

*The Presbyterian*  
**G U A R D I A N**

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# For Teen-Agers Only!

By LAWRENCE R. EYRES

Here's a little of what we have in mind. First, we hope to have something of special interest for those of junior high age (7th-9th grades) and something for the senior high and junior college ages. Then, we hope to have room to print some of your comments. It may be only a paragraph or a few sentences. We'll have to be the judges. Nevertheless, you may have your say on this page. And, finally, we'll try to answer your questions, as our space may allow, so long as they be serious, honest questions seeking an honest answer. Just one more thing. We'd welcome suggestions from you teen-agers as to what you would like to see on this page.

All correspondence should be addressed to Lawrence R. Eyres, 500 E. San Antonio Drive, Long Beach 7, California.

## Adjustment

Some of you have just come into junior high schools. And it has been a difficult adjustment. You were "big shots" in your grade schools, being the oldest and wisest there, but you aren't even "little shots" now! It's quite a let-down. The mountain of homework isn't the worst of it either. You left some good friends behind in grade school. And other old friends have left you for new-found friends they find more interesting! That really hurts. Who's to fill their place?

That raises a question that's bigger than ever before: How can I be liked by the other kids at school? You may feel guilty for even wanting to be popular. Well, don't. There's nothing wrong with wanting others to like you. That's how God made

you. But there are a lot of wrong ways to fulfill this desire. Remember, you have high standards to live up to. You have a Savior to honor, a Lord to serve! So, don't play the fool in order to be popular. For one thing, it doesn't work. The right people don't go for a "goofer". For another thing, if you play the fool you will be tempted to forget all the good lessons you learned in your childhood, such as, "Be sure your sins will find you out." Such foolishness will lead you farther and farther afield till you may find yourself in real trouble.

It's a good idea to remember this rule: "In order to *have* friends, you've got to *be* a friend." Strive to be unselfish and ready to forgive and forget little slights. Be cheerful. Pay frequent compliments when you can do so sincerely. Be helpful. Be grateful for the smallest favor. And above all (girls take note!), don't be "catty." Just be yourself, in the better sense of the word. Observe these rules, and you'll have all the friends you want—all that are worth having.

## Responsibility

Many of you in the upper teens are confessing members of your churches. And that's just fine. But are you *responsible* members? If yours is a strong Christian home, your presence in church, Sunday school and the like was something your parents saw to. Theirs was the initiative, not yours. Is it the same now? Do you have to be prodded to get to church, and on time? Are you faithful in young people's meetings? Do you accept responsibility and do what you promised without having to be reminded constantly?

The word, responsibility, is related to the verb, respond. We know the ordinary rules of response: we speak when spoken to, a civil question deserves a civil answer. Now, respon-

I'm dead serious about this caption. I know we can't keep the rest of the GUARDIAN readers from prying into the contents of this page. In fact, we won't even try, for come to think of it, it might be a good thing if they did read your page too. They might learn something about you they never suspected! As for the sponsors of your young people's groups and your Sunday school teachers, it should be worth their while. Just the same, I want you to know that this page is intended to be your own page.

sibility could as well be pronounced, "responsibility." When you joined the church, you affirmed your belief in the Bible as the inspired Word of God, its doctrine of salvation to be the perfect and only true doctrine of salvation. And you confessed that you believed in Christ, and in Him alone, for salvation. That's fine, but do you act accordingly? Do you read the Word daily? Do you spend time alone with God in prayer? Do you confess Christ and honor Him at school? Or, do these questions embarrass you? When you confessed your faith and took these vows you made yourself responsible. How "responsible" are you?

You promised "to serve God with all that is in you, to forsake the world, to mortify your old nature, and to lead a godly life." That's a big order. Are you working at it? Are you serious about the highest use of the Christian sabbath? Are you faithful to all the public services of your church? Are you carrying your end of the load without prodding from your parents or others? All this, and more, you promised to do. How good are you at keeping your promises?

## Looking for Helps for Your Young People's Meetings?

Although not presented in detail or outline form, each of the topics on this page, "Adjustment" and "Responsibility," would make a good topic for discussion at one of your meetings. The subject of the "Question Box" might start a lively enough discussion for two sessions. Your sponsors will be glad to suggest Biblical references and offer added ideas for using this material as a basis. Let us know how it works out.

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## The Question Box

*"You tell us it's wrong to work on Sundays and to go to games and things like that on Sunday. Will you tell us what we can do Sundays? We can't be in church all day!"*

This question, in almost identical words, has been asked of me several times within recent weeks. I have replied that it is not my business as a pastor to furnish things for people to do in order to keep them from breaking the commandments of God. I said to them, "It's your business to arrange your lives so that they will be in keeping with God's commandments."

But I'm afraid my readers aren't going to be any better satisfied with this answer than my hearers were. In fact, it's no answer at all. Furthermore, I'm not going to attempt an answer at this time. Rather, I want to show how big a problem it really is. Let's be sure of one thing: the commandment is perfectly clear. There is nothing subtle about it. The "day" does not mean just the hours of worship. A day is a day. "Keep it holy" forbids ordinary secular pleasures that are all right other days, as well as the work of the other six days. Even allowing for exceptions in the nature of deeds of necessity and

mercy, it is utterly ridiculous to press these exceptions to the point that they would nullify the law itself! So, there is no question but that the requirement is pretty plain—the whole day is holy!

Now the pinch is right here: Most of you are not interested in sitting at home and reading your Bibles and praying all Sunday afternoon. And resting, as your parents may enjoy doing, is for the birds! Nor do you desire to visit the sick and imprisoned, or go out calling for the church, every Sunday. Those of you who live in the city will hardly find it possible to get to a quiet spot off by yourselves. Some of you can't even find Sunday privacy in your own homes. How are you going to solve this problem? What's going to have to give: God's rule, or your established way of life? This is not an easy problem to solve. You have my sympathy. But, for that matter, the Christian's lot in this stepped-up, jet-space age is not the least bit easy. It's hard. It takes wisdom and courage. And if you seek these from God, through His Word and in prayer, He'll give you all you need.

I would appreciate some reactions from you on this question. Write to 500 E. San Antonio Drive, Long Beach 7, Calif., please.

(authority in proper balance within societal groups) and individual freedom.

## Security in Exchange For Freedom

Since the Reformation, but at an accelerating pace in the last two centuries, the humanistic idea of man's supremacy has all but triumphed in the thinking of the masses. Secularism, or life lived in divorce from God, has followed. And then, when this spiritual disintegration occurs, materialism, or a living alone for things in themselves, becomes the aim of life. In this condition, man seeks the creaturely comforts of security to the neglect of his freedom; for without God, he no longer knows why he should be free. Enmeshed in the temporal and never rising above it, he seeks his utopias here upon

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*Prepared as a review of a book recently translated into English, this article deals with the present trend of our way of life in words that should provoke your thinking as you ponder what lies ahead in the year just begun. We commend it to your careful reading. You might even want to read it twice.*

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earth, social structures which ignore both sin and grace, for " . . . the authors of utopias and their practical followers have misunderstood not only man's corruption but also the positive meaning of his earthly existence" (p. 56). Promising men security in exchange for freedom, all utopian forms, of which Communistic Socialism is the most recent, in the end shift the decisive balance of power normally existing within the separate spheres of society unto an elite whose social planning becomes all-embracing and whose inevitable fruits are: inflexibility, checking of private initiative, dominance of authority over freedom, elimination of sphere sovereignty existing between state and economic life, liquidation of the influence of the people upon the government, retarding and choking of cultural progress, etc. (cf. pp. 187, 201).

## Man the Measure

In this philosophy, man alone is the measure of all things. But ironically, the individual loses identity by being swallowed up in the common

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## The Drift Toward Antichrist

### A Review by Raymond O. Zorn

*The Society of the Future*, H. VAN RIESSEN; Philadelphia: The Presbyterian and Reformed Publishing Company, N. D., 320 pp., \$4.95.

