

The Presbyterian **GUARDIAN**

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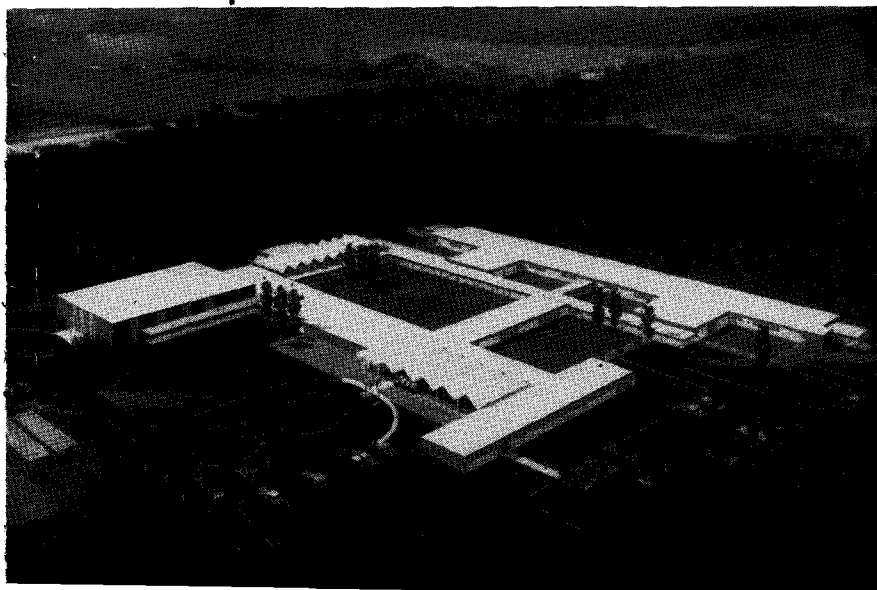
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The Boyhood of Jesus

By EDWARD WYBENGA

*The Boy Jesus in the Temple
at Jerusalem*
Luke 2:41-52

NOW the sacred story, as given by Luke, jumps a period of about twelve years. At this age every Jewish boy was required to attend the great Feast of the Passover, celebrating the deliverance of the Jews from Egyptian slavery, under the leadership of Moses. To go up to Jerusalem must have been an extraordinary event in the life of Jesus. How he must have looked forward to the time when he could see with his own eyes the Holy City and the temple spires — the place where God had dwelt among Israel, and shown forth his glory through the centuries of Jewish history. This experience became his when his parents took him with them from Nazareth to celebrate the Passover.

On the journey homeward Joseph and Mary supposed Jesus to be with other boys of his own age in the same caravan, and so they did not miss him. However, at the end of the first day when people were making ready to sleep for the night, the boy Jesus was nowhere to be found. The parents must have spent a very anxious night, wondering what had become of him. On the morrow they retraced their weary steps to Jerusalem; and on the following day they found him in the temple. There he was "sitting in the midst of the doctors, both hearing them, and asking them questions." They were questions likely about Jewish law, about the Messianic prophecies of the Old Testament; questions about the worship of God, and about the duty of man; questions of doctrine and questions of ethics.

Still agitated by her troubled state of mind the mother of Jesus spoke first, saying: "Son, why hast thou thus dealt with us? Behold thy father and I have sought thee sorrowing."

There was an implied rebuke in those words, a suggestion of thoughtlessness and negligence. We can understand how the mother felt but her viewpoint was not well taken. She was shortsighted amid her anxieties and worries. Do not our worries always give us the wrong perspective of things?

And now Jesus speaks. There is both surprise and a mild reproof in his reply: "How is it that ye sought me? Wist ye not that I must be about my Father's business?" (or, more literally: "in the things of my Father?"). It was not that Jesus was surprised that they were seeking for him; nor did he reprove them for that, but only for failing to look for him first of all in the temple. Had they not taught him to love the house of God, and to delight in God's holy law? Why then did they not look for him first of all in God's house? Thus Christian parents today should early instill in their children a love for God and a knowledge of his Word; and should expect them to show a continued interest in spiritual things as they grow up.

Note another point of correction. Mary had said: "Thy father and I have sought thee sorrowing" — a reference to Joseph. Jesus answers: "I must be about my Father's business" — a reference to God. Not Joseph, but God was his real Father. Already early in life he had the consciousness of a unique relationship between himself and God, a sense of divine Sonship which implied equality with God. Even so, he did not ignore or rebel against the authority of Joseph and his mother, Mary. As a child and as her son he owed them childlike obedience and respect. And so it was that he returned with them to Nazareth, "and was subject unto them."

What a lesson for children today,

and for all time! It is God's will that we should respect and obey those who are placed in positions of authority over us. And it is the duty of parents to lead their children into a knowledge of God as their heavenly Father whom they are to trust and obey — not, indeed, in the same sense that Jesus called God his Father, but as children of God redeemed in Christ.

After the experience in the temple Luke passes over a period of eighteen years in the life of Jesus. He sums it all up in the words: "And Jesus increased in wisdom and stature, and in favor with God and man." They were years of normal growth in body, mind, and soul; years of useful work probably as a carpenter; years of glad fellowship with God and instruction in his Word.

Christian Association for Psychological Studies Sets Convention in Chicago

The Christian Association for Psychological Studies will meet for its Eighth Annual Convention at the Morrison Hotel in Chicago, Illinois. The meetings will convene Tuesday morning, April 4, and last through Wednesday afternoon, April 5.

The theme of this year's convention will be "The Psychology of Christian Conversion." The main address will feature Dr. Lars Granberg, Hope College psychologist and counselor.

Other items on the program will feature panels from the various professions discussing: "The Bearing of Conversion on Therapeutic Procedures"; "Personality Factors in Different Types of Conversion"; and a paper on "The Co-existence of the Old and New Natures." Each event will be followed by general discussion. Convention papers will be published.

The Association is composed of psychologists, psychiatrists, social workers, physicians, educators, theologians, pastors, and others who are interested in the study and application of psychological findings as enlightened by Christian truth.

Registration forms for the Convention are available from the Executive Secretary, the Rev. Harland Steele, 495 Central Avenue, Holland, Mich.

Westminster Looks to the Future

By EUGENE BRADFORD

It is difficult and sometimes dangerous to prognosticate. The future is entirely in the Lord's hands. Yet responsible people are called upon in Scripture to read the signs of the times and to make plans in accordance therewith. In the midst of these days there are signs aplenty. Tension fills and surrounds the kingdom. Restless groping characterizes theological study in many quarters, and surprising changes are almost the order of the day.

Who can escape the belief that Westminster has come to the kingdom for such a time as this? It is my considered opinion that she has arrived on the threshold of far greater opportunity than she has ever had and consequently is faced with a much more commanding challenge. Such a situation as this calls for renewed consecration, sacrifice and planning on the part of all concerned — the Faculty, the Board of Trustees, the students and especially the alumni.

My opinion that a new day lies ahead is not, as you might suspect, a bit of necessary rationalizing on the part of one who has just assumed the office of executive secretary; nor is it, I assert in all sincerity, just a manifestation of enthusiasm on the part of a new appointee. Rather it is based on a number of related factors seen in proper perspective.

The Faculty

Numerical strength alone is no fair gauge of the quality and effectiveness of a theological faculty. Yet it is a factor to be taken into account. Westminster was started 31 years ago with a Faculty of eight full-time instructors including such illustrious names as Wilson, Machen, Allis and Kuiper. Deaths and resignations reduced the teaching staff to six full-time men in the years 1937-39. There has been a steady climb in the intervening years to the point where we now have 11 instructors, all men of high ability, excellent academic preparation and thorough commitment to the historic Christian faith. The average length of

teaching experience at Westminster is 18 years, while the six senior professors average 28 years. Thus the Faculty is mature, well-rounded and stable.

To this numerical growth and record of experience must be added the notable academic achievements of our professors. They have been invited to lecture in Europe and Asia and on many campuses throughout the United States. Their publications have almost universally received good, and in most cases, excellent reviews. And what is so encouraging is the fact that the volume of publications has grown from a mere trickle to an even-flowing stream.

The Library

The growth of the Library has also been a necessary component in making



EUGENE BRADFORD

Westminster the institution it is today. There are now in the neighborhood of 35,000 volumes, and scores of high-calibre theological journals and periodicals are regularly received. Under the able direction of Rev. Arthur Kuschke for nearly 15 years, the Library is advancing with constantly accelerating rapidity and can now be regarded as excellent. To be sure, it must be strengthened still more to keep pace with the expanding program and services of the Seminary, but the Li-

brarian and the Faculty are very much aware of this and each year very substantial accessions are made.

The Doctoral Program

A recent development which has very perceptibly advanced Westminster's prestige is the inauguration of the doctoral program. In the early years degrees could not be awarded, but only certificates of graduation. After about ten years of existence the Seminary was given permission to grant the Bachelor of Theology degree, subsequently the Master of Theology, and later the Bachelor of Divinity. Approximately two years ago, after satisfying the most stringent requirements of the Pennsylvania State Council of Education, the power to confer the Doctor of Theology degree was granted by the courts. This reflects what I have already said concerning the Faculty and the Library. It is not merely a public relations administrator who sounds the praises of Westminster, but, infinitely more important, the accrediting agency and the courts of an impartial civil government which have no interest whatsoever in promoting the cause for which the Seminary stands. The Faculty is to be commended for the painstaking efforts put forth to gain this recognition. But above all, let us be thankful to the Lord for this obvious token of his favor upon the institution. The Seminary earned this high recognition, but we certainly believe that the hand of the God of truth moved the machinery that had to be moved. It was because our Lord would be pleased to further bless and use Westminster that this privilege was granted by the Commonwealth of Pennsylvania.

The Student Body

It goes without saying that all the academic advance conceivable would be insignificant without a student body of at least fair size. Westminster was not intended to be a monastery of secluded scholars, but rather, according to the Charter, she was established

a) "to provide an adequate sup-

A challenging analysis by the new Executive Secretary

ply and succession of able and faithful ministers of the New Testament;

b) "to provide for the Church men who shall be able to defend her faith against infidels, and her doctrine against heretics;

c) "to furnish congregations with enlightened, humble, zealous, laborious pastors;

d) "to found a nursery for missionaries to the non-Christian world, and to such as are destitute of the stated preaching of the gospel."

The Lord be praised that young men in ever-increasing numbers seek admission to Westminster. In the first student body there were 50; today there are 102. After 31 years this can hardly be called phenomenal. Yet when one considers the historical developments surrounding and involving the Seminary he is compelled to acknowledge that the growth of the student enrollment is really quite outstanding and most gratifying.

