

The Presbyterian GUARDIAN

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PRAYER

Christ, give me strength to stand for Thy dear Name,
For all the glory of Thy Written Word,
In spite of jeers or laughter, sneering blame,
Or light indifference of minds unstirred.
Thine is the battle, I am but a breath.
Take all the honor, pour the shame on me.
Nerve Thou my arm, and keep my heart till death,
Which hour alone will set the soldier free.

Dear Lord and Christ, Thou pardoned sinner's Friend,
Who on the cross hast borne my load of guilt,
How could I pay Thee for Thy matchless grace?
Yet give me this: To serve Thee as Thou wilt,
Until the end,—unfeared, triumphant end,
When tear-dimmed eyes shall rest upon Thy Face.

K. L. W.

THE PRESBYTERIAN
CONSTITUTIONAL
COVENANT UNION

VOLUME 29, NO. 10
OCTOBER, 1960



The Book and Its Author

By EDWARD WYBENGA

The Gospel of Luke has been called "the most beautiful book in the world." If that be true (and few would wish to dispute it), then we do well to make a study of this wonderful book.

Who Was Luke?

The apostle Paul calls him "the beloved physician." He was loved by all, a man of culture and learning. A Gentile by birth, he was a proselyte to the Jewish faith. He was a companion of the apostle Paul in his missionary journeys. But Luke was not an eye-witness of Jesus, nor himself an apostle. As a writer Luke was a careful and accurate historian. He is the author of both The Third Gospel and The Book of Acts.

Authenticity of Luke's Gospel

Proofs for the authenticity of Luke may be adduced from the following facts. The Gospel of Luke was received by all the churches as divinely inspired. The book was published during the lifetime of Peter, John, and Paul, and was approved by them. It bears the marks of inspiration by its elevated character. It is an independent treatise of the life of Jesus, yet it does not contradict the other Gospels.

Characteristics of this Gospel

The book has a beauty of literary style that has not been surpassed. It is intensely human, a story of real life with its joys and sorrows, its songs and tears, its praise and prayer. It is a book of universal interest because it appeals to the needs and longings of the human heart everywhere.

Luke's Portraits of Jesus

Matthew portrays Jesus in his majesty; Mark, in his vigor; John, in his sublimity; Luke, in his beauty — four different portraits which, when blended together, give us the complete man, the Son of God, the only Saviour of the world.

Luke shows Christ to be the ideal man, the perfect man, a man of fearless courage in the face of all opposition, a man of unswerving loyalty to duty. He had no fear of his enemies; and he could not be drawn aside from following the way that led to the cross. He was also a man of boundless love, compassion, and tenderness toward the needy, the suffering, the sinful, the lost.

He was further a man of invincible faith in God. He lived in constant fellowship with the Father and spent much time in prayer. Already as a boy he said: "I must be about my Father's business" (2:49). And at the close of his life he said: "Father, into thy hands I commend my spirit" (23:46).

Luke not only portrays Christ as the ideal and perfect man but also as the divine Saviour of the world. The gospel is the good news of salvation. That salvation was procured by the life and ministry, by the death and resurrection of Jesus. Thus Luke sets forth Jesus as the Son of God who offers salvation to all who will receive it in humble repentance and true faith.

And now let us enter upon a study of the Gospel itself. Turn with me to chapter one.

The Preface — 1:1-4

Many persons had written this and that about Jesus' teachings and ministry — things they had heard from others who had been with Jesus. Luke had made a careful study of these detached sayings or fragments of information. It was his intention now to write a complete and full and trustworthy narrative of the life of Christ.

This writing of Luke was directed to Theophilus, a friend of Luke, and a man of high rank and office for he is honored with the title "most excellent" or "most noble." He was

probably a distinguished Roman or Greek who had been converted to the Christian Faith, and who wished to have a full and accurate account of the ministry of Jesus. To meet this need and desire the evangelist, Luke, now sets himself the task of writing the Gospel that bears his name (cp. Acts 1:1).

And thus we too are reassured that our Christian beliefs are founded upon historical facts which can not be disproved. We should be thankful to God for the solid ground upon which our salvation rests; and for God's care in preserving a record of these facts in permanent form for future generations to read even until the end of time.

Luke has done the church a service of inestimable value; and the world, too, for a lost world needs this Saviour whom Luke so strikingly portrays, and needs this gospel which Luke so clearly sets forth. And we need it also. The old, old story is ever new to those who have learned to know it and love it. May it be that to us!

Here is the first of a series of meditations based on the Third Gospel prepared by the pastor of the Westminster Orthodox Presbyterian Church of Bend, Oregon.

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed (Luke 1:1-4).

Why Are We Opposed to the National Council of Churches ?

By **ROBERT L. VINING**

AT the triennial meeting of the National Council of the Churches of Christ in America, held in St. Louis, Mo., in early December, 1957, the Rev. Dr. Roy G. Ross, one of the General Secretaries, acknowledged in his report on the State of the Council, that "most of the people of America, including the members of our churches, know little about the National Council and its role within the orbit of the Protestant and Orthodox Churches" (1957 Triennial Report, p. 15). If most of the people belonging to member churches in the National Council of Churches are largely ignorant of it then it is reasonable to believe that Christians in Bible-believing denominations, not affiliated with the National Council, are even less informed concerning it.

Occasionally, when some controversy breaks out, as regards the findings of the World Order Study Conference on Red China, or on the Air Force Training Manual, we read about the National Council of Churches, herein usually designated simply the NCC.

The National Council of the Churches of Christ in the United States of America came into official existence on November 29, 1950, at a Constituting Convention in Cleveland, Ohio. It resulted from the merger of eight interdenominational agencies: the Federal Council of the Churches of Christ in America, Foreign Missions Conference of North America, Home Missions Council of North America, International Council of Religious Education, Missionary Education Movement of the United States and Canada, National Protestant Council of Higher Education, United Council of Church Women, United Stewardship Council. Of these eight agencies the Federal Council of Churches was probably the best known, although the Foreign Missions Conference of North America commanded the widest support among the denominations in America.

At the present time the NCC claims to be composed of 33 member denominations with some 38,000,000 members.

The Council claims that it is controlled by its member churches, whose representatives come together triennially in the General Assembly and three times yearly in the General Board. In actual practice, a well-entrenched bureaucracy wields significant influence in formulating the NCC policies and in carrying them out.

While we are opposed to the NCC because of its manifestations of pacifism, socialism and softness on Communism, our basic criticism of the NCC is in the realm of doctrine. It has a doctrinal basis so weak as to be practically meaningless. The Preamble to its Constitution states: "IN THE PROVIDENCE OF GOD, the time has come when it seems fitting more fully to manifest oneness in Jesus Christ as Divine Lord and Saviour by the creation of an inclusive co-operative agency of the Christian churches of the United States of America . . ." The emphasis is on "oneness." In passing, some reference is made to Jesus Christ. The terms used of Jesus Christ are not defined. Each church that wishes to join the NCC may place its own interpretation upon "Divine Lord and Saviour."

Old Words with New Meaning

Dr. Machen used to tell us that liberals love vagueness. They shun theological precision. Moreover, liberals have great facility in emptying words of their true meaning and pouring other meaning into them. When a Communist speaks of "democracy" and "peace" he understands these words in a quite different sense than the American. When a liberal speaks of Jesus as "Divine Lord and Savior," he understands these words in a quite different sense than the evangelical.

"What think ye of Christ?" is an exceedingly important and crucial question. J. Marcellus Kik has written, "To what Christ will ecumenicity cleave? Is it the human Christ of the

modernist—an individual without pre-existence, incarnation, and virgin birth? Is it the mythical Christ of Bultmann—a person stripped of all supernaturalism? Is it the synthetic Christ of Professor John Knox—a man whom the community elevated to a symbol? Is it the metamorphosed Christ of Tillich—a human person who became divine? Or is it the Christ revealed in Scriptures—the second person of the Trinity, God-incarnate, Son of the living God, virgin born, Head of the Church, and Lord of the nations? What Christ will receive the pre-eminence in the ecumenical movement?" (*Ecumenism and the Evangelical*, p. 11).

