

Trails and Triumph: Uomoto

Westminster Seminary News

Editorials—Letters from MANDATE

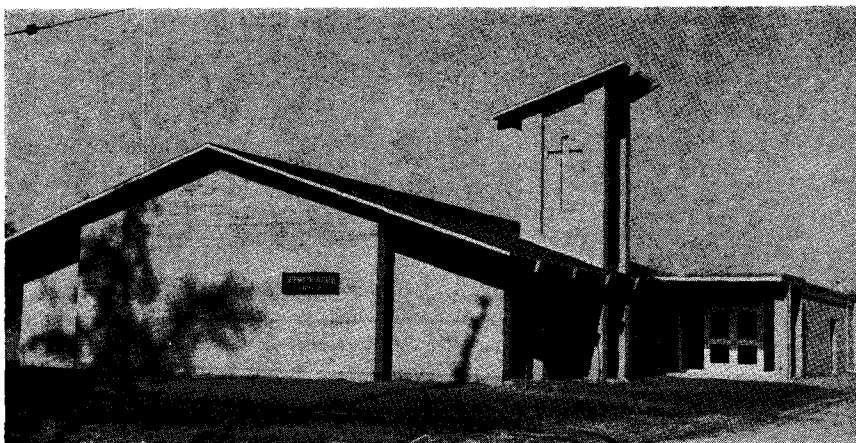
The Organizer: Coray

Letter from Taiwan: Andrews

Here and there in The Orthodox Presbyterian Church

VOLUME 39, NUMBER 1

MAY 1970



Santa Cruz Building Dedicated

January 18 saw the dedication of the fine new building of the Santa Cruz, California, Orthodox Presbyterian Church. This place of worship with its educational-social wing brings the congregation to a new opportunity for serving the community under the leadership of Pastor Melvin B. Nonhof, who came to the church five years ago.

Moderator Thomas Champness of Modesto presided for the Presbytery of Northern California. A sermon was preached by the Rev. Wilson Rinker of Covenant Church, Campbell. Elders Bambauer and Webb of the local church, and elders den Dulk, Sunnyvale, and Littlefield, San Francisco, also took part.

As is always the case, the sacrifice and gifts and labor of many were

woven together in God's gracious providence to bring the building to completion. Mr. William de Boer of Stockton drew the plans for the "Monterey Bay" structure. Elder Clarence den Dulk acted as financial advisor and contracting agent for the Trustees, and successfully advised the addition of some 1,000 square feet because of the saving foreseen through the use of competent volunteer labor available. He commended the united and devoted effort of this small congregation.

The building foreman was Mr. Don Galbraith, an earnest Christian and talented builder who, in his years of semi-retirement, has constructed a number of churches, of which this is the fifth.

(continued on page 12)

TRIALS and TRIUMPH

GEORGE Y. UOMOTO

We wish to discuss some aspects of mission work in Japan, hoping that this will help our people to visualize some of the problems facing the missionaries there. On this basis you may the more intelligently discuss and pray for the work in that land.

Japan is the industrial and economic leader in the Far East. She is also in many ways the educational and theological leader as well, especially in the World Council areas of activities. The direction and quality of Christian thought and life in Japan will eventually affect in some way the religious situation in the Asian area. Our hope is that Japan may embrace the best and purest of biblical thought and teaching, that the other areas of Asian Christian movement may be influenced for good and not for evil. This will only be possible with the growth and strengthening of the Reformed faith there.

We shall treat the problems in the following areas, discussing first the theological problems, then the cultural, and finally the ecclesiastical. In this way, we can see the peculiar difficulties facing the missionaries and the Christian church there, and be able to bring the light of Scripture to bear upon them.

I. THEOLOGICAL PROBLEMS

Any foreign culture has certain root terms and ideas, which, though translated by seemingly equivalent English words, nevertheless have a different connotation and nuance. Some of these are as follows:

1. God

To tell the people about the one true and living God, Creator and Redeemer, is difficult to convey. Theoretically, many Japanese may not have any objections to the proposition that there is only one God. But, they say, why the God of the Bible and Jesus

Christ? This seems like arrogant dogmatism on the part of Christians. In practical life, the Japanese have been trained for centuries in the art of compromise, and in the matter of "God" they will seek to elevate the gods of the various religions to an equal status. The term "God" is translated by the word "kami" (god), but one can regard almost anything as "god," so merely to translate the Christian idea of "God" by *kami* is not sufficient. The practice of compromise is seen clearly in the curious Buddhist-Shinto amalgam known as *Ryobu Shinto* (dual aspect Shinto).

"He (Kukai) propounded a new incarnation theory which stipulated that the eternal Buddha appears in different forms at various places in order to save mankind. By extension of this theory, he argued that the national deities of Shinto were incarnations of Buddhas and Bodhisattvas and thus, since there was no distinction between the worship of Buddhist deities and those of Shinto, that there were no basically conflicting elements in the two religions. He identified Buddha with the Sun Goddess and lesser Buddhist deities with lesser Shinto deities. This combination of the two religions he called *Ryobu* (dual aspect) Shinto" (W. K. Bunce, *Religions in Japan*, p. 10).

One could almost predict that the Japanese would later attempt a compromise equating the Shinto kami, the Buddhist Buddha and Bodhisattvas and the Christian God. And sad to say in the nineteenth century such an attempt did take place.

The Yasukuni Shrine in Tokyo has a special feature to it in that all

Mr. Uomoto, a missionary in Japan since 1951, is home with his family on furlough this year. Part two of his article will appear next month.

soldiers who died for their country are automatically elevated to the status of *kami* (god)—regardless of their moral character. It is obvious therefore, that one of the constant needs is for repeated definition and explanations of the term "God."

2. Faith

The Japanese have a statement that "All roads lead to the top of Mt. Fuji." Whether you are a Christian, a Buddhist, a Hindu, or a Shintoist, makes no difference. What is important is your sincerity. As long as your faith is sincere, you will be saved.

"Faith" in this type of thinking is concerned not so much with the object of one's faith, but rather with the subjectivity of faith itself. The Rev. T. Tokiwa, one of the founders of the Reformed Church in Japan, early warned us about this typically Japanese way of thinking. The greater the subjectivity of your faith, the greater your merits—and God is obligated to save you. Faith has here been transmuted into "good works."

Thus it is important to stress that Christianity places ultimate importance on the object of faith—on God as the Redeemer and Initiator of salvation. Faith means simply trusting God and believing his offer of salvation in Jesus Christ. Faith is man's response to the proffered salvation—his "Thank you, Lord" as he receives Christ as his Redeemer. Faith without Christ will not save, however sincere and deep that faith may be.

3. Sin

The Japanese have a defective conception of sin. The Chinese character for sin, "Tsumi," means "crime." Hence "sin" (*tsumi*) to many Japanese means "murder," "burglary," "adultery," etc. To be regarded as a sinner is abhorrent to them. In fact, often we find them vehemently denying that they are sinners. One communicant class member in Sendai was denied baptism because she replied "no!" to the question, "Do you acknowledge that you are a sinner before God?" She continued to receive instructions for several more months thereafter, until she was able to understand the biblical teaching on this point.

The Shinto gods are all good-bad in character. There are many gods in the Japanese pantheon, and like the Greek pantheon they are made in the "image of man." There are special protectors or patron saints of various guilds and classes of people. There are even patron deities of thieves and prostitutes.

The Shinto mythology and beliefs also include the so-called divine origin of the Japanese race, so that the Japanese are in principle divine, by implication beyond the description of "sinners." Like our humanistic belief in the inherent goodness of the human soul, evil and sin become mere imperfections or ignorance.

Shame and Disgrace

There is no recognition of a person's transgressing the law of God or of the sin of omission in not obeying the demands of divine law. Hence there is a strong need to preach and explain the law of God which sets up a universal standard of right and wrong. As far as historical traces go, the Japanese early lost or rejected the concept of the God of the Bible to whom they are accountable. In its place what is termed the "Shame culture" took its place (as against the "Guilt culture" of the West).

To do something questionable is all right as long as you are not caught. But once caught, shame begins its work. You bring disgrace upon the family, the relatives, and to yourself because your act is entered into the police record and such notations are included in applications for jobs or for marriage. Hence, it is fear and shame of the consequences rather than the sin itself that seems to be the more important.

In Christian culture, the realization that there is a God who judges all, brings out the guilt feeling as well as the shame feeling, and while the consequences are regretted, the sin itself is recognized to be wrong. This only comes from the work of the Holy Spirit applying the Word to one's heart, so that one constantly sees himself as in the presence of God.

4. Redemption

But strangely enough, even though Shinto theology does not recognize sin in man, they have an annual purification rite. This may be mere ceremonial cleansing, but then again it

could be some residual racial conscience at work, reflecting a vague acknowledgment of the need for some moral purification. Some scholars see some analogy to the Hebrew scapegoat idea in such practices as the *Obarai*, or Great Purification.

Setsuo Uenoda, who has popularized many Japanese customs in his articles and books, remarks as follows:

"The Japanese people will observe on 30th June the ceremony known as *Obarai* or Great Purification, to clear and purify their bodies and souls from sin and defilement. . . . At the Imperial Palace the Emperor and Empress will observe the ceremony at the Shinto sanctuary in the compound of the Palace. The ceremony may differ more or less according to the tradition of each shrine.

