

THE
PRESBYTERIAN
GUARDIAN

Explanation of a Method of Evangelism: Bell

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Assembly Report: Editor

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News and Addresses

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Caney, Kansas — When this picture was taken last spring ground was broken for the construction of a building for the first Orthodox Presbyterian congregation in Kansas. Erection of a building was made possible in part through the denomination's Church Extension Fund.

The Caney Church was organized in the fall of 1967 under the leadership of the Rev. Bruce Brawdy, formerly a pastor in the United Presbyterian Church. He together with a number of families left that organization largely as a result of the adoption of its "Confession of 1967."

Worship services have been held in the Community Center of the high school and weekday meetings in homes of the members until the completion of the new facilities.

The Caney Church has also sponsored services in Bartlesville, Oklahoma, about 20 miles distant. Under the

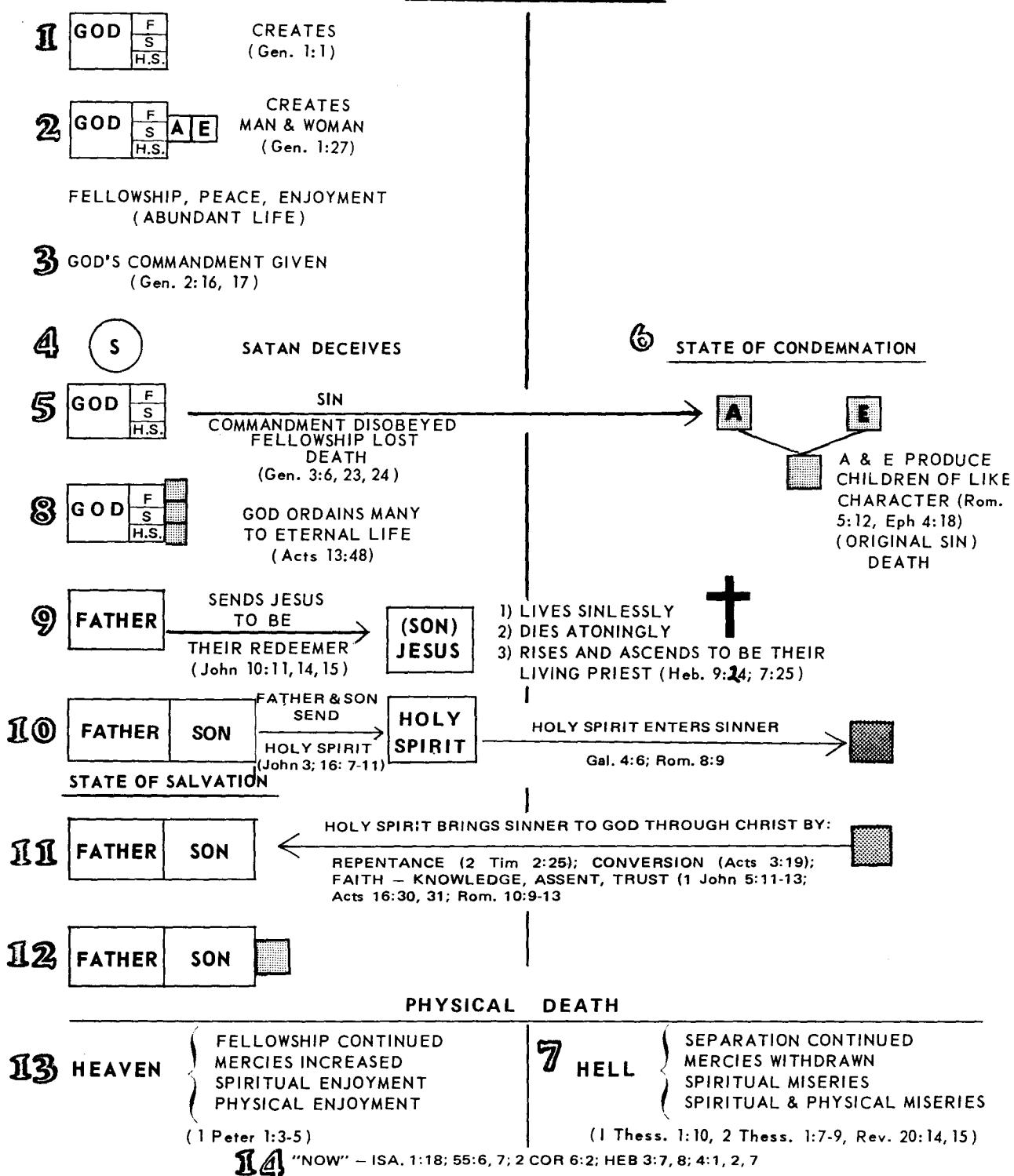
name of Westminster Chapel the people are meeting regularly with Pastor Brawdy supplying the pulpit until the anticipated calling of their own pastor in the near future.

Presbytery of the Dakotas

Bancroft, S. D. — Murdock Memorial Church was host to the fall meeting of the Presbytery of the Dakotas. Mr. John Hilbelink, serving the Westminster Church of Hamill, sustained his examinations for ordination to the gospel ministry. The Rev. Philip B. Jones, pastor of Westminster Independent Presbyterian Church of Houston, Texas was received as a ministerial member after examination. Mr. David Hunt was received under care and began his parts of trial for licensure. An invitation was extended to the Rocky Mountain Presbytery of the RPC/ES to hold a joint session in the spring in Denver to discuss

(continued on page 110)

SALVATION EXPLAINED



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explanation of the gospel diagram

for personal evangelism

WALLACE A. BELL

I INTRODUCTORY REMARKS

Evangelist—Start with general conversation, and lead into spiritual matters. Then ask audience (whether one person or more) the following questions: Do you know much about the Bible? If audience answers, "No," or "Not as much as I should," then ask permission to show the main elements of Bible Truth. Ask for a piece of writing paper, and have audience sit along side.

II MESSAGE

This piece of paper represents the Bible, and upon it I am going to draw out the main elements of Bible Truth.

Step 1—Draw Diagram 1. This square represents the God of the Bible. This God, however, is unique. Explain Trinity as you write in F for Father, S for Son, and H.S. for Holy Spirit. Use proof texts. Explain God "Elohim" and "Let us make man. . .". Here is plurality. Show use of the names Father, Son, and Holy Spirit throughout Scripture.

