

The Presbyterian **GUARDIAN**

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PICTURES — NEWS

The Fiery Ministry of John the Baptist

By EDWARD WYBENGA

Having given us a brief account of the infancy and boyhood of Jesus Luke now proceeds to speak of those events which opened the way for Jesus' public ministry. These events were: the preaching of John the Baptist; the baptism of Jesus; and the temptation of Jesus in the wilderness.

The Preaching of John
Luke 3:1-20

God has ordained the preaching of the Word as the means for the conversion of sinners, and for the building up of the faithful in our most holy faith. John the Baptist was one of those preachers so used by God. He was the first inspired prophet to break the silence of 400 years since the last prophet of Old Testament times, the prophet Malachi. He lived in a time of moral degeneracy, religious stagnation, and political servitude of the Jews to the Romans.

One of the greatest preachers of all time was John the Baptist. In some ways he was a strange figure, but as for the clearness and effectiveness of his message there can be no doubt. He was a man of self-denial, courage, power, and humility. His place of preaching was the wilderness; his dress, camel's hair; his food, locusts and wild honey. The way he lived was a living protest against the luxury of the time. His appearance and habits would recall the stern days of Elijah.

John the Baptist was truly a man of courage. He dared to point out the sins of men — the sin of hypocrisy in the Pharisees; the sin of materialism in the Sadducees; the sin of licentiousness in king Herod and his court; the sin of graft in the publicans; the sin of violence in the Roman soldiers. Ministers are tempted to say pleasant things, to tell their audience what good people they are, to tone down the

seriousness of sin and the certainty of impending judgment. John the Baptist was not that kind of minister.

He was further a man of power. He spoke with conviction, with intense earnestness. He did not have to coax people to listen to him as so many do today. He did not have to use all kinds of devices to entertain people and attract their attention as so many churches do today. John spoke with the power of conviction. If the minister is not convinced of the truth of what he is saying, why should the people believe what he says?

John the Baptist was also a man of deep humility. He laid no claim to Messiahship. He said: "I am not the Christ. I am only his forerunner. I have come to prepare the way for him. He is so much greater than I that I am not worthy to stoop down and unloose the latchet of his shoe. The baptism I perform is but an outward symbol of inner purification; But Christ shall baptize with the purifying fire of the Holy Spirit." Yes, John the Baptist was a very humble and therefore a very great preacher. The temptation to display one's talents for popularity must be resisted by every true servant of Christ.

What was John's message? This: "Repent ye, for the kingdom of heaven is at hand." Before men would be ready to receive Christ as their Savior, all moral obstacles must be removed. Men must first repent of their sins and turn from them. Baptism without repentance will not help. John warns his audience that they must bring forth "the fruits of repentance." The unfruitful tree is about to be cut down by the axe of divine judgment. An axe is a small thing beside the great tree of the forest but it has the power to bring the proud tree crashing to the ground. Men may make light of God's judgments but they can be devastating!

"By their fruits ye shall know them," said Jesus. We must prove the truth of our repentance by our conduct. A passing regret, a few tears, an excuse or two, a wish to do better, a bit of outward reformation, or a dependence upon a godly ancestry — these will not save us. There must be a heartfelt repentance and a change of life. When a ship is headed straight for the rocks, what is to be done? Will it help to scrub the decks? No. If ruin is to be avoided, the course of the ship must be changed. So it is with a human life. To avoid the rocks of sin and ruin, we must change the course of our lives. None are too wicked to be saved except those who are too wicked to repent.

John severely rebuked some of those in his audience. He called them "a generation of vipers." There is no serpent that is more poisonous than a viper. Behind the hypocrisy of the proud Pharisee, behind the decorum of the aristocratic Sadducee lay hidden the venom of deadly hatred. This had to be changed and repented of, or there would be no hope of salvation.

John rebuked sinners sternly, and yet they came in ever greater numbers to hear him. They could not but come to such a strange preacher, with such strange power, and with such a strange message.

Why was John not more winsome, more tactful, as we would say? Because he was so truthful. His message was stern but true. It is the kind of message people need to hear to uproot their false sense of security in their own supposed goodness. This message is needed to expose the shallow religion of many today. A Biblical ministry such as John conducted is an effective ministry. It may drive some away, but it will draw and save others. It brings results. Would that there were more such preaching in our churches now!

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isaiah 55:8).

"CRUSADE IN ATHENS"

By E. LYNNE WADE

A small group of Jews, who seem to be traveling about the whole empire setting forth strange gods and doctrines, recently enlivened a symposium of the Stoics and Epicureans on the Areopagus by explaining and defending their superstitions with surprising forcefulness and very evident sincerity.

The chief spokesman for this group, who call themselves 'Christians,' was a man named Paul, a Roman citizen freeborn in the city of Tarsus, but a member of the strictest Jewish sect, known as Pharisees. He is a man of undoubted learning, having studied in Jerusalem under Gamaliel, the greatest contemporary Hebrew scholar. As such, Paul was invited by the Athenian Philosophical Society to address the members on the subject of his religion.

Although it had been rumored that Paul was rather obsessed with the person of a man named Jesus, who was executed as a criminal by Roman authorities in Jerusalem several years ago, and that he believed that this Jesus had returned to life after his execution, the audience at the symposium was greatly surprised by several of the speaker's assertions.

In the first place, he began by accusing the Athenians of being 'too superstitious,' failing to recognize, of course, that he himself is the one that is superstitious, rather than the Athenians, who, as the children of Minerva, are the heirs and protectors of the highest and purest wisdom in the history of the human race.

