of its divine authority is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts."

Any attempt to trace a *proof* of any aspect of Christianity, whether it be the proof of the existence of God or the proof of the inspiration of the Holy Scriptures, to an ultimate source

different from the "inward work of the Holy Spirit" ought to be carefully evaluated in the light of I Corinthians 1:18-31.

Sincerely yours,  
RICHARD H. BUBE  
Palto Alto, Calif.

*(ED. NOTE: Perhaps Mr. Andrews failed to choose his words as carefully as he might have done, but we think he used the word "proof" as synonymous with "evidence" — as is often done in common speech. His main point in the paragraph is clear, however, that Section 5 treats of the believer's conviction ("our full persuasion and assurance") of the divine authority of Scripture — a conviction wrought by "the inward work of the Holy Spirit."*

*To call this a "proof" of its divine authority, as Dr. Hendry does (and correctly, Dr. Bube insists), is, as Mr. Andrews states earlier in his article, to confuse the illumination of the Spirit upon the regenerate heart, with the objective authority of Scripture dependent wholly upon the fact that God is its author (Section 4). It may be that Dr. Bube is using the word "proof" as synonymous with "persuasion" or "conviction" — but if so this is surely confusing both in terms of the Confession, which does not use that word, and in terms of the article in question.*

*If the word "proof" is going to be used as in the final paragraph of Dr. Bube's letter, it would seem that our "ultimate source" for any doctrine of the faith must be the objective Scriptures alone, acknowledging "the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word" (Conf., Ch. I. Sect. 6).*

Dear Sir:

Your editorial "Has Anybody Seen the Confession of Faith Lately?" in the February 1963 *Guardian* was most arresting and timely for me. Here at the Immanuel O.P.C. of West Collingswood we have been studying each Sunday morning in our worship service the Confession, one section at a time, under the most excellent direction of Pastor George Knight.

Speaking personally, and I dare say for many others, my faith has been greatly strengthened after hearing the pastor expound and clarify to me the

very basis and core of the hope that is within me. . . In this day of ecumenicalism and social religion, the Westminster Confession of Faith becomes an all-important source of study of the doctrines upon which our denomination stands firm. We, as Christians in the Reformed faith, must be

ready with the correct answers from the Word of God to the many questions and oftentimes confusion of those around us, and very especially our own children.

Sincerely,  
JOYCE RASBOLD  
Haddon Heights, N. J.

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### SPECIAL COMMITTEES OF THE THIRTIETH GENERAL ASSEMBLY

ARRANGEMENTS FOR THE 31ST GENERAL ASSEMBLY  
Charles H. Ellis (Convener), Newman DeHaas, Cromwell G. Roskamp

#### CONFER WITH REPRESENTATIVES OF THE CHRISTIAN REFORMED CHURCH

Paul Woolley (Chairman), Calvin A. Busch, Edmund P. Clowney,  
Bert L. Roeber, (Robert L. Vining, alternate)  
CORRESPONDENCE WITH OTHER CHURCHES  
Paul Woolley (Chairman), Wm. Harllee Bordeaux, Th.D., Calvin K. Cummings  
Robert W. Eckardt

#### DRAFT RULES FOR KEEPING AND EXAMINING PRESBYTERIAL MINUTES

Richard A. Barker (Chairman), Burton L. Goddard, Th.D., Lenville  
L. Hawkes, Raymond M. Meiners

#### FORMULATE A COMMUNICATION TO THE GEREFORMEERDE KERKEN

Carl J. Reitsma (Convener), F. Kingsley Elder, jr., Ph.D., George W.  
Knight, III

#### HOSPITAL INSURANCE PLANS

Wm. Harllee Bordeaux, Th.D. (Convener), Harold R. Keenan, Donald M. Parker

#### HYMNAL

Robley J. Johnston (Chairman), Arthur W. Kuschke, Jr.,  
Le Roy B. Oliver, Edward J. Young, Ph.D.

