

# The Presbyterian Guardian

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## Instruction for your giving

- Give regularly of your God-given prosperity. (See 1 Corinthians 16:2.)
- Give liberally — after giving your own self to the Lord. (See 2 Corinthians 8:1-5.)
- Give what belongs to God. (See Malachi 3:8.)
- Give a tithe (one tenth). (See Malachi 3:10.)
- Give a tithe — but don't omit the weightier matters. (See Matt. 23:23; and Luke 11:42.)
- Give collectively until restrained. (See Exodus 36:5-7.)
- Give in secret. (See Matthew 6:1-4.)
- Give — and see God prove himself. (See Malachi 3:10 below.)

Prove me now herewith (in tithes), saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

Adapted from the "Finance Program" presented to Knox Orthodox Presbyterian Church of Silver Spring, Maryland.

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# The Changing Scene

HENRY W. CORAY

## Billy Graham's apologetic

In the February 1972 issue of *Reader's Digest* there is an article by Dr. Billy Graham titled, "Questions I Am Often Asked." It is full of solid down-to-earth counsel to people who write Dr. Graham asking for help on perplexing problems. The writer is deluged with as many as 35,000 letters a week, which shows the impact of his preaching and writing on America. Doubtless millions will read his *Digest* article.

Graham's answers reveal a sympathy, a compassion and a perceptiveness truly remarkable and commendable. His piece will certainly throw light on some of the frustrations that plague his inquirers. It is therefore the more regrettable that Dr. Graham, in replying to the question "How can I find God?" illustrates his answer with a quotation from Helen Keller. Miss Keller was deaf, dumb and blind from childhood, and learned words through a method of touching and pressing. Says Graham approvingly: "When the word 'God' was spelled out for her she responded, 'I knew Him, but I did not know His name.'"

It is a well-known fact that Miss Keller was a member of the Swedenborgian movement, a cult representing a militant attack on historic Christianity. Swedenborg's concept of God differs as radically from the biblical concept of God as Mary Baker Eddy's or Pastor Russell's. To concede that Miss Keller knew God in the sense in which she means knowledge is, therefore, to undermine the foundations of the Christian faith, the very base of which is a clear view of the God of creation and redemption.

Nor will Dr. Graham's word to "accept Jesus' sacrifice as washing away your guilt" mend the damage done. If Miss Keller knew God intimately and innately as she claimed, why the need to be cleansed from any guilt? Why should she, or a Buddhist, or a Hindu, or a Jew require atonement for sin if they are in touch with the "God" of intuition, apart from revelation? The unregenerate rebel will compass land and sea to seek a rationale for not repenting before the God of truth. To concede him that ability, as Billy Graham has done to a brilliant cultist, is to give away the whole Christian position.

We point this out sorrowfully. Dr. Graham often proclaims Christ crucified boldly, and with beautiful simplicity tells people how to have their guilt removed. We, like Paul, rejoice when Christ is preached. But Christians ought to pray for this gifted and influential minister, America's leading evangelist, that discernment may be given him by the Holy Spirit, that he may be delivered from concessions and compromises that do irreparable harm to Christ's little ones as well as to the uninformed public.

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*The Puritan Hope* by Iain Murray, published by the always reliable Banner of Truth Trust, is a scholarly and definitive "Revival and Interpretation of Prophecy." It traces the history of the Puritan revivals in 17th- and 18th-

## Standing, or sitting?

I heard of a Protestant clergyman,  
Who was long on sarcasm, short on temper.  
One Sunday he was specially stirred up,  
Because he felt his congregation  
Was experiencing a spiritual slump.  
From the castle in his pulpit he thundered:  
"You people, I must confess,  
"Make your pastor weary and heavy laden;  
"You stand up and sing,  
" 'Standing on the Promises' ;  
"Yet all of the time, what are you doing?  
"I'll tell you what—  
"You're not standing on the promises,  
"You're only sitting on the premises!"

—*The Old Chinese Philosopher*

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century England and Scotland, showing the influence of these movements on world-wide missions. This history would seem to correct the rather disheartened view of Abraham Kuyper who felt that the Reformed churches would never make much impact on the heathen world (cf. *The Work of the Holy Spirit*, p. 600). Actually the witness of the Reformed faith on pagan strongholds has been extensive and solid.

Mr. Murray also points out that the Puritan scholars almost universally believed that Romans 11 taught that the God of the covenant will yet perform a gracious work of ingathering of Israel after the flesh prior to Christ's return. Sober exegesis would seem to support the inclusion (cf. John Murray's discussion of Romans 11 in his *The Epistle to the Romans*, vol. 2).

If this is so, one wonders why it is that more prayerful effort to reach the Jew is not being put forth by those of us who profess the Reformed faith. "My heart's desire and prayer to God for Israel is that they might be saved," Paul declared. Should it not be ours as well?

## Reflections of a beachcomber

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Here on the expanse of the beach, wedged between sculptured sandstone headlands and "this great and wide sea, wherein are things creeping innumerable," like Jacob at Jabbok, you are alone with God. Anne Morrow Lindberg writes of "the luxury of solitude." This is luxury indeed, so much so that in the flush of early morning or at dusk when the sun drops over the ocean like a burnt orange balloon, you almost resent it when another human form intrudes on your privacy.

Before and behind you the beach stretches endlessly, a ribbon of gold teeming with wildlife. If it is morning, flocks of sea gulls are gathering for their breakfast of crab meat or fresh clams tossed up by the waves. Nervous snipe goosestep in the shallows, their four-inch beaks projected weirdly in front of them, nature's drills to probe for hidden bait. Morning and evening, small white-crested birds (known as Least Sandpipers for an obvious reason) dart up and down the beach frenetically foraging for food.

The beach itself is a repository of fascinating souvenirs  
(Continued on Page 31)

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# The Elders of the Church

LAWRENCE R. EYRES

*The Rev. Mr. Eyres is home missionary-pastor of the Orthodox Presbyterian Chapel in Dayton, Ohio. He speaks in this series out of long study and varied experience. These articles are not just for elders, or even prospective elders, but are of concern to all members of the church.*

Of all the honors given to sinful men, none exceeds that of being impressed into the life-long service of the King and Head of the church. Though Paul called himself the chief of sinners, he also magnified his office. Well he might, for the risen Lord laid on him that high calling when he confronted Saul of Tarsus on the Damascus road.

That was a sovereign call—no negotiations, no drawing up of terms, no waiting a reasonable time for Saul's consent. Saul *was* willing because the Lord *made* him willing "in the day of his power."

It was also a unified call—not first to discipleship (to just "being saved") and then to apostleship (to a specialized life of service). It was all one thing. When Jesus called Paul, it was to bondservice to the Lord *and* into apostleship to the Gentiles *all in one*.

What has the call of Saul to do with "The Elders of the Church?" Peter, an apostle speaking to elders, described himself as one "who am also an elder." Peter was not an apostle *and* an elder. Rather, the special office of the apostle contained within it the more general office of elder. The apostles were elders extraordinary. Acknowledging this as a general principle, it follows that the principles inherent in the call to apostleship are also inherent in the call to eldership, the only earthly rule now in the church. Therefore, if the apostolic calling may not be viewed as two but as a unified calling to faith *and* to apostleship, so the call to the eldership is not two but one.

Some will object, saying that the call to faith in Christ must come years prior to the call to rule in the church, and that there are really two distinct callings. I would answer that, if the Holy Ghost makes men bishops (elders), then the calling to the latter is but a delayed aspect of a man's initial calling to faith in Christ. Every call to faith is also and always a call to service. Or to repeat a saying I heard some years ago, *The man who is called to preach the gospel, if he follows any other calling, is a lost soul.*

## Underlying assumptions

It is time now to tell you where we shall be going in these articles. Before I do, I want to disclaim any attempt to be comprehensive or profound. Nor do I mean to contend for or against the "two-office" or "three-office" views current in Presbyterian circles. My own conviction is that the two-office position is the more biblical one, that there are only two permanently ordained offices in the church, that of elder and of deacon. Years of study and of wrestling with the biblical data convince me that there is no essential distinction between the office and function noted in Scripture under the titles of bishop, elder, pastor, or rule and governments. There are distinctions of labor within that

office, but the office of elder is itself but one.

Another assumption I want to lay down as fundamental is that the individual church or local congregation is scripturally ruled by a plurality of elders. This seems clear from many New Testament references; James 5:14 and Acts 14:23 eloquently support this assumption. It follows that the only legitimate one-man rule in the church is that of the one Man whom Peter calls "the chief Shepherd."

