

GUARDIAN



A Remarkable Faith

Edward Wybenga

There were two things that caused Jesus to marvel: the stubbornness of Jewish unbelief, and the earnestness of Gentile faith. Of his own people it is said, "And he marvelled because of their unbelief" (Mark 6:6). On the other hand, to the Syrophenician woman, who would not take "No" for an answer, Jesus said, "O woman, great is thy faith; be it unto thee even as thou wilt" (Matt. 15:28). And of the Gentile centurion in our Scripture passage he declared, "I have not found so great faith, no, not in Israel!"

Two things caused Jesus to marvel: the blind unbelief of the Jews—and it grieved his soul; and the fervent faith of the Gentile—and it made him glad.

The Faith of the Centurion Luke 7:1-10

Coming down from the Mount of the Beatitudes Jesus went to his temporary home in Capernaum. It was at this time that a certain centurion displayed remarkable faith in Jesus. The centurion was a Gentile who commanded 100 soldiers. Although a Gentile by birth this man showed a kind of faith which made our Lord marvel.

It happened in this way. The centurion had a slave whom he loved very much. The slave had become seriously ill with the palsy, perhaps an acute case of inflammatory rheumatism or rheumatic fever, producing severe pain and usually ending in death. Now this centurion had heard about Jesus and his power to do miracles; and upon these reports of honest witnesses the centurion had built his faith in Jesus as one capable of healing his stricken slave. Oh, the blessing of witnessing for Christ when it gives rise to such a faith in another!

Since the centurion was a Gentile, he did not feel free to thrust himself

into the presence of Jesus, who was a Jew. Therefore he sent the elders of the Jews as his representatives to carry an earnest request that the Great Healer of the sick might help in this crucial hour. Coming to Jesus, the elders make an eloquent plea in behalf of the centurion: "He is a good man. He loves the Jews. He reveres the God of Israel. He even went so far as to build us a synagogue, and pay for it with his own money. He deserves this favor which he is asking from you. Come, Jesus, heal his servant."

Do we not see here that men of authority and wealth, like the centurion, can be a great help for the advancement of true religion? If only their hearts are first won for Christ, then their hands will open up; and instead of grasping their riches with clenched fists, they will pour their resources into the work of the kingdom of God.

Jesus is impressed with the plea of the Jewish elders. He proceeds in the direction of the centurion's home, but before he reaches the place the centurion sends friends to him, saying, "Lord, trouble not thyself, for I am not worthy that thou shouldst enter under my roof." What an expression of deep humility! True faith is always humble. People who have a true sense of their unfitness to come into the presence of God, and a true sense of their unworthiness to share in the blessings of the kingdom of God—people like that are the very ones whom God considers fit and worthy citizens of his kingdom. "The proud he knoweth afar off, but he giveth grace unto the lowly."

"I am not fit, I am not worthy to come to thee," says the centurion, "nor to have thee come under my roof. I am a Gentile, a Roman pagan. Stay! Do not come nearer. Simply speak the word—that is enough; and

my servant shall be healed." What a genuine and impressive expression of a humble and living faith!

And now, to abase himself still more the centurion goes on to say concerning himself that he has soldiers under him who do his bidding and obey his commands. But he himself is, in turn, subject to a higher commander above him, whom he must obey. And ultimately the whole Roman military might is subject to the emperor, Caesar. But Christ is Lord of all, so admits the centurion. He is not subject to any power above him. He has the pre-eminence. The hosts of heaven and the powers of earth are at his disposal. Therefore, a simple word or a mere exertion of the will is enough to bring about his purpose.

Here is an acknowledgement on the part of the centurion of the omnipresence of omnipotence—the everywhere present almighty power of the Lord Jesus Christ! Is this not a recognition of the deity of Christ on the part of a Roman pagan? What a remarkable faith is displayed here! So it impressed Jesus. Turning about he said to the multitude, "I say unto you, I have not found so great faith, no, not in Israel!" Even among the Jews who have had all the privileges of the covenant made with Abraham; all the teachings of the prophets concerning Christ; all the knowledge of the true religion and the true God—even among them Jesus encountered no such faith as was here expressed by this Gentile.

Such a faith as displayed by the centurion could not go unrewarded. All true faith has its reward. "And Jesus said unto the centurion, 'Go thy way; and as thou hast believed, so be it done unto thee.' And his servant was healed in the selfsame hour" (Matt. 8:13).

The faith of the centurion is a faith that lives, a faith that works, a faith that wins! Man must live by faith, or he can not really live at all. Do you daily live by faith in the Son of God who loved you and gave himself for you?

Brethren, we must live by faith; work by faith; conquer by faith. "Faith is the victory that overcomes the world!"

He Shall Save His People

Charles H. Ellis

Of the current series of articles on the general theme "Salvation by Grace" this is the third. Each one bears a most intimate connection with every other. They are most closely inter-related. Are men by nature dead in sin? The Bible says so. Has God from the beginning chosen a people to be saved? The Bible says so. What then of the specific purpose of Christ's death? Did he die equally for all mankind? Or did his death have a particular reference to the elect? It is our purpose to deal with such questions now. I will be referring to several passages of Scripture, but we may regard a portion Matthew 1:21 as our particular theme, "He Shall Save His People." Let us in the first place consider the *Value of Christ's Death* and then in the second place the *Design of Christ's Death*.

VALUE OF CHRIST'S DEATH

When we raise the question "For whom did Christ die?" we are not in any way depreciating the value of his suffering and death. The death of Jesus Christ on Calvary is of infinite value. It is without question of sufficient worth to cover all the sins of all the sinners of all ages of mankind. The death of Christ was the death of the God-man. He who was crucified was the Lord of Glory (I Cor. 2:8). He who was taken by wicked hands and slain was the Prince of Life (Acts 3:15). That with which the church of God was purchased was his own blood (Act 20:28). The sacrifice made on Calvary was the offering of the Lamb of God without blemish and without spot.

There can be no toning down of the infinite value of the work of the Son of God upon the cross. His work there was sufficient to cover all the sins of all the sinners of all ages of mankind.

Thus we press home upon the hearts and the consciences of all our fellow sinners, "Ho, every one that thirsteth, come ye to the waters, and

he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isaiah 55:1). God in his Word makes this offer of salvation to all to whom this message comes. So must the minister of God be careful to say, and be very earnest about it, too, "Whosoever will, let him take the water of life freely" (Rev. 22:17). Never would we dare couch the invitation of the gospel in more restricted terms. Have you not constantly heard the appeal of God to sinners expressed in this manner in this church? Sad will be the day when we fail to appreciate how desperate is the need of all men everywhere, here included, for the healing balm of the gospel of grace. Just as sad will be the day when—God forbid that it ever happen!—in this church raised up to hold to the faith of our fathers there is any trace of withholding the offer of mercy in Christ to all men. Sad will be the day when there is the slightest obscuring of the glory of the person and work of Christ Jesus so that we fail to appreciate that the atoning work of the Son of God is fully adequate to meet the needs of the sinner of deepest dye, whoever he may be.

We may put no fence around the offer of the gospel. The call to repent and to believe in the Savior is addressed to all to whom the Word of God goes. "Come unto me, all ye that labor and are heavy laden," Jesus says. "Whosoever believeth in him should not perish, but have everlasting life." "Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else."

Free Offer of the Gospel

Not only must we be careful not to put a fence around the free offer of the gospel to all men — that is a somewhat negative approach; we must ever be concerned to go forth in a positive manner, extending the call of the gospel far and wide, yes, and near and close, too. The more we ap-

preciate both the lost condition of men and the abundant provision made in Christ the more we must be concerned to press home the claims of the only Savior.

Certainly, too, we must recognize that the atonement of Christ has produced beneficial effects for multitudes who never come to salvation. What of the influence of Christians as lights in this world of darkness? And as the salt of the earth, preserving the world in a real sense from destruction? Sodom would have been spared for the sake of even ten righteous people, remember. Who can number the benefits that accrue to citizens of a land where the gospel has been known even though many of the citizens have no regard at all for Christ? Who of us would care to live in a land where the light of the gospel has never penetrated at all? Ah, yes, the death of Christ has had untold benefits even for multitudes who have never laid hold of him by faith unto salvation. The value of his atoning death for mankind we simply cannot measure.

DESIGN OF CHRIST'S DEATH

But now let us consider the design of Christ's death in terms of actual salvation. Did Jesus actually design to save all mankind? Was it his purpose to accomplish redemption for every individual? Did he die for Pharaoh in the same sense in which he suffered for Moses? Was his atonement designed to achieve anything different in the case of Paul from what it did in the case of Judas? Are we prepared to say that Jesus did the best he could, but since so many have perished, he failed to accomplish his full purpose in his life and death and resurrection? Obviously there have been many who have gone to their graves unsaved. Is it because in spite of the fact that his purpose was so high and universal yet Jesus the Son of God was to some degree thwarted in the laying down of his perfect life?