Paul proved to his audience's satisfaction that he is the one guilty of superstition by most of what he said after his opening remark. For example, he is an avowed monotheist. He scorned our revered local shrine to the Unknown God, arrogantly claiming that God to be his own, and the only true God, with all the attributes and powers residual in all the deities combined, plus other irrational

characteristics as omnipotence, omniscience and omnipresence (an undoubted influence of his Judaistic background).

He very cleverly quoted some of our own Greek poets to support his claims, and wove several very rational arguments into his address. Some of the audience were even beginning to listen sympathetically, when Paul came to his climax with the crowning, most ridiculous superstition of them all — dogmatically predicting a 'day of judgment,' to be presided over by this Jesus whom Paul affirmed his God had raised from the dead! To escape the evil results of this 'judgment,' he demanded a complete change of mind and heart, feeling and practice on the part of all men alike — nobility as well as peasants, rich as well as poor, wise as well as ignorant.

Such foolishness was too much for the majority present, and they were compelled to rise and mock the speaker into silence. There were some others who requested to hear Paul speak again at a later time, and it is reliably reported that several individuals have actually cleaved to Paul and believed, among whom are Dionysius the Areopagite, a woman named Damaris, and a few others.

All in all, the effort of this group to proselytize in Athens was a dismal failure, and they must have left the city (as they did shortly after the symposium) very disappointed. But they were doomed to failure here, in spite of their reported success in other cities, because they despise the perfection of wisdom to which only the Greeks, and especially the Athenians, have attained. Nothing more has been heard of them in Athens, and it may be confidently predicted that nothing more will be."

Two Differing "Reports"

Thus Paul's "Crusade in Athens" might have been "reported" if that great city in his day had had the

facilities of a modern news magazine. It is a fairly accurate, objective report, with no more than the expected bias, considering that it includes a news analysis also. Now let us imagine the kind of report a popular evangelical religious news periodical of our day might have made of the same "Crusade in Athens" had it been published in the first century:

It is with disappointment bordering on consternation that we must report the dismal failure of our brother Paul's recent Crusade in Athens. This comes as a distinct shock to the publishers (and, we feel sure, our readers), who know Paul as the outstanding evangelist-missionary in all Christendom, and who have followed with pride and gratitude his undoubted success throughout the Roman empire wherever he has gone.

In fact, leaving Athens after only a brief visit, he proceeded to Corinth, another large city in Greece, and there enjoyed the usual and expected results of great crowds in attendance and many decisions for Christ.

The disappointment and failure in Athens must inevitably raise the question in our minds: Why did it happen? With all our undoubted love for brother Paul, and our unconcealed admiration and respect for him as both our greatest evangelist and an apostle of Christ, we feel that he made several important mistakes which account for his failure in Athens.

First, he made no previous preparation for launching the crusade there, such as sending an advance party, even of one person, ahead of him. Actually, he went ahead himself, alone and unadvertised, and waited for his friends to join him. By the time the others got there, it was too late. And that was probably due very largely to two more tactical errors in his methods. Shortly he began disputing with the Jews and other devout persons in Athens (and right in their own synagogue!) and even in public areas

such as the market place, with anybody and everybody he met. We realize he has done some of this before, but he only seems to anger people when he does so. It will surely get him into trouble if he continues, which may even result in the authorities' silencing his great voice. Surely we are not to spread our faith by arguing and disputing, but simply by preaching the cross positively and without controversy!

Further "Analysis"

'Paul's next mistake inevitably followed the one just mentioned. His disputing aroused the natural curiosity of the Epicurean and Stoic philosophers, who invited him to address their Society in their forum on Mars Hill. Now, the gospel is for all men, it is true, but we believe Paul should never have wasted his valuable time or his great talents in addressing a small group of proud Greek intellectuals, who are only interested in hearing and telling any new thing that comes along, and were frankly antagonistic and even contemptuous of our precious Christian truths. Certainly not when the vast, unsaved multitudes, the 'hoi polloi' of Athens, thereby were left unreached.

'The nature of Paul's speech, moreover, was hardly conducive to success. It could not properly be called a 'sermon' at all. He used very poor psychology by attacking and accusing the Athenians in his very opening words. He even quoted the heathen writings to support his arguments, and in an all too evident effort to appease his now-offended audience. He might better have quoted the Scriptures, and although he ended with a demand for repentance and a warning of the judgment to come, and pointed (very briefly) to Christ as the only Saviour, again the damage had already been done, with the result that the Society members actually rose to interrupt and mock him into silence. A number of them did ask to hear him again, but in the end there were only a few people saved — a man named Dionysius, a woman named Damaris, and perhaps several others.

'Thus the church must weep, as we think Paul himself and his party must have wept, since their soon departure from Athens evidences their sense of failure and bitter disappointment. A further sad consequence is that Athens is now probably lost entirely to the gospel for the time be-

The 'few' are as precious as the 'many'.

ing, and it is doubtful if we can hope for any success there for many years, since our greatest evangelist has been practically laughed out of town. Let us pray there may be no more such fiascos in our missionary enterprise and rejoice that Paul has seemed to recover from his mistaken methods, with their tragic results in Athens."

* * * * *

Shifting back to our twentieth century, what lessons may we learn from our sort of half-parable above? Well, many such should be obvious to the thoughtful *Guardian* reader, so I shall merely suggest several, with emphasis on only one, and perhaps a brief application in conclusion.

The Measure of Success

Note that both "reports" agree that Paul's "Crusade in Athens" was a dismal failure and bitter disappointment to Paul and the Christians of that day. Thus the world and the church (even evangelicals, including Calvinists) too often judge success — by outward, visible results, by size, numbers, influence, and other purely external and superficial standards. There is the tendency to despise the "few" who may be saved at one place and to glory in the "many" at another. I find this same spirit in the article on Paul by an outstanding Calvinistic scholar of the last century, Dr. George T. Purves, in *Davis' Biblical Dictionary*. It appears also in a letter I received some time ago from a strong, intelligent and mature member of a genuinely Reformed church, who seemed to scorn the idea of "rushing off to Guam to save souls" on the part of certain churches which "brush aside all precedent and church policy to save souls on some remote island."