Step 2—Draw Diagram 2. God created all things. He than created Adam and Eve. Draw the square marked A and E. Explain the word "image". God shares his personality with these creatures. He gives them ability to know him, love him, and serve him. Here are the 3 parts of personality: knowledge, emotion, and will. Here is perfect fellowship between God and his creatures. They are to multiply, and enjoy his fellowship and his creation.

Step 3—God's commandment given. Use Scripture verses; explain "death" as used here. It is not physical death only, but also spiritual.

Step 4—Draw circle. This represents a very mysterious person called Satan. He is a created being. He is the enemy of God. He must be recognized even as God is recognized. Both are in Scripture. You can't have one without the other. Satan deceives God's creatures.

Step 5—Draw Diagram 5. Eve yields and in turn leads Adam into disobedience. This is sin. Explain sin. It is any want of conformity unto or transgression of the Law of God.

NOTE: I recommend that you take a blank sheet of paper and practice drawing the diagram. After this, add to each part the truth that belongs to it. Then add the Scripture reference. Become very familiar with the presentation so that you can do it without stumbling.

Please remember that this diagram is simply a guide. Feel free to add what the Lord, by his Word and Holy Spirit, has taught you. Feel free to add Scriptures and illustrations.

May our sovereign God use his Word to bring many sinners into his kingdom, and may you have the joy of seeing him perform it.

Show its results. Explain the curse in its parts.

Step 6—Draw Diagram 6. Explain original sin. We are not sinners because we sin. We sin because we are sinners. Show how children very early demonstrate their sinful natures. This is seen in later life by neglect of God, his Word, his Son, his Church, and his Ordinances. It is also demonstrated by deliberate breaking of his commandments.

Step 7—Draw line down middle of page, and then draw line to represent physical death across page near bottom. What will happen if one dies in this condition? Describe Hell in all of its parts.

Step 8—Summarize all of the above. How terrible if this was the only message the Bible contained! How terrible if this was all that I could tell you! However, the Bible contains Good News (Gospel).

God's Plan

Step 9—Draw Diagram 8. God has a plan. He planned that not all should suffer this awful eternity. He planned that many should be brought from this state of condemnation back into fellowship with himself again. Use Scriptures on election. However, he cannot do this without dealing with the sin that separates such sinners from himself. Explain God's holiness and justice. What does he do?

Step 10—Draw Diagram 9. Explain substitution. Use points 1, 2, and 3 to show how Jesus meets God's demands and satisfies the sinner's needs. The Law is made honorable. The penalty for breaking it is paid. Jesus now lives as a Priest whose merits plead for his people.

Step 11—But how will this accomplished salvation be applied? The sinner who has been chosen by the Father, and purchased by the Son, is still in a condemned state.

Step 12—Draw Diagram 10. The Father and the Son, in a mysterious way, send forth the Holy Spirit who works within the sinner's person through his Word. He gives spiritual life where before there was death. This miracle enables the sinner to understand his plight and the Gospel. However, the Holy Spirit enables the sinner, not only to understand, but also to act.

Step 13—Draw Diagram 11. What does one do when the Holy Spirit enters one's being? One repents. Explain repentance. It is a change of mind with a view to changing one's life. One converts. Explain conversion. It is a turning from sin to God. One believes. Explain faith.

Saving Faith

It is knowing the truths I've just told you. It is assenting to the truth of them. It is trusting in them, and particularly in Jesus Christ for one's own salvation. It is to call upon the name of the Lord. Use Scripture references. Use illustrations to explain trust. (One trusts medicine when one takes it. A child acting upon the call of its father trusts as he jumps from a height into his father's arms. One trusts a ship when one gets into it.)

Step 14—Draw Diagram 12. When one, under the power of the Holy Spirit, thus acts, one enters a state of salvation. One is brought into fellowship with the Father through the Son by the Holy Spirit. Before, one was a sinner without the Savior, and without the Holy Spirit. Now one is a sinner with the Savior, and indwelt by the Holy Spirit. The Kingdom of Heaven begins within one's being. One now has the capacity to know God aright, love him aright, and serve him aright.

Step 15—What will happen to such a person after this present existence upon earth is over? Explain heaven

with its parts. Under part 4—Physical Enjoyment, discuss the bodily resurrection.

Step 16—After you have thus given the Bible Story, ask your audience if it has understood. Where are you in relationship to God? Which column are you in? Are you in a state of condemnation or in a state of salvation?

Step 17—Wait for the answers of your audience. Upon your audience seeing its need, press home the free offer of the Gospel. Use verses under point 14 to show the Bible's urgency—NOW.

III ADVICE

Should your audience see its need, then urge it to call upon the name of the Lord. Ask the convicted one to pray audibly with you. Perhaps you will have to explain how to pray.

IV WARNING

Don't twist arms. Don't force a decision. Wait and see how your audience is reacting. If there's a willingness, move right in. If not, urge, but do so very carefully. Expect a profession, but also be willing, if you have done all that you can, to leave the seed in God's hands. Simply pray for your audience, give an invitation to the church services, leave a tract, and depart.

SALVATION APPLIED

Be thoroughly converted and know it, not because of your feelings but because God is true to his promises (John 1:12).

Confess your sins each day (I John 1:9).

Pray without ceasing (I Thes. 5:17). Search the Scriptures (John 5:39).

Fellowship with other Christians who have had the same experience as yourself (Heb. 10:25).

Be filled with the Spirit. A person is as filled as he is obedient to God's commands (Eph. 5:18).

Give liberally of your time, treasure, and talents to the Lord (II Cor. 9:7).

Tell others about Jesus Christ, so that they too may believe and be saved (Rom. 10:14).

Look abroad (John 4:35, 36).

Forget self, and live for others (Matt. 20:26-28).

Respect those older in the faith (I Tim. 5:1, 2).

Grow in grace (II Pet. 3:18).

Grow in knowledge. Familiarize yourself with the One in whom you have trusted. See his power demonstrated in the Gospel of Mark. See how the first century Christians lived by reading the Acts of the Apostles.

V FOLLOW-UP

Should your audience respond to the invitation and call upon Christ, after prayer, present a printed copy of the Chart. Advise to look up the Scripture references. Explain advice on back of Chart, and urge looking up these references also. Plan to meet audience at next meeting of the church.

Make an appointment for a follow-up lesson. I suggest that you use the lessons prepared by the Rev. Albert G. Edwards, who is a minister in the Orthodox Presbyterian Church. We have found these to be excellent. Write him at 8245 N.E. Fremont St., Portland, Oregon 97220.