"For instance, at one shrine in Kamakura the shrine distributes among the people in the city, a few days in advance, paper cutouts in the shape of human beings, known as *hiokata*. Each family is given as many cutouts as the number of its members. Each person must write his name, age, sex, etc. on the paper, and then blow his breath over it, symbolizing that his sin and defilement have been transferred to the paper. Late in the afternoon of 30th June the cutouts thus filled out and collected are burned in the compound of the shrine in an impressive ceremony symbolizing the destruction of sin and defilement.

"Some shrines take the papers to the seashore and cast them into the sea to have them carried away by the tide. The *Obarai* is an expression of the Shinto religious faith, as well as a Japanese racial trait of love of cleanliness. The rite is a simplified form of purification by taking a bath. There is no religious significance in bath-taking itself, but psychologically it is an act of purification that washes away not only from their bodies but souls, all the dust, weariness, vexatious thoughts and feelings, and makes them feel almost elevated from the world of sin and defilement" (cited in *Captives of the Mighty* by Dorothy Pape, p. 95f.).

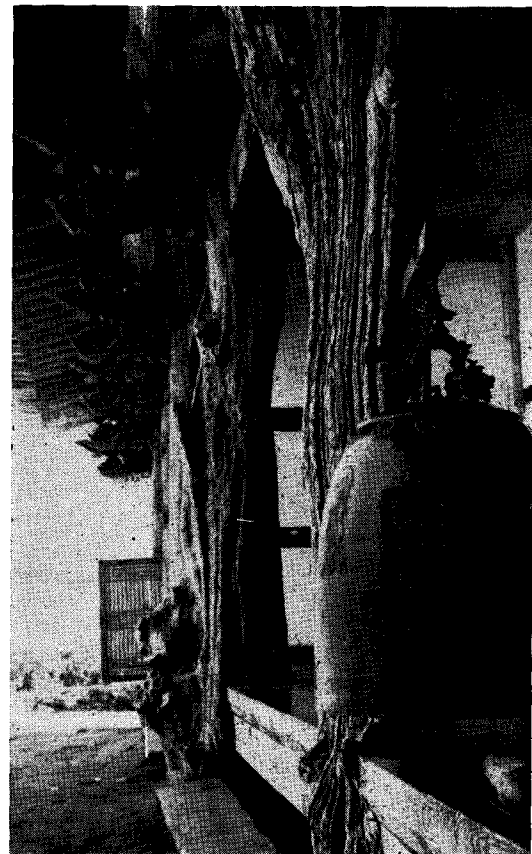
Cleansing is seen as removal of something that contaminates one from the outside of the person. But the rite has hardened into a fixed ceremony so that the superficial idea prevails that sin is something easily removed by a set course of ceremonial rite.

There is nothing of the biblical emphasis of the heinousness of sin and the tremendous sacrifice of God's only Son as being necessary to atone for sin and to reconcile men to God.

5. Moral Standard

Shinto or Buddhist theology does not seem to recognize any final standard of right and wrong. Relative values are of course recognized, and it is felt that some things may be right in some circumstances but wrong in others. While there is a vocabulary of "good" and "evil" in the Japanese language, and sentences and themes may seem to reflect a high moral standard as compared to Western thinking, yet what they usually mean by "evil" is ignorance or lack of adequate knowledge, and by "goodness" is meant knowledge. Evil is an effect produced by ignorance or error and not a cause. Hence the ultimate aim of their teaching is "enlightenment," to produce scholars rather than repentant sinners.

But ultimately the lack of an absolute moral standard produces uneasy qualms, and the tendency is to find some standard, even by adopting the



Christian ethical standard. Hence it is not surprising that some of the dominant religious sects in Japan tend toward syncretism and adoption of various portions of Christianity which suit their taste and purposes. In such a context, Christianity holds up the Bible and declares that here is the final revelation of God and the only infallible rule of faith and practice.

6. Death

The Japanese do not have the same idea of death, as we do. The high rate of suicide bears this out. The Buddhist idea of the transmigration of souls and the Shinto idea of death transforming men into gods often prove a barrier to the claims of the gospel. Shintoism claimed that the Japanese were descendants of the gods, and by implication automatically destined for the "good world."

The idea of Karma, the transmigration of souls, seems to take the sting out of death and points to some ostensible hope beyond the grave. In fact in some Buddhist writings, suicide is actually recommended as a meritorious action. Bushido, the samurai's code, got its disdain of life and acceptance of death from Buddhism. Hara-kiri as a way of maintaining one's honor was part and parcel of this type of thinking.

Life beyond the grave is viewed romantically as a better place to live, without the ills and pains of this world. Couples in love, opposed by their parents, commit suicide in a love pact with the idea of living happily ever after in the next world. Mothers will often take their children along in suicide to find "happiness in the next world."

Suicide

Suicide to help a family or relative's debt problem is also common. A note left by one wife read: "In two years you can obtain the insurance money, even in death by suicide. Please use it to recover your business." That the romantic view of suicide is strong is shown perhaps by the fact that those committing suicide in Japan are mostly young people, especially women.

Among students, some commit suicide for failing to pass their examination, especially entrance to a university. Often however, some will take their own life, as one young girl of our Reformed community did, leaving a

note saying she couldn't understand the reason for living. Life itself had become a burden and a mystery draining the desire to continue living.

The truth that death is an extraordinary phenomenon, a judgment of Almighty God on sin, is not understood. But while death seems to be taken outwardly as a matter of course, in the inner recesses of their hearts the Japanese do fear and dread death. The consciousness of death, pressing in on them daily, drives them to yearn for some sure answer to it. When they come to believe on Jesus and for the first time understand the meaning of the Cross and Resurrection, there comes a release from fear and a deep-seated peace and joy even in death. A good example is seen in the following incident.

On Death Row

Miss Irene Webster-Smith, a pre-war missionary, was led to minister to the prisoners of Sugame Prison. Russell T. Hitt, in his book *Sensei*, tells how her ministry among the women in a local group led one of the mothers to request prayers for her husband-general, a condemned war criminal. After many difficulties in obtaining a pass to see the man, she was able to interview him and to tell him of the love of God who forgives even the greatest of sinners.

Mr. Nishizawa's indifference slowly turned to interest and finally to humble acceptance of Christ as Saviour. Before she left him, she urged him to tell of his salvation to one other person in prison, but he replied, "How can I? I am in solitary confinement." But Sensei was confident that there was some way. About a week later she received a call from general headquarters to visit a Mr. Shibana, and learned that the general had told him about Christ.

This was the start of her ministry in Sugamo prison as one by one the men told others of Jesus and these requested an interview with her. She gave them the New Testament and prayed for them. In all, fourteen received Christ, and thirteen requested baptism, and this was done by a Baptist prison chaplain.

One morning, she awoke with an urgency to see the general, but the path seemed closed. The one and only clemency interview had been used up. Undaunted, she determined to go to

General McArthur, the only one who could waive regulations. Face to face, she told him of her reasons for seeing Nishizawa-san. She got her permission. In the interview room, the condemned man greeted her with joy: "Only this morning I asked God to send you to see me!" he said. "I know," replied Sensei. He left final instructions for the care of his family, and a final message for them and his parents.

The Fruit of Witness

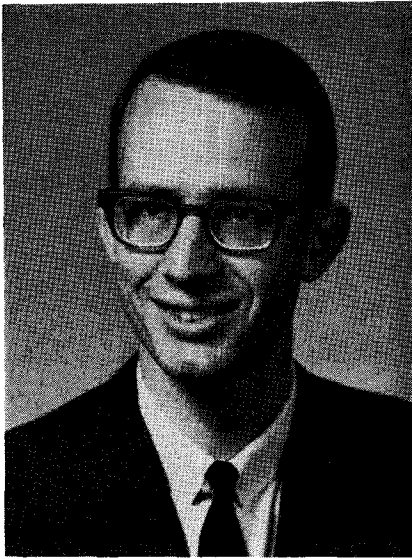
One day an American officer came to her and said:

"I am a medical officer, and I want you to know that I was with two of your friends this morning, when they paid the death penalty. After midnight struck these men came out of the inner prison, their Testaments clasped in their manacled hands, singing 'Nearer My God to Thee.' Back in their cells the other prisoners were singing 'God Be With You Till We Meet Again.' These two men knelt down there on the drop floor and with praise and thanksgiving, their faces radiant, commended themselves to God. Because of what I saw there in the early hours of this morning I came to find you, as I wanted to be able to meet my Maker as these men met theirs." This young man too was led to the Lord.

In his final poem before execution, the general wrote in part: "The call for the execution is as sweet as the voice of angels . . . Now I start on the journey to the kingdom of God."

Ishizaki-san, the second condemned man, in his final letter to Sensei wrote in part: "Thank you very much for your guidance to lead me to Jesus Christ . . . Today I am going back to the Eternal life under the feet of God. It is a joy which exceeds all, I am so grateful that I can go to Him in such peace and as a child of God. We sang these hymns: 'What a Friend We Have in Jesus, What Can Wash Away My Stain? Face to Face', this morning from the bottom of our hearts until tears ran down. How happy we are to go back to Jesus, saved by His graceful hand . . . I cannot thank you too strongly for the great love of Jesus Christ. I pray you would work harder for Jesus Christ and also take great care of your body. May the mercy of Jesus Christ abide with you. Amen. 9 P.M., 11th February. (signed) Hideyoshi Ishizaki."