John Calvin once wrote, "The heart is controlled by greed of gold and glory, and evil lusts. It is so burdened that it cannot rise higher. In brief, the whole soul, entangled in the enticements of the flesh, seeks its happiness on earth." (as quoted on p. 235 from the above book). This statement of Calvin's might be written as the characterization of the society described by this volume upon a subject whose problems have too long gone without the answer and application of the Christian alternative. This book written in 1952 by

a professor in the Institute of Technology, Delft, Netherlands, and recently translated into English (1957), is an attempt to that end. And "it presents a social challenge to every thinking American" (inside flap). For, though the title of the book might suggest the idea of a prophecy of the future, this is not necessarily the author's intent. Rather, he seeks to show how our present society has latent within it those ills which will lead to the ultimate unveiling of Antichrist and his kingdom. As Van Riessen shows, the seeming irreversible trend of present society is in the direction of totalitarianism and the mass man in the interests of security, at the expense of sphere sovereignty

mass of mediocrity. And even worse, since there are no longer any absolute ideals or goals, for only the service of God can give such, all is reduced to a relativism whose ultimate end leads to nihilism, the glorifying of evil, as for example it has come to expression in both the philosophies of Nietzsche (Nazism) and Marx (Communism), and whose most consistent expression will finally be found in the society of the Antichrist (II Thess. 2, I Jn. 2). In short, utopian planners, from their beginning to their ending in the Antichrist, far from making society the paradise of their proposals, instead turn it into a living hell.

### The Battle Line

Christians would do well to ponder this thesis. For, though these evils are already an integral part of the Communist world today, they are also unmistakably discernible in the Western world as well. For the ideological battle does not lie between a Communist East and a humanistic, secularistic West whose culture already too much betrays its affinity with that of the atheistic East. But the battle, rather, lies between Socialism and Biblical Christianity.

Only the latter recognizes that the freedom of man lies in his responsibility to God from whence it comes in order that he may fulfill his cultural mandate (Gen. 1:28). Only Biblical Christianity makes clear the fact that man does not exist for the mere sake of his bodily needs and their satisfaction, but that his vocation is one of glorifying his Creator, even to the renunciation of his person in everything to the fulfilling of this cause (cf. p. 255). And only the Christian, because his security is in God, possesses that attitude of faith which is the condition for free choice, free formative activity for enterprise and adventure, chances and risk, that alone can develop his individuality and fulfill his vocation before God (cf. p. 237).

The author develops this thesis in great detail and marshals a great array of evidence and technical information to substantiate his conclusions. He also grapples with such thorny problems as assembly line production and how the laborer's need for a feeling of worth as he performs this work may be accomplished. The increasing importance of automation,

both as to how it affects labor and how it may be used to improve the lot of the laboring man enslaved in the drudgery of competing with machines is also given detailed treatment. These are only samples of the many important things dealt with in a book that would repay repeated reading and detailed study.

### Is There Hope?

Though one cannot but conclude, if one has not already previously been convinced, that the Christian alternative is largely lacking in our society today, Van Riessen is no prophet of its doom necessarily anymore than is Scripture. The Bible sets forth the form that this age's final society will take, but does not identify ours with it as necessarily the last. God may yet work a work of grace and change the catastrophic direction in which our society is presently moving. But Van Riessen's burden is to make clear the perilous situation in which we, as Christians, find ourselves, so that we may be aroused to exert those measures that will seek the correction of the above ills, and check insofar as possible the accelerating rush of our society into the grip of Antichrist. This is indeed the need of the hour for us to recognize. And it is our obligation as Christians to respond promptly while there is yet opportunity to do so. We may thank Van Riessen that he has written today, for the time may be far later than we have heretofore realized.

### Arthur Riffel Ordained and Installed

The Presbytery of California had a special meeting in South San Francisco on December 4, 1958 for the purpose of examining licentiate Arthur G. Riffel for ordination, in view of a call for his service from the Brentwood Orthodox Presbyterian Church of that city. The chairman of the Credentials Committee reports a "very satisfactory" examination sustained by action of the Presbytery.

Mr. Riffel, a graduate of Faith Theological Seminary some years ago, was ordained an elder in First Church of San Francisco over five years ago. Under that Session's jurisdiction he helped in the Brentwood—South San Francisco work from its beginning in the autumn of 1954 as a branch effort

of First Church. Licensed by the Presbytery two years ago, Mr. Riffel has conducted the services and cared for the needs of the congregation which was organized and received as a particular church in September of 1957. Prior to the congregation's assuming his support some time ago, Mr. Riffel had worked as a carpenter that he might serve the Lord in the gospel.

Adjourning until the following evening, the Presbytery on December 5 ordained Arthur Riffel to the gospel ministry with prayer and the laying on of hands. Elder David Neilands of Covenant Church, Berkeley, acted as moderator, while the pastor of that church, the Rev. Richard Lewis, read the Scripture, and the Rev. Salvador Solis of First Church, San Francisco, led in prayer.

The former pastor of First Church, now in Garden Grove, the Rev. Edwards Elliott, under whose leadership in canvassing and visitation the branch work had been started, preached the sermon on the theme, "The Church's Top Level."

Following the vows of the candidate and of the congregation, and the actual ordination, the pastoral relationship was constituted between Mr. Riffel and the Brentwood Church. A charge to the pastor was given by the Rev. Henry Coray, home missionary and stated supply in Sunnyside. The Rev. R. J. Rushdoony, pastor of the Orthodox Presbyterian Church of Santa Cruz, delivered a charge to the congregation. Prayer was offered by home missionary Jack Peterson of Chula Vista, who is also clerk of Presbytery.

After the benediction and adjournment of the meeting, the ladies of the church served refreshments to all. Property was purchased two years ago, and a remodelled house on the lot occupied soon thereafter. The first unit of the church building is now under construction, with the aid of a loan from the denomination's church extension fund.

**THE GUARDIAN will be glad to send a sample copy to you or to friends whose names you send us. Your cooperation in this effort will be appreciated. Use the blank on back page and mark it "Please send sample." That's all you need to do.**

**H**erewith the GUARDIAN presents the first of several reports on the standing committees of the Orthodox Presbyterian Church. Material for this article has been derived largely from a recent letter distributed by the Rev. Lester R. Bachman, secretary-treasurer of the Committee on General Benevolence.

Newest of the four standing committees of the church, it operates on the proverbial shoestring, expending last year less than \$80 on overhead and proposing only \$100 in this year's expanded budget of \$8500. Like many a preacher, it has no office of its own, and its letters are mimeographed on the machine of that church of which its secretary is pastor. Thus far it is receiving gifts from only about half the churches, although the General Assembly has urged that its needs be placed on the regular Diaconal budgets. All of which poverty is a constant, though not fitting, reminder of the name which the Committee bears.

The Committee after all represents every member of the Orthodox Presbyterian Church in the broader responsibilities of Christian love and mercy toward the poor and unfortunate both at home and on our mission fields. Among the causes beyond the ordinary scope of local deacons' funds in which the Committee on General Benevolence is seeking to provide help we may note the following:

An aged former home missionary is now confined to a sanatorium, and our responsibility is currently \$200 per month.

The twentieth General Assembly established "The Aged and Infirm Ministers', Ministers' Widows' and Orphans' Fund", which is under the administration of this Committee, and to which contributions should be designated. An amount of \$5,000 is suggested for this year's budget to help maintain such a fund, which, it is pointed out, is still needed despite the Pension Plan, for the latter is not retroactive.

"Meals for Millions", an organization which is providing nourishing food for starving people everywhere at the unbelievably low cost of 3c for a high protein meal sufficient to preserve life, has been used by our Korean mission, with the Committee sending enough for about 2,000 meals last year. It is hoped to triple that during the current period. Put it this way:

## THE MINISTRY OF COMPASSION

**Then shall the King say unto them on His right hand: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me . . . Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto me."**

— from *Matthew 25*

your family could entertain a hungry Korean each evening by putting just three pennies into a "Love Bank" and sending it once a month through your local Deacons' Fund to the denominational Committee.

Furthermore, by adding two more cents, you could help provide medicine for a leper in one of the many colonies where our Korean missionaries are ministering to these whose need of body and soul is so tragic. All this for a nickel a day!

Another project that is commended, perhaps for a Sunday School or a young people's group, is the support of a Korean orphan, which may be done for \$7 per month.

