

# GUARDIAN



Test Pilot Willis Louis Everett and the XV5A—Ryan Photo

*"When he nosed his plane up into the blue, rode the clouds, flashed over mountains and valleys, darted toward the sun... Lou Everett heard the heavens declaring the glory of God and saw the firmament showing his handiwork."*

## A Time To Die

EDWARD L. KELLOGG

We are assembled here because God in his mysterious providence has called Lou Everett from this life and has promoted him to glory. Painful indeed is the separation for his family, saddened are hundreds of

*(continued on page 67)*

## Christ's Kingship Displayed

EDWARD WYBENGA

### Triumphal Entry

Luke 19:28-40

The events of Jesus' ministry on earth were drawing to a close, but before that close takes place there must be a display of his Messianic kingship. Accordingly we see Jesus entering Jerusalem in triumph, acclaimed as king by the multitudes.

With divine omniscience and divine authority he directed two of his disciples: "Go ye into the village over against you, in the which at your entering ye shall find a colt tied, whereon yet never man sat. Loose him and bring him hither. And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him."

The disciples obeyed. They found things to be just as Jesus had predicted. There was the colt tied to the hitching post. There were the owners who questioned, "Why loose ye the colt?" But there was no further question or objection when the disciples simply said, "The Lord hath need of him." See here the divine omniscience and the divine authority of Christ come to expression.

Multitudes from all over the world had gathered at Jerusalem to attend the great Jewish annual Passover Feast commemorating the Exodus from Egypt and deliverance from the cruelties thereof. And now it was reported that the great Prophet of Galilee was on his way to the city. Groups of people in successive relays went forth to meet him. Others had already gathered about him.

What a scene of joy and triumph was now enacted! There came Jesus riding on a colt, the foal of an ass. Before, behind him, all around him were crowds of people. Garments were cast in front of him to ride over. Branches of palms were strewn in his path. And a chorus of voices rang and burst out into joyful acclamations of prayer and praise, saying, "Blessed be the King that cometh in the name of

the Lord: peace in heaven and glory in the highest."

What did all this mean—this riding on the foal of an ass, this casting of garments, this waving and strewing of palm branches? This was the way in ancient times that people would do homage to some great conqueror, prince, or king. This was the way the multitudes were now honoring Christ as the King of Israel! And so they sang: "Hosanna to the Son of David: Blessed is the King that cometh in the name of the Lord!"

The Pharisees wanted the people rebuked for their shouts of praise and their acts of veneration but Jesus rebuked the Pharisees, saying, "I tell you that if these should hold their peace, the stones would immediately cry out." The time had come when Jesus must openly be acknowledged as Messiah and King. It was a *divine must* in the plan and purpose of God.

Hundreds of years before, the prophet Zechariah had predicted this event by divine inspiration in these words: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee! He is just, and having salvation; lowly, and riding upon an ass and upon a colt, the foal of an ass." It would therefore have been both impossible and wrong to have restrained the people in their acclamations of praise to Christ as King!

### Lament over Jerusalem

Luke 19:41-44

Jesus' triumphal entry into Jerusalem as King was a scene of great jubilation and rejoicing but soon a cloud of sadness spread over it all. "And when he was come near, he beheld the city, and wept over it." Why these tears? Jesus wept because of the stubborn blindness and unbelief of the Jews. They were too blind to see the meaning of their own Old Testament teachings concerning the way of sal-

(continued on page 71)

### Edward Wybenga

After a long period of illness the Rev. Edward Wybenga went to be with the Lord on May 17 at his home in Edgerton, Minnesota. Born in Patterson, N. J. October 16, 1903, as a young man he taught in a Christian school for several years before entering Westminster Seminary, from which he graduated in 1936. He served three Orthodox Presbyterian pastorates; ten years in Waterloo, Iowa, and two seven and one-half year periods in Hamill, So. Dakota and Bend, Oregon, with a brief term of teaching in between.

He is survived by his widow, Florence Billow Wybenga, and a daughter, Mrs. Jane De Kam, of Edgerton, and a son, Daniel, of The Dalles, Oregon.

Mr. Wybenga began the Meditations in Luke in October of 1960 and they have appeared on this page regularly ever since, with but one or two exceptions in a period of his hospitalization in Oregon. Forced to resign his pastorate in Bend at the end of 1962 because of illness, Mr. Wybenga continued his labor of love in writing these Meditations until the very last. Although in recent months, as Mrs. Wybenga wrote, "most of the time his mind was so dulled by the drugs he had to take that he could scarcely read, in clear moments he asked for his notes on Luke," persevering in an effort to finish the work that had come to mean much to many readers.

In the week before his death he worked at length one day to complete the study on the latter portion of chapter 20, which includes a passage about the resurrection. This will appear in our September issue. We are confident that the assurance of life after death brings the comfort of the gospel to those who are bereaved at his departing. For him it is already "far better."

"Whether to live or die, I know not which is best;  
To live in Thee is bliss to me, to die is endless rest.  
Living or dying, Lord, I ask but to be Thine;  
My life in Thee, Thy life in me, makes heaven forever mine."

*Funeral Sermon, April 30, 1965*

## A Time To Die

*(continued from cover)*

associates at Ryan where he was admired and highly valued, distressed are many in the armed forces who held in high esteem his contributions to the field of aviation, and shocked are thousands in San Diego and throughout the country. Nevertheless, "the Lord gave and the Lord hath taken away, blessed be the name of the Lord."

I am sure there are persons present who would like to tell of their deep respect for this man, of the greatness of the services he has rendered and of the blessing to themselves in just knowing him and his family. But if Lou Everett could speak to us now he would say, "Don't talk about me, talk about the Lord." That is just the way he was, and out of respect for him and a similar request made by his wife, I would like at this time to point to that one in whom Lou Everett trusted, the Lord Jesus Christ.

Lou recognized him as the mighty Creator and Preserver, the Lord of his life and his personal Savior.

When he nosed his plane up into the blue, rode the clouds, flashed over mountains and valleys, darted toward the sun and back to earth again, Lou Everett saw God. He believed that God created and was sustaining all of these wonderful things. He had not come to that conviction by some careless path or irrational process. He was a test pilot. He studied and struggled with problems. I will never forget the evening I came to his home and he said, "I believe it is true, I believe God did create all things." He accepted the revelation which God gave in the Bible. It wasn't that he ignored the amazing discoveries and advances of science nor the marvelous processes unfolding in nature, but he came to believe that back of it all was the infinite, mighty Creator who said, "Let there be light, and there was light."

And so as he flew through the sky he heard the heavens declaring the glory of God, and saw the firmament showing his handiwork. This was what God had stretched out as a curtain. As

was expressed earlier in poetic language, "He touched the face of God"—an experience the cosmonauts confessed they did not have.

### Faith Makes a Difference

But when a man believes that the Lord made him and sustains him, results must follow in the life. For one thing, he comes to realize he is not the master of his fate, but he rests in the hands of a merciful and gracious God. He does not ultimately rule his own life nor that of his family. The Lord is supreme.

At a recent conference in this city the truth was simply presented. Because of the fall, man by nature is sinful. The natural man is sinful, and the natural man has *self* seated on the throne of his heart. Ego is there on the throne of the heart controlling the life. The decisions are those that seem wise to ego and for the most part they are selfish decisions. But when one comes face to face with Jesus Christ, then by divine grace a transformation often occurs and the whole outlook changes: ego is removed from the throne and Jesus Christ ascends the throne of that life. That was Lou's experience.

As a result, if approached about plans or activities which he felt to be contrary to the Lord's will, he wanted no part of them. If there were things he felt that he and his family should do in serving the Lord, then he led the way in doing them. Since Christ was enthroned in his life he wanted to know and to obey the will of Christ set forth in the Bible. That, my friends, is an intelligent and purposeful way of living.

Life can be so confusing and frustrating, plans failing, dreams vanishing, one often wonders, Is there any sense, is there any sense in it all? But if only the life begins to focus on Jesus Christ and is oriented to that wonderful Lord and Savior, it is amazing how things fall into place. What was like a mass of twisted yarn becomes a beautiful tapestry.

### WILLIS LOUIS EVERETT

*Willis Louis Everett, 42, a Deacon and Trustee in the Paradise Hills Church of San Diego was killed suddenly Tuesday morning, April 27th. Lou was the chief engineering test pilot on the XV5A program at Ryan Aeronautical Firm in San Diego. He first flew the XV5A in tests last July and since then had been helping to perfect the plane. Tuesday was the first public demonstration. Newsmen, radio-men and television personnel were all present. By means of jet-powered fans in the wings the plane rose up and hovered in the air before the spectators. Then a transition was made and it shot out by its jet power like an ordinary jet plane.*

*Three minutes of the demonstration had been carried on when something went wrong. Lou said, "I have to go." He tried to eject as the plane was plunging to earth, but in a moment it hit the desert floor. Prior to this Lou had worked as flight test engineer and project pilot on Ryan's X13 Vertijet, the VZ3RY Vertiplane and the Army's XV8A Fleep flex-wing.*

*Both Lou and his wife, June, were Sunday school teachers; also for a time they sponsored a Machen League Society. Through attendance at Family Conferences they became known and beloved by many in the Presbytery of California. The funeral was held at the Paradise Hills Church. Nearly 400 attended, including Mr. Ryan, president of the company, and some 200 associates in the firm. Since Everett had served in World War II and Korea, burial services were held at the Fort Rosecrans National Cemetery on Point Loma.*

*Remaining in the immediate family are his wife and four children, Tom, Kathy, David, and Glenn. In place of flowers the family requested that contributions be sent to the Sunday School Building Fund, and over \$1,000 was received within a week. The Paradise Hills congregation was stunned by this loss, but through it many opportunities have been afforded for witnessing. The prayers of friends throughout the church will be appreciated for this family.*

E. L. K.

Perhaps you are saying, "That sounds good to me. I believe you have something there. I'm going to try that life. Tomorrow I'm going to turn over

a new leaf." If you feel that way I'm very glad, but I think I should explain something further.

### The Only Way

There is only one way you can come to this position where Christ is enthroned in your life. Jesus said, "I am the way, the truth and the life, no man cometh unto the Father but by me." Boldly Peter stood before the council and declared, "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." Lou Everett believed that with all his heart. It was that one way which Lou followed. It is a very humbling way. You don't march in and say, "Here I am with all my virtues and good deeds." Rather you say, "Nothing in my hand I bring, simply to Thy cross I cling." Yes, you come as an undeserving sinner to receive of the matchless grace of God, and Lou would assure you that he was a sinner, saved by grace.

What happens is that you begin to realize that many thoughts and words and deeds in your life are wrong. They are far removed from what the Bible says they should be. Before, you shrugged your shoulders, saying, "I'll think of that some other time." But somehow you can't get rid of the thoughts this time. They trouble you. You don't understand, but really what is happening is that the Spirit of God is convicting you of your sin and showing you that something needs to be done.

Many of you have been or are in the service of our country. If a higher officer issues an order and you ignore it or violate it you are doing something that is very serious. You aren't going to get away with it. Now the Supreme Commander in heaven has issued orders, and you and I often drift along and carelessly ignore or neglect these orders. It is a most serious thing. It is sin. Yes, "all have sinned and come short of the glory of God," as the Bible plainly states.

Just as you can't get away with disobedience in the military, neither can you with the Supreme Commander of the universe. God is just and holy. What happened on the desert and is happening in Vietnam and all around us in the world is a part of the picture, "for the wages of sin is death." Do not misunderstand. I am not suggesting that Lou committed some sin

and that is why he died. I am saying there is death in the world for Lou and for us all because of sin. "For the wages of sin is death," and "it is appointed unto man once to die." You face it just as much as he did.