My final unargued assumption is that the office of the elder (and normally, its exercise also) is for life and may not be laid down except for good and necessary reasons. Some men, upon being elected to the eldership for a term of years, will justify their acceptance of office on the ground that every man must be ready to serve his turn. This is no different from the attitude of the young man who feels he ought to serve his stint in his country's armed forces, though he has no interest in a military career. Can you imagine Peter or Paul talking this way, of being ready to leave their nets or tentmaking to "take their turn" at "apostling" for a three- or six-year hitch?

These assumptions are made without further argumentation so that we may devote more attention to developing the following propositions. The substance of the remaining articles of this series is either contained or implicit in these six propositions:

1. Elders are made by the Holy Spirit of Christ.
2. Adult (confessing) Christians are endowed with the spiritual capacity to discern those whom the Holy Spirit has made elders.
3. Elders, in the fulfillment of their holy calling, hold the key to the health of the congregations under their rule.
4. Biblical submission to elders cannot be expected except where the congregation has exercised its choice as to who its elders should be.
5. No man can safely be ordained to the office of elder who does not possess *all* the biblically stated qualifications for that office.
6. The elders of the church are co-pastors, and every use of the office should reflect this fact.

I want to conclude this first article with a personal word. I have been an elder in Christ's church long enough not to need Paul's counsel to Timothy, "Let no man despise thy youth." But it is not that I "know" so much about the eldership after all these years. Many know far more than I.

My only reason for undertaking to write on this subject is that something needs to be said. Witness the recurring tragic upheavals in churches. To borrow the language of James, "My brethren, these things ought not so to be." The cure of these "diseases" in our churches must come from those men whom the ascended Lord has equipped for his church, the elders. I earnestly pray that these articles may in some small way point to a beginning of the healing (and that not "slightly"! ) of "the hurt of the daughter of my people."

# No more offerings?!

THOMAS E. TYSON

You open your church bulletin some Sunday morning to read:

Today's previously announced special offering for the Building Fund will not be received, because too much money has already been given for this purpose.

Impossible? Not at all. It actually happened, on one occasion at least. Well, it wasn't exactly like this, though it really amounts to the same thing.

The children of Israel started a building fund and scheduled a working bee when they received instructions from the Lord regarding the building of the Tabernacle. But, soon afterward, they had to call a halt, because the offering receipts and the volunteered labor had exceeded the amount required. Read about it in Exodus 35 and 36, where this is recorded:

*And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much (Exodus 36:5-7).*

Too much! The supply was greater than the demand, and Moses actually had to *order* the people to bring no more offerings, and to stop working. Now wouldn't it be great if that happened in our churches? Oversubscribe the budget? Instead of always falling short, and having to call for extra offerings? Yes, we think, that would be a great day.

But would it, really? On second thought, the idea of no more offerings isn't too attractive either. What we do want is to give to our God regularly, liberally, and cheerfully. And yet we sense that those Israelites must have hit on some secret of giving. Imagine: to bring forward so much that they had to be told to stop!

What was that secret? Can we catch it too?

Wasn't it simply a matter of a willing heart and an obedient hand? Both the gifts and the work were given freely, and those two factors are stressed in the whole biblical account. You see, even in this Old Testament situation, when most religious exercises were compulsory, the voluntary aspect breaks through so very clearly.

## The Lord's invitation-command

Notice first the Lord's invitation, as expressed in Exodus 35:5: "Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring . . . an offering to the Lord."

Now, that was the Lord's command, of course. But it was fulfilled willingly—the Lord would have it no other way—and not out of compulsion. The Lord's wish was their command, and they were joyful about it. Time and

again we read that their hearts stirred them up, and their hearts were willing. They were willing both to bring and to work, both in what they gave and in what they did.

Of course, the law of the tithe was already in force for the congregation of Israel, and that was their duty. But, it is interesting that God did not instruct the Levites to take the cost of the Tabernacle construction out of the general fund of the congregation. That is, it did not come from their tithes. It was above and beyond. It was an offering in the fullest sense.

Here we see the Israelites of old given a foretaste of the joyful freedom we enjoy today in this matter of stewardship. It's as if God had said to them, "Forget the law of the tithe, for the moment. Put down your pencils and stop your figuring. I don't want mathematical calculations; I want happy and willing hearts!" And that's just the way they gave. Oh, it must have been quite a sight—all those careful observers of the tithe throwing the mathematics of 10% to the wind!

It was not that the law of the tithe was repealed, mind you! But the beautiful thing is that even in that early hour of the church's life, God invited his people to act grown up. He allowed them just to come, with whatever their hearts stirred them to do. And it was great! They gave as they liked, and they worked as they wanted.

## The people's willing response

Observe now the congregation's response to the Lord's invitation-command. The people who had gold brought that. Those with cloth and skins brought them. Some of the men cut down trees and prepared boards. Meanwhile, the women were busy weaving linen and goat's-hair fabrics. And the rulers without hesitation surrendered their precious stones and rich ointments.

There is only one explanation for this tremendous unity and stewardship. The Lord makes his people willing. That is why they give to him. Repeatedly we note in these chapters, almost as a refrain, that this one or that one acted, "every one whom his spirit made willing." So it had to be, and so it still has to be. It is those whose hearts and spirit make them willing who willingly give to the Lord.

The natural man, though he knows he owes God everything, fails to acknowledge it or act accordingly. It takes the working of God to crack that hard heart open to act willingly. The psalmist promises: "Thy people shall be willing in the day of thy power" (Psalm 110:3).

True giving comes from within, and willingness to give is put there by God alone. So too, Paul speaks of sacrificial giving as "fruit abounding to your account" (Philippians 4:17); but all good fruit is fruit of the Spirit.

Yet it is also true that the Lord's people give to him. He makes them willing, but they do the giving. It's like faith—God gives it, but the saints exercise it. Or perseverance—God insures it, but believers do the persevering. There is a wonderful balance here which must not be lost. The people were willing because God made them willing.

But even so, *they* were willing; they *wanted* to give to the Lord.

### The amazing secret of giving

Herein lies the secret of giving. The heart and the treasure lie together. The value of every gift placed in every offering basket on every Sunday is computed, not in dollars and cents, but in motives and willingness. If we don't give willingly, we might as well keep our money. God does not want it, and he will not bless it.

Yes, from Exodus we learn that the offering belongs to the Lord. Not to Moses, nor the minister, nor the church treasurer. Because the offering is the Lord's, we worship him when we give. The time of offering is not a necessary little interlude when we pay our church dues so we can worship. Offering itself *is* worship.

And there was the work to be done as well as the offering to be given. Everyone was involved, the women with their weavings, the men with their lumber. There was plenty of talent there in Israel; embroiderers, metalworkers, builders who could satisfy the most stringent building code regulations. They worked in whatever way they could work, and there was work for all.

So it is always in God's church. He invites us to work with what we have, with what he has given. "Let not the hand say to the eye, I have no need of thee!" Each member of the Body of Christ has his own God-given function. Together, we all work for one goal—the glory of God. Each contributes something to that. We may do our own thing! We may, with this one prayer: "Establish thou the work of our hands, yea, the work of our hands, establish thou it" (Psalm 90:17).

## TEACHERS WANTED

Middletown Christian School is seeking applications from experienced teachers of Reformed persuasion for Grades 3 and 4. Write: Mrs. Robert S. Marsden, Ed. Comm. Chairman, 460 N. Union St., Middletown, Pa. 17057.

We have already seen something of the amazing outcome. The workers came to Moses, saying, "Please stop! There is too much material, and too many workers. Tell them to stop giving and working!" And then something wonderful happened: Earlier, the Lord had invited the people to give, but now he *commands* them to stop! Through his servant Moses the Lord said to the people, "It is enough and too much!"

One day our Lord will also say that to us. He will say to his church, "Stop giving offerings; and stop working to bring in my kingdom. Stop paying the minister's salary; and stop sending out missionaries. Stop building new educational wings; and cancel this summer's DVBS." He will say that because this world will be passed away, and the kingdom of heaven will be fully come.

Meanwhile, until he says *that*, he is saying *this*: "Now is the time for a willing heart and an obedient hand to work in the Lord's house."

*The Rev. Mr. Tyson is pastor of Trinity Orthodox Presbyterian Church, Hatboro, Penna.*

## Honesty in calling ministers

C. RALPH VERO

How honest are we when submitting calls to men to be our ministers? Surely, no session, no congregation, or individual believer has knowingly been dishonest when extending a call to a prospective pastor. Nevertheless, I am sure that many churches have been unwillfully dishonest by the thoughtless use of a particular "form of words" when extending a call.