Several churches are collecting good used clothing regularly, sending it to the Rev. Leslie A. Dunn, 551 Summit Ave., Westfield, N. J. The Committee undertakes to meet the cost of baling and shipping.

No committee has any money of itself, a fact sometimes forgotten. The committee is simply the channel, in this instance for your gifts of compassion to those whose need is in some sense particularly ours, as the members of the Orthodox Presbyterian Church. The 1958 General Assembly urged the churches to contribute 12c per communicant member per month toward the efforts of this committee. Could it be that because the amount is so small it is easily ignored, or at least neglected? Again, it was our Saviour and King who said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

"FAITH IN ACTION" FELLOWSHIP is a voluntary association of earnest Christians who are most anxious to make practical application of their faith to the many problems and needs which abound all around us in the world and in the church.

The principles proposed for this fellowship of active obedience to the commands of Christ are to think kindly, to pray faithfully, to work willingly, and to give cheerfully.

The idea is to put into habitual practice such works of faith and labours of love as visiting the sick in the hospital, calling on that new family across the street, giving to the needy, writing to one away from home, telephoning a friend, visiting a shut-in, — doing all "in the name of the Lord Jesus, giving thanks to God and the Father by Him." Col. 3:17.

For example, the members of the Kirkwood, Pa., church are contributing over \$25 monthly to "Meals for Millions" and to leper medicine for Korea, using "Love Banks" in which families place just 5c each day at supper time.

Further information and other suggestions for putting your "Faith in Action" in this particular way may be obtained by writing the Rev. Lester R. Bachman, secretary of the Committee on General Benevolence, Kirkwood, Pa.

Other members of the Committee are the Rev. Robert L. Vining, chairman; the Rev. John H. Skilton; elder Henry L. Griswold; and deacons Ross Noblett and Irving Triggs.

# "That They Should Believe A Lie"

By RICHARD B. GAFFIN

Does Red China Belong in the U. N.?

Is Nationalist China Really a Corpse?

Is Dr. Barnhouse Right About Mao Tze-tung?

Bible-believing Christians have long been aware that "the mystery of lawlessness doth already work". This has been clearly seen in the way the truths of Scripture have been denied or perverted. Men having a "form of godliness" still are denying the power and truth thereof. Ever since the rise of Adolph Hitler to power 25 years ago we have been hearing the "big lie" being used very effectively. The unenlightened have become conditioned to this and now find it possible to believe such things, even when the lie is exposed.

The use of the "big lie" became the technique of the totalitarian powers. World War II brought the destruction of all these powers save two, the Union of Socialist Soviet Republics and the Roman Catholic Hierarchy. The last named has been using the "big lie" technique for centuries and for the present professes its enmity to Communism and thus enhances its favor with other enemies of Communism, when actually it is the sworn enemy of all other human governments and divine as well. The USSR still employing the "big lie" was welcomed into the United Nations and accorded a high position there. As it proclaimed "peace" with one hand and waged war with the other, its power was extended.

## Past Mistakes

Under the guise of establishing "People's Republics" the Red Star of International Communism has now engulfed over one billion people of the world. The most glaring example is that of the betrayal of Pal Meteter and his compatriots in Hungary. The Free World was righteously indignant at this but was unwilling to use its power to stop it or to see that something could be saved from the ruins. This was not all, for in the Far East Communism came out of World War

II stronger than ever and today we see a "People's Republic" of China which bids fair to out-Communize Russian-style Communism.

How did this happen? The Republic of China was one of the Allies of the Free World fighting totalitarianism in all its forms. How did we lose this ally save for the remnant which managed to escape to Taiwan (Formosa)? We would do well to find the answers to these questions. We had the chance to deal effectively with the "big lie" at Yalta in 1945 but President Roosevelt had a "hunch that Stalin was a good fellow" and would keep his word. Had we concerned ourselves individually and as a people with these questions there probably would have been no Korean War. Again we had the chance to deal effectively with the "big lie" at the Yalu River in 1951 but General McArthur was recalled.

That the Sovereign God should have permitted these things to happen is not to be questioned. We all deserve nothing more. But that does not mean that we should abet this sort of thing. We dare not if we stand for the Truth. But there are those who claim to speak for the Christian Church who still are clamoring for the recognition of Communist China by the United States and its admission to the U.N. This was done by the Fifth World Order Study Conference sponsored by the National Council of Churches meeting in Cleveland, Ohio on Nov. 24, 1958. After all this should not greatly surpris: us since the history of the Federal Council of Churches and its successor the National Council of Churches reveals that it has been notoriously sympathetic to Communism. It was Dr. J. Gresham Machen who in 1934 exposed the appalling fact that the Board of Foreign Missions of the Presbyterian Church in the USA was

supporting missionaries in the University of Yenching in Peiping, China, who were teaching Marxian Communism, companionate marriage, and what have you.

## Blind Optimism

Already many have protested this latest action of a NCC Conference. (GUARDIAN, Vol. 27, No. 11, p. 168) This shocking statement reveals that the NCC is becoming more blind in its blind leading of the blind. They piously expressed the hope that recognition (of Red China) should result in a much wider relationship between the peoples of the two countries and make possible "a restoration of relationships between their churches and ours", and that new generations within the Communist countries will be "less fanatical in their ideological convictions and that they will be more preoccupied with peace, economic well being and tentative experiments in cultural freedom than the attempt to dominate other nations".

In the light of the events of the past ten years how can men who attempt to speak on international affairs have such optimism? Since this NCC meeting in November John Strohm's "dismaying report on first hand discoveries behind the Bamboo Curtain" has been published in the *Reader's Digest*, Jan. 1959. Can we seriously believe that recognition and admission to the UN would stop the sickening spectacle which is being enacted on the China Mainland?

## Man of the Year

On top of all this to our dismay and disgust we find that Donald Grey Barnhouse has joined hands with the liberals and goes even farther by eulogizing Mao Tze-tung and castigating Chiang Kai-shek. All this is found in the January 1959 issue of *Eternity*. In his feature article "Survey of The Year", after he deals with developments elsewhere Dr. Barnhouse finally comes to China. He declares Mao Tze-tung to be his choice for the "Man of The Year". Dr. Barnhouse, though he has traveled much, has not been

able to go to Red China to see for himself, but he declares that he has read "current books on the Chinese problem, written by observers who have been allowed to go into China and study the situation". We must question the currency of some of these books he mentions for the "United States and China" by John King Fairbanks was current in 1948 and like Edgar Snow's "Red Star" and Theodore White's and Annalee Jacoby's "Thunder Out of China", though well documented and well written, was rather to the left of center, to put it mildly. Dr. Barnhouse also claims for his informants "objective Christians who do not have our American point of view to contend with, but who can consider the two sides of the question without bias". It might help to get "two sides" if Dr. Barnhouse had interviewed or read the authenticated reports of those who are escaping from Communist lands in the East and the West. There is such a timely report in the January 5, 1959 issue of *Life*.

Let us look at what Dr. Barnhouse concludes and see if it sounds unbiased. He writes, "The American policy towards China is the most unrealistic of all our foreign relations. We are on Formosa because we need to be on Formosa, and not because of any moral right to be there". Alas, how weak are our memories. To refresh our memories I would suggest that the speech of the Hon. Owen Brewster of Maine in the Senate of the United States, Tuesday June 5, 1951 be read. It is entitled "A Guidebook to 10 Years of Secrecy in our China Policy". That will show us whether we have a moral right to be helping the Republic of China on Formosa. Let me quote Senator Brewster, "We know now that General Wedemeyer's brief term as Chief of Staff in succession to Stilwell was the last time that there was a realistic effort made to deal with Chiang's plight in respect to the Communist threat. We know now that the promises made to Chiang at Cairo in 1943 were betrayed at Yalta in 1945. We know now that the coalition policy which General Marshall was sent out to impose in 1945 was the policy which, by indirection, could do nothing else than aid the Chinese Communist cause".