#### RADIO AND TELEVISION

Edmund P. Clowney (Chairman), Calvin A. Busch, Ivan J. DeMaster,  
Maurice Penn, J. Paul Hunsberger

#### REVISIONS TO THE FORM OF GOVERNMENT AND BOOK OF DISCIPLINE

John Murray (Chairman), Edmund P. Clowney, John P. Galbraith

#### STEWARDSHIP

Richard A. Barker (Chairman), Harold R. Keenan, Fred C. Metzger; one member each from four standing committees, chosen by his own committee; the three general secretaries; and the controller-business manager

#### STUDY THE DOCTRINE OF GUIDANCE, ETC.

Robert D. Knudsen, Ph.D. (Chairman), Meredith G. Kline, Ph.D.,  
Leslie W. Sloat, (Edward J. Young, Ph.D., alternate)

#### THIRTIETH ANNIVERSARY BOOKLET

Robert E. Nicholas (Chairman), John J. Mitchell, John Tolsma (Jr.)  
TRAVEL FUND FOR THE 31ST GENERAL ASSEMBLY  
George W. Hall, Jr. (Convener), Robert L. Vining, Ronald Murphy

#### DELEGATES TO THE FIFTH REFORMED ECUMENICAL SYNOD

Voting: John P. Galbraith, John Murray

Non-voting: Edmund P. Clowney, Carl J. Reitsma (also alternates for voting);  
(non-voting alternates: John P. Clelland, Charles Horne)

#### LIAISON REPRESENTATIVE TO THE WORLD HOME BIBLE LEAGUE

Bruce A. Coie

## I SAW THE RISEN LORD !

WILLIAM L. HIEMSTRA

I had a friend called Cleopas. We made our home at Emmaus. We became followers of Jesus of Nazareth. We experienced much pleasure, joy and help in working with him. We followed him everywhere and were not at home very much. But upon a special occasion late in the first Easter afternoon, Cleopas and I were walking home, and we expected to stay there for good. We would go back to our daily work feeling more sad than we had ever felt before.

Enroute to Emmaus from Jerusalem, we were two disciples who were weary and heavy laden. We found ourselves in a grief situation; nothing seemed real to us. We saw trees and we heard birds sing, but they didn't seem real. The only real thing to us was the fact that Jesus of Nazareth was no more. As we walked we engaged in conversation. We tried to understand what had happened, looking for cause and effect relationships. We considered again and again what we could have done so that the loss of Jesus of Nazareth might have been prevented. We went over and over the events of the preceding few days. In some ways this made us feel worse because we could not find a way out of our dilemma and our sense of hopelessness.

I suppose that in some respects it made us feel better just to talk about our loss. Out on the open road away from people we felt free to speak about our hostility toward the Romans. We blamed them severely for all that had happened. We gave vent to all our hostile feelings toward the members of the Sanhedrin. It was a good thing they weren't there to hear everything we said about them! We were disillusioned because our hopes had been crushed; we could not possibly reconcile the death of Jesus of Nazareth with all the wonderful words that we had heard and the marvelous works which we had witnessed.

In all our preoccupation we were

unaware that someone had approached us from behind and joined us in our slow walk. We didn't even notice the stranger, and when he was there, we weren't even sufficiently polite to invite him to join our company.

We would have preferred to remain alone. We were not interested in meeting strange people and talking about superficialities. The supposed stranger asked a question to engage us in conversation. He said, "What manner of communications are these that ye have one with another, as ye walk, and are sad?" I presume we did show some irritation with the stranger because he didn't seem to know a thing about an event which was so important to us. Cleopas said, "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" We thought that everybody knew what had happened.

The Lord Jesus Christ used this opportunity to tell us that which we needed to know in order that we might have a real remedy for our grief. He opened to us the Scriptures. As he explained the Scriptures, we began to feel that everything that God said was literally true, that everything the stranger said about the crucified Redeemer was also literally true! This awareness came to increasing consciousness in our experience. We began our journey to Emmaus in sadness but the Lord Jesus Christ overtook us in our journey in order that we might have joy as he led us from darkness to light.