In this matter there are really only

three possible positions to take: (1) Jesus died to save all and all will ultimately be saved. As appealing as this might be, we have no warrant in Scripture to believe that all will be saved. Too dreadful are the descriptions of the lost for us to take that position; (2) Christ died equally for all mankind, though only a portion of mankind is actually saved; (3) Christ died specifically and expressly as a substitute for his people, and his people, all of them, will be saved. Those are the only possible alternatives. The third is the one that is based upon Scripture. That is the view that is expressed in our theme, "He Shall Save His People."

As the work of Jesus Christ was contemplated in heaven, his task was to accomplish the salvation of a people given unto him. So the angel who made the announcement of the Savior's birth of Mary declared to Joseph, "Thou shalt call his name Jesus, for he shall save his people from their sins." As viewed in the eyes of heaven the specific purpose of Christ's coming was to save his people — not only one or two, not an indeterminate mass, but *his people*.

For His Sheep

In his contemplation of his own purpose in laying down his life Jesus made it very clear that the design of his death was not vague but very specific. The gospel of John is especially rich in establishing the definite design of Christ's death to secure the salvation of his people. Consider the incomparable Good Shepherd discourse in John 10. "I am the good shepherd," Jesus said; "the good shepherd giveth his life for the sheep" (v. 11). It is rather clear, is it not, that Jesus has in view the laying down of his life for those who could be called his sheep. In the most intimate manner the Good Shepherd in this passage refers to his sheep. To the future he also looks, saying, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd" (v. 16). It never occurs to Jesus that these "other sheep" will not enter the fold. It never crosses his mind that they will not hear his voice when he calls. There is something remarkably specific and definite about this whole matter, you see. Will you notice also what Jesus says to the unbelievers:

"Ye believe not, because ye are not of my sheep" (v. 26). Can we think that the Good Shepherd gave his life for "the goats" in just the way he did for "the sheep"?

In John 17 we have the wonderful high priestly prayer of Jesus. He is on the threshold of the cross. The great purpose of his coming is about to be fulfilled. Hear his opening words: "Father, the hour is come; glorify thy Son, that thy Son may also glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." In the mind of Jesus there were those whom the Father had given him in eternity and for them he would secure eternal life. Is it not plain that Jesus was going to the cross to provide eternal life for those who had been given him?

For All Given Him

Again, let us reflect upon the words of Jesus as recorded in John 6:37, "All that the Father giveth me shall come to me." Do we realize what Jesus is here saying? Never for a moment did he entertain the thought that of those whom the Father had given him some, or even one, would be lost. Here we have to do with the work of the sovereign God. Here we are face to face with the gracious purpose of salvation as that purpose terminated upon a very definite portion of unworthy mankind — "all that the Father giveth me," in the words of Jesus. In his high priestly prayer, so closely related to his high priestly sacrifice, Jesus addressed the heavenly

Father saying, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine" (John 17:9). It was the design of Jesus, you see, to accomplish not just the possibility of salvation, but salvation itself, for his own, those whom the Father had given him before the world was.

In the contemplation of the great work of salvation from the Old Testament perspective, too, it is clear that a definite people is in view. Recall how the Lord set Abraham apart to be the father of a great people. "Look now toward heaven, and tell the stars, if thou be able to number them: . . . so shall thy seed be." And again to Abraham the Lord said, "I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore" (Genesis 15:5; 22:17). Can these words refer only to the physical posterity of Abraham? Certainly not. However numerous the physical children of Abraham are, they are not to be compared to the stars of the sky or the sand of the seashore in number. These promises refer to the spiritual seed of Abraham, those who according to Galatians 3 are the children of Abraham by virtue of their faith in Jesus.

You notice that the sovereign God who opened Sarah's womb to bring forth Isaac when she was as good as dead is the One who says, "In blessing I will bless thee, and in multiplying I will multiply thy seed . . ." God entered into covenant with Abraham, pledging his inviolate word that from the east and the west and the

THE GRACIOUS INVITATION

There is another passage from the Old Testament that I also love. In perfect consistency with this emphasis on particular redemption I use the words of Ezekiel, "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" This is the invitation of God to all who are in sin. Though he is holy, and cannot but hate sin, yet he takes no delight in the perdition of sinners. Rather is God pleased when men turn from their sin and look to the Savior.

If you are saved today, it is altogether of God's grace. If you are outside of Christ and continue in your unbelief, you will be lost, and that because of your sin. But God says, "Why will ye die? O why will ye die? Whosoever will, let him take of the water of life freely." For Christ shall have his people. Rest upon him alone as your Savior and you may be sure that you are one of that vast throng for whom his precious blood was shed. Then to the praise of God you may say with Paul that Christ "loved *me* and gave himself for *me*."

north and the south a great host of children, spiritual children, would be brought to the patriarch's bosom. This was the people given to Christ, to whose day Abraham looked forward with rejoicing. These were the sheep for whom the Good Shepherd would lay down his life. And the sovereign God pledged his word to Abraham that this spiritual seed would be as the stars of the sky for multitude.

When Jesus died, you see, it was to accomplish the salvation of this great host. It was to accomplish redemption for his friends, his sheep, his people, all whom the Father had given him. What we have to proclaim now therefore is not simply the possibility of salvation, but salvation full and free. What we have to herald to lost men is not mere redeemability, as it were, but a full, a perfect, a glorious redemption secured by Jesus Christ for all his people.

Old Testament Promises

The words of Isaiah 53 always thrill my soul. There we have the most clear-cut presentation of the substitution of Jesus Christ for his people. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." In that great chapter these words are also to be found, "He shall see of the travail of his soul, and shall be satisfied . . ." How could it be otherwise? This is the strong Son of God, the Lord of Glory. He *must* be satisfied. He must achieve salvation for his people.

Would Jesus be satisfied if some whose place he bore on the accursed tree should perish? Would Jesus be satisfied if weak, sinful, rebellious men could thwart the work of redemption he accomplished on the cross? With the Apostle Paul we exclaim rather: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified" (Romans 8:29, 30).

Ah, yes, it is on the basis of the doctrines of sovereign grace that we may lay hold of a sure salvation. It is on the solid rock of these teachings of God's Word that we may properly entertain the hope that the company

of the redeemed at last will indeed constitute a vast throng, in number as the sands of the seashore. That the work of Jesus Christ can ever be brought to naught in one iota I cannot believe. Scripture will not allow me so to believe. Of Christ we are expressly told, "He shall save his people." "He shall see of the travail of his soul and shall be satisfied."

What have you done with this Jesus? I ought not have to warn you that he is not One toward whom you may be casual or indifferent. Are you able to testify with Paul, "He loved me and gave himself for me"? My theme is one of redemption, not merely the possibility of redemption, but redemption perfect and entire. "Jesus paid it all." When he cried, "It is finished," that is what he meant. What then have you done with this Jesus? Are you trusting him as your Savior?

Young to Lecture on Flying Seminar

Professor Edward J. Young, of Westminster Seminary, is one of four scholars chosen for the tenth anniversary "Flying Seminar" to Bible Lands June 26 - July 27. In 1952 under the leadership of these same four professors the "Flying Seminar" pioneered in theological educational tours to the Holy Land.

Dr. John Huffman, director of Fuller Summer Seminary, will lecture on The Early Church. Dr. Carl F. H. Henry, editor of *Christianity Today*, is to lecture on Western Trends of Civilization. Dr. Arnold Schultz, professor of Old Testament at Northern Baptist Seminary, will discourse on Biblical Archaeology, and Dr. Young's lectures will be on The Exile and Restoration.

Leaving New York on June 26, the Seminar group will spend a day or more in London, Paris, Rome, Athens, Cairo, Beirut, and Damascus before the ten days in Israel itself. The return flight includes three days in Switzerland. Each of the professors will give four lectures, and eight hours of graduate credit may be earned by those qualifying for and desiring it in connection with the 1962 Seminar. Applications and further information may be obtained by writing Dr. Huffman, Fuller Summer Seminary, Winona Lake, Indiana.

apologetics

Goliath defied the Lord and laughed at David's weapons. He did not reckon with a God-guided missile. Biblical apologetics needs David's foolhardy faith. We must go forth in the name of the Lord to meet the wisdom of the world with the folly of the cross. Only Christ, the power and wisdom of God, can make captive the modern mind.

Cornelius Van Til, Th.M., Ph.D.

The artist commissioned to paint Dr. Van Til's portrait caught a warm and informal image: the Presiding Fellow of the seminary faculty stands before a blackboard full of circles, grids and jottings, the chalk trail of a lecture in flight. *The Defense of the Faith*, one of his recent books, is an apt title for his ministry. His detailed grasp of current theology serves a crusade for biblical apologetics.