### Moral Obligation

Are we not morally obligated to make right in so far as it is possible a most grievous mistake in our foreign policy in the past? It is time to call a halt to this continued sabotage of our present foreign policy towards the Chinese, especially when so-called Christian leaders are doing it. Dr. Barnhouse continues, "Nationalist China is a corpse, even as Khrushchev said and General Mao is justly exercised by our occupation of Quemoy and Matsu. Imagine how we would feel if the Russians were in full control of Cuba and some of the Florida Keys to boot". How glib and careless can those who claim to be Christian leaders become? It is evident that Dr. Barnhouse has swallowed the Russian bait, "hook, line and sinker". Nationalist China is far from being a corpse and the U.S. is not in full occupation of Quemoy and Matsu. Naturally Mao

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*As citizens, Christians must be concerned with the topic of this article. Veteran missionary for nearly a quarter century in China and Taiwan (Formosa), Mr. Gaffin takes sharp issue with the recent Message of the World Order Conference, reported in our December number, and with the evaluations of the editor-in-chief of ETERNITY for January, 1959.*

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wants Quemoy, Matsu, and Formosa as well as would a tyrant dictator in the U.S. if he came to power and found the President and his government holding on to Cuba and some of the Florida Keys. Mao is losing face each day because Formosa is defying him. He boasted back in 1949 that he would have Taiwan by the Spring of 1950.

Dr. Barnhouse concludes, "There can be little doubt that Mao brought the best government to China that this ancient nation has ever had". Now we know that the history of China has been very turbulent and evil at times, but there has been much of which the Chinese can be very proud. Once again, we say, how can a person who claims to be a Christian leader, and expounder of Christian truth, ignore what God has said about human governments in Romans 13? Can Communism which is evil to the very core, which has murdered millions of its fellows, which has sought to destroy the church, the home and all

that is sacred, be by any stretch of the imagination or moral intellect called the "best government China has ever had", and especially in comparison to the Nationalist Government!

### Personal Testimony

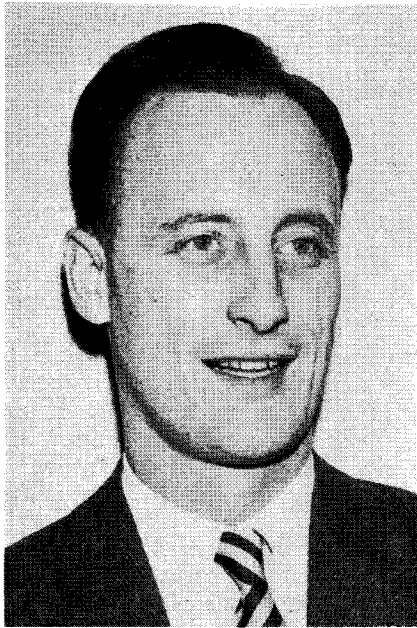
Let me give a word of testimony. When the present writer arrived in China for the first time in October 1935 the Communists who had attempted to gain control of China in 1926-27 had been defeated but only after they had wrought great destruction in areas of conflict. A remnant had escaped to the northwestern province of Kansu and were allowed to remain there. In 1935 we saw China at peace and growing. Chinese currency was stable, transportation facilities on land, water, and air were being extended. Agriculture and industry were improving steadily and schools were being erected in the country villages where none had existed before, and for the Christian missionary the doors were open everywhere. This was China under the same leader who is ruling today on Taiwan.

This peaceful and thriving China ceased to be so from July 7, 1937 when the Japanese attacked the Chinese garrison at Marco Polo Bridge near Peiping. As the war continued Nationalist China had its share of grafters, but let us remember that that is true of any nation at war. China has not been allowed to have peace even to this day.

The Mainland has the "peace" of totalitarianism. Does Dr. Barnhouse really think that is good? Would he like to live under such a regime? He paints a glowing picture of Mao's China where there are no beggars, no dogs, few flies and new forests on the centuries-old brown hills. That is only part of the picture and even it is excelled on Taiwan. No mention is made of how much the people have to eat or how hard they have to work to provide materiel to feed their military machine. No mention is made of the millions of lives that have been slaughtered and the souls that have been deprived of the Gospel.

May we who seek to profess our faith in the Living and True God, the God and Father of our only Lord and Saviour, Jesus Christ, do so in deed as well as word. Being in very truth the "children of light", let us not be guilty of furthering the "works of darkness."

"It is easier to raise money than prayer!"



WENDELL L. ROCKEY, JR.

We have just come through the season when some magazines select their Man of the Year. Others nominate everything from the "ten best dressed" to the "best books". Editors pick the outstanding news stories of the past 12 months.

Breathtaking indeed have been the cascading events of the year now behind us. Dr. I. M. Levitt, director of the Franklin Institute Planetarium of Philadelphia, writes that "the past 12 months have been among the most momentous in the history of science." The space age began to bear fruit the year after it was born. Satellites even talk back to us!

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*The Presbyterian*  
**GUARDIAN**

1505 Race Street, Philadelphia 2, Pa.

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# Needs and Opportunities

These backward glances, however, soon turn in the other direction as pundits, preachers and all sorts of people begin to wonder what a new year may bring forth. A few attempt the role of prophet. Some find in the past an inkling of what the future may hold. Most simply ask questions, perhaps searching questions, and while hoping for the best profess to find few answers. There is a certain foreboding, and a fear of the worst.

Christians, although confident of the final answers, have no reason for complacency. They too are in this present evil world. They cannot escape its turbulence. Possessors of God's message of redeeming grace in Jesus Christ, they find themselves crying out to ears that seem not to hear. It is a time for thoughtful reflection.

Knowing that this was bound to be true of Orthodox Presbyterian pastors, the editor in mid-December asked a number of them if they would care to comment on four or five questions. Not too many were able to reply, but those who did are representative. What they have to say you may find both heartening and sobering. These are quiet voices from God's under-shepherds as they too reflect at the turn of the year.

## Our Greatest Need

*The first question put to these men was: In your opinion, what is the greatest need the Church faces as we enter 1959?*

Prayer was the thing most emphasized. Let Wendell Rockey, Jr., pastor of Wayside Church, Grove City, speak for several: "I believe with all my heart that our greatest need is for an increasing volume of fervent prayer to ascend to the throne of God. Our great need is for ministers and people whose hearts are so filled with the love of Christ as to share a vision of the misery of this lost world, aching with sin, and a vision of the Saviour, glorious in His majesty and almighty to save. May God so work in us that we will be moved to call down heavenly streams of power and blessing."

Another need, which would certainly include prayer, was expressed in terms of "a spiritually dedicated membership" or as the pastor of Knox Church of Silver Spring, Md., Charles Ellis, put it, "a deeper, heartier, more joyful commitment to the Lord Jesus on the part of minister and people alike. We need the kind of devotion to our God that befits the sound doctrine to which we adhere."

That such dedication was not thought of as merely passive was made clear by one man who wants a "well-planned Scriptural evangelistic program in which laymen will take part," and by another who considers our greatest need to be in the realm of "lay enthusiasm".

## Things That Hinder

*What do you think is hindering the Orthodox Presbyterian Church from making the impact you'd like to see or from getting a hearing in your community? Thus we worded the second question.*

Here a variety of obstacles were mentioned. It is "our inability to challenge the age in which we live," said Reginald Voorhees, pastor of the Omaha, Neb., Church. "Our emphasis is upon the past: a historic Creed, that we are the continuation of the historic Presbyterian Church. It is a 'let us go back' approach. But man is reaching out into space and refuses to be challenged by calls to look back or turn back, and we must challenge the world if we are to have them accord us a hearing."

Lionel Brown, entering his fifth year in the ministry of the denomination, now pastor of Calvary Church, Volga, S. D., is concerned about a tendency to use the term "Reformed Faith" as a shibboleth and to propagate that faith in an "unreformed" manner. Since the Reformed Faith is nothing more nor less than "the whole counsel of God", he suggests that we use "extra-biblical terms with moderation and not be 'offenders for a word.'"