We were preoccupied with a contemplation of death; the stranger whom we came to know as Jesus Christ, led us to a new awareness of life. We were only thinking about the events of a "Bad Friday." But Jesus led us into the joy of the resurrection.

He spent considerable time talking to us from the Word of God. He seemed to know it so well; he quoted it from memory. With great ease he could refer to Moses, and to the

prophets, and to the Psalms. We came to feel that all these writings were so true and beautifully connected. As Cleopas and I had occasion to remark later, "Did not our hearts burn within us as he opened to us the Scriptures?" It was a most unusual experience for us to have the Word taught to us by its very author.

It was a wonderful sermon that Jesus preached to us along that crude highway. There was no pulpit such as you have in your churches; there was no large audience, — there were just the two of us. When the expository message was about finished, we came to the end of the journey. We had come into the village of Emmaus, and we were near our home. The Lord acted as if he would go further, as if he were going to continue beyond our home.

There was something which made us feel that he would like to come in, if we would invite him. We felt that he didn't really want to pass our dwelling, but that he appropriately was waiting for us to invite him to be our guest. It was a crisis for Cleopas and me. (Oh, by the way, my name is Anonymous.) I am so glad that we constrained him to abide with us. We reasoned with him that it was toward evening, the day was far spent, and we would like to have him break bread with us, and rest with us as long as he could. This was the least we could do for this stranger (as we still believed him to be) who had done so much for us in warming our hearts concerning God and his Word. Our burning hearts could not tolerate separation from him, so we said with all the earnestness of our true selves, "Abide with us."

We always thought that it was wonderfully gracious that God gave us this opportunity to invite the Lord of Glory to enter our small home and that he would condescend to have supper with us. We hoped that he would have more to say to us. This was part of our reasoning in asking him to become our guest. The stranger had done so much for us that we wanted to reciprocate in some small way; possibly we could serve him in some small ways inasmuch as he had helped us in our grief and spiritual distress. We offered shelter and food. He crossed our threshold! He seemed delighted to do so. As we reflected on it later, Jesus had done so much for us and for oth-

ers; yet he could be pleased with little things which those who loved him could and would do for him.

We did wonder in our hearts who he might be. As we ate together, we looked at him. Then we knew him! He revealed himself to us in the breaking of bread. When he saw that we knew him to be the risen Lord, he vanished out of our sight.

Jesus had come to help us. He helped us in the understanding of the Scriptures and he helped us in knowing that he was alive. We would learn later that he would abide with us forever by his Spirit whom he would send after he went to his Father.

We were overwhelmed by the experience of having seen the Lord! We decided that we must do something about it immediately. Cleopas and I returned to Jerusalem at once. We hurried. We ran. The sadness was gone. It was easy to run. We found the disciples, and breathlessly gave them the good news. Before we could finish telling them about our experience, they told us that the Lord had appeared to Simon.

Those things which before had been disconcerting to us, such as the empty tomb, now we understood. Earlier we could not find any light in an empty tomb. We thought the women had been mistaken. Now we realized it was all true. Everything was true that the disciples and the women had declared. The Lord Jesus had risen!

Cleopas and I told them everything. It wasn't difficult for us to recall every detail. I don't think we missed a word in relating what Jesus said to us on the way from Jerusalem to Emmaus. We tried to find the best words for communicating to the disciples what it meant to experience a knowledge of the Lord in the "breaking of bread." I feel we did it very feebly. It was a spiritual experience that cannot be fully described in human language.

Even though my name is Anonymous, I desire that you too might have a burning heart as we did. May you also constrain the Lord Jesus to enter the threshold of your life! I can guarantee that if you sincerely invite him, he will come in. He will stay with you and you will never be alone anymore, no matter which road you travel.

Read Luke 24:13-35.

Cover Photo — Vineland News

## Book Notices and Reviews

ROBERT G. DeMOSS

R. V. G. Tasker: *The Old Testament in the New Testament*. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1963. 160 pp. \$1.45.