But suddenly as you struggle with your sin and the thoughts of its consequences you see a cross, a rugged cross with one hanging there, and it begins to dawn on you that this is the only answer to your problem. It is God's answer. A substitute pays the price, the just dies for the unjust.

### The Love of God

**"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."**

Did you think Lou was finished? No he was not; he lives, not just in your memory, he lives consciously in the presence of his Lord. He did not perish. God said he would not perish and God has not lied yet and he never will lie. Lou did not perish!

With bated breath I watched a film that Lou showed me a couple of years ago. He was in the Flex-Wing. He said, "Now I am going to try to make a turn." I saw it turn and then he plunged to the ground. It was the following New Year's Eve. We gathered in the church to thank God for the blessings of the year. Then Lou spoke. He thanked God for his blessings and said he was with us because Someone was with him in the Flex-Wing when it crashed. How true. The Lord was with him.

But now don't jump to wrong conclusions. Don't suppose that at 7:15 Tuesday morning when the XV5A plunged earthward, the Lord had left Lou alone. He was with him through every phase of that fiery crash. And if we had been there, and somehow instead of physical sight we could have seen as God sees, I am sure we would have seen rising up from that wreckage the soul of Lou Everett, escorted by angels to the presence of the Lord. Yes, I think we would have heard the Lord say, "Well done, Lou."

### Everlasting Life

It is wonderful to have the memory of someone like Lou Everett. But friends I am not satisfied with just a memory. I want more than that, and I am thankful that the beloved wife and children of this man have more than a memory. They have a sure and steadfast hope based on the unailing

promises of God. They know that their husband and father is living and they know that they shall see him some day.

In a few moments we will leave this church and make our way to that beautiful point overlooking the vast Pacific. There we will place his body in the grave and it will return to the dust. But when the trump of God sounds it will rise, not broken and mangled but in glorified state. And the soul will reunite with the body and then victory will be complete, for Jesus Christ came to save from sin and from all the consequences of sin and his work continues until He presents us faultless before the presence of God. Separation has come for a time, reunion will follow for eternity.

And now as we bow our heads in this solemn moment I would that each one might make a personal commitment to the Lord—the Lord of Lou Everett. I would that each with sincerity might ask forgiveness for sin and might trust this wonderful Savior, asking him to take the controls and pilot your life. If you do, then when the Commanding Officer above calls, you can reply, "I am ready, Sir," and to your loved ones and comrades here, "I have to go."

### Walter Blair

Walter Blair, owner of the Blair Printing Company of Willow Grove, Pa. died suddenly on May 1 at the age of 50. Funeral services were led by Dr. Richard Gray.

The Blair Printing Company has been printing the *Presbyterian Guardian* for more than a decade, and we have lost a good friend whose quality of service we have appreciated. We express our sympathy to his widow and to the competent staff whose aim is to carry on the growing business which he established nearly thirty years ago. Mr. Blair's final weeks were devoted to supervising the erection of an addition to his building.

*When you write or renew, please include your zip number if not shown on address.*

*In due time all our sorting and bundling for mailing must be according to zip code areas—with a hoped for speed-up in delivery to you by the post office.*

# Not Only Weep

FRANCIS A. SCHAEFFER

Some months ago I was in the study of a well-known evangelical in the States. I reminded him that the last time we were together was the night on which we had heard that Dr. Machen had been put out of the ministry in the Northern Presbyterian Church. And then I also recalled that when I had said on that night, back there in 1936, that I was going to leave the (then) Presbyterian Church U.S.A., he had said that I was making a mistake—that “we” are going to stay in for a few years and lead a big group out.

His response to my recalling this was that the separatists had accomplished practically nothing in the almost thirty years which had passed since then. I replied that in general I tended to agree with him, but that those who had stayed in had not done anything much either. Then we were on a ground which made a constructive conversation possible.

In *Christianity Today*, May 22, 1961, in my article “Some Men Weep: the Tragic Loss of Our Era,” I wrote:

In the 1930s liberalism in the United States reached a point where it led to a division among the evangelicals. One group followed a historic emphasis, especially in Reformed churches, and separated when the liberals came into control in most of the major denominations. The other group did not separate. This event of the 1930s is still with us, and it seems to me, one can find reason for sadness in what has happened to both groups.

In surveying the first group, one must distinguish between a strong acceptance of the principle of the commanded purity of the visible church and what has happened in the intervening thirty years among those who have separated. There is cause for sadness in the results of the separated movement. While the criticism does not apply to everyone who took this position, yet the organized leadership of “the separated movement” largely developed an expertness in preparing a kind of lawyer’s brief which has the end of “winning one’s case at any cost” by choosing that portion of the facts which is convenient to this end, and in using this lawyer-brief mentality against liberals and true Christians equally.

In surveying the second group, one must distinguish between staying in an ecclesiastical unit at any one specific point of history, and the surrender of church purity as a principle. There is cause for sadness in the historical results of the action of this second group of evangelicals. For their ecclesiastical contacts have tended to “bridge-building” in wider areas of cooperation, and then tended to theological contacts of a “bridge-building” nature.

In the nearly four years since this was written, two things can be added. First, it is ever more clear that there are two kinds of separatists. For example, the Orthodox Presbyterian Church and the recently merged Reformed Presbyterian Church, Evangelical Synod are not only having increased contacts among themselves, but are increasingly struggling with the problem of the negative aspects of separation.

## “Strike Three”

Second, on the other side, the “bridge-building” has among some evangelicals reached the “strike three” stage. The giving up of any emphasis on the purity of the visible church has led to yet wider areas of evangelistic cooperation; and theologically, in many parts of evangelicalism, the giving up of an adequate doctrine of Scripture. The term “plenary inspiration” has been given a changed meaning, and under the name of evangeli-

---

*Dr. Schaeffer is director of L'Abri Fellowship (Chalet les Melezes, Humez sur Ollon, Switzerland). After two years in Westminster Seminary he was graduated from Faith Seminary in 1938, and served for several years in the Bible Presbyterian Synod. He is now affiliated with the Reformed Presbyterian Church, Evangelical Synod.*

*A part of this article was printed recently as a letter in Christianity Today, but we believe our readers will find the entire presentation worth careful perusal.*

calism it is being written on the mission field that it is well not to include the words “inerrancy” or “autograph” in doctrinal statements of an evangelical mission group. The cosmos and space-time history are being separated from the religious authority of the Bible, and what is left is an acceptance of a leap of faith which abstracts faith and belief from rationality.

Thus, a non-verifiable mysticism in evangelical terminology joins the mysticisms which make up so much of the total cultural thought of the second half of the twentieth century. Absolutes are gone so that the neo-orthodox system or the Roman Catholic system is not said to be qualitatively wrong but only quantitatively less. One student from an evangelical school can write me that the original author of the flood narrative in Genesis was mistaken as to the extent of the flood, and still claim to be fair with the teaching of Christ and the apostles about Scripture. And the donors, for whose sakes the evangelical schools in the 1930s did not take a clear line on the question of the purity of the visible church, now have to be kept in the dark in the 1960s concerning the views of some faculty members or of some brighter students, or of both. With the loss of absolutes, is the superficiality of much evangelical life surprising? And with the loss of a sense of antithesis, how will the great antithesis of Justification finally stand?

The hopeful thing is that as there are two kinds of separatists, there is appearing a second kind of evangelical—the men in the general evangelical framework which has grown up since the thirties who know something is wrong and are trying to do something about it. The danger is that such men will do “something” in their own areas but simply continue further along in the historical situation—like a man who keeps crawling but with the ice always breaking beneath him—repeating the basic mistake which was made

in the thirties of losing the sense of antithesis.

### A Total Solution

It would seem to me that the only solution is a total one—on both sides of the division of Bible-believing Christians (as Machen preferred to call them) which has existed since the thirties.

*First*, recognize that the basic principle involved is not "separation" but *the principle of the purity of the visible church*. Thus, begin talking privately and publicly about this principle and discuss and pray together as to what our own responsibility concerning this is in the place where each of us now is. When we do this we are back where the present difficulty in the general evangelical ranks began. This would be a break with the mentality of the present evangelical framework.

*Second*, place purity of doctrine (and life) with love at the center, instead of having Christian activism and evangelism in the center.

*Third*, analyze what is the total world situation we face today. Realize that history has moved since Warfield and Hodge—that Hegel's presuppositions have won in the twentieth century world, and that the monolythic culture (secular and religious) is one of relativism, syncretism and anti-Law. Thus, for example, the gains of the "Progressives" in the Roman Catholic Church are no more than the lining up of the Church of Rome with the normative cultural consensus—one more relativism which surrounds us in the sea of relativism.

If such an analysis and an emphasis were understood, taught in all the disciplines in their inter-relationships, and acted upon, our Christian students could understand what is happening to them, and communication with the lost twentieth century men will be really opened. We will be ahead of our times, and it is not far-fetched to say that our Christian colleges could leap-frog into being real educational institutions, turning out educated men. Missionaries trained in them would catch up with the natives they are trying to teach, and Christian parents and educators would not feel confused by the gap between themselves and the next generation.

As I said when speaking at a solidly orthodox seminary in the States a short time ago, if our theologians had

*The point of contact should be the principle of the purity of the visible church.*

understood the "Armory Show" in 1913, perhaps we would not have lost the denominations in the thirties.

### Facing Culture with Christ

Speaking and acting on this analysis as the basis of a practical apologetic is not an abstract scholastic theory. We here at L'Abri in Europe can observe in the rough and tumble of contact and communication with a tough-fibred twentieth century that this does produce intellectual comprehension, and the Holy Spirit is pleased to use it in lives. This *is* the true offense of the cross against the world and the general world spirit about us in our moment of history. This *is* facing a total culture, as the early church faced their total cultural environment as it rested on false religion and false philosophy. This *is* preaching Christ. Missing the presuppositional changes from a previous day largely leaves us preaching in true communication only to the upper middle-class, with the workers and the intellectual and creative people left ignorant of the Good News which is for all men.

In regard to Scripture, this analysis will place a dividing line between those who separate the authority of Scripture from the things of the cosmos and the events of history upon which the Bible touches (thus leaving only a finally irrational "religious" authority "to strengthen and enrich Christian life"); and those who hold the historic Christian view of Scripture as being an authority in verbalized propositional form concerning the science and history it touches as well as the "religious values" it touches. True rationality cannot be separated from religious truth without J. S. Bezzant's words against the neo-orthodox becoming true of us:

... when I am told that it is precisely its immunity from proof which secures the Christian proclamation from the charge of being mythological, I reply that immunity from proof can "secure" nothing whatever except immunity from proof, and call nonsense by its name (*Objections to Christian Belief*, pp. 90 and 91).

### Constitutional Covenant Union

*Fourth*, the separatists have something to go back thirty years to, too. The *Philadelphia Bulletin* of June 11, 1936 carried an article on page one with the heading: NEW CHURCH

GETS UNDER WAY—Presbyterian Constitutional Covenant Union of Fundamentalists Dissolves. The first sentence reads:

The Presbyterian Constitutional Covenant Union, militant Fundamentalist group, was dissolved this afternoon and out of its dissolution is expected to rise a new Presbyterian Church.