EDITOR'S MAIL BOX

Dear Sir:

Greetings in the Name of our Savior, Jesus, who loves his own so much. I am delighted to say that there was a tremendous response to Carl Erickson's letter in the June *Guardian* concerning the method of evangelizing the unregenerate which the Lord has enabled me to draw up. We had letters from all over the union requesting more information about the method.

On this account I feel that it would be very beneficial if you could insert a copy of the diagram together with the explanation of it. I feel very strongly that now is the time to instruct our churches in this important task—the "how" of evangelism.

We live in a day when there is great need for the true gospel, and this is none other than what we call the Reformed Faith. The faith of the Reformers was none other than the faith of the Apostles. I rejoice that the Lord has enabled me to draw up a presentation of his gospel which seeks to bring all honor to his glorious grace. The Lord has honored this presentation in the salvation of souls. We have seen lives radically changed after its presentation. May God thus honor it as it spreads over wider fields.

I am your elect brother through the blood of an eternal covenant,

WALLACE A. BELL
Paradise Hills OPC
6374 Potomac St.
San Diego, Calif. 92114

Ed. Note: We are reproducing in this issue the diagram together with Mr. Bell's suggestions for its use in personal work.

HAVE YOU HEARD?

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Science and Scripture

J. G. Ashwin, Ph.D.

"Why didn't somebody tell me about the American Scientific Affiliation sooner?" was a lament commonly heard at the 24th annual meeting of the ASA. It was clear that for many a young scientist there El Dorado had been discovered. The only disappointment was that more members of the evangelical Christian community did not attend this most important aspect of the confrontation of science and religion.

Held at the comfortable Gordon College at Wenham, Mass., August 18-21, the program listed almost every current major social problem. What was unique about this, as with all ASA conventions, is that every topic was expounded from both soundly evangelical and soundly scientific positions.

The opening session highlighted Professor John Warwick Montgomery (Department of Philosophy, Trinity Evangelical Seminary) who spoke on "Science, Scripture and Social Issues." Well known as the author of *Ecumenicity, Evangelicals and Rome* (Zondervan), Montgomery first emphasized the clarity of Scripture's stress on social ethics. "Why is it," he asked, "in light of the perspicuous teaching of Holy Scripture on Christian social responsibility, there still lingers what Carl F. H. Henry termed, over 20 years ago, 'the uneasy conscience of modern fundamentalism'? Why has Henry's 'dawn of a new Reformation', characterized by evangelical 'assault on social evils', not reached noonday brightness?" He pleaded that society must not disregard, as did Christians of the last century, important theological and social problems such as patent biblical teaching on the stewardship of creation. "Just as historical blind spots arose from the false identification of the *status quo* with God's will, so evangelical failings in the social realm today can be seen as the product of confusing *Zeitgeist* with the Word of God."

Social Responsibility

Subsequent sessions followed up many of the points presented in the keynote address—including pollution,

mental illness, war, civil disobedience, poverty, and student unrest. There was also a workshop on science and religion for high school teachers.

In a multi-topiced session labeled "Hunger, Population and Birth Control" and *The Biological Time Bomb* (Gordon Taylor: World Publishing Co. 1968), the speakers emphasized the importance of society using science (i.e., our complete resources of wealth, knowledge and scientific know-how) to keep on top of all these problems. Otherwise the grim spectre of universal famine by 1975 may become the terrible reality predicted by some of the world's pessimistic, but unfortunately, coldly scientific experts. Evangelical Christians should use their unified strength and abilities to bring forth just, moral, and fully gestated laws, remembering that it is easier to encourage the government to pass than to repeal them.

Apollo Films

A highlight of the meetings, and attended by a large number of unregistered guests, was the film records of the NASA Apollo 8 and 11 Flights. Dr. Rodney Johnson, Program Director of Space Flights with NASA, reviewed some speculations on whether space exploration can help Christianity. He concluded his introduction to the films by stating that a Christian need not fear that science would find anything in space that would disagree with the Bible. The Word of Truth would be challenged, but would measure up to anything science would find. The important question was whether we, the Christian men of science, would measure up to the challenge.

Sessions were prefaced each morning by a devotional period. One such memorable occasion was led by Dr. Irving Cowperthwaite, one of the founding members of the Affiliation. Throughout the meetings one was impressed by the living testimonies of these men of God whose similar dedication to science has often brought them to the forefront of scientific achievement. In the words of their credo, "The ASA studies relationships

between Christianity and science in the conviction that the frameworks of scientific knowledge and evangelical Christian faith are compatible." About 1600 scientists in the United States, Canada, and other countries make up the active membership of the ASA.

William Pannell (*My Friend, The Enemy: Word, 1968*) was the banquet speaker. Speaking on "Science, Scripture and Race," Mr. Pannell challenged those present to make an accurate assessment of their human community, the depths of Christ's presence in each other, and the cost of real fellowship and love.

A fascinating bonus at the convention was the first chance for many to look at Project EAST (Electronic Answering Search Technology) which is the "New Story of the Computer, the Church and Christian Schools." Within three minutes the man from CRI (Christian Research Institute) located for the writer, by means of tele-communication with a New York computer, all New Testament (New English Bible) texts containing the words "Isaiah" and "salvation" within 10 lines (two: Acts 28 and Romans 10) and "Jesus" and "hand" (not hands) within five lines (nine: all in Matthew 3:8-9).

Project EAST eventually plans to provide automation of practical Christian apologetics. Thus the church will be strengthened, being able to "give an answer to every man," and yet win its age old battle against skepticism, agnostics and atheism.

Further information on this is available from 116 Surrey Drive, Wayne, N. J. 07074.

Scientists with deep Christian beliefs will be encouraged by the clear basis established by the ASA for a strong voice in the world of science, social responsibility, and the Christian faith. Interested persons may contact H. Harold Hartzler, Executive Secretary, American Scientific Affiliation, 324½ So. Second Street, Mankato, Minnesota 56001. The proceedings of the meeting will be published.

MOVING TO CHICAGO? —
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Write Rev. Donald Parker, 15460 S. Oak Park Avenue, Tinley Park, Ill. 60477.

OPC General Assembly Report Continued

THE EDITOR

The balance of the afternoon and all of Thursday morning were spent in consideration of the report of the Committee on Ecumenicity and Interchurch Relations. The first important action, after a relatively brief discussion on the background of matters raised at previous assemblies, was to accede to the committee's recommendation that "the Assembly indicate its intention to bring to an end the sister church relationship between the OPC and the Gereformeerde Kerken in Nederland."