Liberals prefer to have any doctrinal statement brief and ambiguous. Thus all shades of theological belief (and unbelief) may take shelter under it. Dr. Eugene Carson Blake, President of the NCC, 1954-57, defends a brief doctrinal basis. While he was writing concerning the doctrinal basis of the World Council of Churches, which is much the same as that of the National Council, his remarks would seemingly apply equally well to the National Council: "There is no explicit reference to the Scriptures. There is no explicit reference to the Trinity. Recognizing that there is some force to each of these criticisms of the basis, there are many Churches and theologians who believe that to amend the basis would be to open Pandora's box" (*The Ecumenical Era in Church and Society*, p. 84). Dr. Blake appears to hold that it is better to say little or nothing than to attempt to define precisely and thus get into hot water.

Unscriptural Teaching

In the literature of the NCC the universal fatherhood of God and the universal brotherhood of man are regarded as unquestionably true. But does the Bible teach that God is the Father of all men indiscriminately? To be sure, God is the Father of all in the sense that He is the Creator of all. But, spiritually, He is the Father only of the redeemed. "But to as many

as received Him (Christ Jesus) to them gave he power to become the sons of God" (John 1:12). On the other hand, the Lord Jesus, speaking to the unregenerate Jews, said, "Ye are of your father, the devil" (John 8:44).

Once the fatherhood of God is seen to be an unscriptural doctrine as the liberals present it, its corollary, the brotherhood of man, is likewise seen to be false. We are not the spiritual brothers of all men, only of those who are united, along with us, to Christ. The sons of God are not brothers to those who are sons of the devil.

A Fallible Bible

One of the four major divisions of the NCC is the Division of Christian Education. What is its view of the Bible? In its official publication, the *International Journal of Religious Education*, there appeared in February, 1955, an article on "The Word of God." It stated: "Where does the Christian go for authority? Does he simply consult his own experience to discover his relation with God and God's activity in life? Does he accept the dogmatic interpretations of an infallible Pope? Or does he find authority in an infallible Scripture? In wrestling with this question, theologians have rediscovered the Protestant concept of 'the Word of God.' God's Word is neither an infallible book or Pope, nor individual experience. It is God's action in human life, revealed partially in all human experience and fully in Jesus Christ. The Bible has authority only as it speaks God's Word . . . According to this view, the Bible is a book which historical criticism must analyze. It witnesses to the fact that 'God was in Christ reconciling the world to himself.' The Christian is not bound to particular words as God's Word."

It is obvious from the above that this official publication of one of the divisions of the National Council teaches that the Bible is not infallible and that it is not all the Word of God. But the Lord Jesus made frequent appeals to the Scriptures. He declared, "Thy word is truth." Numerous events connected with His sufferings and death occurred to the end that "Scripture must be fulfilled." The apostle Paul declared, "All Scripture is given by inspiration of God . . ." These are just a few of the texts that indicate that the Bible is infallible, that the Bible is the Word of God, not merely contains it.

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed (Galatians 1:8).

Low View of the Gospel

We might hope that the Department of Evangelism would give a clear, ringing witness to the gospel. The General Board of the NCC appointed a Commission to make a study of "the need, nature and purpose of Evangelism for contemporary America." A booklet was published entitled "The Good News of God" with a subtitle "The Nature and Task of Evangelism." In the booklet the doctrine of total depravity is rejected. We read, "There is no need to assert again the extravagances that led great numbers of Christians to reject the doctrine—no need to assert man's fall from original perfection into total depravity, or a physical inheritance of guilt by children yet unborn" (p. 12).

But our Westminster Confession of Faith, Chapter VI, teaches: "By this sin they (Adam and Eve) fell from their original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body. They being the root of all mankind, the guilt of this sin was imputed and the same death in sin and corrupted nature conveyed to all their posterity descending from them by ordinary generation." The Confession of Faith, of course, is based on such Scriptures as Eph. 2:3: "And were by nature the children of wrath, even as others" and Rom. 5:12: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Were there no Presbyterians with convictions on this Commission to protest this denial of the doctrine of total depravity? One prominent Presbyterian on the Commission was E. G. Homrighausen, a Professor in Princeton Theological Seminary.

Liberal Leadership

Among the leaders in the National Council of Churches are some of the outstanding liberals in our country. Bishop G. Bromley Oxnam of the Methodist Church is such a one. At one time he was president of the Federal Council of Churches and one of the presidents of the World Council of Churches. In his mis-named book, "A Testament of Faith," he rejects

the doctrine of the substitutionary atonement. On page 42 he writes: "But must God have a sacrifice, the lamb slain from the beginning of the foundation of the world, as the Book says? No, no, I cannot think of it this way." Again, he writes, "I cannot see forgiveness as predicated upon the act of someone else. It is my sin. I must atone." Here is a blatant denial of one of the most basic doctrines of the Christian faith. The NCC is in no way responsible for this particular book by Bishop Oxnam. Nevertheless, we may ask, why should a man with such views be an elder statesman in its ranks, as Oxnam undoubtedly is?

In his presidential address at the triennial meeting of the National Council in 1957 Dr. Eugene Blake mentioned a practice which he regards as highly desirable. "The practice of bringing to meetings of the General Board some of the great theological voices of our Churches: Niebur (sic!), Tillich, Calhoun. This to the end that the thought and discussions shall be deeply oriented in the best available insights into the nature of the Gospel itself" (Triennial Report, 1957, p. 8). This is pious language, indeed, but distinguished as these theologians may be they are far from orthodox. In a feature article on Tillich in March 16, 1959, *Time* magazine reported on a book containing essays in his honor by 25 liberals but added, "The man thus acclaimed is also denounced by some orthodox Christian believers as not a Christian at all and possibly an outright atheist" (p. 46).

Since then the doctrinal statement of the NCC is so brief as to be meaningless, since the organization is dominated by liberals and exalts liberals, and frequently is at variance with the historic Christian faith, we are opposed to the National Council.

This is the first of two articles dealing with the NCC by Mr. Vining, pastor of Bethany Orthodox Presbyterian Church, Nottingham, Pa. The attention of our readers is also called to a previous article by Mr. Vining on "The National Council's Interpreter of the Bible," which appeared in Volume 28, Number 6, dated March 25, 1959.

A Good Name

By ROBERT H. GRAHAM

One of a series on *What's Right with the Orthodox Presbyterian Church*

Ordodox Presbyterian Church is a name which has increased in significance and importance since the day it first appeared, February 9, 1939. It is a name which well describes the character of the church which chose it. More than that, it is a name which by the labor of the church and the travail of the people of God during these more than two decades has come to epitomize the great cause of historic Christianity and our Presbyterian heritage.

Our name stands in contradistinction to the defections from the faith of some numerically larger but doctrinally deficient Presbyterian bodies in America. We are thankful that, by the grace of God, we are affiliated with that denomination now known as the Orthodox Presbyterian Church. It is because we are committed to what this great name stands for that we are distressed at the neglect of the full title of our denomination which is sometimes observed.

In conversation with a ruling elder not so long ago we were shocked by the near-contempt which he appeared to have for the name *Orthodox Presbyterian*. I can't help but feel that some of the dislike for this good name stems from a weak view of historic Presbyterianism—a view evidenced by an 'Independent' spirit. In the mind of the 'Independent' the denomination is minimized because the local work doesn't take seriously enough its responsibility for the corporate witness of the church.

Frankly, it also seems to me that the hiding of the full and proper title of our denomination misrepresents who we really are. At the very least it is confusing to the public and may lead to unnecessary misunderstanding. Some of our churches fail to identify themselves, on an outdoor sign, with the denomination to which they belong. Others sometimes omit it from weekly bulletins or newspaper advertising. Whatever the reason for leaving out the word *Orthodox* it tends

to appeal to the uninformed or the stranger to consider the particular local group as "just another Presbyterian church."

Now it may be thought easier to fill a church in our neo-religious suburbs by advertising the church simply as "Presbyterian" but it is bound to be misleading. Why not rather emphasize our stand for the faith once delivered? Some of our most successful home mission congregations have boldly declared themselves to the community as *Orthodox* Presbyterian and thus taken advantage of our distinc-

tiveness. This is an age of religious indifference and we ought to avoid any temptation to protect ourselves from the uncompromising name which it is our privilege to bear. It is a straightforward name whose meaning is clear.