But I cannot agree with such an analysis. I rather glory in the eternal and electing love of God that had so purposed the salvation of Dionysius and Damaris as to decree also that the greatest and busiest missionary in the history of the church should be forbidden to go into Asia and Bithynia (Acts 16:6-7), with their multitudes of unevangelized souls, and be diverted from "successful" activities in other Greek cities, just to go to Athens "to save a few souls" whom God had

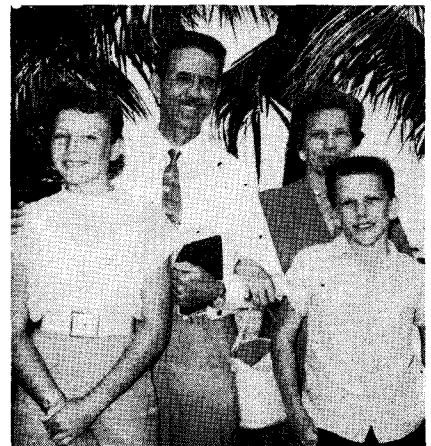
appointed unto salvation from before the foundation of the world. Those "few" in Athens were just as precious and important to the Lord as the "much people" (Acts 18:10) he had in Corinth. It's something like the widow's two mites (Mk. 12:41-44), which were of greater value to the Lord than all the other gifts cast into the treasury. God's ways of measuring value, and of doing things, are not man's ways at all.

Methods and Message

I think there's a lesson to be learned from Paul's sermon and methods in Athens, too. Paul was not stereotyped in such things. Much current Christian thinking would have him so, including, I fear, many if not most of the finest Reformed Christians I know today. I find none of that fixed sermon style in *any* sermon recorded in the Bible which is practically made a test of all correct preaching today — introduction, three points, conclusion, with perhaps some nice alliteration thrown in. Rather, there is in the Bible's sermons invariably one great theme, with a "flowing" argument to establish that theme.

As to methods, in Ephesus Paul undoubtedly taught both "publicly and from house to house," but in Athens (to the dismay of many modern evangelicals), he stormed the synagogue (as he often did) and market places, arguing and disputing with one and all. He welcomed the

Continue to pray for the Rev. E. L. Wade, shown here with his wife and Adele and Dennis, as he labors for the Lord in Guam.



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opportunity to speak to the heathen philosophers in their own "temple," as long as he was free to preach Christ with all the offense of the gospel. He certainly knew he would offend them, but he knew the gospel is a savor of death unto death for many. Even so, at least one of the Areopagites was saved, and Paul faithfully discharged his duty to everyone who heard him preach the unadulterated truth, however offensive. His going to Athens, and his sermon and methods there, were no more a "mistake" than those in Corinth, Ephesus, or elsewhere.

Finally, I would emphasize the lesson that missionary "success" is neither more nor less than an uncompromising adherence and faithfulness to the whole message of the whole Bible. Insofar as is possible, within the limitations of each individual missionary's personal capacities and the circumstances of the particular time and location, he must present it to "every creature." The methods used must not be inconsistent with the message, but on the other hand, must not be stereotyped; nor must they necessarily be confined to exact patterns explicitly described in the Bible, excluding everything else. And our message must not be forced into a set mold, either, slavishly aping the "successful" pattern of some great preacher or teacher. The message is the thing, and that must always and only be of "the whole counsel of God" in all our preaching and teaching.

This is exactly and entirely what we are striving to do in fulfilling our missionary responsibility on Guam. We refuse to be judged by any other standard, but *expect* to be held accountable by Christ in his church for our obeying our commission on that basis. We believe God has given grace to enjoy that kind of *true* success thus far (I write this some four years after our return to Guam for this work), and we have complete confidence that through the prayers of his people, he will continue to give "good success" (cf. Joshua 1:8), that his name alone may be glorified in "the isles of the sea." May God so grant it, for Jesus' sake. Amen!

Change of Address

The Rev. William J. Rankin, 9351 Andover Rd., Philadelphia 14, Pa.

March, 1961

"Every ring of the bell opens up a world crying for the gospel."

Ring the Bells

By HARVIE M. CONN

Mr. Conn, now a missionary in Korea, wrote this article while he was serving the Orthodox Presbyterian Church as a home missionary. It should still ring a bell — in your heart.

Not long ago I heard of an Orthodox Presbyterian pastor who did not believe in ringing doorbells. It wasn't that he refused to ring doorbells. He just didn't see the sense of it. Preach the Word, was his cry. If they want it, they'll come for it. Put out the welcome mat and wait. Fill up the sponge and pretty soon you'll get someone to pour it out on.

I don't believe it. You can't fish that way, for men or for perch. Isaac Walton never caught a thing by describing the beauty of his line. The fattest, most delectable worm on his hook never attracted any fish to come and get it — out of the water. Fishing is never a process of "helping yourself."

Christianity itself can never be described as a self-service market. The essence of the Christian faith is that you can't help yourself. The essence of fishing for men is built upon that fact. They just won't help themselves. There is no other solution but to launch the boat and to go after them yourself.

I have great sympathy for the person who calls and quits. He knows that one in a thousand may respond to his invitation to worship God. He has felt the slammed doors, the gracious refusals, the firm "Not interested!" He has met the sophisticated unbelievers, the angry Witnesses, the hostile Romanists, the calloused suburbanites. I have great sympathy for that man. Unfortunately, I have no sympathy for the man who won't even start, the one who quits before he begins, the fellow so afraid of catching cold he never goes out when it rains.

