

# *The Presbyterian* **GUARDIAN**

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## The Infancy of Jesus

By EDWARD WYBENGA

*The Presentation of Jesus  
at the Temple  
Luke 2:21-40*

ON the eighth day after his birth, according to Jewish law, a male child was to be circumcised. This was an ancient religious rite given by God to Abraham (Gen. 17:9-14). Circumcision was a mark of the covenant relation between God and his people. It was a symbol of purification from all defilement of mind and heart, and of dedication to the service of God. Jesus had no sin and his soul needed no purification, but "he was made sin for us" in order to redeem us from sin. Therefore, in his perfect obedience to all law and as our sin-bearer, he submitted also to this rite when he was eight days old.

At this time also the child was given his name, and he was called *Jesus*. This was in accordance with the angel's command to Joseph and Mary at the time of the birth announcement: "Thou shalt call his name Jesus for he shall save his people from their sins." He was born to die in order to save sinners.

Forty days after his birth Jesus was brought to the temple by his parents to present him to the Lord. A burnt-offering and a sin-offering were made, and the child was set apart as "holy to the Lord." All this was in keeping with Jewish law as prescribed by God (Lev. 12:16-8 and Ex. 13:2).

It was at the time of the presentation of Jesus that an old man, Simeon by name, came into the temple. This was not just a coincidence. We are expressly told that "he came by the Spirit into the temple" (v. 27). There are no accidents with God. It was under the supernatural impulsion of the Holy Spirit that Simeon came at the very time when Joseph and Mary also came with the babe Jesus.

Simeon was a man who lived close

to God. He walked and talked with God. God was very real and very near to him. A man with a deeply religious nature, his piety was of the genuine kind. He was waiting with confident expectation for the coming of "the consolation of Israel," the Messiah, who would bring comfort to all troubled souls putting their trust in him. To Simeon was given the blessed assurance by the Holy Spirit that he would not die until he had seen with his own eyes "the Lord's anointed One." And so it was on this particular day of the Presentation that Simeon came to the temple.

### *The Song of Simeon*

Recognizing at once in the child the Messiah long foretold, he affectionately took the babe in his arms. That act was expressive of his thought: "this is all my salvation and all my desire." Then followed the *Nunc Dimittis*, the Song of Simeon, celebrating God's promise of redemption not only to Israel but to all the world: "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." Simeon, the faithful watchman, has seen the Lord, the great desire of his life. Now he is ready to depart in peace.

Up to this point his Song has the ring of gladness, but now there follows a note of sadness: "Behold this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against: (Yea, a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed." The attitude that men and nations take toward Christ will determine their rise or fall, depending upon whether they accept or reject him.

The opposition against him would at last culminate in his final rejection

*Mr. Wybenga, pastor of the Westminster Orthodox Presbyterian Church, Bend, Oregon, continues his devotional studies of Luke's Gospel.*

and crucifixion. This would cause the sword of sorrow to pierce the soul of Mary! Thus Simeon's prophecy contains a bright side — salvation; and a dark side — Calvary.

There was also present in the temple at this time an old prophetess, Anna by name. She was extremely devout, spending most of her time in prayer and praise. Upon seeing the Christ-child, and hearing Simeon's prophecy, she likewise rendered thanksgiving to God, and spoke of the salvation the babe would bring.

### Westminster Announces Symposium on Theology of Karl Barth

A symposium on "The Theology of Karl Barth" is to be held on Monday, March 6, at 8 p.m. under the auspices of Westminster Theological Seminary. Dr. Ned B. Stonehouse, Dean of the faculty, has announced the names of the four participants, all of whom are well acquainted with the teachings of the noted Swiss theologian.

Those who will take part are: Dr. Carl F. H. Henry, Editor of the fortnightly *Christianity Today*; Dr. Kenneth S. Kantzer, Professor of Theology, Wheaton College, Wheaton, Ill.; Dr. Fred H. Klooster, Associate Professor of Systematic Theology, Calvin Theological Seminary, Grand Rapids, Mich.; and Dr. Cornelius Van Til, Professor of Apologetics, Westminster Theological Seminary, Philadelphia, Pa.

Two afternoon lectures have also been scheduled, beginning at 3 p.m., one by Dr. Kantzer and the other by Dr. Klooster. All the meetings are to take place in the auditorium of the Calvary Orthodox Presbyterian Church, Church Road at Willow Grove Avenue, across from the Seminary campus. The public is cordially invited both to the afternoon lectures and the evening symposium, according to the announcement.

# Communicating the Gospel Today

By G. AIKEN TAYLOR

THE theological questions demanding the greatest attention today are those pertaining to the communication of the Gospel. There are no areas of interest in which opinions vary as much as those in which the question is asked and answered, "How and under what circumstances is the grace of God given and received?"

Whether in evangelism, in missions, or in education, the problem of the day is the problem of communication, replacing that one of yesterday which was essentially the problem of content.

When I say that the theological problem of the day is no longer the problem of content, I do not mean to suggest that the Gospel of the evangelical and reformed Christian is now believed by all. But I do mean to suggest that you cannot precipitate much of a debate today by calling up the content of the Gospel: that man is a sinner, that God was in Christ reconciling the world unto Himself, that Jesus is Lord and Saviour. These affirmations have been almost universally accepted, wherever men call themselves Christians.

Of course the meaning varies. And it is often a hopeless task to determine what is meant when someone says that man is a sinner, that God was in Christ reconciling the world unto Himself or that Jesus is Lord and Saviour. But the man today who wants to raise the issue of the divinity of Christ runs the risk of being counted a Don Quixote tilting theological windmills. He is raising questions nobody is asking.

The center of theological attention has shifted. And the Christian who wants to keep up with what's going on and make his testimony effective for Jesus Christ must shift the focus of his own attention.

## Great Imperatives Unchanged

This is not to say that the great imperatives of religion have changed or ever will change. The Gospel of salvation still rings the changes on the great affirmations that the Lord Jesus Christ died and rose again; that He is ascended and will come again; that in His name there is forgiveness of sins.

But this is to say that the imperative to be "wise as serpents and harmless as doves" required one thing of us yesterday, it is today demanding of us another.

Yesterday we were asked, "What is the Gospel in a scientific world?" Today we are asked, "What does one do with the Gospel in a scientific age?"

Yesterday they wanted to discard the Message. Today they want to recover the Message, but they have novel ideas about what to do with the Message once they have recovered it.

A generation ago dogma was discredited. Today dogma has been rehabilitated, but theologians cannot agree on the use to which it should be put. Significantly, many behave as if they care little whether dogma be defined one way or another. Likely as not, they will say, impatiently, "I believe just as you do. Now let us get on with the important things in religion."

As I said, I do not believe the issue today is one of content. I believe it is one of communication.

1. Ask yourself this question: "Can you win people to Christ fully and completely from behind a pulpit, or must you come down and do something for them yourself before they become completely His?"

2. Ask yourself another: "If you were in a far-away land and you encountered a native whose language you did not understand and with

whom you could not exchange words or information, could you win him to Christ?"

3. Ask yourself a third: "If someone placed an infant in your care, would it be possible to impart to him saving religious values before he becomes old enough to understand the germinal meaning of John 3:16?"

## Questions with Differing Answers

These are questions for which men who say they believe alike today supply widely differing answers. Although, like all related questions, they ultimately seek out the foundational verities of the Gospel for their answer, the proximate issue is that of communication.

There are persons keenly committed to Christian evangelism who would answer the first question by saying that it is impossible to change men's lives simply by standing behind a pulpit and speaking words, of whatever kind or origin. Evangelism, they say, includes a message, but the transforming power which converts the sinner does not come altogether through the message, it comes also through the ministry and the fellowship of the Church. The function of the message, they argue, is to explain the love of God when the sinner responds to the Church's ministry of reconciliation.

Today persons in the forefront of the missions enterprise of the Church would answer the second question by saying that persons can be won to an attitude of love, trust and understanding by "non-verbal" communication. Sometimes kindness and concern, according to this opinion, are more effective than words. People do not need to hear of love, they need to feel loved. The sinner does not need to hear of forgiveness, he needs to experience it . . . in the forgiving attitude of the missionary. Certain modern missionary handbooks place *acceptance* (treating another as a brother), *identification* (entering into the life and experiences of another in a spirit of participation), and *forgiveness* (letting

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*The Rev. G. Aiken Taylor, Ph.D., delivered this address at the opening exercises of Westminster Seminary last fall. While some may be unwilling to go quite so far as the author does in minimizing "the problem of content," we like the thrust of his message on the question of communicating the gospel. He emphasizes the indispensable agency of the Holy Spirit with the Word of God alone as the means of grace in salvation. Dr. Taylor is the Editor of the Presbyterian Journal.*

him feel in *our* attitude that he is forgiven and accepted) well ahead of and above any theological message.

In the field of education, many would answer the third question by saying that "Christianity is learned through relationships of love, trust and understanding. Words, phrases, stories and prayers do not produce Christians. The child learns from concrete representations and from feelings, and his first envisaging of spiritual value comes from the character of the persons bringing him up." Modern educational theories argue that a child may reach the age of ten or twelve before he begins to translate the religious feelings he has acquired through his relationships into ideas or thoughts bearing theological significance.

### **Attitudes and Acts of Kindness Not Sufficient**

But attitudes of affection and of acceptance do not make Christians. Nor do precepts and representations of kindness and of character. A Japanese child, growing up in a Shinto environment, may experience love and acceptance. And he may greatly be influenced by representations of kindness and character. But he will never become a Christian without information pertaining to the Lord Jesus Christ and the soul-transforming experience which follows upon a saving knowledge of Him.

The problem before us was the major problem faced by the Reformers. And the answer they gave is still the only possible answer for us.

During the Reformation creedal differences hardly mattered. John Calvin and Cardinal Sadolet could have stood shoulder to shoulder in their acceptance of the Apostles', the Nicene, the Athanasian, the Chalcedonian Creeds. They could have recited the Lord's Prayer together; and they believed alike in the infallibility of the Bible as the Word of God.

But they differed in matters related to the problem of the communication of the Gospel. The Romanist dispensed the Grace of God through the good offices of the Church, by means of its sacraments and its ordinances.