Answering Some Objections

We are not unmindful of the reasons set forth for not using or for concealing the name *Orthodox*. Some say, "It makes the title too long." We can think of successful denominations with much longer names. Others have said that our name is suggestive of a synagogue or of a Greek or other Eastern Catholic Church. Such instances are doubtless rare, but when they occur they usually afford opportunity for witness.

It seems to me, further, that we should no more abandon the word *orthodox* than we should abandon the words *Christian* or *catholic* simply because inferior churches use them. Is it not significant that in our day the

WHAT'S IN A NAME?

ORTHODOX is a name with meaning: it identifies a "straight teaching" church, one that upholds "sound doctrine." Moreover, we have a name that is in common usage. It appears in your newspaper or magazines often. You hear it on radio or television.

On the sports page you read of the golfer who has an 'orthodox' swing or of the batter who uses an 'unorthodox' stance. The financial section notes a book by an 'orthodox' economist and the medical editor writes of changing techniques in what was once regarded as the 'orthodox' way of treating a certain disease. Your women's page will tell you of the hair stylist whose innovations are quite 'unorthodox' and on page one you may read of a politician who always follows the 'orthodox' party line.

The sportscaster describes a team that has lined up in 'orthodox' punt formation and your favorite newscaster may announce that a certain professor was fired because of his 'unorthodox' leanings toward Marxism.

And of course the word crops up on nearly every page of the religious journals of the day: 'orthodox' and 'neo-orthodox' and 'unorthodox'. The word denotes something definite concerning the faith of a man or a church. It tells us how closely a position conforms to the standard, that is, the supreme rule for faith and practice, which is the Bible itself. Surely in our day the connotation of 'orthodox' is far less vague than such more loosely used terms as 'evangelical' or 'conservative'.

The word *orthodox* is easily understood. It stands for something. It is relevant to our age, especially in religion. Yet it is an old word, one which has not changed its meaning through the centuries. It is a good word, wholesome, positive, a reminder of unchanging truth, a promise of sound teaching.

Increasingly we have come to like its rich overtones and to be grateful for its choice. If we must be known in the contemporary scene by some distinctive denominational title, we can't think of anything we'd rather be called than a member of the Orthodox Presbyterian Church!

R. E. N.

word *orthodox* has become the word among liberals as well as conservatives for expressing the historic Christian position? Actually the word *orthodox* is in much more common usage than was the case a quarter century ago.

It is also claimed by a few that we need not use the *Orthodox* in our local title because we have every right to the historic one-word designation of *Presbyterian*. We are a true Presbyterian church, it is said, and so we do not need to apologize for the use of the good word *Presbyterian* by adding the objectionable *Orthodox*! They reason that the word *Presbyterian* stands for a system of doctrine and church government, and that since we are carrying on that historic system we have every right to use the name alone. Now although we have much sympathy for this argument and do not doubt the sincerity of those who contend for it, we still believe that it is not realistic. The common name "Presbyterian Church," at least throughout the North and the West, represents more than any church holding to that system. In the popular mind it means a denomination, and it is foolish to suppose that the name in the course of a couple of centuries has not attached itself largely to a certain ecclesiastical body. What is now called the United Presbyterian Church in the U. S. A. may not be the only organization which has, in the public view, become known as "the Presbyterian Church" — but it is a church which has defiled and distorted that great and honored name.

A Name with Meaning

We therefore believe that the identifying name *Orthodox Presbyterian* is a good name because it so quickly and so forcibly says all that we want it to say. It in no way yields the word *Presbyterian* to the liberals. It is a good name because it tells the truth. How we rejoice that upon our American religious scene there has appeared the noble name of the Orthodox Presbyterian Church!

This name announces to all who read it or hear it two things of importance in our generation: that there are some churches using the name *Presbyterian* which are false but that here is one (though not the only one) that is true. There is a warning for souls to take knowledge of the fact that Presbyterianism has in many in-

stances departed from the Bible. But there is also an invitation to a church which still holds to that historic and biblical creed known as Presbyterian, a church that proclaims in its fullness the gospel of Jesus Christ.

In a very real sense we as members of the Orthodox Presbyterian Church are helping to make history. The spiritual succession of the Presbyterian Church U. S. A. is today the Orthodox Presbyterian Church. By the grace of God, we are thankful for so meaningful a name. It is a name which in many cities and communities is making a deep impact upon men and women for our heritage. We may cherish it with proper pride and true humility.

Our name stands not only for historic Presbyterianism but also for a Cause in our century. We need never be ashamed of the negative implications of the full title of our denomination. We are *against* religious Modernism in all its forms as well as being *for* Scriptural Presbyterianism. *Orthodox Presbyterianism* is our ban-

ner. If we belong to this great church and testimony then let us delight to fly her banner, not at half-mast but for all to see. We shall strengthen the whole cause of the Reformed Faith in our country as we stand together in our assemblies and presbyteries and local congregations both in unitedly declaring the Word of God and in publicly making ourselves known as the Orthodox Presbyterian Church.

Let us make our cities and our suburbs and our countryside conscious of the fact that the Orthodox Presbyterian Church is here to proclaim the pure gospel and to defend the whole counsel of God. Among other ways this is best done consistently on the local level when we use our name without hesitation, not as an apologetic appendage to another name but as an apt and vital designation of who and what we are. Let our local churches become known as the Calvary or Grace or First (or whatever) Orthodox Presbyterian Church. This is a name to be held in honor.

Grace Abounding

God's Word is very clear concerning the way of salvation. It tells us that salvation is by grace — through faith — not of works. "For by grace are ye saved through faith . . . not of works, lest any man should boast" (Ephesians 2:8-9).

It is *by grace*. Grace is the unmerited favor of God. If we are to be saved, it must be by the favor of God that we ourselves do not deserve.

It is *through faith*. Saving faith is simply taking at face value God's promise, that He will save us if we put our trust in Christ.

It is *not of works*. This is one of the simplest yet one of the hardest truths for man to learn. Many believe that one can gain merit, much as people collect green or red stamps at the store. One collects the stamps a few at a time until he has enough to redeem for a prize. Many would also collect units of merit — so much for a prayer, so much for a pilgrimage, so much for entering a certain church — so that they can merit salvation.

That is not God's way of salvation. It is impossible to gain salvation by works, because it is impossible for us to gain the perfection that God demands in His law. Instead of taking away sin, the law only makes our sins more obvious. So the Bible says that the law has concluded all under sin (Romans 3:22-23).

However, God has let the law conclude all under sin, only so that His grace might shine the more brightly. God's gospel, the good news preached by the apostles, is, "Believe on the Lord Jesus Christ, and thou shalt be saved . . ." (Acts 16:31).

In God's way salvation is not of works; it is of grace through faith, so that no man will be able to boast. We may not boast of our works: we can only rejoice that God has offered us salvation in Christ and that we can receive it through faith in Him.

To take your own way is to ignore the plain teachings of God's Word; to take God's way is to believe in Christ and to enjoy the wonderful benefits of His salvation.

ROBERT D. KNUDSEN

Letter from Aunt Polly

72 Chun Hsaio Road
Taichung, Taiwan
September 13, 1960

Dear Young Friends:

When we were in the States, more than a year ago now, we asked you to pray for Chang, Cheng-chung. Have you remembered to do that? He is much in need of prayer. He has no Christian mother or father to pray with and for him and no friends except Uncle Dick and myself.

Cheng-chung's home is six doors from our Bookroom. It is a building that looks much like our Bookroom, which is like most of the buildings along the business streets of Taiwan. Mr. Chang is a dentist. His dental office is in the front room as you enter from the street, and the family live in the rear upstairs. The home is a much better than average home.

Five years ago when we first opened the Bookroom Cheng-chung was a grade school student, slim, quiet, and not very happy or healthy looking. Every day he passed the Bookroom going to or coming from school. He began stopping to talk to Uncle Dick and to read the storybooks for grade school children. Unfortunately there are very few Christian books for children in the Chinese language, but there is a Chinese edition of Vos' *The Child's Story Bible*. Cheng-chung became more interested in the Bible stories. His sisters and brothers came to Sunday school, but he seldom came to any meetings.