Similar words are used in other churches, but the following is that given for Orthodox Presbyterian Churches. After a statement declaring the congregation's belief that the man being called will suit their spiritual needs, and an expression of their desire for him to accept their call, the form adds: "And that you may be free from worldly care and avocations, we promise and oblige ourselves to pay you the sum of \_\_\_\_\_."

Now it is obvious, or should be obvious, that the total compensation given to our ministers in most, if not in all, our churches is below what it ought to be for the service rendered. (This is not meant to imply negligence, necessarily. Some churches may be negligent; others do all that they realistically can do, knowing that they are not doing what ought to be done. Negligence exists when a church could do more but doesn't.)

It is an undeniable fact that the compensation received by many of our ministers cannot rightly be described as

enabling them to "be free from worldly care and avocations." Many ministers are seriously burdened with worldly cares, and some are forced to seek other means for supplementing their income—or sending their wives out to do so.

Now if this is the case in any given church, it is absolutely hypocritical or dishonest to use the above wording in extending a call to a man who will, as a matter of fact, be burdened even if this is due to the church's inability to do better. The honest thing to do would be to delete the promise, or perhaps change it to read: "Regretting that we are unable to free you from worldly cares and avocations, we promise . . ."

It should be axiomatic that we ought to do more for our ministers. (I suspect that some churches, although not saying so out loud, do act in such a way as to require their pastors to prove their willingness to make sacrifices for the cause of Christ.) But if we truly cannot do what we know we should be doing for our ministers, let us at least make sure that we issue a call that is meaningfully and honestly stated.

*Mr. Verno is a teacher of mathematics at West Chester State College, Penna. He is a member of Emmanuel Orthodox Presbyterian Church of Wilmington, Del.*

# Plan your giving now!

THE EDITOR

The *Guardian's* editor was recently invited to preach a sermon that would make a missions emphasis. Fine; but of all the possible topics and the many causes to consider, which emphasis should he make?

There came a thought: Preach on Christian stewardship. That would touch all mission causes. And besides, since our denominational giving fell short in 1971 from its peak in 1970, perhaps we need something on this subject. At any rate, that was the topic chosen, and the response suggested that it be put before you as well.

## OUR STEWARDSHIP//GOD'S STEWARDSHIP

In both 2 Corinthians 8 and 9, Paul's point is rather surprising at first glance: *Our giving to the Lord is, at every point, related to the Lord's stewardship toward us.*

### Our giving is by preplanned purpose

Paul really emphasizes this. He wants these Corinthians to be ready ahead of time. And there are several reasons (in 2 Corinthians 9:5-7): Plan ahead in order that the offerings might be plentiful, that they not be a matter of covetousness or regret. (This implies, of course, that we give the Lord what is not really ours; to covet is to want something—"our" money in this case—that really belongs to someone else.)

*Plan your giving in advance.* But do it in full awareness of a very precious truth: Open-handed giving will result in abundant receiving from God (verse 6). The reverse is also true—a fact we often forget! But bountiful giving will insure our receiving from God more than enough to enable us to give bountifully again. What a promise this is!

*Give according to a purpose* (verse 7). Plan ahead! What sort of plan should it be? Interestingly, Paul suggests no sort at all. It may be a tithe, the giving of our surplus, the writing of bequests in a will, the donation of property or making special loans to special causes. It may be any of these, all of these, or some other plan. Paul doesn't say.

What Paul does say is that it must be planned. Giving is not to be a spur-of-the-moment response to some new appeal, or the careless giving as our spirits happen to be moved, much less the giving of whatever we happen to have in our pockets when the collection plate comes by. It must be planned in advance! And it must be planned . . .

### . . . in the heart!

Personally, I tend to frown on per capita appeals. They may discourage the widow with her mites, and give too easy an out for the more affluent. Still, per capita suggestions can be a help in planning, a help in apportioning our giving. But *per capita* or not, your giving must be *en cordia*, in the heart. That is absolutely required.

*In the heart* means heartily, not grudgingly; a matter of joy and not as a burden or duty. (How *do* you feel when you put the money in the plate? Is it, "I've done my bit this week"? Or is it, "Thanks, Lord, for the privilege of giving to you!")

*In the heart* means willingly, not of necessity; a matter of choice, and not to keep up appearances. If even a hint of these reluctant attitudes plagues your heart (and I think—

judging from my own heart—that this is often the case), then read and reread and reread again these two chapters in 2 Corinthians.

*In the heart*—this is what God wants. The Lord loves a cheerful giver (and the Greek word even suggests "hilarious giver"! ). The Lord loves a heart-giver, one who gives according to the purpose planned ahead of time. The Lord's desire is that we be joyful in our giving. But, plan now!

### Our giving depends on God's giving

How *can* I be so cheerful? How—when I had to buy a new kitchen stove, replace the old car with another (used) one, pay a new state income tax, and support the dentist in a manner I've never been accustomed to—and wonder about the roof, the nearly bald tires, and so on, etc. The year 1971 was rough at our house; how can the Lord expect me to give cheerfully?

How? Very simple. God is able to provide—enough to pay for the stove, the car, the tax, the dentist—though some things have to wait. God can provide—and we did, as a matter of fact, manage to do what was necessary.

For God does give to his people. That is what Psalm 112:9 says. God does provide seed for the sower and bread for the eater; God will multiply your resources *and enable you to give*. There is a promise here; but there is also a fact to be remembered: God does provide for his people.

But what's that reference to "righteousness" doing there? It's simply that the righteous God gives to his people what they need (which isn't always the same as what they *think* they need!), when they truly depend on him. God's giving is part of God's righteous dealing with us.

God's giving is also intended to make possible our good works, our righteousness as well (verse 10). What a remarkable thought! God gives in order that we may do the good works he expects. However you come at it, our giving depends on the gracious bounty of God's giving to us. The only question is, Will your giving be truly in proportion to God's?

### Our giving glorifies God's giving

Yet we do so often fall short. Why? Why do we sometimes feel reluctant at giving up our hard-earned cash (even though it is God's!)? Why did Orthodox Presbyterians (and they were not alone in this) fall short in 1971? Perhaps it's because we've missed Paul's final point.

Your giving, Paul says, supplies the needs of the saints. It supplies the missionary and his family. It supplies the worker in the city or in the country. It supplies the needs of those who write Christian materials to help us teach our children. It supplies the seminary professor who is training pastors for us. It supplies, for many of us, the dedicated teacher in the Christian school. It supplies your own pastor and his family. It supplies the needs of all those who depend on God's people.

And what do they do when they get their paychecks? I'm not sure. But Paul takes it for granted that they immediately give thanks to God (verses 11, 12). They will glorify God for having supplied their needs—and for the evidence of God's grace at work in your hearts! In fact, they pray for you, and for themselves that they too might

*The Presbyterian Guardian*

# Orthodox Presbyterians give less in 1971

Giving by Orthodox Presbyterians to denominational outreach programs dropped in 1971. Not only did giving fail to meet approved budget figures, it failed to match the previous year's giving (Note the drop in the shaded portions from 1970 to 1971.)

Contributions in 1970 to Christian Education, Home Missions, and Foreign Missions were the highest ever, actually exceeding budget figures. Part of this record was due to changes in accounting procedures; but the figures still represent substantial growth in giving over previous years. But 1971 showed a drop in giving, the first such drop in the denomination's history. All three areas of the Church's outreach were similarly affected.

Why the drop? That is hard to say. Contributions in the early months of 1971 showed encouraging gains over the same months in 1970. But as the year progressed, giving fell off significantly. It seems reasonable to assume that part of the explanation lies in the general economic decline and increasing inflationary pressures on family finances.

Unfortunately, inflation also affects the work of the denomination's committees. Salaries of missionaries need to be increased, costs of production and printing of Christian literature have increased, and such exceptional factors as devaluation of the dollar also cut into the amount of evangelistic outreach that can be done.

Certainly we should expect to see some curtailment in all three areas of outreach during 1972. At least that is true, *unless* Orthodox Presbyterians make even greater efforts to spread the gospel through their denominational committees. And greater effort certainly means more sacrificial giving to maintain even the present level of outreach.

From a very limited sampling, it seems that some congregations have committed themselves already to increased giving to outreach causes. If that pattern is widespread, and fulfilled as the year progresses, then we may give thanks to the Lord for his supply of our needs, and for enabling us to do this part of the work of the church of Christ.

have such a spirit of cheerful giving (verses 13, 14), rejoicing that you have so obviously received the gospel of God's grace.