The hindrance he sees in preaching in an "unreformed" manner is the danger of "presenting the doc-



# Pastors Reflect at the Turn of the Year

trines of sovereign grace in such a manner as to give the impression that we, not the Holy Spirit, are the openers of blinded eyes and the conquerors of refractory wills. Too often our consciousness of our own knowledge of the truth makes the truth in our hands a club with which we try to pound down the opposition. Instead we ought to commend the grace of God by a humble and meek spirit which is consistent with the truth we proclaim and with the meekness of Him who is the Truth. Small wonder that we have rubbed many the wrong way rather than attracted them to Christ by graces in us which commend our doctrine. The spirit commensurate with the gospel of grace we preach is born and nurtured from a sense of mercy received."

Mr. Ellis wonders if in our reaction to the doctrinal deficiencies of current brands of "positive thinking" we have not often been too negative in our approach. "Aware of the terrible evils of unbelief all about us, we need to manifest a more positive enthusiasm

**"The sovereignty of God — a message of comfort and hope."**



GERALD G. LATAL

for the gospel and the Christian walk."

From Portland, Oregon, Dr. Gerald Latal, who came into the Orthodox Presbyterian Church from the United Presbyterian via the Bible Presbyterian Church, and who is pastor of the Second Church of the city, stated that he believes the greatest hindrance toward our making the impact on our communities that we should is a "lack of spiritual enthusiasm, which makes the Gospel a life or death matter, on the part of a majority of our people." A man on the East Coast spoke of the "lack of lay witnessing. Church members must call and witness."

The pastor of the Park Hill congregation, Denver, Colo., had this in mind and mentioned the responsibility of the pastor "to set an example and lead the activity. *Our church is failing to produce people who really get excited about their faith.* Our doctrinal emphasis is not bearing the necessary fruit of repentance and zeal which is calculated to 'turn the world upside down'. We have perverted our contentment with our glorious heritage into a sullied complacency. We need to know the difference," concluded Elmer Dortzbach.

Wendell Rockey asked this question: Our people are against Modernism, thank God for that, but are they convinced that the Reformed Faith is "Christianity come to its own"? Here again is the need of being enthusiastic for the Gospel.

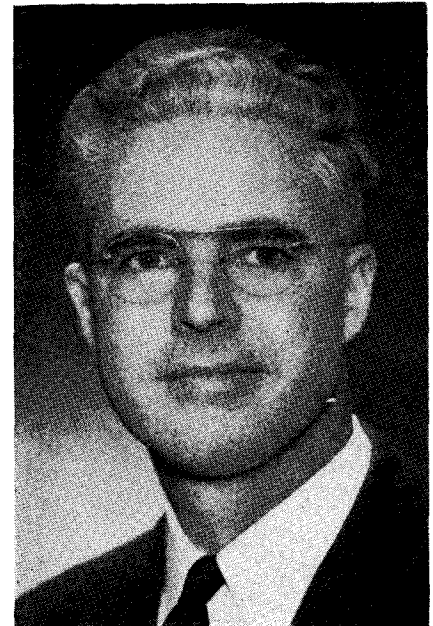
## Relevant Preaching

*The next question had to do with what one thing might be emphasized in preaching during the coming year, or as a second possibility, what kind of preaching was felt to be most relevant.*

Leslie Dunn, veteran pastor of Grace Church, Westfield, N. J., answered that he thought it should be "preaching that will make the people self-conscious of being God-possessed and God-directed people."

Mr. Voorhees insists that we must have preaching relevant to space-age

**"The most fruitful effort is personal work for Christ."**



CHARLES H. ELLIS

sinner with space-age despairs, in terms that will command their attention today, seeking to convince them that we have a Sovereign over the universe and an all-sufficient Saviour.

Mr. Dortzbach intends to show the relevance of the Kingdom of God to the daily life of the people through expository preaching from the Gospel of Matthew.

Mr. Ellis thinks that "Christian consecration" might well be a major emphasis, and Dr. Latal is inclined to feel that what is most needed in preaching is "the simple Gospel message, with a psychological approach."

Each pastor may have his own conviction of what needs emphasis in the church at large or in his congregation, but there is agreement that preaching must be made more relevant. Doubtless the man in the pew concurs. There was, of course, no call for any change in the message, no desire to modify the Word of God in this changing era, no thought that the everlasting Gospel is out-of-date, but one must be grateful that these men who have been called to preach the Word are forthright in their own concern that sermons be better understood, that truths get across into the minds and hearts of hearers.

## Opportunities

*Do you believe the Church has any special opportunity as we enter the year 1959? This was a fourth query.*

"Could there ever be greater opportunity?" asked Leslie Dunn, "with nine-tenths of those about us unsaved. The field is still the world!"

Charles Ellis saw our opportunity in "faithful, prayerful witnessing of individuals to individuals. The masses are not crowding our doors, but here and there, in more places than we commonly think, the Lord has His elect who are hungering for the solid meat of the gospel which it is our privilege to give forth."

And Reginald Voorhees, in a different vein, noted an "opportunity to take the leadership in uniting the truly Reformed bodies into a fellowship that can present by radio, newspaper and magazine, more of a solid front; that can eliminate duplication of Reformed Sunday School and Youth materials; that can capture strategic positions for the Reformed Faith in extension fields — in other words, that can move into the ecumenical area with a truly Reformed biblical emphasis."

## Personal Burden

*Finally, we asked if these who must tend the flock and give an account to the Chief Shepherd would care to say anything about the personal burden of their own hearts in relation to the cause of the Gospel.*

It seems wise to refrain from the use of names here, although such was not requested by any of those who replied. Here you will discover in the words of others some of your own reflections, heart-searching and sobering, in the face of tasks humanly impossible and utterly dependent upon the grace and power of God.

There is the troubled cry that will not be silenced, "Why is it that the net gain in membership in our church last year was so very, very small?"

There is the sense of failure at "not seeing our youth acknowledge the claims of Christ upon them." Here are silent tears of a yearning shepherd.

There is the "burden for closer work and fellowship with those of like precious faith. In this time of deepening apostasy what a joy and encouragement it would be for all who hold heartily to true Presbyterian-

**"Only as the heart is broken by a knowledge of its own sinfulness can it be compassionate toward others."**



LIONEL F. S. BROWN

ism to be drawn together!" This is the loneliness of those who for conscience sake stand where they do, willingly, but few and far between.

There is one — and he speaks for many, does he not? — who is aware of his own "coldness and lack of zeal for my Lord. I possess my beliefs, but my beliefs don't possess me as they should." There is another whose prayer is that he might "be a more faithful minister in presenting the Gospel throughout the homes of the community," and he puts this first, before the longing that many might share the responsibility of the task rather than leaving it to a few.

There is again the burden for the midweek prayer hour, the emptiness of a room where only two or three gather, not because others cannot come but because they care not to come. This is a burden often beyond words.

Finally, there is the candid recognition of "weaknesses and deficiencies in my ministry which must be remedied . . . I for one am determined to go with my wretched heart to the spring of mercy that flows from Calvary, where I was crucified with Christ, that He may give the humble spirit in which He delights and the 'reformed heart' so necessary to the preaching of the faith we all love." The editor joins in this prayer.

## Missionary Vision in Shafter

The Ebenezer Reformed Church of Shafter, Calif., demonstrates a widespread missionary interest through the distribution of its benevolence gifts to a number of Reformed institutions. When Orthodox Presbyterian missionary McIllwaine and his wife were guests recently an offering of \$100 was given for their work in Japan. The Ladies' Society made and sent ten quilts to missionary Bruce Hunt in Korea for use by the seminary students in Pusan.

Pastor of the congregation is the Rev. Melvin B. Nonhof who came in 1957 from the Presbytery of the Dakotas of the Orthodox Presbyterian Church to this community near Bakersfield. Although not actually a member church, Ebenezer Reformed is closely associated with Eureka Classis of the Reformed Church in the U. S. and its pastors have been members of that denomination, which represents a continuing group that refused to enter the 1934 merger that became known as the Evangelical and Reformed Church.

Mr. Nonhof reports that receipts for benevolent purposes average more than \$200 monthly. Recent donations of \$250 have included the home missions work of Eureka Classis, the Orthodox Presbyterian foreign missions, and Westminster Seminary. The Christmas eve offering was designated for Bethesda Sanatorium of Denver, Colo. Peter Grossman, son of the late pastor, is a student at Westminster Seminary.