Westminster Seminary News



O. PALMER ROBERTSON

OLD TESTAMENT DEPARTMENT WELCOMES VISITING PROFESSORS

Dr. O. Palmer Robertson, a member of the faculty of the Reformed Seminary in Jackson, Mississippi, is on campus as a visiting professor in Old Testament during the spring quarter. A graduate of Westminster in 1962, he received his doctorate at Union Seminary, Richmond, Virginia.

Dr. Pieter A. Verhoef of the theological faculty at Stellenbosch, South Africa, taught several courses during the second quarter, as he had done in 1967 when he was here as a visiting professor in Old Testament. Dr. Meredith G. Kline returned again this year for the first half of that quarter. Formerly on the Westminster faculty, Dr. Kline is head of the Old Testament department at Gordon-Conwell Divinity School near Boston.

MANY ALUMNI AT FEBRUARY HOMECOMING

Drawn by the opportunity of hearing the first of two lectures by the Seminary's Emeritus Professor of Systematic Theology, John Murray, a large group of alumni returned for the annual Homecoming in February. Speaking on the subject "Jesus, the Son of God," Professor Murray pointed out from Scripture how this title

magnified the Father's love in sending as Savior the beloved Son who bore that unique and eternal relationship within the Trinity. Mr. Murray, with his wife, the former Valerie Knowlton, and their fourteen-month old son, Logan, was on a brief visit to the States from his present home in Scotland.

Another address to the alumni and other friends who had gathered was that of Dr. Pieter Verhoef, who gave what he called "Some Thoughts on the Present-Day Situation in Old Testament Biblical Theology." He found a far greater interest in the subject than prevailed several decades ago.

President Edmund P. Clowney spoke to the alumni and their wives at the evening banquet on the subject of "The New Social Gospel." Noting that to equate political and economic activism with evangelism is to misunderstand both man's need as a sinner and the task of the church, Dr. Clowney urged a response to man's desperate plight both in proclaiming the gospel of sovereign grace and in fulfilling a true ministry of mercy in Christ's name. Alumni President Henry W. Coray presided over the day's events.



PIETER A. VERHOEF

FAMILY BIBLE CONFERENCE PLANNED AUGUST 1 - 8

A Bible conference for families under the sponsorship of Westminster is being planned for the first week in August at Pinebrook in the Pocosinos. This is a "first" for the Seminary and is one of a number of endeavors through which Westminster is seeking to serve the wider community with the impact of biblical faith for our times.

Two members of the department of practical theology will head the faculty for this family Bible conference: President Edmund Clowney and Dr. C. John Miller.

EVENING COURSES OPEN TO THE PUBLIC

In still another way Westminster has widened its service to its more immediate vicinity. Throughout the current academic year a number of courses, held for the most part on Tuesday evenings, have been opened to auditors without charge. Seminarians may take such a course for credit.

"Contemporary Culture and Evangelism" was offered in the fall term by Professor C. John Miller. Beginning with lectures on the Death of Personality and Freedom and the Tragedy of Nihilistic Youth, discussion centered on the work of L'Abri Fellowship and that of Elizabeth Braund in London. An interracial youth group active in the ghetto of Newark brought a stirring gospel testimony one evening and answered questions about their evangelistic witness.

Among other topics considered were the American Businessman, the Laugh-ter of Marcel Duchamp, the Tragedy of the Intellectual and New Methods in Christian Witness. Auditors included local ministers, college students from Beaver, Penn and other institutions, and interested persons from the community.

During the winter quarter a course on "Modern Atheism" was taught by the Rev. Robert B. Strimple, assistant professor of Systematic Theology. A graduate of the University of Delaware, he received his B.D. and Th.M. degrees from Westminster and is a candidate for a doctorate at Trinity College, University of Toronto. He taught for eight years at Ontario Bible College before coming to Westminster last fall. He had been chairman of the department of Theology in Toronto.

The course examined and criticized eight significant writings representative of post-Hegelian atheism. Among them were Marx and Engels, *On Religion*; Nietzsche, *Joyful Wisdom*; Camus, *The Rebel*; and Van Buren, *The Secular Meaning of the Gospel*.

During that same quarter Dr. Miller gave two afternoon courses, one on "Gospel Communication" with the assistance of several guest lecturers, and another on "Calvinism in American Literature" — a survey of five significant themes with a special reference to the contemporary scene.

In the current spring quarter Professor Miller is presenting a course on "Group Evangelism" dealing with biblical principles and practical difficulties encountered in taking the gospel to groups, in particular those who have actively resisted the Christian message. A lecture during the first hour is followed by discussion during the second.

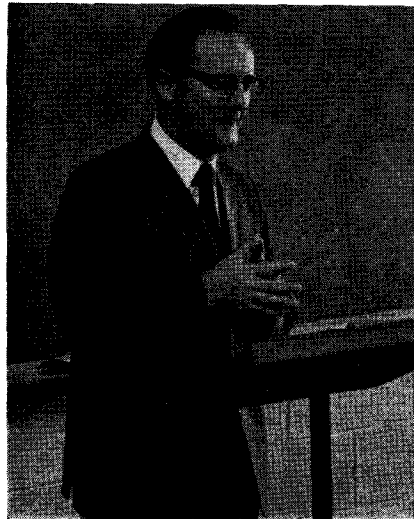
Among books being considered are Spurgeon's *The Soul-Winner* and Bonar's *Words to Winners of Souls*, and a more recent work, *My Friend the Enemy* by Pannell. Guest lecturers include a former priest, a businessman, and an IVCF director. Topics covered are such as Christ and the Ghetto, Jewish Evangelism, and Evangelism through Home Bible Study Groups.

MID-MARCH EVANGELISM SEMINARS HELD IN CALIFORNIA

As a part of its *Continuing Education Program* Westminster Seminary sponsored two seminars on Evangelism on the West Coast with laymen particularly in mind. An all-day conference was held on March 14 in the Sunnyvale Orthodox Presbyterian Church, of which Dr. Henry Krabendam is pastor. The seminar was repeated on March 16 - 18 at three evening sessions in the Modesto Christian Reformed Church, the Rev. Douglas Vander Wall, pastor.

With his theme "The Evangelistic Calling of the Church" President Edmund P. Clowney presented three Scripture-oriented lectures that climaxed in the truth that God's calling is in the Power of the Cross and in the Glory of the Throne.

Dr. C. John Miller's messages centered on "Evangelism and the Reformed Faith" in relation to preparation



C. JOHN MILLER

for, the message of, and the methods of evangelism. Within the limits of time some opportunity for questions and answers was given following the messages.

Some eighty persons attended the Sunnyvale seminar and over one hundred participated in the Modesto meetings. Laymen commented gratefully on the practical benefits of these seminars, noting the "solid, Reformed grounding in the Word, tying in so wonderfully the Old Testament with the New," and expressing appreciation for the "thoroughness and warmth" of the professors' presentation. Many hoped that similar seminars would be held another year.

Florida Seminar in February

Another seminar took place at the Sharon Church of Hialeah, Florida from February 23 to 26. Designed for ministers and other church leaders, it followed the theme of "The Gospel in the Seventies" and included four popular evening evangelistic messages by President Clowney and Dr. Miller.

Dr. Clowney's morning lectures were on "Preaching Christ from the Old Testament" while Professor Miller dealt with "Evangelism and the Youth Revolt" in a combined effort to help pastors in their concern for evangelism in our contemporary culture.

A final morning period was devoted to principles and problems of church management, with the assistance of Mr. Theodore Pappas of the Keyes Company of Miami and Mr. Robert

den Dulk, director of administration at Westminster.

A variety of topics gave time for discussion in the afternoons. Mr. Ernest Reisinger, Carlisle, Pennsylvania businessman, gave a laymen's look at the pulpit at one session. This was the first area-wide seminar in a continuing education program of Westminster Seminary that is off to a good start on both the East and West coasts this year.

—R. E. N.

Knollwood Presbyterian Lodge Announces Summer Plans

Knollwood — a vacation spot especially for Orthodox and Reformed Presbyterian (ES) families— provides "a most enjoyable vacation in a Christian atmosphere at very moderate cost," according to the new president of the board, Pastor Donald Stanton of Oostburg, Wisconsin. Located on Red Cedar Lake near the village of Rice Lake in northwestern Wisconsin (about 80 miles south of Duluth), the Lodge will be open this season from June 27 to the end of August.

Host and hostess at KPL this summer are Dr. and Mrs. John Sanderson of Covenant College. Not a Bible conference, the Lodge offers family prayers each morning and worship on the Lord's Day. Otherwise, you and your family are pretty much on your own for reading, resting, fishing, swimming, boating or water skiing, hiking, basketball, shuffleboard, practice nine-hole golf course (regulation 18-holes across the lake), sightseeing or whatever else you enjoy. There is a recreation room and library.

Food includes "a satisfying breakfast, noontime snack, and full course dinner." Accommodations are comfortable (private baths) and there are a couple of efficiency apartments. Facilities are limited to about thirty guests at one time. Further information c/o Donald MacNair, 12330 Conway Rd., St. Louis, Mo. 63141 (before June 15); after that write to the Knollwood Presbyterian Lodge, Rt. 2, Birchwood, Wis. 54317.