(*Machen being de-frocked and the resulting split in the Northern Presbyterian Church was first page news in much of the country. However much foresight this showed on the editor's part, this was rightfully page one news, for it marked the culmination of the drift in the Protestant churches from 1900 to 1936. It was this drift that laid the base for the cultural, sociological, moral, legal and governmental changes from then to the present time. Without this drift the urban to rural changes, etc. would not have produced the same results they now have. When the Reformation churches shifted, the Reformation consensus was undercut. A good case could be made out that the news about Machen, with all of which it was the culmination, representing the same direction in most of the other denominations, was the most significant U.S. news in the first half of the twentieth century.*)

Those who had left the Northern Presbyterian Church when Machen was de-frocked called for dissolving the Presbyterian Constitutional Covenant Union at once. The June 11 *Bulletin* article reports a voice pleading against this:

The Rev. Walter Watson, of the First Ward Presbyterian Church of Syracuse, asked for less haste in dissolving the Union. He pointed out that there were thousands in the established church "who have not seen the light yet and the only way we can reach them is through an organization similar to the Covenant Union."

"I forsee," he said, "that for a while at least this new denomination will be only a little one with only a dozen churches, but in five or ten years we can expect several hundred thousand members."

A bit of history puts this into clearer perspective. The *Presbyterian Guardian* of June 22, 1936 reported what had happened in Syracuse as Machen was put out of the Northern Presbyterian ministry by the General Assembly:

Due to the untiring efforts of the Rev. Walter Vail Watson, of the First Ward

Church, Syracuse, a number of evangelicals had preaching places. Dr. Machen preached in the morning in the First Ward Church, which is the oldest Presbyterian Church in Syracuse and, under the ministry of Dr. Watson, one of the most spiritual and active.

### Making Contact

It was the same Rev. Walter Watson who opened his church in Syracuse for Machen to preach the Sunday before he was put out, who in Philadelphia a few days later asked that those who left the Presbyterian Church U.S.A. at once to form a true Presbyterian church, find some non-ecclésiastical contact to continue to reach those "who have not seen the light yet." In other words, the point of contact should be *the principle of the purity of the visible church*, even though in all honesty all did not have the same light on the specific application of the principle in practice for them at that moment.

This was denied, the link between those who believed equally in the practice of the principle of the purity of the visible church was smashed. Instead, there grew up a general evangelical framework which tried to act as though it did not matter if the principle of the purity of the visible church existed or not. The question was swept under the rug and evangelism and Christian activism went on undisturbed. It went on toward an increasingly contentless and unevangelical evangelicalism until now, thirty years later, with the new evangelical view of the authority of Scripture, the call is "Strike 3": (1) Ecclesiastical contacts built by minimizing the principle of the purity of the visible church. (2) Ever more latitudinarian evangelistic, and other, co-operation. (3) Theological "bridge-building" which has led to a new evangelical view of Scripture.

Such "evangelical" views of the Bible have come in a circle to a place not greatly different than the view which B. B. Warfield opposed so rightly in the case of Henry Preserved Smith in the days when liberalism was first entering the Presbyterian, and other, churches, just before 1900 (*Limited Inspiration*, B. B. Warfield).

### Acting on Scriptural Principle

Surely this is not the moment either to think only of individual salvation, or to retreat to a defensive position. Is it not possible by the grace of God, and the power of the Holy Spirit, to

go back on both sides and pick up the pieces? To find contact between those across the lines who agree that the past thirty years have brought much less than the people of God in the 1930s thought properly would be ahead?—and who accept the Scriptural principle of the purity of the visible church *as a principle* for which we are responsible under the leadership of the Spirit, each one considering "what God would have me do about it in practice in my generation?"

We are less in numbers now, unhappily, than thirty years ago, but to take such a position and practice would put us in step with many throughout the world—for example, the evangelicals in the Church of England who openly face the possible tearful meaning to them of this principle in the days ahead. That is very different from our American and related evangelicals who act as though organizational continuity takes precedence over the doctrinal purity of the church.

And if we don't do these things we can have the comfort of knowing that we are in line with a total secular-religious cultural consensus of today and tomorrow! The only trouble is, it is not Christianity today, nor will it be, tomorrow.

---

### Meditation on Luke

(concluded from page 66)

vation. They had murdered the prophets whom God had sent to call them to repentance. In their unbelief they were now about to reject the Messiah finally and completely, and to demand the crucifixion of their King.

This would bring upon them the sure judgment of God, as Jesus well knew. The people would undergo unspeakable suffering forty years later while Jerusalem was besieged by the Roman armies. And indeed, after a siege of five months the walls were stormed and battered down, the temple was destroyed, the city was leveled with the ground, and a million Jews were slaughtered by the enemy.

When the divine patience with a rebellious people is exhausted, the divine judgment must fall. Therefore Jesus wept over the city. And thus the compassionate Savior weeps still over those who reject him.

### Cleansing the Temple

Luke 19:45-48

Soon after Jesus came to Jerusalem he entered into the precincts of the temple. There in the outer court, the court of the Gentiles, he beheld a sight that aroused his holy wrath. Merchants were selling cattle and doves to be used for sacrifice by worshippers at the temple. Money-changers were exchanging the Roman coin for the Jewish shekel at a profit. There was much noise, confusion, cheating, and fraud.

This condition of things was not conducive to the spirit of worship. True worship requires quietness, reverence, meditation, prayer. No wonder Jesus' feelings were aroused to action. Exerting his divine authority he drove them all out, saying, "It is written, My house is the house of prayer; but ye have made it a den of thieves."

Let us take a lesson from this: God's House is not the place for loud talking and jesting, certainly not for fraudulent dealings. "The Lord is in his holy temple, let all the earth keep silence before him."

The chief priests and scribes envied Jesus' authority, his power over men. They were determined to put him out of the way, but were as yet unable to take him, for the people clung to him and listened to his teachings with rapt attention.

Christ is more than Savior. Christ is also Messiah and King. His Messianic kingship is displayed in his triumphal entry into Jerusalem, and in his authoritative cleansing of the temple.

We must acknowledge him as King. We must bow to his authority. We must be governed by his will. This will set us free from the tyranny of self and from the bondage of sin—free to serve the living God, to glorify him and to enjoy him forever!

---

### Changes of Address

The Rev. R. Heber McIlwaine, 16-5 Shinhama-cho, Fukushima-shi, Japan (after August 1).

The Rev. Wilson H. Rinker, 871 Menker Avenue, San Jose, Calif. (received by the West Coast Presbytery).

The Rev. Norman Shepherd, % Westminster Seminary, Chestnut Hill, Philadelphia, Pa. 19118.

## William A. Shell Ordained

Under the auspices of the Presbytery of Wisconsin Mr. William A. Shell was ordained to the teaching ministry in the Orthodox Presbyterian Church on March 12, 1965. The Rev. Francis Breisch of Bethel Church, Wheaton was the moderator.

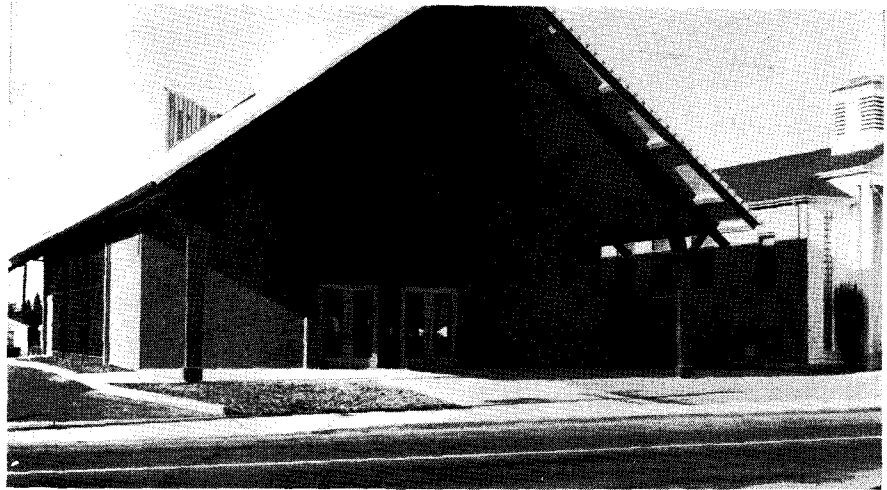
Scripture was read by the Rev. Jay DeVries, pastor of the Elmhurst Christian Reformed Church, followed by prayer by the Rev. Harlee Bordeaux of Westminster Orthodox Presbyterian Church, Westchester, Illinois. The Rev. Eugene Bradford, pastor of Ebenezer Christian Reformed Church, Berwyn, delivered the ordination sermon, and a charge to the teacher was given by the Rev. Clair Davis, Ph.D., Assistant Professor of Theology in the Wheaton College Graduate School and a member of the Presbytery of Wisconsin. Mrs. Shell sang, with Mrs. George DeGraaf at the organ.

Ushers were students from Timothy Christian High School, Elmhurst, where the Rev. Mr. Shell is a teacher of Bible and Reformed Doctrine. He has also been supplying Orthodox Presbyterian and Christian Reformed pulpits from time to time. Following his graduation from Westminster Seminary in 1962, to which school he had transferred from Dallas, Mr. Shell was employed for a time on the West Coast.

## Westminster Seminary Commencement

An overflow crowd assembled in the garden of Westminster Seminary on a warm spring afternoon, May 19, for the 36th annual commencement exercises which featured an address by Dr. James I. Packer of England. The Bachelor of Divinity degree was awarded to 25 men, and four received the Master of Theology degree. A degree of Doctor of Theology was conferred upon Susumu Uda, of the Japan Christian Theological Seminary, Tokyo, who obtained his Th.M. in 1962.

Others who participated in the exercises were Dr. Robert Rudolph, Professor of Systematic Theology and Christian Ethics in the Reformed Episcopal Seminary, Philadelphia; the Rev. Walter Chantry, Pastor of Grace Baptist Church, Carlisle, Pa.; and the Rev. John Galbraith, Orthodox Presbyterian Foreign Missions General Secretary.



First Church, Portland, Oregon dedicated its new building last fall. Sessions of the 32nd General Assembly of the Orthodox Presbyterian Church are to be held here beginning July 8, with a devotional service on Wednesday evening, July 7.

The Rev. LeRoy Oliver, President of the Seminary Board of Trustees, presided, and Dr. C. Van Til, Professor of Apologetics, addressed the graduates.

Dr. John Skilton, Professor of New Testament, preached the baccalaureate sermon on the text: "Rejoice in the Lord alway: and again I will say, Rejoice." The Seminary Chorus under the direction of Mr. William Viss sang at this Sunday service.

A stirring address by Dr. Edward Young, Professor of Old Testament, provided the climax to the annual banquet at the Casa Conti attended by the graduates and their families and friends of the Seminary. He answered with a resounding affirmative the query of his title, "Do We Still Need Westminster Seminary?" This Tuesday evening affair was presided over by Alumni President Calvin Busch of Morristown, N. J.

Following several violin numbers by graduate Gary Vander Hart, accompanied by Miss Mary Male, the Rev. Howard Hart of Bellmawr, N. J. led in devotions. Class representative Earl Lackey responded to the welcome of the President and introduced the graduates, each of whom identified himself and gave his immediate plans.

Informal remarks were made by the Rev. Leslie Sloat as Dean of Students, Professor Edmund Clowney as Dean of Academic Affairs, and the Rev. John Clelland as Executive Secretary.

Mr. Oliver, President of the Seminary Trustees, announced the appointment of Professor Clowney as Acting

President of the Seminary under the reorganization plan approved by the Trustees in recent meetings.