Robert D. Knudsen, S.T.M., Ph.D.

"The Fate of Freedom in Modern Philosophy" is the intriguing subject of one of Dr. Knudsen's graduate electives on contemporary themes. His degrees from Union Theological Seminary, N. Y., and the Free University, Amsterdam, furnish strong background for his analysis of the crucial dialogues of our times. He is at home in the biblical languages and widely read in German philosophy and French existentialism.



Courses leading to the B.D., Th.M., and Th.D. degrees are offered. For information, write The Director of Admissions,

Westminster Theological Seminary

Chestnut Hill, Philadelphia 18, Pa.

PHOTOS

Cover and p. 27 from the *Vineland News*; p. 31 by Sam Parker.

Two Presbyterian Letters

Theodore J. Georgian

Presbyterian *Life*, in its December 1, 1961 issue, printed an unusual letter of the United Presbyterian Church's General Council. It was in reply to a letter last May from six west coast churches. These churches were critical of the National Council of Churches and repudiated its right to speak for them. The Session of the First Church of Hollywood drafted the letter which was then endorsed by five other churches, including the First Church of San Diego. The Hollywood and San Diego churches are the largest in the denomination.

The National Council was criticized for presuming to speak for some forty million constituents on such non-religious matters as governmental medical care for the aged, capital punishment, and recognition of Red China. The letter concluded with these words: "Be it resolved, that this Session does not recognize the authority or right of the National Council of Churches to make pronouncements or statements of policy in any form for the First Presbyterian Church of Hollywood or in the name of its membership."

In its reply, unanimously approved by the 52-member body, the General Council stressed the principles of representative activity, observing: "For example, we consider it unlikely that your own resolution represents the opinions of all the members of the First Presbyterian Church of Hollywood, though we do not question your right and responsibility to 'represent' your congregation." Just so, "the National Council of Churches is a body created by our own General Assembly together with the highest judicatories of the other major Protestant and Orthodox Churches to 'represent' us in program and voice, national and worldwide, in a united Christian witness which is so greatly needed."

The General Council further stressed the principle that "Jesus Christ is the Lord of all life. He may not properly be walled into any smaller area of influence." And if a chief concern of the church is the resistance of the free world to communism, "surely this has

both political and economic aspects . . . To see that the hungry are fed, the shelterless are housed, and the sick are healed must remain a central concern of the Christian Church, whether accomplished by its own corporate ministry or by suitable civic agencies."

In closing, the General Council offered some advice. Stating that since the Session of the First Church of Hollywood is a judicatory of the United Presbyterian Church in the USA and as such has the full right to disagree with pronouncements of National Council and General Assembly alike, the General Council declared: "The proper manner in which to register criticisms of, or suggestions for actions or policy of our Church in relation to the National Council of Churches is not by dissociation, but in the manner prescribed by the Form of Government; namely, through Los Angeles Presbytery by Overture to the General Assembly, which is the responsible body to act in these matters for the whole Church."

The Better Cause

This exchange of letters kindles a few thoughts. One is the impression that while the six protesting churches have the better *cause*, their General Council has the better *case*.

It is gratifying, indeed, to hear voices of protest from within the United Presbyterian Church. We may cherish the hope that these will swell into a mighty chorus of true reform in that communion. The General Council *appears* to support a good cause, judging by its statement on the Lordship of Christ. But it is questionable whether the National Council's application of this principle is always within Scriptural limits. It is one thing to promote the Reformed principle of the Lordship of Christ in the church, in history, and in all of life; it is another matter when a church or council of churches becomes a political or an economic pressure group. "Let the Church be the Church!" The west coast churches have the better cause.

But the General Council has the

better case. True, it overstates its case by implying that only via formal overture to General Assembly can criticisms of the church be registered. I believe that *Presbyterian Life* still carries letters to the editor! Nevertheless, the General Council is on solid ground when it insists on the principles of representation in a Presbyterian context. Isn't it rather naive to suppose that simply by vote of the session a United Presbyterian congregation can cut itself off from responsibility for the National Council of Churches? In a Presbyterian church one's corporate witness and entanglements cannot so easily be dismissed.

Corporate Responsibility

To be sure, the coin has another side. In Presbyterianism, members of a particular visible manifestation of the body of Christ have a responsibility for its purity and health. A Luther or a Machen may not peremptorily leave the church with the first signs of error and evil. Rather, they must strenuously defend the faith; they must "study the purity, peace and unity of the church." This means more than a single protest over General Assembly approval of a Theodore Gill for the presidency of a strategic California seminary. For such protest can be a mere salving of the conscience; so that the conscience, now resting more easily, can say: "As a watchman in Zion I have given warning, and have delivered my soul from the blood of the wicked."

Perhaps this is what makes possible the situation as evaluated by *Christianity Today* editorially in its January 5, 1962 issue: "Evangelicals inside the larger denominations, no longer separatists in spirit, often pursue their work through denominational channels that respect their claims and receive evangelical adherents without theological proscriptions." I cannot suppress the question, "Why weren't Luther, Calvin, and Machen able to carry on their work through their 'denominational channels'?" Modern evangelicals can learn much from these worthies of the past in the area of resolute

and forthright reform of the church. But then such reformers would doubtless be highly suspect by present-day evangelical standards.

To return to the second side of our coin. The welfare of Zion must command our unceasing labors. Until when?

To her my cares and toils be giv'n,
Till toils and cares shall end.

The struggle is unrelenting. The church must ever be reforming itself. We may not set for ourselves arbitrary 'Yalu lines' beyond which we refuse to contend for the faith and to struggle to maintain the purity of the church. Across our ecclesiastical 'Yalus' persecution, reproach, and exile may await us. But if we are able to say it without pride or presumption—better is it to dwell in the house of the Lord than to repose in the synagogues of Satan.

I have observed that the six United Presbyterian churches joining in this protest have the better cause. May God give them grace and courage to continue to champion it. And as they do, perhaps they will gain insight into the whole question of their ecclesiastical position and perspective in the light of the imperatives of the Scriptures.

Westminster Seminary Missions Day

An evening address by the Rev. Arthur F. Glasser, D.D., of the China Inland Mission will bring to a close Westminster Seminary's Missions Day program on Thursday, March 1. Dr. Glasser, who is Home Director for North America of the China Inland Mission Overseas Missionary Fellowship, is to lecture at 8:00 p.m. on the subject of "The Divine Perspective and Missions."

Dr. Glasser will also be one of three panelists at a 10:30 a.m. discussion on the theme "The Present Strategy of Missions." Other participants are the Rev. Francis R. Steele, Ph.D., Home Secretary of the North Africa Mission, and the Rev. Egbert W. Andrews, Missionary to Formosa of the Orthodox Presbyterian Church, with Professor Edmund P. Clowney as Moderator.

The public is invited to attend both the morning and evening sessions, which will be held in the auditorium of Calvary Church, across from the seminary campus.

February, 1962

Missions on my Mind

John P. Galbraith

STUDENT MISSIONARY CONVENTION. (*We asked the Rev. Egbert W. Andrews, Orthodox Presbyterian missionary to Formosa, who attended the SIXTH INTERNATIONAL STUDENT MISSIONARY CONVENTION and was a panel member, to make a brief report on the Convention to our readers. The Convention was sponsored by Inter-Varsity Christian Fellowship.*) More than 5,000 students from 700 colleges and universities in 47 states and nine provinces of Canada converged on the university towns of Champaign-Urbana, Illinois, on the second day after Christmas, 1961, for the Convention. There they assembled on the campus of the University of Illinois.

Advance publicity by IVCF and its affiliates had made the students well aware that they would be meeting to consider their responsibility and response to the Great Commission. Many of them gave up a significant part of their Christmas family reunions to be there. Typical of these were some Orthodox Presbyterian students who started out from the Pacific Northwest on Christmas Eve, in order to reach Urbana by the opening day.

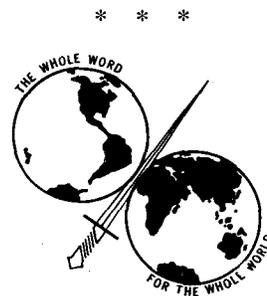
"Commission, Conflict, and Commitment" was the theme developed during the five days of meetings. In the opening address Billy Graham gave as a slogan, "the evangelization of the world in this decade." A member of his team, the Rev. H. Lawrence Love, Jr., effectively set the tone each morning in his Bible exposition on the theme, "The Demands of Discipleship."

Characteristic of this convention was the recognition that an era in missions has ended and that the church must face up to the task of bringing the gospel to a world in revolution. A panel spoke each morning on some aspect of "Missions in Crisis." What they said was pointed up later in the day in spontaneous discussion by teams of missionaries who faced five student audiences, a different one each day. Questions such as the following were fired at each of the eight or nine missionaries that comprised each team: What constitutes a missionary call?