This is a paperback, American edition of a helpful study which originally appeared in England and has gone through a complete revision since that time. The author, who regards the Scriptures as God's Word, seeks to show the *unity* of the Bible through a careful look at the manner in which the Lord as well as the New Testament writers employed and interpreted Old Testament teachings.

The Christian church has generally acknowledged this unity, a unity which Augustine has referred to by declaring, "The New Testament lies hidden in the Old, and the Old becomes manifest in the new." For the Bible teacher or Christian parent who seeks to deepen his appreciation and enrich his understanding (and teaching!) of the New Testament as well as the Old, this careful and interesting study is recommended.

*Devotions and Prayers: Series (Various editors)*. Baker Book House, Grand Rapids, 1960 ff. \$1.50.

In our busy lives meditation and reflection upon the real issues of life are crowded out. Serious Bible study and sustained contemplation upon its deep and pervasive truths are gradually becoming a thing of the past in our homes. This devotional series by Baker can help to arrest this trend if properly used. The meditations and prayers are taken from Spurgeon, F. B. Meyer, Johann Arndt, Jonathan Edwards, Calvin, Luther and John Wesley. There are seven small books; each contains 52 selections (about 100 pages) from the writings of one of the above authors. They are attractively printed and bound in pocket size, matching volumes.

These brief devotions, though genuinely helpful, cannot take the place of reading longer portions from the original writings of Calvin, Luther, etc. And (need it be mentioned) they cannot take the place of meditation upon

God's Word itself. But if they serve to whet the spiritual appetite for such they will make an important contribution to our lives.

Alfred Schmieding: *Sex in Childhood and Youth*. Concordia Publishing House, St. Louis, 1963. 149 pp. \$1.50.

This new edition of Dr. Schmieding's helpful presentation deserves a place in every Christian home which seeks to instruct children in an understanding of themselves. Surely such a fundamental aspect of God's creative work as sex cannot be omitted from the total education of the child without consequence. The author can offer genuine insights because he interprets his psychological-clinical studies in the light of the biblical perspective. Dr. Schmieding, himself a father, has counseled young people for many years. The language is simple, the style is pedagogical; candidness is tempered with proper restraint. There is a helpful bibliography for additional reading.

Suggestion: Reserve a place on your 1963 reading list for this.

*Unless otherwise indicated, book notices in this section are by Robert G. DeMoss, S.T.D. Books mentioned may be ordered through the Committee on Christian Education, the Orthodox Presbyterian Church, 7401 Old York Road, Philadelphia 26, Pa.*

Polman: *The Word of God in the Theology of St. Augustine*. Eerdmans, 1962. 239 pp. \$5.00.

In a day when the subject of biblical inerrancy is a storm center of theological debate, this product of the pen of Dr. Polman of Kampen, Holland, is a bracing and stimulating contribution. One of Augustine's biographers has suggested that so prolific were the writings of the Bishop of Hippo that probably no one person has ever read them all. It may be that Dr. Polman has come nearest to that ambitious effort. Certainly his quotations from Augustine's books, essays and sermons

*The Presbyterian Guardian*

reflect an enormous amount of research work.

What exactly was Augustine's view of Scripture? It was a lofty one indeed. The books of the Bible, declared Augustine, "were entirely God's work." The whole of the Old and New Testaments were written by "one Spirit and must hence be believed beyond all doubt." Plenary inspiration could be the only consistent concept to be held by the church. Historical and scientific data should be accepted in an absolute sense. "Most disastrous consequences must follow upon our believing that anything false is found in the sacred books."

Of greatest importance is the question: which, to Augustine, has final and supreme authority: the Word of God, as historic Protestantism holds, or the Church, as Rome maintains? There is no cavil in Augustine on this point. According to Polman (page 214), "St. Augustine taught clearly that Christ's Church was born out of the preaching of God's Word." He then quotes Augustine at length to support his conclusion. In fact his entire section, "The Word of God and the Church," lends abundant and conclusive proof that Augustine was, as a matter of truth, much more Protestant than Roman Catholic in his convictions on absolute and final authority.

HENRY W. CORAY  
Menlo Park, Calif.