During the first five years the enrollment climbed steadily so that from a beginning of 50 it rose to the figure of 92 in the 1934-35 year. Then due to developments in the Presbyterian Church in the United States of America the enrollment plunged to a low of 42 in only four years. The Seminary had become decidedly unpopular; indeed, it was the object of scorn in many quarters. There was a sharp but brief upturn just before World War II, but immediately after the War the all-time low of 30 was reached. Since 1947 there has been a more or less steady climb. Fifty-four colleges are represented in the present 102 enrollment, and no less than 30 denominations. Last spring when there was every indication of a sharp drop for this year, the Rev. Robert S. Marsden sent out an urgent appeal for prayer. God honored our prayers. We have our highest enrollment.

Now this would not be unusual if the character of Westminster had materially changed. But she has not adopted a mediating position in any respect, nor have the standards of admission been lowered. Contrariwise, the academic standards have been constantly raised, and in the theological and ecclesiastical world the consistently

The substance of this message was given on the occasion of the annual "Homecoming" of Westminster alumni on Tuesday, February 14 at the Seminary. The Rev. Eugene Bradford assumed his new duties in January of this year.

uncompromising stand of the Seminary is more widely known than ever.

All this is the more significant when we take note of the fact that, according to a recent article in *Christianity Today*, Westminster is one of three independent conservative seminaries where growth in enrollment is in contrast with a marked decrease in nearly all but a few Lutheran seminaries.

It is surely a tremendous source of encouragement to know that, in spite of the long history of criticism of Westminster, many young men who aspire to the ministry regard her as the Seminary capable of providing the best possible preparation for the sacred office. The Savior of men and the Lord of the Church has not permitted to wither on the vine the fruit of the sacrificial efforts of the founders of Westminster. All praise be to Him!

The Donors

A corollary of this is the huge increase in the number of donors. The Seminary was founded and sustained in the early years with the aid of a relatively few large gifts. And it is common knowledge that were it not for the generosity of Dr. Machen, especially the provision in his estate, Westminster would have foundered by the mid-forties. At this point sincere and profound tribute must be paid to the faithful and intelligent efforts of

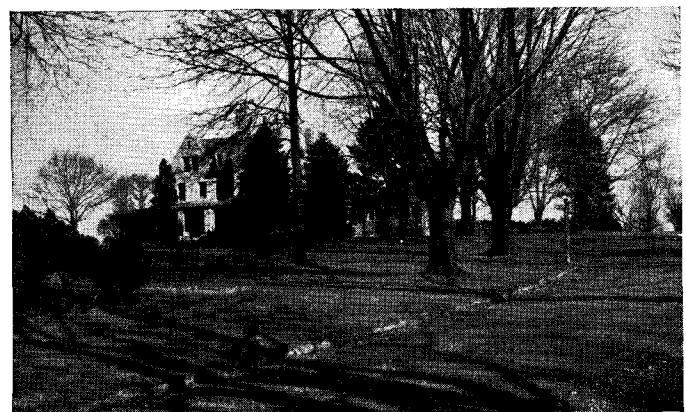
the Rev. Robert S. Marsden, who served as executive secretary from 1948 until his death late in 1960. More than 2,500 individual donors and organizations contribute to the financial support of the Seminary each year. When Mr. Marsden began his labors there were only 235. A ten-fold increase has occurred and the Seminary rests on a much more solid foundation financially. We must also give thanks to our faithful God for the persistent and consecrated labors of the Rev. George W. Marston, field representative for the past seven or eight years. His work is tedious and often discouraging, but he is a dauntless servant of the Lord and his kingdom.

During the same 12-year period the annual budget has grown from less than \$75,000 to just short of \$250,000, and our net worth has increased from \$223,000 to \$1,137,000.

The wisdom of Mr. Marsden in broadening the base of financial support is obvious. Although there are almost constant shortages, and it becomes necessary from time to time to draw from funds the Board strongly desired and intended to use for the much-needed Library building, it can nevertheless be asserted that the Seminary's fiscal condition is reasonably sound.

The Alumni

To complete the picture of Westminster's progress brief mention must be made of the solid achievements of the alumni. Although it is not possible to endorse all that the graduates have written and done, and while indeed some have never adopted the theological position of the Seminary or have in varying degrees deviated therefrom, it is nevertheless true that by and large the alumni have accomplished much. And I am of the conviction that even those graduates who



**Westminster
Theological
Seminary
Campus
View**

are not thorough-going Calvinists are better ministers or educators for having studied at Westminster. A goodly number of our men have done remarkable work and are deserving of outstanding credit. In thus advancing the kingdom of God they have also done much to strengthen the reputation of their Alma Mater.

Opportunity and Need

The opinion that these are days of unusual opportunity and challenge for Westminster is not without warrant. The facts are clear enough. The Seminary is free of ecclesiastical control and the compromise which sometimes develops as a result of such control. The Faculty and the self-perpetuating Board of Trustees are answerable only to the God of truth. The teaching staff is second to none and is continuing to grow in competence and reputation. The curriculum is revised and improved from time to time and the graduate program, though in no sense eclipsing the regular course, is in the midst of very great expansion. The Library is being steadily and substantially improved. The enrollment is increasing at a most encouraging rate, and the base of financial support is broader than ever before. The opprobrium once attaching to the Seminary and its graduates has greatly diminished without doctrinal compromise, with the result that our graduates are now accepted and even cordially received in areas of Christendom where once they were scorned.

Yet it is my duty to inform you that we are faced with something of a crisis. Physical expansion is imperative if we are to consolidate our recent gains and take advantage of the Seminary's growing prestige. We greatly need:

1. A Library building;
2. A Classroom building with an adequate assembly hall and office space;
3. A Dormitory for single students;
4. Extensive renovation of existing buildings and improvements to the campus.

The Challenge

All of our facilities are taxed to the limit. The urgency of the need for the Library and classrooms cannot be pressed too much. The situation is well-nigh desperate. A safe estimate of the most pressing needs is \$1,000,000, of which we have on

hand about one third. We should like you to pray that the Lord will provide \$150,000 within the next three months in order that work may be commenced on the Library. Our greatest need is for consecrated Christians, whether rich or poor, to recognize the challenge, to pray daily for strength to meet it, and to give according as God prospers.

Westminster is one of the few theological institutions which remain true to the Word of God as interpreted by the Reformed creeds. The professors are diligently training one hundred men to be competent students of the Word of God and prayerfully striving to cultivate dynamic, Spirit-filled preachers of the gospel. Almighty God has committed to us the Word of grace and of reconciliation. This is the only thing the world needs, and the need has never been more alarming.

Alumni and friends of Westminster! let us face the challenge of this desperate day, and let us pray importunately that God will provide the means wherewith the great work of the Seminary may be carried forward!

French Creek Annual Spring Banquet

The Rev. Thomas Champness of Garfield, N. J. has chosen "A Prayer for Boldness" as his topic for a message at the spring banquet of the French Creek Bible Conference. This annual affair will again be held at the Calvary Reformed Presbyterian Church, Willow Grove, Pa., on Saturday, March 11. The dinner is to be served by the Auxiliary of the Philadelphia-Montgomery Christian High School.

French Creek in 1961 will again have four conferences, beginning on August 14 for Juniors, followed by a weekend Post High camp, the Junior High week starting August 21, and the concluding Senior High conference August 28 to September 4.

The Conference has set a goal of 250 Association memberships for 1961 (only \$2.00 a year) and is offering a free week at one of its camps to the young person who secures the most Association memberships before April 1st.

CHANGE AND DECAY

All along the battered wall
Soft green shoots begin to show,
Answering to the sun's bright call,
"Come and see the beggared snow
E'er each white, low-lying tent
To its earthly home is sent —

"Sent to fill the bubbling spring
Wandering in and out again,
Racing catbirds on the wing,
Singing softly her refrain:
'I am sailing to the sea,
Come and share the sea with me.

'Share the sea 'til blue-white skies
Beckon me to rise and fly
Where the chill seas' echo dies,
Where the newborn showers lie,
Lightly lie and swiftly fall
All along the battered wall.'"

"Are you still reclining here?
As you have been year by year?
You have never roamed at all,
Have you, beaten battered wall?"
*"Change comes very slow to me
But God's unchanged eternally."*

DOROTHY E. KREISS

Every Christian a Learner and Witness

By EDWARD L. KELLOGG

In his book *Planting and Development of Missionary Churches*, the Rev. John Nevius urges that every Christian should be a learner and a teacher. In urging this Nevius is calling for adherence to basic principles for missionary endeavor. These are principles required by the Word of God. If the church adhered to them it would doubtless experience a marvelous growth.

Reflecting God's Likeness Requires Learning

In the first chapter of Genesis we read, "So God created man in his own image, in the image of God created he him . . ." (Gen. 1:27). When man fell into sin the divine image was greatly marred as sin replaced holiness and thinking became man-centered and distorted. When a man is born again the divine image is renewed: "Seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him" (Col. 3:9, 10).

God possesses wisdom and knowledge. We as image bearers must also possess wisdom and knowledge. In this we must reflect the likeness of the Lord. God possesses all knowledge and his knowledge is exhaustive. Man possesses partial knowledge and knows nothing exhaustively. As man gains in true wisdom and knowledge he more and more perfectly reflects the divine likeness. Thus we see that the Christian must ever be learning.

Though the new birth makes a person a new creature at once, yet there is a process of growth that must follow. Thus Paul, in writing to the Ephesians (4:22-24) exhorts them to ". . . put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Then he uses the word, "wherefore," thus indicating a connection with what follows, and he proceeds to exhort them

to put away various sins and to lead a godly life.

From this we see that the new birth does not complete the process of conformity to the likeness of Christ. "But," as Paul writes to the Corinthians, "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18). Since wisdom and knowledge are a part of the divine image and we are exhorted to conform to that image, therefore every Christian must be a learner. Every Christian must seek to gain more of that true wisdom which is from above.

Subduing the Earth Requires Learning

Furthermore, the mandate to subdue the earth requires the gaining of knowledge. We must know much in order to utilize the resources of this earth to the glory of God. The subduing of the earth relates to the whole of life. It includes so-called secular activity as well as religious activity. It relates to one's daily employment and also to the work of the church and missionary endeavor. The subduing of the earth in the field of aviation has been wonderfully utilized by certain missionary groups in penetrating previously isolated fields with the gospel. The subduing of the earth in the field of communication, through radio and television, has opened the door of a new effective means of sending forth the glad tidings.

In the cold war, communism has made the Christian church appear tragically weak in that communism has flooded countries with a vast quantity of attractive literature. Thus at present the subduing of the earth, in the field of printing and publicity, seems to be utilized more effectively in opposition to the gospel than in the furthering of it. Every Christian must continually be learning and he must be using what he learns in teaching the world.

Searching for wisdom and knowledge is not only required by our nature

as image bearers and by the mandate to subdue the earth, but also by exhortations and promises found in Scripture.

Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. —Proverbs 3:13-15.

Often I think of a couple who purchased a Bible from me several years ago. They appeared to be earnest Christians though they belonged to a church the doctrines of which are not consistent with the Bible. With obvious enthusiasm the man said that each evening he could hardly wait to get home from his employment in order that he and his wife might sit down and look up wonderful things in the Bible. The church they attended was stimulating their appetite for Bible study by giving out questions and material for home study. I thought to myself, "Would that more Orthodox Presbyterians could hardly wait to get home from work so they might rejoice in the teachings of God's Word and eagerly satisfy their souls with bread from heaven."

Wisdom and Knowledge Are of Great Value

Surely the church ought to teach its members how to study the Bible. Is it not possible for church members to hear sound doctrinal sermons from week to week and yet be unskillful in the use of that most important tool, the Bible? Is it not possible that church members, exposed to sound doctrine, may still be very clumsy in their handling of the sword of the Spirit which is the Word of God? Do not people tend to lack interest in those things in which they are unskillful? If the church would train its members in methods of Bible study, would they not become better learners?

The book, *Joy of Discovery*, by

Oletta Wald (Bible Banner Press, 1619 Portland Avenue, Minneapolis, Minn.) presents a method of Bible study designed to help the layman and increase his capability as a teacher. Much in this book is based upon a larger work entitled *Methodical Bible Study*, by Robert A. Traina (Biblical Seminary in New York, 235 East 49th St., N. Y. 17, N. Y.). Such books may be of great aid in developing enthusiastic Bible students in a congregation. The Scripture commands, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). The Great Commission requires that people be taught all things, whatsoever Christ has commanded. Surely then, every Christian should be a learner.

Obedience to the Commission Requires Witnessing

Learning, however, is not the sole principle to be adhered to in missionary endeavor. Some churches are stagnant and dead because they have stressed learning without also stressing witnessing. The apostles of Christ had special authority in the witness they gave but they were not the only witnesses in the church. The Great Commission was addressed to a wider circle of disciples. Also the sending out of the seventy at an earlier time pointed to the use of many disciples in the spreading of the gospel. Thrilling indeed, is the example of the apostolic church: "Therefore they that were scattered abroad went everywhere preaching the word" (Acts 8:4).

It is good for one at times to be alone with God and with such a verse from his Word. Ministers need to parse verbs, and laymen hurry through verses in reading five chapters on a Sunday, but at times we do well to pause so that such a verse as this may penetrate our hearts. We will have various emotional responses. Perhaps we will feel like weeping because of our neglect. Possibly, if we wait long enough we will almost tremble with an eagerness to be doing what those early Christians did. Jeremiah, you recall, said, "But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (Jer. 20:9b).

The responsibility to witness is in full accord with the teaching concern-

ing the general office of the believer. The functions of prophet, priest and king are to be performed not only by those holding special office in the church, but also, in a non-official and more limited way by every member of the congregation. This not only requires the ruling of our households well, and the engaging in much fervent prayer, but it also demands a faithful, consistent witnessing to the truth as it is in Jesus.

To Fulfill the General Office of Believers We Must Be Witnesses

There is a real danger that even in a church stressing orthodox doctrine children and young people will be discouraged from witnessing; in fact, sometimes all the lay members feel an improper restraint. It is easy to excuse oneself with the thought that possibly the witness will be inaccurate, and therefore such things should be left to the minister and possibly the elders. Such a view is contrary to the implications of the general office of the believer. We must not in practice deny the truth that out of the mouth of babes and sucklings God has perfected praise (Matt. 21:16). May we not meet in heaven one who heard the shout from the lips of a child who cried, "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest" (Matt. 21:9)?

As parents we should continually be teaching the truth to our children but we should also be encouraging them to pass it on to others. Indeed every member of the church should feel a compulsion to tell others the gospel truth he has learned. As Dr. Nevius urges, every Christian should be learning from someone who knows more of the Christian faith and should at the same time be teaching someone who knows less. There is a great potential for expansion in the church which resolves to adopt such principles.

Examples of Faithful Witnesses

Dr. Stanley Soltau in his book *Missions at the Crossroads*, (Baker Book House, Grand Rapids, Michigan) gives several stimulating illustrations of faithful witnessing in Korea. He speaks of a pastor Kang who gave this testimony after his release from prison, "I had always prayed that the Lord would give me the privilege of

proclaiming the gospel of Jesus Christ in the thirteen provinces of our country, and I had looked forward to doing so some day. But the Lord knew better; perhaps he thought I was getting too old to visit all thirteen provinces; so instead he put me in the West Gate Jail in Seoul, and brought men from the thirteen provinces to me!" It is said that during the two years of his imprisonment he led 97 of his fellow prisoners to faith in Christ. He also gave instruction in the Catechism and received some into church membership. When they left they had letters of transfer from the Presbyterian Church in the West Gate Jail in Seoul.

In discussing tract distribution Dr. Soltau gives another example of faithfulness in witnessing. Often when Bible conferences were held in churches of Korea those present would be asked to raise their hand if they were willing to volunteer for tract distribution and personal work. The persons then were asked the number of days they would give, which often ranged from five to thirty during the winter months. Thus a single congregation might pledge several months of work, and members would go out, not only in the vicinity but also to neighboring towns to distribute tracts and tell what they had learned of the gospel.

If the Orthodox Presbyterian Church would earnestly follow these principles, and every member would be both a learner and a witness, then truly God would be glorified. Then also it might please God to use the Orthodox Presbyterian denomination in a great advance of his Kingdom.

O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words that they may reach
The hidden depths of many a heart.

— FRANCES R. HAVERGAL

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This Wouldn't Be You

By G. I. WILLIAMSON

O hello there. It's nice to see you. I can't visit very long because I have to be sure to catch my bus. It's snowing out, and I'll have to take plenty of time to get dressed for this weather. You know it's quite a walk from my bus stop to where I work, and I wouldn't dare to be late. If we are late we get docked — and if we don't report for work we lose a day's pay — and we simply can't afford that.

After all, we have to put 'first things first,' as my grandmother used to say. Anyway, I can take pride in the fact that I haven't missed a day's work all winter, and I've only been late once. I walked half way the day it stormed, but a friend picked me up and gave me a lift the rest of the way. Sure is surprising what we can do when we have to!

By the way, I'm sorry I missed you at church Sunday. Honestly, I was just too tired. I guess it's my age catching up with me. You have to remember though, I don't have a car, and it was raining a little and I couldn't risk a cold. Maybe I can make it next week, if everything goes all right.

Say, did you read about the big sale next Saturday? I never miss one. It takes a lot out of you, but look what it saves you. I would say that 'the suffering' was worth it if you are persistent enough to make it worthwhile. And I always do. I'm usually the first one there! I suppose you never really get anything for nothing. You have to work for it even at those bargain counters. But I guess I'm just one of those who can't resist. And 'where there's a will there's a way,' you know.

Incidentally, I won't be able to attend prayer meeting with you this month after all. I don't know why it is, but something always seems to interfere. My uncle asked me to help him with a little 'building project,' so what could I do? You know how it is — you have to keep peace in the family. I just can't stand trouble. It actually makes me sick to my stomach.

Just between you and me, I don't see why I should put myself out anyway. I'm usually pretty worn out by

Wednesday, and besides it was pretty dull the time I did go. Other people may need to study all about the cults and things, but personally I couldn't care less. There is one thing you can do for me, though: ask them to be sure to remember my sister's baby. He is in the hospital and needs prayer. And believe me, I know what that can mean. No one can convince me that prayer isn't important. When I had my operation last year I just know that those prayers helped.

O say, that reminds me. Did you notice that the United Presbyterian Church has dropped its prayer meeting? There you see! And yet some people can't accept the fact that it has lost its way. Well, we can certainly take pride in the fact that our church isn't that kind.

One of my friends down at work told me that they don't have an evening worship service any more at their church. I think that's terrible. I don't get to evening worship but once in a blue moon myself, but at least I can take pride that my church is still 'going strong.' Maybe some day things will let up a little, and I will be able to get there more often. But sometimes we just have to eliminate the things that aren't absolutely necessary. I do have to eat. But I guess I can get along for a while on a little less 'bread of life.' Ha. Ha.

There's one more thing I have to tell you before I let you go. See here. Isn't this a beautiful little gold cross? I got it for Christmas. You know what it reminds me of? It reminds me of the words of Jesus to 'take up your cross daily and follow me.' I can actually do that now. In fact, I wear it wherever I go. Isn't that a swell witness? I'm not ashamed of it, either. I can 'endure hardness, as a good soldier of Jesus Christ.' So no matter what it costs me I intend to wear it. After all, we ought to be willing to put ourselves out a little for Jesus' sake.

Well, I'll see you later. It sure has been nice talking to you. Tell everyone hello for me. If the weather's nice I'll see you Sunday morning. So long now.

Hymnal About to Go to Press

Trinity Hymnal goes to press about March 15, according to members of the Committee who are feverishly at work on final proof-reading and a multitude of last-minute details. The Rayner-Dalheim Company of Chicago has given assurances that if the March 15 deadline can be achieved, Trinity Hymnal should be ready for distribution by June. The following financial report was sent out as a letter to pastors from the treasurer of the Committee in mid-February. It will be of interest to you.

Contributions totaling \$18,836.20 have enabled us to pay for the engraving, typesetting, and copyright fees. The cost of printing and binding will be \$17,000, one half of which must be paid when the book goes to press, the remainder being due in three equal installments beginning 30 days after delivery. In order to make the first payment in March, it was necessary to borrow \$8,500, and unless more contributions are received or the major part of the printing is sold within three months, we shall have to borrow a similar amount again. So you see, although our work on the hymnal is nearly completed, our problems are far from being at an end.

There are several ways in which you might help. First, additional contributions would be of great assistance. In the light of the General Assembly's action, per capita contributions in excess of the sale price of the hymnal are essentially loans to the Committee. As the funds become available from the sale of the books, amounts contributed in excess of \$3.75 per hymnal will be returned to the church, or additional hymnals may be secured in lieu of a refund.

Second, advance orders for hymnals @ \$3.75 per copy (\$3.25 in lots of 100 or more) will be welcomed. By paying in advance, you will help us in our effort to raise the money for the payments due in July, August and September. Third, if you have funds available which could be lent to the Committee, we would be glad to hear from you.

TEACHERS WANTED

Willow Grove Christian Day School
P.O. Box 52, Willow Grove, Pa.