The channel of grace, as the Roman

Catholic saw it, and still sees it, was the Church and its hierarchy, supremely centered in the person and authority of the Pope. And the means of grace were the sacraments — visible and mechanical dispensers of salvation, of blessing and of providence. The efficacy of the Church had not only been elevated to a place of equality with the efficacy of the Scriptures, in the communication of the Gospel, but to a place of superiority over them.

### **Grace from the Lord Alone**

By way of reply, the Reformers taught that grace came from the Lord Jesus Christ alone and that the means of grace was the Word of God alone. They continued to view the Church and her sacraments as essential parts of the way leading to salvation, but they redefined the Church in terms of Christ Himself and redefined the sacraments in terms of the Word and the Holy Spirit. They saw that it was only as the Church was the Body of Christ that it could become meaningful in the communication of the Gospel; and only as the sacraments were conjoined with the Word and brought alive by the Holy Spirit that they could become meaningful as means of grace.

Respecting the practical aspects of the problem of communication, the Reformers declared that there was no substitute for knowledge. Salvation, declared Calvin, consists of a saving knowledge of Jesus Christ, and to all practical purposes "saving knowledge" and "salvation" were for him interchangeable.

That the Reformer meant to identify a practical saving knowledge with religious information is made plain by the fact that he required a profession of faith to consist of the recitation of the catechism. And when asked how an idiot could be saved if salvation depended on knowledge, he replied that God would, somehow, supply the necessary understanding.

Let us explore this fundamental insight of the Reformation more fully.

John Calvin would have said that just as the eye is the gateway of the soul to the world of beauty; and the ear is the gateway of the soul to the world of sound; and the nose is

the gateway of the soul to the world of fragrance — so the mind is the gateway of the soul to the world of the spirit.

The soul may feel the warmth of friendship, it may be affected by blind passion, left trembling by fear, soothed by love. But until it has an experience of its Saviour informed by a renewing of the mind in the knowledge of Jesus Christ, it isn't a redeemed soul.

There is no substitute for information — the Gospel — in the salvation process; and there is no substitute for the preaching and the teaching of the Word of God in a ministry to souls.

Now this is not only for the reason that a man's commitment must be an informed commitment — that one cannot give himself to something he doesn't know about. And it is not only for the reason that we must know about the Lord Jesus Christ in order to identify Him as the source of our blessings. It is also for another and more subtle reason.

### **The Holy Spirit the Indispensable Agent**

There is no substitute for the Word of God in any ministry to souls — be it pastoral, educational or missionary — because the Word of God is, in the words of the Scripture, the sword of the Spirit.

The illumination of our hearts in the knowledge of Christ which constitutes a saving experience and which brings about the new birth is not of our doing, it is of the Holy Spirit. No man can call Jesus Lord but by the Spirit. And no man can come to Him except he be drawn. The Holy Spirit is the indispensable Agent in salvation. And the means which the Holy Spirit uses is the Word of God.

Men may proclaim the Word of God. With love and concern they may attract another to hear the Word of God. With deeds of kindness and mercy they may help to interest other men in the Word of God, but it is only the Word of God which pierces to the place of decision, affecting the thoughts and intents of the heart.

Men have been converted by the Word of God alone, apart from any personal contact or influence. But no man has ever been converted by personal contact or influence alone, apart from the Word of God.

We must beware of adding anything to the power of the Word of God and to the work of the Holy

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***"There is no substitute for the Word of God in any ministry to souls — be it pastoral, educational or missionary — because the Word of God is the sword of the Spirit"***

Spirit using that Word as His means, as essential in the salvation process. Helpful, perhaps. But essential, no. We speak the truth in love, but love is no substitute for the truth. We minister in a context of concern, but concern is no substitute for the ministry of the Word.

We must beware of the danger here implied because it represents the ever-recurring tendency to seek to introduce works into a program of faith under a new disguise. Whenever you stress the importance of what a witness does as well as what he says, you run the risk of elevating behavior to the level of testimony. And just as my good behavior — while necessary in a life of faith — is no substitute for faith, so also my behavior, in the communication of the Gospel, is no substitute for the Word which creates faith.

### The Message Paramount

Neither attitude nor piety must be conceived as playing a definitive role in the communication of the Gospel. The human vessel is always imperfect, tending to get in the way more than not. And the miracle of grace which we must never forget is that miracle which uses a poor, humble, halting testimony with great effect, while crowd-moving, magnetic oratory falls on deaf ears.

All of this is to say that the communication of the Gospel is essentially the communication of a Message, in a program which features the preaching and the teaching of the Word of God. The process includes a context: love, concern, humility, devotion, fidelity, fellowship. But it accomplishes great things for God because of its content: the Word of God, the Bible, the Scriptures.

Preach the Word. Teach the Word. Let your sermons, your messages, your testimony of every kind be saturated with God's truth. When you want to make a point, make it out of the Bible. When you are looking for an effective illustration, use a Bible illustration if you can find one.

Let it be burned into the frontal lobe of your spiritual consciousness for ever: you do not win anyone, the Holy Spirit does the winning. You do not persuade anyone, the Holy Spirit does the convincing and convicting. You are but a witness. The power is His and the means He uses is the Word of God, in your hand and mouth.

# Witnessing for Christ

By G. I. WILLIAMSON

THE Scriptures plainly teach us two things about the church of Christ. They teach us what it is. And they teach us what its task is. Let us think about these two things for a few moments.

The church is, to quote God's Word, "the body" — the body of Christ. "For by one Spirit are we all baptized into one body" (quotations are from I Corinthians 12 unless otherwise noted). "Christ is the head of the church: and he is the saviour of the body" (Eph. 5:23). The church is an organism, a living thing. All who are born again unto faith in Jesus Christ are living members of the church. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ."

Now of course there are diversities within the body. "For the body is not one member, but many." And within that diversity there are those members that are "more feeble" as well as those that are "less honourable." Yet this diversity must not be allowed to overshadow a more essential unity, for the main thing is that "the body is one."

Each is interdependent upon all the other members, and all rejoice in the distinctive contribution made by each. These very "diversities" are "gifts . . . of the same Spirit." To each one is given "the manifestation of the Spirit . . . to profit withal."

From the nature of the Spirit-activated body of Christ, which is the church, there follows a better understanding of the task of the church, which is to go into all the world to witness the gospel of Christ to every creature. It is not the task merely of certain members of the body to witness for the Saviour. It is rather the task of the whole body, just as it is the duty of all members to live holy lives by the power of the Holy Spirit.

This does not, of course, deny the very real diversity in the distribution of gifts by the Holy Spirit, by which each member is given the manifestation of the Spirit to profit withal. One will excell in one thing, another in

some other way. "Are all prophets? Are all teachers?" Certainly the Scriptures do not teach, as some have taught, that every member may preach, or that all must exercise the gift of public prayer, or other gifts. This is an unwarranted denial of the Biblical teaching that there are diversities of gifts. "If there were all one member, where were the body?"

Nevertheless, while we must steadfastly resist the type of thinking that would dishonour the Scriptural truth as to the diversity that we are to expect within the body of the church, we must just as earnestly insist upon the basic unity that exists. That means that every member of the body is obligated to perform his share of the great task of the church. "Ye are the light of the world," Jesus said to his disciples (Matt. 5:14), and he made no distinction between the apostles and others.

### Every Member Obligated To Do His Share

Think of the rich diversity of ways in which Biblical personalities did witness for Christ, and you will understand better how each of us too can perform a real part of the task. Andrew brought his brother to Jesus so that he could hear him preach. The Samaritan woman invited others to come to hear him also. Matthew arranged a feast so that many publicans and sinners could meet Jesus. The Gadarene man went home, as Christ told him, to tell his own relatives of the Lord.

Christ himself showed us how to make the seemingly chance encounters of everyday life the occasions for witnessing to others. He accepted a dinner invitation on the Sabbath in order to witness to a Pharisee. He made himself available to a spectator in a tree. He began a conversation with a woman at a well.

If the church is not accomplishing what we wish that it were, perhaps it is because we are not manifesting the Spirit to profit. The apostolic church grew against all odds because it was Christ's body, filled with the Spirit, dedicated to its task.

# Principles and Missionary Work

By EDWARD L. KELLOGG

**I**T is the missionary task of the church to proclaim the gospel to the ends of the earth. This might seem to be a simple task because there is one message to proclaim. There are, however, very complicating factors. In foreign mission work these factors include differences of nationality, differences of culture, differences of economic level. On the home field limited finances necessitating the use of a private home or rented store front where one must compete with the half million dollar modernistic church poses a real problem. Undergirding all difficulties is the vigorous activity of Satan and the kingdom of darkness.

Because of the great struggle involved in surmounting the problems of missionary work it is only natural that much study should be given to the question of the proper method. Surely wrong methods will involve improper expenditure of time and money and the results will not be what they ought to be. Among those who have wrestled with the question of method, particularly on the foreign field are: John L. Nevius, author of *Planting and Development of Missionary Churches* (The Reformed and Presbyterian Publishing Co., Philadelphia); Roland Allen, author of *Missionary Methods, St. Paul's or Ours* and *The Spontaneous Expansion of the Church* (World Dominion Press, 59 Bryanston Street, London); and Dr. T. Stanley Soltau, author of *Missions at the Crossroads* (Baker Book House, Grand Rapids, Michigan).

A stumblingblock for many as they seek to establish Biblical methods for missions is the failure to distinguish between the principles of Scripture and the application of those principles to specific situations. Certainly a grasp of the Biblical principles for missionary work is essential if the church is to follow correct policies and methods in its missions program.

## Definition

One important use of the word *principle* is to represent fundamental teachings or basic rules. What are the

fundamental teachings and basic rules for missionary work? God is the source of all truth. His Word is truth. Its teachings are basic. God is the Sovereign Ruler over all. His commandments are binding upon us. Thus missionary endeavor must present the truth of the Bible and must be conducted according to the commandments found in the Bible. To the proclaiming of this message according to the rules of Scripture no further requirements need be added. The Bible is sufficient. To add further rules is to place unwarranted restrictions upon missionary endeavor. The ten commandments are a summary of the law of God. If missionary work is conducted according to that law it is right, if contrary to that law it is wrong.

## The Message of Missions Is the Word of God

When Christ gave the commission to the disciples he said, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you" (Matthew 28:19-20). Here we see the message is to include all that Christ has commanded. The commission gives no authorization to teach what anyone else has commanded. To Timothy Paul wrote, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Timothy 4:2). The missionary therefore is to convey the message of the Word of God. He is not to mutilate that message nor to subtract from that message, nor even to add to it. The Word of God is the message. The missionary is an ambassador to convey the message of the Lord to men.