Sister Church Relationship To Be Ended

The Synod was to be informed of the reasons for this significant decision: a sister church relationship "carries with it serious responsibility for the exercise of both instruction and admonition." In trying to discharge this responsibility "it has become increasingly apparent that the relation becomes unworkable in the face of serious differences between the two churches." (It may be noted that differences such as the ordination of women, membership in the World Council of Churches, and the reversal of the position of the 1926 Synod of Assen with respect to the interpretation of Genesis 3 are in view.)

There are no practical or economically feasible means, the Assembly continued, "for consultative deliberation or adjudication of issues" or of having "an adequate representation for a synodical gathering. Therefore we conclude that the only responsible action possible is to withdraw from a relationship the obligations of which we cannot adequately fulfill."

Finally, "under the present circumstances we believe that the Reformed Ecumenical Synod may offer opportunities for consultation and admonition to enable us to discharge to some degree the responsibility that we bear for our brethren in both hearing and speaking the Word of Christ."

On another matter, the committee reported that it intends to continue to visit with the Deputies of the Canadian Reformed Churches.

Proposed Basis of Union

The major matter of debate was the recommendation of the committee to send a proposed Basis of Union (see text in the April issue of the *Guardian*) between the Reformed Presbyterian Church/Evangelical Synod and the OPC to presbyteries and sessions for study.

Mr. Peterson, a member of the committee, began by noting the great amount of work behind the report and referring to the helpful address of Mr. MacNair as fraternal delegate (quoted in part one of this summary). Recognizing movement "toward a more Reformed position," Mr. Peterson cautioned that this means moving "from a less Reformed stance" and that there are differences that could be a bar to union. He pleaded for "making haste slowly, facing the issues squarely" to be sure that unity of the faith is really present. "Don't let the proposed Basis of Union be just another item on the docket of presbyteries," he urged.

As might be expected, most of the debate and questions came from those who had reservations about or basically opposed the proposal. Your reporter has space for only the highlights of some 20 pages of notes covering nearly 40 speakers.

Mr. Freeman spoke at some length and with feeling on two occasions, insisting that a genuine union must unite "those who are honestly agreed." He expressed doubt that this is the situation, referring to doctrinal weaknesses of which we are apprised. "Agitation for union is a tidal wave of modern sentiment and puts pressure on those who stand in the way," he said, believing that there is "no scriptural necessity that all churches professing Christ be in one visible organization."

Strict and Rigid Adherence

Paul's teaching about holding fast the pattern of sound doctrine "requires a strict and rigid adherence to things established in the Word of God," he said. "Whenever a church permits one proposition to be dropped it weakens its total testimony . . . The rejection of a truth not fundamental to salvation may jeopardize others related to salvation."

"The OPC with all its faults has a stricter preaching and a more orderly government," he stated. "Since true union is a declaration of conscientious moral unity, we may need to refuse union with brethren to whom we yet extend forbearance. We are entitled to consult our own peace and self-interest. Approval of the Head of the church is the more important thing."

"We both know that doctrinal unity does not exist: to suppose otherwise is hypocritical," Mr. Freeman went on. "Our good name must not be betrayed even by its guardians. No other unity is possible besides each denomination existing independently. Should the OPC be the last bastion of remaining orthodoxy — if we forfeit that, Christ will judge us. The spirit of orthodoxy that God requires must continue to his glory."

Some questions were asked as to certain details, but members of the committee pointed out that we were now considering a proposed Basis and that many matters would yet have to be formulated when a definite plan is proposed at a later time.

Too Hasty?

Mr. Marshall and some others questioned the "speed" with which the whole matter was moving, wondering how much interest there is at the grass roots. Mr. Edwards answered that there had been prodding over a long period and that a year ago our committee was instructed to do something definite about it. "We need to get to know people in the other communion," he said, and "take the initiative in seeking reconciliation by getting down to the presbyterial and sessional levels."

Mr. Kuschke opposed sending down the proposed Basis for study on the ground that "it is not a dispassionate request for study but rather rejoices in a common faith and a determination to form a scriptural union." He singled out what he felt was a significant difference in emphasis in the subscrip-

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EDITOR

ROBERT E. NICHOLAS



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tion form of the two bodies: adherence to a "system" or to the "Standards." He asked: "Is there to be a general laxity and broadness, allowing for different opinions, not holding strictly to vows?"

A substitute motion by Mr. Solis that the proposal be sent back to the committee "for a further defining and dealing with the theological issues" gave a new turn to the debate for the rest of the afternoon. Mr. Oliver pointed out that the previous Assembly had not specified "the theological problems involved." The committee's earnest effort to discover from the churches what they think the issues are brought 21 replies, of which eight indicated support of, and one opposed union, but the committee, he said, "had great difficulty in defining the theological problems."

Mr. Knight added that the committee had done in essence what was asked of it: a formulation of a proposed Basis of Union. It could not "at this time define any theological problem that would be an obstacle to union." The only basis for union, he maintained, "is the Word of God and our common doctrinal standards. We must have and expect sincerity here. The time has come to let sessions and presbyteries wrestle with this proposal."

Sharing of Gifts

"On the face of it, to return the proposal to the committee is a rejection," stated another member of the committee, Mr. Clowney. "I do feel very strongly on this matter. Is there a spirit of love or of fear? Scripture puts unity in terms of sharing the gifts that God gives . . . The whole joint committee affirms a pretty strong



Some of the younger men at the General Assembly, left to right: Conard, Baurer, Barnett, Cottenden, Bettler, Shaw, Doepke W. Marshall, Hofford, Whitman, Smith, R. Marshall, Curry.

series of statements in the Preamble to the proposed Basis and notes a common commitment to the Westminster Standards and in particular to its position on the Scriptures. The document has the support of the joint committee in its statement on the Christian life. I feel we are serving Jesus Christ by setting before our sessions and presbyteries this significant document."

THURSDAY, MAY 22

At the beginning of the day's meeting Mr. Olson gave a brief report of a cordial reception as he brought greetings the previous day as fraternal delegate to the Synod of the RPC/ES. He mentioned that only a dozen of their ministers and about three times that number of ours were there at the time of the 1937 separation — about ten percent of today's total ministerial membership, making the constituency of the two bodies now very different.

When discussion resumed, Mr. Galbraith urged that while returning the proposal to the committee may delay union, in the long run it would advance unity by seeking uniformity in adherence to the standards of the churches. After more than a dozen others had their say, the previous question (cutting off debate) was carried — a rarity in OP assemblies — and the motion to recommit was defeated.