The Presbyterian Guardian

It was Immanuel's land, but over that land were the wide outspread wings of a cruel bird of prey, the Assyrian army. A usurper sat upon the throne of Assyria, Tiglath-pileser by name, and he had immediately begun to show that he was master. To Babylon in the south he first turned his attention, and then to countries elsewhere. Wherever he went he subdued nations and uprooted peoples, transplanting them to lands far from their homes. Cruelty accompanied him, and he seemed to glory in deeds of atrocity. As the sickle cuts down the standing grain, so this king left the bodies of the dead behind him. "The gorges and precipices of the mountains," he boasts, "I filled with their bodies."

Like many a dictator, Tiglath-pileser seems to have thought that he was acting in his own strength. He was quite lavish with his use of the first person pronoun in his annals. Like the dead bodies which he left scattered behind, he throws about the word "I." But despite his lavish use of the first person pronoun, he was not acting in his own strength, nor was the control of all things in his hands.

The Kingdom of Man

A strange time had come upon the world, a time of the revival of Babel's spirit. Man was exalting himself in a way without parallel since Babel. From the time of Babel there had existed individual nations and individual religions. Each country had its god or gods, and in such a world the kingdom of God might well survive and grow. Now, however, mankind was seeking to unite and to concentrate itself under the leadership of one head, the power of Assyria. There would be no need of God, for men were being forced into a mighty and strong human kingdom, sufficient unto itself. Men who lived in one country would be transplanted to another, and over them all a human figure would rule. The elements of the first empire of Daniel's later great vision were beginning to come into existence.

Behind the movements of man upon the stage of history was an evil spirit, that power which would do whatever it could to destroy the tiny kingdom of Judah, wherein the descendants of David sat upon the throne and from whom in time a Redeemer was to come. This spirit had a plan. If men could unite, Judah would also be in-

A Sign of Deliverance

By **EDWARD J. YOUNG**

cluded, and there would then be no need for a Davidic ruler. The Davidic dynasty could then be swallowed up in the great ecumenical empire of man, and, as a result, the ancient promises would not be fulfilled and Christ would not come. Utterly ignorant of the true significance of his role in history the Assyrian king fell to his task, for those who become Satan's tools often may not know what they are doing. Thus the confident Tiglath-pileser appeared upon the scene of history.

A Fearful King on David's Throne

To the west lay little Judah and on her throne sat a son of David named Ahaz. All was not well in Judah, for the king was afraid. His heart, like the heart of his court, was trembling like the shaking of the trees before the wind. He was a fearful king, indeed, but his fear was misplaced. He did not fear the rise of the great eastern power, but he trembled before two smaller countries just to his north. They were confederates, and they had purposed to come to Jerusalem and to remove him from his throne. Their purpose, however, could not be carried out, for they did not have the strength to carry it out. Yet Ahaz was afraid.

To this fearful king the prophet Isaiah was sent. He went with his son, who bore the symbolical name, "A remnant will return." The very presence of the prophet with his son should then have quieted the king. It should have reminded him that the promises of God were not going to fail. Ahaz's nation could not be completely wiped out, for there would be a remnant. But Isaiah was to do more than to appear before the king. He was to deliver a message, a message full of comfort to those who looked for the consolation of Israel.

He went right to the point. In words of direct succinctness he told the king that there was nothing to fear. The two enemies to the north were simply the smoking tails of fire

brands. They did not have the strength to carry out their designs. Damascus would continue as she was, and the king of Israel, that son of Remaliah — Isaiah does not even deign to mention his name — will also continue as he is. There is nothing to fear, and Ahaz may ask for a sign if he will, a sign which will be a confirmation of the prophet's message.

An Unbelieving King on David's Throne

What would a son of David do at a time like this? Would a son of David recognize where the true danger lay? Would he hearken to God speaking through his prophet, or would he turn to man for aid? Ahaz had no thought of obeying the prophet; he had other plans. He, in fact, was ready to do the worst possible thing, to seek help from the very power which eventually, in the form of the Babylonian empire, would be employed by the Lord to bring about the destruction of Jerusalem. But Ahaz was a "practical" man. He had no time for Isaiah and his revelation from God. The situation, he thought, was crucial and something down to earth had to be done. If he could call in the help of Tiglath-pileser, then he would truly have nothing to fear from the two northern kings. This was practical; this was realistic.

Isaiah stood his ground. He was a prophet of the Lord, one whom God had accredited, and he had a message to deliver. Whether the king would heed that message or not, he, as faithful to the God who had called him, would deliver that message. And what a message it was! Plunging to the very depths of the issue the prophet calls Ahaz and all the house of David to hear the Word of the Lord.

The Lord's Sign of Deliverance

Speaking with a grand boldness, he rebukes the king for his lack of faith and his hypocrisy. "You," he says in effect, "have rejected the sign which the Lord commanded you to choose. Well and good, you have wearied

Old Testament

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Was the second tablet of stone at Sinai a copy of the first? Examining the ancient Near Eastern setting, Dr. Kline says yes—with fascinating consequences for understanding the decalogue. His original and thorough study of biblical theology shows the focus of both Testaments on Christ. Samples of the fare his classes enjoy appear in the *Wycliffe Bible Commentary* on Job and Deuteronomy.

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Sign of Deliverance

(continued)

God and therefore the Lord who is in control of all history will himself give a sign, not merely to you Ahaz, but to all who hear. Behold! the virgin is with child and about to bring forth a son and she shall call his name Immanuel."

"Behold!" Whenever the prophet uttered that word he was directing attention to something of tremendous importance. It is a word loaded with the imperative. "You, trembling Ahaz, and all who hear the sound of my words, behold!" Yet, what could those about Isaiah behold? At what was Isaiah pointing? With the physical eyes they could have seen nothing. As once before Balaam had said, "I see him but not now, I behold him, but not nigh" (Numbers 25:17a), so in dim and mysterious vision the prophet sees the virgin. It is as though the outward physical world has receded from the sight, and with the eye of vision the prophet is enabled to look into the future to behold the virgin with Child.

Strange sight! to be seen and understood only with the eyes of faith. *A virgin with Child*. Would it not be far wiser to look to the mighty Assyrian king than to such mystic fantasy? But Isaiah's voice is commanding. Behold! he cries, as he focuses attention upon the virgin with Child. It is a supernatural birth of which he speaks. He designates the mother by a word that is never applied to a married woman. He declares that birth to be a sign, and he avers that the name of the Child is "God with us."

This is the sign that the Lord, whom Isaiah designates the sovereign One, will give to his own. For this Child is no ordinary child; He is a Son, the One of whom God had said, "Thou art my son; this day have I begotten thee." He is the One concerning whose birth Isaiah later declared, "For a child is born to us, a Son is given to us." And, lest we should be in doubt as to his identity, the prophet names him "The Mighty God." In the birth of this Child God will come to his people.

The True King

Look! Ahaz! Look, all ye rulers of Judah! Behold your king! Turn your eyes away from the Assyrian ruler. He

is Satan's pawn. He can bring to you naught but harm. Turn your eyes to the true king, the Son of David, whose throne is established for ever. In his wondrous birth behold the faithfulness of God in the fulfillment of his mighty promises of redemption.

Behold your God! As in Ahaz's day, so in ours the forces of man are tumultuous about us. Still the nations rage and the peoples imagine a vain thing. But Satan has been defeated. His grand plan to frustrate the purposes of God has failed. "In the days of these kings," said Daniel, "shall the God of heaven set up a kingdom" (Daniel 2:44a). Those mighty kings, whose appearance was prepared by Tiglath-pileser's conquests, did indeed come upon the scene of history. They established their kingdoms, seeking to make them universal and eternal. But God intervened; the plans of Satan were foiled, and in the fullness of time the Son of God was born of the Virgin Mary. Jesus Christ has come in the flesh, and God is with us. He is the mighty Conqueror, who defeated Satan and shed his blood to deliver his own. Trusting in him, the true King, we may face the dark uncertainties of life and rejoice.

Presbytery Ordains George W. Knight, III

George William Knight, III, was ordained to the gospel ministry, as a teacher of the Word of God, on January 28, 1961 by the Presbytery of Philadelphia of the Orthodox Presbyterian Church. The Saturday afternoon service was presided over by the Rev. Charles H. Ellis, Moderator of the Presbytery.

Following the laying on of the hands of the Presbytery and the prayer of ordination, a sermon and charge was delivered by the Rev. John H. Skilton, Associate Professor of New Testament at Westminster Theological Seminary. Mr. Skilton used as his text II Thessalonians 3:13: "Be not weary in well doing."

The Rev. Mr. Knight was graduated from Westminster Seminary in 1956 and received his Th.M. in 1957, following which he pursued further studies in the Netherlands. He is now Professor of Bible at Frederick College, Portsmouth, Virginia.

The Presbyterian Guardian

The Presbyterian GUARDIAN

EDITOR

Robert E. Nicholas

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All correspondence should be addressed to The Presbyterian Guardian, 7401 Old York Road, Phila. 26, Pa.

Church Budget Time

Fiscal years vary, to be sure, but in many cases the church fiscal year runs from April 1 to March 31. That means that many sessions and trustees are now considering proposals for the budget year 1961-1962. Too often this has been regarded as an irksome chore or as some sort of tug-of-war between a congregation and its employees and the various agencies it supports. Actually the budget is not so much a financial problem as a spiritual opportunity.

To put it another way, Christian stewardship comes to concrete expression in the life of a congregation when it considers its budget for the coming year. This expression may be a fairly accurate measure of the true spiritual vitality of the church. The church is not a profit-making corporation, thinking in terms of how much it can get for a product. The church is a dedicated community with a commission to share what it has received. Her assets are only incidentally in the property or in dollars but primarily in lives redeemed for God's glory. Her greatest joy is not in keeping but in giving as much as she is able.

Let's be specific. When you think of your pastor's salary for the coming year, is it, What can he get by on? Or, How can we assist him to devote his best efforts to his ministry? (Is he wasting time with a poor typewriter he brought with him from seminary? Could he use an allowance for a few magazines and books to supplement his library? Would I be willing to drive my car for business as much as he does for others, with the compensation he receives?)

Or when you are considering the pleas from Home Missions, Foreign

Missions, Christian Education, General Benevolence, your Presbytery and the General Assembly, Westminster Seminary, and even this periodical — a sizable list of worthy causes — just what is your reaction? Is it, Why do those agencies need so much? Or, How can they accomplish all they must do on their limited budgets? Is it, Why do they keep asking for money? Or, What steps can we take to increase our regular giving to all during this next year?

What are these committees anyway? Are they intruders from the outside trying to swallow us up? Not at all. They are *ourselves at work for the Lord*, doing for us all together what we cannot readily do as individuals or as separate congregations. And that is all that they are. They are not entities in themselves. We established them to serve us. The missionary in Wisconsin or Florida or California is *our* missionary. The missionary in Africa or the Orient is *my* missionary, to be very personal, and a committee simply helped me to get him there and strives to keep him there for me, and for you. I can't very well write VBS materials and publish and distribute them all over the States and Canada for this summer's use, but a committee can do it in behalf of all of us. So we might go on to mention other agencies directly related to or closely associated with the Orthodox Presbyterian Church.