Every year there are seminary stu-

dents concerned as to whether there will be openings for them when they step out of the ivory tower into the world of glass houses. Some may be wondering whether they can adequately meet the situation. Perhaps they require a new sense of vision, of calling, of need. The renewed sense of their calling can come — through calling, perhaps on some Saturdays or during the summers prior to graduation.

Behind Every Door

There are Sunday school teachers who wish there were new pupils in class, who wonder why some have dropped out, who long to see more parents join their youngsters in the study of the Bible. There are church members most unhappy at the sight of empty pews week after week. May I suggest to all such that they ring a few doorbells in this world of glass houses, throw a few stones and see how things break! Behind every door there is a challenge, every ring of the bell opens up a world crying for the message of the gospel. Ring the bells and look for the opportunities. Ring the bells and listen to the needs. The progress and future of the church will be measured to a great extent in terms of shoe leather spent, of fingers ringing doorbells, of preachers and teachers and people reaching out.

Yes, ring a few bells and see what happens. Talk to the lady who came to a prayer meeting a few weeks ago. She cannot believe that God will send anyone to "hell — whatever that may be" simply because they do not believe in Christ. Jesus was "too simple" a man ever to teach something like that. Jesus a simple preacher? But didn't he teach that no one comes to the Father except through himself? Offer to have a Bible class in her home and watch the smile on her face. That smile is a challenge and a call. Answer it.

Listen to the young mother who just lost her baby of an awful disease. Hear her tell you she can't believe

that God loves this world. Feel her unburden the hate and sorrow of her soul against the Lord. There is your challenge.

Your Call to Service

Open the door of the family who just started their four-year-old to Sunday school. Hear the mother ask you about Genesis, chapter one, in a room cluttered with bottles and a portable bar. Open your Bible when she asks you to "christen" her eight-month-old son. God is giving you your vision of service in that living room, as Isaiah received his in the temple.

Tell the foreign-speaking mother you are a representative of the Back-to-God Hour in your neighborhood, and watch her face light up as she tells about the Rev. Peter Eldersveld's sermons. Listen to her while she talks in broken English of her unhappiness in a local church that gave her the cold shoulder. God is speaking to you through her need.

God speaks in many languages. He calls you through the garbled tongue of the alcoholic who gave up her faith in college, the distraught mother who loves the church but whose husband loves the golf course, the family of five children with the burdened wife and the philandering husband. God challenges you when a father tells you it's pretty rough getting out of bed in time for an 11 a.m. service, or when a little boy says he'd rather play ball than go to Sunday school.

Go to the hospital. Visit the bed where the man has suffered for over two months with internal sickness, the woman suffering from an incurable blood disease, the man with one lung missing who appreciated your prayers last week, the Jewess who thinks all religions have much in common. What did Jesus say? "I was sick and ye visited me."

Talk to the parents of your Sunday school children. Hear one tell you that religious training is essential for the children — but not for her. Wait for another to describe her idea of Jesus: "He seems to have been a little better at good living than anyone in the Bible, wasn't he?" What opportunities!

Someone once wrote a book called *The Romance of Doorbells*. That title means a lot to me. It speaks of a need and a challenge and a vision. It cries out the future of the Orthodox Presbyterian Church.

Meet your General Secretaries . . . (first in a series)

Interview with LeRoy B. Oliver

By the EDITOR

First, a few personal questions. How did you happen to enter the ministry?

Well, I left high school at the age of 14 and worked at the Federal Reserve Bank in Philadelphia to help support my family. Then, at the urging of my pastor, I entered Stony Brook School at the age of 19 in order to complete preparation for college.

Who was your pastor, by the way?

The late Dr. John B. Thwing, who was the pastor of the Beacon Presbyterian Church. He encouraged me to prepare for the ministry and with that in view I enrolled in Wheaton College.

When did you first hear of the Orthodox Presbyterian Church?

I was there when it was born! As early as 1935 Dr. Thwing and a group of members withdrew from the (then) Presbyterian Church in the U.S.A. to form the Knox Presbyterian Church, unaffiliated; and that congregation, of which I was one, was the first to be enrolled in the Presbyterian Church of America (as we were originally known). That was in June of 1936 and I had just returned from my first year at Wheaton to attend, so I was listed as a charter lay member at the Assembly which brought our church into being.

The Orthodox Presbyterian Church has been your home, then, for almost 25 years now. When did you enter its ministry?

I served as an elder for a time in the Knox Church, and after completion of theological training at Westminster Seminary I was licensed and ordained to the gospel ministry in 1943 upon receiving a call to the Grace Church, Middletown, Del. Later I had the privilege of serving in Harrisville and New Hope, Pa. and in Fair Lawn, N. J.

The latter was at that time a home missions field, was it not?

Yet it was, and I think I have a personal appreciation for the arduous but rewarding task of the men who

are serving our denomination so faithfully in this way.

Let's see, you were called from that field to serve as Associate Secretary for Home Missions five years ago, I believe, so I suppose your new assignment as General Secretary is not exactly strange to you?

No, not entirely. That which is new is the overall responsibility for executing the work of the Committee. Previously I had been engaged in contact work and some oversight of home missions. My activity in promotion was very limited.

Had you been able during those years to visit all of our present home mission fields?

Yes, and some of them several times.

By the way, the Committee is officially called "Home Missions and Church Extension." Just what is the difference between these two aspects of the work?

To my knowledge that difference has never been defined clearly. For practical purposes "Home Missions" may refer to the effort to establish new churches, while "Church Extension" may be thought of as assisting already organized churches in one way or another.

Our Task

How would you state what you conceive to be our task as a church through this Committee?