## Spring Missions Conferences

Among recent missionary conferences in Orthodox Presbyterian churches the oldest seems to be the 25th annual conference of Immanuel Church, West Collingswood, N. J. Home missionary George Haney, Jr. of Bangor, Maine was one of the speakers, along with the Gaffins, the Hards, and the McIlwaines. Special music was furnished by the Phil-Mont Christian High School and the Westminster Seminary Choir.

Three congregations in the San Diego area—Paradise Hills, Bayview of Chula Vista, and Valley of Santee—combined in mid-May for a four-day conference that included a youth banquet. Speakers were home missionary Thomas Champness of Modesto, foreign missionary appointee Edwin Urban who is now serving in So. San Francisco, Korean missionary Theodore Hard, the Rev. Leo Skinner of Wycliffe Bible Translators, and the Rev. George Bragdon of World Presbyterian Missions.

Emmanuel Church of Wilmington, Del. held its third annual conference with the Gaffins, the Hards, and the McIlwaines participating, together with home missionary Laurence Vail of Vienna, Va. A period of special prayer was included in this weekend conference, as in the others.



EDITOR

Robert E. Nicholas



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

## Preface

The church confesses its faith when it bears a present witness to God's grace in Jesus Christ.

In every age the church has expressed its witness in words and deeds as the need of the time required. The earliest examples of confession are found within the Scriptures. Confessional statements have taken such varied forms as hymns, liturgical formulas, doctrinal definitions, catechisms, theological systems in summary, and declarations of purpose against threatening evil.

Confessions and declarations are subordinate standards in the church, subject to the authority of Jesus Christ, the Word of God, as the Scriptures bear witness to him. No one type of confession is exclusively valid, no one statement is irreformable. Obedience to Jesus Christ alone identifies the one universal church and supplies the continuity of its tradition. This obedience is the ground of the church's duty and freedom to reform itself in life and doctrine as new occasions, in God's providence, may demand.

The United Presbyterian Church in the United States of America acknowledges itself aided in understanding the gospel by the testimony of the church from earlier ages and from many lands. More especially it accepts and is guided by the Nicene and Apostles' Creeds from the early church; the Scots Confession, the Heidelberg Catechism, and the Second Helvetic Confession from the Reformation; the Westminster Confession and Shorter Catechism from the seventeenth century, and the Theological Declaration of Barmen from the twentieth century.

The purpose of the Confession of

# The Proposed Confession of 1967

1967 is to call the church to that unity in confession and mission which is required of disciples today. This Confession is not a "system of doctrine," nor does it include all the traditional topics of theology. For example, the Trinity and the Person of Christ are not redefined but are recognized as forming the basis and determining the structure of the Christian faith.

God's reconciling work in Jesus Christ and the mission of reconciliation to which he has called his church are the heart of the gospel in any age. Our generation stands in peculiar need of reconciliation in Christ. Accordingly this Confession of 1967 is built upon that theme.

## The Confession

In Jesus Christ God was reconciling the world to himself. Jesus Christ is God with man. He is present in the church by his Holy Spirit to continue and complete the work of reconciliation. This work of God is the foundation of all confessional statements about God, man, and the world.

### Part One

#### GOD'S WORK OF RECONCILIATION

##### Section I.

##### The Grace of Our Lord Jesus Christ

###### A. JESUS CHRIST

In Jesus of Nazareth true humanity was realized once for all. Jesus, a Palestinian Jew, lived among his own people and shared their needs, temptations, joys, and sorrows. He expressed the love of God in word and deed and became a brother to all kinds of sinful men. But his complete obedience led him into conflict with his people. His life and teaching judged their goodness, religious aspirations, and national hopes. Many rejected him and demanded his death. In giving himself freely for them he took upon himself the judgment under which all men stand convicted. God raised him from the dead, vindicating him as Messiah and Lord. The victim of sin became victor, and in him man is victorious over sin and death.

God's reconciling act in Jesus Christ is a mystery which the Scriptures express in various ways. It is called the sacrifice of a lamb, a shepherd's life

given for his sheep, atonement by a priest; again it is a ransom of a slave, payment of debt, vicarious satisfaction of a legal penalty, and victory over the powers of evil. These are images of a truth which remains beyond the reach of all theory in the depths of God's love for man. They reveal the gravity, cost, and sure achievement of God's reconciling work.

The risen Christ is the savior of all men. Those joined to him by faith are set right with God and commissioned to serve as his reconciling community. Christ is the head of this community, the church, which began with the apostles and continues through all generations.

The same Jesus Christ is the judge of all men. His judgment discloses the ultimate seriousness of life and gives promise of God's final victory over the power of sin and death. To receive life from the risen Lord is to have life eternal; to refuse life from him is to be separated from God in death. All who put their trust in Christ face divine judgment without fear, for the judge is their redeemer.

###### B. THE SIN OF MAN

The reconciling act of God in Jesus Christ exposes the evil in men as sin in the sight of God. In sin men claim mastery of their own lives, turn against God and their fellow men, and become exploiters and despoilers of the world. They lose their humanity in futile striving and are left in rebellion, despair, and isolation.

Wise and virtuous men through the ages have sought the highest good in devotion to freedom, justice, peace, truth, and beauty. Yet all human virtue, when seen in the light of God's love in Jesus Christ, is found to be infected by self-interest and hostility. All men, good and bad alike, are in the wrong before God and helpless without his forgiveness. Thus all men fall under God's judgment. No one is more subject to that judgment than the man who assumes that he is guiltless before God or morally superior to others.

God's love never changes. Against all that opposes him, God expresses his love as wrath. In the same love God took on himself judgment and

shameful death in Jesus Christ, to bring men to repentance and new life.

## Section II.

### The Love of God

God's sovereign love is a mystery beyond the reach of man's mind. Human thought ascribes to God superlatives of power, wisdom, and goodness. But God reveals his love in Jesus Christ by showing power in the form of a servant, wisdom in the folly of the cross, and goodness in receiving sinful men. The power of God's love in Christ to transform the world discloses that the Redeemer is the Lord and Creator who made all things to serve the purpose of his love.

God has created the world of space and time to be the sphere of his dealings with men. In its beauty and vastness, sublimity and awfulness, order and disorder, the world reflects to the eye of faith the majesty and mystery of its Creator.

God has created man in a personal relation with himself that man may respond to the love of the Creator. He has created male and female and given them a life which proceeds from birth to death in a succession of generations and in a wide complex of social relations. He has endowed man with capacities to make the world serve his needs and enjoy its good things. Life is a gift to be received with gratitude and a task to be pursued with courage. Man is free to seek his life within the purpose of God—to develop the resources of nature for the common welfare, to work for justice and peace in society, and in other ways to use his creative powers for the fulfillment of human life.

God expressed his love for all mankind through Israel, whom he chose to be his covenant people to serve him in love and faithfulness. When Israel was unfaithful, he disciplined the nation with his judgments and maintained his cause through prophets, priests, teachers, and true believers. These witnesses called all Israelites to a destiny in which they would serve God faithfully and become a light to the nations. The same witnesses proclaimed the coming of a new age, and a true servant of God in whom God's purpose for Israel and for mankind would be realized.

Out of Israel God in due time raised up Jesus. His faith and obedience were the response of the perfect child of God. He was the fulfillment

of God's promise to Israel, the beginning of the new creation, and the pioneer of the new humanity. He gave history its meaning and direction and called the church to be his servant for the reconciliation of the world.

## Section III.

### The Communion of the Holy Spirit

God the Holy Spirit is active in the creation working to achieve the purposes of his love. The Holy Spirit through the gospel leads men to know God as Creator and Lord, to respond to his love, and to live in his fellowship.

#### A. THE NEW LIFE

The reconciling work of Jesus was the supreme crisis in the life of mankind. His cross and resurrection become personal crisis and present hope for men when the gospel is proclaimed and heard among them. In this experience the Spirit brings God's forgiveness to men and initiates the new life in Christ.

The new life takes shape in a community in which men know that God loves and accepts them in spite of what they are. They therefore accept themselves and love others, knowing that no man has any ground on which to stand except God's grace.

The new life does not release a man from conflict with unbelief, pride, lust, fear. He still has to struggle with disheartening difficulties and problems. Nevertheless, he lives in good cheer, bearing witness on good days and evil days, confident that the new life is pleasing to God and helpful to others.

The new life finds its direction in the life of Jesus, his deeds and words, his struggles against temptation, his compassion, his anger, and his willingness to suffer death. The teaching of apostles and prophets guides men in living this life, and the Christian community nurtures and equips them for their ministries.

The members of the church are emissaries of peace and seek the good of man in cooperation with powers and authorities in politics, culture, and economics. But they have to fight against pretensions and injustices when these same powers endanger human welfare. Their strength is in their confidence that God's purpose rather than man's schemes will finally prevail.

Life in Christ is life eternal. The resurrection of Jesus is God's sign that he will consummate his work of creation and reconciliation beyond death

and bring to fulfillment the new life begun in Christ.

#### B. THE BIBLE

The one sufficient revelation of God is Jesus Christ, the Word of God incarnate, to whom the Holy Spirit bears witness in many ways. The church has received the Old and New Testaments as the normative witness to this revelation and has recognized them as Holy Scriptures.

The New Testament is the recorded testimony of apostles to the coming of Jesus Christ and the sending of the Holy Spirit to the church. The Old Testament is received in the church as Holy Scripture which bears witness to God's faithfulness to Israel and points the way for fulfillment of his purpose in the Jew, Jesus of Nazareth. The Old Testament is indispensable to understanding the New, and is not itself fully understood without the New.

God's word is spoken to his church today where the Scriptures are faithfully preached and attentively read in dependence on the guidance of the Holy Spirit and with readiness to receive their truth and direction.

The Bible is to be interpreted in the light of its witness to God's work of reconciliation in Christ. The words of the Scriptures are the words of men, conditioned by the language, thought-forms, and literary fashions of the places and times at which they were written. They reflect views of life, history, and the cosmos which were then current, and the understanding of them requires literary and historical scholarship. The variety of such views found in the Bible shows that God has communicated with men in diverse cultural conditions. This gives the church confidence that he will continue to speak to men in a changing world and in every form of human culture.

### Part Two

## THE MINISTRY OF RECONCILIATION

### Section I.

#### The Mission of the Church

##### A. DIRECTION

To be reconciled to God is to be sent into the world as his reconciling community. This community, the church universal, is entrusted with God's message of reconciliation and shares his labor of healing the enmities of mankind. Christ has called the church to this mission and given it the gift of the Holy Spirit. The church maintains continuity with the apostles

and with Israel by faithful obedience to his call.

The life, death, resurrection, and promised coming of Jesus Christ has set the pattern for the church's mission. His life as man involves the church in the common life of men. His service to men commits the church to work for every form of human welfare. His suffering makes the church sensitive to all the sufferings of mankind so that it sees the face of Christ in the faces of the poor, sick, and oppressed. His crucifixion discloses to the church God's judgment on man's inhumanity to man and the awful consequences of its own complicity in injustice. In the power of the risen Christ and the hope of his coming the church sees the promise of God's forgiveness for all wrong and the renewal of society in all aspects of its life.

The church follows this pattern in the form of its life and in the method of its action. So to live and serve is to confess Christ as Lord.

#### B. FORMS AND ORDER

The forms of the church change and vary as its mission requires in different times and places. The unity of the church is compatible with a wide variety of forms, but it is hidden and distorted when variant forms are allowed to harden into sectarian divisions, exclusive denominations, and rival factions.