"Epistle" is the title of a monthly paper edited by pastor Nonhof with a circulation of over 200 among members and friends of Ebenezer Church. About a dozen adults are about to enter a class of instruction for church membership, which is another sign of spiritual health in this congregation.

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**Guardian Club Rates are \$2.50 per year. A Club Secretary sends in ten or more subscriptions (with the money) at one time. The Guardian will of course be mailed to the home addresses specified. Groups or churches may have copies sent to one address, however, for distribution locally if so desired.**

## Furloughed Missionaries Travel

After visiting a number of churches in the New Jersey and eastern Pennsylvania area in early October, the Rev. and Mrs. R. Heber McIlwaine, on furlough from Japan, left Philadelphia on a two-month itineration that took them to some 45 churches and many more meetings. From the Dakotas they hopped to the Pacific Coast states for nearly a month, then back through Colorado, Nebraska, Iowa, and Illinois to Wisconsin.

Following a brief holiday in the South, they resumed their tour of Orthodox Presbyterian churches at Hialeah, Florida on January 8, then work their way northward for a short time in the Philadelphia area before going to New England and New York, then back in the New Jersey and Pennsylvania region until the end of March. Slides picturing the work of our Japanese missionaries were shown in many of the meetings.

Meanwhile the Rev. and Mrs. Richard Gaffin, on furlough from Formosa (Taiwan), journeyed during October from Michigan to churches of the Presbytery of Wisconsin, down into the Presbytery of the South, and back for two weeks in New England in November. Visits to churches in Pennsylvania, Delaware, and New Jersey kept them on the go almost daily until the holidays.

Mrs. Gaffin had the opportunity of speaking to the Presbyteries of Wisconsin, Philadelphia, and Ohio as well as a number of missionary societies and Sunday schools.

Other itineration during the first quarter of this year will take the Gaffins west as far as the Dakotas and then into the East for meetings with some 30 congregations.

## More Address Changes

Rev. Richard M. Lewis to 1623 Tacoma, Berkeley 7, Calif.

Rev. Edwin C. Urban to 3056 Windy Lane, National City, Calif.

Rev. Henry P. Tavares to 816 N.E. 14th Ave., Fort Lauderdale, Fla.

The new clerk of session for Sunnysvale is Mr. Russell Johnson, 4401 Venice Way, San Jose, Calif.

## Guardian Book Reviews

### Unashamed of the Cross

*The Cross and the Common Man*, by HERMAN W. GOCKEL. Concordia Publishing House, St. Louis, Mo. 155 pp., \$2.00.

This book from the heart of Pastor Herman W. Gockel presents to the reader a message that is both refreshing and stimulating. The author, director of the successful television drama "This Is The Life," relates in simple language and an attractive style the central message of the Cross. At a time when true faith seems to be at such a low ebb, and when "religion" seems to be both popular and sterile, it is refreshing indeed to hear the gospel proclaimed on the basis of the authoritative Word of God. The account of the fall of man, the deity of Christ, His substitutionary atonement, His resurrection, and like truths are not presented as legends or theories suitable to past ages, but as present realities profoundly determinative of man's life not only on earth but in the world to come. It is evident throughout his book that Pastor Gockel is not ashamed of the cross of Christ, nor is the reproach of the cross in a modern age a deterrent to his faith. The world truly needs a more fearless proclamation of the truths of God's Word, and the 155 pages of this book do just that.

With the use of an abundance of Scripture references, the author describes the terrible plight of the human race, fallen and depraved as it is through the one sin of the one man Adam. The picture is darkened by the fact that man is completely powerless to deliver himself from the clutches of sin, the punishment of which is eternal death. Pastor Gockel then presents the cross of Christ as the message of hope for a lost World. By faith in Christ lost men may find a wonderful relief from the burden of sin and a joyful life of fellowship with God. The reviewer is happy to recommend this book as an excellent presentation of the gospel.

The reader will no doubt become aware of a very basic problem in-

olved in Pastor Gockel's presentation of the atonement. He insists very emphatically in the first chapters of the book that man is completely bound by sin and yet has been completely set free by the death of Christ. He seeks to face the problem in Chapter XI when he asks, "If Christ by His redeeming death upon the cross has won complete salvation for all mankind, then why is it that some people continue to be lost?" (p. 71) He answers that the individual must by faith lay hold of the benefits of the cross or perish. But even though the author attributes the imparting of faith to the work of the Holy Spirit alone, (p. 125) and even though he sees that the believer was chosen in Christ before the foundation of the world, (p. 141) yet he fails to bring these facts to bear upon the extent of the atonement. Certainly if Christ has won complete salvation for all mankind, all mankind are saved, otherwise the salvation cannot truly be called complete. Comforting indeed is the Scriptural truth that Christ came to save *His people* from their sins, and that redemption is not only divinely and sovereignly accomplished, but it is equally divinely and sovereignly applied. The death of Christ was of infinitely more value than simply to make salvation possible; for the complete salvation of that countless multitude chosen to be conformed to the image of God's Son was purchased completely by the death of Christ, and for that countless multitude only.

C. HERBERT OLIVER

### Neo-orthodoxy a Vain Hope

*Man in Nature and in Grace* by STUART BARTON BABBAGE, Wm. B. Eerdmans, 1957, 115 pp.

Dr. Babbage is an Australian scholar whose writings have become familiar among evangelicals in the United States and England.

As indicated by the title, this arrestingly written little work is a study

in the doctrine of man, his sin and its remedy. The book may be easily digested by the inquiring reader and will provoke careful thought among those who recognize the seriousness of the subject matter. Earnest Bible students will be fascinated by the writer's frequent appeals to Scripture as he enthusiastically expounds his viewpoint of sinful man in his relationships to various areas of mortal life.

It is man's mortality which poses the greatest of human problems for Babbage. This problem can be solved only by an honest facing of the facts of sin and death, an honesty which, he says, has been lacking in liberal religion but is present in the teachings of such men as Kierkegaard, Barth, Reinhold Niebuhr and Emil Brunner. The author has consistently revealed himself to be an ardent disciple of the currently popular existentialist philosophy and is no less so in this little book as he says, "I have freely availed myself of the labors of others. My real indebtedness is evident on every page." (Page 5). Quoting one of the more orthodox statements of the neo-orthodox theologian, E. Brunner, Babbage states, "The remainder of this book is an attempt to illustrate the truth of this thesis" (i.e. of E. Brunner) (Page 23). Dr. Babbage likes to quote Calvin occasionally, too, although he seems to find Calvin wanting in comparison with neo-orthodox thinkers of more recent fame.

Babbage regards the existentialist philosophers and their theological descendants such as Emil Brunner as our liberators from dead, cold rationalism, primarily because of the preoccupation of the former with the plight of the *individual* in an environment of hostile life and death. Babbage thinks this is a more Christian approach to human problems.

Indeed it is easy for us to understand how neo-orthodoxy seems refreshing to men such as Babbage, perhaps after years of feeding on the dry husks of a hopeless liberalism. But if liberalism was hopeless, neo-orthodoxy offers a vain hope, even when we quote its more orthodox-sounding passages as Babbage likes to do. In the world of Kierkegaard's all-important *individual*, there is no covenant God who is and must be true to all His counsel. There is only the terribly lonely individual who, out of his dreadful *anxiety*, not repentance, must

plunge into the phantom-arms of an unknown, unrevealed God. It is very needful to be seriously concerned with the individual's sin and mortality but not to the unbalanced degree of teaching that God somehow exists as a mere means of the relief of man's great problems in a man-centered world.

To those interested in the world of the Barthian mind, this little book will provide attractive reading in a popular style.