He always had good reasons for not coming. There were numberless chores to be taken care of. Perhaps he would have to help in the kitchen, fanning the fire to make it burn hotter while the family's food cooked. Every day some one had to go to market to buy food. Only exceedingly rich people have ice boxes or refrigerators, and food spoils quickly in a warm, moist climate such as we have in Taiwan.

Sometimes Cheng-chung would be given the duty of greeting patients who came to his father's dental office. And if there was nothing else to do, there was in his home — as there is in nearly every Chinese home — a small baby to be 'bowed' (that means holding a baby in arms). Chinese babies are rarely placed in a bed or

buggy to play. From birth till they learn to walk they are always 'bowed' except when sleeping. So very often it was late in the evening before Cheng-chung would get a few minutes in the Bookroom.

After more than a year of visiting the Bookroom Cheng-chung understood a good bit about God and His love. He would talk in his timid, modest way of the happiness he felt in his heart, and he learned to know Christ as his personal Savior. When you accept Christ into your heart the things you do and say become different — so much so that people can notice it. That is just what happened to Cheng-chung. His father and older brother noticed the change and they were anything but pleased. You may think this strange but it isn't at all. Satan is full of enmity when we give our hearts to Jesus. God told us that this would be so a long, long time ago, in Genesis 3:15. If we love Jesus, Satan will see that his followers do all they can to hurt us.

Keeping Cheng-chung busy with chores could very well be Satan's way of keeping him from the fellowship in the Bookroom. He managed to get there sometimes, nevertheless, and his faith and interest in the things of

the Lord continued. So his father decided that the thing to do was to send him away from Taichung so that he could not go to the Bookroom at all. He was made to go to a small country town and live with some relatives. One day he returned home for his first visit. Late that night he stole to the Bookroom to tell Uncle Dick how happy he was in his country place for he had found a Presbyterian church there and he might go as he wished.

Months passed and we did not see or hear from Cheng-chung. A year passed while we were home on furlough. Upon our return to Taichung one of the first visitors to the Bookroom to welcome us was Cheng-chung. He looked so different! His face had lost its sad look. He said that his father was now willing for him to serve the Lord. He came to church services, young people's meetings and even prayer meetings. How glad we were!

One day about a year ago now, soon after school opened, Cheng-chung stopped in the Bookroom on his lunch hour. He admired a certain Bible among the Bibles on the display rack. He said he would like to have one like it but had no money for a Bible at that time. Uncle Dick suggested he take it and pay when he could get the money. Since that noon hour when Cheng-chung received the Bible, however, he has

Here is the inside of the Reformed Gospel Bookroom showing the table around which Mr. Gaffin and visitors such as Cheng-chung sit and talk. Note the display of some of the Bibles and study booklets.



not been inside the Bookroom. Only a few times he has stopped by the door very briefly. He says he still believes and loves the Lord. We do not know the sad things that must have happened to Cheng-chung because he brought home that Bible that he liked so much. The letter below will tell you just about all we know. You will pray for him and for others who come to the Bookroom, and for your missionaries, won't you?

Lovingly,

Aunt Polly

"Mr. Gaffin:

I bought this Holy Bible from you at noon for which I did not pay. I thought I would hide this book and my father would not know that I had it. But he found it. I feared my father so I told him I bought it in the market. My older brother told my father that I had bought it from you. Thereupon my father cursed me. He said, 'Why do you obey Christ your Lord and do not obey your father?' He forced me to send back this book to you. I think I must obey my father. I know you are a merciful pastor and I ask your pardon. I also ask my Lord to pardon me. I am ashamed of my willingness to throw out His Word. I do not wish to disobey my Lord and your merciful love. I am sending the Bible by my younger brother. Please pardon my sin. Happiness and health be with you.

The sinner against God."

Open House at New Administration Building

SATURDAY, October 22 was a gala afternoon for the entire staff of the Orthodox Presbyterian Church's office building at 7401 Old York Road. It was the occasion of an "Open House" and guests were given a tour of the entire structure, followed by punch and homemade cookies supplied by some of the ladies.

The building houses the offices of the Committee on Home Missions and Church Extension, the Committee on Foreign Missions, and the Committee on Christian Education, including a mailing room and storage space. There is also a library and a conference room. The *Presbyterian Guardian* has an office on the second floor. In addition to the above committees the Com-

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: to show forth thy loving kindness in the morning, and thy faithfulness every night."

—Psalm 92:1, 2

A Hymn Of Praise

God, all nature sings Thy glory,
And Thy works proclaim Thy might:
Ordered vastness in the heavens,
Ordered course of day and night;
Beauty in the changing seasons,
Beauty in the storming sea;
All the changing moods of nature
Praise the changeless Trinity.

Clearer still we see Thy hand in
Man whom Thou hast made for Thee:
Ruler of creation's glory,
Image of Thy Majesty.
Music, art, the fruitful garden,
All the labor of his days,
Are the calling of his Maker
To the harvest feast of praise.

But our sins have spoiled Thine image;
Nature, conscience only serve
As unceasing, grim reminders
Of the wrath which we deserve.
Yet Thy grace and saving mercy
In Thy Word of Truth revealed
Claim the praise of all who know Thee,
In the blood of Jesus sealed.

God of glory, power, mercy,
All creation praises Thee;
We, Thy creatures, would adore Thee
Now and through eternity.
Saved to magnify Thy goodness,
Grant us strength to do Thy will;
With our acts as with our voices
Thy commandments to fulfill.

DAVID CLOWNEY

This poem was written as a class hymn and was sung at the graduation exercises of the Class of 1960 of the Philadelphia-Montgomery Christian High School. David is now a freshman at Wheaton College.

mittee on General Benevolence and the Committee on Pensions use the conference room for their regular meetings.

Among the one hundred and fifty visitors were some of the immediate neighbors as well as a few travelers from Wisconsin and South Dakota who happened to be in the vicinity. Several floral bouquets were received and the trees on the property were in

the full beauty of autumn colors. It should be noted that many friends in the local area had already visited the building since its occupancy in the late summer, and that visitors are welcomed at any time.

In a forthcoming issue the Guardian expects to present a picture-story of this attractive and functional building for its readers.

The Presbyterian GUARDIAN

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Thank Offering

With what varied expressions and tones people say "Thank you"! Some are just being polite, in a matter-of-fact sort of way. Others appear bored. Some are overly effusive. Still others say it from the heart, often with a smile. Their genuine sense of gratitude is plain to see.

Surely it is in this latter manner that God's people will "enter into his gates with thanksgiving, and into his courts with praise." Within the Orthodox Presbyterian Church it has become traditional to give outward expression to our gratitude to God at this season by means of a Thank Offering. It is a good tradition. It is even a necessary practice, for the fulfillment of obligations that we have assumed. But it is far more than a good and necessary custom.

The Thank Offering comes from the hearts of those who have received increasingly of the favor of God, "who daily loadeth us with benefits." It is far more than a sense of duty that impels us to respond generously year after year to this opportunity. Truly it is our genuine gratitude for both the bounties and the mercies of God that makes us delight to say "Thank You" in this way.

Here too is the privilege of revealing the unity of our fellowship as we join in thankful testimony to God's faithfulness in providing many workers for his vineyard. In bringing our Thank Offering we show our confidence in and our love for faithful servants of the Lord in home mission fields; for devoted laborers who toil in foreign lands; and for consecrated writers whose task it is to serve in the realm of Christian education.

We are all co-workers in thanksgiving and praise to God.

Our Second Quarter of a Century

With this issue the PRESBYTERIAN GUARDIAN begins its second quarter of a century of service. In our previous number the President of the Corporation, himself editor of the magazine for many years and presently senior member of the Editorial Council, gave a brief account of the origin of the paper, with particular reference to the choice of its name in relation to its purpose. He also reflected upon its continuing significance as a part of the movement with which it has been associated from the beginning.

As we look to the future we simply wish to affirm our agreement with the basic convictions of those who have sought to make the GUARDIAN a voice for orthodox Presbyterianism throughout its first twenty-five years. Our readers may be assured that we shall endeavor to remain faithful to the historic Christian faith as it finds expression in the Westminster Standards.