A man there was and they called him mad —

The more he gave the more he had.

— Bunyan

The Presbyterian GUARDIAN

EDITOR

ROBERT E. NICHOLAS



All correspondence should be addressed to The Presbyterian Guardian, 7401 Old York Road, Phila., Pa. 19126

John Mitchell Appointed Editor of the Guardian

The Trustees of the Presbyterian Guardian Publishing Corporation are pleased to announce that the Rev. John J. Mitchell has accepted their invitation to assume the editorship of the *Presbyterian Guardian*. For the past ten years Mr. Mitchell has served as writer-editor for the Committee on Christian Education of the Orthodox Presbyterian Church. A more complete account of the new editor and his plans for the development of the magazine will appear in the next issue.

After eleven years at the helm the present editor submitted his resignation in February, effective at the end of June by mutual agreement with the Trustees. He has accepted another opportunity for kingdom service.

You will have noticed that this issue of the *Guardian* is designated Number 1 for 1970. At the suggestion of the Trustees it was determined to publish seven issues this year, and succeeding issues will be dated June, July-August, September, October, November and December. However, an increased number of pages will bring you about the same amount of reading material as in recent years.

This temporary change in frequency has been made for three reasons. (1) It will enable us to catch up on our delayed mailings. (2) It will provide a short-term financial benefit during a transition period while the Trustees continue to develop plans initiated during the past year for the improvement of this periodical as it approaches in October its thirty-fifth anniversary of service to several thousand readers.

May, 1970

(3) Most important, it will make for an easier changeover to the new editor. In the intervening months he will have an opportunity to make plans in preparation for assuming responsibility for the magazine beginning with the fall issues.

The continued patience and earnest prayers of our faithful readers are urged especially during this transition period to the end that the *Presbyterian Guardian* may become a more effective instrument in the service of Christ's kingdom.

—R. E. N.

Good Stewards

Stewardship — the concept if not the word — is certainly one of the basic themes of Scripture. The 'cultural mandate' of Genesis 1:28-29 requires mankind to exercise responsible stewardship over his total environment. It was renewed in terms of a covenant in the days of Noah.

Implicit in God's promise to Abraham was the obligation of faithful stewardship on the part of one who "believed in the Lord, and he counted it to him for righteousness." And Moses, as recorded in Deuteronomy 8, reminded the Israelites before they entered the land of promise wherein they should not lack any thing, that their stewardship must begin with the fear of God, "for it is he that giveth you power to get wealth."

In later centuries the prophets cried out again and again against the turning to idolatry, the exploitation of the poor by the rich, the sacrifices without obedience — all on the part of a people to whom were committed the oracles of God, a nation that followed after the law of righteousness but did not attain it "because they sought it not by faith but as it were by the works of the law" — and judgment fell upon a people who in large measure forgot their high privilege of stewardship of God's revealed religion prior to the coming of the Messiah.

One has but to mention a few of Christ's parables to see his emphasis on the requirements of good stewardship on the part of those who would be his disciples: the rich fool, the talents, the servant to whom much was given — to say nothing of such

teachings as the importance of laying up treasures in heaven or his observation on the widow's mite.

Paul spoke of himself as a steward of "the mysteries of God," and wrote that an elder ought to be blameless as God's steward. Peter expected his hearers to minister their gifts to one another "as good stewards of the manifold grace of God." Moreover, when it came to tithes and offerings, Paul had much to say, for example in II Corinthians 8 and 9.

To the Glory of God

Whether, then, it be the earth as man's habitation, the possessions that we enjoy as a nation or a church or a family, or the treasure of the gospel committed to the church for propagation — the requirement is one of wise and faithful stewardship.

We are stewards not of a part of what we possess, but of all. While our tithes and offerings belong to the Lord in a special sense, the totality of our things — our money, our investments, our automobiles, our houses, our daily bread and our whole environment — all are entrusted to us for use as God's servants and to his honor in the course of our earthly sojourn.

Our bodies as well as our souls — the whole man and especially the redeemed sinner — belong to the Lord as temples of his Holy Spirit: we are not our own for we are bought with a price. Here too the obligation is one of consecrated stewardship, to the glory of God (I Corinthians 6:19-20).

Our talents, our opportunities for witness and service, our spiritual gifts — all that we are and have the Spirit has bestowed as it has pleased him. In humble gratitude our response can be no other than faithfulness to our covenant God and Savior.

Let us acknowledge how dependent we all are upon his sovereign help. Let us seek forgiveness wherein we so often fall short. May God make us more faithful stewards by his grace.

—R. E. N.

SUBSCRIPTION EXPIRED?

See your Club secretary or send it directly to the Presbyterian Guardian.

What is it to be "Reformed"?

Some letters in the February MANDATE, monthly of the RPC/ES, that should be of interest to readers of the GUARDIAN.

Note: In the November 1969 MANDATE, a letter by Pastor Richard Tevebaugh asked for further discussion of the adjective "reformed." Here is a sampling of letters received, with this further comment by Editor Joel Belz:

On the one hand, we believe it is valuable to say in black and white what it is we believe. But to say that anything printed here represents the position of the Reformed Presbyterian Church is also presumptuous. Each man's words are his own interpretation of our scriptural and confessional standards. It is frivolous to point out that some capitalize "Reformed" while others do not—but such a fact also reminds us of the dangers of going beyond those formal statements to which we have committed ourselves as a church.

Therefore, we urge our readers to examine these brief statements in the light of the scripture and of our confessional statements. Then, if our belief and practice differ from that which we have vowed as members, officers, or ministers, we ought to be honest enough to adjust our belief and practice or to renounce our vows.

An elder in Nova Scotia, Canada, says: "As I understand the word 'Reformed,' our church is a creedal church."

I read the Mandate with much interest and enjoyment. However, I am interested in a letter from Mr. Richard Tevebaugh regarding a definition of "Reformed." As I understand the word "Reformed," our church is a creedal church. We know our Confession of Faith was not drawn up overnight. On July 1, 1643, one hundred and fifty divines sat for five years, six months, and twenty-two days. The primary rule which guided them was: *What any man undertakes to prove as necessary he shall make good out of Scripture.* This Confession is not something new or novel, but one that our forefathers lived and died by.

We find in the Form of Church Government of the Reformed Presby-

terian Church, Evangelical Synod, chapter five (Ministers, Elders, Deacons, Trustees . . . page 35, question two): "Do you sincerely receive and adopt the doctrinal standards of this church, the Westminster Confession of Faith, and the Catechisms, Larger and Shorter as embodying the system of doctrine taught in the Holy Scriptures, to the maintenance of which this Church is bound before God by solemn obligation?"

The answer is, "I do."

If words still have meaning, I fail to see how anyone taking this ordination vow could teach anything that is not in accordance with this standard. My friend, this is my definition of "Reformed doctrine." I also feel strongly if this standard was used, there would not be so many divisions within the Presbyterian Church.

KENNETH MACLEOD
Sydney, Nova Scotia, Canada

* * *

" . . . although 'reformed,' we are always reforming." So says James McFarland, Reformed Presbyterian pastor in Smyrna, Georgia.

Richard Tevebaugh's search for an objective definition of "reformed" reflects the looseness with which this term has been used for a long time. This looseness of usage can be attributed to a lack of historical understanding as well as to the general ambiguity which currently surrounds theological terms. We too often have substituted nostalgia and subjectivity for definition.

Historically, the term "reformed" stood in opposition to Lutheranism and Anglicanism, both of which were content to be only "partially reformed." That is, both of these branches of the church were content to reform only those areas of Roman Catholic church doctrine and practice which they deemed contrary to Scripture. However, the "reformed" churches insisted that every doctrine and practice of the church have Scriptural warrant rather than their being simply

not contrary to Scripture. In short, being "reformed" meant — and still means — being Scriptural in doctrine and practice.

This historic connection helps us to understand the often used expression "reformed and reforming." No communion and no individual church is totally Scriptural (reformed); however, we who stand in the tradition of the "reformed" are seeking to become more and more Scriptural in every area of our faith and practice. Therefore, although "reformed," we are always still reforming.

The charge that the R.P.C.E.S. is not "reformed" comes from both a segment of the O.P.C. and a segment of the R.P.C.E.S. What these men mean — as best I can understand — is either that some R.P.C.E.S. ministers do not emphasize our doctrinal distinctives as much as their critics would like them to do or that some R.P.C.E.S. ministers do not believe precisely as their critics believe, especially in areas of doctrine not covered by our subordinate standards. Further, these critics usually insist that a person subscribe to our subordinate standards as a condition of local church membership.

My observation has been that the average R.P.C.E.S. minister makes his appeal to Scripture while the average O.P.C. minister makes his appeal to our subordinate standards, which are derived from the Scripture. The difference is one of emphasis. I personally do not know a single minister in the R.P.C.E.S. who does not subscribe unreservedly to our subordinate standards and who does not desire to be totally Scriptural.

JAMES E. MCFARLAND
Smyrna, Georgia

* * *

"Obviously we all . . . have a long way to go to be genuinely 'Reformed,' according to Covenant College's faculty dean, William S. Barker.