## New Addresses

The Rev. Robert L. Atwell, 9775 S.W. 87 Avenue, Miami 56, Florida.

The Rev. Herbert W. Butt, 11645 S.W. Tiedeman Street, Tigard, Oregon (received by the Presbytery of California).

The Rev. John P. Clelland, 2889 Joyce Road, Roslyn, Pa.

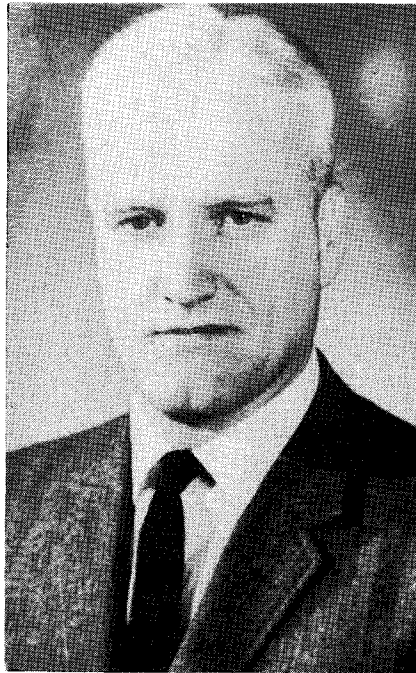
The Rev. Francis E. Mahaffy, Senafe, Eritrea, Ethiopia.

The Rev. Calvin R. Malcor, 112 N. Roscommon Avenue, Los Angeles 22, Calif. (ordained by the Presbytery of California).

The Rev. Edwin C. Urban, 356 Arroyo Drive, So. San Francisco, Calif.

The Rev. George G. Weeber, 716 Prince Street, S.E., Grand Rapids 7, Mich.

The Rev. Edward Wybenga, 1616 Sixth Street, La Grande, Oregon.



HERBERT W. BUTT

## Herbert Butt Received, Installed at Newberg

At a service in Newberg, Oregon on April 24 the Rev. Herbert W. Butt was installed as co-pastor of First Church, Portland, laboring in the Newberg mission begun under the auspices of the Session of First Church last year. A sermon and a charge to the pastor were delivered by the Rev. Robert Churchill, missionary-pastor in Sonora, California. The Rev. Albert Edwards, pastor of the Portland congregation, gave a charge to that portion of the flock which meets in Newberg. Elders William Huber (Portland) and Marinus Vanden Hoek (Newberg) also took part in the service.

Mr. Butt was examined by the Presbytery of California at its regular meeting in February and received as a ministerial member at a special meeting on April 8, at which time the Newberg call was placed in his hands. For the past ten years he had served

### OLD MINUTES WANTED

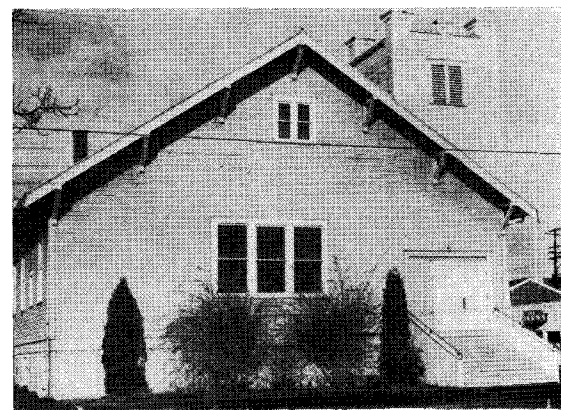
Desire copies of the Minutes of the following General Assemblies (OPC) to make my set complete: 5th, 6th, 7th, 9th, 13th, and 15th. Carl J. Reitsma, 152 W. Union Avenue, Cedar Grove, Wisconsin.

as pastor of the Hillcrest Chapel in Portland. No stranger to the Orthodox Presbyterian Church, Mr. Butt has participated in young people's conferences at White Branch. He has traveled widely as a conference speaker and been active in collegiate Christian work. In earlier years he served as associate general secretary of the I.V.C.F. in the U. S. and Canada.