Another substitute was proposed by Mr. Galbraith to the effect that until a satisfactory resolution of serious problems is achieved, (see below for

the amended recommendation noting problems as finally adopted) "further specific procedures toward union be suspended" and meanwhile fellowship and fraternal relations be continued at each level "for the purpose of advancing the cause of unity in the faith and, ultimately, organic union" and further that the committee "inform the next Assembly of what it considers are the chief theological and practical problems" and possible solutions.

Unresolved Problems

"Not since the Clark case has there been such disunity in the OPC as over this issue, nor has the RPC/ES had such disunity since the separation from the Bible Presbyterians," said Mr. Galbraith. "If these problems are going to be solved only after a union, there will be disruption. The proposed Basis does not allow sessions and presbyteries to grapple with the issues; it gives them nothing to chew on. Nor are the problems exclusive to the other communion. Our purpose must be to achieve union on the basis of truth and a true spiritual unity . . . I don't want a union to be disrupted by some issue that was there unresolved before we merged. You can vote union but you cannot vote unity: that must be achieved."

Mr. Galbraith felt too that it would be a "most unfortunate procedure to merge without having a form of government agreed upon ahead of time. We should get all major decisions settled before we merge," he reiterated.

Mr. Knight, opposing the substitute and favoring the original recommendation, observed that some of these live issues are also present in the OPC and yet do not break our own unity. "Why should they break the unity of a total fellowship?" he wondered. "We are asked to merge on a particular Form of Government, that of the RPC/ES, and then to pool our resources and proposals for an improved final form . . . Instead of trying to achieve unity while we are apart, we should recognize that we possess the ingredients of Ephesians 4 in common and should be maintaining that unity by interaction and by exercising these gifts of the Spirit together as one body."

Mr. Hills, however, speaking out of his experience of many opportunities for close fellowship with RPC/ES congregations in evangelistic meetings and in work related to summer conferences, was wary of what he considered a "too precipitate" action. "If we join in a common effort without reconciling our differences, ultimately we will do more harm than good to the cause of union," he said.

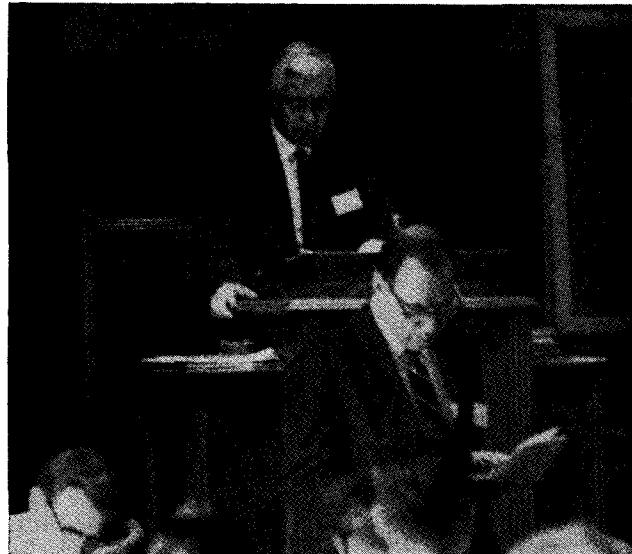
Scriptural Obligation

Mr. Clowney, responding, acknowledged that he had struggled with this problem, but that "the scriptural obligation (of Ephesians 4, for example) has become the driving desire in my thinking. I feel the burden of our disunited situation before the Lord in refusing to maintain the discipline of the Lord's Table toward one another. We have an obligation to bear the burdens of our brethren. There is a danger of defining denominational union in terms of our being alone the body of Christ. What real gain is there in refusing to have our lower courts consider one specific Basis of Union while at the same time our committee seeks to work out difficulties through further conferences?"

"There are always dangers in proceeding, but we must trust the Lord for the outcome," he concluded. "This can only come about by a renewing of the Holy Spirit, in both our communions. Let us pray that the Lord Jesus Christ may so work as to renew and resolve and revive us under his headship."

At this point Mr. Elder proposed an amendment — which is due course was carried on a close standing vote, 52 to 49 — the effect of which was

Moderator
Clough
listens
while
commissioner
Eckardt
speaks.



to add (a portion of) Mr. Galbraith's motion to the committee's recommendation instead of making it a substitute for it.

Mr. Kuschke expressed continuing concern at statements that the "problems" are not such as to be "obstacles" in the way of procedure toward union. "If Mr. Clowney's concept of obligation to union has priority, then we must go ahead regardless, but this involves commitment apart from truth. Is it right ethically to move toward union first and only secondarily to resolve spiritual problems? The Bible puts unity at every level no lower than organic union. We must not press for union at the expense of truth," he insisted.

Unity, Union, and Truth

Mr. Peterson maintained that as over against the simple recommendation of the committee, the present motion is "not an obstructionist tactic. We are, slowly but surely, favoring union, but there must be unity first. Let us be patient and not forced into any rash action," he said.

A further amendment submitted by Mr. Robinson — carried 55 to 49 — eliminated the latter part of Mr. Galbraith's motion (the part that would have suspended further specific procedures toward union) and after a few other changes in wording, the first recommendation was adopted, with only scattered noes on the voice vote, in the following amended form:

That the 36th General Assembly send the proposed Basis of Union between the RPC/ES and the OPC to

the presbyteries and sessions for study, and request that there be a more thorough consideration at the session and presbytery level of such problems between the RPC/ES and the OPC as (1) differences in our respective forms of government, (2) the force of ministerial ordination vows, (3) the doctrine of guidance, (4) the doctrine of Christian liberty, (5) the status of members and officers who may be members of secret societies, and (6) the propriety of the church's operating educational institutions.

At a later point in the Assembly the second recommendation of the committee was adopted: "that the Assembly request the presbyteries and sessions to submit at least some suggestion and criticisms of the proposed Basis of Union to the Committee by March 1, 1971 (amended from the originally proposed date of 1970).

The third recommendation, as amended, was adopted: "that the Assembly authorize the Committee to prepare with the Committee on Fraternal Relations of the RPC/ES, in the light of communications from the sessions and presbyteries, a preliminary proposal for a plan of union to be submitted to the highest judicatories of the respective churches to be sent down to the presbyteries and sessions for study."

Thereafter Messrs. Peterson and Knight were elected to the class of 1972 and Mr. Hills to the class of 1971. Other members of the Committee are Messrs. Clowney (1971) and Oliver and Woolley (1970).