Mr. Tevebaugh has constructively asked twice for a definition of "Reformed." Far be it from me to offer an exhaustive definition in so brief a space, but I believe the effort must be made to suggest some of the great essentials of Christianity that the word "Reformed" connotes. The word itself is of course far less important than the principles and Person im-

mediately associated with the word by those familiar with its doctrinal and historical signification.

"Reformed" people, first of all, believe that God is really God. He is creator of this world as well as redeemer of His elect, so that all of this world and all of history are really God's. The beginning of wisdom is indeed fear of this true and great and living God.

Secondly, people of "Reformed" persuasion believe that God has revealed Himself not only in nature and in history, but most fully and clearly in the Scriptures of the Old and New Testaments, His infallible Word. We give heed to the whole counsel of God contained in the Scripture, which is its own harmonious interpreter.

In the third place, these Scriptures reveal God as a gracious Savior of a remnant from a totally fallen, dreadfully sinful human race. Not only our preaching, but also our administration of the sacraments display this salvation as accomplished not by man, but totally by God's grace through the atoning death and resurrection of Jesus Christ, applied to us by the Holy Spirit, who grants us faith to trust in Christ.

Truth and Holiness

Finally, the Spirit gathers His chosen into a church for the purpose of mutual encouragement to the carrying out of His will in lives that are pleasing to God and in a mission of obediently and lovingly conveying Christ's salvation to the next generation and to all the world until He returns. "Reformed" people have emphasized discipline by elders in order to preserve purity of truth and holiness in the church and to deal seriously with sin. God's laws are the standard of holiness, and each child of God is to grow gradually into the liberty of voluntary responsibility to his loving Lord and heavenly Father.

How "Reformed" is the Reformed Presbyterian Church? How often have we feared men more than God? How often have we harped on just one string of the gospel to the neglect of the whole counsel of God's Word? How often, in testimonies, sacraments, and preaching, have we emphasized faith more than grace and the works of man more than the grace of God? How often have we allowed careless-

ness of doctrine and lack of loving obedience in the church without exercising discipline? How often have we judged people by petty man-made regulations rather than encouraged one another to voluntary service of Christ and our neighbor? How often have we been zealously worked up over symptomatic, superficial evils while neglecting seriously to get to the heart of sin — the lack of humble, grateful love toward God and neighbor which is the real sign of a recipient of God's gracious Spirit? How

much do we live in the light of God's grace, of His commandments and His mercy? How much are we really like the Lord Jesus Christ?

Obviously we all, probably OP's as well as RP's, have a long way to go to be genuinely "Reformed." May the Lord grant that in union (perhaps we should call it reunion) there may be the reforming power of revival in both Reformed Presbyterians and Orthodox Presbyterians.

WILLIAM S. BAKER
Lookout Mountain Tennessee

Captain with the Mighty Heart - - 13

The Organizer

HENRY W. CORAY

Do you happen to be an insomniac? If so, some night when the late show flashes "High Noon" on your tube don't miss it. Here is fine drama. The camera keeps focussed on Will Kane, a tough-minded marshall in a town in the old West. When word leaks out that a quartet of villainous gunslingers are on their way to take over his village, Kane's associates urge him to clear out.

His comely Quaker bride, his deputies, the local politicians and ranchers, even the churchmen, join in a single chorus: "Get out of town, Will." One terrified opportunist delivers what I think is the story's classic line: "Look here, man, this is a dirty little town a hundred miles from nowhere, and what possible difference can it make if you stay here and get yourself killed, to anybody?"

The argument breaks against a steel will. Kane is obsessed by his commitment to basic principle: respect for law. His moral grain is so constituted that he can do nothing but stand his ground and gun it out.

In a sense, Machen was a sort of ecclesiastical Will Kane, morally captive to Christ and his Word. It is this dedication that explains why, when the Columbus General Assembly of 1933 whitewashed a vital issue, Machen spearheaded a movement geared at correcting an evil the highest court in the Presbyterian Church in the U.S.A. should have remedied, but failed to correct.

In this article the pastor of Calvary Orthodox Presbyterian Church, Glenside, Pennsylvania, continues his vignettes on the life of Dr. J. Gresham Machen.

For the events leading up to the formation of the Independent Board, of which Mr. Coray was the first appointee, see his previous article in the July-August issue, Volume 39, Number 7.

On June 27, 1933, in the city of Philadelphia the Independent Board for Presbyterian Foreign Missions was born. According to a public release it was formed "by Bible-believing Christians to promote truly Biblical and truly Presbyterian mission work." On the board were fifteen ministers, five ruling elders and five women. At the initial meeting Dr. Machen was elected president, and the Rev. Charles Woodbridge, a Presbyterian missionary laboring in Africa, was invited to fill the post of executive secretary. Subsequently, Mr. Woodbridge accepted the position.

Funds to carry on the testimony of the newly organized board began pouring in from sympathetic people around the nation.

In the spring of 1934 Mrs. Coray and I applied for service, were accepted, and that fall left for China. The Rev. Heber McIlwaine also volunteered and was assigned to Japan.

Meanwhile, a number of sincere Presbyterians were struggling with certain puzzling questions. For example: Was the setting up of the Independent Board constitutional? An influential committee in the Presbyterian Church known as the General Council, which unofficially guided (not to say, master-minded) the affairs conducted in the General Assemblies, challenged the right of independent organizations to function within the framework of the church. That right, the Council declared in a paper, was the exclusive authority of the General Assembly.

The Rev. H. McAllister Griffiths and ruling elder Murray F. Thompson responded to the allegation. They said:

The whole burden of the General Council's argument is that when one joins the Presbyterian Church he has exercised his one and only act of freedom, and henceforth must either be obedient to all that he is ordered to do or withdraw from the church. And this is a church whose standards declare, "All synods and councils since the Apostles' times, whether general or particular, may err, and have erred; therefore they are not to be made the rule of faith and practice."

It is significant that in his book, *The Broadening Church* (University of Pennsylvania Press, 1954), Lefferts A. Loetscher points out that the paper issued by the General Council condemning the Independent Board "illustrates the way in which the Church was moving simultaneously toward administrative centralization and theological decentralization." The Princeton Seminary professor phrased it mildly. He could have said more accurately, "administrative tyranny and theological anarchy." Behold the Confession of 1967!

Division of Opinion

Another problem evangelical Presbyterians asked was: Is the formation of the Independent Board at this time a strategically wise move? On this point there was a division of opinion. Machen's position, spelled out, was this: here is a clear-cut case of unbelief represented by one of the official agencies of the Presbyterian Church, the Board of Foreign Missions. A sincere attempt has been made to reform the situation, impleading the courts of the church. What was done? Nothing. Therefore we must strike now. Here is a providential opportunity to testify. We may not be given

another one in our generation. We have therefore no option but to act now.

Some of the men who had stood with Dr. Machen in 1929 when Westminster Seminary was founded took issue with him at this point. This new movement, they argued, is divisive; it will give the opponents of conservatism a lever to wield against the Seminary. The timing is unfortunate. Let's delay action and hope for a gradual reform in the church, was their plea.

Dr. Samuel Craig, editor of the original *Christianity Today* and a trustee of Westminster Seminary, was outspoken as a defender of this policy. Originally Dr. Craig had approved the plan to create a new mission board to function in the church, but later he reversed his stand, calling the establishment of the Independent Board "a grave blunder," "premature and unwise."

Machen stood his ground. The same justification for the organization of Westminster Seminary required the creation of a new foreign mission board, he said. The basic principles were identical. In April, 1935, he wrote Dr. Craig:

I disagree with all my heart and soul in thinking that the formation of the Independent Board was premature and that adequate efforts to remedy the situation through ecclesiastical proceedings have not been made. . . The formation of the new board was announced at Columbus, but only after an earnest effort to reform the old board had broken itself upon the adamant walls of ecclesiastical machinery.

Those who held without equivocation or compromise to the glorious faith once for all delivered to the saints had no alternative but to establish their own agency.

The result of the sad disagreement between good men was that several trustees of the Seminary would walk with Machen no more and felt that they must tender their resignations. Among them were Dr. Craig and Dr. Clarence Edward MacCartney. Also Dr. Oswald T. Allis gave up his position on the faculty of the Seminary.

All this was a bitter blow for Machen. But, like Ezekiel, he had set his forehead like flint and moved bravely into the thick of the battle — serenely confident that, having put his hand to the plow, there could be no turning back.

HAVE YOU HEARD?

Have you frequently heard the words "Gift Annuities"?

Have you heard that Westminster Theological Seminary recently announced a new Gift Annuity Program?

HAVE YOU WONDERED?

Have you wondered exactly what gift annuities are?

Have you been a little uncertain as to whether those ads were inviting people to invest or asking them to give?