Wherever the church exists, its members are both gathered in corporate life and dispersed in human society for the sake of mission in the world.

The church gathers to praise God, to hear his word for mankind, to baptize and to join in the Lord's Supper, to pray for and present the world to him in worship, to enjoy fellowship, to receive instruction, strength, and comfort, to order and organize its own corporate life, to be tested, renewed, and reformed, and to speak and act in the world's affairs as may be appropriate to the needs of the time.

The church disperses to serve God wherever its members are at work or play, in private or in the life of society. Their prayer and Bible study are part of the church's worship and theological reflection. Their witness is the church's evangelism. Their daily action in the world is the church in mission to the world. The quality of their relation with other persons is the measure of the church's fidelity.

Each member is a deputy of the church endowed by the Spirit with some gift of ministry and is responsible for the integrity of his witness in his own particular situation. He is entitled to the guidance and support of the Christian community and subject to its advice and correction. He in turn, in his own competence, helps to guide the church.

In recognition of special gifts of the Spirit and for the ordering of its life as a community, the church calls, trains, and authorizes certain members for leadership and oversight. The persons qualified for these duties in accordance with the polity of the church are set apart by ordination or other appropriate act and thus made responsible for their special ministries.

The church thus orders its life as an institution with a constitution, government, officers, finances, and administrative rules. These are instruments of mission, not ends in themselves. Different orders have served the gospel, and none can claim exclusive validity. The Presbyterian polity recognizes the responsibility of all members for ministry and maintains the organic relation of all congregations in the church. It seeks to protect the church from exploitation by ecclesiastical or secular power and ambition. Every church order must be open to such reformation as may be required to make it a more effective instrument of the mission of reconciliation.

#### C. REVELATION AND RELIGION

The church in its mission encounters the religions of men and in that encounter becomes acutely conscious of its own human character as a religion. God's revelation to Israel, expressed within Semitic culture, gave rise to the religion of the Hebrew people. God's revelation in Jesus Christ called forth the response of Jews and Greeks and came to expression within Judaism and Hellenism as the Christian religion. The Christian religion has been shaped throughout its history by the cultural forms of its environment.

The Christian finds many parallels between other religions and his own and must approach all religions with openness and respect. Repeatedly God has used the insight of non-Christians to challenge the church to renewal. But the reconciling word of the gospel is God's judgment upon all forms of religion, including the Christian. The gift of God in Christ is for all men.

The church, therefore, is commissioned to carry the gospel to all men whatever their religion may be or even if they profess none.

#### D. RECONCILIATION IN SOCIETY

In each time and place there are particular problems and crisis which call the church to act. The church, guided by the Spirit, humbled by its own complicity, and instructed by all attainable knowledge, seeks to discern the will of God and learn how to obey in these concrete situations. The following are particularly urgent at the present time.

(1) God's reconciliation of the human race creates one universal family and breaks down every form of discrimination based on alleged racial or ethnic difference. The church as the community of reconciliation is called to bring all men to accept one another as persons and to share life on every level, in work and play, in courtship, marriage, and family, in church and state. Congregations, individuals, or groups of Christians who exclude, dominate, or patronize their fellowmen, however subtly, resist the Spirit of God and repudiate the faith which they profess.

(2) Conflict among nations defies the justice and peace which governments exist to serve. Nuclear, chemical, and biological armaments divert human and material resources from constructive use and threaten to annihilate mankind. The church is called to practice the forgiveness of enemies in its own life and to commend to the nation as practical politics the search for cooperation and peace. This requires the establishment of fresh relations across every line of conflict and the risk of national security to reduce areas of strife and broaden international understanding. When the church allows some one national sovereignty or some "way of life" to be identified with the cause of God it denies Christ the Lord and betrays its calling.

(3) The reconciliation of man through Jesus Christ makes it plain that enslaving poverty in a world of abundance is an intolerable violation of God's good creation. Because Jesus identified himself with the needy and exploited, the cause of the world's poor is the cause of his disciples. The church cannot condone poverty, whether it is the product of unjust social structures, exploitation of the defenseless, lack of national resources, absence

of technological understanding, or rapid expansion of populations. The church calls all men to use their abilities and possessions as gifts entrusted to them by God for the advancement of the common welfare. It encourages those forces in human society that raise men's hopes for better conditions and provide them with opportunity for a decent living. A church that is indifferent to poverty, or denies responsibility in economic affairs, or is open to one social class only, or expects gratitude for its beneficence makes a mockery of reconciliation and can offer no acceptable worship to God.

## Section II.

### The Equipment of the Church

Jesus Christ has given the church preaching and teaching, praise and prayer, and Baptism and the Lord's Supper as means of fulfilling its service of God among men. These gifts remain but the church is obliged to change the forms of its service in ways appropriate to different generations and cultures.

#### A. PREACHING AND TEACHING

God instructs his church and equips it for mission through preaching and teaching. These, when carried on in fidelity to the Scriptures and dependence upon the Holy Spirit, let his word be heard and bring men to accept and follow Christ. The message is addressed to men in particular situations. Therefore effective preaching, teaching, and personal witness require disciplined study of both the Bible and the contemporary world. All acts of public worship should be conducive to men's hearing of the gospel in a particular time and place and responding with fitting obedience.

#### B. PRAISE AND PRAYER

The church responds to the message of reconciliation in praise and prayer. In that response it commits itself afresh to its mission, experiences a deepening of faith and obedience, and bears open testimony to the gospel. Adoration of God is acknowledgment of the Creator by the creation. Confession of sin is admission of all men's guilt before God and of their need for his forgiveness. Thanksgiving is rejoicing in God's goodness to all men and entails gifts for their needs. Petitions and intercessions are addressed to God for the continuation of his goodness, the healing of men's ills, and their deliverance from every form of oppression. Music, architecture, and

all the arts contribute to the praise and prayer of a Christian congregation when they help men to look beyond themselves to God and to the world which is the object of his love.

#### C. BAPTISM

By humble submission to John's baptism Christ joined himself to men in their need and entered upon his ministry of reconciliation in the power of the Spirit. Christian baptism marks the receiving of the same Spirit by all his people. Baptism with water symbolizes not only cleansing from sin but a dying with Christ and rising with him to new life. It commits all Christians to die each day to sin and to live for righteousness. By baptism individuals are received into the church to share in its life and ministry, and the church becomes responsible for their training and support in Christian discipleship. When those baptized are infants the congregation has a special obligation to nurture them in the Christian life until they can make for themselves the confession of faith offered in their behalf.

#### D. THE LORD'S SUPPER

In the Lord's Supper Christ gave his church a perpetual memorial of his dying for sinful men so that by participating in it they have communion with him and all for whom he died. As they celebrate the Supper with bread and wine in accordance with Christ's appointment, they receive from the risen and living Lord the benefits of his death and resurrection. They rejoice in the foretaste of the kingdom which he will bring to consummation at his promised coming and go out from the Lord's Table with courage and hope for the service to which he has called them.

### Part Three

#### THE FULFILLMENT OF RECONCILIATION

God's redeeming work in Jesus Christ embraces the whole of human life: social and cultural, economic and political, and personal and individual. It includes man's natural environment as exploited and disrupted by sin. It is the will of God that his purpose for human life shall be fulfilled under the rule of Christ and all evil be banished from his creation.

Biblical visions and images of the rule of Christ such as a heavenly city, a father's house, a new heaven and earth, a marriage feast, and an unending day culminate in the image of the kingdom. The kingdom represents the

triumph of God over all that resists his will and disrupts his creation. Already God's reign is present as a ferment in the world, stirring hope in men and preparing the world to receive its ultimate judgment and redemption.

With an urgency born of this hope the church applies itself to present tasks and strives for a better world. It does not identify limited progress with the kingdom of God on earth, nor does it despair in the face of disappointment and defeat. In steadfast hope the church looks beyond all partial achievement to the final triumph of God.

"Now to him who by the power at work within us is able to do far more abundantly than all we ask or think, to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen."

---

*This printing of the proposed "Confession of 1967" is for your reference in further evaluations. You can remove it readily from the magazine.*

## Two-Year Debate

The vote at the Columbus General Assembly (UPUSA) was 643 to 110 in favor of taking the next step toward adoption of the new creed in 1967. During the year a special committee of fifteen will continue study preparatory to final recommendations on which presbyteries will act.

The May 25 vote portends eventual acceptance of this shortened creed as a part of a "Book of Confessions" — with a few changes in wording a possibility. Nothing short of drastic alteration, however, can change the fact that this document represents a complete revision of historic Christian doctrines set forth in the Westminster Confession of Faith.

Dr. Edward Dowey, chairman of the formulating committee, anticipates "debate on the deepest level and of highest import" among United Presbyterians during the next two years. Others too will join in the discussion.

We hope the controversy will get to the heart of such theological issues as the nature and authority of Scripture, the person of Christ, the meaning of reconciliation, and the mission of the church. Only by means of a "great debate" will the cause of truth be served.

R. E. N.

## ***Forewarned Is Forearmed***

*The Challenge of World Communism in Asia*, J. R. Saunders, Th.D., Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1964. 125 pp. \$1.95.

Dr. Saunders has written on Christian and Chinese subjects and is still busily engaged in Chinese orphan and student work in this country through Pan Pacific Centers founded by him and his wife. He and his wife have spent a half-century in China as Christian missionaries and have travelled over the entire Orient observing the revolutionary forces at work there. Dr. Saunders has had ample opportunity to see how Communism, a system utterly foreign to Chinese culture, has taken over the control of 650 million people. It is this incredible fact, which took place less than twenty years ago, which should make every American squarely face the question, "Could it happen here?"

All too many people are talking and acting as if it cannot. They do so without making earnest effort to be really informed as to how world Communism has spread its control over such vast areas and populations. Nothing is more dangerous than a false optimism. Dr. Saunders is another of the growing number who are seeking to the best of their ability to inform and forewarn in order that we might be forearmed.

This book of ten chapters covers the period from 1901 to the present time. Chapter one (How We Missed the Boat in China) tells how at the close of World War II America's reputation in China was at an all-time high. Yet today we are confronted with the spectacle of a Red China cut off from the free world by a "bamboo curtain" which is tantamount to an iron wall. Dr. Saunders asks the questions, "How has this terrible change in China's relationship to America come about? Why is it that today street parades and student demonstrations proclaim in every city that America is China's 'number-one enemy'?"

After the Japanese surrender General Marshall was sent to insist that the Republic of China under Generalissimo Chiang Kai-shek form a coalition government with the Communists—an impossibility, for the Commun-

ists never compromise except to gain their own ends. General Chiang knew this from his experience with them.

The Generalissimo has been the subject of the unrelenting hatred and vilification of the Communists and fellow-travelers all over the world. Dr. Saunders shows how many reports printed in the press were based on rumor, gossip, and plain malice, reports aided by if not instigated by the Communists. Foreign policy debates and "white papers" have served to focus attention on certain crucial decisions made by our Department of State, which helped us to lose mainland China to the Reds.

### **Communist Advances**

In his second chapter (I Saw the Pattern Established) Dr. Saunders goes back to 1901, the year when he first arrived in China, and tells of the hectic days up through the revolution in 1911. He relates how in 1922, when Dr. Sun Yat-sen sought financial loans and military advance for the new government from the American, British, and German governments, in succession he was refused. It was the Russian government who gave the affirmative reply. They saw their opportunity to get control of China and made use of it.