Many are the temptations which would lead missionaries to fail in carrying out these principles. The Moslem, the Hindu, the Buddhist all have their beliefs and convictions. They are contrary to the message of the Bible. To them the message of the Bible will stand opposed, and some embracing other religions will be antagonized

by the Biblical message. Because of this men are tempted to think that a watered-down or modified message will get further. The same temptation comes to a missionary who deals with pagan Americans. Such people have their own code of conduct, their own ideas about God, their own religion.

When the Orthodox Presbyterian Church was founded there was a struggle over this matter. Many modernists believed — and still believe — the message of missions for the oriental to be different from the message for the occidental. But the Bible gives us one message for all people. Even though Paul realized that the preaching of the cross was a stumblingblock to the Jews and foolishness to the Greeks, nevertheless he determined to preach that message. He would rely on the Spirit to bless that message. A basic principle then for missionary work on both the home and the foreign field is that the missionary must proclaim the gospel which in its fullest extent is the whole Word of God.

## The Presentation Must Be Adapted

Even though the gospel is the message to be proclaimed to all, yet another principle is this, that the presentation must be adapted. It is not enough simply to present the gospel. It must be presented so that those who hear will understand. It must be presented also in a persuasive manner. Though the true understanding and persuasion is brought about by the activity of the Holy Spirit, yet the Spirit uses our adaptations. Paul said in I Corinthians 9:20-22, "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to

all men, that I might by all means save some."

Though Paul adapted his approach very definitely to the different groups to whom he preached, yet he never ceased preaching the gospel. He held firmly to the principle that the message is Jesus Christ and him crucified. His adaptation to the Jews did not involve the omission of the cross. His adaptation to those without the law did not involve a lowering of the standards of the law. His adaptation to the weak did not involve a condoning of their sin.

There is the real danger that people who do believe it important to present a pure message will excuse themselves from the very taxing and difficult work of adaptation. They may say, "Well, I have presented the Word of God and now the Lord must do the rest." But it may be that since it was easier for them to present a sermon on the college level they did so even though nine-tenths of the audience had never seen the inside of a college. Surely when missionaries present the gospel to those of a very different cultural background there must be a careful adaptation.

### **Adaptation Is Not a New Principle**

There is the danger that one may take an adaptation of Paul, for example, and regard that as a principle for all missionary conduct. Thus something peculiar to Paul's method of dealing with the Jews may be declared to be a principle for all the missionary endeavor of some present day missionary. Paul never intended it to be such. He followed the procedure as he adapted himself to a people with a particular culture and background.

Consider the problem as it relates to stewardship and questions regarding the support of missionaries, native evangelists and churches. The principles of stewardship are found in the Bible. The earth is the Lord's and the fulness thereof. The Lord has permitted us to enjoy the good things of this world and to call a portion of it our own in distinction from the possessions of other people. All that we possess must be used for the glory of God and a portion of it, normally a tenth or more, is to be used specifically for kingdom work.

The apostle Paul gives teaching in regard to these principles of stewardship in II Corinthians 8 and 9. There

*The author is the pastor of the Paradise Hills Orthodox Presbyterian Church of San Diego, California.*

he teaches that Christians should give systematically, cheerfully and sacrificially. These principles do not apply only to the rich or only to the people of moderate income or only to the poor. They apply to all believers. They apply not only to the church that sends out missionaries but they apply to the converts of missionaries in heathen lands.

### **Adaption Is a Means to an End**

The principles are the same but missionary work may need to be adapted greatly to different nationalities, cultures and economic levels in order to encourage adherence to these principles. For the Home Missions Committee to pay the salary of an American citizen serving as home missionary is hardly going to develop 'rice Christians.' It is unlikely that one will say, I think I'll become a Christian so I can get such a salary! Probably most of those with whom he works already receive larger salaries, and the long road of college and seminary training will likely attract only those who are dead in earnest.

On the foreign field the problem is generally different due to the great disparity in the economic level. For our Missions Committee to pay native evangelists might well encourage natives to become 'rice Christians.' It would not in itself be a violation of a principle of Scripture. But the great difference in economic level might tempt people to make a profession of faith hypocritically in order to get material advantage.

A church in America might have a desire to build a church in some other country. The congregation might be thrilled with the project and raise \$15,000 for such a building. The building would be far superior to the grass huts of the natives or to the thatched roof longhouses which they build for their tribal meetings. But such a gift might prove to be a great hindrance on the mission field. It might cause the natives to get the habit of looking to America for the support of their church. So natives who once sacrificed to give rice to idols would give very little to the church of Christ, saying, "Wealthy Americans can give for us." It isn't that giving a gift for the erection of

a church or the purchase of ground by another congregation is wrong. John Nevius himself often contributed one-tenth of the cost of mission chapels. The point is we must give with an awareness of the effects of our giving.

We must give in the manner we think most to the glory of God. We should not conclude that because certain financial help may be harmful in one case it will be harmful in all and so make a principle restricting the use of funds. We must remember our gifts are to the Lord's work. The Lord's work extends throughout the world. It may be most useful here, it may be most useful there. We should not impose extra-Biblical restrictions that prevent the most effective use of the offerings unto the Lord. Furthermore, we should not impose extra-Biblical restrictions that militate against the principle of the unity of the body of Christ.

### **We Must Abide by the Principles**

Much more might be written concerning principles for missionary work and the adaptation of principles to particular situations but always we should remember — we must abide by the principles. Whether the mission work is the witness of one workman to another during the coffee break, or the effort of a congregation to establish a branch work, or the activity of a denomination in sending missionaries to a foreign field, all must be done according to the principles of God's Word. But we should remember too that we are bound only by the Word of God. Additional rules will only serve to hinder rather than aid the advance of the kingdom.

### **Changes of Address**

Bayview Orthodox Presbyterian Church. Send all mail to 1410 E. 17th St., National City, Calif.

The Rev. Harvie M. Conn, 3-88 Chung Jhong Rho 3 Ga, Sah Dah Moon Gu, Seoul, Korea. (First class mail only may be sent to Mr. Conn, Korean Mission, OPC, A.P.O. 301, % P.M., San Francisco, Calif.)

Dr. William Young, Crossways Apts., Kingston, R. I.

Dr. William Welmets, 2272 Overland Ave., Los Angeles 64, Calif. (home address).

# What Is A Foreign Language ?

By HARVIE M. CONN

The first question you ask after getting off an airplane in Seoul, Korea, is "Why did I ever get on that airplane?" You ask it generally for one reason. They don't speak English a great deal in Korea. In fact, after the first five minutes, you are impressed by the fact that they rarely speak English at all. They speak something the natives refer to as Korean.

You have heard about this in America. Teachers often referred to it as a "foreign language." In the United States, you thought that meant it was spoken by foreigners. In Korea, you get a different slant. Really, what that phrase means is that Korean is a foreign tongue. I am convinced there is a world of difference between these two outlooks. A foreign language, I feel quite sure now, is never really foreign until it is spoken by natives. That is when the clouds form and a condition of low visibility begins.

You will never know the feeling of lostness that possesses you while you are trying to do a simple thing like getting on a bus. You can't read the signs. You can't tell the driver where you are going. You don't know how much to pay him. These are some of the reasons your first few days are spent in walking, rather than in riding — or else in retracing your steps after the bus man has left you off five miles from your expected stop (an experience, by now, quite a regular one in Korea for me).

In Korea, there is an Institution to help remedy this situation and aid frustrated bus passengers in trouble. It is the Korean Language Institute and is a special branch of learning connected with a local Christian University. It offers an intensive two year course of study, consisting of six levels of knowledge, and guarantees you that, at the end of two years, you will be able to tell any bus driver where to get off! In this school I have now been studying for some three weeks. They have wisely placed me in the first level — although I am sure if there were a lower level, I would be its sole occupant. For four hours a

day our classroom of six students (also trying to speak to bus drivers) are grilled in pronunciation, conversation, pronunciation, conversation. Noises I have never heard or tried before pour forth from my tonsils much of that time.

After an evening meal, there are two additional hours of study with my private tutor, sleep, and then three hours more of private study with another tutor in the morning. You are now breathing Korean. On the second level, you will begin eating it, and by the sixth level, they guarantee you will eat, breathe and sleep it.

I can now find the university on a bus.

You may be wondering how an American missionary communicates in Korea when he can't speak much Korean (I use the word 'much' with great pride now). I wondered that same question before I arrived, but I found the answer very quickly. One of the answers is just being here. Two days after arriving in Korea I attended my first worship service. It was held in a small, plain building in a leper colony. I did not have to say a great deal to those people. I was there and they knew why, and they were very glad to see me. I spoke no Korean but my presence said, "a fellow believer in Christ." It is a language all men know.

The hymns they sang were hymns of faith and prayer and consecration. I knew the music as well as they. It spoke to both of us.

How many volumes of words can be expressed in the single tear of a sympathizing Christian, who shares a brother's loss. Those same words are the golden tongues that leap across the linguistic barriers of Korea and America.

Yesterday in church I sang my way through a Korean service. I went pretty slowly and terribly inaccurately on most of the verses. But I was singing and it was in Korean. It was a wonderful experience. It brought me one step nearer to a verse much on my mind in the past few weeks:

"O Lord, open thou my lips,  
and my mouth shall shew forth  
thy praise."

## Book Reviews

*George Whitefield's Journals, The Banner of Truth Trust, 1960; distributed by Bible Truth Depot, Swengel, Pa. 595 pages.*

THE seven Journals cover the first 26 years of his life. A previously unnoticed and unpublished Journal is also included. An appendix contains his long letter to John Wesley, warmly defending the doctrine of election.

In the Journals he records his experiences in preaching, both in England, and along the Atlantic seaboard in colonial times. Often denied the use of Church of England pulpits, he then preached in the open air, frequently to huge crowds, several times mentioning 20,000 hearers. His favorite theme was the new birth.

The Journals reveal a man profoundly God-centered.

Spurgeon wrote, "Often as I have read his life I am conscious of distinct quickening whenever I turn to it."

The book is well printed and adequately indexed.

ROBERT VINING  
Nottingham, Pa.