When we are considering and voting upon our church budgets, then, we are indicating not only dollars but a measure of our devotion as well. We're really deciding not how much to give to some more or less distant committee, but how much to attempt to do for our Savior in the next twelve months. We are doing more than keeping a busy pastor fed and clothed and sheltered; we are enabling a man gifted of God to fulfill his high calling as an ambassador for Jesus Christ.

Does stewardship have nobler motivation than this? Where will we find better opportunities for the use of our money? To plan and adopt a church budget is indeed a spiritual privilege.

But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee — I Chron. 29:14.

R. E. N.

Something Added

What did you put in this desert?" asks the satisfied youngster who tastes a new flavor in a favorite dish. "Oh, I added something that I thought would make it better," is the reply.

The regular readers of these pages will doubtless note that something has been added to what one writer in a recent letter was kind enough to call his "favorite periodical." Yes, beginning with our first number of 1961, we have added four pages. Obviously, they are not blank.

It is equally obvious that merely to add pages to a magazine does not of itself increase its quality. We are hopeful, however, that this something extra will make for greater satisfaction in the diet provided here from month to month. Particularly we expect that it may allow for more flexibility in the makeup of the magazine.

Twenty pages still do not give too much leeway in fitting together articles of varying length, news, editorials, pictures, reviews, and other features, or in attempting a new idea on occasion, but it surely will help. We anticipate that some features may appear with greater regularity, and also that we may offer more adequate news coverage of both Orthodox Presbyterian and Westminster Seminary happenings, along with news in the wider sphere of Reformed circles and events in the religious world in general.

R. E. N.

EDITOR'S MAIL BOX

Separatism, Unity, Union

Dear Brethren:

The Orthodox Presbyterian Church was founded by men who saw no resort except to separate themselves from a church organization which they considered apostate. These actions are now a part of history. The time is at hand when the Scriptural basis for separation must be critically re-evaluated. We dare not let the past, for its own sake, be the determining factor in guiding the future.

Today ecumenical movements are gaining momenta on every side. The time may not be too far distant when each individual Christian will have the personal decision to choose between some form of church unity and

the alternative of separation. As the defender of the revelation of God given in the Holy Scriptures, the Orthodox Presbyterian Church cannot, in my opinion, dogmatically take the side of separatism.

On the basis of the Biblical record it can hardly be contested that to institute, sustain, or foster separation among Christians is a sin. . . . Yet church organizations have gone the way of the Corinthian church to which Paul addressed the strong warning in the Spirit, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. . . . Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided?" (I Corinthians 1:10-13).

The denominations have followed human leaders: the Reformed churches adhere to the teachings of Calvin, the Lutheran churches to those of Luther, the Methodist churches to those of Wesley. We, of course, feel that we are "of Christ." But this position is no less condemned by Paul than the others. He says that we cannot be "of Christ" if we are separated from Christians of other traditions and heritages.

The teaching of the Scriptures on the unity of the Church is so well known as to hardly need repeating here. The student of the Scriptures knows full well that injunctions to unity are at the very heart of the New Testament record. And yet we need ever to be reminded that the establishment of the unity of the church is not only a spiritual reality, sealed by the work of the Holy Spirit, but also a very practical challenge, to be met in this day of division by each Christian.

I present no claim to be able to prescribe the most equitable and God-pleasing way in which the vast separations presently existing between Christians can be overcome. I do claim, however, that it is our unequivocal Christian duty to do everything possible to see that they are overcome. I do claim that we must be very careful that we do not place our own traditions, heritage or outlooks in such a place that they separate us from

other believers in the Lord Jesus Christ.

We must not be guilty of the judgment that others do not worship Christ because they do not use the same words and the same forms which we traditionally use in worshipping him. We must not forget that Christians — true believers in the Lord Jesus Christ — are part of his body regardless of the label attached to them theologically. . . .

Perhaps a union of church organizations, with a blending of traditions and doctrines, with diversity in the midst of unity and freedom correlated by fellowship, as is often proposed by leaders of the ecumenical movement, is not the solution of this problem. I do not think that we should categorically reject it, but that we should give it deep and serious consideration.

And let us not fall back on the excuse of disbelief in other denominations as an all-encompassing justification for continued "hands off" separatism. I do not believe that any one will deny that there are men and women, saved by the blood of Christ and part of his body, in such denominations. What are we doing to show our love for these brethren in Christ? That is the question the Scriptures place before us. That is the question which we must answer.

In the name of Christ,

RICHARD H. BUBE
Princeton, N. J.

The Name 'Orthodox'

Dear Sir:

Please allow a few belated remarks concerning the question of the use of the name "Orthodox Presbyterian." It has been my experience that a great majority of my friends are ignorant of the secular meaning of the word "orthodox"; and when it appears in a theological context, it becomes even more confounding.

Mr. Graham's logic is open to question when he attributes the success of some of our home mission congregations to the fact that they have used the word "orthodox" in their title. Is it not conceivable that they might have been even more successful had they not used it, if indeed numbers are the criterion of success? Or perhaps their success has had nothing to do with the use of the name, but can be attributed to the

presence of a dynamic preacher or a number of other causes.

He continues by stating some of the excuses used for omitting the word "orthodox." One is that we may be confused with the Greek Catholic Church. It is further asserted that such instances are rare, and that when they occur they afford opportunity for witness. By this I suppose the writer means that we have the opportunity to witness to those sympathetic to the Greek Church who, by mistake, have come to our church. He completely fails to consider those much riper for witness who may have remained at home, because, as sympathizing "Christians," they did not wish to attend the Greek Church. The coin, sir, has two sides.

A little later in his article, Mr. Graham states a premise with which I wholeheartedly agree. The United Presbyterian Church in the U. S. A. has defiled and distorted the great name "Presbyterian." But, may I ask, how many people in your community know that? To thousands we may appear to be a splinter group which has departed from the historic faith.

Perhaps Middletown, Pennsylvania and many other established communities are accustomed to the witness of the O.P.C. I worship in an expanding, transient area where, at present, the name "orthodox" is as foreign as Swahili. Until the times comes when, in all good faith, I can proclaim our full name without the slightest fear of repelling souls from the Christian gospel, I will continue to support the teaching of the Reformed faith in my local church, and never let it be said that a soul was kept from heaven because a mere name was "held in honor."

Sincerely,

DONALD M. POUNDSTONE
Whittier, California

1948 GENERAL ASSEMBLY MINUTES NEEDED

Additional copies of the Minutes of the 15th General Assembly of the Orthodox Presbyterian Church are needed to complete permanently bound volumes. That Assembly met at Wildwood, N. J. in 1948.

If you have a copy that you can spare for this purpose, please send it to the Clerk, the Rev. LeRoy B. Oliver, 7401 Old York Road, Philadelphia 26, Pa.

Golden Anniversary of a Healing Ministry

By **BRUCE A. COIE**

Beautifully situated in a grove of pines and a quiet environment in Cutlerville, ten miles south of Grand Rapids, Michigan, lies a healing community of 18 buildings on a 300 acre campus known as Pine Rest Christian Hospital. Fifty years of a ministry of healing are being celebrated at this time, culminating in the planned erection of a large and carefully designed Mulder Therapy Center.

The Pastors' Workshop Program

As an integral part of enlarging the ministry to those suffering from mental illness, Pine Rest has sponsored during 1960 two Pastors' Workshops at their beautiful campus to acquaint ministers of the supporting churches with the nature of emotional disorders and with the best methods of helping those who are sick. A much wider purpose, and perhaps the most appreciated by your reporter who was one of nine ministers privileged to attend the week's workshop in September, was the thought-provoking instruction in pastoral counseling and its varied techniques. I devoutly covet this great privilege for every one of my fellow pastors, and only regret that some such program was not a part of my training (as it now is for many seminary students) many years ago.

From nine o'clock in the morning to nine or ten at night Pine Rest's dozen or more experts in medical, psychiatric, sociological and pastoral therapy gave lectures and conducted group discussions on such varied topics as Psychotherapy and Pastoral Counseling, Sociological Resources for the Pastor, Manic-Depression, Schizophrenia, Mental Deficiencies and Emotional Problems in Children (which latter lecture included a clinical demonstration of twelve types of mentally retarded children by Mr. Split, staff psychologist), Adjunctive Therapy, and Geriatrics, or care of the aged.

Daily the nine ministers were privileged to enter the wards and counsel various patients. Ministers of our church will find this a most rewarding and intensely enlightening aid to their regular counseling program. It will open new vistas of spiritual service not only to those suffering from nervous and mental disorders, but through their increased efficiency to all to whom they minister. Only sound and proven techniques in counseling are used. The writer might give as his reaction to this experience of counseling and observation in the wards that the patients are lovingly and sympathetically treated, not as in some mental institutions he has visited where little or no love and concern were shown for the patients.

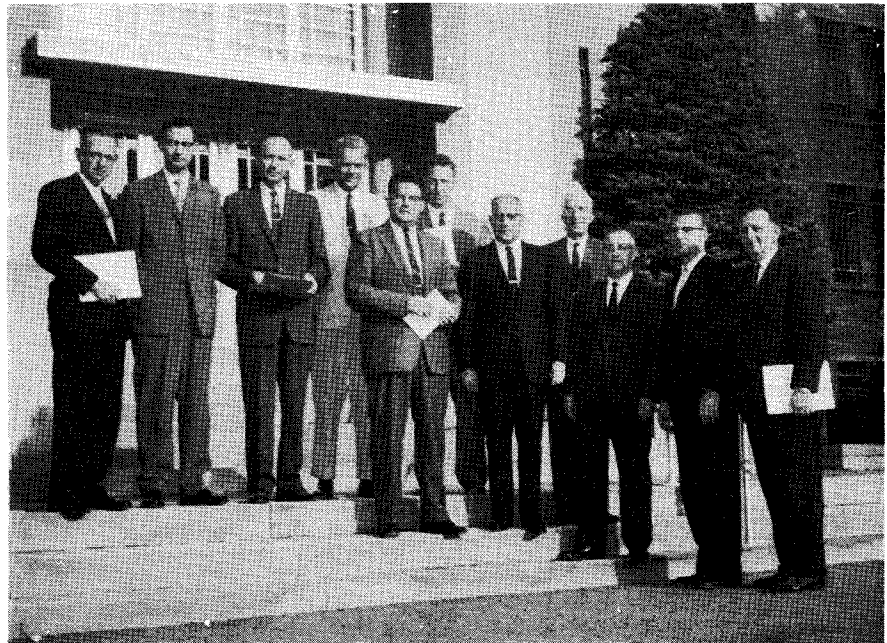
As a result of the deep regard shown by all who care for those at Pine Rest a higher and more rapid rate of rehabilitation and restoration

of the patient to society is achieved. Problems in connection with the patients are treated not merely as technical phenomena but as opportunities to assist, patiently and with understanding, in the spiritual and mental restoration of the individual toward a more wholesome personality. Your reporter came away with a very high appreciation of the Christian resourcefulness and efficiency of Pine Rest's capable staff.