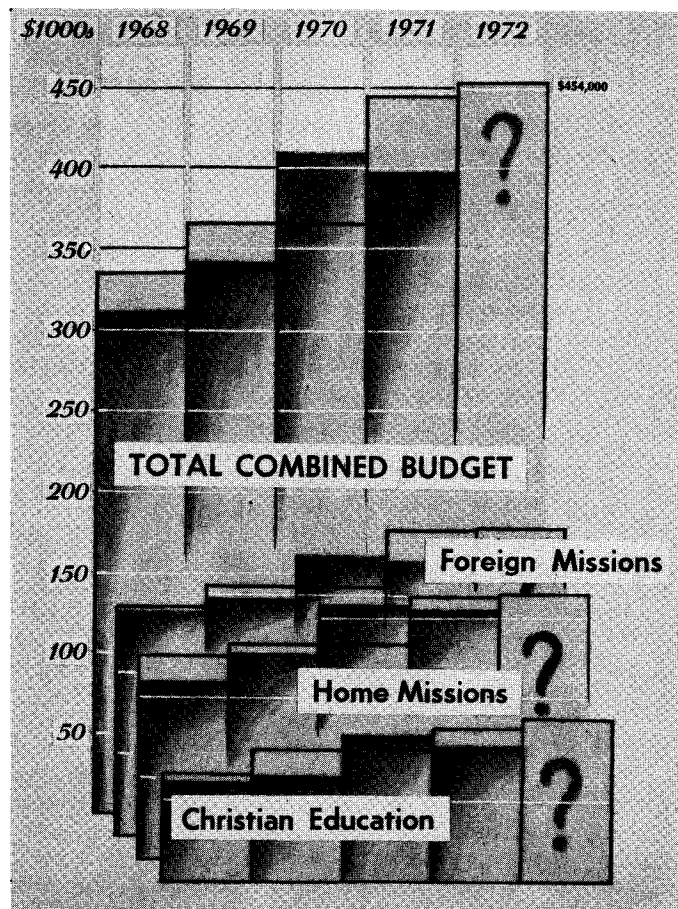
So, dear missionaries, pastors, professors, writers, teachers, editors, and all who receive the gifts of God's people: What is your response to your financial support? Is it thanks to God for what *he* has given? Is it praise for the work of his grace in those who gave? Is it a prayer for similar cheerful giving on your own part?

And dear givers to the saints of the Lord: Do you begin to see the point? Do you see that your giving is not an end in itself, but a means to bring glory to God? Do you understand that our giving is that God's marvellous grace might be praised among men?

## Thanks be to God

We thank God for his gifts to us. We thank God that we have enough and to spare for giving to others. We thank

February, 1972



Shaded areas above represent actual contributions to the three major standing committees of the Orthodox Presbyterian Church. The blocks in outline represent the budgets for each committee approved by the annual General Assemblies. The budgets approved for 1972 are: Christian Education, \$100,000; Home Missions, \$163,000; Foreign Missions, \$191,000; for a total of \$454,000 (compared with a total budget for 1971 of \$446,000, of which \$397,500 was actually received).

God that his gifts enable us to do his good works. We thank God that his gifts work through us to bring thanksgiving, praise, and glory to his Name. Under such conditions as these, how can our giving be other than cheerful? Even then it may be, if we neglect to work it out in our hearts beforehand!

This is what Paul—what God through Paul—has to say about Christian stewardship. But this is not all. Paul adds what may seem an unrelated thought: *Thanks be to God for his unspeakable gift.* Why mention Christ here? It's very simple. When we focus on the gift of God in his Son, the gift so far beyond our ability to describe in words, then our stewardship to God will find its deepest motive—the response of a heart overflowing with gratitude to the stewardship of God toward us in Christ. And then our stewardship will be a true reflection of God's gracious provision for us. That is Christian stewardship. Plan it now!



## Letters

### Commends Maatman's book

I read with interest the review of Russell W. Maatman's, *The Bible, Natural Science, and Evolution* in the November 1971 *Guardian*. It is good to see a review of this book because I believe Dr. Maatman has much insight into the relationship of the Bible to the natural sciences.

However, the reviewer, the Rev. Raymond O. Zorn, has made some unfortunate remarks about astronomy. It appears that he is out of touch with the developments of the past sixty years. While Zorn declares that distance measurements beyond 300 light years are unreliable, there are several methods that give distances up to 10 or 20 million light years within  $\pm 10\%$  accuracy. Most notable of these methods is use of giant pulsating variable stars. The absolute luminosity of these stars has been found to bear a mathematical relationship to the length of their cycles of varying brightness, the more luminous ones having longer periods. Thus their distance can be determined with reasonable accuracy by determining their period and then comparing their absolute luminosity with the apparent magnitude we observe. On this basis the dimensions of our galaxy and the distance to nearby galaxies can be determined. These results are in good agreement with results secured from other methods of measurement.

Mr. Zorn also cites "some scientific estimates that, since the sun's burning is gradually causing it to vaporize through nuclear reaction, its mass will have changed sufficiently in only ten million more years to bring earth to a violent end within an expanding sun gone wild." On the basis of modern astrophysical research, the sun is trans-

### "Conscientious objection" discussed

In the December 1971 *Guardian*, an article on "Jesus and the Draft" appeared that brought forth a volume of correspondence. The article was originally written for young people in a university community, many of whom have been influenced by the claims of total pacifism. In his article, the Rev. James C. Petty noted some benefits from the pacifist concern, but pointed out that absolute pacifism is unbiblical.

The article did go on to suggest that Christians must judge as to the justness of any given war in terms of the Ten Commandments. And it urged readers to extend sympathy to those who conscientiously feel that it is wrong to fight in a particular war, such as the present one in Viet Nam. (But before making a judgment on this, please go back and read the original article!)

The crucial questions are: Must Christians always fight whenever their government calls them to do so? Or, can there be an exception sometimes? And if so, who is to determine this possibility for us?

The letters printed below, with Mr. Petty's replies, were chosen as being fairly representative of the letters received.

### "Draft" article not biblical

In his "Jesus and the Draft," the Rev. Jim Petty seeks to show—not from *Scripture*, but rather by reasoning—that pacifism is no solution to the problem of war. He also says that obedience to government, as actually commanded by the Bible, is not possible as a solution, but does not prove this by Bible quotes either. Mr. Petty suffers from the temptation to say, "The Bible teaches . . ." without actually proving that it does so teach! The Bible actually teaches that we should be obedient to the powers that be since they are ordained by God; and it leaves the individual *no* alternative except when the government forbids the preaching of the gospel.

Mr. Petty quotes Acts 5:27-32, which teaches that one should always preach the gospel even if forbidden. This text does not refer to any other act of disobedience. Mr. Petty has chosen to apply it to other acts, but is wresting Scripture to fit a preconceived notion. The ease with which

it is assumed that the government's carrying out of its duties can be a command to "do evil" is a begging of the whole question which the writer of the article admits is not a settled question at all.

God's command is to "let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. . . . Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. . . . For they are God's ministers" (Romans 13:1-6).

This was declared by God about the Roman government which was ruled by dictators and policed by anti-Christian soldiers. God knows that obedience to even sinful men is better than total chaos, and anarchy will come if every man assumes the right to be his own ruler and make his own decisions.

Had such individual decisions, as are proposed by Mr. Petty's selective judgments, been in force or taught by the churches at the time of the Civil War, the tremendous resistance to "Mr. Lincoln's war" could have caused a very different outcome both for our land and for those who were then slaves. The church had better be sure of its biblical grounds before it encourages or supports any disobedience to the powers which God has ordained. When a people is called to defend itself, those who refuse to fight are really shielding themselves behind the bodies of those who will protect our homes against international or internal destruction. Such persons should never be accorded the freedom or national safety for which they are unwilling to die. Here, once more, is evident the "relativizing" of ethics so common today.

Dr. Robert K. Rudolph  
Reformed Episcopal Seminary  
Philadelphia, Pa.

### Response to Dr. Rudolph

As far as I can see, nowhere does the Bible teach that disobedience to the government is *only* appropriate when gospel preaching is forbidden. Acts 5:27-32 certainly does not prove that this is the *only* case when disobedience is permitted or required. Daniel prayed to God in violation of government edict; Shadrach, Meshach,

(Continued on Page 28)



## “Evolution illogical,” says scientist

As reported in several news organs, the American Association for the Advancement of Science (which has long advanced evolution among other things) was recently confronted by a scientist who bluntly called the theory of evolution an “incredible religion,” but not a science.

Professor John N. Moore of Michigan State University, a naturalist and educator who presented a prepared paper to the meeting of scientists in Philadelphia, insisted that evolution should not be taught as a fact but only as a theory. He pointed out serious

gaps in the theory, and derided the idea that all living entities are descended from a single common ancestor. He noted particularly that the general, or monophyletic, theory of evolution cannot meet the tests of present-day knowledge about chromosomes. Professor Moore spoke of “multiple beginnings of life” as a more reasonable theory, and noted large gaps also in the fossil records.