One Thing in Life

JOHN RANKIN

As we look out upon the scene of life we see great variety—summer and winter, sunshine and shower. There is up and down and in and out. There is life and death, love and hate, and good and evil. There is sin and salvation.

But in all our living and doing there is one thing and only one that can make our life worthwhile and that is to know and love and serve the Lord. "The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself" (Mk. 12:29-31). "On these two commandments hang all the law and the prophets" (Mt. 22:40).

Many see it differently but in the final estimate it is this and no other. For after all what is there apart from our supreme relationship and all that it involves? "If God is for us, who can be against us?" But woe unto us if God is against us; if we are not on his side and he on ours. No progress, no achievement, no accomplishment can do us any good apart from our standing; apart from good standing with the Lord, the Ruler of all things. So it is with each and all; for the Lord is God, the omnipotent Maker, Preserver and Ruler over all.

We have spoken of three things, viz., the knowledge, love and service of the Lord. In any consideration of these three knowledge of course comes first. For knowledge is the root and foundation of all things in life in general and so also in our lives in Christ. Without clear and certain knowledge of what is given to us to know we can only wander and go astray. True knowledge of God inevitably brings love and service in its train. First things first and first of all to know the Lord.

The holy Word of God is of course indispensable for the knowledge of God. God has spoken—and, by his Holy Spirit, ever continues to speak through his Word. The Spirit brings the truth to light and works in us to prepare our hearts to know and do

the will of God as made known in his Word. Just as we know and have come to know each other by means of the spoken and written word, so is it between ourselves and God.

We have said that the one great thing in life is to know and love and serve the Lord. To know is to love and to know and love can only be to serve. So then the all-important first thing is to know. To "know him," as the Lord has said, is "life eternal." This term stretches the meaning of life to infinity. Words cannot measure the meaning of life in these terms or contain the wonder of it. What a blessing it is, what a joy it must be to know him whom to know is life forevermore.

But of course to know him is, and can only be, to love him. "Be glad in the Lord and rejoice ye righteous and

shout for joy all ye that are upright in heart" (Ps. 32:11).

The heart of the believer goes out in thanksgiving and love to God. Blessed be God, praise God, is what our hearts are ever saying if we truly know and love the Lord. For what is our life apart from the knowledge, the love and the service of him who loves us and whose desire it is to know and walk with us in life? God is my Father and my Father is with me. This and this alone is life; all else is only grief and disappointment; loneliness, sorrow and death.

But if we know and love and serve, we walk with him in light as he is in the light and have fellowship one with another, "and the blood of Jesus Christ his Son cleanseth us from all sin" (I Jn. 1:7).

Do you have this assurance in life that God is your Father and that your Father is with you every step of the way of life? This and this alone is life. This is what it means to live. All else is merely death in life; it is dying while we live.

NUCS Annual Meeting Considers Theme "The God Who Is Here"

More than 200 teachers, administrators and board members met in mid-August for the 49th annual convention of the National Union of Christian Schools. The three-day meeting was held on the Ambler campus of Temple University in suburban Philadelphia.

Delegates from throughout the United States and Canada heard keynote speaker Dr. Cornelius Van Til, professor of Apologetics in Westminster Theological Seminary, affirm that "we want our children to see the victory of Christ in culture as well as in religion in the narrower sense."

"While we may be thankful for the efforts of the public schools, we can but weep for those in our modern culture who seem to have little or nothing to say in terms of goals or standards," said Dr. Van Til. "We desire the children in our Christian schools to share in the glory of Christ's ultimate triumph over Satan even now. Of course it is only by the grace of God that we have received

his wisdom in his Word. We too are sinful and may not boast," he said.

Among the leaders of the workshops and discussion groups considering the integration of Biblical concepts and the school curriculum were: Professor and Mrs. Edgar Boeve, professor of Art and director of Drama, respectively, at Calvin College, Michigan; Dr. Jay Adams of the Christian Counselling and Education Foundation, Hatboro, Pa.; and Mr. Gordon Oosterman of the NUCS staff. Dr. Robert Ream, teacher in the Philadelphia-Montgomery Christian Academy, the local host school, was in charge of the sectional on science.

Mr. Herbert Van Denend, board president of the Eastern Christian School Association of Paterson, N.J., led the discussion group on school management.

Leader of the sectional on English and language arts, Dr. C. John Miller, former high school and college teacher, now in the practical theology department of Westminster Seminary,

addressed the first general session of the convention on the conference theme, "The God Who Is Here."

The Joy of Learning

Conceding that Christian schools too have real and often baffling problems, Dr. Miller pointed out that with the assurance that God is indeed here with us—"Emmanuel"—our task is to sense "the joy of learning—as teachers to communicate how exciting it is to study what God has done in the universe and for me." "The Christian school," he continued, must stress "the dignity of the learner and the sonship of the learner" in a personal relationship of conformity to Jesus Christ.

The convention closed with a banquet featuring an address by Dr. Joel Nederhood, internationally known radio pastor of the Back to God Hour. "As we stand on the threshold of the 70's," he insisted that we are "challenged to the service of the children of our schools as the instruments that God will use in the kingdom in days ahead."

"We are summoned to the pursuit of creativity," said Dr. Nederhood, "as we further discover the implications of being image-bearers in God's world. . . . Finally we are summoned to a courageous exercise of our Christian faith in the battle against the mainstream of a materialistic secularism."

"Appearances to the contrary not-

withstanding," he declared, "Jesus is Lord. Only those who know him personally as Savior and Lord will survive."

Question of State Support

In its business session the convention heard the report of its national director, Mr. John Vander Ark. Presiding was Mr. Clifford Prince, retiring president, of New Era, Michigan. The House of Delegates ratified new by-laws and adopted several resolutions. Among them is one of general interest:

WHEREAS, our Christian schools are increasingly feeling the effects of financial strain, and

WHEREAS, it appears that nonpublic schools will not be recognized nor will citizens be granted freedom of choice in education unless it is actively pursued, and

WHEREAS, nonpublic schools do render a public service and therefore should receive public financial support and recognition,

THEREFORE BE IT RESOLVED THAT the NUCS through its House of Delegates go on record to actively urge all school boards and members of these schools in the United States and Canada to increase their efforts to obtain government financial support and equality and choice in education.

(This statement reaffirms the stance of the Board of Directors as expressed at its February 1968 meeting.)

—R. E. N.

son reports that "the men did all the work, with lion's share of the kitchen duty falling on the Rev. Russell Piper of Lincoln, Nebraska. Denver Pastor Larry Conard, the Presbytery's moderator, won the ping-pong champion-ship."