In a world where progress builds upon relativity and perplexity founders upon confusion, we are persuaded that

the truth of God remains forever settled, just because it is God's truth. We are persuaded that his Word — inspired, infallible, authoritative — must ever be the sole ground of faith and duty. We believe that his Word is applicable to all of life, and that it is a part of our task to seek to make its relevance ever more plain.

We think we must continue to "try the spirits, whether they are of God: because many false prophets are gone out into the world." We must therefore be critical, but at the same time constructive. Nor will it do to find fault with others unless we are willing also to examine ourselves by the standards of "the perfect law of liberty." Above all, we must strive to set forth the grand message of Scripture that its light may shine into the darkness of men's minds and the Savior be made known as the Light of the world.

To this task we would humbly and prayerfully commit ourselves anew.

R. E. N.

Robert S. Marsden

On the morning of October 23 while participating in the opening worship of the Sunday school the Rev. Robert S. Marsden suffered a heart attack and died almost immediately. It was in the Calvary Orthodox Presbyterian Church of Middletown, Pa., whose first pastor he had been and where he regularly taught the Men's Bible Class. Every Sunday evening, following the worship hour, he devoted his time to the young people, by whom he was much beloved, as sponsor of the Senior Machen League.

Thus quickly, from the midst of the Lord's people met in the sanctuary of worship on earth, did this tireless servant of Jesus Christ enter into the promised rest of the Father's house of many mansions.

He is survived by Bertha Mish Marsden, to whom he was married in 1935, and by their two sons, Robert and George; and by two sisters, Mrs. George Eckardt of Philadelphia and Mrs. Charles Sharer of Glendora, N. J. Our prayer is that they may be comforted in the assurance of the Christian hope that because our Savior, who died for our sins, rose again, we too and all those who sleep in Jesus shall likewise live. Our sorrow shall be turned

again to joy.

Robert Marsden was born March 27, 1905 in Philadelphia. Following his graduation from the University of Pennsylvania he enrolled in Princeton Theological Seminary. Alert to the issues of Modernism, he transferred to the newly formed Westminster Theological Seminary in the fall of 1929 and was graduated as a member of its first class in 1930. He became pastor of the Presbyterian Church in Middletown, Pa. that same year and served the Presbytery of Carlisle as its Moderator in 1932-3.

With the events in the Presbyterian Church in the U.S.A. culminating in the Syracuse Assembly in 1936 and the organization of the Presbyterian Church of America (now the Orthodox Presbyterian Church) on June 11 of that year, Mr. Marsden led some 80 adults and their children out of the local U.S.A. Church. They formed the Calvary Orthodox Presbyterian Church in Middletown on June 24, 1936 as a continuing testimony to the historic Christian faith, and he remained as their pastor until 1939.

In the previous year he had been called as General Secretary of the Committees on Home Missions and Foreign

Missions, which office he occupied for ten years, years of many problems but of gradual growth and solidifying of the church. He was chosen Moderator of the 12th General Assembly in 1945, and served as Clerk of three Assemblies from 1955 to 1957. In his own Presbytery of Philadelphia he had two terms as Moderator, first in 1937-8 and then in 1954-5. During the years he labored on numerous committees of the church and at the time of his death was a member of the Committee on Home Missions and Church Extension.

As chairman of the Committee on a Hymnal he had toiled diligently for many years, and only last month prepared a report published in the *GUARDIAN* of this notable task now approaching its conclusion. His friends will recall his vast knowledge of hymns and the very great number which he sang from memory.

Since 1948 his chief work, of course, had been as Executive Secretary of Westminster Theological Seminary. His ceaseless labor in that capacity was of incalculable benefit to the institution in many ways: administrative matters, promotion, recruitment, broadening its financial base, interpreting its position and significance to a growing number of friends, strengthening its total program in various forms. In personal conversation, as a correspondent and writer, and in the pulpit he was an effective, enthusiastic, and often eloquent spokesman for the truth of God for which Westminster stands.

Mr. Marsden was a prime mover in the organization and maintenance of the Christian School in Middletown and had held the arduous task of Board chairmanship from its beginnings in 1945. Not the least of his numerous interests was the *PRESBYTERIAN GUARDIAN*, of whose Trustees he was Vice-president. As a member of the Editorial Council his advice was both sought and sound. One of his last letters, received by the editor after his death, had to do with his concern for the welfare of this periodical, in whose behalf he frequently wrote to our friends. At the recent General Assembly he was a forceful protagonist for the magazine's continuance and financial stability. Articles and editorials from his pen have appeared rather frequently in these pages.

Rarely did he miss a meeting of an Assembly (he was chairman of the

Committee on the Twenty-fifth Anniversary) or of his Presbytery or of any committee of which he was a member; nor was he averse to doing the tedious and often thankless tasks that sometimes go with such assignments. It is yet too soon to fully realize how frequently we shall miss his wise counsel, his sense of humor, his attention to detail, his willingness to see a job carried through to completion. Robert Marsden was one of God's dependable and faithful stewards. A multitude will cherish the memory of his Christian character and give thanks to God who gives good gifts unto men.

Most fitting was the text chosen by Dr. C. Van Til for his sermon at the service in the Calvary Orthodox Presbyterian Church of Middletown on October 26: "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Corinthians 15:58).

The pastor, the Rev. Robert H. Graham, presided and prayer was offered by the Rev. Robley J. Johnston, a former pastor of the congregation and close associate. The graveside service was in charge of the Rev. John P. Clelland, President of the Board of Trustees of Westminster Seminary.

R. E. N.

Mayor of Camden to Address Men's Rally

A DINNER meeting to which "all men of Reformed persuasion and their friends" are invited has been announced for the first Saturday of December in Willow Grove, Pa. The Hon. Alfred R. Pierce, Mayor of Camden, N. J., is to speak on the subject, "The Christian's Responsibility."

This rally for men is sponsored by a joint committee of the local presbyteries of the Bible Presbyterian Church (Columbus Synod), the Orthodox Presbyterian Church, and the Reformed Presbyterian Church (General Synod). It is being planned as an evening of inspiration and fellowship and will include special music and group singing.

The time is set for 5:30 P.M. on Saturday, December 3, and the place is the Calvary Presbyterian Church on North Easton Road. Dinner will be served at a nominal price. Men throughout the area are cordially invited.

Ecumenicity

"Are you being torn apart by togetherness?" is an arresting sentence on a comic card. It is arresting because it contains so much truth. There is a togetherness which tears the heart. Church union today is making the headlines and lead articles in the slicks. But I have often wondered what a story it would make if today's ecumenicity could be told not from the victor's but from the victim's point of view. Here I earnestly believe is the material for the great novel of our generation. Writers take heart.

Cried Niemoeller when Hitler's bishop was uniting the church: "This is the unity of tying branches of different trees together!" The oneness Jesus prayed for is quite different from the giant mergers and submergers of our day. By Christ's death and resurrection He formed a spiritual union of living branches in one living tree. The oneness which is mere jumboism is not of God. Church union achieved by modifying, ignoring or denying truth is a counterfeit union.

The party spirit and intolerance of present ecumenism is not hard to find. It does tear apart. "The one sin is that of being divisive — you may not refuse to go along with the program," as someone put it. "I want to have catechism classes in my church," says another, "using the OPC catechetical books, but I would be criticized for using material other than our own. Of course," he continued, "it would not be refusing to use ours since our board does not publish any similar material, but I wonder if I dare . . ."

"There's an article in *The Guardian*," remarks another, "that I know this elder would profit by and like, but I would have to type the whole article and give it to him that way. Seeing it in that magazine he simply would not read it." "Certainly our minister is from that seminary," replies another; "he could not get this church if he were not."

Here is the togetherness that separates. Here is the pressure of liberalism — so broad, tolerant, and ecumenical! It gives some idea of what the believing minister is up against in today's ecclesiastical world.

R. K. CHURCHILL

The Presbyterian Guardian

Form of Government

Second Revised Version of Chapters I - IV

CHAPTER I

Of Christ, the King and Head of the Church

1. Jesus Christ, upon whose shoulders the government is, whose name is called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, of the increase of whose government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice, from henceforth even forever, having all power given unto him in heaven and in earth by the Father, who raised him from the dead, and set him at his own right hand, far above all principality and power, and might and dominion, and every name that is named, not only in this world but also in that which is to come, and put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all; he being ascended up far above all heavens, that he might fill all things, received gifts for his church and gave offices necessary for the building of his church, for making disciples of all nations and perfecting his saints.