Well, it's good to hear a scientist say so. We only hope educators will take note and temper their currently absolute statements on evolution. A little openness in the scientific community on this subject could be beneficial indeed.

forming 600 million tons of hydrogen into 596 million tons of helium plus 4 million tons of energy every second. Every day it radiates 7.7 octillion calories of heat, a little of which falls upon the earth. At this rate, nevertheless, after 11 billion years (5 billion years past and about 6 billion years to go if it please the Lord), the sun will have lost only 0.1% of its mass as radiation. A mass loss of that amount in itself would have little or no effect upon the planets of the Solar System. Since God is sovereign, he can terminate the sun and planets any time (and perhaps he will when the Lord Jesus returns soon); but that is another matter. (Regarding the data noted here, see George Abell, *Exploration of the Universe*, 2nd ed., 1969, p. 562).

I believe that Dr. Maatman has presented us with an excellent book. I hope that it will be widely read and reread. I regret that the reviewer is not more knowledgeable in the sciences, for then I believe he would have understood Maatman better, and have been able to appreciate his contribution more fully.

Richard G. Hodgson  
Instructor of Astronomy,  
Dordt College

## Also commends Maatman

It was good to see the favorable review accorded to Professor Maatman's, *The Bible, Natural Science, and Evolution*. In my opinion it is the finest and sanest work yet to appear that relates sciences and Christian faith.

The reviewer did, however, raise a

couple of questions that I would like to answer. Mr. Zorn observed that some igneous rocks have been dated at four billion years (actually 3.5 billion is the oldest on earth; and actually, igneous rocks do not come from the superheated core but from the upper mantle and lower crust). He wondered about the dating of fossiliferous sedimentary rocks and a possible relation to the flood.

Actually, it is difficult to date most sedimentary rocks by radioactive methods. The age obtained would be a measure of the age of the materials from which the sediment was derived, rather than of the sedimentary rock itself. Yet many igneous rocks, cutting across or sandwiched between sedimentary rocks, can be dated by radioactive methods, thus setting limits on the age of the sedimentary rocks. The ages thus obtained are on the order of tens or hundreds of millions of years. Hence, we most likely are not dealing with a recent global flood when we talk about fossiliferous sedimentary rocks.

The reviewer also questioned the dating of man's antiquity. The age of man cannot be nailed down biblically, or scientifically, not because of the failure of radioactive dating, but because the Christian cannot be absolutely sure what fossil creatures were or were not men; and also because new fossil men will continue to be found that may be older than known fossil men. A fuller discussion of this point can be found in my article in the June-July 1971 issue of the *Guardian*.

Davis A. Young  
Assistant Professor of Geology,  
New York University



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## Response to Mr. Kerns

Let me express appreciation for Mr. Kern's interest in the origin of man and his total opposition to the evolutionary view. Let me also suggest that he temper his opposition with a bit more caution.

As a professional geologist, I regret that I am unable to agree with the basic scientific conclusions of Dr. Henry M. Morris or of the Creation Research Society. Such men, although they are Bible-believing Christian brethren and scientists, are not paleo-anthropologists, Pleistocene specialists, paleontologists, or geologists, and are thus not really in a position to speak with much authority on earth history. There are several flaws in the magnetic field—carbon 14 argument which render it invalid. Even if the argument were invalid, it simply does not apply to the dating of many ancient hominid remains. Peking man (*Homo erectus*) and *Australopithecus* are dated on stratigraphic, faunal, and potassium-argon radioactive decay grounds, and not by carbon 14.

Christians are entering the sciences, but we are hardly sweeping the field, certainly not in many of the fields that

I specified. Remember, "knowledgeable" discussion of "very specialized clusters of data" is what I have been pleading for.

Further, let me be so bold as to call the evolution of man from animals an *irrelevant hypothesis*. This I do on the basis of Scripture. A biblically irrelevant hypothesis, however, can look rather convincing at times on the basis of *partial* data, especially if scriptural data are minimized or ignored. There are, after all, false apostles who transform themselves into apostles of Christ, and even Satan is transformed into an angel of light. Sometimes there is a very fine line between truth and falsehood.

In closing let me suggest to Mr. Kerns, in as kind and gentle and friendly a way as is possible on a printed page, that if he enters the gospel ministry, he will be doing some of his parishioners a genuine disservice by recommending with his current enthusiasm the scientific views of the Creation Research Society. In my opinion their work may in the long run do great harm to the faith of many Christian people.

Davis A. Young

## Reactions on "Acts 15"

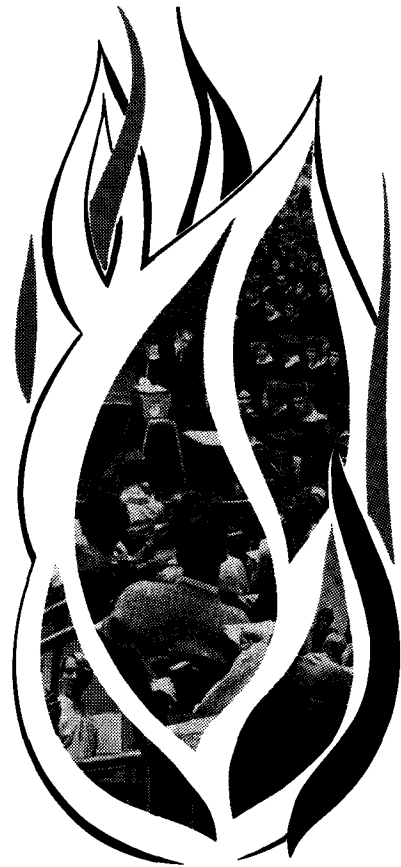
The issue in the Judaizer's controversy that led to the assembly of Jerusalem was, "What does it mean to be godly?" For the converted Pharisee it was, "To be godly is to share in the identity of Israel, to follow Moses. The Gentile must be circumcised in order to become part of this identity."

Over against this Paul insisted that being godly consisted in the new identity given by belonging to Christ. All who respond in faith to the gospel are now the covenant people of God, the godly line, members of the kingdom of Christ. What is crucial is faith and the new identity in Christ, and not physical birth or being circumcised into an ethnic cultural identity.

The Jerusalem council decreed that Gentiles might become Christians but need not also become Jews. This did not mean that the Old Testament had no authority for those Gentile believers. Interestingly, the council's four decrees are all pre-Mosaic: things strangled are forbidden in Genesis 9:4, bloodshed and murder in Genesis 9:5-6, fornication in Genesis 2:23-25,

4:19, and 6:2, and idolatry throughout. The four decrees are not about things indifferent, but are examples of Old Testament law still in force for the New Testament church.

The council said it was wrong for Gentile Christians to sacrifice to idols. Such sacrifice included making an offering to the idol and then eating part of the meat as a communion meal. The remaining meat was then sold in the open market. Both portions of the offered meat are spoken of as meat offered to idols. It seems to me that Gentile Christians were forbidden to eat of the first or communion portion, but were free to eat of the second, so long as they were not shaken in their faith by this or gave no similar offense to others by so doing. What is forbidden is the worship of idols. This is why it can seem good to the Holy Ghost to forbid what is offered to an idol as part of idol worship and it can also seem good to the same Holy Ghost, speaking through Paul (1 Corinthians 8-10), to permit the eating of what was offered and then sold in the



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market where no idol worship was involved.

I question whether Acts 15 says that the church has the right to legislate on things indifferent. The church has authority to declare what Scripture does say, but it has no authority to go beyond Scripture. In conscience and behavior each Christian is answerable to Christ as the authority, and not to the visible instituted church. What distinguishes the covenant people of God from the world is not a list of Don'ts. It is rather the fact that the Christian has entered into covenant oath and is bound by God's Scripture as law. It is the law of God in Scripture that makes the difference between the godly and the ungodly.

If we allow the church the right to legislate on things indifferent, we do so at the danger of creating for ourselves an authoritative church in addition to Scripture.

Paul Davenport, pastor  
Fall River, Massachusetts

In Dr. Harris' article on Acts 15 (December 1971 *Guardian*), he says that the meeting in Jerusalem looks

suspiciously like the meeting of a presbytery or synod. If, as Dr. Harris suggests, an appeal to a group of apostles would represent the hierarchical or episcopal approach, then Acts 15 does *not* look like a meeting of presbytery, but rather like a mixture of the hierarchical and presbyterial approaches. No presbytery or synod meeting ever had higher officers in it. By Dr. Harris' thinking, Acts 15 is no more presbyterial than it is hierarchical, since the decision was rendered not just by elders.