It is to seek to preach the gospel wherever there is a need, to the end that the Church of Christ may be established and our sovereign God glorified. I think too that the Committee should seek to promote evangelism particularly by encouraging every congregation to engage in evangelism. Home Missions is really everybody's job.

Do you have any idea how many of our present congregations have received assistance at some time through our denominational Committee?



The Rev. Le Roy B. Oliver, General Secretary for the Committee on Home Missions and Church Extension, the Orthodox Presbyterian Church.

Over half of the churches, I am sure.

Let me ask about the starting of new projects. Is there any one way in which it ought to be done? Who should take the initiative?

I rejoice in the starting of new work for the Lord. Who is to say how or where an opening may come or who should try to do something about it? I think the whole church must take the initiative! In my opinion, however, when a church or a presbytery begins something, it should do all it can to support that work and not depend on others to do so. Problems are likely to arise if they must come to the denominational Committee for support at a later point when the Committee's commitments may already be at a maximum. But this is not to discourage the whole church from doing all it possibly can, keeping in mind that obligations once assumed, at any level, may not be lightly transferred to others.

I presume there are many opportunities that we really ought to be grasping, perhaps in areas where we have no witness at all?

There certainly are. In at least 32 cities of over 250,000 population throughout this country there is not one Orthodox Presbyterian Church, to say nothing of hundreds of smaller cities and towns.

I have a question that I have heard asked about getting loans for building

purposes. Is every needy church eligible on the basis of merit?

The Church Extension Loan Fund was established to help both Home Mission churches and other congregations to finance a part of their construction costs.

Have some of our aid-receiving churches been able to achieve self-support even more rapidly than the schedule calls for?

Yes, and the Committee urges this annually. Berkeley and Fair Lawn are examples of congregations that have done this. Whenever a local group assumes a greater share of its own support, funds are released for bringing the gospel to other areas.

How is current giving? The Thank Offering was down somewhat, was it not?

Yes, the total Thank Offering received this past year from 88 churches and some individuals was slightly under \$60,000, or a little more than two percent less than the previous year. Regular monthly giving for Home Missions seems to be down about six percent. I suppose this reflects the much-talked-about recession, but we trust the upturn is just around the proverbial corner! The answer will come in the long run through increased regular, systematic giving, and this will arise out of a deeper commitment to our task on the part of us all. It should spring out of our love for Christ, not simply as a response to continuing appeals.

Mr. Oliver, we are in our 25th year as a church. Is it important that we carry on, or have the issues of a quarter-century ago faded somewhat?

The issues are as alive today as they ever were. We must never forget that the gospel is to be propagated: this is our commission. At the same time we must not fail to defend it in the face of error and unbelief. The sword of the Spirit which is the Word of God is our weapon for both purposes. Prayer is our indispensable aid.

Orthodox Presbyterian Seniors at Westminster Seminary

Ten of this year's Senior class are members of the Orthodox Presbyterian Church. One of these, Rollin Keller, comes from the Presbytery of California. Norman Jones, originally a Westerner, is a licentiate of the

Presbytery of Philadelphia and an elder in the Trinity Church of Hattboro. Donald Parker, who is in the process of taking his licensure examinations in Philadelphia, has received a call from the Grace Church of White Horse, Trenton, N. J.

Howard Hart and Ronald Nicker-son are both members of the Grace Church of Fall River, Mass., in the Presbytery of New York and New England. Mr. Hart has received a call to the Immanuel Church, Bellmawr, N. J. Richard Gaffin expects to take his examinations for licensure by the Presbytery of Philadelphia in the near future. Duncan Lowe, the only single man of the group, is taking licensure examinations in the Presbytery of Philadelphia, although his home church is Franklin Square, L. I.

Richard Stevens and William White, Jr., are members of Calvary Church of Glenside, and the latter is a licentiate of the Presbytery of Philadelphia. These two men reportedly have expressed an interest in teaching. Lewis Zuelow, who is a member of Calvary Church of Schenectady, N. Y., completes the list of ten in this group of Westminster Seniors.

Eldersveld to Address Reformed Laymen's Institute

An overnight Institute for men of Reformed persuasion is planned for Friday and Saturday, April 21-22, with the Rev. Peter Eldersveld, radio minister of the Back to God Hour of the Christian Reformed Church as the guest speaker. The general theme will be the laymen's task and witness in the church and in the world. Other speakers will also participate.

The place for the Institute is the Pinebrook Camp in the Poconos near Stroudsburg, Pa. Arrangements for the retreat have been made by a joint area committee representing Presbyteries of the Bible Presbyterian, the Reformed Presbyterian, and the Orthodox Presbyterian Churches, together with the Christian Reformed Church of Broomall, Pa. The Rev. William J. Rankin is the chairman of the committee.

The cost is announced as \$7.50, with a \$2.50 advance registration fee to be sent to Mr. Lewis W. Roberts, 7401 Old York Rd., Phila. 26, Pa.

A Page from a Translator's Diary

By EDWIN C. URBAN

Sunday, June 25, 1960

A Tyal village, name unknown to me.

We are somewhere in Tao Yuan County, but I don't know just where. It is most pleasant here by the window. I can look out on the mountains and see the beautiful shadows cast by the moon. The cool air is refreshing after the long, hot hikes of today. I think this must be the most quiet place on earth. How high and far away from everything we seem! Perhaps that is why the Tyals love these mountains, they are a place of refuge.