Chapter three tells how the Communists were forced to go their own way by the Nationalist Party, so that from 1927 to the outbreak of the Sino-Japanese War in 1937 there was a period of reconstruction and unprecedented progress. The present reviewer can also testify to the stability and progress of that decade.

The next two chapters deal with the "armed truce" between the Chinese Nationalists and the Chinese Communists during the Sino-Japanese War, showing how out of this the Communists achieved their goal and noting America's part in this tragic turn of events. Even though the mighty mainland came under Communist control, the one province still free has become striking evidence of what might have happened if the Communist influence had been removed years before.

Chapter six (The Lesson of Korea) is in many ways one of the most im-

portant in the whole book. If we had really learned the lesson of Korea the situation in Vietnam would not have become what it has.

The titles of two following chapters are in the form of these vital questions, "Will Communism Win in Asia?" and "Is America Vulnerable?" Dr. Saunders sees inherent weaknesses in Communism itself which can give us hope that Communism will not win. He also speaks of the failure of Christianity to take advantage of its opportunities, but he does not tell why there was this failure. At this point Dr. Saunders had his opportunity to reveal how theological liberalism weakened the testimony of the church of Christ in China and how even some of its leaders, both Chinese and foreign, looked with approval on Russian Communism. Some of them embraced Communism and hold positions in the Chinese Communist government today.

It is in chapter eight that the challenge of world Communism in Asia is really brought home to America. The call is made for the guarding of our constitutional liberties, and he warns against allowing selfishness, secularism, fear, godlessness, and materialism to make inroads into our national life.

### **Christian Opportunities**

"The Strategic Importance of the International Student" is the title of chapter nine. We are informed that there are about 75,000 international students in our schools as of 1964 from 150 different nations, among them new and rising nations of the world. How important it is for them and for us that we seek to establish friendships among them. Here is a special opportunity for Christian evangelism as well. Dr. Saunders cites true incidents of those who have been helped and of those who have been hurt, and what has resulted in each case.

"Stemming the Tide" is the title of the final chapter. It is in this chapter that we must take strong issue with the way Dr. Saunders quotes such an outspoken liberal as the late Bishop G. Bromley Oxnam: "It is a striking fact that Communism has been unable to take root in Protestant countries. No Protestant land is seriously infiltrated by Communism." That we must seriously challenge. Such words lull us to sleep with a false sense of security.

*(continued on page 80)*

# Thank You with a Smile

DANIEL M. HUNG

According to an old Chinese saying, "Time flies like an arrow." Now, in this space age, the Chinese have to revise it and say, "Time flies like a fiery arrow," which is a Chinese literal translation for an American rocket or missile. Nearly three years ago, as a result of your prayers to our Almighty God for me, I came to the "Monastery" across the street, Westminster Theological Seminary. Now my "monkish" life is coming to an end. I must go back to my own country, the Republic of China (Taiwan); otherwise, your government will deport me!

It is because I had made a "covenant" with Uncle Sam and promised that I would surely return to Taiwan in three years. Your government, then, used some of your Federal Income Tax and bought me an airplane ticket. From that time on, I have been called a Fulbright Student by your government. But there was a string attached: I must send my report card to it every semester. Alas, your government, to its disappointment, has found out that I am not a genuine Ful(1)bright Student, but only half-bright!

I am planning to take a greyhound Bus trip across your country to San Francisco after my graduation from Westminster in this month of May. Later I shall fly from San Francisco to Japan, and then back to Taiwan in July. During my stay on the West Coast, I shall be at the home of Rev. Mr. and Mrs. Edwin C. Urban (your missionary appointees to Taiwan) and help with Vacation Bible School at Brentwood Orthodox Presbyterian Church, South San Francisco.

To be sure, my mother will be surprised to see me come home alive, for she was afraid that I was too skinny to survive snow in the U. S. A. (There is no snow in Taiwan except on high mountain tops). What is worse, she knows that I have broken her "commandment" and have been eating at Westminster chilling ice-cream and hot tea at the same time for three years! To her, nothing hurts one's health more than eating hot and cold food or

*We hope this article conveys both the delightful humor and the deadly seriousness of this modern Daniel's little talk given at the Sunday school hour of Calvary Church, Glenside. To know him is to like him, and to want to pray for him, as he asks.*

taking hot and cold drink at the same time.

Furthermore, my mother probably expects to see me coming down from the airplane dressed just like an American Indian in the previous centuries. For I wrote her two years ago that I had put on weight, about fifteen pounds, since I came over here. I also mentioned that I had to alter with my own hands my clothes, including my best winter suit, and if I should keep on putting on weight, pretty soon I would have to live like an American Indian on the TV with only a grass skirt on! It is because my altered clothes cannot be altered again; there is no room for doing so, and I, being a "monk," am not supposed to buy new clothes. Since then I have put on a few more pounds of weight, alas. Surely my mother will be much embarrassed to see me at the airport, who have become a pot-bellied monk in these three years!

As already mentioned, I came from the other side of the earth, China, Asia. People in China are different from you in language, habit, custom, and thought. Believe it or not, they stand upside down, with head down and feet up (See Picture 1). Sunday school children in the U. S. A. shake their heads and refuse to believe what I say. Good grief, they must have flunked in geography exam!

More than two years ago, Sunday school children in Taiwan wrote me a letter and asked me a very broad, general and difficult question like those sometimes asked in the exams at Westminster Seminary which must be answered in *one* sentence: "What is America like?" It was hard for me to answer such a question in one sentence in Chinese, as the Chinese language has no relative pronouns like English

(Picture 1)



(Picture 2)

—Illustrations drawn by Daniel "the Monk" Hung.

*The Presbyterian Guardian*

to make a complex, compound sentence. In other words, I had to answer the question in one Chinese clause so that the Sunday school children might easily memorize my answer and be proud to tell others what America is like.

I scratched my head for a few days with the permission of my abbot, and finally came up with an answer in a single clause: "All Americans stand upside down with head down and feet up" (See Picture 2).

### Different — but Similar

Yes, Chinese are different from Americans. Let me give you another illustration. In America, if someone praises your beautiful dress or hat, you are supposed to say "Thank you." But in China, we are supposed to be modest and persistently say, "No, no, no, it is not beautiful" even though it is really beautiful. If we should say "Thank you" when we are praised, people will think how *conceited* we are! (Alas, some Chinese have already been Americanized in this respect!)

On the other hand, Chinese and Americans are essentially the same. We are all created by God in his image and we are all sinners who need the salvation of our Lord Jesus Christ by grace through faith. That's why I am grateful to you for sending your missionaries, the Andrewses, the Gaffins, the Johnstons and the Urbans to Taiwan to preach the true gospel of Jesus Christ, that Chinese people may turn away from idols and ancestor-worship to serve and worship the Living Triune God through Jesus our Lord and Savior.

But there is a problem every missionary must face: What is the most effective method to spread the gospel in mission fields? I am glad that the Orthodox Presbyterian Mission has considered the indigenous principle most effective and relevant in this changing world. The indigenous principle roughly means to build up self-supporting, self-propagating, and self-governing native churches as soon as possible. Only such indigenous churches in mission fields can survive in this changing world where the door of preaching the gospel may be shut against the foreign missionaries at any time.

Having been convinced of the importance and relevancy of the indigenous principle, I shall apply it after I return to Taiwan. I am sorry to say

that the Reformed Christians in Taiwan have failed to realize the importance of the indigenous principle to some extent. Some Christians in Taiwan think that Christianity means one-hour church attendance on Sundays; that's all, nothing more. They just let the missionaries and elders, or special helpers do the evangelistic work. They have become spectators!

No wonder the Reformed churches in Taiwan cannot fight a good fight for Christ. How can they do so if "soldiers" of Christ, i.e., members of the church sitting in the pew, fail to watch and fire "bullets" of prayer and witness on the battlefield of this godless world in the tough fight against Satan?

Soldiers who fail to do their duties on the battlefield not only hurt themselves, but also endanger the lives of the whole troop and army. In the same way, church members who fail to watch and pray and witness for Christ in their daily lives virtually undermine the church and let the church die out.

Therefore, dear brothers and sisters in Christ, I earnestly request you to pray for the Reformed churches and other Evangelical churches in Taiwan, and especially pray for me. If you don't remember my last name, never mind it; just remember "Daniel the Monk" and pray for him. Your Orthodox Presbyterian missionaries in Taiwan, Korea, Japan and Africa also need your prayers. They are soldiers sent out by you to fight on the front line. They need a constant supply of your prayers, otherwise they cannot fight a good fight on the mission fields.

### "Pray for Me"

Dear brothers and sisters in Christ, we are *one* body in Christ. In Christ there is no East or West, no black or white, no yellow or red. Our success in evangelical work in Taiwan will be your success, and our failure your failure. The modern world is shrinking fast. Anything that happens in one corner of the world immediately affects the rest of the world. You cannot afford, I believe, to be indifferent to other peoples.

You as Bible-believing Reformed Christians have the God-given responsibility to preach the gospel of Christ to all non-Christians throughout the world, beginning at home right in the U. S. A. And you have the responsi-

bility to support your fellow-Christians in every nation through prayers and other efforts. Dear friends, be sure to pray for me. I shall always appreciate your prayers.

I would like to thank you all for your precious prayers offered in the past. Without your prayers I could not have come to Westminster and there finished my B. D. education under competent and respected professors. Thank you for your innumerable kindnesses and hospitality. You have helped me put on weight. I shall miss you all. But, I promise to come back to see you — if I marry a rich Reformed girl in Taiwan! Good-bye to you all, and God bless you.

## Summer Conferences

Here is a listing of names and dates of summer conferences (insofar as we have them) of particular interest to Orthodox Presbyterian churches:

DEERWANDER, Maine, beginning August 27.

ELIM, in the Black Hills (June).

FRENCH CREEK - QUARRYVILLE, Penna.

Junior Boys (Q), grades 3-8, July 3-10.

Junior Girls (Q), grades 3-8, July 10-17.

Junior Boys and Girls (F.C.), grades 4-6, August 16-23.

Junior High (F.C.), grades 7-9, Aug. 23-30.

Senior High (Q), grades 10-12, Aug. 26 - Sept. 2.

Family (Q), September 2-6.

Post High (F.C.), September 2-6.

HARVEY CEDARS, New Jersey Machen Leagues, June 18-19.

Presbyterian Family Week, August 2-8.

IDYLLWILD, California

Family Conference, July 24-31.

Junior High, August 2-7. (Senior High is later, probably at Wrightwood.)

NORTHERN CALIFORNIA, Weekend Family Conference near Santa Cruz, July 3-5.

SOUTHLAND, Florida, Young People, August 16-21.

WHITE BRANCH, Oregon, Young People, July 26-31.

## Forewarned

(concluded from page 77)

Even Dr. Saunders contradicts Bishop Oxnam's statement by his disclosure of how Communist deception infiltrated our Department of State and influenced some of its decisions during the past twenty years or more.

Dr. Saunders sounds the call to all Christians to take up their cross and to meet the world challenge of Communism by obeying the marching orders given us by Jesus Christ in the Great Commission of Matthew 28:19. It is to our shame that he is forced to confess: "For nearly a century and a half we had open doors in China, but we sent only a handful of missionaries, gave a mere pittance to bring to the Chinese the good news of God's love. Statistics show that as church people we now spend twenty-nine dollars on ourselves for every dollar we spend on missions."