Mr. Edwards notes that Mr. and Mrs. Butt "have an outstanding family, not only numerically (ten children, pre-school through college) but especially as displaying what a Christian family can be by God's grace. On April 7 the family was received into the membership of First Church: Mrs. Butt, Elaine, Ruth Anne, and Dorothy on re-affirmation of faith; Stephen and Lois, on profession of faith and baptism; and the covenant children Naomi, Irene, Jonathan, Esther, and Rachel were baptized. It was a joyous evening."

The Newberg people have rented an attractive church building, which was vacated a year ago, located at Edwards Street and Second Avenue in Newberg. More conventional hours for worship have been arranged, at 11:00 a.m. and 7:00 p.m., with Sunday school and youth groups preceding. The Newberg families had been traveling over 30 miles each Sunday evening to attend the service of First Church. A community Bible study class will be held Tuesday nights as before. Mr. Butt has established his study at the church and the Butts plan to move from Tigard to Newberg as soon as possible after school is over.

The meeting-place of the Orthodox Presbyterian congregation at Newberg, Oregon — Edwards Street and Second Avenue.





# Ecumenicalism and Rome

It was a colorful occasion early in April when Augustin Cardinal Bea, appointed by Pope John XXIII as President of the Secretariat for Promoting the Unity of Christians, was awarded the honorary Doctor of Theology degree at Catholic University in Washington, D. C. Among the 3500 people who thronged the university gymnasium, and two nearby buildings where the ceremonies were carried by television, were many notable academic, religious, and civic figures. The Right Rev. Msgr. William J. McDonald, rector of the university, hailed the 81-year-old Jesuit scholar from the side of Pope John as the "dynamic and articulate champion of the cause of Christian unity and of the brotherhood of men under God."

Cardinal Bea's address was quite naturally concerned with the task of promoting unity. He expressed delight at the attendance of over forty delegated observers from other churches at the Second Vatican Council in Rome. Over a hundred Protestant ministers from the Washington area attended the convocation, by invitation, in which the cardinal was honored. It is significant that the old term "heretic" was never used in reference to Protestants. Rather, such designations as "non-Catholic Christian brethren" or "separated brethren" were employed. The cardinal enjoined his people not to regard non-Catholic Christians as adversaries but as "brothers in Christ" who must in love be brought to a fuller knowledge of the truth, of Christ, and of His Church.

There is no mistaking this new posture on the part of Rome towards Protestants. The writer recently heard Father Gustave Weigel, well-known Jesuit scholar from Woodstock, Maryland, at a meeting of Protestant ministers in Washington make reference to them as "separated brethren," with the second word receiving by far the heavier emphasis. Father Weigel denied that this all represents a movement *back to Rome*; rather, he averred, it means going *forward* together.

No one can object to having conversations with those of divergent persuasion. And it is clear that the Church of Rome, with its voice of authority, makes a powerful appeal to

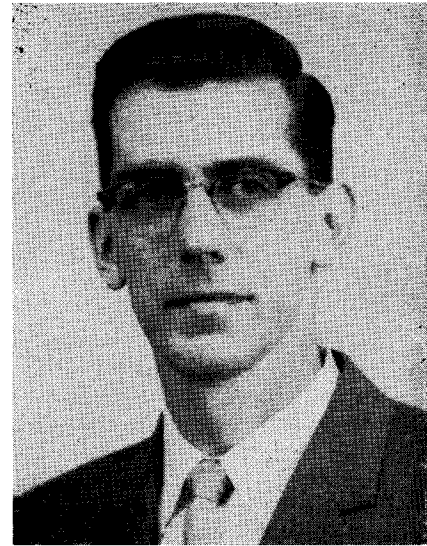
much of present-day Protestantism, which has lost its "Thus saith the Lord" just in proportion as it has abandoned the high view of Scripture enshrined in its own standards. The writer certainly feels a closer kinship with the Roman Catholic spokesman who knows what he believes than with many who are regarded as leading representatives of Protestantism today who are adrift in the seas of subjectivism.