The Problem of the Mentally Ill

There are 16 million Americans, one out of every ten, suffering from a mental or emotional disorder. In the United States there are 1,572,036 hospital beds of all types; and of these 713, 242 (or 45.5 percent) are mental patients. 97.6 percent of these mental patients are cared for in governmental hospitals. Of the 2.4 per-

Participants in a Pastors' Workshop at Pine Rest. The Rev. Bruce Coie, Orthodox Presbyterian pastor, is third from the right. The Rev. William Hiemstra, Hospital pastor, is at the extreme right.



cent treated in private hospitals, one out of 33 patients is treated in Pine Rest, which is the third largest non-profit mental hospital in the country. The total cost of operating Pine Rest Hospital was \$1,600,000 in 1959. It has 275 full-time and 100 part-time workers, one worker for every two patients.

There are 540 in-patients, of whom 125 are children cared for in one of the most modern and efficient plants anywhere to be found. In addition, 115 more handicapped children come to Children's Retreat for day school under a staff all of whose teachers have an A.B. degree and some have a Master's degree.

The average cost per day in private hospitals amounts to \$33.57, whereas at Pine Rest, partly due to gifts to the institution (which amount to 20 percent of operating costs) and to other favorable factors, average cost per day is only \$10.83.

Newer Methods of

Treatment of Patients

In the 1940s new methods of healing which were discovered and introduced also at Pine Rest led to the construction of Pine Rest Sanatorium with intensive treatment for short term patients. Shock therapy, new refinements of which are now in use, brought about a shortening of the period of hospitalization for many and led to a greater turn-over of patient population, and this is steadily growing.

In recent years there have been radically changing methods of treatment in mental and emotional illnesses. The psychiatrists at Pine Rest have made good use of the newer methods of electrotonic treatments, as well as of the newer drugs which tranquillize the patients in anxiety and help to lift the mood of those in depression. Today many patients of all ages come to the hospital with curable psychoneuroses. Pine Rest last year discharged 131 patients within 30 days of admission, and another 353 within 60 days of admission. As a result of this increased discharge rate and shortening of the average hospital stay, Pine Rest, without adding to its bed capacity of 550, was able to serve 1,125 in-patients during 1958 compared to 992 during 1955, for example.

Of recent date is a strong emphasis on adjunctive therapies: recreational

In 1910 Clifford Beers, founder of the modern mental hygiene movement in this country, published his classic book, *The Mind That Found Itself*. In that same year a small group of dedicated Christians in Michigan founded the Pine Rest Christian Association, because they believed true healing of the soul is accomplished by the Great Physician.

In 1911 the hospital began to care for patients in a large rural home in Cutlerville. In the decade following World War I eight buildings were constructed so that by 1929 Pine Rest was a 260-bed hospital. With the development of new methods of healing Pine Rest Sanatorium (for patients in need of short-term hospitalization and out-patient care) was built in 1941. In 1953 the Children's Retreat and Training School was constructed.

During a half century many thousands of persons have received care and treatment at this Village of Healing. Multitudes of families have been helped. In our Golden Anniversary year we express our gratitude to God, and our thanks to the many friends and supporters for their prayers and gifts, which have made our hospital a place where mercy and healing may be experienced in Christ's name.

WILLIAM L. HIEMSTRA
Hospital Pastor

therapy, occupational therapy, work therapy, and adult education or cultural activities (such as music appreciation, choral singing or art) — and physicians prescribe these therapies as accurately and specifically as they prescribe a drug. It is interesting to see the patients attending courses in music appreciation, botany and current events, operating their own coffee shops, engaging in a game of volley ball, or assisting with work on the grounds. Such therapies help them come back from a world of their own thoughts. Many who seem to be completely withdrawn again become active, taking their place in industry and society.

New Mulder Therapy Center

To put this program of total therapy into effect the Hospital is now in a campaign to erect a new unit to be called the Mulder Therapy Center, in recognition of the 38 years of devoted service given to the hospital by Dr. Jacob D. Mulder, former superintendent and medical director. This new building will include the follow-

- 1) a large, fully equipped all-purpose room for recreational and other activities;
- 2) adjunctive therapy rooms for occupational therapy, arts and crafts, and music therapy, and adult educational and cultural activities;
- 3) a 60-bed treatment unit of modern open-ward design especially equipped for newly admitted patients who can be expected to return home after a short period of treatment;
- 4) an administrative section with offices for doctors and other staff members and classrooms for the training school for psychiatric attendant nurses.

The total cost of this unit will be about \$1,500,000, which is to be raised through special offerings and financial campaigns. This Hospital and its sister institutions of Bethesda in Denver, Colorado and the Christian Sanatorium in Wyckoff, New Jersey are richly deserving of the regular support and prayers of each member and church in our denomination. Already we are dependent upon Pine Rest for the care of one of our aged retired ministers, Dr. J. Lyle Shaw, whom I was privileged to visit a few minutes while on the grounds. Others of our people also have been treated in these institutions of mercy, where our Lord's injunction is being carried out: "Feed (tend) my sheep," and where Paul's command, "Bear ye one another's burdens, and so fulfill the law of Christ," is being daily realized.

New Addresses

Chaplain (Capt.) William J. Bomer, 02284207, H. Q. Co. 8th Engr. Bn., 1st Cavalry Division, A.P.O. 24, San Francisco, Calif.

The Rev. Abe W. Ediger, 333 Polk, Winner, So. Dakota.

The Rev. George W. Knight, III, Frederick College, Portsmouth, Virginia. (Ordained and enrolled by the Presbytery of Philadelphia).

The Rev. John J. Mitchell, 6406 Germantown Ave., Philadelphia 19, Pa. (Ordained and enrolled by the Presbytery of Philadelphia).

Books mentioned in the *Guardian* reviews may be ordered conveniently through the Committee on Christian Education, the Orthodox Presbyterian Church, 7401 Old York Road, Philadelphia 26, Pa.



Guardian Book Reviews

Who Speaks with Authority?

The Voice of Authority, by George W. Marston: The Presbyterian and Reformed Publishing Co., Box 185, Nutley, N. J. 1960. 110, xii. \$2.00.

Someone has noted that while Jewish preachers once enjoyed the title of "the speakers," announcing, "God has said this and this," there came a time when they preferred to be called "the holders of opinions," saying, "We think that such and such." Their Voice of Authority had shifted from God to man. Today is the "my-humble-opinion" era of the Christian Church. George W. Marston in his book, *The Voice of Authority*, shows conclusively that "this principle, namely, that man is the Voice of Authority, is the cancer which threatens the Christian character of the Christian Church" (p. 100). His basic premise is that "there can be no consistent acceptance of the full-orbed Christianity of the Bible unless one rejects man and accepts God as his Voice of Authority" (p. ix).

Both positions with respect to the Voice of Authority are laid out before the reader and drawn to their logical conclusions. The implications of each position are shown to be far-reaching. When man is made the Voice of Authority, the God of the Bible, the paradoxes of the Faith, its miraculous elements such as inspiration, the virgin birth, the miracles and the resurrection of Christ are all rejected. And that isn't all! The man who rejects God as his Voice of Authority is seen by the author to be logically shipwrecked upon the rocks of agnosticism: intellectual, moral and religious; and he ends up lost in irrationalism.

Only those, says Mr. Marston, who accept God as the Voice of Authority — because he is Truth and is holy and righteous — will accept the Bible, the miracles and the paradoxes of the Christian Faith. It is right at this point that the author's twenty-five years of study of the Word of God

as pastor and personal worker issue in priceless pages of Biblical exposition. With superb skill and clarity he cracks open some "tough old chestnuts": the paradoxes taught in holy Scripture, such as "God Sovereign and Man a Free Moral Agent," "Unconditional Election and The Sincere Offer of the Gospel," and others. His pen is a probe that brings the truth to light for the thoughtful person who wishes consistently to make God his Voice of Authority.

This book is excellent to give to that non-Christian friend considering Christ and the Reformed Faith. It is good, also, for the Christian who wants more light on those truths of holy Scripture which to his mind seem to contradict each other. I know of no other book which deals with these matters so well with such conciseness. I highly recommend it for an adult study group. It is the greatest little aid to Scriptural faith that I have seen in a long time.

The reader will enjoy the always-to-the-point writing of Mr. Marston. Some authors verbosely wander all over the desert and finally get back to the oasis. Mr. Marston in *The Voice of Authority* holds the reader at the oasis all the time!

HERBERT V. G. DUMONT
Portland, Maine

Christ's Second Advent

A New Heaven and A New Earth, by Archibald Hughes: Presbyterian and Reformed Publishing Company, Philadelphia, 1958. 233 pp. \$3.75.

The second advent of Christ is the blessed hope of the Christian. It is therefore tragic that the teaching of this yet future but nevertheless imminent reality has become confused by the variant views of pre-, post-, and amillennialist interpretations whose details are often in conflict with one another. Which view is therefore correct? Can the matter be settled by a clear presentation of the Biblical evidence with support or lack of it for

the variant views being pointed out in connection therewith?

The average church member, without adequate knowledge or specialized skill to handle the often technical materials on the subject, more often than not despairs of a comprehension of the total picture as it is etched by these contrasting views. Consequently, he usually harmonizes his eschatological attitudes with those of his pastor and/or a popular help such as is furnished by the seemingly ubiquitous Scofield Bible. Obviously, under the circumstances, his knowledge of this important subject is at best spotty or at worst erroneous.

The need of the hour is a clearly written book in non-technical language which will present the Reformed view of Biblical prophecy for the enlightenment of the average inquiring layman. In the opinion of the reviewer, the above book by A. Hughes goes far in fulfilling this need and is deserving of wide circulation in our churches in the interest of promoting a proper understanding of this vitally important subject.

Method of Interpretation

The author, a preacher and teacher of the Word of God in Australia where he has resided since 1923, was in his early Christian experience associated with the Plymouth Brethren movement and so obtained a firsthand knowledge of dispensationalist eschatology whose fallacies he so ably exposes in this book.