If we take the office of apostle to be special and temporary, then it is absolutely incumbent on Dr. Harris to demonstrate that the type of decision rendered in Acts 15 was not also special because of the apostolic age. Since the meeting of Acts 15 is not one of elders alone, the burden of proof is on Dr. Harris to show that the type of action taken is normative for us today.

The distressing thing to me about Dr. Harris' approach to Acts 15 is that it is so very typical of the approach to Scripture by so many Reformed theologians, past and present, in all Reformed denominations—going to Scrip-

tures to seek justification for previously held traditional viewpoints.

C. Ralph Verno  
West Chester, Pa.

## Covenant College accredited

Lookout Mountain, Tenn. — After months of preparation and hard work, administration, faculty and students at Covenant College could rejoice that the school had finally received accreditation. The notice came on December 1 from the Southern Association of Colleges and Schools.

Covenant's president, Marion D. Barnes, noted that accreditation was never an end in itself. Still having received this mark of acceptance gives the college relief from several difficulties. Its graduates can go on to advanced training with their undergrad work fully accepted. Others can secure teaching certificates without having to take courses elsewhere. And of course, the very fact that the college is accredited means that it does measure up to certain standards of good education.

Congratulations, Covenant College!

## A Christian School for Handicapped Children

Ontario, Cal. — The Salem Christian Home for the Handicapped celebrated its tenth anniversary last October. This Christian school was formed in 1961 as a Christian institution of mercy, training, and caring for the mentally retarded child. Its support comes largely from churches of Reformed persuasion.

The Salem Christian Home was originally located in Bellflower, but moved to Ontario in 1968. Its present enrollment of 48 is expected to double upon completion of additional facilities. The accompanying picture (by Gary Rysdam of Ontario) was taken during an Open House and Thanksgiving celebration held from October 9-11.

The goal of the Salem Christian Home is to provide for the development of every child to his or her potential maximum. Services include help for parents in training their retarded children. The school also provides a variety of experiences with training in skills, field trips, swimming and sports. Children are enrolled both as day students and in the Home's own residence.



For further information, contact Myron J. Wester, Salem Christian

Home, 1056 E. Philadelphia St., Ontario, CA 91761.

(Continued from Page 24)

and Abednego refused to worship the emperor statue despite the law requiring it.

Dr. Rudolph's letter seems to have fallen into the trap about which he warns me. He asserts that disobedience is permissible only when the preaching of the gospel is forbidden, but he does not prove this from Scripture. Romans 13 gives us the general rule (obedience to the state) and Acts 5:27-32 provides a basis for exceptions — "We must obey God rather than man." In Acts 5, the apostles applied this principle to their particular situation when they were forbidden to obey God's command given in Matthew 28:19, 20. But Acts 5 does *not* teach that this is the only instance in which obedience to God must take precedence over obedience to men.

Surely, following the examples of Daniel and his three friends, Dr. Rudolph would agree that he was bound to obey the Ten Commandments even if ordered not to do so by the government. For example, during the French Revolution a ten-day week was ordained; should Christians have abandoned their obedience to the Fourth Commandment then? And John the Baptist tells the soldiers to obey God's law (the Sixth and Eighth Commandments in particular) rather than Roman Army policy toward conquered peoples.

Conscientious objectors may be considered as cowards *if* the war is just and necessary. Would Dr. Rudolph condemn the North Vietnamese Christians who refused to fight in Ho Chi Minh's army and fled to the south rather than fight a "war of aggression"? Or, should those American Southerners be condemned who refused to fight for the Confederacy even though they lived under the rule of Confederate states?

These questions are meant to help us reach a clearer understanding of the issues in this "touchy" subject. I confess that I have much to learn. May God give us all much unity on these questions as we study together the basic tenets of our like precious faith.

Jim Petty

## Participate in a sinful act?

After four years in the U.S. Navy, I am especially interested in the subject of "conscientious objection." But I seem to detect a certain inconsistency

in the reasoning underlying Mr. Petty's article. He says, "As children of light we cannot participate in *any* sinful act, even if we fill only a *minor* role in it." But he also says we must be willing to "support our brothers, who go to jail rather than violate their consciences, *even if we disagree with their judgment.*"

If we believe a war to be just or moral, then we are in consequence bound to support a "just war" effort to the best of our ability. How can we also support simultaneously those who refuse to participate in this lawful endeavor? . . . .

Once we conscientiously decide that a war is just, we must not by our actions or in any way whatsoever, cause others to stumble into sin and disobedience by creating among them an air of uncertainty as to the war's morality. Once we put our hand to the plow we cannot look back. We, as "children of light," are participating in a sinful act by supporting or abetting in any way whatsoever the "draft dodgers" or "slackers" who are disobeying the Confession (XXIII, 2) and the Bible itself when they refuse to engage in a "lawful" or "just" war.

Robert M. Chubb  
Highspire, Penna.

What I meant about "supporting those who disagree with you" as to a particular war's morality was that we should not encourage someone to fight while they still think the war is wrong. Rather, we should try to convince them that the war is just. Even if the church speaks out on the justness of a particular war and administers discipline to those who disagree, that does not mean that a Christian who still believes the war is wrong should fight with a conscience that condemns him. For, "whatever is not of faith is sin" (Romans 14:23).

Jim Petty

## Who is to define sin?

Mr. Petty says we should not obey a state that requires us to sin. I could not agree more. But what is his definition of sin? Is it different for one group than another? Is the war a sin for X, Y, and Z, but not for A, B, and C?

If something is a sin, then it can be defined and shown to be such, and then *all* the children of God try to put that sin away—even if it means prison, as

it would if we were to worship properly in Russia or China.

But it is also a sin to say that we are to decide arbitrarily and independently if we will obey our country or not. We must first establish by Scripture that our country's action is a sin before doing anything outside the established legal means. We can vote, write our congressmen, etc., expressing our opinions or conscience. But we'd better be right with Scripture and God before we disobey to the point of treason. . . .

No, Mr. Petty, you cannot show that our motives or ideals or goals in Viet Nam are in themselves sinful. Therefore, you cannot advocate that some can find it sinful and be supported in their belief while others should not. Some of our actions there may have been wrong; some gross sins were committed by individuals. But to declare the entire action a sin has yet to be shown, nor is it justified. Therefore, we cannot advocate or condone individual conscientious objection.

Robert Ayres  
Wann, Oklahoma

In response let me say: First, I did not mean to imply that the Viet Nam war is right for some people and wrong for others. The war at this present time is either just or unjust in God's sight.

Second, is it true that a Christian must participate until the church (be it a General Assembly or some lower judicatory) says that it is a sinful war? God alone is Lord of the conscience and each Christian is called upon to make judgments about whether actions or thoughts qualify as sins or as permissible acts, or even as required ones. If he is confused about an ethical issue, he seeks the judgment of the church. So far as I know, no one has done that in our church. I think that, in such a confusing war as the present one, the church should go as far as it can confidently go in helping to decide the issue. If the church did decide the issue one way or the other, that might be a basis for church discipline of dissidents. Yet even then, a decision by a majority of a General Assembly does not necessarily determine the morality of a cause. The individual must still hold himself ultimately accountable to the Lord for his actions or failures to act.

Jim Petty

*The Presbyterian Guardian*

# *Touched by the feeling of our infirmities*

GERALDENE M. IRWIN

*The following letter is from an elect mother to her son, concerning his remarkable recovery from measles-encephalitis. King David's son was taken to be with the Lord despite that father's most urgent pleas; but the prayer of Elisha for the Shunnamite's son was granted. We print this letter as a testimony to the Lord's readiness to hear our prayers, to his power to answer our prayers in his own wisdom, and to encourage us all to greater faith and more fervent prayer day by day.*

Dearest Daniel,

Your parents have always felt that you have been a special gift to us from God our Savior. He gave you to us as a trust when you were born, to be kept until he calls upon us to relinquish you again to himself. Our sincerest desire has been not that you be great in men's eyes, but that you might be a child of God as was Daniel in the Old Testament. We have prayed diligently for your soul.

Though you were unaware of what was happening, God did a great wonder through you. We pray that you may someday look back on this as one of the great, though hard, blessings of your life. God's choice servants have always been made what they were through much tribulation.

Remember our Lord Jesus Christ. Never did a person suffer the agony that he bore. Yet he chose, out of love for his heavenly Father, to obey the Father's will and to bear the sins of his people. Though you have no choice in your sufferings, you can receive strength from our Savior who understands what you are going through. He can enable you to receive whatever God brings upon you, to bear it patiently and obediently with love for God.