The author has made a sincere effort to warn us of dangers and to con-

front us with our responsibility: "Every day the issues become more clear cut. On successive fronts we are forced to meet the challenge of Communism with arms and to confront its false propaganda with the light of truth. No longer can we as individuals remain indifferent to the struggle, for the battle has surrounded us and is even at our shores." This book should be read and passed on to others, Christians and unbelievers.

Christians will pray for a new open door to the two-thirds of a billion people on the China mainland. Who knows what may yet take place if our Lord tarries awhile longer?

RICHARD B. GAFFIN, SR.  
Abington, Pa.

*Mr. Gaffin and his wife (Aunt Polly) are returning to their missionary labors in Taiwan (Free China) this summer.*

## Ashamed of the Tents of Shem ?

Such is the title of a penetrating and important study of the origin and foundation of the Christian religion as it has come down to us from ages past. The work in question comes from the pen of Prof. J. G. Vos of the Department of Biblical Literature, Religious Education and Philosophy of Geneva College in Beaver Falls, Pa. Prof. Vos' treatise has been published in the form of a 16-page booklet which is available to any who desire it, free of charge, by writing to him at his home address: 3408 - 7th Avenue, Beaver Falls, Pa. 15010.

The writer's exposition of his thesis is short; but sharp and clear and very much to the point for Bible-believing Christians generally and especially for all who are of Calvinistic and Reformed persuasion. As indicated in the title, the study has to do with the understanding and appreciation of the Semitic origin and foundation of our religion.

The references of special import relate to what is said concerning the sons of Noah. These are: Gen. 5:32; 6:10; 7:13; 9:18, 19 and 10:1-32;

also I Chron. 1. Here we are advised of the three-fold division of the human race in Noah's sons and their descendants.

The passage of particular interest for the discussion is Gen. 9:19-27, in the final verses of which we have Noah's prophecy concerning his sons, as follows:

- (1) "Cursed be Canaan" (representing Ham),
- (2) "Blessed be the Lord God of Shem," and
- (3) "God shall enlarge Japheth, and he shall dwell in the tents of Shem."

In these words of verse 27 we have, according to Prof. Vos, the prophetic disclosure of the origin and foundation of the religion of the descendants of Japheth in which belong those who are of the Indo-European division of mankind. While we are all Japhethites, we get our religion—that is to say, the religion of the Bible and of salvation through Christ—not from any direct divine communication of religion to us, but indirectly from the divine revelation and redemption first of all

vouchsafed to the descendants of Shem.

The original disclosure of this situation relative to our religion stems from the statement of Gen. 9:27. Prof. Vos is concerned to point out how it is that our religion has been transmitted to us in this way. He interprets the Hebrew idiom "to dwell in the tents of" someone else to mean "to be the inheritor of that person's wealth and estate," and goes on to say: "It is still true that Christians of Europe and America dwell in the tents of Shem." "Our religious heritage has come to us from the children of Israel, the children of Shem. Our very Christ was a Jew. Our Bible was written almost entirely by Israelites." Again: "God intended that the true, saving religion of Christianity should be given to the world through a Semitic, Israelitish channel."

"Our religion is not indigenous in our race. We Christians of the Indo-European race have a religion which came from a different source . . . Since this has been the plan and the purpose of God, we should not despise it nor should we rebel against it. . . . We should not seek to escape or evade those features of our religion which bear the label of Shem. We should not object to what bears the stamp of Israelitish origin . . . God chose that the sons of Japheth, in the matter of religion, should dwell in the tents of Shem."

It is true that, having expounded his thesis in this manner, the author then proceeds to apply it particularly to the matter of the use of the Psalms in worship. This part of the discussion is, however, also of unique and special interest.

It is our conviction that the article as a whole is a highly significant line of thought for the Scriptural interpretation and application of the Christian religion. To say the least it serves to raise the question as to whether we have fully understood and appreciated the meaning and effect of the derivation of our religion not from Japheth and his descendants, but from Shem and his.

Prof. Vos would be pleased to hear from any and all who may be interested to the extent of writing for a free copy of his booklet.

JOHN RANKIN  
Worcester, N. Y.

*Mr. Rankin is a retired Orthodox Presbyterian minister and author.*



## Morning by Morning

### Three Mothers of Ten

The tantalizing smell of bacon frying woke me. The tall pines were whispering overhead, "Time to get up"—the best kind of alarm clock! But my nose was cold so I tried to burrow down in the sleeping bag for another few minutes, knowing friend husband was up and "cooking breakfast in the great outdoors" as he loves to do. Just about then, the children in their sleeping bags began to roll around and grumble like bear cubs in the spring. I knew I must get up quickly and be organized and efficient, finding the right sweatshirts, sox, and sneaks for each. We were on our annual "vacation"—camping in a beautiful pine forest.

It was Sunday morning and not only were we enjoying the wonders of God's great creation, we were also planning to worship, later on that morning, in a nearby church where God's Word would be preached and we might make new friends in his fellowship. That was last year, and the memories of those days gave us pleasure through the winter.

Now vacation time is nearly here again. As we study maps and make lists of things to take along we will also look at our pastor's copy of the "Directory of Churches and Chapels." If there is no Orthodox Presbyterian Church near where we plan to go, we will inquire of friends in other evangelical churches to see if we may be able to find one of their churches to worship in during vacation. We enjoy this part of our planning and look forward to hearing the gospel preached in different parts of our country, as well as making new friends wherever we go. If you do the same, perhaps we will meet you there this summer!

\* \* \*

Very few of us who attend missionary society have been to the mission field, yet most of us have vivid memories of a time when a missionary presented the urgent call for volunteers. Our hearts were stirred; we were almost persuaded to accept the challenge to go ourselves to bring the

gospel to the uttermost parts of the earth. But most of us, for one reason or another, decided that this particular call was not for us.

Although we haven't left home, we know that as members of the body of Christ we are clearly involved with the challenge of missions given to the church by him. But what is our personal responsibility? Consideration of this question is our first concern as we determine the purpose of a missionary society. Only as we study the Scriptures will we discover what Christ expects from us.

Your society's program can be designed to study seriously God's demands in Scripture. One such way might be to form small study groups meeting in various homes. Discussion groups at the regular meeting is another.

The thought of leading a Bible study sometimes overwhelms us. But if we face the task, depending on God's help, we can learn not to lecture but to draw others into the discussion. An enthusiastic leader can do a great deal toward interesting women in missions. Some books might be helpful to her in preparing these studies. Eric Fife's *Man's Peace, God's Glory* deals simply with basic Scriptural truths about missions. *An Introduction to the Science of Missions*, by J. H. Bavinck, traces the idea of missions through the Scriptures.

The Psalms reflect David's zeal for God's kingdom. Paul was willing to die that Christ might be glorified in him. As we study the Bible the Holy Spirit will fill our hearts with this same longing for God's glory.

\* \* \*

Our missionary society will be drawn into a closer fellowship of prayer as we bring these concerns before the Lord. "Prayer is the soul's sincere desire, uttered or unexpressed; the motion of a hidden fire that trembles in the breast." So writes James Montgomery in one of his hymns. Our souls desire, even long, for this sweet communion with God, and yet all too

often we neglect to exercise ourselves in prayer.

Speaking at a recent meeting of Presbyterial, Mrs. Polly Gaffin, missionary to Taiwan, compellingly urged those present to pray more earnestly, more widely and definitely, and mentioned some things we should all be prayerfully involved in. Among the requests given was the need for us all to pray for our two nurses to be able soon to go to Eritrea. A mighty wave of prayer could do this. Problems on the national and international level were also mentioned. Did you pray for those who would be affected by a steel strike? Do you pray for individuals in strife torn areas such as Vietnam, the Congo, Santo Domingo, or Selma, Alabama? Do you pray that God will continue to bless the ministry of Billy Graham and other evangelists as they preach to people in such places?

Our missionary societies have grave responsibilities in the area of prayer. How effective is your society's prayer time? Perhaps we should go back to James Montgomery's hymn, the last verse of which says, "O Thou by whom we come to God, the Life, the Truth, the Way, the path of prayer Thyself hast trod; Lord, teach us how to pray."

\* \* \*

Just to walk down the street without people staring or a crowd of children following—that's what it meant to one M. K. (missionary kid) to be home in the U.S.A. To another, it was being in a crowd, and realizing that the snatches of conversation all had a familiar sound, that he could understand them because they were all speaking his language!

This is a part of the loneliness a missionary faces day after day, year after year. It's part of the sacrifice a missionary makes, willingly and knowingly; and yet, loneliness remains a real problem. How eagerly he makes daily trips for the mail, anxious for that contact with home! Ask a missionary sometime about his emotions as he passed the Statue of Liberty coming into New York harbor. It's a little like seeing an American flag flying in a foreign country; it brings out a patriotism few Americans experience or know that they possess.

The point of all this is that we at home can do something for our lonely missionaries. Our letters can be an ex-

pression of Christian fellowship, a source of encouragement, even if we are not personally acquainted with each missionary. This is one way that we can share his or her burden in a positive way.

But how do you write a letter to a person you don't know? Facing a blank sheet of paper can be difficult even if you are writing to a familiar friend. If you have some topics and ideas in mind before you start your letter, the words will come a lot easier. Here are a few suggestions of things to write about. Talk about your home and family, your household activities, your garden as it changes season by season. This will help the one who receives your letters to know you as a real person. Talk about your church and its progress, what your Missionary Society is doing. Our missionaries have a deep interest in all of our churches and are familiar with many of them. You can also discuss books you have read or current events, topics in which you may have common interest.

Don't write expecting to start up a newsy exchange of information. Most missionaries carry a very heavy load of correspondence, a great deal of which deals directly with the work of the mission. You would not want your correspondence to add to this load. But write to them fairly often, perhaps every three or four weeks, and do express your concern and prayers for their work. Your letters may be a source of strength. When things are discouraging, the missionary will know that he has a friend and partner at home.

## HERE AND THERE IN THE ORTHODOX PRESBYTERIAN CHURCH

**Santa Cruz, Calif.** — The Rev. Melvin B. Nonhof was installed as pastor of the Orthodox Presbyterian Church on May 6, with the Rev. Henry Coray preaching, the Rev. Edwin Urban bringing a charge to the minister, and the Rev. Richard Lewis, who presided, giving a charge to the congregation.

Mr. Nonhof was received at the spring meeting of the West Coast Presbytery, coming from the Reformed Church in the U.S. (Eureka Classis) in which he had served since 1958 in Shafter, Calif. Following his graduation from Westminster Seminary in 1939 he labored in Orthodox Presbyterian churches in South Dakota.

**Grove City, Pa.**—Wayside Church sponsored a series of "messages about timely questions" during the first week of May with the Rev. Charles Ellis, Silver Spring, Md., as guest speaker. The Rev. Henry Tavares is the pastor.

**Santee, Calif.**—Record attendances have led to the purchase of 30 new children's chairs for the Sunday school, reports Pastor Bruce Coie. The trustees are facing a decision as to whether to expand the present building before an eventual move to a new area.

**Glenside, Pa.** — Calvary Church is meeting for at least three months in the nearby Chapel Building of Westminster Seminary during the renova-

tion-and-addition work on the church's property.

**Garden Grove, Calif.**—Two new elders have been chosen, Messrs. Daniel Yahuso and Richard Stone, the latter formerly an elder in the Reformed Church in America. The other elders are Messrs. Andrew Mitchell and George Vitale.

Trask Avenue, on which the church is located, is an approach to the Garden Grove Freeway and has had new curbing and paving without cost to the church, "for which we give thanks to the Lord, who owns the California Dept. of Highways," writes Pastor Edwards Elliott.