## For Ages 3 to 6

*Little Children, Sing to God! Compiled and Edited by Allan Hart Jahsmann and Arthur W. Gross. Pictures by Frances Hook: Concordia Publishing House, St. Louis 18, Mo., 1960. 95 pages. \$2.50.*

IN the Preface one reads: "We offer a rare and precious collection of 80 simple, understandable, and distinctly Christian hymns that will prove singable as well as meaningful and beautiful to the very young Christian." This is a book intended for use in the home as well as for beginners' classes, primarily for ages three to six.

There are sections with such headings as God's World, God and His Love, Songs about Jesus, God's Book, Prayer, At Church, Family and Friends, Missions, and Seasonal songs.

According to Charlotte Kuschke and others who have been using this new publication, it is "one of the best." It has a high standard of music as well as words and should prove a delightful addition to the music books of any home or Sunday school or kindergarten.

*The Presbyterian Guardian*

# A Page from a Translator's Diary

By EDWIN C. URBAN

Thursday, May 18, 1960  
Taipei, Formosa

**T**ODAY I finished piecing together a story that has made a tremendous impression on me. It demonstrates in a most dramatic way the absolute necessity that is laid upon missionaries to work hard while it is day to produce translations of the Bible to leave with people, for the night all too often comes when the missionary is no longer able to work.

This story is the little known but fascinating story of the 17th century Dutch missionaries who engaged in evangelism and Bible translation among the aboriginal tribesmen of Formosa. Their story contains all the elements of a thrilling historical novel, but while the story is exciting, it is also tragic. From the very beginning one senses deep undertones that forebode the sudden violent surge that interrupts and brings this almost forgotten missionary episode to its tragic conclusion.

A recent incident serves as a prologue to this story. One December day in 1948, a pastor of the Presbyterian Church of Formosa, after riding most of the day on a puffing logging train, made his way up the steep slopes of Mt. Ari to an aboriginal village high in the clouds. He was met by the chief of the Tsuo tribe and a host of villagers. They had just destroyed the

Shinto shrine that had been erected in their village to remind them of their foreign rulers and their gods. Of course, the Japanese were not the first foreigners to rule over their land. The Chinese had ruled for two and a half centuries before the Japanese came. But the memory of some who had ruled even before the Chinese and who had brought them a knowledge of their God was still present with the Tsuo. In greeting the Formosan pastor the chief said:

*"Three hundred years ago when the Dutch occupied Formosa, our people became Christians, but after their withdrawal we unfortunately lost touch with the Christian religion. Now we want to return to the faith of our forefathers. Will you not come and teach us?"*

Wonderful words these, but heart-breaking too. They speak of a work that was effective, but a work that did not endure. They speak of a tribe that was once enlightened, but a tribe that "lost touch" with the truth of the gospel and that slid back into darkness for almost three hundred years. I think when the story is told the reason for this tragedy will have been made apparent. Let me begin at the beginning.

The men of the 17th century were men with iron in their blood. The Calvinistic Reformation did more than stir the church. It stirred whole nations. One of the nations stirred to greatness was little Holland. Throwing off the yoke of Spain and the Pope, she entered into an age of national enlightenment and world-wide expansion. A significant phase of this golden era was the exploration and colonization carried on by her ship's navigators and merchants of the Dutch East Indies Co. Ships laden with cargo and militia plied the trade routes to India and ventured out into the uncharted waters of the Pacific seeking new horizons and conquests.

In the year 1624, in this atmosphere charged with adventure and excitement, the first Dutch ships struck anchor in the blue waters off the coast of Formosa. In the year 1627 the first Reformed Church missionary came to the island. A "Land Ho!" brought George Candidius scurrying to the rail with the rest of the crew to catch the first glimpse of his new home. Perched aft in the dinghy, with a copy of the Bible under one arm and a copy of Hugo Grotius' *The Truth of the Christian Religion* under the other, he was rowed ashore. Candidius himself explored the island, visiting scores of aboriginal villages and discovering magnificent Sun-Moon Lake high in the central mountains.

## Dutch Missionaries

Others followed and a work was begun that exhibited many fine principles of missions, even though the work preceded the more widespread and permanent movement begun by William Carey by a century and a half. From the first day of arrival, the new missionaries set out to learn the native languages and to assimilate themselves into the new culture. Some even intermarried with the tribal people. They were not unconcerned with the poor economic conditions that prevailed. Daniel Gravius was granted a government loan to import sugar cane for growing and 121 oxen from India for breeding.

They were concerned to educate and catechize the people and train native leaders. A village school system was begun by Robertus Junius, whose parents were Scotch, but resident in Rotterdam. Antonius Hambroek and others very early saw that the Bible had to be put into the hands of the tribal people and so they set to work devising a system of writing. Many years later a manuscript of the entire New Testament translated into the tribal tongue was sent to Amsterdam for printing.

But from the beginning the tremors of disruption could be felt due to the political upheavals on the Chinese mainland and the short-sighted colonial policies of the Dutch civil officials ruling on Formosa. All the immigrants from the mainland were for-



*"The night cometh, when no man can work."*

bidden to own land and were taxed excessively by the Dutch. Soon the Dutch were viewed with eyes of hatred. In 1644 the drums of war were rolling on the mainland and the thunder of the Manchu horsemen could be heard as they pressed relentlessly to the south against the reeling armies of the collapsing Ming Dynasty.

### When the Night Came

Some years after the fall of the Ming, the oppressed Chinese immigrants on Formosa sent out a call to General Cheng Cheng-kung, better known by the name of Koxinga, the powerful leader of a resistance movement that continued against the Manchu conquerors, to drive out the Dutch and make Formosa his base of operations. Hearing of this, the Dutch loaded their cannons and muskets and prepared to defend their holdings.

On the day that Koxinga's invasion fleet appeared on the horizon, the missionaries found themselves in a difficult situation. As the invader faced them, they sought to mediate a peace between the Dutch and Chinese forces. It was obvious that Koxinga's forces were stronger and that he could make whatever demands he wished. To make this fact plain, Koxinga took the fair-haired daughter of Antonius Hambroek to be his wife. The times that followed were tense and difficult for the missionaries to bear. Suddenly the storm broke. The missionaries were dragged before Koxinga, accused of plotting against him, and five, including Hambroek, were beheaded. Hostilities broke out; the Dutch forts were besieged and taken. The firing of the forts in 1661 ended the rule of the Dutch and the work of the mission. O watchman, what of the night!

The night had fallen swiftly and no man was able to work. The loss of these missionaries and their witness to the tribal people was a great tragedy. But an even greater tragedy was acted out in a quiet print shop in Amsterdam, when a representative of the church's missionary society came to the shop with the sad news that the project of printing the translation of the New Testament that had been sent by the missionaries would have to be abandoned. This is the greater tragedy, that this New Testament never reached the waiting hands of the tribespeople. So they "lost touch"

with Him whose touch is healing and salvation.

Today in Formosa a number of men and women are hard at work translating the Scriptures for these mountain tribes. It is light again now and men are able to work. But we must take heed to the lessons of the past. We must buy up the opportunities that are given us. The Tsuo still have no translator working on a Bible in their language. If night falls again, there must be translations of the Bible to leave behind so that the people of God can continue in the faith and weather the storm. What was it that the Tsuo chief said . . .

*"Will you not come . . . ?"*

## Two Korean Presbyterian Churches Unite

A most significant event in the development of orthodox Presbyterianism in Korea took place in mid-December. In the city of Seoul from December 13 through 15 about 250 delegates convened in a uniting General Assembly to form what may be the largest church in Korea.

The two denominations which have joined forces to establish this new Korean Presbyterian Church (they consider themselves to be the true succession or continuation of the original Korean Presbyterians, and called their uniting Assembly the 45th) were the Sungdongchuck and the Kosinchuck. Both groups had recessed their respective Assemblies last fall, leaving the way open for committees that had been appointed to explore a possible basis for union.

The Sungdongchuck (popularly called the NAE Group) had come into being something over a year ago out of opposition to the World Council of Churches and its liberalism, which led to a division in the old middle-of-the-road Presbyterian Church. These anti-ecumenical and more conservative churches in the Sungdongchuck numbered about 1,400 by the time of the uniting Assembly in December of 1960. It appears that they were the group that largely took the initiative in seeking union with the Kosinchuck, better known to our readers as the Koryu Pah.

The origin of the Koryu Pah goes back to the close of World War II

and the issue of shrine worship which had arisen during the Japanese occupation. (The 1934 Assembly of the old Presbyterian Church had given its approval to the requirement that Christians should attend Shinto shrines, and it was the refusal of the church to call for repentance and take measures of proper discipline that led to the formation of the Koryu Pah, many of whose leaders had suffered — others had been martyred — because of their unwillingness to compromise their Christian faith). Closely associated with the Koryu Pah have been Koryu Theological Seminary in Pusan and various Christian institutions in that area. The missionaries of the Orthodox Presbyterian Church (as well as of the Independent Board and World Presbyterian Missions) have been working with the Koryu Pah churches, which numbered about 600.

Although the newly combined church has some 2,000 churches, it has only about 650 ordained ministers, together with perhaps 800 lay preachers and licentiates. There are reported to be 3,500 elders, 16,000 deacons and deaconesses, and nearly 100,000 communicant members. In the division of late 1959 all of the missionaries, to the best of our knowledge, of the United Presbyterian Church in the U. S. A., the Presbyterian Church in the U. S., and the Australian Presbyterian Church remained with that part of the Korean Presbyterian Church that was willing to cooperate with the ecumenical movement. This segment has apparently retained possession of all the mission-financed schools and orphanages as well as various other properties.

The newly formed Presbyterian Church appears to have associated with it at the present time only those missionaries and institutions formerly related to the Koryu Pah. In taking its stand for the historic Christian faith as over against the liberal ecumenical movement, a stand not without great material sacrifice, the church at its merging Assembly also indicated its concern for strengthening its testimony to the Reformed faith of its heritage. It took unanimous action to have the Westminster Confession of Faith and the Larger Catechism translated into the Korean language. Hitherto only the Shorter Catechism and a summary of the Confession had been available in Korean.

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# The Presbyterian GUARDIAN

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Ned B. Stonehouse  
Edmund P. Clowney

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

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## Communication

Much of man's time and energy is taken up with communication. From the small-town weekly to the world-wide broadcast of important events, by mass circulation picture magazines and by picture postcards to friends back home, in long distance telephone conversations or in chats over the back fence, people are communicating with one another.