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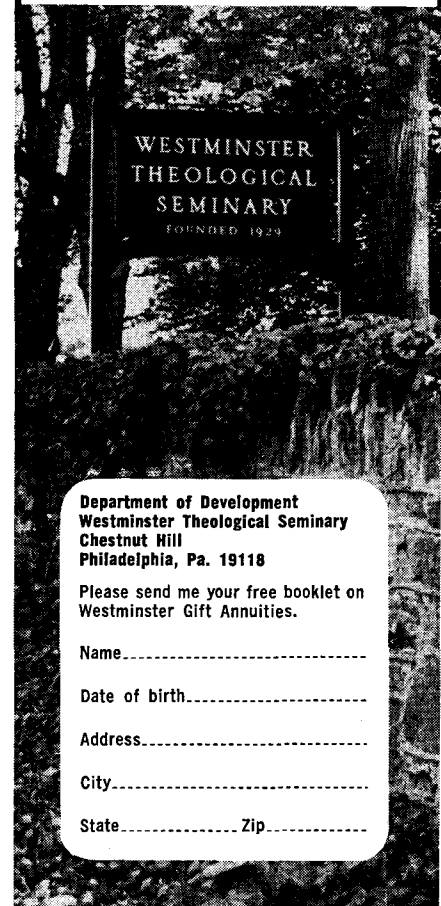
Have you wished you had more money to give Westminster?

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For answers to these questions send coupon today for Free Booklet.



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Letter from Kaohsiung, Taiwan

An informative letter from Egbert and Betty Andrews, Orthodox Presbyterian missionaries in Taiwan, was written about a year after their move from Taipei to southern Formosa. Excerpts will help you picture this rapidly growing industrial city of over 700,000, center of the largest presbytery on the island now unfortunately drifting further into the prevalent liberalism. Here the Andrewses work and pray for the establishment of a true church of Jesus Christ faithful to his own Word.

DEAR FRIENDS:

The year 1969 will go down in history as the year the astronauts landed on the moon. This triggered a rush of reservations for moon flights. May we suggest that you come first to this "Isle of Tranquility"? The contrast between conditions on Taiwan and almost every other area of the free world is that of a peaceful island standing out in a sea of troubles. *Pray for all in authority that we may continue to enjoy these peaceful conditions.*

When you come to Taiwan we want you to be sure to visit Kaohsiung, our fastest growing city, our largest port, and the focus of the island's industrialization. Hopefully, a year from now you will be able to land direct from abroad at the International Airport. You can come now by passenger liner right into the heart of Kaohsiung's business district on ships that make regular monthly runs from California ports.

Eventually you will travel along a new seven-mile highway costing five million U.S. dollars. When you reach the city you will begin to cross a series of ten east-west roads, which will help you find your bearings, both geographical and ideological.

Street Names

They are: "One Heart" Road; "Two Saints" Road (Confucius and Mencius); "Three Abundancies" Road (three one likes plenty of: many sons, much money, and long life); "Four Bonds" Road (the social bonds: propriety, duty to one's neighbor, integrity, modesty). We lived on this road when we first came here. About one block north of our first residence is

the new three-story building housing "Two Graces" Reading Room — the Kaohsiung Reformed Presbyterian Church, and a Student Hostel. *Pray that the activities on all three levels may enjoy the blessing of God.*

Next of this series of ten parallel roads, several blocks to the north, is "Five Happiness" Road (old age, wealth, health, love of virtue, and a natural death) — the only thoroughfare that goes all the way from east to west and hence can serve as a lodestar to find your way to any part of the city. Then comes "Six Points"

CHINESE ORDAINED TO GOSPEL MINISTRY

In an impressive service in mid-June held in Taipei's Friendship Presbyterian Church missionaries representing each of four cooperating churches ordained six Chinese co-workers to the gospel ministry in Taiwan.

"This historic event was the first step in a procedure to hand on the torch of Biblical truth to Chinese nationals of like faith," according to the Rev. Egbert Andrews, one of the participating missionaries in the laying on of hands. On the following Sunday it was his privilege to officiate at the dedication of the chapel-mansie of the Hsin An Church in Taipei and the installation of the newly ordained Daniel M. Hung as their first regular pastor. The other new ministers subsequently were also installed in the churches to which they had been called.

After two decades of Reformed Christian witness on Taiwan, it is expected that in the near future these pastors and elders will organize the Reformed Presbyterian Church, an indigenous church committed to the Heidelberg Catechism and the Westminster Confession of Faith. The new denomination has the backing of the Presbyterian and Reformed Missions Council on Taiwan.

Churches represented in the Council, in the order their missionaries arrived on the island, are: Orthodox Presbyterian Church, whose first missionary came in early 1950; Christian Reformed Church; Reformed Presbyterian Church, Evangelical Synod; Korean Presbyterian Church (Kosin); and the Reformed Churches of New Zealand.

Over the years the missionaries of these five churches have been training men to become ministers of the gospel in line with the historic Christian faith as over against a spreading liberal and neo-orthodox trend. In 1966 they joined their efforts in the Calvin United Theological College located in Hsinchu.

Road; following that are "Seven Stages" Road and "Eight Virtues" (loyalty, filialness, benevolence, love, sincerity, righteousness, harmony and tranquility).

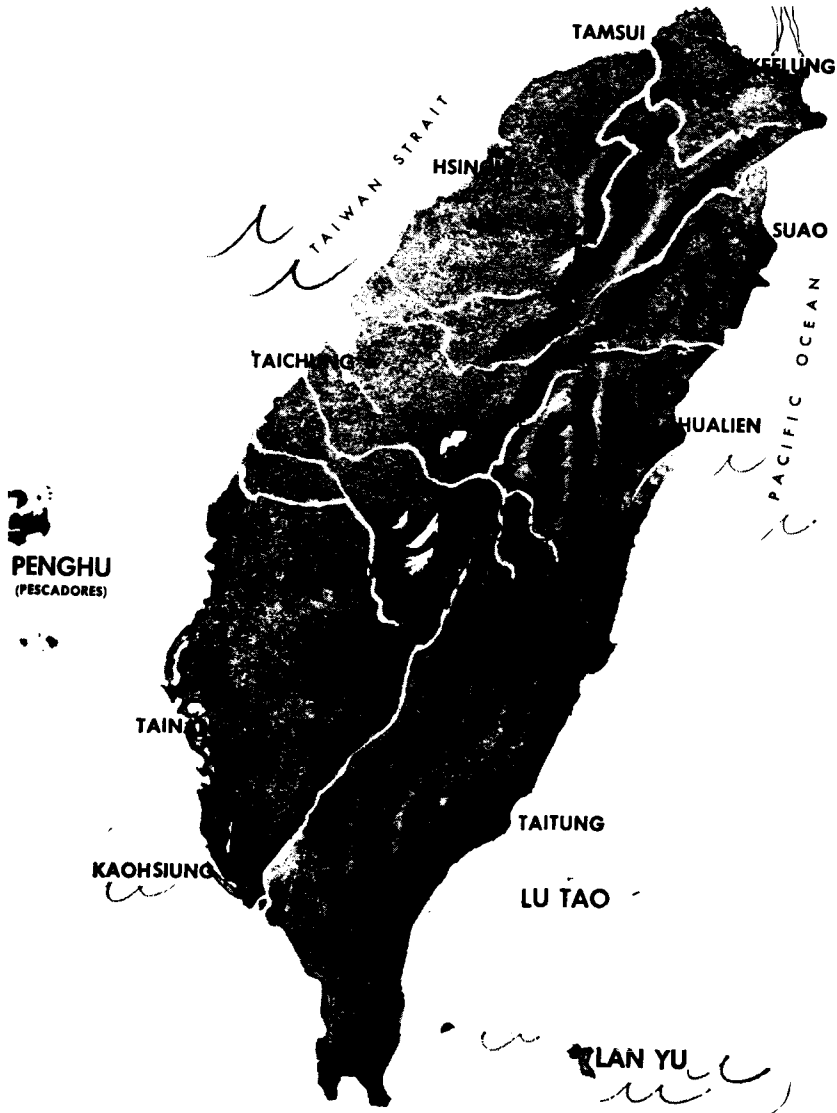
All this time you have been proceeding north along Middle Mountain Road (bearing the name of Sun Yat-sen, the father of the Chinese Republic). Soon you'll come to the railroad station and have to turn left to find one of two roads taking you north of the tracks. Here you'll be in the heart of the area zoned residential, most populous of the city's ten districts, one of five areas listed as being in need of churches. *Pray that we may be able to enter this field.* You will shortly cross the last two of our series of ten: "Nine Similitudes" Road and "Ten Perfections" Road.

From the above enumeration you may have concluded that moralistic and idealistic principles guided the city fathers in their selection of street names. You would be correct. At the same time, a keen observer would soon perceive that these high ideals far transcend actual achievement. To cite one example: "Seven Stages" Road is also known as Fleet Street, due to its access to the pier where U.S. naval liberty parties debark and to its many curio shops and girlie bars. Our boys may constantly be seen parading their 'here and now' girls along this street. There is need for a couple, with ample financial resources, to serve as missionary associates in a special ministry to the thousands of our young men passing through Kaohsiung. *Pray that such a couple may come here.*

Self-reliant Humanism

So far we have described the east-west streets. Some of the north-south streets have such names as "Self-Strength" Road and "Self-Dependence" Road, displaying the self-confident humanism that has pervaded the human race ever since the time of Eve. These traits are particularly noticeable among the educated and the leaders of society. "Success" Road goes south to the Kaohsiung Export Processing Zone (KEPZ) with a capacity of 160 factories, more than three-quarters already in operation and employing 30,000 girls.