What kind of training should a missionary have? Where in Scripture can we find assurance that we may know God's will? How much time should we take to prepare for missionary service, with the world in crisis and with the likelihood that fields may soon be closed? Should missions be conducted by churches, or by organizations independent of the church? Does your mission board accept non-Caucasian Americans as missionaries; if so, what are the advantages and disadvantages of such a policy? Are heathen religions Satanic? What attitude do you assume toward the government in the land where you labor?

Indicative of possible flexibility in its attitude towards some of these questions, IVCF has secured the cooperation of more than 100 foreign missions societies, and had enlisted attendance at the Convention of more than 250 missionaries. Indicative of their awareness of the changed world situation, Convention leaders had invited nationals from India and Africa to address two of the five main evening meetings. Internationals were similarly conspicuous by their participation in all the panels, forums, and workshops. International students were present in considerable force, some 140 from the China area alone.

Although IVCF leaders recognize that it would be impossible to compile statistics on the number of students who will be changed in life or vocation through "Urbana, 1961," a large number stood up at the final meeting to declare their acceptance of Christ during the Convention, and 1,000 signed and handed in missionary-decision cards. Soli Deo gloria!



The World Council at New Delhi

The Editor

Few readers will be unaware of the Third General Assembly of the World Council of Churches which met in New Delhi, India, late in 1961. It was only one of a number of ecumenical gatherings scheduled for what may become the "decade of unity discussions" if the present trend continues. In the United States the first of the talks is soon to be held by representatives of four churches named in the so-called Blake-Pike proposals a year ago.

Perhaps not so many have heard much about the Pan-Orthodox Conference of the Eastern churches on Rhodes last September or of the Inter-Orthodox Ecumenical Council planned for late 1963. In the summer of 1963 the Fifth Reformed Ecumenical Synod is to meet in Grand Rapids, Mich. where the first such gathering took place in 1946, two years before the World Council was organized.

Early this month Pope John XXIII announced the date for the long-expected Second Vatican Council (the first was in 1869-70 when the doctrine of papal infallibility was proclaimed). This Roman Catholic council will convene in Vatican City on October 11, 1962, "the Feast of the Maternity of the Blessed Virgin Mary." The date was announced on the second of February, the "Feast of the Purification of the Blessed Virgin," one of the oldest of the Marian feasts. It is certain that ecumenical councils and church union talks will be in the foreground especially this year and next.

In this first article we shall state briefly some of the important actions of the recent WCC assembly in New Delhi. Later we hope to appraise a few of the significant matters a bit more fully and also to note some reactions and repercussions from other sources concerning this widely discussed meeting. Further attention may

well be given to the Protestant-Orthodox-Roman Catholic "dialogue" as the time for the Vatican Council approaches. Later we shall have more to say about the Reformed Ecumenical Council. We simply cannot ignore the important questions raised by the ecumenism of our day. It is essential that we be well informed.

Suppose then that we begin with New Delhi. An editorial in our issue for November, 1961 gave a brief comment, and we would mention an article entitled "American Delegates at New Delhi" in *Christianity Today* for November 10th which set forth some interesting statistics as to their theological make-up and other matters worth noting.

IMC Joins WCC

The opening business session on November 20, 1961 saw the integration of the 40-year old International Missionary Council into the 13-year old World Council of Churches. It is now the Division of World Mission and Evangelism under the supervision of a commission of 115 members. Bishop J. E. Lesslie Newbigin of the Church of South India, who was general secretary of the IMC, became director of this new Division, predicting that the integration would "in due course lead to fruitful changes in the pattern of missionary action." He expressed the hope, for instance, that Asia and Africa "will be moved to send missionaries to Europe and America to make the gospel credible to the pagan masses of those continents who remain unmoved by the witness of the churches in their midst."

Some of the thinking behind this integration is seen in the prayer of gratitude offered by the delegates "for the deepening awareness that mission and unity belong together and for the steps which now culminate in this common dedication to a single task."

Elsewhere the concept has been formulated in the slogan "the church is mission"—whatever that may mean. The recent substitution in some quarters of the term "fraternal worker" for the long-used word "missionary" gives a further hint of the drift of thought.

Highlight of the second day of the Third Assembly of the World Council was the admission to membership of the Russian Orthodox Church and the Orthodox Churches of Communist Poland, Bulgaria and Romania, along with 19 other churches, including 11 from Africa and four from Asia. Of the three from Latin America two were Pentecostal bodies from Chile. These admissions brought the total number of Protestant, Anglican and Eastern Orthodox groups affiliated with the WCC to 198, coming from more than 60 countries and claiming a total of some 300 million adherents.

Russian Church Admitted

Little opposition was voiced to the admission of the Russian Orthodox Church, which claims 50 million believers in 20,000 parishes throughout the Soviet Union served by 30,000 priests and thus becomes the largest body within the WCC. When its 16-man delegation led by young Archbishop Nicodim took their seats in the assembly along with the other new delegates, the number of voting delegates came to 641.

Archbishop Nicodim, who is head of the foreign affairs department of the Moscow Patriarchate, later said that his Church's main participation in the WCC would be in its Faith and Order Commission, which is devoted to study of doctrinal questions that separate the churches. In answer to a question, he insisted that the Russian Church is "absolutely independent" in its internal life. Leaders of the WCC have been at pains to uphold this point of view in numerous

The Presbyterian GUARDIAN

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statements since, in an evident effort to keep further discussion at a minimum.

Religious News Service, in summarizing highlights of the assembly, noted the adoption of a number of resolutions on subjects ranging from an appeal to all governments to make every effort to take "reasonable risks for peace" to the denunciation of anti-Semitism. One action, the approval of the first detailed plan for Christian unity ever acted on by a WCC assembly, calls for mention in a later report when we consider the nature of the unity which the WCC fosters.

Revised Basis

As the assembly drew to a close it overwhelmingly adopted a revised basis for WCC membership, despite opposition from some Baptists, Quakers and others who feared a precedent for further expansion in the direction of a creed. The new basis reads: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures, and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son, and Holy Spirit."

It is interesting that Archbishop Nicodim's first speech to the assembly was one in favor of adopting this revised basis. "Acceptance of the new basis with its Trinitarian formula is grounded in the Gospel," he said, and "corresponds exactly to the common faith in the name of which we are here together . . ." Dr. Eugene Carson Blake, of the United Presbyterian Church USA, thought the new basis would be valuable for those confessional churches "which persist in misunderstanding the nature of Christian fellowship of the ecumenical move-

ment and who believe their dependence on the Bible is clear . . ."

One gets the impression that expediency had as much to do with the adoption of this revision as did principle. As Dr. C. Van Til pointed out in an article in these pages last October, the voice that is heard from the modern ecumenical movement is not really that of historic Protestantism. Some of the words may be the same but they have been reinterpreted so as to mean what men wish them to say. Or as Bishop Pike so revealingly put it, portions of the creed may be sung even if not truly believed.

Presidents Named

Two laymen were elected to the six-man presidium which will function until the next assembly in 1967 or 1968, along with a central committee of 100, which has 21 representatives

from U.S. churches and includes 17 from Eastern Orthodox bodies. One of the laymen is a Methodist lawyer from New York, Charles C. Parlin, secretary of the Methodist Commission on Church Union, a former vice-president of the National Council of Churches, and chairman of the committee which helped finance the first WCC assembly in Amsterdam in 1948. The other layman is Sir Francis Ibiam, a physician and educator who is now governor of Eastern Nigeria, and a Presbyterian elder who has been outspoken against the racial policies of the South African government.

The other four presidents are Dr. Arthur M. Ramsey, the 100th Archbishop of Canterbury; Archbishop Iakovos, of New York, primate of the Greek Orthodox Church of North and South America, the only one of the former presidents named for re-elec-

LET THE CHURCH BE THE CHURCH

Those who are for church union at any price tell us over and over again that the church would be so much more powerful and effective in its struggle against evil if it were only united. If all the churches were true churches, that might indeed be the case; but when we look at what the church unionists are actually doing, it seems that their unions have only enabled them to produce more grandiose pronouncements and schemes about moral and social questions, such as peace and race relations.

To be sure, there is nothing to stop Christians from voluntarily organizing to discuss and to act on social issues. The church should even encourage them to do so.

The church itself steps out of bounds, however, when it tries to throw its weight around socially or politically. It was not intended to do so, and it is not built to act like a social or a political pressure group. Whenever it tries to do what its Lord never intended it to do, it is neither effective nor right.