Glenside, Pa. — Visitors to Calvary Church this summer missed the friendly greeting of Mr. Harry Greiner who was suddenly called home to the Lord in the spring. A memorial minute of the Session spoke of "his many years of faithful service, remembering with gratitude his labors as an elder, his willingness to assist in various ways, his warm friendliness to visitors, and his general and consistent devotion to his Savior."

Bellflower, Calif. — Mrs. Michael Stingley writes that "Mike" has been in Viet Nam since June, attached to a signal unit. His ministry as a chaplain involves counseling and preaching, "circuit riding" via helicopter to remote signal sites. He covers a lot of territory from Da Nang to the DMZ, Eileen says he'd love to hear from anyone (see list of new addresses elsewhere) and would try to look up fellows in the area north of Da Nang. "He continues to love the work to which God has called him and is thankful to everyone for their prayers for him," she said.

Wilmington, Del. — Emmanuel Church has "adopted" Emmanuel Chapel of South Philadelphia in order that the Session may assist in its spiritual oversight in cooperation with the denominations' Committee on Home Missions. The work is being carried on by Mr. William Krispin, a licentiate of the Presbytery of Philadelphia. One of the members who worked at the Chapel this summer wrote of it as "most rewarding and enjoyable. I found that you must have a lot of patience with the children . . . but their willingness to learn is just wonderful and the eagerness they showed for knowledge of the Bible was most surprising. Mrs. Krispin was in charge of the Primary group and to watch her work is really amazing. She has the patience of a clock-maker with these young children . . . I pray that more churches like this will be started and hope that you will pray with me."

Vienna, Va. — Mr. Timothy Gregson of Calvary Church, Glenside, Pa. served Grace Church as a summer assistant. A graduate of Reformed Epis-

HERE AND THERE IN THE ORTHODOX PRESBYTERIAN CHURCH

(Continued From Cover)

matters pertaining to the proposed basis of union.

The Rev. George Uomoto addressed a popular meeting and reported to the presbytery on his work in Japan. Meeting on the same day, the Women's Presbyterial focused its attention on that mission field, with reports by Mmes. Sander, Leslie, Hofer, and Gruber, and a message from Mrs. Uomoto. Offerings from the churches totalling \$330 were reported for the SHARES program — (Share Harvest As Responsible Entrusted Servants: treasurer, Mrs. Paul Rainey, 421 Stewart, Grove City, Pa. 16127). The day's offering of \$223 was designated for

the Grace Church of Tulsa, Oklahoma.

At the spring meeting of Presbytery Mr. Paul Doepke completed his examinations and was later ordained and installed as pastor of Bethel Church, Grand Junction, Colorado. At that time plans were also made for a ministerial retreat. It was held September 3-5 at Camp Koda, S. D. on the eastern shore of the Missouri River. The Rev. Howard Hart of Bridgewater lectured on "secular theology" and Pastor Jack Peterson provided an exegetical study. A discussion based on Dr. E. P. Clowney's tapes on the definition of the church was led by the Rev. Robert Sander of Winner. Stated Clerk Peter-

copal Seminary, Philadelphia, Tim is a second year student at Penn State . . . "Operation Outreach" was scheduled to begin in October with action groups going into the community in an effort to expand the church's witness to Christ.

Torrance, Calif. — Greyfriars Memorial Church has extended a call to the Rev. Calvin Malcor, pastor since 1963 of Beverly Church, Los Angeles.

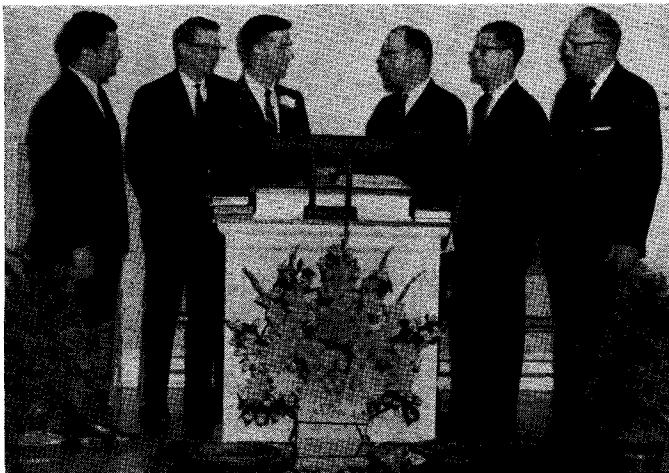
Center Square, Pa. — Community Church was host to the fall meeting of the Presbytery of Philadelphia, at which time Mr. James Petty was licensed to preach the gospel. The "Church in the City" sponsored by Community Church as a chapel ministry is led by Mr. Petty. In another action Presbytery's Committee on Church Extension was authorized to allocate some aid for six months to the chapel work in Manassas, Virginia where Mr. Richard Wirth, a licentiate of Presbytery, is laboring. A call from the denominational Committee on Home Missions to licentiate William Krispin for Emmanuel Chapel work in the inner city was placed in his hands and accepted.

Mr. Philip Houghton of Emmanuel Church, Wilmington was taken under care of Presbytery. At the previous meeting Messrs. Arthur Ames and Donald Miller of Calvary Church, Glenside were received under care. At that meeting the Presbytery approved the following definition of a chapel: "That shall be called a chapel of the Philadelphia Presbytery which is a mission work within the bounds of Presbytery under the jurisdiction of a parent Orthodox Presbyterian church body and where regular worship services are conducted, without there being a formally organized congregation."

Licensed at the spring meeting in Middletown, Pa. was Mr. H. Morton Whitman, whose chapel service is in Williamsburg, Virginia. Meetings are now being held in the center of town across from the campus of William and Mary College where space is rented in Temple Beth-El.

Hacienda Heights, Calif. — Again this summer a series of six Christian films were shown on successive Tuesday evenings in the church's parking lot, with an invitation extended to the community to bring their families . . . Elder Ray York and family have returned from the state of

Participants in the ordination and installation of the Rev. Len-dall H. Smith at Faith Church, Pittsgrove, N.J. on May 25: Messrs. Bettler, Shepherd, Smith, Eckardt, Curry, and Olson.
—Parker photo



Washington after a stint there in a special job. Son Bill is back at the organ.