A bit earlier this evening, this room was crowded with children. We were all sprawled out on the raised floor around a small homemade oil lamp. A tiny little flame danced about on the tip of the lamp and gave just enough light to write by. I had a pencil and some paper and jotted down words as fast as those chattering youngsters could say them. The older people are a bit shy with strangers. I got the impression that they were amused and didn't quite know what to make of a fellow sprawled out on the floor with a bunch of kids writing down everything they said. One old fellow with a tattooed face warmed up to the idea and even offered a word when one of the children faltered. But when he realized that he had permitted himself to become involved in this game, he became embarrassed and backed away.

But it certainly wasn't any problem interesting the children. I am one of the very few white foreigners that they have ever spoken to. If they were a bit shy at all to begin with, their shyness disappeared as soon as I smiled at them. We couldn't understand a word of each other's language, but a friendly smile means the same thing in all languages. How their faces beamed when they realized that we were going to be friends! Very few ever try to befriend a mountain boy or girl. After all, they are only ignorant tribesmen. All that they know how to do is grow sweet potatoes and take heads.

As for their language, it is harsh and displeasing to the ear. And what's more not one of them can write his own language, because, imagine it, they have no system of writing! Sensing the attitude of the other peoples of this island who glory in their millenniums of recorded history and literature and in their highly developed and complex system of writing, these mountain people have developed a deep sense of inferiority, especially in regard to their language. Thus the children's amazement when they realized that a white foreigner wanted to learn their language and their apparent pleasure when they realized that he wanted them, the children, to teach him!

Learning from Children

I confess it became a bit difficult to write as they all edged closer and closer to the lamp. Each was afraid that the other would gain an advantage by getting closer than he was. There was considerable maneuvering as they inched up on the lamp. I feared for a time that some of them would burn their noses. There wasn't much time to work, and working with

children it seemed best to ask for noun-like words, words that identified simple objects or things. It only took one try for the kids to catch on.

I began by quacking like a duck and motioning toward the paper with my pencil. One little girl with black eyes said, "Guru." Or was it "Gudu" or "Gulu?" The middle consonant was pronounced so quickly it was hard to tell. I settled for what linguists call a "flapped r" and wrote "Gu:u." Seeing me write down the word, they all wanted to say it. "Guru!" "Gu:u!" "Guru!"

"All right, but one at a time," I said. "First you, then you, then you," I said pointing to each one. Of course it was only tactful to ask the oldest, most sophisticated of the little girls, who had been overseeing this little flock with a decided air of superiority, to begin. She must have been all of seven years. "Guru," she said with great dignity after waiting for all the others to get quiet. I thanked her with a nod and conveyed the idea that the word had never been more beautifully spoken. From that moment on she became my fast friend and ally and proved very helpful in encouraging the backward ones with pokes to the ribs.

What can one learn about a language from just one word and the word for "duck" at that? After hearing it a dozen times, I began to realize that the initial consonant "g" was

Melanie Ruth Urban is shown with a group of Tyal children. Her sister, Melissa Beth, was born on February 25, 1961 to the Rev. and Mrs. Edwin C. Urban. Mrs. Urban is the former Gwen Kellogg.



pronounced far back in the throat in the velar or uvular area. It was a bit difficult to repeat correctly after the children. Sound systems tend to be symmetrical and so I thought we might find the close relative of the "g" the "k" pronounced far back in the same area. This funny "k" popped up twice in the same word, "kakay" the word for "leg." If you know only a few things you can pretty safely predict a great many more. It only remains to find a word that will substantiate your predictions.

Beauty in Sounds

Each language on earth has an intricate and beautiful sound system with sounds that contrast and form a pattern of their own in the mouth. This pattern tends to be regular and balanced in terms of its own design. But the most amazing thing is that the people who speak the language never give any thought to the sound structure and are totally unaware of the beautiful patterns of contrast that are formed in their own mouths. Who then among the sons of men developed each of these intricate patterns? Was it an unconscious development born out of necessity produced by the processes of biological and psychological growth as intelligent, speaking man advanced from previous stages of brute dumbness?

O credulous man, listen! The same God who covers the earth with little flakes of snow, each different, each a small world of glistening crystal, regular and balanced, a beauteous design; the same God who has adorned the fields with an innumerable variety of flowers, each variety a different color, a different fragrance, a different world of design, tending to balance and regularity; this God also created the various patterns traced by the movements of the bones and muscles, the sinews and cords, the rhythmic flow of air and sound. Look and listen and see here too the handiwork of God!

Well, "guru" seemed to be a two-syllable word for there was a pause between the "gu" and the "ru." It appeared that the vowel of the first syllable, while shaped the same in the mouth as the vowel in the second, was held twice as long as the second. So the word might be written "guuru." But during the course of the evening, I heard the first vowel of every noun-like word held for twice the length of time as the second! "Buuquh" which means "banana," "ruuhiy"

which means "pineapple," "raamat" which means "vegetables," "quulih" which means "fish," "laaqi" which means child, all had the long first vowel. Perhaps all such words should be written with a double first syllable vowel.

But suppose the pattern continues and this phenomenon becomes predictable? If that proves to be true, we can economize and use only one vowel and simply lengthen the first vowel in every word as we pronounce it. The Bible Society will want to economize on the size of the printed New Testament. And to omit such a letter will save much printer's ink, reduce the cost of typesetting, and simplify the task of proofreading. And it will make the printed words less cumbersome and easier to read. So for now, we will write "guru."

I noted that the second syllable after the pause of the lengthened first vowel received the stress or accent. And as might be expected, this occurred in all the other words that the children said to me. So already following this duck down the garden path has told us something about the structure of this class of noun-like words in the Tyal language. They all begin with a consonant, followed by a lengthened vowel, followed by a pause, followed by a stressed syllable that begins with a consonant, followed by a vowel, followed in some cases by another consonant. A diagram of the word class would look like this: CV(V) 'CV/C. I think that one has

to be a bit of an algebra and chemistry student to enjoy creating these formulas.