A parent writes to a son or daughter away at college. A youngster draws a heart with an arrow and two names. Each has an idea to communicate to someone else, whether by pictures or by words.

The basic means of communication, however, is with words. Nothing is so effective in conveying a message from one mind to another as the written or spoken word. The ability to communicate is a priceless gift of God to man as he has been created. It is no accident that "by the foolishness of preaching" God is pleased to save sinners, nor that we are enjoined to "search the Scriptures" for "they are they which testify" of Christ.

So you see the whole matter of communication is closely related to the spreading of the gospel. Involved are such questions as the message itself, what it is that we are trying to communicate. And what means God is pleased to use to bring the grace of salvation to men. How are we to use the Word of God, and what is its relationship to our own words? What about language itself, and the barrier of a foreign tongue? And translating the Bible into other dialects?

Whose is the responsibility for communicating the gospel? What are the principles and the methods? Must people come to us, or do we have to go where sinners are, seeking them

out in the highways and in their homes? Where does the missionary task begin and how far does it extend? Who among the members of Christ's church are called upon to be witnesses?

And what of tracts and translations, of books and the Book, of magazines such as this? They are all a part of the problem and the task of communication. Not all of these questions will find answers in this particular issue, but we mention the important subject of communication since several of the articles have to do with this topic. We trust that you will be thinking about it as you read these pages.

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## The Issue

Some months ago, more than once in fact, we stated that there was one basic issue at the bottom of much theological discussion today. The issue is that of one's fundamental attitude toward the Bible itself. The *Christian Century*, you may remember, called it the Great Divide between those who really believe that the Bible is the Word of God and those who hold, in effect, that it simply contains that Word.

This issue keeps coming to the fore. In a recent number of the periodical referred to above, two significant articles (reviewed elsewhere in these pages) show some of the sad consequences of a basically wrong attitude toward the Bible and its unique and sole authority.

To argue, as Bishop James A. Pike does, that because the Apostolic Church "gathered" the Bible, which is "the work of members of the church," therefore "the church is not under the judgment of the Bible finally" is to ignore in the first place the Old Testament, to which Jesus and the apostles in their preaching and teaching made constant appeal. And then to conclude that, with the completion of the New Testament, the church, even in the 20th century, is still not bound by the "judgment" of the Bible is certainly to misread the Bible's own claim and testimony.

Once Bishop Pike has admitted that "the Bible is not important as a primary test," it is not surprising to find a denial of the fact of the virgin birth (while professing to hold "the doctrine . . . which the myth presents so well") in his shift toward an extreme-

ly liberal theology. When the Bible's teaching as to the Trinity is rejected he may find it convenient in 1960 to agree with Martin Buber "in thinking that all the verbiage associated with the Trinity is quite unnecessary," as he puts it; and by 1970 his ideas may be influenced by other men on still other doctrines. Human opinion is a wretched substitute for divine authority.

If one disbelieves the witness of Peter and the other apostles that salvation is found through none other than the historical Jesus Christ, a witness recorded nowhere but in the Bible, it will seem logical to conclude, as Pike does, that "the Word" is also found elsewhere than in the Christ and that salvation is by no means exclusive with the Christian revelation. Only when the Bible is regarded as the Word of God written, inspired, and authoritative will it guard against such heresies and strengthen a faith that will not drift with the passing decades.

While Dr. Eugene Carson Blake's sermon does not so explicitly deny cardinal Christian truths, he too parts company with the view of the Bible which orthodox Christianity espouses. He calls it "God's instrument to speak his saving Word" (this fits the *Century's* distinction exactly) and is quite willing to forego its sole authority in the interest of progress toward a united church. "So long as the wording *sola scriptura* (Scripture alone) is required," he acknowledges that "no bridge can be made between catholic and evangelical. But it is now clear in ecumenical conversations that Protestants generally have come to recognize the right place of tradition . . ." Dr. Blake, moreover, is alert "for the surprises . . . and the *new forms* with which an eternally recreating God can startle us . . ."

The ecumenical motto then becomes "Scripture plus tradition" or "plus new forms" that may arise, and it is plain that the sole authority of the objective written Word is thus given up or circumvented. This is to forsake the only proper path toward true unity and real fellowship which ought to be based upon the all-sufficient Scriptures of God. What resemblance the coming united church may have to the New Testament pattern, in either doctrine or polity, becomes increasingly problematical and is sure to be full of "surprises." R. E. N.

## How A Church Is Born

By **ELMER M. DORTZBACH**

**I**T was a cold and frosty sunrise that awakened the two preachers camping on the top of beautiful Colorado National Monument at Grand Junction. The date was late October, 1958. The early morning air was clear and invigorating and the huge ball of fire in the eastern sky promised another typical Colorado fall day — a day to be remembered in the lives of two congregations, a city and a group of people, as well as by those shivering preachers.

These were the men who came to Grand Junction to do some canvassing and surveying in this city of some 25,000 souls — the largest community for 250 miles in any direction. Why they had come to this particular city is an interesting tale in itself.

### **One Family's Concern**

Our story really starts during the Korean War when Chaplain Lynne Wade exercised a great influence on a young sailor and his wife, John and June Crosby. When the war was over and John had completed his college work, the family returned to their native area, working and living in Grand Junction. But the seed had been sown in their hearts and minds, and college-days membership in the Park Hill Orthodox Presbyterian Church in Denver only confirmed their convictions. They had to have a church where they could hear the whole counsel of the Word of God. But alas! though numerous evangelical voices could be heard, no one proclaimed the glory of the Sovereign God as they had come to know and love him.

An invitation to a vacationing preacher in 1954 to "come over and help us" was extended on a personal level, but brought no response.

In late 1956 that same vacationing preacher (the Rev. Elmer Dortzbach) moved to the pastorate of the Park Hill Church. Now the invitation was repeated by the Crosby family and in the spring of 1957 the new pasto-

went to Grand Junction to visit these members of the congregation and to see the city. Correspondence and prayers followed for a year. In September of 1958 the pastor returned for another visit to get a closer look at the local situation. Upon a report to the session, both Mr. Dortzbach and the Rev. Laurence Vail were sent in late October to make their canvass and survey. The Committee on Home Missions and Church Extension had given Mr. Vail opportunity to be away from the Thornton, Colorado home mission field for that four-day period to assist in the work.

### **Providential Preparation**

A few names were obtained of people living in Grand Junction who were members or former members of the Christian Reformed Churches in Denver. The first telephone call was made to the James LaBrenz family. Explaining to them that their names were given by their Denver pastor, we made known our purpose in calling: were they interested in a truly Reformed church witness? After five years of waiting and wanting, their eager reply was an enthusiastic "Yes! Come on over," was their invitation. And so we did. Thus did the Crosby and LaBrenz families come to know each other in subsequent days.

Mark down one successful phone call. The other calls were not successful, for one reason or another. But we had two families — a 100 per cent increase in our group! Another name given by Mr. Crosby was of a lady who was dissatisfied with the liberalism of her church. We went to her door, explaining who we were and why we were there. When we offered to her the little booklet "Why the Orthodox Presbyterian Church," she astounded us with the statement, "Why, I believe I have that here." Crosby's hadn't given it to her — where did she get it? Her husband, an elder in their local church, had been given a copy by the author, the Rev. John Galbraith, during a train-

ride conversation a short time back. What an amazing coincidence! But when God goes before us, these "amazing coincidences" are but his own way of leading and preparing. So the seed was sown in another home. Now we had three homes interested.

### **Survey and Canvass**

The first day of survey was spent largely in examining the city and its suburban areas. We obtained maps and counsel from the city and county planning and building departments. They told us where the growth was going. We spotted the churches on our maps and then looked for a promising area of growth as far as possible from any other church. When we found that promising area, noting the factors of highways, thoroughfares, stores, and building developments, we began a systematic canvassing of sample, key blocks of homes. Asking the usual questions — What church affiliation and attendance? How many children? Would you be interested in a near-by Sunday school for them? etc. — we soon determined that we had the right area. The second day was spent in confirming our first day's decisions. The evenings were spent in calling on contacts and planning our strategy with the help of the Crosby family. So the groundwork was laid. At least three families were interested and could get together to discuss their common desires.

Just before the end of the third evening, Henry Afman came to the Crosby home in response to our telephone call. He was a former member of a Denver Christian Reformed Church. Was he interested? Well, not very much. He didn't see the issues of modernism and he wanted to be busy in a church that already existed as a worthwhile organization. But he took our literature and politely said he would give it thought. Not very encouraging, felt the tired preachers at the time.

So back to our camp-site to sleep in the station wagon under the canopy of stars. Not that the families wouldn't have given us lodging: it was just that camping in Colorado is always a privilege. There is just nothing like bacon, eggs, toast and coffee over an open camp fire! On the way that night, we flushed out four deer and they ran along in front of our car until finally disappearing up the steep sides of the Monument Drive.

## A Time of Waiting

But now what would happen to our efforts? All winter long nothing seemed to jell. Sickness hobbled everyone. The families became acquainted, but little more. Then with the coming of early springtime in the Rockies, a meeting was called for the three families. They gathered and decided to have Sunday evening fellowship studies. The appeal came to Denver: "Can you help us form a Bible Class and lead us in our study of the Holy Spirit?" Normally, if the distance is short, that is no problem, but 275 miles over two high passes is a large order. But the call had come: *Help us!* What to do ???

A series of studies were outlined on the Person and Work of the Holy Spirit, and the Park Hill session granted Mr. Dortzbach permission to journey over to lead that first discussion. Hymnals were taken and a worship service was conducted in the LaBrenz home. A neighbor family was present and liked the idea so much they requested the next meeting for their home! Now it was obvious that weekly visits by one pastor was impossible, for it meant absence from the Park Hill pulpit. However, a working solution was found: the tape recorder, a personal gift to Mr. Dortzbach from his former congregation at Franklin Square, N. Y. Three studies a month were put on the tape and the group conducted its own service, complete with singing and discussion. Monthly visits were divided between Mr. Vail and Mr. Dortzbach. Thus a group was gathered and managed to keep alive and interested. This arrangement continued until the summer months when vacations rendered the group temporarily inactive.