The book is subtitled, *An Introductory Study of the Coming of the Lord Jesus Christ and the Eternal Inheritance*. It gives "a general survey of the whole subject of prophecy and sets the Second Coming of Christ in its vital connection with biblical revelation as the consummation of God's eternal plans" (inside flap). In so doing, the author correctly points out several accurate observations for a proper method of interpretation of prophecy. On p. 21 he says, "Many have missed the truth because they have substituted the Church or the Jew as the 'magnetic north' of all prophecy. However, the focus of all prophecy is Christ." On p. 38 he notes, "The supreme witness of the entire Old Testament is not to any distinctions of 'dispensations', not to the history of the trials and triumphs of the Jews, nor to a future material prosperity, but to Christ, the Seed of

the Woman, the Seed of Abraham and the Seed of David." And on p. 43 he reminds us, "To interpret the New Testament by the Old Testament would be a fundamental mistake. The New Testament writers invariably interpret the Old Testament in the full light of the revelation then given them by the Holy Spirit." These are valuable principles which, if properly regarded by the student of prophecy, will do much to foster an accurately oriented Biblical view of prophetic truth.

Quotations from Scripture

As the author proceeds in systematic fashion to give a logical development of the book's theme, he traces its historical course from Paradise lost and, ultimately, to Paradise regained in the return of Christ and the new heavens and earth, grounding his presentation throughout in a plethora of quotations from Scripture while at the same time continuously exposing the exegetical inaccuracies and failings of dispensationalism. Moreover, he is particularly effective in demolishing all supposed Scriptural ground, whether Old Testament or New Testament, for the teaching of an alleged Millennium. However, his otherwise excellent presentation is somewhat vitiated by his failure to relate the views of post-millennialism to the scope of his discussion, so that the inadequacies of this view which he could also have pointed out along the way in his refutation of premillennialism, never really come to light. This is perhaps the one real shortcoming of the book, though this deficiency may be of a minimal nature since, of the three major prophetic views today, postmillennialism is probably the least held option in evangelical circles despite the able efforts of some of its recent exponents, notably L. Boettner, M. J. Kik and R. Campbell.

Another shortcoming to be found in this section of the book, but of a mechanical type, has been the publisher's failure to print the contents of p. 176. In the reviewer's copy, this page is nothing but a completely white blank! It is hoped that this is not a uniform failure of the whole edition.

Questions Answered

Part Two of the book is a practical section devoted to answering a dozen of the more prominent questions arising out of the dispensationalist inter-

pretation of the Scriptures; e.g., Is the Seventieth Week of Daniel Future? Does the Second Coming of Christ Extend over Seven Years? The Great Tribulation — When? Did the Lord Jesus Offer a Kingdom to the Jews? Etc. Here, the book is a particularly handy reference in furnishing answers to people burdened with the insoluble difficulties of dispensationalist eschatology. A complete set of indices, both of Scriptural texts and general subjects, along with a selected bibliography round out the book's usefulness.

There is a German saying which is, "Man ist was man isst" (i.e., one is what one eats). The author in this book reflects a wide reading diet which

has been nurtured upon the rich fare of exegetes of Scripture whose culinary art makes solid nourishment for the spiritual requirements of the inner man. The reviewer recommends this book as spiritual fare, not merely to be tasted, or even simply to be swallowed, but rather, in the words of Bacon, "to be chewed and digested." For the second advent of Christ, in addition to being the blessed hope of the Christian, is also the real and only hope of the world. It is therefore incumbent upon Christians to have that proper understanding of it, in humility and love, which is afforded them by the light of Holy Writ.

RAYMOND O. ZORN
Fawn Grove, Pa.

For Junior High . . .

Training Hour Programs

A review of materials published by Scripture Press Foundation
for use in the Sunday evening youth program.

One of the most difficult areas of labor for the local church is found in its efforts to fulfill the great commission by working among the youth of the church and the neighborhood in "some kind of a Sunday evening youth program." This program has been designated by a great variety of nomenclature: Westminster Fellowship, Luther League, Machen League, covenant kids, jet cadets, and many others, some not worth mentioning. One of the problems which makes work in this area of the church's life so difficult is the lack of adequate materials. It appears to this reviewer that the Scripture Press Foundation has taken a giant step in the right direction with the recent publication of materials under the general title, *Training Hour Programs*.

These materials are published in quarterly form and there are series designed for use with junior highs, senior highs, and adults. In this present review we shall consider the material in the Youth Guide and the Sponsor's Guide, Junior High Series, January, February, March, 1961. A three-year curriculum is planned for the junior high programs and a four-

year curriculum for the senior high.

Training by Participation

The editors indicate that their goal is to *train* the youth in leadership by means of a *participation program*. The Guides are intended to discourage the lecture method and a great variety of methods are suggested for presenting the successive weekly programs. Buzz sessions, brain-storming, debates, panels, interviews, and skits are some of the means suggested for communicating the truth.

According to the writers, the adult sponsor may fulfill his duties in one of three ways. Some act as *chiefs*; they run the whole show. Others assume the role of a *chaperone* whereby they become helpless spectators. The ideal role (which the editors recommend) is that of a *coach* in which the sponsor seeks to cultivate the talents of the youth by means of programs which involve "creative expression," "meaningful participation" and "leadership responsibilities." Emphasis is placed upon the goal of training and it is claimed that this is the method used by Christ in his work with the twelve and the seventy, and later also

followed by Paul. There is certainly a great deal of merit in the recognition and adoption of this principle.

The junior high materials deal with 15 categories of vital interest to Christian youth. Among these are Bible study, Christian living, Church leadership, Dating and preparation for marriage, Evangelism, Family living, and Missions. These categories are presented in units of two or three weekly programs, which allows for some continuity, but guards against the dulling of interest by continuing on one topic for an entire quarter.

Each program is well planned and the material in the Guide is complete and thorough. There are many good suggestions for publicity and social programs. There is also an alternate program for each week. Another good feature of these Training Hour Programs is that they involve the use of a good cross section of the personnel of the church in the different interviews, panels, and discussions.

Bible Regarded as the Word of God

With reference to the content of the material in the Junior High Youth and Sponsor's Guides for January-March, 1961, on the whole it is commendable. It is obvious that the writers are determined to be faithful to the teachings of the Bible as the Word of God. It is recognized that there are churches which have departed from the faith of the Bible and Christian youth are warned against uniting with groups who deny the Bible and the deity of Christ. The Guides are characterized by a very positive and wholesome spirit and they reflect a good understanding of junior high youth, their aspirations and problems.

Because of the wide scope of subjects dealt with in these Guides (they touch upon church history, ethics, psychology, vocational guidance, etc.), we may expect to find areas where there will be differences of opinion and interpretation. In a way, this is beneficial since it creates a situation which calls for intelligent discussion and proper tolerance. In the area of Christian doctrine, however, any such differences assume a role of much greater importance. Those of us who believe that the Westminster Standards faithfully set forth the system of doctrine taught in the Bible will find certain statements in these Training

Hour Programs which need clarification and others which are objectionable because they are not in accord with our understanding of the meaning of the Word of God at certain points. An example of this is found in the program which deals with Church History, where a statement is made which supports the idea that Independency was the form of government practiced by the churches in the New Testament. In the unit which deals with The Job in Your Future, statements are made which would give the impression that the Holy Spirit imparts direct conscious guidance to

individuals seeking to know the Lord's will.

Bearing in mind the objections mentioned in the foregoing paragraph, the reviewer believes that, with the proper caution, many of our ministers and youth leaders will find these materials suitable for use in the programs of the Machen League. There is also available a booklet, *How to be a Youth Sponsor*, which contains a wealth of useful ideas and suggestions. The cost of the materials is as follows: Youth Guide — 45c, Sponsor's Guide — 65c, and the booklet — 60c.

WENDELL L. ROCKEY, JR.
Cranston, R. I.

THE PASSING SCENE . . .

By HENRY W. CORAY

Verily, the "impatient years" are not confined to youth.

What place will the Bible hold in the forthcoming conversations? It will not function as the sole authority, Presbyterian Blake promises. Tradition will be appealed to as well as Scripture. "It is now clear . . . that Protestants have come to recognize the right place of tradition." The implications of the position are quite startling. The Bible is insufficient to serve as the one basis for union. It will be supplemented. There is small doubt that this will be accepted generally.

And so in the Passing Scene the interested witness beholds a radical and open shift in authority as Protestantism moves a step nearer Rome. The Catholic Church began its decline and fall when it elevated tradition to an equality with the Bible, and wound

A six-engine bomber is under construction that soon will split the clouds at the speed of two thousand miles per hour, faster than the earth's rotation. A camera has been developed that can tick off a million frames a second. Millions of miles above earth the Pioneer V is streaking toward the sun at a blinding pace. The accent on speed has obviously brushed off on our advertising pitchmen. The airways echo with commercials telling you of the rapidity with which certain pain-killing drugs will catapult into the bloodstream and bring you instant relief.

It begins to look as though this swift stenography of the times has in turn made its impact on our ecclesiastical leaders. At the fifth triennial general assembly of the National Council of Churches of Christ recently held in San Francisco, Dr. Eugene Carson Blake set the cause of church union ahead by a decade or two when he proposed a merger involving four major Protestant denominations, or an aggregate of over seventeen million members. Later, appearing on the television program, *Face the Nation*, Dr. Blake stated that his suggestion had met with practically no opposition. Another of the architects of the merger said he would hate to see the next twenty years used up bringing the quartet of churches together; why not start right now setting up committees to break down the fences that separate us?



up placing it above the authority of Scripture. The watchword of the historical Protestant movement, "To the law and to the prophets," will, in effect, be altered to the catchword, "To the law, the prophets — and the tradition of the elders."

Already rallies are being staged to give point to the plan. It is being hailed as the movement of the Spirit of God. Other bodies are seriously considering going into the union.

Some years ago when the high priests of Canadian church union were trying to persuade people to join the expanding church, one of them called on a staid old Scot and sought to convince him that his duty was to get on the bandwagon. To which the son of the Covenanters replied, illiterately but accurately, "Aye, but if Noah had gone with the majority he'd a got drowned."

The Orthodox Presbyterian Church began as a young man's movement. When the break with the (then) Presbyterian Church in the U. S. A. took place twenty-five years ago, not many experienced leaders cast their lot with the infant organization. Some of us are entering, or are about to take off on the last lap of our earthly race. Fathers and brethren among us are sporting salt-and-pepper mixtures "topside," or watching the hairline put up a losing battle with the forehead. It's getting increasingly

hard to remember names. We have to squint at our newspapers, and Irish goiters are enlarging under the old belt. The Passing Scene sees transposed the Anatomy of Murder to Murder of the Anatomy. The forces that shape our ends also end our shapes. In short, we're getting up there.