WILLIAM H. McDOWELL

## The Magazine Viewer

*This section will take note of or briefly review articles in other periodicals which may be of significant interest to GUARDIAN readers. The Rev. Edwards E. Elliott of Garden Grove, Calif., avid reader of all sorts of magazines and writer of frequent letters to sundry editors, has volunteered to send in his comments from time to time. If you come across an article "that everybody ought to know about," send us yours. Initials following the material will indicate the reviewer.*

"I Believe in Life Everlasting" by G. Bromley Oxnam, in the December, 1958 *Ladies' Home Journal*. This eminent Methodist bishop explicitly states, "My trust is not based upon evidence." He feels the need of additional time after this life to follow Socrates, to study great art, to hear Paul give I Corinthians 13 and Jesus the Sermon on the Mount. Yet he "doesn't know" about heaven and hell, and wonders where to draw the line at which the second chance becomes the last chance. He does not base his hope of eternal life on the Scriptures and seems as prone as some first century Athenians to question the message of the resurrection. Incongruously the William Blake illustration which accompanied the article depicted the reunion of body and soul in the resurrection!

"The Men Who Hid the Dead Sea Scrolls", *National Geographic Magazine*, December, is an informative and beautifully illustrated article.

"The Evolution of Ethics" by Albert Schweitzer in the November *Atlantic Monthly*. This centennial issue sought to feature some of the best available ideas and writers, among whom Schweitzer is hailed by many as among the greatest on both counts. While some consider this musician-theologian-medical missionary as one of the outstanding men alive, this article on a subject dear to Schweitzer's heart begins with "primitive man". Thus there is an immediate parting of the ways between his point of view and that of such a work as John Murray's "Principles of Conduct". Christian doctrine begins with the Lord of ethics, who is able to declare His normative will and commit the same wholly unto writing.

"A Living Wage for the Minister" in Kiplinger's *Changing Times*, although it appeared in the October, 1958 magazine is worth calling to the attention of church trustees or others before the preparation of the next budget!

"Are Americans Afraid of Religion?" in the December *Cosmopolitan* has some very pointed observations on the change that came over America when the largely Protestant melting-pot failed to absorb large groups of Roman Catholic and Jewish immigrants. One result is that adherents of all three groups maintain a tacit agreement that a secular area must be maintained as a place of fruitful cooperation. Since this secular area is the sphere where most Americans really live, religion becomes something private, not public, and as something hidden, it soon tends to disappear.

The article comments on the strange lack of substance in such a popular program or column as the "This I Believe" series of Edward R. Murrow. The advance plan ruled out the utterances of atheists, clergymen, and orthodox creedal statements, as well as controversial social and political material, "eliminating every lively creed that is to be found in American society."

GUARDIAN readers who wish to enlarge their horizon by ascending to a greater height should subscribe to the *Westminster Theological Journal*. Put your mind into this orbit and join the thinking of such writers as Ed-

mund P. Clowney, W. Stanford Reid, and John W. Sanderson, Jr., besides many reviewers of current books, in the November number.

— E. E. E.

The *Presbyterian Outlook* stirred up some controversy through an answer given in a Question column in its November 10, 1958 issue. Replying to the query, Is it the Protestant belief that Jewish people who do not accept Christ are lost? Dr. John H. Marion, of the United Presbyterian in the U.S.A. Boards of Christian Education and National Missions, gave an emphatic "no", just because they don't accept "Christ as he is defined in Protestant theology."

Quoting as the "big test" Jesus' "greatest commandment" he said, "Anyone who honestly and actively tries to meet that test, whether Jew or Gentile, Mohammedan, Buddhist or Christian, need have no uneasiness about the next world." This blatant teaching of salvation by works rather than by grace was protested by Wm. Childs Robinson in an editorial in the December 3rd *Southern Presbyterian Journal*, and nearly two pages of quite similar comment appeared in letters from Southern Presbyterians and others in the December 1st issue of the *Outlook*, together with an explanatory comment by Dr. Marion who felt he had been "obviously misunderstood".

— A. W. K. Jr.

## A Home Missionary Letter

### *Chula Vista, California*

Dear Members and Friends of the Orthodox Presbyterian Church:

This letter is sent to help you to become better acquainted with work you help support with your giving to the cause of Home Missions in the Orthodox Presbyterian Church. It is good to become familiar with our works so that we may be more intelligent givers, that we may become more specific in our praying, that we may have a greater knowledge of the outreach of our church and the problems that are involved in such outreach.

The Chula Vista work will be three years old in January. It was begun by the Rev. Edward Kellogg and members of the (now) Paradise Hills Church of San Diego. In June of 1956 I was called by the Denominational Committee to take up the work. In April of 1958 the mission was organized as a particular church by the Presbytery of California, taking the local name Bayview.

The present membership stands at 22 adults and 10 covenant children. The attendance at the services runs 45-55 mornings, 15-25 evenings, Sunday School 45-55, Prayer meeting 5-15. Besides these services there is a Women's Missionary Society, two Machen Leagues, a Catechism class, and

the usual Session, Trustees, Deacons, Sunday School Board, etc. This is just saying that the full schedule of a church is maintained though on a smaller scale.

A full budget is also maintained. Beside the local expenses, there are also monthly contributions to Foreign and Home Missions, Presbytery Missions, Christian Education, Westminster Seminary. A building fund is also started, though it is not growing as quickly as we would like. The average monthly income hovers near \$250.00.

The prospects are great. From a small farming community of 4,000 in 1940, Chula Vista is now a rapidly growing city of 38,000, with prospects of 60,000 in another ten years. The grand and glorious fact at the heart of this is that with God-given wisdom the people of Paradise Hills Church purchased two acres of land for the Chula Vista work in an area that is just now opening for development but which within the next few years will be the heart of a vast residential district. At present there are 1500 homes in process or in planning which will bring the community to the borders of our land. And beyond our property there are acres upon acres of land which will be thousands of homes

needing the Gospel in the coming years. Pray earnestly that we will be adequately able to meet the challenge.

The Denominational Committee is hopeful that funds will be available for a building loan within the year to come. Let everyone push for the building up of the church extension fund that such funds will be available for churches who find it all but impossible to get loans in any other way. If there are individuals who desire to make contributions to the work here, such, of course, will be most welcome. The greater the cash on hand here, the smaller the necessary loan will be.

There is also need here in Chula Vista for families of Reformed or Orthodox Presbyterian background. This is a universal need, but it is aggravated here because of a moving population. In the two and a half years that I have been here we have lost no less than seven very strong families—one man was an elder, who will enter Westminster Seminary next fall; another was a trustee with Reformed background; another was an excellent Sunday School teacher as were several others; our present elder will enter Westminster in two years. Because of this fact I appeal to you. Do you have a family with missionary vision willing to pull up stakes and to move out here to help us? This is a real missionary venture. The very presence of such a family with us would be a tremendous encouragement and help, not to mention the labors in the gospel such could render. Will you as a pastor present such a missionary challenge to your people? There are jobs aplenty in this area for all types of work, and there is the matchless climate!

This is a thumbnail sketch of the Chula Vista work and its possibilities. I trust that being informed you will pray, perhaps give, and possibly come.

Yours in the service of Christ,

JACK J. PETERSON  
Bayview Orthodox  
Presbyterian Church

Home missions is your task and mine. In reading this letter look for ways suggested of doing something about it — not only "out there" but through your church and in your own community.

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## Here and There in the Orthodox Presbyterian Church

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Much of the news from the churches has been concerned with special programs presented by children of the Sunday School, sacred cantatas by a number of the choirs, singing of Christmas carols by young people in hospitals and homes of the shut-in, parties planned with collegians home for the holidays in mind, winter retreats for Machen Leaguers, and the watch-night gatherings beginning often with games and refreshments and closing with an hour of praise and prayer at the turn of the year. In short, Orthodox Presbyterians like many others have passed through a busier than usual time, seeking all the while to be "natural in the realm of the spiritual, yet spiritual in the sphere of the natural" as behooves those who acknowledge God as sovereign in all of life.

**Wildwood, N. J.:** In connection with the annual Harvest Home Dinner of Calvary Church in early December a total of \$1,125 was received for the Thank Offering. While the John Davies family enjoyed a brief winter vacation in Wisconsin, where they resided for many years of missionary service, the pulpit was occupied by the Rev. H. Wilson Albright and Dr. Herbert Atkinson.