In September of 1959 Elder and Mrs. Johnson of the Park Hill church accompanied the Dortzbachs on a trip to Grand Junction. This visit was to have a dual purpose: an official sessional visit to serve the Lord's Supper to the Crosby and LaBrenz families, and, nicely enough, to pick some delicious, tree-ripened, juicy Colorado peaches. So business and pleasure combined. The visit and inspection were fruitful and so were the orchards. That night we sang our own version of "Camping Tonight on the Old Campground" as we slept out on the Monument.

The group had grown a bit. The



Outside the Grand Junction Chapel after a recent service.  
Mr. Male is to the right of the sign.

Afman family had responded to our literature. Under the persistent prodding of their good friends, the La Brenzes, they began to ask questions of their minister. They asked good questions and he gave bad answers. Enough was enough, and taking the advice of Mr. Afman's astute and faithful father in Holland who knew something about the American church scene, they threw in their lot with our little group. It was a notable Sunday in his life when Henry Afman told his very large High School Sunday school class why he was leaving the big, beautiful church — and invited them to come with him!

## A Time to Go Forward

Now was the time to make a move, so there was then organized a chapel of the Orthodox Presbyterian Church in Grand Junction. The American Legion Hall was rented and regular services of worship could now be conducted. But having done this, the question was, What shall we do for a preacher? The "Baby" in Grand Junction now caused the "Parent" in Denver to do some adjusting. But the session and congregation were equal to the challenge! Arrangements were made whereby the pastor of Park Hill, Mr. Vail from Thornton, and Mr. Jerry Spoon, a member of Park Hill who was a licentiate of the Pres-

bytery of the Dakotas, would take turns in going over every Sunday. This necessitated a heavy burden for Mr. Spoon to go over on two weekends each month, a burden he was happy to bear. During the absence of Mr. Vail from the Thornton Chapel, the elders from Park Hill made possible the holding of regular weekly services in a city 275 miles away. Only once was it impossible to keep that schedule and that was due to poor flying conditions.

In the meanwhile, another family was temporarily transferred from Denver to Grand Junction and began worshipping. During the winter, attendance was usually in the 20s in the morning and, due to small children, about ten in the evening. A few others came to the services, but none that could be counted as solidly with the Chapel.

## A Home and a Meeting Place in the New Area

As the spring came on in 1960 it was obvious we had to take another definitely forward step. The location of the Hall was not good for a church — and the gay festooning from the Saturday night dances made one think of barber poles sagging from the ceil-

ing. Hardly conducive to worship, either, were the interesting smells that came with the rent. A new place had to be found, a place in the area of our intended work.

By this time both the LaBrenz and Afman families had become members of the Park Hill congregation. Mr. Crosby had been ordained as the elder in our Chapel, and business meetings could be held. One Monday toward the last of April, Mr. Dortzbach accompanied Mr. Afman in a search of some facilities for meeting in the chosen area, 4 1/2 miles out of Grand Junction in the heart of the new growth that was following U. S. 50 to southwest Colorado. The LaBrenz family had recently purchased a new home in this area, so that we could get a start there with a community contact. Some thought had been given to holding services in the LaBrenz home if necessary. Now we saw the hand of God again. A house was made available for renting that very morning, precisely in the center of our chosen area. Immediately we looked into it and arranged to rent. It needed cleaning and some putting in order, but that was a challenge for the anxious and willing hands. What an answer to prayer! We could have it for the last Sunday in May.

There was now another question: what about a permanent preacher who could be a pastor through the week? How could they pay the needed salary? Where would he live? But God who had started a good work and had kept it through the early days surely had the answer.

### **A Call to a Young Pastor**

Mr. Jonathan Male, a son of the first and former pastor of Park Hill, the Rev. W. Benson Male, was soon to graduate from Westminster Seminary. Would he take over the work? It meant a low income. It meant living at the Chapel. It meant trying to develop a work from a small nucleus. It meant long hours of hard labor and many reasons for discouragement. But he was God's man of that hour and he answered by arriving on the scene at the end of May, just after graduation.

To help with the early canvassing, a summer worker, Mr. Duncan Lowe, now a senior at Westminster and a member of the Franklin Square congregation, was sent to assist during June. The Vacation Bible School was

**If you desire to know more about this work, or to help financially by gift or loan, please communicate with Mr. Jonathan Male, 2836 B Road, Grand Junction, Colorado. Please remember the Chapel in your prayers, that God's gracious supply of material needs will continue and that the witness to the gospel will be a faithful and a fruitful one.**

held in July with an average of about 45 in attendance. The closing program brought over 80 from the community. An interesting sidelight is that during the closing days of the school a sudden epidemic of flu incapacitated most of the teachers, and an emergency appeal had to go out to the Rev. and Mrs. Russell Piper, home missionaries in Lincoln, Neb. who were vacationing nearby. During the summer several commissioners to the General Assembly, together with their families, stopped off to see the work and to worship over the Lord's Day.

### **Work and Prayer**

Of recent weeks there have been new families from the community in attendance. The Sunday school has grown from its former one class-Junior Church arrangement into the present regular Sunday school hour with five classes of five to ten each. How the Lord has blessed! This increase is partly reflected from the two neighborhood Children's Bible Classes held on Thursday and Friday afternoon. Nor should the Pastor's "Bicycle Club" on Saturday be overlooked.

The regular mid-week service has been built around the study of each book in the Bible. One of the most encouraging aspects of the work is the twice-monthly meeting of the Women's Missionary Society, organized at the very outset of the Chapel's history. One meeting is for sewing and one is for study. This is having increased benefits for reaching the women of the community.

### **Looking Ahead in Faith**

With the progress in view, and with the little rented house already too small, the group now confidently looks forward to the next move as God leads them. They are asking God for the purchase of four excellent building lots across the street from their present location. These lots are extra large and can be had for a

total of only \$4,000. This is a most strategic location and will enable the Chapel to minister to a high-quality community of medium-priced homes. Evidence has been seen already in the short stay of five months that God's blessings are manifest.

It will be of interest to the church at large that the financial support for this work has come, for the most part, from within the group itself. \$55 per month from Park Hill and \$25 per month from the Presbytery's Committee on Home Missions completes their financial assistance. This has been a work that God has raised up which has in no way obligated our already heavily burdened General Assembly Committee on Home Missions and Church Extension.

The Chapel looks forward to the Stated Spring Meeting of the Presbytery of the Dakotas in early April of 1961 when it will be the host congregation. At that meeting pastor-elect Jonathan Male is to be examined for ordination, and the group expects to be constituted as the newest congregation of the Orthodox Presbyterian Church.

## **Eugene Bradford Begins Work with Westminster**

Westminster Seminary's new Executive Secretary, the Rev. Eugene Bradford, assumed his duties shortly after the middle of January. Mr. Bradford expects to be at the Seminary each week Monday through Wednesday, and will work from his home the balance of the time. The Bradfords plan to continue to reside in northern New Jersey at least until the close of the school year since they have four children enrolled in the schools of the Eastern Christian School Association. Their oldest son is a student at Calvin College.

Mr. Bradford, a graduate of Westminster Seminary in 1941, has been asked to speak on the evening of Tuesday, February 14, in connection with the annual Alumni Day program at the Seminary.

His appointment to the office of Executive Secretary was made by the Trustees last month, when he was named to succeed the late Robert S. Marsden who had served in that capacity for the past twelve years.

# The Blake and Pike Statements

A review of two revealing articles by EDWARDS E. ELLIOTT

IN the December 21, 1960 issue of the liberal magazine, the *Christian Century*, two prominent clergymen of the Episcopal and United Presbyterian Churches bared not only their intentions but their doctrines. So fitting did some of these ideas seem to the Fifth General Assembly of the National Council of Churches at San Francisco that they provided the real theme for the meeting.

Dr. Eugene Carson Blake, Stated Clerk of the General Assembly of the United Presbyterian Church in the U. S. A., speaking on December 4, 1960 in the Grace Cathedral (Episcopal) with Bishop James A. Pike as host and seconder, proposed the formation of a new denomination, reformed and catholic, with the UPUSA, Episcopal, Methodist, and United Church of Christ denominations as its core. Although primarily moved by "the conviction that Jesus Christ . . . wills that his Church be one," he felt driven to his proposal in part by his dismay at the results of the religious issue in the election campaign. "Every Christian church . . . has been weakened by it. Never before have so many Americans agreed," he thought, "that the Christian churches, divided as they are, cannot be trusted to bring . . . an authentic word of God on a political issue."

## Ready to Compromise

How much of Presbyterianism would Dr. Blake sacrifice for such a union? Quoting a 1959 manifesto by 34 leaders, of which he was one, he wrote: "All that we claim for the Presbyterian and Reformed churches we would lay on the altar . . . for whatever use it may be." But presumably any loss could readily be replaced, for (again quoting) "we hold ourselves alert for the surprises with which the Lord of history can alter the tempo of our renewal, and for the *new forms* with which an eternally recreating God can startle us while he secures his Church."

How much of Bible-based Christianity would Dr. Blake sacrifice for

such a union? "So long as the wording *sola scriptura* is required, no bridge can be made between catholic and evangelical." How much of human tradition would Dr. Blake now embrace? "Protestants generally have come to recognize the right place of tradition . . ." The Westminster Confession of Faith, which Dr. Blake once subscribed to, is nowhere mentioned. It couldn't be mentioned, for it presents the principle of *sola scriptura*.

How much priestcraft would Dr. Blake allow in the united church? "I refer to those practices and to those understandings of faith and order, of church and sacraments which are catholic in contrast to the protestant or evangelical practices and understandings. I refer specifically, for example, to the Anglo-Catholic or high church practices and understandings of your own (Episcopal) church. When I say then that the proposal I make is to establish a church both catholic and reformed, I mean one which unites catholic and reformed understandings and practices . . ."

## Credal Diversity

Would there be a creed in Dr. Blake's proposed union church? "The reunited church must clearly confess the historic trinitarian faith received from the Apostles and set forth in the Apostles' and Nicene Creeds. Here there is no real issue between the Presbyterian and Episcopal churches." But alas, even though Bishop Pike stood at Dr. Blake's elbow to say his Amen, it appeared from Bishop Pike's article in the same issue of the *Christian Century*, that even this minimum creed was *no creed at all*. For Bishop Pike does not believe in the Christian doctrine of the Trinity. Dr. Blake, moreover, wants his reunited church to include "a wide diversity of theological formulation . . . (It) must avoid that kind of legalistic formulation of doctrine which . . . in fact produces a sterile uniformity which breeds alternately neglect and schism."