2. There is therefore but one King and Head of the church, the only Mediator between God and man, Jesus Christ, who rules in his church by his Word and Spirit. His mediatorial office includes all the offices in his church. It belongs to his Majesty from his throne of glory not only to rule his church directly but also to use the ministry of men in ruling and teaching his church through his Word and Spirit, thus exercising through men his own authority and enforcing his own laws. The authority of all such ministerial office rests upon his appointment, who has ordained government in his church, revealed its nature to us in his Word, and promised his presence in the midst of his church as this government is exercised in his name.

3. Since Christ orders his church by the rule of his Word, the form of

church government must rest upon the authority of Scripture alone. While not every circumstance concerning church government is specified in Scripture, nevertheless in all circumstances the general rules of the Word must be observed. Moreover, the whole pattern of officers, ordinances, government and discipline appointed in the Word must be obeyed as the commandment of the Lord to which nothing is to be added and from which nothing is to be taken away. Although presbyterian government is not essential to the existence of the church visible, yet it is the form of government taught in Scripture and it is necessary to the perfection of the order of the church.

4. Since the ascension of Jesus Christ to heaven, he abides in his church by the Holy Spirit whom he has sent. Through his Spirit he has given his Word revealing his ordinances; through the Spirit also he exerts his saving and governing power in the teaching of his Word and the administration of his ordinances. Only by the gifts and calling of the Spirit are men endowed and qualified for office in Christ's church.

CHAPTER II

Of the Church

1. The universal or catholic church on earth consists of all those persons, in every nation, who have been united to Christ and are members of his body.

2. The Lord alone knows infallibly those who are his, but all those who profess the true religion and their children are to be regarded as members of the church and therefore are subject to the government which Christ has vested in the church.

3. The vast numbers of members of the church of the new covenant are organized in many local congregations or particular churches according to the warrant of Scripture.

4. Each particular church under the new covenant consists of a number of believers and their children associated together in a given locality, in accordance with Christ's institution, and

in his fellowship for divine worship, mutual edification, and gospel witness; and submitting to a certain form of church government.

CHAPTER III

Of the Nature and Exercise of Church Power

1. The power which Christ has committed to his church is not vested in the special officers alone, but in the whole body. All believers are endowed with the Spirit and called of Christ to join in the worship, edification, and witness of the church which grows as the body of Christ fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part. This power, as exercised by believers in their general office, extends to the recognition of the gifts and calling of special office-bearers in the church so that the regular exercise of oversight in a particular congregation is discharged by those whose gifts and calling have been acknowledged and their exercise desired by vote of the people.

2. Those who join in exercising ecclesiastical jurisdiction are the ministers of the Word or teaching elders, and other church governors, commonly called ruling elders. Since, according to the New Testament, these are the only permanent officers of the church with gifts for such rule, they alone must exercise this authority, by delegation from Christ. In subjection to Christ there is now no government in the church higher than that exercised by teaching and ruling elders. Ruling elders and teaching elders join in congregational, presbyterial, and synodical assemblies, for those who share gifts for rule from Christ must exercise these gifts jointly not only in the fellowship of the saints in one place but for the edification of all the saints in larger areas so far as they are appointed thereunto in an orderly manner, and are acknowledged by the saints as those set over them in the Lord.

We believe that government by presbyters or elders is a New Testament ordinance, that their joint exercise of jurisdiction in presbyterial assemblies is set forth in the New Testament, and that the organization of subordinate and superior courts is founded upon and agreeable to the Word of God, expressing the unity of the church and the derivation of

ministerial authority from Christ the Head of the church.

3. All church power is only ministerial and declarative, for the Holy Scriptures are the only infallible rule of faith and manners. No church judicatory ought to pretend to make laws to bind the conscience in virtue of its own authority; all its decisions should be founded upon the Word of God. "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are, in any thing, contrary to His Word; or beside it, if matters of faith, or worship."

4. Further, all church power is wholly moral or spiritual. No church officers or judicatories possess any civil jurisdiction, nor may they inflict any civil penalties. We do not even wish to see any religious constitution aided by the civil power further than may be necessary for protection and security.

Nevertheless, the power of church government, as appointed by the Lord Jesus as King and Head of his church, in the hand of church officers, distinct from the civil magistrate, is a valid and authentic jurisdiction to which Christians are commanded to submit themselves. "To these officers the Keys of the Kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that Kingdom against the impenitent, both by the Word and censures; and to open it unto penitent sinners, by the ministry of the gospel, and by absolution from censures, as occasion shall require."

Therefore the decrees and determinations of church officers when properly rendered and if consonant to the Word of God, "are to be received with reverence and submission, not only for their agreement with the Word, but also for the power whereby they are made, as being an ordinance of God, appointed thereunto in his Word."

CHAPTER IV

Of the Unity of the Church

1. Since the church of Christ is one body, united under and in one God and Father, one Lord, and one Spirit, it must give diligence to keep this unity in the bond of peace. To this end the church must receive those endued with gifts of Christ as Christ himself, must submit to those

In 1948 the 15th General Assembly erected a Committee on Revisions to the Form of Government, and it submitted its proposals for chapters I through IX to the 18th Assembly. At that Assembly the revision of the Book of Discipline was added to the Committee's task. By the time of the 20th General Assembly work had been completed through Chapter XX and a proposed "Version" was circulated among the churches early in 1954.

The Committee continued to receive suggestions, and from time to time overtures came to the attention of an Assembly and were referred to the Committee. A "Revised Version" was presented to the 22nd General Assembly in 1955 and submitted to the sessions and presbyteries for their diligent study with the request that comments or recommendations be transmitted to the Committee. A "Minority Version" was also circulated in 1955.

Although the Committee reported in 1956 that its work on revising the Form of Government had been completed and recommended that the "Revised Version" with certain alterations be proposed to the presbyteries for their approval, consideration at this Denver Assembly did not proceed beyond certain points in the first four chapters. An effort to adopt provisionally each chapter ended with the defeat of the motion concerning Chapter I.

Following a period of curtailed activity the Committee on Revisions to the Form of Government and Book of Discipline submitted to the latest General Assembly of the Orthodox Presbyterian Church a "Second Revised Version" of Chapters I - IV (to be substituted for Chapters I and II of the earlier Version). The Assembly in turn submitted this new Version to the presbyteries and sessions for study. We present it herewith and commend it to all of our readers as profitable for a better understanding of the Church of Jesus Christ.

whose call to govern in the church has been properly acknowledged, and in particular must learn of those with gifts of teaching the Word of God. Further, since every Christian is endued with some gift for the edification of the body, he must minister this gift to the church as a faithful

steward. Church government must maintain this fellowship in Christ and in the gifts of the Spirit and seek its restoration when it has been disrupted through schism.

2. It is the right and duty of those who rule in the church of God to maintain order and exercise discipline, for the preservation both of truth and duty. It is incumbent upon these officers and upon the whole church to censure or cast out the ignorant, erroneous, or scandalous, observing, in all cases, the rules contained in the Word of God, and seeking the honor of Christ's name, the good of his church, and the reclamation of the offender.

3. The unity of the church of Christ can only be manifest in separation from the world. Apostasy in faith and life is destructive of the fellowship in Christ; only by rejecting such error can Christian fellowship be maintained. There are many antichristists, many false apostles and teachers. From these the church must turn away, and those who steadfastly hear the voice of false shepherds and follow them cannot be regarded as the sheep of Christ. There are organizations which falsely call themselves churches of God, and others which once were churches, but have become synagogues of Satan. Communion with such is spiritual adultery and an offense against Christ and his saints.

4. The visible unity of the body of Christ, though not altogether destroyed, is greatly obscured by the division of the Christian church into different groups or denominations of Christians who exercise a fellowship toward each other in doctrine, worship, and order which they do not exercise toward others; yet all of these which maintain through a sufficient discipline the Word and sacraments in their fundamental integrity are to be recognized as true manifestations of the church of Jesus Christ. With all such we seek a closer fellowship, in accordance with the principles set forth above.