The flickering of the little lamp told us that it was just about bedtime. Mothers began to look for their children to put them to bed. It has been an exciting evening, though there are perhaps some who wouldn't think so. But this is the beginning of a long adventure into the mysterious realms of a living and dynamic language, one of the thousands that God has made. Real people, men made in the image of God, speak it. It is the only adequate means of communicating the saving message of God to that complex of mind and emotions that make up Tyal man, and I might say, his little children. "Suffer them to come unto me, and forbid them not, for of such is the kingdom of heaven."

It is most pleasant here by the window. Just a moment ago in one of the other houses a baby began to cry. I suppose it was thirsty for its mother's milk. How like that baby are the Tyal Christians. As newborn babes, they desire the sincere milk of the Word, that they may grow thereby. But how unlike that babe they are. They have no place to turn for nourishment. Wouldn't it be a wonderful thing to return to this place ten years from now and see children reading the Bible in their very own language in the light of such a lamp, feeding on that sincere milk that is able to make them grow in the grace and knowledge of Jesus Christ our Lord?

HISTORY

I hear

of a diadem, covered with morning-splendor,
designed incomprehensibly,
perfected,
polished,
reflecting the Eternal!

I see

a pebble, toiling at the ocean-shore,
forgotten by the waves,
fading,
crumbling,
sinking into the earth!

I believe

in a diamond, recovered, recreated,
repolished by God's hand,
shining,
blending,
reflecting eternal love!

ANDREW ZWART

Thoughts on Jesus' Last Week

By RALPH E. CLOUGH

"Blessed is he that cometh in the name of the Lord" (Matt. 21:9).

Jesus rode into Jerusalem on a donkey. Anyone might have done the same thing. But the Scriptures show that there is unusual meaning in this particular ride that our Lord took shortly before his death. It seems that it had something to do with his being a king.

Is that not a singular way, however, for a king to appear in public? From time immemorial the travels of a king have been attended by much pomp and circumstance. What, then, is the meaning of this strange Palm Sunday parade?

The entire life of the Son of God upon earth was an unbelievable humiliation. It was most unbecoming that the King of heaven should condescend to walk on the earth. But this he did, and in so doing there were numerous expressions of what that meant throughout his life.

His inglorious birth, for example, demonstrated it. Again, one time during his ministry he actually stooped to wash the feet of his disciples in a vivid display of the truth that "the Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many" (Matt. 20:28).

There we have it. His entrance into Jerusalem a week before his death was just another way of showing the character of the Savior's ministry. He was willing to humble himself, he was willing to appear in absolute meekness and lowliness, that he might serve a desperately sinful race. This remarkable humility led him finally to the cross where he laid down his life to save others.

He appeared as a king in the day of his humiliation. But many failed to understand his kind of kingship. In the day of his final exaltation he will come again in unmistakable splendor and glory because he was willing at the first to endure unspeakable degradation. He has ascended the throne of the universe because he first descended into the very pit of hell as

he suffered and died on the accursed tree. Now the apostle John on Patmos, who beheld him in vision, can write, "I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True . . . King of Kings, and Lord of Lords" (Rev. 19:11, 16).

"Our Lord Jesus Christ, who gave himself for our sins . . ." (Gal. 1:3, 4).

It is the conviction of historic Christianity that Jesus Christ died on the cross as the substitute for sinners. This belief has a substantial amount of Scripture for its support. The prophet Isaiah in the Old Testament has written, "He was wounded for our transgressions" (53:5). The apostle Peter wrote that Jesus Christ bore "our sins in his own body on the tree" (I, 2:24). And in another place in Galatians Paul has said, "Christ hath redeemed us from the curse of the law, being made a curse for us" (3:13).

We all know what substitution is. In the case of persons, someone takes the place of another. And often the substitute is called upon to do what someone else has failed to do.

If you will read again the verses we have quoted, you will notice that Jesus is our substitute because of our sin. We have failed to comply with God's righteous law. We have needed someone to do for us what we cannot do. As lawbreakers we have needed someone to make an atonement to God on our behalf. This is why God's Son died on the cross.

It is the glorious truth of the Bible that forgiveness for our many sins is ours through faith in the precious shed blood of the Lamb of God. All our sins are remitted when we rely on this divinely appointed Savior, and on him alone, as the One who brings God's redeeming mercy to lost sinners.

The crucifixion of Jesus is the darkest blot on the spotty history of mankind. But, at the same time, shining through that almost impenetrable dark-

ness are the rays of God's redeeming grace. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life" (John 3:16). Amazing love! God the Father was willing to give up his only Son to death on the cross as the substitute for unworthy sinners.

"The last enemy that shall be destroyed is death" (I Cor. 15:26).

The fifteenth chapter of I Corinthians is Paul's famous defense of the truth of the bodily resurrection of Jesus Christ. He states that Christ's death and resurrection have taken the sting out of death (v. 55). Death emphasizes the fact of a fatal impotence in man, because of sin. But Jesus Christ, the God-Man, has won a victory over every enemy. And he has destroyed the arch foe of all mankind — even death.

The death of which the apostle speaks is not only physical death, although it includes that. The death which is the separation of the soul from the body strikes enough terror in our hearts. But there is a far deadlier death. It is the eternal death of banishment by the living God. Life, as the Bible defines it, is found in the presence of God. Death is just the opposite.

The resurrection of Jesus from the tomb is the proof that he has overcome the grave. But it is more. It is the demonstration that he has fought a good fight in delivering from the bondage of spiritual death all who march in the glorious army of the redeemed, of which he is the mighty Captain.