So we should turn to the article "Three-pronged Synthesis," by James A. Pike, Bishop of the Diocese of California. He is writing the 13th and last of the year's series of articles on "How My Mind Has Changed In The Past Decade." And in this article he is as frank, as open, as thorough as a religionist could possibly be, in his rejection of the Christian faith. For example, in the second paragraph he baldly states that "the biblical evidence and the theological implications seem to be in favor of assuming that Joseph was the human father of Jesus."

## Bishop Pike's Views

When Pike speaks of the Word, he refuses to speak of Jesus Christ as the Living Word. "This (the Word) is the light that lighteth every man that cometh into the world' — not just Episcopalians or Christians or Jews but . . . even Buddha . . . Socrates and Freud." "To say that no one is saved except through the earthly Jesus Christ would be impossible; that no one is saved except through the Word is certainly my belief." "But as to that which can save, it is on this earth broader than any particular historical revelation, even the full revelation in Jesus Christ. But the kind of god I first believed in, who would limit salvation to a select group of people who happen to have heard the news and heard it well . . . is an impossible god. As to this god, I am now an atheist."

With these terrible, bold words, Bishop Pike has parted company with the truth as it is in Jesus.

"There are several phrases in the creed that I cannot affirm as literal prose sentences," says Bishop Pike, "but I can certainly sing them — as a kind of a war song picturing major convictions in poetic terms." (Possibly this is what Theodore Gill also meant when he once stated that while he would not "pledge allegiance to the doctrine of the Virgin Birth," he would render it "liturgical obedience.")

"Take the Trinity — a doctrinal formulation which I did not question ten years ago." Bishop Pike says he can understand why we had to develop the Trinity concept at the time of its formulation, "but I can't see its permanent value." Here Bishop Pike violates his ordination vows, and violates even his Amen of Dr. Blake's

proposed doctrinal basis for the coming church. At his ordination, Dr. Pike was asked, "Will you be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word . . . ?" He has twice answered this question in the affirmative.

Here is exhibited the ethical Achilles' heel of all Modernism in the Protestant churches. The ethics of vowing one thing and believing another is the ethics of the father of lies. "And I find that it calls for considerable ingenuity in preaching to explain the position in the Articles of Religion on the idea that works that come before justification 'have the nature of sin.'" Such *ingenuity* involves Bishop Pike in saying the exact opposite.

### The Gospel Nullified

How about reaching the Jews? Bishop Pike admits: "About converting Jews, I am now more relaxed; if I can help a Jew be a better Jew, well, that is a day's work. A full understanding of the Jewish tradition as manifested in Jesus Christ can come later."

Pushing the Bible to one side ("the Bible came along as a sort of Reader's Digest anthology"), Pike avers that "the *kerygma* ("proclamation") is, was and shall be primary; if the churches could see that, they would find that they could merge their various good elements of tradition and polity and not lose a thing — *not a thing* — of ultimate importance." He thinks that "the church is not under the judgment of the Bible finally, because the Bible is the work of members of the church."

Woe to the church, when the Bible is thought of as "not important as a primary test." Suppose the relaxed Bishop is succeeded by a tyrant, who could withstand him, without the Bible? Bishop Pike may even be succeeded by a different Bishop Pike. "And thus I will be unembarrassed if in a similar baring of the soul demanded by *The Christian Century* ten years from now I seem to be somewhere else," he writes near the close of his article. Refreshingly, but tragically, frank is this wandering star, a prophet capable of leading multitudes into a catholic compromise with unbelief.

### For the Ladies . . .

# I Attended A Muslim Wedding

By JEANETTE TAWS

It was the morning of October fourteen. From our neighbor's house across the street came the sound of drums, the rhythmic clapping of hands and the high ulalating cry of Muslim women. It was a sure sign that either a birth or a wedding was taking place. It turned out to be the latter, and there appeared at our house three Arab women, completely swathed from head to toe in black robes. They had come to invite me to visit their home during this important occasion. The celebration extended over a period of five days and I found it a wonderful opportunity to see firsthand some of the customs and life of the Muslim woman. This is an account of the day by day celebration.

Their home is a large, square, stucco house with big rooms, high ceilings and a lattice-work veranda surrounding the house, all of which contributes toward coolness in this hot climate. Rooms for the men and women are separate. Women receive visitors in their own apartments and since no certain rooms are set apart for bedrooms, it is common practice to welcome them in the room used for sleeping. Persian rugs are on the floor and large pillows which are gayly embroidered are on the floors along the walls.

The women of the house, regardless of their simple surroundings and the many restrictions under which they live, have a certain poise that is to be admired. Women visitors are graciously welcomed and these folk are always anxious to know what is going on in the outside world. These Arab women live in "purdah" which means that they live in strict seclusion. They may not be seen unveiled by any men other than their husbands or close male relatives. If they go out in the streets they are shrouded in a garment of either black or white cotton cloth that covers them completely. Some leave a peek-hole for the eyes but others even drape over

their eyes a sheer veil which they can see through but no one can see them.

### Home Life

In this strict Muslim home the people still live in patriarchal fashion; the sons marry and their wives are brought to live in the old home. Their children eventually marry and the children are brought into the same home and so it goes. A considerable number of women are therefore living under the same roof. With this bit of background I bring you to the scene of the wedding celebration.

On entering the home the mother of the bride greeted my daughter Beth and me. We were ushered into a room full of women, girls, and children. Beside the women of the house, there were others who had come from great distances. They stayed there until the wedding was over, sleeping on mats spread on the floor. The first thing I noticed was a pile of sandals of various colors in the vestibule. They had all taken off their shoes before stepping onto the rugs.

Approximately thirty women were seated on the floor around the room. Two women sat in the center of the group beating on large drums, made of goat skins stretched over large, round cans. Others were clapping their hands in rhythm and two girls were dancing. Everyone was dressed in their best clothes. They wore long, sheer and gayly colored dresses over colored petticoats and they looked very pretty. I was given a seat of honor on a chair. Beth sat on a cushion on the floor among the young girls, clapping with them and having a wonderful time. A little Arab girl named Khadijah sat next to her and they soon became great friends.

In one corner of the room, on a bed behind a curtain, sat the bride. She was not allowed to join in the celebrating, even though it was all in her honor. What a sad contrast to the Christian marriage where the bride enjoys the preparation of the event

and openly shares the happiness with the guests! The pitiable thing about all of this is that Muslim women accept these situations with pride because it is their custom.

### Preparing the Bride

I went behind the curtain to talk to the bride and found her mother sitting with her, preparing her hands for the wedding day. She was putting globs of mud-like paste made from the crushed leaves of the Henna tree on her finger-tips. It was left to dry and when peeled off it left her skin red. This is a beautifying process which is done in designs on her hands and also the soles of her feet. It is a type of dye that does not easily wash off.

The drumming went on and on and at times they would switch to a different beat to avoid monotony. The young girls danced in a shuffling step with their heads thrown back and eyes half closed as though in a trance. This celebration is like open-house where people are coming and going continuously. I stayed for awhile and then slipped out to go home for dinner.

Three days passed, and we went back each day to see what was happening. Each day I found the bride behind the curtain on her bed. Each

day something more was done to her hands and feet to make them beautiful. She is not allowed to leave her bed during these days before the wedding. When she wants to wash, eat or change clothing her things are brought to her. On each of these days the drumming and clapping, singing and dancing continued from morning until midnight. The women slept late each morning and then began again.

Finally the wedding day arrived! It had been a wonderful experience to hear only Arabic spoken during these days. I'm glad they didn't object to my stopping in every day for I really wanted to find out just what a Muslim wedding is like. Beth and I returned again at noon to be sure to share in the wedding feast.

Today the bride had cream all over her face and her hair was being groomed. She has long, black hair which was brushed back from her face and it hung down her back and shoulders. Arab women are very attractive. They have light skin, dark eyes and rich, black hair.

### A Gift for the Bride

I presented my gift to her — an Arabic New Testament and a set of four handleless china coffee cups. She was pleased with the gift because most of the other people had given her money.

We then seated ourselves on the floor and huge platters of rice were brought in and set here and there. Groups of women assembled around each, sitting Indian style, and we began to eat the rice mixture with our fingers. Mixed into the rice were chunks of goat meat, pieces of cinnamon sticks, onions, ground red peppers, big beans and tomatoes. It really was very tasty. Beth didn't quite know how to pick up the rice with her fingers so she ate with a spoon out of the common dish. After dinner we washed our hands in the kitchen, excused ourselves and went home to take late afternoon naps.

In the evening of this important day we returned to find the house comparatively quiet. The bride was being dressed and the groom was getting ready in the men's quarters. One of the big rooms was being fixed for the "viewing of the bride." Hanging on the walls were satin cloths, embroidered with verses from the Koran in Arabic script. A sofa sat along one wall and rugs and cushions

lined the other side of the room. We were told to sit down on the rugs. The women were veiled because the men were also allowed to come in to see the bride, and there we sat on the floor, waiting. The men stood along one side of the room, dressed in their best white shirts, long trousers and pure white turbans. The groom would now see his bride for the first time. The parents of the bride had arranged the wedding and the pair had not known each other before.

### The Bride Appears

In the hall outside sat a band of three coal-black Sudanese women beating furiously on the drums. The beating became louder and louder and then the bride appeared, accompanied by two little girls dressed exactly as the bride. She was dressed much like an American bride in a long, white, satin dress and a white veiled headpiece. On the floral headpiece were little lights powered by a battery hidden under her veil. On her wrists and ankles and around her neck were many pieces of gold jewelry. The bride and her attendants sat down on the sofa and were handed bouquets of periwinkles. She sat in the center between the little girls, feet apart, hands resting on her knees and her body leaning forward. Her eyes were closed and she did not speak or move. Her face was made-up with lipstick and powder and her long hair was combed straight, part of it hanging in front of her shoulders and the rest down her back. A chair was placed facing her and each man present sat for a short time before her to give their best wishes. Some of them placed money in her hand. The groom was the first to sit before her and even then she did not look up at him. After the men were finished, the women took their turns in greeting her.

After the "viewing of the bride" which lasted about one hour, and actually seemed more like the viewing at a funeral than at a wedding, the bride was taken back to her room and put back on her bed again behind the curtain. There she slept for the night and in the morning she left with her husband by car for the city of Asmara. When she stepped into the car she was veiled in white from head to toe. The wedding here is over but for the groom there will be one more



day of feasting and celebration at his home in Asmara. The groom's family will entertain and then there will be a ceremony for him in the mosque.