Orthodox Presbyterian Women Gather in Wheaton

SEVENTY women from the missionary societies of the Orthodox Presbyterian churches from the tri-state areas of Wisconsin, Iowa, and

Illinois met at Bethel Orthodox Presbyterian Church, Wheaton, in mid-October for their fall biannual meetings and fellowship.

Reports were given concerning the work of each society in their respective missionary supports and endeavors. Especially interesting was the report given by Mrs. Robert Miller, a member of the church established among the Stockbridge Indians in Gresham, Wisconsin. Mrs. Miller, a Stockbridge Indian herself, feels that missionary consciences among women are best established in early life. Because of this conviction Mrs. Miller has, for many years, been encouraging and helping a group of young school girls in home-spun missionary efforts. Their present project is making pot holders, embroidered with short Scripture verses, which the girls distribute among their own and other Indian families.

Mrs. Miller's twenty year old daughter, Ila Jean, has the same consecration for missionary work among her own people as does her mother, and recently has given up her job in a Michigan hospital in order to do full time work among their young people.

The morning speaker was Mrs. J. J. DeWaard of New York, widow of an Orthodox Presbyterian minister. She spoke on "The Reformation and Switzerland" with current reflections concerning the country from her recent visit there.

The afternoon message was given by Mrs. Francis Mahaffy, who with her husband and children is here on furlough from Eritrea, Africa. Mrs. Mahaffy spoke on the problems which a converted Christian individual or married couple must face in making a break in their lives from certain concepts and formalisms of their former faith in one of the prevailing forms of pseudo-Christianity in Eritrea, the Coptic religion.

The newly elected officers of the Women's Presbyterial are: President, Mrs. Glenn Black, Westchester, Illinois; Vice-President, Mrs. Francis Breisch, Wheaton; Secretary, Mrs. Vincent Scorsone, Waterloo, Iowa; and Treasurer, Miss Ila Jean Miller, Gresham, Wisconsin.

Luncheon and late afternoon coffee were served by the ladies of the Bethel Church.

VIRGINIA CARNEY

In the Presbyterian Guardian

Twenty-five Years Ago

October 7, 1935. This is the date that appears on the cover of the first issue of the PRESBYTERIAN GUARDIAN. A reproduction of that original cover appears on the first page of this issue. The magazine was published for the first eight and a half months of its existence by The Presbyterian Constitutional Covenant Union—until the issue of June 22, 1936 when The Presbyterian Guardian Publishing Corporation had been formed.

An article in the earliest issue (by the Rev. E. H. Rian) mentioned plans for the first rally of the Covenant Union scheduled for October 8 and stated the purpose of the Union to "contend against all forms of unbelief" and "to maintain and defend the inspired Word of God and the Constitution of the Presbyterian Church in the U.S.A. 'regardless of cost.'" The sequel, of course, came with the dissolution of the Covenant Union at its first Convention the following June together with the formation of the Presbyterian Church of America (now the Orthodox Presbyterian Church).

Machen's Page

"The Changing Scene and the Unchanging Word" carrying the by-line of Dr. J. Gresham Machen was a feature of the first and subsequent issues. In his introductory column, after depicting the "kaleidoscopic changes" in the world at large, he asked the question: "Is there anything solid at all in the midst of the shifting sands? Is there anything at all that we can trust?"

"Certainly we cannot trust the Church," he replied. "The truth is that the bureaucracy in the Church has not a bit more regard for the Constitution of the Church, than the bureaucracy in the State has for the Constitution of the State in so many countries of the world. We are today in the midst of a time when the landmarks are being destroyed . . . and when people make solemn subscription to a system of doctrine that solemn pledge is treated as though it were a mere empty form of words."

Dr. Machen's reply to his query as to whether there is anything to which

one can appeal is as relevant today as when it appeared 25 years ago: "The answer to that question is given by the text that gives us the program for all the corresponding pages in future issues of THE PRESBYTERIAN GUARDIAN . . . There is one thing that does not change. That one thing is the Word of God. 'The grass withereth, the flower fadeth: but the Word of our God shall stand forever.'"

"Where shall we today find the Word of God? Our answer is very simple. We find it in the whole Bible. We do not say, in Modernist fashion, that the Bible *contains* the Word of God. No, we say, in Christian fashion, that the Bible *is* the Word of God.

"There, at last, we find something that we can trust. We cannot trust the world; we cannot trust that elusive something known as 'civilization.' We cannot, alas, trust the visible Church. But when God speaks we can trust Him. He has spoken in the Bible. We can find our way through all the mists if we will make that blessed Book our guide."

The main editorial in the first issue bore the title "The Word of God and the Word of Man." It opened with these three significant sentences: "Protestant Christianity is based squarely upon the belief that God has spoken in His Word, that this Word is infallible, that its authority is final. Protestantism began as a revolt against what the Reformers believed to be the word of man exalted as equal to or above the Word of God: namely the decrees of the Church of Rome. True Protestantism has always been sincerely and passionately jealous not only for the *truth* of God's Word, but for its final, supreme *authority* as well."

Early Features

Among other interesting features commencing with the first number of the GUARDIAN was a Radio Page edited by the Rev. Luther Craig Long. In his column he told of a series of broadcasts to be known as the "Westminster Theological Seminary Hour" every Sunday afternoon over WIP, Philadelphia. Dr. Machen would bring

the messages on the general theme of "The Christian Faith in the Modern Word."

A missionary page called "The Regions Beyond" was edited by the Rev. Charles J. Woodbridge, then General Secretary of the Independent Board for Presbyterian Foreign Missions. Ruling elder D. T. Richman of Philadelphia wrote "The Elders' Page" and the Rev. Gerard H. Snell presented material for use with "The Sunday School Lessons." "Lift Up Your Heart" by the Rev. David Freeman was the beginning of a series of meditations from his pen.

Many readers will doubtless recall the cartoon-strip entitled "Gary" — the story of a young lad from Goose Creek Junction who left for college in the opening sequence! Phil Saint, who was the artist, also did a cartoon for each number on pertinent ecclesiastical issues. The first one was called "Modern Fiery Furnace" and showed three faithful Bible-believers before the throne of Modernism forced to choose between bowing to the image of "human authority" or being thrown into the fires of "church discipline."

Headlines of the Time

A quick perusal of the headings of some of the news accounts will give the tempo of the stirring events of that fall of 1935. "Milwaukee Presbytery ousts pastor who will not desist from criticizing the Boards" concerned the Rev. John J. DeWaard whose Cedar Grove congregation backed his stand 370 to 25. On the same page appeared an account of a "Wisconsin pastor disciplined for independent Bible camp." The man was the Rev. A. F. Perkins and his sentence was suspension from the ministry for two years. Among the counsel for Mr. Perkins at his July trial was Dr. Harry Rimmer of the First Church, Duluth.

"Secret trial ordered for two lay members of Independent Board" — Miss Mary Weldon Stewart and Murray Forst Thompson, Esq. — is a reminder of the high-handed and illegal procedures which characterized many of the so-called "trials" in that low ebb of Presbyterian jurisprudence. "Carl McIntire convicted, appeal notice given" related another travesty of justice, this one by the Special Judicial Commission of the Presbytery of West Jersey, and from Chicago came the report, "Buswell case again ordered to trial."

Another story was headed, "Dr. Roy T. Brumbaugh leads most of congregation out of church" and told of the formation of the First Independent Church of Tacoma, in August of 1935. "San Francisco Presbytery ordains Mr. Joseph Young" was the account of a lengthy but unsuccessful fight to prevent the licensure and ordination that September of the man identified as a "brilliant young graduate of Westminster Seminary, Philadelphia, who refused to pledge blind 'loyalty' to the Boards of the Church." One additional news item from the very first issue told of the death in Chicago in September of Dr. James M. Gray, called "one of the foremost evangelical leaders of America," at the age of 84. A Reformed Episcopalian, he had become pastor of Moody Church, then Dean of the Bible Institute, and Editor of the *Moody Monthly*.