In all seriousness, there is vast inspiration in maturity. Look at Moses. At one hundred and twenty his eye was not dim nor his natural force abated. Venerable Caleb might have asked for a pension after fighting a good fight. Instead, he requested the stronghold of Hebron and expelled thence the three sons of Anak. Milton began *Paradise Lost* after fifty; Handel did *The Messiah* at fifty-six; Defoe, *Robinson Crusoe* after sixty; Michaelangelo, *The Last Judgment* after sixty; Wagner, *Parsifal* at seventy; Goethe, the second half of *Faust* at eighty; Verdi, *Ave Maria* at eighty-five.

In his autobiography, William Lyon Phelps writes, "I think I can state accurately the exact moment when a person passes into old age. It is the moment when in solitude one's thoughts regularly turn more to the past than to the present and future. In the matchless Shakespearean phrase, 'the stealing steps of old age overtake our slowing bodies.'"

Up then, old heart. If God will, thou shalt still bring forth fruit in old age.

Fiftieth Anniversary

Leith, No. Dak. — First Orthodox Presbyterian Church of Leith last August celebrated the fiftieth anniversary of its organization as a congregation. Guest speaker at both morning and evening worship on the anniversary Sunday was the Rev. W. Benson Male. Now teacher of Bible in the Denver Christian High School, Mr. Male was for many years pastor of the Park Hill Orthodox Presbyterian Church of Denver and an active participant in the affairs of the Presbytery of the Dakotas.

Prior to its formal organization the Leith congregation met in a sod house, then in a school house, and in Valley View Hall until the present sanctuary was built in 1912. Of the 41 charter members, seven are still active in the church: Mrs. J. H. Emch, Frank Emch, Mr. and Mrs. Wm. Kamrath, Mrs. Ethel Mossman, Mrs. Tim Weatherly, and Mrs. Edw. Heaps.

The Leith church entered the Orthodox Presbyterian denomination in August, 1936 during the pastorate of the Rev. Samuel Allen, now deceased. Other ministers since that time have been the Rev. Messrs. John Gray, Walter Magee, Henry Tavares, and the present pastor, V. Robert Nilson. The session consists also of elders Charles Brown and Roswel Kamrath.

Ministers Hold Retreat

Desert Hot Springs, Calif.

— Nine ministers of the Presbytery of California met for a four-day session at the desert cottage of Professor Leonard Nattkemper, a ruling elder in the Long Beach Church. Mr. Nattkemper, who taught public speaking at the University of Southern California, held classes in voice culture mornings and evenings. Afternoons were given over to recreation. Both profitable and enjoyable were the periods in the workshop, the times of prayer and fellowship, the long hours of relaxation and discussion of problems in the church, and the hours passed under a brilliant sun on the golf course.

Professor Nattkemper's efforts to improve his guests' preaching and public Bible reading, as well as his gracious hospitality, were really appreciated by the men. This is the second of such retreats with a regular class

A pollster took a survey
Of the American public

To learn what percentage of the people

Believed in a Supreme Being.

He was delighted, and others,

With the result:

"Ninety-nine per cent of the citizens

Of this great republic

Accept the notion of a God."

Well, but if some pollster were to take a census in hell

On theism

He would come up with a better average;

One hundred per cent of the residents of the Nether Region are theists.

"Thou believest that there is one God," says James.

"Thou doest well: the devils also believe and tremble."

And tremble —

The Old Chinese Philosopher

Here and There in the Orthodox Presbyterian Church

schedule, although the Nattkemper cottage has provided a place of retreat for the brethren on numerous occasions in recent years.

H. W. C.

Stratford, N. J. — Not even the winter's third and heaviest snowfall prevented the Presbytery of New Jersey from carrying out the service of installation of the Rev. Jack J. Peterson as pastor of the Stratford Church on February 3. With Dr. Meredith Kline presiding as Moderator, the sermon was preached by Dr. Edward Young, of the Presbytery of Philadelphia. A charge to the pastor was given by the Rev. Robert Nicholas, of the Presbytery of California, from which Mr. Peterson had just come. The Rev. LeRoy Oliver delivered a charge to the congregation, The Rev. Messrs. Leonard Chanoux and Ralph Clough also participated in the service, at the conclusion of which the ladies of the congregation served refreshments.

Long Beach, Calif. — The annual membership dinner was held on February 17 in honor of 32 new communicant members received by First Church during the past year. Guest speaker was Dr. Bernard Brunsting of the Reformed Church of Canoga Park.

Young people of the congregation, with Larry Eby presiding, were in charge of an evening service in January. Robert Coie read the Scripture and Louis Knowles, Jr. led in prayer. "Youth Looks Ahead" was the theme for brief talks by Jim Callaway, Carl Hall, and Rick Scherer preceding a closing message by Mr. Ned Ayarian, youth director. The young people also furnished several special musical numbers.

Work on the erection of a new sanctuary has begun and it is hoped that the building may be occupied in the early fall.

West Collingswood, N. J. — Immanuel Church has issued a call for the pastoral services of the Rev. Robert K. Churchill, a member of the Presbytery of California, who is presently a field representative in the West for Westminster Seminary.

NEWS WANTED

Interesting and significant news items are desired for this column, especially if we haven't heard from you recently. If you have a regular newsletter in your church or presbytery, put the *Guardian* on your mailing list: 7401 Old York Road, Philadelphia 26, Pa. We hear from several in this way now.

Stockton, Calif. — Bethany Church has a \$1,000 option with a promise of a bank loan of \$12,000 toward the purchase of a building. A property with an attractive church structure is available for \$25,000 and the congregation hopes to raise the balance in gifts or loans by June 1st in order to obtain the needed building. The Rev. Jack Miller is pastor of Bethany Church.

Although it is itself a new mission congregation, one of its members, Dr. Jack Julien, who resides in Sonora, has been anxious for a Reformed witness in his city in the heart of the Mother Lode country in the foothills of the Sierras. At his invitation Presbytery's missionary Henry Coray has been holding Bible classes in the Julien home since last fall. The group, which numbers about a dozen, is studying the book of Romans on the first and third Friday evenings of each month.

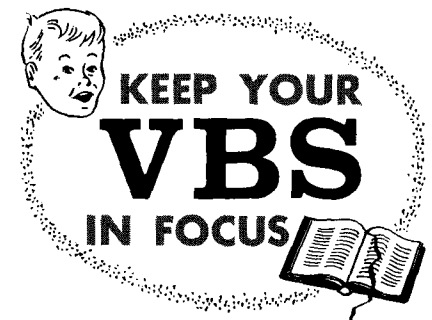
Portland, Oregon — First Church's Men's Forum has been expanded to include three other Reformed groups: Christian Reformed, Reformed Presbyterian, and Hillcrest Chapel. The subject for discussion at the February meeting was "John Calvin's Views on Ecumenism," led by pastor Albert Edwards of First Church.

A training course for Sunday school teachers to run for a period of six weeks has been started, with filmstrips to be used as a part of the instruction. Brigade Dads and their sons recently had a seven o'clock Saturday morning breakfast to further plans for the Boys' Brigade.

La Habra, Calif. — Five young people are preparing for church membership in a communicants' class

taught Sunday mornings by the Rev. H. Wilson Albright. Midweek Bible study continues in the home of Mrs. Edna Devin in La Puente. It is in this area that the church has purchased property, on which a zoning variance has now been obtained.

The Sunday school nears completion of its first "mile of pennies" with keen competition among the classes. A library of some fifty books is available for Sunday school and church members to use and enjoy. A son, David William, was born to Mr. and Mrs. Wm. Shaw on January 10. Several persons interested in the Christian Anti-Communism Crusade have been meeting for discussions in the home of Dr. and Mrs. Terry Spencer.



Will the Bible itself be the center of your Vacation Bible School? Or will handwork, field trips and other activities compete for the attention and affection of the children?

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Reformed Ministerial Institute May 23-26

Plans for the twelfth annual Reformed Ministerial Institute have just been announced by the Alumni Association of Westminster Theological Seminary. There will be three morning classes Tuesday through Friday, May 23-26. The first hour will bring Biblical theological studies in the book of Job, "Trial by Ordeal," by Professor Meredith G. Kline.

Professor W. Stanford Reid, Associate Professor of History, McGill University, Montreal, will consider the relationship between social conditions and the Reformation during the second hour, under the theme "Society and Reformation."

"The New Evangelicalism" is the topic for the third morning session with Professor Cornelius Van Til. Afternoons will provide free time for recreation, fellowship, and study.

Three evening addresses are also scheduled. On Tuesday the Rev. J. Marcellus Kik, editor, author, and evangelist, will speak on "Church and State in the New Testament." Professor Fred C. Kuehner, of the Biblical Languages department, Reformed Episcopal Seminary, is to give some practical ideas on "How to Keep Up with Your Greek" on Wednesday night. The final evening address on Thursday will bring the pastor of the Bethel Christian Reformed Church, Paterson, N. J., the Rev. Clarence J. Vos, to speak on "The Diaconal Role of the Church."

The Institute is to take place at Westminster Seminary, and reservations may be sent there in care of Dr. Robert D. Knudsen, Philadelphia 18, Pa. The registration fee is \$3.00, and will be deducted from the total cost of \$20.00, which will include meals and lodging at the Seminary. Besides Dr. Knudsen, other members of the Committee on Arrangements are F. John MacLeod, and Raymond O. Zorn.

I will make holders for envelopes and cards to go on the backs of pews at a very reasonable cost for any church. Size 3" x 2½" x ¾".

For further information write:

John M. MacDonald
17 Milton Street
Portland, Maine

HEAVENLY MANNA

"I am the Bread of Life."

It is significant that Jesus took so many examples and parables from nature. The spiritual is analogous to the natural. Thus Jesus said, "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water" (John 7:37, 38). Further he said, ". . . my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world" (John 6:32, 33).

Jesus spoke these words just after his miracle with the five loaves and the two fishes. Under the impression of his miraculous act the people followed him to the other side of the sea of Galilee, attempting to find him. When they arrived where he was, Jesus told them that they had not followed him because of his miracles but because they had received bread from him and had been satisfied. To him that was a sign of their unbelief.

Jesus saw that the people who outwardly were following him were looking only for that which satisfies the body. The life of the body is fed by earthly food and drink; the life of the spirit is fed by heavenly food and drink. The one food perishes; the other remains for eternity. Therefore Jesus warned the people, "Labor not for the meat which perisheth, but for that which endureth unto everlasting life, which the Son of man shall give to you . . ." (John 6:27).

As Jesus spoke these words, the people thought back, as was their custom, to the ancient history of their people. Had they not been honored because Moses had fed them manna in the wilderness? That they thought back on their history was itself not bad. But in doing so they forgot that this miracle in the wilderness did not have any meaning apart from a far greater deliverance which was to come. Jesus had to remind them again of the true meaning of the manna in the wilderness.

"Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world" (John 6:32, 33).

"I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

ROBERT D. KNUDSEN

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