To the church, under its head, Jesus Christ, has been given the task of preaching the Word, administering the sacraments, and having oversight of the people of God. True enough, the preaching of the Word has a bearing on social questions. The Bible teaches, for instance, that all peoples are of one blood. Unlike that of a social or political group, however, the influence of the church on society is indirect. Within this century this truth became very largely ignored in our country. The result was the "social gospel." Many churches became little more than social clubs with a religious flavor, thus ceasing to be churches in the true sense at all.

We must let the church be the church. As the pillar and ground of the truth, it must uphold and faithfully preach the Word. In its life it must be joined to Christ and be nourished by feeding on him. Having the keys of the kingdom, it must exercise discipline to maintain the purity of the Lord's body.

The church must take care that it not be led astray in a mistaken search for greatness and power. It will never make up in organizational unity what it lacks in faithfulness to the Word of God, in devotional fervor, and in missionary daring.

Let the church be the church!

ROBERT D. KNUDSEN

tion; Dr. Martin Niemoeller, president of the Evangelical Church in Germany and a somewhat controversial figure because of his stand on political matters; and Dr. David G. Moses, principal of Hislop College in Nagpur, India, recently ordained in the United Church of Northern India and Pakistan, and president of the National Christian Council of India. Dr. Franklin Clark Fry, United Lutheran Church in America, was re-elected chairman of the Central Committee.

“Pray for Us . . .”

A few days ago we read at one sitting a sheaf of newsletters from missionaries at home and abroad. It was a heart-warming experience. There was joy in sharing their gratitude to God for many blessings. There was realization anew that most of the burdens that people must bear are pretty much the same, whether it be in Formosa or in Florida.

Little children get sick both in Korea and in Wisconsin. There is the natural longing to see loved ones who are far away. In heathen Eritrea and in pagan Suburbia indifference to the claims of Christ prevails. A new language to be learned brings its frustrations. There are conflicts between culture and Christianity, not only in Japan but also in America.

One note echoed again and again in these letters. It was the plea, “Pray for us . . .” Opportunities abound. Laborers are few. Physical strength wanes with heat and toil and age. There is not enough of the right kind of literature. Disappointments and vexations arise. Many who come to listen leave in unbelief. There is a cry for wisdom, or patience, or boldness. But the gospel is still the power of God unto salvation and the promise of God is sure: therefore, “Pray for us . . .”

Let pastor and people, in public worship, in prayer meetings, in our homes, lift hearts and voices in believing and earnest prayer in behalf of all these whom we have sent as our ambassadors for Christ.

Jesus said: “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.”

R. E. N.

Milk, Medicine, Meals Money — and Compassion

Such words tell the story of the work of the Committee on General Benevolence, one of the five standing committees of the Orthodox Presbyterian Church. “The response of the churches has been very gratifying during the past months,” stated the Rev. Lester Bachman, secretary-treasurer of the Committee, recently. “More churches than ever before have sent gifts for our various ministries,” he added.

Within the past four months two shipments of 30 cases of whole powdered milk have been sent to Korea for orphan babies. This very nourishing product is being obtained for \$8.48 per case of six two-pound tins. Many Sunday schools, Machen leagues, and other organizations have “adopted” individual orphan children, whose care is provided in Korea for \$7.00 per month.

With the assistance of the Rev. Boyce Spooner the Committee has produced two series of colored slides with narration which portray this “ministry of compassion” in Korea among orphans and with the lepers. Two cents per day provides the daily medicine needed for a leper sufferer, and last year some 25,000 treatments were made possible through gifts to this Committee.

The “Meals for Millions” program is one which has captured the interest and support of many churches and families. By using the simple plan of a “Compassion Bank” at home it is easy to deposit the 3 pennies a day that it costs to supply one of these two-ounce “meals” of high protein food supplement. More than 50,000 such meals were sent to Korean families last year.

“How may we help in this work of general benevolence?” you may ask. By sending your gifts, through your local Deacon’s fund. By obtaining and using a “Family Compassion Bank” in your home. By arranging to show the slides that have been prepared. By calling attention to the colored posters which are on display in your church. By remembering that “he that hath mercy on the poor, happy is he!” (Proverbs 14:21).

Ministerial members of the Committee on General Benevolence are John H. Skilton, Lester R. Bachman,

and Leonard F. Chanoux. Deacons are J. Eric Crowe, West Collingswood, Ross E. Noblett, Rochester, and Irving J. Triggs, Franklin Square, who is president of the Committee.

Chula Vista Church Plans to Build

Bayview Orthodox Presbyterian Church, Chula Vista, Calif. has released a prospectus showing plans for its building to be erected at a location purchased through the foresight of the Paradise Hills Church of San Diego some years ago. Missionary pastor of the Bayview Church is the Rev. Robert H. Graham.

The two-acre site at the corner of Naples and Machen Drive is in an area of new homes with no other church within a radius of one mile. A new elementary school is being built across the street. The plan for the first unit of the church includes a Sunday school wing with classrooms adequate to house four grades of a Christian day school when that becomes possible.

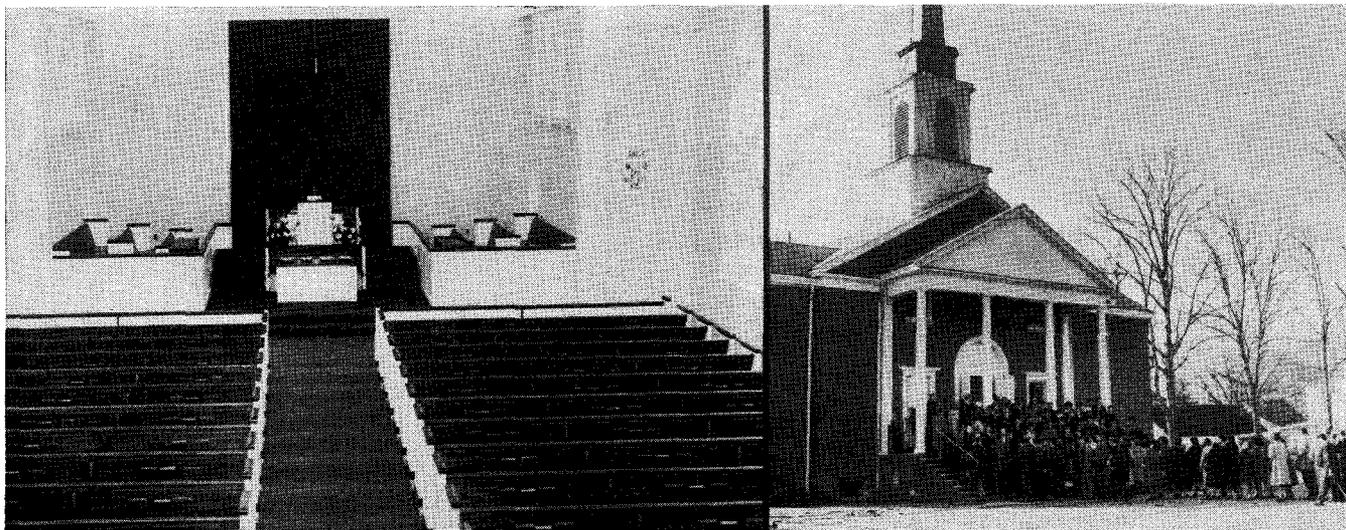
“We have the same problem as others,” writes Mr. Graham, “big ideas but little money!” Efforts to obtain loans in the amount of \$45,000 are under way. Further information may be secured from the denominational Committee on Home Missions, 7401 Old York Road, Phila. 26, Pa. or from Mr. Graham, 775 Monserate Avenue, Chula Vista, Calif.

Notice to Subscribers

WHEN YOU CHANGE YOUR ADDRESS, please let us know ahead of time, giving the effective date if possible.

Do we have your present address correct on the wrapper? Postal regulations have become more strict. Magazines are sometimes returned to us if the address has “street” when it should be “avenue” or “drive.” A wrong number, even if across the street from your house, may cause you to miss an issue.

Moreover, when the wrapper is returned to us for a correction, it now costs us 10c postage due — and you don’t get the magazine! Insofar as we have copies available, we replace your missed copy, but this means delay and added expense.



The interior of the auditorium as seen from the balcony. Walls are of light gray, with white trim. Pews are a medium walnut with white colonial ends. The velvet drape back of the pulpit is red, as is the carpet, and the new *Trinity Hymnals* have red covers. Indirect lighting is used, and tinted windows.

Shown are some of the more than 250 who entered the new building of Covenant Orthodox Presbyterian Church, Vineland, N. J. for the first worship service on January 7, 1962, some 14 months after construction began. Dedication of the red brick building, trimmed in white in traditional colonial style, came a month later.

Covenant Church, Vineland Dedicates New Building

It was the coldest Sunday of the winter but the new 500-seat auditorium of the Covenant Orthodox Presbyterian Church was filled for the afternoon service of dedication on February 11. The Rev. Professor John Murray used the words of Jesus in Matthew 18:20 for his text: "For where two or three are gathered together in my name, there am I in the midst of them." His topic was "God's Presence in the Sanctuary."