**Sunnyvale, Calif.:** Mr. Dirk Brink and Mr. Jack Miller have been ordained as elders of First Church and given particular responsibility by the Session for the new mission project in Stockton. Mr. Miller, who is a teacher in the Ripon Christian High School, was appointed stated supply by the Session. The group in Stockton is meeting in the Seventh Day Adventist building for worship each Lord's Day.

**Silver Spring, Md.:** The Rev. J. Marcellus Kik, associate editor of *Christianity Today*, supplied the pulpit during a recent illness of the pastor of Knox Church, the Rev. Charles Ellis. Earlier in the fall the Rev. Donald C. Graham of the McIlwain Memorial Presbyterian Church of Pensacola, Florida, was the guest speaker and singer at a week of special gospel services which brought much blessing to the church. The congregation of Knox Church has authorized the session to issue a call to the Rev. Robert Thoburn of Hatboro, Pa., to serve as Associate Pastor with the purpose of assuming leadership of Grace Chapel in northern Virginia, an extension work of Knox. The call has not as yet been acted upon by Presbytery.

**Morristown, N. J.:** The building fund has passed the \$21,000 mark and the congregation is increasingly hopeful of seeing work begun on the new building during 1959. The December issue of "Emmanuel News and Views," bi-monthly paper edited by the pastor, Calvin A. Busch, appearing in printed rather than mimeographed form, has a good word to say for the *GUARDIAN* and "recommends that every home of our church subscribe to this magazine by way of encouragement and also in the interests of keeping well informed of our Reformed Faith and its world-wide activities." (Thank you, Mr. Busch!)

**Middletown, Pa.:** With attendance at morning worship beyond capacity and with the mortgage paid off in December for the second time in the church's history, the building committee has been reactivated to consider the type and size of a new

sanctuary to be recommended to the congregation.

Recent weddings at the church included that of Judith Graham and Lee Kauffman on December 5, 1958 and that of Naomi Eberly and Donald Roberts, son of Elder and Mrs. Lewis J. Roberts, on December 26. Another faithful member, Fred Baum, Jr., was married on December 27 to Loretta Adams at Campbelltown, Pa.

**San Diego, Calif.:** Phil Petersen, oldest son of the Rev. and Mrs. Herman Petersen, won first place in the San Diego area high school extemporaneous speaking contest. There were 28 high schools represented in this December competition. The Petersen family are worshipping with the Bayview congregation of Chula Vista.

**Evergreen Park, Ill.:** The Bruce Coie family moved into the new manse at the end of December provided by the Westminster Church for the comfort of their pastor and his family. "Getting settled" always takes some time, but there is an entire new year ahead!

**Fawn Grove, Pa.:** Earlier in the month the Raymond Zorns occupied for the first time the brick Colonial manse adjacent to and matching the church building. An open house and dedication was held a week later with the Rev. Everett DeVelde of Vineland as speaker.

Adult and young adult classes of the Sunday School have combined for a weekly study of the Westminster Confession of Faith taught by the pastor. Evangelist for a week of meetings earlier in the fall was the Rev. John W. Sanderson, Jr., lecturer in practical theology at Westminster Seminary. The Sunday School attendance contest was climaxed with a fellowship supper followed by the showing of the World Home Bible League film, "Red Tide".

**Manhattan Beach, Calif.:** This past summer the Paul Loviks moved from Long Beach into an expansible home in Manhattan Beach not far from the church of which Mr. Lovik is pastor. A sixth child and fourth son was born on December 13. Named Timothy Scott, he is said to look as if he might be the first red head out of 16 grandchildren of Mr. Lovik's father, five of whose six children, including Paul, have red hair like himself!

**Note to subscribers: Guardian subscriptions are now \$3.00 per year, for both new readers or renewals. The magazine will be published on the 10th and 25th of each month, so that you will be receiving twice as many issues for the very nominal increase in rates which is in effect beginning with this first number of 1959.**

**Wheaton, Ill.:** Resigning as home missionary with the intent of preparing for eventual foreign mission service, the Rev. Edwin C. Urban and his wife left for the San Diego area at the first of the year, after a short visit with Mr. Urban's parents and other relatives and friends in the East. They expect to reside near the parents of Mrs. Urban, the Edward Kelloggs, while he is taking additional work in anthropology prior to enrolling in the summer school of linguistics of the Wycliffe Bible Translators, Norman, Oklahoma.

**Hatboro, Pa.:** A corporation meeting has been called for January 16 for the purpose of electing a building committee. The church recently completed purchase of a four-acre site on one of the main roads. The manse is located on the property. An advanced Bible class meets here weekly, taught by the pastor, the Rev. Robert L. Thoburn. Morning worship is conducted in the Fulmor Heights Community Building, where the Sunday School reached a high point of 105 during the contest, surpassing the goal of 102.

A daughter, Nancy Joan, was born to the Carl Sandbergs on December 23. Mr. Sandberg is a junior at Westminster Seminary, and he and his wife are helping in the work of Trinity Church.

**Bancroft, So. Dak.:** A fourth son also arrived in the home of the Rev. and Mrs. Robert D. Sander on November 8, 1958. The boy is named Stephen. Mr. Sander is pastor of the three congregations of Bancroft, Manchester, and Yale.

**Center Square, Pa.:** John Gaffin was the missionary speaker at Sunday School early in December and described missionary life as seen through the eyes of a high school boy, living in Formosa. Pastor Henry Fikkert reports that the film, "Martin Luther", was shown on a recent evening at the Community Orthodox Presbyterian Church.

### **Mitchell—Hunt Wedding**

Miss Lois Margaret Hunt became the bride of Mr. John Joel Mitchell at an afternoon ceremony on Saturday, December 20, in the sanctuary of Calvary Orthodox Presbyterian Church of Glenside. The pastor, Robert L. Atwell, officiated. Lois,

## **IDEAS THAT ARE WORKING**

*"How can we increase attendance at the evening service?" "Do you know how to get people to arrive on time?" "Is there a way to help our congregation to learn new hymns?" "Have you any ideas for visitation?"*

*These and dozens of similar questions are common. The GUARDIAN pages provide a way of sharing ideas that are helping to answer such questions. If you have tried an idea long enough to know that it works in practice, let us hear about it. If it's a good idea, if it is of general interest, and if it has had a measure of success, maybe we can print it. Not all good ideas succeed, to be sure, but who wants to read about his own or others' failures? Here is an example of an idea that is working gleaned from the recent news items sent in to our office:*

### **SUNDAY EVENING ATTENDANCE CLIMBS!**

A marked increase in attendance by all age groups has been a "thrilling experience" in the past two months, reports the Rev. Lester Bachman, pastor of the Kirkwood Orthodox Presbyterian Church. Figures would indicate a Sunday evening attendance equal to one-half the communicant membership, or one-third the total membership. The idea is known as "Sunday Evening Bible Institute."

Introduced this fall, the service begins at 7:30 with a 15-minute hymn sing for everyone. This is followed by a 40-minute study period in separate groups, each with their own leadership and course, for the Junior Machen League, the Senior League, and the Adults. The entire congregation then unites for a time of worship lasting about 20 minutes.

daughter of Korean missionaries the Rev. and Mrs. Bruce F. Hunt, was given away by her uncle, the Rev. Leslie A. Dunn. Her sister Bertha was maid of honor. The reception was given at nearby Westminster Theological Seminary.

John, a member of the middler class at the Seminary, was assisted by William Wilson as best man. Following a brief honeymoon, the Mitchells are at home in an apartment in Germantown.

### **Bordeaux Installation**

Dr. Ned. B. Stonehouse of Westminster Theological Seminary was invited to preach the sermon at the installation service for the Rev.

William Harlee Bordeaux as pastor of the Covenant Orthodox Presbyterian Church of the Oranges. Announced for Friday, January 9 at 8 o'clock the service is under the auspices of the Presbytery of New Jersey.

A charge to the congregation was to be given by the Rev. Leslie A. Dunn of Westfield, and a charge to the pastor by the Rev. Calvin A. Busch of Morristown. The Rev. Raymond E. Commeret of Fair Lawn was to offer the installation prayer. Members of nearby congregations of the denomination were invited to attend and remain for the reception to follow.

Dr. Bordeaux had been serving the congregation as stated supply during the past year.



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