But where does this all lead so far as the Roman Church is concerned? What must the discerning Protestant think about current developments? Rome's outward posture has surely changed. But is there any basic, inward change? Let Cardinal Bea's words tell the story: "Our love for Unity and for our non-Catholic brethren would not be real love, if we would speak to them in a false irenicism; if, for instance, we would give them the hope that all that will be asked from them is but the recognition of the so-called 'fundamental dogmas', that they will be released from the dogmatic decrees of the Council of Trent, or that we are ready to revise the dogma of the Pope's primacy and infallibility."

Are we ready to forfeit our Reformation heritage? Dare we tamper with the doctrines of sovereign grace? Do we possess the conviction that the Bible is indeed our only infallible rule of faith and practice? Contemporary events should certainly drive Christians more and more to the Word of God written as their source of authority. Today's ecumenical drift ought also to spur all those of truly Reformed persuasion to come closer together as a more effective witness of the faith once for all delivered unto the saints.

CHARLES H. ELLIS  
Silver Spring, Md.

**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.



RONALD E. JENKINS

## Jenkins Installed at Hamill

The Rev. Ronald E. Jenkins, formerly of Houlton, Maine, was installed as pastor of the Westminster Church, Hamill, South Dakota on April 5 by the Presbytery of the Dakotas of the Orthodox Presbyterian Church. Presiding was the Rev. Samuel van Houte, pastor of Trinity Church, Bridgewater, who offered the prayer of installation and gave a charge to the congregation.

A charge to the pastor was given by the Rev. Robert Sander, pastor of the Orthodox Presbyterian Churches of Bancroft, Manchester, and Yale. The sermon, based on I Thess. 1:3, was preached by the Rev. Abe Ediger, pastor of the Orthodox Presbyterian Chapel in Winner, which is 24 miles southwest of Hamill and is under the supervision of the Hamill Session. A number of families from Winner attended the service. Mr. Ediger is also regular supply of the Presbyterian Church in Ideal.

Elders Lynus Carlson and Donald Hossle of Westminster Church also participated. Special music was furnished by a male quartet composed of Messrs. Gerrit DeJong, LeRoy Hodge, Leo DeJong, and Ernest Covey.

The Jenkins family are enjoying a recently remodeled manse, a project undertaken by members of the congregation during the winter months prior to the arrival of the new pastor. Former pastor in Hamill was the Rev. Donald Stanton, now serving in Oostburg, Wisconsin.

*The Presbyterian Guardian*

## WHEN I REST IN DUST

And will peace come when eyes are fixed  
 And see no more?  
 And will the flesh be never stirred  
 Except by worms?  
 And does the flower lose its bloom,  
 Forever dead?  
 And does the vapor cease to be  
 When cold descends?  
  
 If God has not revealed beyond,  
 There is no word!  
 If God does not disclose what lies  
 In after death,  
 If God withholds the truth we seek  
 About the dust,  
 If God is still, we do not know,  
 We cannot tell!

But God has come with word that  
 man  
 In flesh shall rise!  
 But God has told of Jesus Christ  
 Who rose from grave!  
 But God is one who speaks of pow'r  
 O'er death and tomb!  
 But God has said: "In Christ shall all  
 Be made alive"!  
  
 The dust is not the goal for man,  
 For flesh or soul.  
 The dust is but a point in time,  
 Although for shame.  
 The dust will not o'erwhelm its prey  
 When trump shall sound.  
 The dust will yield both saved and  
 lost  
 When Christ returns.

Until that day the dust shall hold  
 The flesh of saint;  
 Until the day the dust shall not  
 Impede the soul;  
 Until that day the souls of saints  
 Will be with Christ;  
 Until that day death's gain shall wait  
 Its full display.  
  
 And when I rest in dust, it is  
 The sleep of flesh.  
 And when I rest in dust, my soul  
 Ascends on high.  
 And when I rest in dust, my Lord  
 Holds firm what's there.  
 And when I rest in dust, it is  
 Not hope that dies.