If illness or suffering causes a person to consider his own soul, and his personal relationship to God, then the blessing of illness will be found. And remember those saints whom God loved, men like David, Daniel, and Paul, who also endured great suffering.

During the long hours of watching, God has been pleased to give us, your parents, a real sense of fellowship with himself. He gave us a peace that passeth understanding, causing us to lean completely on him in submission to his holy will concerning you. We were able to understand a little of the ache in the Father's heart as he watched his own dear Son suffer and die, and also a little of the submission of our Lord as he said, "Even so, Father, for so it seemeth good in thy sight."

And we have witnessed a great testimony to the importance of prayer and how God loves to answer the prayer of his people when they seek him with all their hearts. We have also seen his power to answer prayer. We were swept along by the power of "the everlasting arms," kept in "the hollow of his hand," and given "grace to help in the time of need."

You will not remember, but this is a diary of your illness:

**Tuesday, May 11.** You came home from school, complaining of a sore throat, and took a nap before dinner.

**Wednesday, May 12.** You went to school because of tests, and then coughed all night with a rasping cough.

**Thursday, May 13.** You had a temperature, sore throat, whooping cough. The doctor suspected measles and warned of possible complications of pneumonia and encephalitis, but said these were not usual or expected.

**Friday, May 14.** High temperature all day, whooping cough, sick all over. The doctor said we should have a culture done at the hospital.

**Saturday, May 15.** You saw the doctor in the morning. Measles covered your face; temperature was 104. You would not eat or drink. The doctor gave you a shot to put you to sleep all day, though I was to wake you every two hours for liquids. By 7 p.m. you were becoming dehydrated, but the doctor said not to be so concerned.

**Sunday, May 16.** You slept most of the day. In the morning your father read Bible stories; in the afternoon you listened to Christian records; in the evening you wanted me to tell more Bible stories. You were very lethargic.

**Monday, May 17.** I was awakened about 2:30 a.m. by your hard, raspy breathing. The Lord seemed to make me aware that you were very sick and led me to pray very hard for your soul. As I read the Psalms, I became aware that the shadow of death might be coming upon you. About 4:30 a.m. you were awake, complaining of chest pain and coughing constantly. I called the doctor and finally was told to take you to the X-ray unit at the hospital. When the doctor saw you there, he said he suspected pneumonia and had you admitted to the hospital. X-rays showed some pneumonia and you were very dehydrated. In the isolation unit they began intravenous feeding with a needle in your hand.

Your father had gone to the airport after that for a trip to Chicago. But about 12:45 p.m. the doctor called me at home to ask permission to do a spinal tap to check for meningitis-encephalitis. Daddy was on the plane when I called the airport, but got off and came home and then to the hospital. There you told me that you were trusting the Lord, that you were one of Jesus' lambs. The report on the spinal tap showed no signs of encephalitis, but you continued to slip into unawareness.

**Tuesday, May 18.** You became more and more confused. Your measles made you look like a stuffed sausage. We talked about not being afraid and trusting Jesus as your good Shepherd; the only things that seemed to quiet you were Scripture verses and prayer. By Tuesday night you didn't know Daddy or me.

**Wednesday, May 19.** The doctor said you were now even less aware and wouldn't even speak. They feared brain damage and that perhaps you were unable to hear or speak. At noon we overheard a nurse talking about you; she said, "The doctor is going to lose this child for sure." As we remained by your bed reading God's Word and praying that we might be truly submissive to his will, I asked Daddy, "Is it well? Have you relinquished Danny?" He replied, "It is well. God will give us the grace we need, one day at a time. Yes, I've relinquished him."

Then a neurologist from the city came, gave you some new medicine, and warned us that with measles-encephalitis there might be convulsions. Since you didn't know we were there, Daddy went to prayer meeting. I stayed to pray a few minutes before going home. I remembered a verse from the Psalms and thought, "It is time for thee to work, O Lord!"

Just then you suddenly threw yourself to one side. I shouted, "Convulsions!" and two doctors and many nurses came running. As they worked over your unconscious body, I wondered if I was watching you breathe your last breath. God gave me the grace to watch calmly, and the doctors were surprised to look up and find me there. After the convulsions were controlled, they moved you to the intensive care unit.

I called Daddy at the prayer meeting and all the people learned that you were passing through the Valley of the Shadow of Death. God's timing is never wrong; oh, how they prayed for you then, my son! We wondered if we would ever see you again alive.

*But our trust was in the Lord and not in doctors and nurses. We knew the Lord would do what was best for you whether he would "heal your diseases" here on earth or heal them by taking you safely to heaven by the mercy of Christ. We trusted his wisdom.*

**Thursday, May 20.** You remained totally unconscious, muscles locked and rigid. The doctor told us it was surprising you had made it through the night. He could give us no assurance that you would live or, if you did, what the residual effects would be. It was a day of complete reliance on God to do for you what we and the doctors could not do. God's Word was the rod and staff that comforted us that day. And we were grateful too for the Christian nurse assigned to your case. The doctor then did a tracheotomy so you could breathe more easily. The neurologist came again and decided to move you to the city hospital in case you needed neuro-surgery.

**Friday, May 21.** At 8:30 a.m. you were put in the ambulance for the ride to the city—your first ambulance ride, and you didn't even know it! After we arrived, there was considerable confused waiting, negligence and even unkindness, but in God's providence arrangements finally worked out. It was hard to see God's purpose in bringing you so far from home, but we believed he was leading every step of the way and that it would be a testimony to his own glory. We spent the night at a motel nearby. Churches all around were praying for you. The children at the Christian School were holding special prayer meetings for you. Many friends and relatives were praying.

**Saturday, May 22.** "Joy cometh in the morning." But when would joy come for us? We waited all morning,

spending ten minutes each hour with you and reading the Psalms in the hallway outside while we waited. The pastor came to see you and prayed with us in the hallway. Two of your uncles came and we sat on the bench in the hallway while people walked by. Uncle Wayne read Hebrews 4:14-16 and talked about what it meant. The pastor had also used these verses with us earlier in the week. We all prayed together. When Uncle Wayne came in to see you, you opened your eyes for the first time since Wednesday but closed them again. After we left to go downstairs for a snack, you opened your eyes and wiped your mouth. The nurse was so excited she sent for us. When we got upstairs you were stirring slightly. I said, "Remember, Danny, the Lord is my Shepherd. Will you remember that?" Your eyes were closed but you seemed to be trying to nod your head. Our hearts rejoiced for these small evidences of some consciousness again.

**Sunday, May 23.** At church this morning, the pastor prayed earnestly that the Lord would work speedily for you. The sermon was from Hebrews 4:14-16 about Jesus the great High Priest who knows our feelings and is able to comfort us in all our trials and to answer our prayers. It was a blessed service. So many people were concerned for you and spoke to us about you with tears in their eyes.

When we arrived at the hospital, the nurse told us that you had been sitting up, talking and laughing! You had even shouted, "I'm hungry. I want some oatmeal." The doctors and nurses were excited because so often in cases like yours the child does not come out of the coma or comes out with serious brain damage. One doctor stood beside your bed and said, about ten times, "Thank God!" What a testimony to the way God works! Many had seen us praying on Saturday (though they didn't know all the others who were also praying) and they had seen the Lord work and answer speedily.

Then you slept normally for the rest of the afternoon. When you woke, you talked to us and drank some orange juice. Later you tried to get out of bed to come into the waiting room. We were so thankful and called back home to report God's answer to the many prayers. "This is the Lord's doing. It is marvellous in our eyes." "Many shall hear thereof and be glad."

**Monday, May 24.** When we arrived, you were awake and wanted to go home. It is hard for you to be patient, but the Lord has provided so wonderfully for you in these past days. I'm confident he can and will give you the patience to endure a little longer.

The doctor said you looked good. At 3:30 p.m. you were moved from the intensive care unit to the pediatrics section. Another giant step!

**Tuesday, May 25.** Your I.V. bottle and tracheotomy tube had been removed. You opened some gifts and were able to read a poster on the wall. Again our hearts rejoice in the goodness of God. Apparently God has delivered you from the Valley of the Shadow of Death and is going to grant you a complete recovery.

**Wednesday, May 26.** You were sitting in a chair waiting for us today. You are allowed to sit up for two hours each day. The doctor told us you removed your tracheotomy tube yourself and had put it in the drawer of the night table. The nurses couldn't understand why the

surgeon hadn't given them orders about the care of your incision until they discovered that you had been your own surgeon. You cried today for the first time since you became ill; that was a healthy sign.