Another, "Middle Flowery" Road, goes north to the Tsoying Naval Base and the projected second KEPZ beyond, which is to have a capacity of 200 factories employing 40,000 girls—



"multitudes, multitudes, in the valley of decision." Someone has observed that the masses never embrace the religion of the classes, but the classes are often drawn to the religion of the masses. Doesn't this behoove us to attend more to the masses? *Pray that we may learn how to reach them.* There is a large colony of squatters in an area planned for a park right next to our church meeting-place.

At least half the homes along the lanes between our house and the meeting-place have television sets — many of them under the god-shelf. So millions of people on Taiwan were watching the second moon-landing. But there were those who had serious reservations about the whole undertaking. When Hurricane Camille struck the United States last summer there were those who said, "I told you so. No one can go trampling over

the moon with impunity. Such desecration was bound to rouse the ire of the moon goddess."

Calls for Prayer

And when on September 26, the very night of the Moon Festival, Typhoon Elsie — the worst in twenty years — wreaked havoc over the whole island, the superstitious were confirmed in their view. As if that were not enough, Flossie followed within a week, inundating large areas of the Taipei basin to a depth of from five to twenty feet, rendering 20,000 people homeless. But a Christian taxi-driver said to me, "Your people are Christians and can send men to the moon; our people still worship idols of wood and stone and we still have oxcarts and buffalo plows." *Pray that many may turn from idols to serve the living God.*

In addition to regular Lord's Day services, we have weekly a women's meeting, a cottage gathering for Bible study and prayer in homes, and an English conversation and Bible class for high school students. All of our services are in Taiwanese. This makes a lot of extra work, but we feel it is necessary as it helps us to achieve rapport with the great bulk of the community.

Pray for the follow-up work and pray that the Reformed Presbyterian Church of Taiwan may be faithful in making known the gospel of the Lord of Glory.

— EGBERT AND BETTY ANDREWS

Change of Address

William J. Bomer, 21418 Garston Ave., Torrance, Calif. 90502.

Larry D. Conard, 2330 Locust St., Denver, Colo. 80207.

Charles H. Ellis, 3419 Stonehall Dr., Beltsville, Md. 20705.

Richard G. Hodgson, 316 S. Main Ave., Sioux Center, Iowa 51250.

Richard L. Horner, 5301 Fort Ave., Apt. 17, Lynchburg, Va. 24502.

William C. Krispin, 1162 S. 15th St., Philadelphia, Pa. 19146 (ordained by the Presbytery of Philadelphia).

Robert L. Marshall, 65 Hitchner Ave., Bridgeton, N.J. 08302.

Richard C. Miller, 39 Marsellus Pl., Garfield, N.J. 07026 (ordained by the Presbytery of New Jersey).

Robert L. Vining, Box 117, R. D. 2, Oxford, Pa. 19363.

Santa Cruz

(continued from cover)

The financial aid of the denomination as a whole through the Church Extension Fund of the Committee on Home Missions is also acknowledged with much appreciation. The gifts of many augmented the building fund and volunteers contributed "ideas, prayers, gifts, energy and an abundance of time in this form of Christian witness," according to the pastor. Mr. Nonhof pointed out that the whole project was bathed in prayer and recognized God's mercy in sparing elder John Bentz from serious injury when he fell while working.

The new building is located at 2245 Capitola Road near exits from California No. 1 Freeway. Visitors to the area will be warmly welcomed.

HERE AND THERE IN THE ORTHODOX PRESBYTERIAN CHURCH

Bend, Oregon — A call from Westminster Church to the Rev. George Morton has been declined. Mr. Morton is the pastor of Calvary Church, Harrisville, Pennsylvania. The Bend congregation is to hear other candidates.

Bartlesville, Okla. — Licentiate Robert Malarkey is pastor-elect of Westminster Chapel of this community. After his graduation from Westminster Seminary in 1968 Mr. Malarkey spent a year of study in Israel at the American Institute of Holy Land Studies.

Baltimore, Md. — Record attendances at both the Sunday school hour and the morning worship service during March have encouraged Pastor Everett DeVelde and the congregation of First Church.

Manhattan Beach, Calif. — An outstanding example of local church publicity was seen in coverage of First Church in the religion pages of the *Daily Breeze* one Saturday last fall. The eight-column heading in the 62,000 circulation paper read: "Church of The Month: First Orthodox Pres-

byterian Church Has Beginning on Beach." This was followed by a sketch of the congregation's 40-year history from a Sunday school class taught by the late Paul Walker to its present ministry under Pastor Ralph Clough.

Six other articles came to almost a full page about First Church: a sermonette by the pastor; a statement of tenets of the faith in terms of the Calvinistic "Tulip"; membership requirements of the church; a portion of the pamphlet "Introduction to the OPC" with the heading "Orthodox Presbyterians Are Like the Quiet Guy Who Doesn't Go Along with the Crowd"; an interview with Mr. Clough, giving his views on the role of sex education and something of his personal background and service; and a piece on voluntary giving with particular reference to the annual thank offering.

In addition, four photos were used: a weekday catechism class showing three of 13 enrolled; leaders of a youth group; a Sunday school committee of three ladies checking rolls for a community visitation program;

and Pastor Clough teaching a weekday Bible class that meets at First Church twice a month.

Glenside, Pa. — Prayer breakfasts continue on the first Saturday of each month with 15 to 20 men meeting at the church for prayer at 7:45 followed by breakfast at a nearby restaurant.

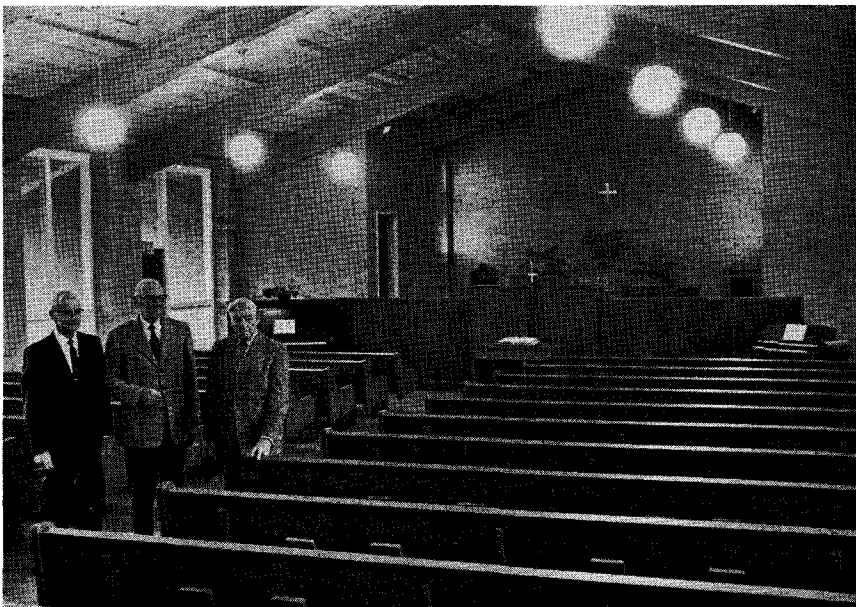
Sioux Center, Iowa — The Rev. Richard G. Hodgson and family have moved here where Mr. Hodgson is teaching astronomy at Dordt College.

Los Angeles, Calif. — The Rev. Daniel Overduin has been installed as the fifth pastor of Beverly Church. The former pastor, Calvin Malcor, now occupies a house recently moved onto the property of Greyfriars Church in Torrance, where he serves as pastor.

Hialeah, Fla. — Sharon Church has extended a call to the Rev. Carl Reitsma, who for the past four years has served one of the Reformed Churches of New Zealand. Prior to that he labored in Orthodox Presbyterian congregations in Cedar Grove and West Collingswood. It is reported that Mr. Reitsma is accepting the call and will return to the States this summer.

Whippany, N.J. — Members of Emmanuel Church have watched with anticipation the progress of work on their new building this winter, expecting to occupy it early in the spring. Actual dedication is planned for June.

Sewickley, Pa. — Grace Chapel became a separate congregation at the close of the year following action by the Presbytery of Ohio at its December meeting. The chapel had been under the jurisdiction of Covenant Church, Pittsburgh, since meetings began in July, 1967 at the Holiday Inn



Interior of the new Santa Cruz Church, with Elders George Dietz, John Bambauer, and Warren MacClain.

RETIRING?

Why not come to Florida?

Work for Christ through the Presbytery of the South of the Orthodox Presbyterian Church.

For information as to possibilities and housing write Missionary-at-large John H. Thompson, Jr., 6120 Hudson Terrace, Orlando, Florida 32808.

with families who were disturbed by the adoption of the Confession of 1967 by the United Presbyterian Church.

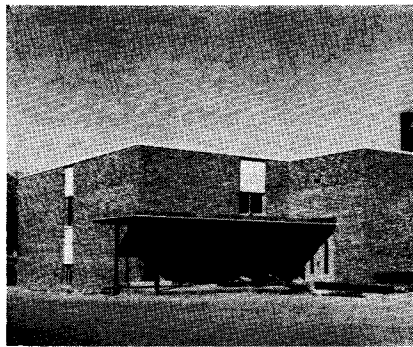
Grace Church is reported to be the first Presbyterian congregation formed in the Sewickley Valley in this century. The new church of some 15 families (26 communicants and 15 covenant children) has been served since last June by Mr. Donald Poundstone, a licentiate of the Presbytery and pastor-elect of Grace Church.