Yes, it was all in the PRESBYTERIAN GUARDIAN a quarter of a century ago. Many of the names no longer belong to the living. A number, however, are today among the leaders of the continuing fight against unbelief, though not all are so closely associated as they were at that time. We rejoice particularly that the same clear sound of the trumpet in defense of the gospel which is so evident in the pages of that first issue is still heard today in such institutions as the Orthodox Presbyterian Church, Westminster Theological Seminary, and, we trust, this periodical. May our sovereign God of all grace be pleased to keep it so when another 25 years shall have passed!

R. E. N.

Guardian Trustees Meet

AN October meeting of the Board of Trustees of the Presbyterian Guardian Corporation reached a firm decision to continue publication of the magazine. It was felt that the response of a good number of churches to the urgent appeal of the General Assembly for financial support of the *Guardian* promised increasing help from this important source. Some have sent a special gift and others have placed or have indicated that they will place the *Guardian* on their benevolence budgets.

In the light of the decision of the Committee on Christian Education to aid the periodical, the two nominees of that Committee were elected to the

Board of Trustees. They are Professor Edmund Clowney and Dr. Kingsley Elder, treasurer of the Committee and an elder of the Trinity Orthodox Presbyterian Church of Hatboro. Mr. Glenn Andreas of Pella, Iowa, already a member of the Corporation, was named to the Trustees.

Although it is not now feasible to publish the paper twice a month, the Trustees did authorize an increase of four pages in the size of each issue. This will allow for greater flexibility and should make better balance and regularity of certain features than has heretofore been possible. Arrangements are being made for earlier publication each month and the new plans and schedule will be in effect before the end of the year.

Presbytery of California

THE Presbytery of California met at Portland, Oregon, September 21-22. The new pastor of the Portland First Church, Albert Edwards, was received from the Presbytery of New Jersey, and installed by the Presbytery on Wednesday evening. The moderator, Dwight H. Poundstone, presided at the installation, and Edward L. Kellogg preached the sermon. His subject was "Wrestling With God." "Your pastor," he said, "before he enters the pulpit, needs to cry out to God for strength against a greater enemy than Jacob's Esau — Apollyon. Surely if you people are in earnest, you will pray for your pastor."

The charge to the minister was given by Edward Wybenga from the text, "And say to Archippus, Take heed to the ministry . . ." His main points were: (1) A necessary exhortation, since we are tempted to take things easy even though dangers threaten the flock. (2) A sacred trust. Christ himself gives us this ministry, and will not entrust it to vain and faithless men. (3) An urgent duty. God's honor is at stake, and the truth of God's Word, as well as the salvation of souls. The charge is clear, and the reward is sure.

The charge to the congregation was given by a former Portland pastor, Lawrence R. Eyres. "Your pastor is a man both frail and strong. He knows his weakness, and I charge you to defend and protect him against 'battle fatigue'. There is much fatigue in a small congregation. He will be

tempted to do many chores. Protect him against becoming a taxi driver, etc. Protect him against the Monday blues — by being present at both services on Sunday. Protect him from the deep frustrations which he will experience if you will not apply the answer he gives to your problem. Nothing will be changed, and he will be discouraged. And he also will be discouraged about those who don't come, feeling perhaps that he is at fault. Protect him also from the sorrow of having to give a sad account at the judgment seat of Christ, concerning you.

"But he also is *strong* — because he is a man of God, standing in the name, the place, and the authority of Jesus Christ. You never will hear in this life more direct words from Jesus Christ than you will hear from your pastor."

It was a pleasure for the Presbytery to have E. Lynne Wade present and active. Mr. Wade had been brought from Guam in August, and is under treatment at the Sawtelle Veterans Hospital in west Los Angeles. He gave the devotional from Psalm 103 on Thursday morning, and the words of praise, "who healeth all thy diseases, who redeemeth thy life from destruction," seemed fraught with special meaning as he read them.

Fraternal delegates Kenneth McBurney of the Reformed Presbyterian Church (Presbytery of the Pacific Coast), and Howard B. Spaan of the Christian Reformed Church (Classis Pacific), brought their greetings.

An unexpected thorny problem was faced Thursday, in the matter of whether the Presbytery should follow through with its summer expenditure of effort in the Second Church, Portland, field. Mr. Andrew Wickholm, a man of exceptional gifts and energy, a former school principal near Santee, who is now under the care of the Presbytery with a view to entering the ministry, was given the opportunity by the Spring meeting to spend his summer working in connection with the Second Portland Church. The momentum generated in that church by the good work of Mr. Wickholm had caused that congregation to hope that Mr. Wickholm could stay on and keep things rolling.

The Presbytery, on the other hand, was apprehensive that Mr. Wickholm had thus been prevented from entering seminary this year. The arrival on

the scene of Mr. Edwards, with his strong recommendation that the place for future work in Portland was elsewhere than in the present area of Second Church, meant in effect that the Presbytery would not follow through with aid for work in that locality. The Presbytery did examine Mr. Wickholm further, and left the door open for the Presbytery's Missions Committee to support him in part, and even to aid in the purchase of a Portland property, if a suitable location could be found. The major portion of the Second Church membership was present for most of the discussion, and indicated the possibility of their being absorbed by the First Church.

EDWARDS E. ELLIOTT

Christmas in October

IMMANUEL Orthodox Presbyterian Church of West Collingswood held its annual "Christmas for Missionaries" program on the second Sunday of October. Instead of on a week night as in previous years the plans were carried out in cooperation with the Sunday school during the regular Sunday school hour.

With appropriate decorations as a background the program included the singing of carols, the reading of a portion of Luke 2, and a message by elder Wilfred Moses. There was also a missionary quiz, and the bulletin listed the names and addresses of all Orthodox Presbyterian foreign missionaries, together with the birthdays of the nine Mahaffys — Immanuel's "missionary family" for the year 1960-61.

Gifts for the missionaries together with an offering of over one hundred dollars were received. Dr. Kenneth Avis, superintendent, presented pencils to members of the Sunday school. "The whole affair proved to be a grand success," according to our reporter, Samuel Parker.

Westminster Seminary Trustees Meet

THIRTEEN of the Trustees of Westminster Theological Seminary were present for the regular fall meeting of the Board on October 25 under the chairmanship of the Rev. John P. Clelland, president. The meeting was particularly urgent, of course, because of the sudden death two days

earlier of the Rev. Robert S. Marsden, Executive Secretary. A committee comprised of the Rev. Calvin K. Cummings, secretary of the Board, and Professor John Murray was requested to prepare a Memorial Minute, a copy of which we hope to present at a later date.

The various committees of the Board, with which Mr. Marsden as Executive Secretary had been working closely, presented their reports and recommendations. A committee made up of four members of the Board together with three members of the faculty was appointed to make recommendations concerning an executive secretary. Meanwhile an interim committee of three was set up to carry on the essential responsibilities: Dr. Ned B. Stonehouse, Dean of the faculty, Mr. Glenn A. Andreas, a member of the Board, and Murray Forst Thompson, Esq., treasurer of the Board.

Fall Evangelism

IN ADDITION to the usual Rally Day and Reformation services, reports have come of a week of special meetings in a number of Orthodox Presbyterian congregations this fall. During the second week of October the Rev. Calvin A. Busch of Morristown, N. J., gave a series of messages on "The Christian's Life" at the Calvary Orthodox Presbyterian Church of Middletown, Pa. Topics included "The Christian's Birth . . . Repentance . . . Faith . . . Justification . . . Adoption . . . Sanctification . . . and Glorification." Saturday was designated Youth Night. Pastor of Calvary Church is the Rev. Robert H. Graham.

At the same time in St. Andrew's Church, Baltimore, Md., a week of evangelistic meetings brought the Rev. Thomas S. Champness of the Community Orthodox Presbyterian Church of Garfield, N. J., as the gospel preacher. The Rev. Cromwell G. Roskamp is the newly installed pastor of the Baltimore congregation.

Scheduled for a five-day "preaching — teaching — reaching mission" from November 13-17 at the Beverly Orthodox Presbyterian Church of Los Angeles is the Rev. Henry W. Coray. Mr. Coray is a home missionary of the Presbytery of California and stated supply pastor of the Sunnyvale Orthodox Presbyterian Church. The Rev. Arthur O. Olson is the pastor of the Beverly Church.

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