Herndon-Leesburg, Va. — A little over a year ago a group of twenty people began meeting here under the ministry of the Rev. Edwin Urban, Bible teacher at the Fairfax Christian School. Calling themselves Bethel Chapel, the group has more than doubled in size. Last winter the Urbans moved to Leesburg and with the help of many others renovated an old 16-room Victorian mansion over a period of many months in order to open a Christian school. On opening day this fall 67 pupils from kindergarten to seventh grade were enrolled with six teachers. Mr. Urban acts both as principal and missionary-pastor of Bethel Chapel.

San Francisco, Calif. — First Church has a monthly calling day when members are invited to join the pastor and elders in calling on visitors and friends who have attended services of the church . . . Pastor and Mrs. Albert Steever are the parents of a son, Jonathan, born October 1. He has a four-year old sister.

Whippany, N. J. — Work began at the end of July on Emmanuel Church's new building. Meanwhile they meet in the Salem Drive School . . . The Rev. John Thompson, missionary-at-large in the South, was guest speaker on August 10. Pastor and Mrs. Busch spent a week in the Boardwalk Chapel ministry in Wildwood.

Middletown, Pa. — Audrey Denny Hall, wife of Pastor George Hall of Calvary Church, entered into her heavenly rest on the last Lord's Day in September following a long illness.

Besides her husband she leaves five children and a brother and many friends. Some time back she taught for a number of years in the Christian School in Pittsburgh, and Mr. Cummings conducted the service in Middletown, assisted by Mr. Busch, of whose congregation she was also a former member.

La Mirada, Calif. — Some eighty people gathered at Calvary Church on an evening in July as a welcome and farewell for the Ralph English family en route to Korea. Following a covered-dish supper Mr. English spoke of his calling to the mission field and shared something of their plans and hopes and problems. The evening closed with a brief message by Pastor Eugene Saltzen and the Lord's Supper.

Somerset, Pa. — Dr. Floyd E. Hamilton, longtime missionary in Korea and a minister in the Orthodox Presbyterian Church during its first two decades, was instantly killed on September 2 when his car skidded on the turnpike and plunged down an embankment. Mrs. Hamilton, who was injured, was hospitalized for a time before returning to their trailer court in Winchester, N. H. The Hamiltons celebrated their fiftieth wedding anniversary earlier this year. Three sons, two daughters, and twenty grandchildren survive. Although almost 80, Mr. Hamilton had continued some pastoral labor and translation work and other writing. Among his widely read books are *The Basis of Christian Faith* and *The Basis of Evolutionary Faith* (the latter a critique). A few years ago he served as a church visitor for First Church, Hamilton, Mass. and often preached there. The "Hamilton Presbyterian" characterized him as "an

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extraordinary missionary teacher, a beloved Christian husband and father, and a choice servant of God."

So. San Francisco, Calif. — "The Genevan Times" reporter (Fran Poundstone) described another Family Conference in the High Sierras at Hume Lake as a week where many learned to sing anew of "the almighty power of God that made the mountains rise." Adult classes were led by Messrs. Thomas Champness of Modesto and Edwin Urban of Herndon, Virginia. Asked the enthusiastic reporter: "Can you live your whole life without going to Family Conference at least once?"

Bancroft, So. Dak. — Pastor and Mrs. Stanford Sutton rejoice in the birth of Elizabeth Ann on September 3. Mr. Sutton also serves congregations in Manchester and Yale.

Ghinda, Ethiopia — Dr. Grietje Rietkerk arrived in Eritrea the last week of September to begin her service as a medical missionary at the Compassion of Jesus Hospital. Nurse Anna Strikwerda is now on furlough in the United States, while the Birds, after a short furlough, are back at work in Massawa.

Huntington Beach, Calif. — The Rev. George Marston, recently retired after seventeen years of service as field representative for Westminster Seminary, is working four days a week in this area under the Garden Grove Session. Meetings are being held in a recreation hall.

Long Beach, Calif. — Three members of First Church are enrolled at Westminster Seminary this fall: David King (and Priscilla) in his second year, Arthur Lorenzini, and Richard Rhone, who was married this summer to Miss Dottie Hayden, now teaching in Phil-Mont Christian Academy, Pa.

Miami, Fla. — Galloway Church has extended a call for the pastoral services of the Rev. Arthur Olson, pastor for nearly seven years of Calvary Church of Bridgeton, N.J.

Harriman, Tenn. — The Rev. Luder Whitlock has been called as pastor of West Hills Church, formerly

served by Missionary-at-large John Thompson, who is now working out of Orlando, Florida. Mr. Whitlock has been pastor of Sharon Church of Hialeah since the summer of 1966.

Titusville, Fla. — The Rev. Arthur B. Spooner has been installed as an associate pastor of Emmanuel Church of Ocoee, with particular responsibility for the Emmanuel Chapel in Titusville. Mr. Spooner was pastor of Nashua Church, Edinburg, Pa. until the end of June. The pastor of the Ocoee congregation is the Rev. Jonathan Male.

New Addresses

These changes in address of OPC ministers have come to our attention since the appearance of the *Minutes of the 37th General Assembly*:

Donald J. Duff, 2338 Old Welsh Rd., Willow Grove, Pa. 19090.

W. Ralph English, 177 Yunhi Dong, Sudai Moon Ku, Seoul, Korea.

John R. Hilbelink, Hamill, So. Dak., 57534 (ordained by the Presbytery of the Dakotas).

David A. Hitt, 1561 Irving Ave., Astoria, Ore. 97103.

Philip B. Jones, 3602 Sunset Blvd., Houston, Texas 77005 (received by the Presbytery of the Dakotas).

Gerald G. Latal, 1701 Middlefield Ave., Stockton, Calif. 95204.

Alan Moak, 446 Buckner Lane, Oregon City, Ore. 97045 (ordained by the Presbytery of the Northwest).

William E. Moreau, 9 Blakeslee Ave., North Haven, Conn. 06473.

Arthur O. Olson, 9775 S. W. 87th Ave., Miami, Fla. 33156.

Daniel H. Overduin, 112 N. Roscommon Ave., Los Angeles, Calif. 90022.

Stephen M. Reynolds, 253 Forest St., So. Hamilton, Mass. 01982.

William A. Shell, 1120 N. Webster St., Wheaton, Ill. 60187.

Michael D. Stingley (Chaplain, Maj.) 573-40-3868 USA, HQ 12th Signal Group, APO San Francisco 96308.

John H. Thompson Jr., 6120 Hudson Terrace, Orlando, Fla. 32808.

Luder G. Whitlock Jr., R. 6, Box 107A West Hills, Harriman, Tenn. 37748.

Henry D. Phillips (change in phone to 715-787-3721).



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