The Rev. Everett C. DeVelde, observing the 20th anniversary of pastorate in Vineland on the same date, presided. Other ministers of the Presbytery of New Jersey who took part were the Rev. Leonard Chanoux and the Rev. John Davies. The Rev. Franklin Dyrness, D.D. of Quarryville, Pa. Reformed Presbyterian Church offered the dedication prayer.

A number of out-of-town visitors were served a light supper afterwards in the downstairs fellowship hall which serves the Sunday school and social affairs and has a complete kitchen. The new \$200,000 structure adjoins the large mansion which housed the church for 25 years but which will now be used exclusively for

Sunday school classes, and manse.

In the evening greetings were brought by the Rev. John Galbraith for the Committee on Foreign Missions and by the Rev. LeRoy Oliver for the Committee on Home Missions. Mr. DeVelde is a member of the latter Committee. The Rev. Leslie Dunn, charter member of the Presbytery, Dr. Dyrness, and the editor of the *Presbyterian Guardian* also expressed their felicitations. The Rev. Professor Edmund Clowney preached on "Hearing the Word in Zion" from Hebrews 12.

Music for the day was furnished by the Covenant Church choir, under the direction of Velma Whisonant, and a male quartet, with Mrs. DeVelde at the organ and Mr. Thomas Mullen at the piano.

A full week of activities was planned in connection with the dedication, beginning with open house for neighbors in the community on the 10th and closing on the following Friday with a youth night at which the Rev. Jack Peterson was the speaker. More than 250 attended the church family supper on the 12th, ten years to the day from the forming of the New Building Committee and Fund.

Tuesday was Pastor's Prayer Fellowship and Young Believers' Fellow-

ship night; Wednesday was named All-Vineland night, with a message from the Rev. Ralph Clough, Orthodox Presbyterian pastor in Bridgeton; and Thursday brought greetings from neighboring Orthodox Presbyterian ministers and churches, with the Rev. George Knight as the speaker for this Presbytery night.

Covenant Church of Vineland was organized on September 17, 1936 with the Rev. Alexander Davison as its first pastor. Its present communicant membership is about 240. The church has had a radio ministry for more than 14 years over WWBZ in Vineland, with the broadcast of the Sunday morning worship hour and a weekday devotional gospel program at 8:05 a.m. An intricate sound system has been installed throughout the building.

Club Subscriptions

It is always the "right time" to join the *Guardian* Club in your church.

By the way, have you sent in your renewal if it is due? The date of expiration appears on the wrapper with your address. Thank you for your help!

A Neighborhood of Rahabs

Harvie M. Conn

We were walking down a very small alley, my tutor, the Bible woman from the tutor's church, and myself. It was a very typical alley, long, crooked and narrow. Small wine shops opened their doors to the street. A long building projected down the length of the entire street. The rooms on the second floor couldn't look out. They were veiled by thin curtains. The street had little activity, other than a few women standing around. One of them motioned to me and called out, "Hi, GI."

I stopped and gave a tract to her. She laughed a little. It was a brittle, cheap sort of laugh.

"I have something for you."

"I usually give things to people."

"I am here to tell you about Christ. Do you believe in Jesus?"

She covered her mouth with the tract and looked a little embarrassed and a little ridiculous. The cheap laugh sounded again.

We talked about the power of God and the love of Christ. I asked her if she knew what love meant. She laughed out loud this time. Then I told her she knew nothing and we talked about the love of Christ. We talked about the forgetful God who remembers our sins no more. About fifteen were gathered around us now, listening as well. Half of those listening were in the same business line as this girl.

We talked about Christ and his love for all men, for the rich and the poor, for the rulers and the prostitutes. When I said that word, the face began to melt just a little and the eyes began to watch a little more closely. A wicked woman once washed Jesus' feet with her tears and dried them with her hair. Jesus forgave her sins and told her to sin no more. It was her faith that saved her. It was a wonderfully new story to her and to many who listened.

But there were no tears of repentance or joy. Only the bitterness of too many years. She said a very quiet thank you and walked back down the alley to the house at the end of the little mud road.

As I turned from the woman, we heard a voice in a wine shop, com-

menting on our brief message. "Jesus drank and I drink. So that makes me a Christian, I guess." I opened the curtain that served as a door and walked in the shop. I stooped down on the floor, handed a tract to the one who made the remark and asked if this gentleman intended to drink his way to heaven. Everyone roared at that. It was rather a new approach to salvation he was proposing.

"Jesus drank a little wine, didn't he?"

"Yes, he did, but he didn't drink it like you do and it didn't get him to heaven. In the days of the Bible, everyone drank a little wine. They didn't have too much water and it was sometimes bad. But Jesus didn't drink like you do."

"What do you mean?"

"How do the Chinese drink? Do they stagger around and reel after a little cup of wine?" I wasn't able to think of the words for stagger and reel, but it looked much better when I demonstrated. They laughed a little. They knew the Chinese approach to wine. And they knew the Korean approach produces far different results.

"I have a book from God. It is called the Bible. God wrote it. It tells me why you are drinking."

He seemed more interested now. "What does it say?" he muttered.

Looking for Happiness

I read Ephesians 5:18. "Men who are not filled with the Spirit will drink. It is their substitute for God. You are looking for peace and happiness and contentment in that cup. You will find it only in Christ. Give your heart to Him. He came to die for the sins of his people." He thanked me for the tract and we walked on.

A few minutes later and we stopped in front of another house. Three women were standing in front. One was very well dressed, a little too well dressed. She had a little too much makeup, just a little too much of everything. She came over and called out, "Hi, GI." When I told her who I was, the face changed to a frozen mask. She was standing next to two friends now, one friend with an old

housecoat, the other more suitably dressed for the brisk, wintry weather. We began to talk about the gospel and the love of Christ for his children. Halfway through the talk, the well-dressed girl broke in with a brisk, "Good-bye." She had no intention of leaving but the hint was quite obvious. It was, according to her mind, time for me to go.

I spoke, with a smile, "You're going someplace? Well, goodbye then. I'll just stop and talk with your friends a little while longer."

Sin's Bondage

We began to talk about Calvary and the substitutionary work of Christ. The well-dressed girl looked rather unconcerned about it all. Once she brightened up and smiled, not very coyly, at a passing gentleman. Then she stopped. She had heard the words "received our punishment." Just for those few minutes, the hardness disappeared and there was gentleness and an ever so small glint of interest. It was just a glint. The fire quickly died.

Soon others gathered now, fifteen, twenty, then thirty, forty. Some tough, some just children, growing up in this neighborhood, learning too many things far too fast. Several men had gathered as well. One young girl, possibly seventeen, listened with such concern. Her eyes glistened with the forming tear. Then a young man spoke to her and they moved off together to one of the houses.

We moved on to another home and another set of ladies. A gentleman came out the front door, and the girls laughed as I approached him with a tract. He pulled his hat very low and his face appeared a little redder than usual for this weather. He was Catholic, he said, and yes, he believed in Jesus. How will you go to heaven? I asked. By what method?

"Why, by my daily life I will go."

I turned to the girls who were all listening along the wall and smiling very broadly. I found out later this gentleman was the proprietor of the house. "Tell me, girls, can you go to heaven by your daily life? What is your life? Good enough to get you to

God's presence?" They knew the answer.

The Grace of Christ

We talked on for half an hour about the grace of Christ, who sees that we cannot enjoy glory on our own merits and gives us freely of his own merits and righteousness, who cancels our debts with his own blood on the cross. The forgiveness of God never meant so much to me as it did that afternoon.

It was a discouraging afternoon in many ways. No visible response, a close look at the hardness of the human heart, a more powerful view of your own heart and its wickedness. My tutor the week before had contacted one of these girls on the street and talked to her of Christ. He had even entered the house to witness to her. We were to meet her this afternoon and talk more freely of the grace of God. She seemed to have a real interest. But she sent a message to us from the Bible woman whom we had sent to see her. She couldn't come. She had a headache and couldn't come. The Bible woman had found out the householder had discovered she was interested in the gospel and had been talking to my tutor, a church deacon. The headache would be a long one. So big she couldn't possibly carry her cross because of it.

But there were joys in all of this discouragement. God can still claim the sinner's heart. His power can still move. And how wonderfully warm and full and rich is the message of grace, the call of God's love to the dead heart. There are many under God's curse in this Jericho. But there might be the Rahabs who will stand by faith as well.

Administrative Changes at Westminster

Professor Paul Woolley is retiring, as of April 1, 1962, from his administrative duties as Director of Admissions in order to devote more time to his work in church history. Effective on the same date, Professor John Skilton, now Associate Dean, will become Dean of Students and will be concerned with student admissions. Professor John Sanderson has been appointed Registrar, it is announced, beginning April 1.