After observing the happenings of this marriage and circulating among these people, one cannot help but lament the darkness of Islam. Put yourself in the place of a Muslim woman. For her there is no education, no freedom of will; she is even denied the enjoyment of God's beautiful out-of-doors. She is a virtual

slave to man; the statement of divorce, "I divorce thee," spoken thrice, can put her and the children he has given her out of the house.

Under the veils of these women lie hearts that are as black as their veils. They have hearts much like yours. They must have help from somewhere. Who can bring them to the true Light? One "called out of darkness into his marvelous light," one who knows the Light of the world.

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## THY ROD

(to *Lynne Wade*)

Sovereign Majesty on high,  
Robed in radiant light,  
Thou who flung the worlds in space  
And set each shining star in place,  
Omnipotent in might —  
Who am I?

Throned above in splendor grand,  
Crowned in rainbow arch,  
Worshipped by seraphs in awe,  
Ten thousand angels keep Thy law  
And at Thy bidding march.  
Can I stand?

Bowed in humbleness and tear,  
Wracked with grief and pain,  
Longing for Thy mercy, Lord,  
And seeking comfort from Thy Word,  
Forgiveness for sin's stain,  
I draw near.

Hear me, when to Thee I cry,  
Trusting Christ, Thy Son,  
Thou who hung upon the cross  
With love, and counting all things loss  
That one soul may be won,  
Pass not by.

Happy those who know the Lord,  
Happy those who trust!  
Help me face this trial great  
And give me grace to hope and wait,  
Knowing in Thee I must  
Have faith stored.

Not my will, but Thine, O God,  
Have Thy way in me.  
Glorify Thy name in this  
And lead me to Thy perfect bliss.  
Thy will is best, I see,  
And Thy rod.

MARGARET ELLIOTT CROSSETT

## LeRoy Oliver Named General Secretary for Home Missions Committee

AT its January meeting the Committee on Home Missions and Church Extension appointed the Rev. LeRoy B. Oliver to a three year term as its General Secretary. Mr. Oliver, who had served the Committee as Associate Secretary since April of 1956, is to assume his new responsibilities as of February 1.

The change was made following the recent resignation of the Rev. John P. Galbraith in order that he might devote all of his time to the work of the Committee on Foreign Missions. Mr. Galbraith had been serving as General Secretary of both Committees.

After his graduation from Wheaton College and Westminster Seminary (he also received his Th.M. from the latter school in 1943) Mr. Oliver served three pastorates in the Orthodox Presbyterian Church. In the last of these he himself gained experience as a home missionary. Mr. Oliver, with his wife and two children, lives in Abington, and is a member of the Presbytery of New Jersey of the Orthodox Presbyterian Church.

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## Moore to Mississippi

**Los Angeles, Calif.** — After ten years as pastor of the Westminster Church in the Eagle Rock section of Los Angeles the Rev. James E. Moore has resigned in order to accept a call to a Presbyterian Church in Macon, Miss. In acceding to his request to transfer to this church in the Middle Mississippi Presbytery (U. S.), the Presbytery of California at its meeting on January 8 expressed its appreciation for the fellowship with Mr. Moore that it had enjoyed and wished him Godspeed and blessing in his new work.

A farewell dinner is planned for early February when the Moores will be leaving. For Mr. Moore it is a return to the Southern Presbyterian denomination from which he entered the Orthodox Presbyterian Church. While a member of the Presbytery of California he served a term as moderator and for several years was a member of its Missions Committee. He and the Rev. Henry Coray alternated in teaching a Bible Class in

# Here and There in the Orthodox Presbyterian Church

Whittier which eventually developed into the Calvary Orthodox Presbyterian Church, soon to occupy its new building in East Whittier.

For nearly five years Mr. Moore served as stated supply of the Valley Orthodox Presbyterian Church, Santee, near San Diego, holding worship services alternately in the two fields. During this period the Valley congregation erected a small but very attractive building. Mr. Moore was active in the young people's conferences and Machen League rallies of the southern California area. He did some part-time teaching at Culter Academy and was on regular duty as a chaplain in the National Guard.

Besides his own son David, a mid- dler, another member of Westminster Church is a Westminster Seminary student, senior Rollin Keller. The Moores have a daughter, Gwladys, now at Flora Macdonald College, and two girls at home, Katherine and Margaret.

**Waterloo, Iowa** — A weekend missionary rally was held at First Church in December, with the Rev. Francis Mahaffy, one of our missionaries to Eritrea, as the speaker. Beginning with family night on Friday, Saturday afternoon was given over to a round-table discussion by the Women's Society, and on Saturday night the young people sponsored a missionary rally with the youth of four surrounding Reformed churches invited. Mr. Mahaffy brought the message at the Sunday evening worship hour.

Pastor George Haney, Jr., reports that Mr. and Mrs. H. Boss were received into communicant membership on December 11, with their two baptized sons, Billy and Russell. Sarah Pearl was recently born to Mr. and Mrs. H. Roskamp.

**Kirkwood, Pa.** — The Rev. J. Marcellus Kik is to present a series of "Bible Monologues" at the Kirkwood Church from February 6 to 12. Described by pastor Lester Bachman as "gospel services that are different," the week of meetings have been

planned with an evangelistic emphasis. Among the topics announced are Nicodemus — "I Was Born a Second Time"; the Jailor Awakened by an Earthquake; and Felix — "God Gave Me No Convenient Season."

**Garden Grove, Calif.** — The long-awaited building permit for construction of a second unit was granted just in time to gladden the commemoration of the tenth anniversary of the first services in Garden Grove on the first Sunday of January. The Rev. Louis Knowles, who preached on "Sowing and Reaping," pointed out that many of the 30 people, including children, who were present at the first service, were still on hand.

A ground-breaking ceremony was held at the conclusion of the Sunday school hour. Chosen to turn the first shovel of earth was Mr. Robert Jones, treasurer of the church, who had labored so long to secure the permit in the face of zoning changes and re-

strictions. In addition to pastor Edwards Elliott, others of the trustees taking part were Alex Finlayson, Fred Handy, William Letson, Melvin Megee, and Andrew Mitchell.

The new addition is to be directly behind the present sanctuary, separated by a ten-foot covered walkway. The five new classrooms will partially alleviate the need for more Sunday school space. The Garden Grove Church, which began as a mission of the Long Beach congregation, has been entirely self-supporting since April 1, 1960. Its total indebtedness, for church property and adjoining manse, is now about \$16,000, and there is \$3,000 in cash with which to start the new building.

**Glenside, Pa.** — An infant son of Mr. and Mrs. Michael Stingley was stillborn on January 18 because of Rh-factor incompatibility. Another son was taken to the Lord shortly after birth a few years ago, but the Stingleys have two children in their home, Suzanne and Ross. "Mike" is a middler at Westminster Seminary, and Eileen is the cook for the dining hall (with Mrs. Rollin Keller her

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substitute at present). Mr. and Mrs. Stingley are members of Calvary Church.

**Cornville, Maine** — Men of the congregation have completed the installation of a new ceiling of insulating tiles, and a fund for the pastor's study is being accumulated. Help is also being sought to purchase a much needed hearing aid for pastor Harold Dorman. "This is an acute need and prayer is requested," according to a bulletin from the Committee on Home Missions of the Presbytery of New York and New England. The East Madison and South Solon congregations united with the Cornville Church last spring.

**West Collingswood, N. J.** — The congregation of Immanuel Church has lost its senior elder, Alexander Thompson, who entered into his heavenly rest on November 28 at the age of 83. He had served as an elder for over 35 years and was active until failing health about a year ago prevented regular attendance at worship and midweek hours. A devoted and faithful servant of the Lord, he was a favorite substitute teacher for the Men's Class and often led the midweek prayer meeting. He is survived by his wife, four sons and a daughter, 17 grandchildren and 11 great grandchildren.

Mr. Ralph Verno recently conducted the annual service of rededication for Sunday school teachers and officers, preaching on "The Value of Holy Scripture." After members of the staff had publicly indicated their agreement with the Teachers' Covenant (adopted by the session and signed annually by all teachers), the congregation was called upon to back the Sunday school staff with constant prayer.

**Lewiston, Maine** — Trinity Chapel continues to make progress with regular morning worship followed by Sunday school, for which most of the worshippers remain. The Rev. Boyce Spooner visited the chapel and showed his Korean film on a visit to New England churches late in the fall.

The Rev. Charles Stanton, who receives partial support through the Presbytery's Committee on Home Missions, holds a church membership

class every Thursday evening as well as a number of instruction classes in private homes. Twenty-three persons have signed a petition to Presbytery requesting that the chapel be organ-

ized as an Orthodox Presbyterian congregation in this second largest city in the state. The spring meeting of the Presbytery is scheduled for Lewiston in the month of March.

### THE BIBLE FOR OUR TIMES

*"Jesus Christ, the same yesterday, and today, and forever"*

— HEBREWS 13:8.

*Changing Times* is an apt title indeed for a popular publication. The technological marvels of this era of satellites and automation have effected changes in society faster than it has ever been changed before. And a disturbing factor in it all is that one has the strong suspicion that in many instances there is the "longing not so much to change things as to overturn them."

Perhaps, without knowing just why, the mere reading of today's verse from God's Word provides a good measure of relief while the world hums around us like a giant hive of bees. There is something wonderfully satisfying — something that is felt deep down inside — in knowing of some one or some thing that does not change.

Changing man in a changing world. His heart cries out for a refuge that will protect him from the fierce storms of life. He needs a Rock of Gibraltar for his soul. Even in the moments of his greatest triumphs he knows the gnawing fear of insecurity. If he is honest, he must frankly admit to an underlying torment. For there is no guarantee that his success will have enduring value.

What meaning, then, is attached to this profound statement concerning Jesus Christ, the Son of God! What comfort! What hope! For in him is found that stability and that reality which transcend the countless changes of fitful time. In him is to be found that which is abiding and eternal. From him comes life, joy and peace. Through him we may have a sense of true accomplishment and the satisfaction of work well done.

For the kingdom founded by the King of Heaven is everlasting. It rests upon his completed atonement for sinners. It remains unshaken. It cannot change.

RALPH E. CLOUGH

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