**Thursday, May 27.** You are reading books again as you regain strength. Thank the Lord you can still read!

**Friday, May 28.** You had physical therapy today. Walking is difficult for you and the doctor said that this may be a residual effect. The surgeon came in to remove your stitches. As she sat on your bed, she said, "It's just amazing. Danny, someone must be praying for you very hard." How right she was!

**Wednesday, June 2.** Good news! Today you walked out of the hospital. Home!

*(Continued from Page 18)*

given up by the ocean. You discover an almost infinite variety of white, tan, or blue shells, fan-shaped, uniformly ribbed as though cut by the knife of a skillful sculptor. Here are gray sand dollars, each one embossed with five floral designs resembling the petals of a rose. Over there lies a spindle shell, a compilation of yellow spiral windings crowned with a spire that makes you think of a top. Or you might come across an odd relic known as the Bull's Eye, an apple-sized snail, smooth on the surface with a wide mouth; when life existed within the enamel plate, this mollusk would plow through the wet sand by the use of a large foot to victimize helpless clams and oysters.

Occasionally you find a "sea-ear," the half-shell of a purple abalone, full of delicate whorls and intricate patterns. There too is the outer layer of the scallop, the sea's answer to the lowly potato chip. If you are fortunate you might spot a moon snail, or a jingle snail, or a bit of coral, or pieces of driftwood twisted into crazy shapes by the action of the waves. The beach can be the most interesting museum within the seven seas.

Beside you the ocean, broken at its edges by creamy curling billows, seethes like a great uneasy reservoir. If it could talk, what a story it would tell! "There is sorrow on the sea, it cannot be quiet," says Jeremiah. For ages it has served as the graveyard of shipwrecked sailors; the casket of wicked pirates; the sepulchre of numberless souls like the passengers of the ill-fated Titanic; the destination of brave fliers shot down in battle. "The sea is Death's garden, and he sows dead men in the loam."

This liquid body is a phenomenon of many moods. On a

## Students honor Dr. Van Til

Westminster Seminary's Junior class president, Henrik Lind, is shown here presenting Dr. Cornelius Van Til a plaque designed and made by members of the class. Dr. Van Til is Professor of Apologetics at the Seminary. Lind explained that the plaque was given as a token of the class's deep affection for and appreciation of Dr. Van Til.

The plaque, handcrafted by anonymous class members, and echoing the diagram shown on the blackboard, con-

sists of two pancakes mounted on cardboard. It also serves to recall Dr. Van Til's frequently expressed delight with his wife's pancake artistry. The diagram has long been Dr. Van Til's trademark. Two circles, connected by parallel lines, point out the distinction between our sovereign Creator and his dependent creatures, and the connecting links from God to us through creation, providence and redemption, and through love, prayer and service in return.

Dr. Van Til expressed suitable appreciation for the honor done him.

**Wednesday, June 16.** When we visited the neurologist today, he said that you were so well that he would not want to see you for another year. I said, "Another year? You mean that he is progressing well?" "He has already progressed!" the doctor replied.

*Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*  
Hebrews 4:14-16.

windless day it mirrors the blessed calm of the sky, innocent, innocuous, inviting. In the storm it is converted into a wild, raging monster. It becomes "the cruel sea," and threatens lives, shipping, property. "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end" (Psalm 107:23-27).

There is a curious mystique connected with the ocean. True, it yields up to ten billions of dollars worth of minerals annually. Oceanographers tell us there is much more to be wrested from its vaults than from all the space discoveries of our astronauts. At the same time, think of the myriads of undiscovered treasures adorning the floor of the ocean.

One cannot help asking, Why this mystery? Why has the Creator made such priceless jewels to go unnoticed, undiscovered? The answer: "Thou has created all things, and for thy pleasure they are and were created" (Revelation 4:11). It is a humbling truth, is it not? God does not need poor sinful man to acknowledge and praise him, for every article in the world is of his making. Even inanimate objects as well as multiple forms of life swarming in the waters, never detected by proud mortals, are still there to reflect his glory. Therefore,

Roll on, thou deep and dark blue ocean, roll!  
Ten thousand fleets sweep over thee in vain;  
Man marks the earth with ruin—his control  
Stops with the shore.





# The Presbyterian Guardian

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## Here and There in The Orthodox Presbyterian Church

**San Francisco, Cal.** — The very new pastor of First Church here, Mr. Robert D. Abbott, was married to Miss Noreen Soo Hoo on December 28. The Rev. Carl E. Erickson of the Brentwood Church conducted the wedding service. The former Miss Soo Hoo is from San Francisco, and friends of Bob Abbott back East are marveling at the speed with which he received a call, moved to San Francisco, and is now married! The Abbotts' new address will be 1350 Lawton St., San Francisco, CA 94022.

**Charlottesville, Va.** — Another new name for the O. P. map! During recent months, interest has been shown in developing an Orthodox Presbyterian outpost here. The spark was lit by Donald L. Meck, formerly an elder of Emmanuel Church in Wilmington, Del. The Rev. Paul A. Doepke, teaching at the Fairfax Christian School, has been canvassing the area. Regular worship services are scheduled to begin on February 13.

If you know of people in this area who might be interested, send the names to Donald L. Meck, Rt. 1, Box 212, Stanardsville, VA 22973.

**Raleigh, N.C.** — On December 31, the Raleigh Chapel officially moved out of the South (Presbytery of) into the Mid-Atlantic (also Presbytery of) and under the spiritual oversight of Grace Church, Vienna, Va. The Rev. Cromwell G. Roskamp, missionary-pastor in Raleigh, was also received into the Presbytery of the Mid-Atlantic.

**Blairstown, N.J.** — On December 30, 31, the New Jersey Machen League held a rally at the Central YMCA Camp here. Over a hundred young people attended and heard Missionary Harvie M. Conn. (How Harvie got from Lake Luzerne, N.Y. to Blairstown, N.J. for two rallies in one week

is beyond the editor's limited comprehension!)

**Blue Bell, Pa.** — The Presbytery of Philadelphia, meeting at the Community Church of Center Square, examined Mr. Robert R. Drake and determined to ordain and install him as pastor of Calvary Church in Glenside, Pa. The ordination and installation was held on February 10 at Calvary Church. The Drakes are living at 333 Cherry Lane, Glenside, PA 19038.

**Alliance, Ohio** — The Chapel here thanks the Lord for a gracious provision—a fully adequate meeting place in the local YWCA with auditorium, lounge, chairs, tables, piano, etc. And the rental is reasonable.

Missionary David W. King reports that the people have truly been at work and new ones are now committed to the work. The group still looks for any contacts you may know of in north-eastern Ohio. Drop a note to David W. King, 135 S. Haines Ave., Alliance, OH 44601. Stated services are Sunday school at 9:45 a.m., Morning worship at 10:45 a.m., Evening worship at 7:30 p.m., Bible study at 7:30 p.m. on Thursday.

**Winthrop Harbor, Ill.** — This small home mission chapel is still reaping fruit from the VBS of last summer. The Bible School was conducted with help from the churches in Cedar Grove, Oostburg, and Menomonee Falls, as well as from the members of the SAVE team.

The Chapel would like to know the names of members of the armed forces stationed in this area, particularly at Fort Sheridan or Great Lakes. The pastor will call on them and transportation to church services will be arranged. If you know of any, drop a card to the Rev. Francis E. Mahaffy, 3010 N. Olcott Ave., Chicago, IL 60635.

**Ocala, Fla.** — Another new name on the map: The Orthodox Presbyterian Church here meets each Sunday at 10 a.m. and 11 a.m. at the Seventh Day Adventist Church, 415 N. E. 41st Avenue. Mailing address: P.O. Box 524, Ocala, FL 32670 (Phone: 904-629-1636, or 622-5921).

**New Address:** The Rev. John Davies (recently retired as pastor at Wildwood, N.J.): Box 281, R.D. 2, Cape May Court House, NJ 08210.

### Geneva student honored

Charity Penn, a senior at Geneva College, Beaver Falls, Pa., has been elected to "Who's Who among Students in American Universities and Colleges." She is the daughter of Mr. and Mrs. Maurice Penn of Tenafly, N. J., and a member of Grace Orthodox Presbyterian Church, Fair Lawn, N. J. Her biography will appear in the 1971-72 edition among the nation's outstanding campus leaders.

A biology major, Charity is a member of the American Institute of Biological Sciences. She is vice president of the Women's Student Association and secretary of the Academic Policies Committee. She served as class secretary in both her sophomore and junior years, and was copy editor for the "Genevan" yearbook last year.



The Presbyterian Guardian