Aunt Polly's Letter

72 Chung Hsiao Road
Taichung, Taiwan
January 6, 1962

My dear young Friends,

Christmas has come and gone. Uncle Dick (Gaffin) and I hope that you had a happy holiday and are now interested in your school work and busy again. There was no Christmas holiday on Taiwan. Boys and girls came and went to school just as they do every other day. How would you like that?

A very few Christian homes had Christmas decorations and presents for the children, but most homes paid little attention to such customs. The merchants did, however. They sold a variety of greeting cards, some of them with true Christmas sentiments. Many of our friends, even those who are not Christians, sent us cards.

Some of you probably know that we never give the children cards with pictures of Santa Claus on them. There is a baby food sold on Taiwan called "Santa Claus," a pre-cooked Vita-Oatmeal. The Christmas ad that the company which makes it put in the English newspaper read, "Vita-Oatmeal, the King of Nutritions, Santa Claus, the King of Kings." When we were decorating the Bookroom a college student helping us asked why we did not have a "Sheng Dan Lao Ren." That is what they call Santa Claus in Chinese, and it means "The Holy Birth Old Man." I had to explain to this student that Santa Claus has nothing to do with the birth of Christ which is celebrated at Christmas. I pointed out to him the sad fact that Santa has really become the 'King of Kings' to many Americans at Christmas.

Pictures of the Christmas story, evergreens and red crepe paper that we used in decorating the Bookroom attracted many extra visitors. The Christians who take turns working in the Bookroom talked to all these about the gospel and gave them a pretty glazed tract entitled "The Long-Awaited Christmas." It has seven Old Testament prophecies and their fulfillment. You will be interested in other things we did to make the coming of the Savior better known.

All through the year as used greet-

ing cards arrive from our helpers in the States I sort them, laying aside those that picture the Christmas story and other specially pretty ones. Yang Shih Fu stamps all cards with the address and name, Reformed Gospel Bookroom. On the Christmas scenes he puts a verse that I hope you know well, for it tells the purpose of Jesus' coming into the world. (Look it up in Matthew 1:21.) Yang Shih Fu is the one-armed, one-legged soldier who lives in our backyard. He loves to do all such things as he can to help the work of the Lord.

During December every Sunday we told some Bible story related to the coming of Christ and gave out these special cards. This year we had so many children I did not dare wear my good shoes because my feet were tramped upon so often trying to seat and keep the children in order. Some of the loveliest cards we taped on to the book shelves and other places where they could be seen.

From cut-outs of other cards we decorated our bulletin board with a large wreath of poinsettias, along with angels and wisemen and shepherds and a choir of carolers. Above was written in Chinese, "Men and angels praise Him." The characters (words) were made fairly large with a Chinese brush, in black, with smaller characters cut from scraps of gold paper from your cards pasted on the black ones. We find so many uses from the greeting cards.

In the display window the Bible that is always open to some select passage was opened to the Nativity narratives. People going by or waiting at the bus stop a few yards away sometimes read this open Bible. Every night when Uncle Dick closes the Bookroom he turns the page.

Saturday night the boys and girls of the Sunday school gave their Christmas program. It was very good despite the fact most of them had only one practice. We were most happy that we had a number of parents present to watch the children. We filled some of the small plastic bags sent out by missionary societies with a few goodies

and a pretty card. The children were pleased and happy and Sunday morning there were even more children than before at Sunday school.

We had our Christmas dinner at Mrs. Hsieh's. She had invited a number of people from the place where her husband works "so that they could see how Christians celebrate Christmas," she said. We all sat on the tatami floor around an hibachi, a Japanese brazier, with plates and bowls of raw food in front of us. After Uncle Dick said the blessing we took chop sticks and put leafy vegetables, strips of carrot, bean curd, squares of fat pork, and what-not into the kettle of boiling water on top of the brazier.

While we talked and kept this up the host broke a raw egg in the bowl set in front of each person. When the first food in the kettle was cooked we dipped a bit of soup and vegetables from the kettle and poured it into our bowl. The hot soup cooked the egg. Now and then the host dipped a sieve with oysters into the hot soup and

brought them up almost immediately so that they were cooked just the way we like them. The last thing that went into the kettle was a batch of jao-tsis, meat wrapped in dough. This is a northern Chinese dish that the Gaffins old and young love!

We finished the meal by drinking from our rice bowls the delicious soup that had all the vegetable and meat juices in it. I forgot to say that chicken and leeks were also put into the kettle. The meal was Japanese-Taiwanese-Chinese style. All those nationalities were represented around that brazier besides us Americans.

Our host and hostess did their best to please us all. They are the newest and third family to become more or less regular attendants at our services. Please pray for this family. The next time I write I may tell you about our Christmas program and the message it taught.

Your loving,

Aunt Polly

Letter from the Committee on Arrangements Twenty-ninth General Assembly

Fellow Commissioners:

Although the 1962 General Assembly of the Orthodox Presbyterian Church is a few months away, the Cedar Grove Church is already planning for your arrival. We want to assure you that every effort is being made to make your stay here pleasant and spiritually profitable. The members of Calvary Church and nearby Bethel Church, Oostburg, have been most generous in responding to our request for lodging.

In order to facilitate our arrangements we will need your cooperation. As soon as you are reasonably sure of your plans we would like to hear from you. We will need to know if you are coming alone or with your family. Do you wish us to find accommodations for your family? Do you mind "bunking" with a fellow commissioner? If you have been in contact with a specific host and have made your own arrangements, would you let us know?

You will be requested to check in at the church upon your arrival. We will take care of the rest. The Chicago-Northwestern Railway serves Cedar Grove with trains leaving Chi-

The Twenty-ninth General Assembly of the Orthodox Presbyterian Church will convene at 9:00 a.m. on Tuesday, May 29, 1962 at Calvary Church, Cedar Grove, Wisconsin. Plans for a pre-Assembly workshop to start on May 25 will be announced next month.

cago at 11:15 a.m. and 7:15 p.m., and leaving Milwaukee at 1:15 p.m. and 9:15 p.m.

Greyhound buses use Route 141 which adjoins Cedar Grove but does not come right through it. Those using bus transportation will stop at the Routes 141 and 32 intersection. An Orthodox Presbyterian businessman operates "Lloyd's Drive-In Restaurant" on that corner and transportation for you will be quickly arranged. Any Sheboygan bus from Chicago or Milwaukee will do. There are several buses daily.

Please address correspondence relative to lodging or transportation to the Rev. Carl Reitsma, Cedar Grove, Wisconsin.

Yours in Christ,
WILFRED GESCH, SR.
Committee on Arrangements

William Russell Malcor

Manhattan Beach, Calif. —

First Church was saddened at the sudden death on January 30 of William Russell Malcor, a ruling elder in the congregation since its earliest days. He took the lead in bringing the church from its original independency into the Orthodox Presbyterian Church. Mr. Malcor was superintendent of the Presbytery's largest Sunday school for some 23 years, and until his death taught the Adult Bible Class.

An able speaker, Mr. Malcor frequently supplied pulpits in the area as need arose. He served as moderator of the Presbytery of California and on a number of its standing committees through the years. He is survived by his wife, a daughter Marie, and a son, Calvin, a senior in Westminster Seminary.

Hatboro, Pa. — The Rev. Arthur B. Spooner was installed as pastor of Trinity Church at an afternoon service on December 10, 1961. The Rev. Dr. Robert Knudsen, who had been serving as moderator of the session, presided. Other members of the committee of the Presbytery of Philadelphia who took part were the Rev. William Rankin and the Rev. Henry Fikkert, who gave charges to the pastor and to the congregation, respectively.

Also participating were two members of the Presbytery of New Jersey, from which Mr. Spooner had been transferred: the Rev. LeRoy Oliver and the Rev. Meredith Kline. Dr. Kline preached a sermon based on Deuteronomy 30. Ladies of the congregation served refreshments following the meeting.

Grove City, Pa. — Wayside Church was host to the semi-annual meeting of the Presbyterian Auxiliary (Ohio) last fall, with Mrs. Reed Miller of the Nashua congregation presiding. At the afternoon session Mrs. Duff told of the medical evangelism work being carried on at the clinic in Ghinda, Eritrea. In the evening the Rev. Clarence Duff showed slides of Eritrea and discussed the work of our mission there.

Special music furnished by the Wayside Church included an organ solo by the pastor, the Rev. Thomas Tyson, and a choir selection. The spring meeting will be held in the Nashua Church, Edinburg, Pa.

HERE AND THERE IN THE ORTHODOX PRESBYTERIAN CHURCH

Westfield, N. J. — Grace Church has authorized its trustees to proceed with plans for enlarging the auditorium to approximately twice its present size, and it is expected that work may start before long.