Miami, Fla. — Arthur O. Olson was installed as pastor of Galloway Church in December by the Presbytery of the South. Participants were John Thompson Jr., who presided; George Knight III, who gave the sermon; Luder Whitlock, installation prayer; Boyce Spooner, Scripture reading; and Cornelius Tolsma, who gave the required charges. Mr. Olson came to Miami from a pastorate in Bridgeton, N.J.

Bridgewater, S. D. — The Rev. Maurice Riedesel, who had been serving as home missionary-pastor in Tusla, Oklahoma, has moved to Bridgewater, where he is assuming the pastorate of Trinity Church. Former Pastor Howard Hart has transferred to a congregation of the Reformed Church in the U.S. (Eureka Classis).

Pittsburgh, Pa. — Covenant Church was host to the fall meeting of the Ohio Presbyterial attended by more than forty women from five congregations. Mrs. John Craig reported on two messages given by Mr. Robert Malarkey on some of the experiences which he and his wife had during a year of life and study in Israel. A very tiny percentage of the population is Christian and there are restrictions on public evangelism and the entrance of any new gospel efforts. Mr. Malarkey also showed slides of Jerusalem accompanied by a tape with the actual sounds of life on the streets. Prayer was urged for Christians living there. An offering of \$244 was given to the "Shares" project.

Denver, Colo. — At its spring meeting the Presbytery of the Dakotas examined and received the Rev. Messrs. V. Robert Nilson of the Reformed Churches of New Zealand, and W. Benson Male of the Christian



NEW EDUCATIONAL WING
CALVARY CHURCH
CEDAR GROVE, WISCONSIN

Reformed Church. The Rev. Thomas Beech was received by transfer from the Presbytery of Northern California. Mr. Robert Malarkey's examination for ordination was sustained, with the service of ordination scheduled for Bartlesville, Oklahoma on May 15.

A one day session of discussions with the Rocky Mountain Presbytery of the RPC/ES was rescheduled for the fall since these men could not be present at the March meeting. Pastor Harold Baurer of Knox Church, Oklahoma City, was named moderator. Reelected as stated clerk was Pastor Jack Peterson of the three North Dakota congregations in Carson, Lark, and Leith, who submitted this report.

Presbytery also adopted a memorial minute for the Rev. Curtis A. Balcom, Sr., a charter minister of the Presbytery of the Dakotas, "in recognition of his loyalty and service in its early years." Mr. Balcom, who was in his 89th year, died on January 1 in a home for the aged in San Francisco. He had been confined to bed for nearly eight years since being struck by an automobile.

Funeral services were conducted by Pastor Melvin Nonhof of Santa Cruz, a fellow minister in the Dakotas Presbytery some years ago. Interment was in Bismarck, North Dakota, home of

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Curtis A. Jr., one of three surviving children. His wife died in 1953. There are eight grandchildren and thirteen great-grandchildren.

Bridgeton, N.J. — Calvary Church's call to the Rev. Robert Marshall has been accepted. Mr. Marshall had served an independent congregation in Bowie, Maryland, since his graduation from Westminster Seminary in 1968.

So. San Francisco, Calif. — Brentwood Church's "Genevan Times" is always full of local news items but also lengthier reports and articles in its eight or nine pages. Pastor Carl Erickson recently offered a six-lesson Bible correspondence course on what it means to be a Christian. Another item concerning the pastor was the announcement of his engagement to Miss Kathy Albright, daughter of the Rev. and Mrs. Wilson Albright of Hacienda Heights.

Brentwood has a Men's Missionary Fellowship and the men are engaged in an evangelistic calling program in their community.

Fair Lawn, N.J. — Grace Church was host to the first meeting on February 13 of the eleventh annual Westminster Lecture series in churches of North Jersey. Dr. Richard Gaffin Jr. of the New Testament department was this year's lecturer, speaking on the theme, "Christ's Resurrection and the Christian Life." The other meetings were held in Emmanuel Church, Whippany; Community Church, Garfield; and Grace Church, Westfield.

Long Beach, Calif. — After a pastorate of over eleven years the Rev. Lawrence Eyres departed in January with his wife for Dayton, Ohio, there to undertake a ministry with the aim of establishing a new Orthodox Presbyterian congregation. The Rev. Louis Knowles was appointed by the Presbytery of Southern California to serve as moderator of the Session of First Church during the interim while they seek another pastor.

Mr. Edward Volz, who has been working with First Church largely in the area of Christian education activities, has been called as associate pastor. He is writing a fine series on children and parents in the monthly "Crier" that comes from First Church.

37th General Assembly to Meet in Portland, Oregon on July 6

All roads lead to Oregon this summer for commissioners to the Thirty-seventh General Assembly of the Orthodox Presbyterian Church. Meetings will be held at the First Church, 8245 N. E. Fremont Street, Portland, Oregon 97220. The opening of the Assembly has been set for 8:00 p.m. on Monday evening, July 6, when a worship service with communion is planned. The moderator of the previous Assembly, the Rev. Ralph Clough of Manhattan Beach, California, will be preaching.

Business sessions will start Tuesday morning, with closing set not later than Friday evening, July 10. Housing is being arranged at nearby Multnomah School of the Bible, and some meals will also be served there.

Further details have been sent to churches by the Committee on Arrangements. A prompt reply with pertinent information is urged. The Committee consists of Pastor Albert G. Edwards III and the Session of First Church.



View on the Columbia River a few miles east of Portland, Oregon

Vienna, Va. — Grace Church has undertaken the oversight of Grace Chapel in Lynchburg, where the Rev. Richard Horner is laboring as missionary. The missionary vision of the Vienna congregation and Pastor Laurence Vail is further shown in their promise, over and above regular giv-

ing, to contribute toward the support of Miss Jan Stevenson, who is working as a missionary associate at Emmanuel Chapel, an inner city mission in Philadelphia under the leadership of recently ordained William Krispin. Grace Church became self-supporting as of the first of this year.

ADMINISTRATOR-TEACHER needed for 1970-71 school year. Oostburg Christian School. Write to Mr. Roger Smies, Oostburg, Wisconsin 53070 or phone 414 564-3020.

Wheaton, Ill. — Bethel Church's call to Pastor Thomas Jones of the First Reformed Presbyterian Church, Lookout Mountain, Tennessee, has been declined. Former Pastor Francis Breisch is now serving as a home missionary in Corvallis, Oregon, under the Christian Reformed Church.

Silver Spring, Md. — Knox Church has joined the list of those putting out a monthly (or quarterly) newsletter with reports of local activities, announcements of coming events, book reviews and other short articles, and a message from Pastor Charles Ellis.

At its annual meeting the congregation approved the recommendation of the trustees for capital improvements, to be financed largely through seven percent notes, including air conditioning, a new organ, a spire, and surfacing the parking lot. It was reported that during 1969 benevolences accounted for about 40 percent of the total expended.

A series of adult classes are being held on Sunday evenings at 6 o'clock. Recent topics include "Hymns and the Christian," taught by Dr. Robert Ashlock; "The Reformed Church in the Modern Age," led by the Rev. Samuel van Houte; and "The Bible in Time," by Mr. Hugh Pettis.

About a hundred friends of Mrs. Lillian Remsen, mother of Mrs. Ellis, were present at a reception on January 31 in honor of her 90th birthday.

Nottingham, Pa. — A number of men were licensed or taken under care at two recent meetings of the Presbytery of Philadelphia, held at Bethany Church in November and at Calvary, Glenside, in January. Licensed were Mr. Donald M. Pound-

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stone, who was also transferred to the Presbytery of Ohio in the light of his serving the recently formed Sewickley congregation; Mr. Kent T. Hinkson, a senior at Westminster and member of Trinity Church, Hatboro; and Mr. Donald M. Miller, also a senior and member of Trinity Church.

Received under the care of Presbytery as candidates for the gospel ministry were Messrs. Kenneth M. Campbell and Joseph E. Ferrara, both of Trinity Church, Hatboro; and Messrs. Robert R. Drake, James L. Rustand, and Charles J. White of the Glenside congregation.

The Rev. Richard Horner was received by transfer from the Presbytery of New York and New England. Mr. Horner, whose previous pastorate was in Cranston, R. I., is working in Lynchburg, Virginia with the Grace Chapel group. The Rev. Donald Duff was received from the Presbytery of the Midwest. Mr. Duff is taking graduate work at Westminster Seminary.

A call from the Committee on Foreign Missions to the Rev. Arthur Steltzer Jr. for missionary service in Ethiopia was found in order and placed in his hands. Mr. Steltzer is at present serving the Kirkwood congregation and pursuing his work toward a doctorate at Westminster.

The Presbytery is devoting at least an hour at each meeting during 1970 to studies and discussions related to the proposed Basis of Union with the RPC/ES. The Rev. Donald MacNair of that communion was present at the January meeting to take part in discussions, along with Messrs. Edmund Clowney and LeRoy Oliver of the OP Committee on Ecumenicity, both men from the Presbytery of New Jersey.

A petition from several ministers, licentiates, and sessions in the Maryland-District of Columbia-Virginia area was presented at the November meeting, urging the Presbytery to accede to their request for the formation of a new Presbytery in that area of five churches, three chapels, and eleven ministers. At its January meet-

ing the Presbytery of Philadelphia adopted an overture to the 37th Gen-

eral Assembly in accord with the petition.

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