**West Collingswood, N. J.**— Pastor George Knight is on leave of absence from Immanuel Church through September in order to complete his dissertation for his doctoral program in the Free University of Amsterdam. Mr. Knight will be doing his research and writing at Westminster Seminary during the summer, and seminarian John Bettler will be working as summer supply in West Collingswood.

**Silver Spring, Md.**—Knox Church held a five-day Christian Education Conference in mid-May featuring the Rev. Charles Schauffele, Professor of Christian Education in Gordon Divinity School. Mr. Schauffele, who returned at the end of April from a lecture tour in Taiwan and Korea, also reported on "Scenes from the Far East."

**Marietta, Ohio** — Faith Church has extended a call to licentiate Stanford Sutton, who has been pulpit supply in recent months, and he is reported to have accepted the call.

**Ft. Lauderdale, Florida** — Bethel Church has called Mr. Cornelius Tolsma, a Westminster Seminary graduate this spring, to be its pastor. Mr. Tolsma is being transferred as a licentiate from the Presbytery of New Jersey where his home church was Community, Garfield, to the Presbytery of the South. He is married and is a brother of Mr. John Tolsma, Art Director for the Committee on Christian Education. His father is an elder in Community Church.



Ministers and elders attending the spring meeting of the West Coast Presbytery at First Church, Sunnyvale, California. Moderator, Glenn Black; Stated clerk, Thomas Champness; Assistant, Robert Newsom.

—Nonhof photo

## Church Orchestra Grows

**Middletown, Pa.** — Calvary Church has its own orchestra, which plays frequently for the opening exercises of Sunday school and such other church gatherings as family night dinners and special programs. Under the direction of Mr. John Fischer, Jr., who organized the instrumental group in 1963, the orchestra has grown to its present 17 members. A number of young people are now taking instruction with the incentive of future membership.

The orchestra includes a brass quintet and a string and wood wind ensemble. The brass ensemble has played at the French Creek Bible Conference the past two years, and more recently for the Reformed Laymen's Rally in Willow Grove. The orchestra's repertoire ranges from sacred to standard concert music.



Calvary Orthodox Presbyterian Church Orchestra, Middletown, Penna.

**Chula Vista, Calif.** — An early spring attendance contest in the Sunday school saw an increase from an average of 115 to a peak of 181, with a goal of 200 still ahead for the Bayview Church.

On April 10 Pastor and Mrs. Robert Graham were surprised by a "standing room only" gathering of members and friends on the occasion of their Silver Wedding Anniversary. The well-kept secret, according to Mrs. Herbert West, who with her husband and Mr. and Mrs. Howard Swart hosted the event, featured "an acting wedding party to represent the original group of 25 years earlier." With the Rev. Edward Kellogg officiating, members of the Bayview Senior Machen League took part, the "bride" wearing the original wedding gown. This same group also presented a "golfing skit, which will be long remembered for its sparkling humor."

Mrs. Roark gave a skit, "This Is Your 25 Years," and special music was furnished by accordionist Larry Livermore and Gloria, Judith, and Lois Petersen. In a closing circle, congratulations were offered by each unit of the church, and many gifts were presented, including a "silver money tree."

**Wilmington, Del.** — "The Bolsheviks were examining successful historical movements for clues for their own program. Searching the Book of Acts for the secret of the growth of the early church, they discovered two fac-

tors: total commitment and total involvement!

"Is the Christian church today aware of the potential in these two factors? This question was posed by Mrs. Richard Gaffin of Taiwan at the spring meeting of the Philadelphia Presbyterial held at Emmanuel Church," wrote Mrs. Charles Ellis, reporter. Mrs. Gaffin went on to stress the need to identify with people and the need to pray.

Following devotions by Mrs. Stephen Reynolds, Mr. Gaffin told of the 100-year history of Presbyterianism in Taiwan. The Rev. Robert Eckardt, of the host church, a member of the Home Missions Committee, explained the workings of that committee and the tasks of its general secretary. Mrs. John Galbraith, retiring president, announced an offering of \$180 toward heating and plumbing needs of the Uomotos in Japan.

The following were elected for two-year terms: Mrs. LeRoy Oliver, president; Mrs. Ivan DeMaster, vice-president; Mrs. Carlton Robinson, recording secretary; Mrs. Robert George, corresponding secretary; Mrs. Harry Greiner, treasurer; and Mrs. Lewis Roberts, assistant secretary-treasurer.

**La Mirada, Calif.** — Mrs. Dwight Poundstone, wife of the pastor, underwent major surgery at the end of April and is reportedly making good progress in her six-week period of convalescence at home. . . . The annual Co-Pilots Retreat was planned for June 4-5 at the Arrowhead Springs

Hotel, now under the ownership of Campus Crusade for Christ.

**Bend, Oregon** — The Rev. Wallace Bell, who came originally from Ireland, has been serving as pulpit supply of Westminster Church for several months. Reports are encouraging, with some 50 persons attending a mid-week adult Bible school following the prayer period, and revived interest in all services of the church. Mr. Bell is giving consideration to applying to the West Coast Presbytery.

**Hanover Park, Ill.** — The work under the direction of licentiate Donald Duff is being supervised by the session of Bethel Church, Wheaton. Five families have been received into the membership of the Bethel congregation with the purpose of worshipping in Hanover Park. On April 25 six children of these families were baptized at the Chapel by the Rev. George Marston. Elder Henry Brinks was present to represent the Wheaton session.

**Modesto, Calif.** — First Church, which meets in the Odd Fellows Temple, is seeking a more permanent location for its growing work. Pastor Thomas Champness was invited to give a series of four doctrinal lectures at the Inter-Varsity Chapter at Modesto Junior College.

**Ludlow-Smyrna, Maine** — Bethel Church, with the approval of Presbytery's Home Missions Committee, is seeking to begin work again in Houlton later in the summer if a suitable place for rental is found. Presbytery

**THE PRESBYTERIAN GUARDIAN**

7401 Old York Road  
Philadelphia, Pa. 19126

Second Class Postage Paid  
at Philadelphia, Pa. Return Requested

Mr. Kenneth Austin  
825 Kentucky Ave.  
Bristol, Tenn. 37620  
Feb 66

**WHEN IN WILDWOOD, N. J.**

*visit*

CALVARY ORTHODOX  
PRESBYTERIAN CHURCH  
119 E. Rio Grande Avenue

Morning Service 11 A.M.  
Evening Service at the Chapel  
The Rev. John Davies, Pastor

Services at Boardwalk Chapel  
every night all summer.  
Different speaker each week.

has agreed to supplement the salary of Pastor Charles Stanton until the fall meeting in the hope that continued progress toward self-support may be realized.

**Valdosta, Georgia** — Pastor Robert Valentine, who has been hospitalized for some weeks in Atlanta with a serious kidney ailment, was reported somewhat improved at the end of May. The intercession of the churches is requested that God may be pleased to grant his recovery and return to his labors for Christ.

**Boardwalk Chapel  
Twentieth Anniversary**

The Boardwalk Chapel at Wildwood-By-The-Sea, New Jersey was erected and its first services were held in the summer of 1945, as World War II was nearing its end. Every summer since then this spiritual lighthouse, located at the south end of the boardwalk, has had its doors open to passing throngs.

This summer will be the 20th anniversary of the start of this work, begun and maintained for many years by the Rev. Leslie A. Dunn, then pastor of the Calvary Orthodox Church in Wildwood. The services which start on June 28 will launch the 21st season of gospel preaching and other forms of witnessing in this place.

The Rev. Leonard F. Chanoux of Wenonah, N. J., will return as full-time manager of the Chapel, and Mr. Thomas Mullen will be there as or-

ganist and assistant. The Rev. Everett C. DeVelde is Executive Director. The Presbytery of New Jersey is responsible for this evangelistic effort through its Boardwalk Chapel Committee: ministers Calvin A. Busch, president; Everett C. DeVelde; Arthur O. Olson, secretary; and elders Bert Roeber and Thomas Jorgensen, treasurer.

Each week at the Chapel there will be a minister as speaker and someone to assist in the musical side of the services. Motion pictures and slides are shown at night following the gospel service. A tape recorder is used to keep the Chapel filled with Christian music through the afternoon. Tracts and books are available on the shelves when the Chapel is opened.

**Summer Schedule**

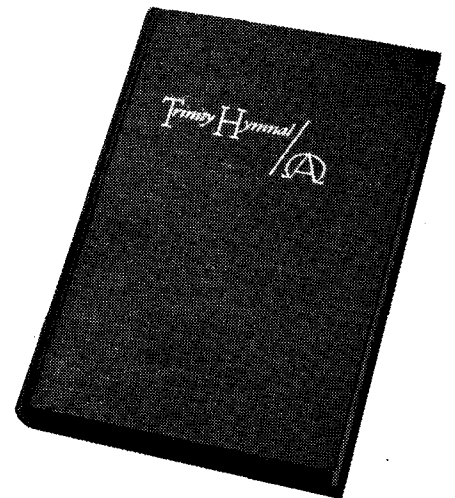
Ministers scheduled for this summer include the following: Everett C. DeVelde of Vineland, N. J., June 28; Henry Fikkert of Fawn Grove, Pa., July 12; Richard G. Hodgson of East Orange, N. J., July 19; Cromwell G. Roskamp of Baltimore, Md., July 26; William J. Rankin of Philadelphia, Pa., August 2; Wendell L. Rockey of Hamilton, Mass., August 9; Rollin P. Keller of Neptune, N. J., August 16; A. Boyce Spooner of Hatboro, Pa., August 23; and Howard E. Hart of Bellmawr, N. J., August 30.

Singers-of-the-week include Everett C. DeVelde, Jr., June 28; Don Henry and John Trotter, July 12; Kenneth J. Meilahn, July 19; John Van Voorhis, July 26; Calvin A. Busch, August 2; William E. Viss, August 9; Lester R. Bachman, August 16.

There will be extra features from time to time through the summer, including a week of famous Billy Graham motion pictures and a visit from "The Crusader Women's Trio" of the Philadelphia Bible College.

The prayers and gifts of interested friends are much appreciated. Send all correspondence to The Boardwalk Chapel, % Rev. Everett C. DeVelde, 1029 Landis Avenue, Vineland, N. J., or during the summer to The Boardwalk Chapel, 4312 Boardwalk, Wildwood, N. J.

E. C. DE V.



The hymnal that has pastors and church musicians talking — and congregations singing!

*Trinity Hymnal*

**MOST COMPLETE HYMNAL AVAILABLE**

730 hymns, including more than 150 gospel songs / 30 children's hymns and hymns for special occasions 76 Responsive readings / 7 Indexes (including a 29 page Topical Index and an Index of Scripture References) / Scripture texts printed at the head of each hymn / Forms of worship for Profession of Faith, Baptism, The Lord's Supper, Ordinations

Musicians respect its musical quality . . . Pastors delight in the Scripture texts and the classification of the hymns . . . Young people welcome the large number of "new" hymns . . . And for everyone else — old favorites in abundance.

**NOW AT NEW LOWER PRICES:**  
Single copy, \$3.25  
100 or more \$2.50 per copy.

Great Commission Publications  
7401 Old York Road, Philadelphia, Pa. 19126 Dept G  
Please send for four weeks' examination a copy of Trinity Hymnal (  with ) (  without ) the Westminster Confession and Forms for special services.  
Name.....  
Address.....  
City..... State.....  
I understand that if I do not return the trial copy, I shall be billed \$3.25, the price of a single copy.