On September 8, 1961 the pastor of Grace Church, the Rev. Leslie A. Dunn completed 25 years of continuous service in the Presbytery of New Jersey. A ministerial member from its beginning, he is the only such member who still belongs to the Presbytery or to the Orthodox Presbyterian Church. At its December meeting the Presbytery adopted a resolution from which we quote:

"Whereas, Mr. Dunn has contributed generously to the Presbytery by his faithful attendance at its meetings, by his service on nearly all of its standing committees, by his vision in the organization of the Boardwalk Chapel, and by his wise private and public counsel in many matters, therefore be it

"Resolved, that the Presbytery congratulate the Rev. Leslie A. Dunn on his completion of 25 years of service, and express its hope that God will richly bless his ministry, both as a pastor and as a presbyter."

Silver Spring, Md. — Knox Church Library is sponsoring a Book-a-Month Program for seniors and adults during the current year. The books are in twelve categories and the plan is designed to suggest a well-balanced reading diet for the readers.

Portland, Ore. — "Orthodox Presbyterian Tidings" began its sixth year under the editorship of Frank Smith with a new format achieved by using the Multilith machine of the Calvin Christian Reformed Church, whose pastor is the Rev. Howard Spaan. The two churches are sharing their office equipment in a practical demonstration of Christian unity. The Men's Forum, another joint effort of First OPC and Calvin CR, has reached chapter 13 in their discussion of Kuiper's *The Church in History*.

Pastor Albert Edwards has been holding a Bible class in Newberg for several months, at the request of sev-

eral families in that area. In Eugene, also, a small group has banded together and requested help.

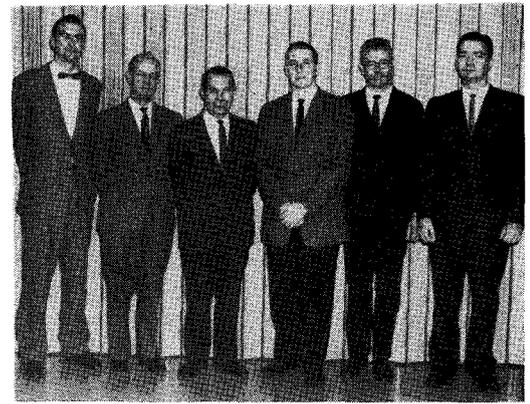
Center Square, Pa. — The Rev. Rev. Henry Fikkert, pastor of Community Church since 1956, has resigned in order to accept the call of the Faith Presbyterian Church, unaffiliated, of Fawn Grove, Pa. The congregation concurred in Mr. Fikkert's request and the Presbytery has approved the dissolution of the pastoral relationship as of mid-March. The Rev. John Mitchell was named moderator of the session of Community Church. Pastor of the Fawn Grove congregation until last summer was the Rev. Raymond Zorn, who accepted a call in Frankton Junction, New Zealand.

Franklin Square, L. I. — Pastor John C. Hills was the speaker in mid-February at a "catch a cold" weekend young people's conference in the Poconos sponsored by the Calvary Reformed Presbyterian Church of Willow Grove, Pa. His theme was that of "Love" based on I Corinthians 13.

Bangor, Maine — The Rev. George Haney was installed as pastor of Pilgrim Church on December 13, 1961. It is reported that attendance at both the worship services and Sunday school has increased during the winter months.

Guam, M. I. — Although he is no longer associated with the former Protestant Reformed, now Christian Reformed mission on Guam, the Rev. E. Lynne Wade has remained on the Pacific Island he loves so well. Supporting himself and his family by teaching school, he is able to carry on a ministry for Christ from his home.

While x-ray therapy appears to have been effective (four series in all) in eliminating seven or eight tumors, surgery has been necessary, the latest at the end of December, to remove a similar number, he reports. "This has certainly been the most devastating year of my life," he writes. "I am always very, very tired, but with God's help am still carrying on. . . The doc-



Donald Parker Ordained and Installed

Donald M. Parker was ordained to the gospel ministry and installed as pastor of Grace Orthodox Presbyterian Church, Trenton, N. J. at a meeting of the Presbytery on October 27, 1961. The sermon was preached by the Rev. Professor John Murray of Westminster Seminary, from which school Mr. Parker had received his B.D. degree the previous May.

Others who participated in the service are shown in the picture, left to right: the Rev. Thomas Champness, who read the Scripture; the Rev. Robert Nicholas, who gave a charge to the pastor; the Rev. Raymond Commeret, moderator of the Presbytery, who presided; Mr. Parker; the Rev. LeRoy Oliver, who delivered a charge to the congregation; and the Rev. George Knight who led in the ordination prayer.

Ladies of the congregation served refreshments at the close of the service. The church meets in a remodelled house at 416 White Horse Avenue and is now drawing up plans for the first unit of the building which it expects to erect on the property.

trines of sovereign grace are the only things that have sustained and comforted me through it all, and I sincerely thank God for all His great and gracious providence throughout the past year. . . Please pray for me. I need your prayers and will appreciate them."

Mr. Wade's address is P. O. Box 728, Agana, Guam, M. I.

West Collingswood, N. J. — The Senior Machen League of Immanuel Church raised \$39.49 for the Missions Committees with "Project Missionary" in December. People put their Christmas greeting cards for fellow church members in a box in the hallway and the "postage money" in a gift box. Members of the Machen League then sort the cards and place

them in the proper compartment in another receptacle where members of the congregation easily find them.

San Francisco, Calif. — Mrs. Egbert Andrews was guest speaker at the annual meeting of the Bay Area Women's Missionary Societies in November at the Red Chimney Restaurant. First Church recently added to its rolls Miss Lutiena DeKuyper from a Presbyterian Church U. S. in St. Louis; the Robert Goodan family from Westminster Church, Bend, Oregon; and the Charles Tulley family by confession of faith and baptism.

Glenside, Pa. — The congregation received word that the Rev. Raymond Commeret, pastor of Grace Church, Fair Lawn, N. J., has declined the call which Calvary Church had extended to him. Among recent pulpit supplies have been licentiates Duncan Lowe, Michael Stingley, and Ralph Verno. Increased offerings for the building fund have encouraged the building committee elected by the congregation to suggest possible steps toward financing a proposed remodeling and enlarging program.

Whittier, Calif. — "Men Who Met the Master" provided the theme for a week of dramatic impersonations by Paul Gerrard Jackson at Calvary Church in the late fall. An average of more than a hundred persons each night profited by seeing various biblical characters "come to life" and by hearing the Rev. Mr. Jackson's able expositions of the gospel, according to Pastor Dwight Poundstone.

The active Sunday school roll has climbed over the 180 mark and men of the congregation have enclosed two classrooms on the lower level. . . . Fourteen communicants and nine baptized children were received into the church on the first Sunday in February, bringing the total membership to 160 — quadruple the number with which the church was organized four years ago.

Portland, Maine — The Rev. Floyd Hamilton recently supplied the pulpit of Second Parish Church, now without a pastor. Appointed moderator of the Session was the Rev. Charles Schaufele, of Gordon College, who preaches regularly in the Hamilton, Mass. pulpit.

Fall River, Mass. — Pastor G. I. Williamson is again leading Bible discussion meetings in the Sunset Hills housing project. Eight men, in four teams, have joined in a program of community visitation from time to time on Lord's Day afternoons. A monthly Sunday evening after-service gathering for hearty singing, fellowship and refreshments in one of the homes is a time for enjoyment for many Grace Church families.

Mr. Ronald Nickerson, a member of this congregation and a graduate of Westminster Seminary in 1961, has accepted a call to the Reformed Presbyterian (Covenant) Church, New Castle, Pa. and is entering that denomination.

Los Angeles, Calif. — Westminster Church, which has been without a pastor for over a year, has issued a call to licentiate Michael Stingley, a senior at Westminster Seminary. He has indicated his willingness to accept the call and the Presbytery of Philadelphia has dismissed him to the Presbytery of California, which had originally taken him under its care prior to his attending Calvin College.

Westminster Seminary Television Program

A new weekly television feature entitled "Witness" is being presented by Westminster Theological Seminary on WPCA, channel 17, Philadelphia. The program may be seen on this Ultra High Frequency (UHF) channel Friday evenings from 8:00 to 8:45 p.m., beginning February 16.

The Rev. Paul Woolley, professor of church history, was slated to introduce the series with an evaluation of contemporary challenges to the Christian witness: "The Gospel in a Hostile World." The programs are being produced by students of the seminary enrolled in a communications workshop of the practical theology department under the supervision of Professor Edmund Clowney. Senior seminarian Calvin Malcor is the student director.

Other members of the Westminster faculty will present seminar discussions each week on questions relating to the witness of the gospel in the modern world, it was announced. A twelve-week series of programs has been planned.

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