CALVIN A. BUSCH

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Sometimes the magazine is late in reaching you — and we're sorry about that. And sometimes renewals are a bit slow in reaching our office — but we wait a month or two, knowing that nearly everybody renews his *Guardian* subscription.

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## Eldersveld to Lecture at Reformed Ministerial Institute

Dr. Peter Eldersveld will give four lectures on "Effective Communication of the Gospel" as a part of the morning program of the 1963 Reformed Ministerial Institute to be held May 28 - 31 at Westminster Theological Seminary. Dr. Eldersveld, who is radio minister of the Back to God Hour of the Christian Reformed Church, will also participate in a Thursday evening panel discussion of "Problems of Church and State."

Other panelists are William D. Valente, Esq., president of the Philadelphia Chapter of Citizens for Educational Freedom, who will speak on Wednesday night on "Freedom in Education"; and Professor Paul Woolley, of Westminster Seminary, who is to give the first of the evening popular addresses, on Tuesday, using the topic "Religion and the State."

Two other Westminster Seminary professors are scheduled to present a series of morning lectures during the Institute: Professor John Murray, with "Studies in Romans 13," and Dr. Robert Knudsen, speaking on "Beyond Existentialism" — lectures on modern thought.

The Institute is planned and conducted by the Alumni Association of Westminster Seminary, with meals and accommodations provided at the Seminary for a total cost of \$25, including registration. The committee in charge anticipates a rather good attendance for this year's Institute.

The young candidate for the gospel ministry  
Was being examined for licensure.

"Are you willing to affirm your belief  
In the divinity of Christ?" he was asked.

"I certainly am," he replied promptly and unhesitatingly.

"As a matter of fact, I am as sure

Of the divinity of Christ

As I am my own divinity."

*The Old Chinese Philosopher*

## THE CHANGING SCENE

HENRY W. CORAY

In a lecture recently delivered on the Coast the brilliant historian Arnold J. Toynbee applauded the narrowing of the gaps that have in the past separated the world's prominent religions. "I believe that closer cooperation among the religious is one of our greatest needs today," the seventy-four year old scholar said. "Coexistence among the faiths has become a matter of self-preservation. As a result there seem to be signs of a change from mutual intolerance toward mutual toleration and esteem among religions in spite of the intransigence that has been the traditional attitude of each of them."

Toynbee believes that the effect of this attitude on the part of religious leaders previews good things to come for the West and the Communist nations. "Economic and political solutions are only superficial solutions unless and until they are taken up on the spiritual levels. Only on the spiritual level can modern problems be resolved." And so, thinks Mr. Toynbee, cooperation between Christianity and the ethnic religions is "a happy one—for the world's future."

The British writer has shifted his position. In his early writings he posited Christianity as the final and authoritative faith. Now he is willing to reduce the movement to one of the many approaches to God, assign Christ a place with fallible and faulty men

like Gautama the Buddha, Lao Tze and Mohammed, and so eliminate the offense of the cross. It would be well for Mr. Toynbee to rethink the exclusive claim of the Lord Jesus: "I am the way, the truth, and the life; no man cometh unto the Father but by me."

\* \* \*

It is not often than one runs across the type of illustration used by Bavinck in his book *The Riddle of Life*. He borrows the lesson from the game of chess and makes it stand for the sovereignty of God in his dealings with his elect. Here is the illustration:

Anyone who has ever played chess with another person considerably more skillful at the game recognizes the bewildering sensation of feeling as though his hands were tied. Every move you make fits into the plan of your opponent. You advance your pawn; you capture his bishop and for a moment you have visions of winning. Later you realize that your opponent wanted it just that way, that each of your moves worked into his plan. He has planned out five, six moves in advance; he has already thought out every possibility; he has your entire game in his own hands. Presently when the game has progressed it becomes apparent to you that you cannot do anything except what he wants you to. Your play has been thought out in advance by him and you can only carry out his will. Every one of your moves will assist by and by in making his victory still more complete (Page 55).

It is a powerful and pungent window on Paul's assertion in Ephesians 1:11, "predestinated according to the purpose of him who worketh all things after the counsel of his own will."