It is little wonder that Paul breaks out into a joyous doxology as he thinks on the wonder and meaning of our Lord's rising from the tomb. "Thanks be to God," he exclaims, "which giveth us the victory through our Lord Jesus Christ" (v. 57). And the thought of what all this means for the believer constrains him to continue: "My beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (v. 58).

May the life of our risen Lord fill your hearts at this another Easter season, and always. May his power over all sin and over death itself work in you his victory.

The Presbyterian
GUARDIAN

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The Annual Meeting

In churches which have lost their Biblical heritage the rights and privileges belonging to the congregation are no longer respected. Pastors are sent to or removed from congregations without their consent. When unworthy officers are placed in authority over them nothing can be done. Whatever is handed down from the hierarchy is considered beyond reproach.

In a truly Reformed church, however, it is recognized that all government and authority is purely ministerial. Officers as well as people are first of all the servants of Christ. Officers may not seek to lord it over the members. Rather, there is required a vigorous and vigilant accounting before the people of God. The people, moreover, have the right and duty to compare it with the supreme rule of the Word of God.

It sometimes happens, however, that the members of the church themselves nurture abuse and the seeds of apostasy because they do not fulfill their duties. If church members become indifferent to basic essentials — the faithful preaching of the Word, the right administration of the sacraments, the proper exercise of church discipline — then who is partly to blame if they lose them? If members take little interest in annual reports, ask no questions, offer no suggestions, may not such negligence tend to weaken the sense of responsibility on the part of the officers?

It is, then, your God-given privilege and duty to participate to the fullest extent in the yearly review provided at the annual meeting. By all means test the record by the Scriptures. Let your voice be heard and your vote be cast, thoughtfully and constructively.

Where there is laxity, do what you can to bring improvement. Where there is progress, do what you can to acknowledge and promote it.

Thus we will together discharge our sacred responsibilities to Christ the King and Head of the church.

G. I. W. in "Good News of Grace."

EDITOR'S MAIL BOX

Dear Sir:

Mr. Richard Bube's letter (February number) is plainly an appeal for favorable consideration of modern ecumenism. The tenor of his remarks raises serious question as to whether the writer has adequately appraised the modern situation . . . What kind of unity is in view? Mere organizational regimentation or "the unity of the Spirit" of which Paul speaks?

It may be true that there are true believers in all churches. We think there are, but, comparatively speaking, how many? Does the Bible teach us to consort with unbelievers, or with church organizations in which both leaders and people are predominantly liberal and pseudo-Christian?

Certainly bona fide Christians and Christian churches should, as much as in them is, seek to compose their differences so as to be "perfectly joined together in the same mind and in the same judgment." And when this end has been attained it would seem that organizational union ought to follow.

Meanwhile let the true believers in all denominations seek out and find their own kind and have fellowship together as it is only natural and right for them to do. Even so, the fact remains that righteousness has and can have no fellowship with unrighteousness, light no communion with darkness, Christ no concord with Belial, believers no part with infidels, and the temple of God no agreement with idols (II Cor. 6:14-16).

JOHN C. RANKIN
Worcester, N. Y.

Dear Sir:

The letter of R. H. Bube in the February issue will doubtless provoke much reaction . . . First, I think Mr. Bube has addressed his letter to the wrong "brethren." He should be appealing to "Christians of other traditions and heritages" (to use his words) to cease being separated from us! It is they, not we, who have departed from the truth of Christ.

But, secondly, if Mr. Bube really does mean what he says about the OPC, then the obvious implication of his letter is that we do have some superfluous and erroneous "words" and "forms" (his words) which are creating a sinful separation from other Christians. We eagerly await some specifics on this. If our standards are erroneous and therefore offensive to other Christians, let these faults be pointed out. If, however, after reflection, he finds our standards are the teachings of Scripture, then he shall have to confess with the rest of us that the greatest demonstration of love that we can possibly perform toward these other "brethren in Christ" is to continue to hold up our beacon light of truth to which they can repair.

Sincerely in Christ,

NORMAN JONES
Horsham, Pa.

Dear Editor:

I wonder how you allowed that letter ("Separatism, Unity, Union") to get into the *GUARDIAN* without comment, or better still, at all. This to my mind is a dangerous article to the movement to which our church is dedicated, thanks to faithful heroes of the Faith, who set the pace for this most wonderful movement, namely Dr. Machen and others.

One wonders what Mr. Bube is about, what is he standing for? What greater Scriptural basis is there for "separatism" than II Corinth. 6:14-17? I wonder if we are slipping. I hope and pray not, for the Orthodox Presbyterian Church has been my refuge and hope in these last twenty years or so. Please do better, Mr. Editor, the next time, and I think you should apologize for that article and quick.

With best regards,

EDWARD L. HARTING
Wilmington, Del.

(Perhaps we should make it clear that opinions expressed in the "Editor's Mailbox" are not necessarily those of the Editor. In fact, most letters that come are reactions "against" rather than "for" something. So with these replies to a reply! Moreover, it may be good for us to know that there are "contrary" opinions within the church. Is it not better that honest differences be aired openly rather than concealed? The truth will not lack for defenders. — Editor.)

We Are Supporting a Graham Crusade

By ROBERT L. ATWELL

Last May it was announced that a Crusade was to be conducted in Philadelphia in the late summer of 1961 by the Dr. Billy Graham evangelistic team. The session of the Calvary Orthodox Presbyterian Church of Glenside immediately began an attempt to assess its responsibility in this matter. Clearly the Scriptures required that we be diligent in evangelism. Clearly the same Scriptures forbade sinful compromise.

If we could, in the light of our standards, support the Graham Crusade we should do so wholeheartedly. If we could not, we felt we must make clear the Biblical reasons preventing our support. This we owed to our congregation and to the neighborhood that would certainly be made aware of the church's evangelistic ministry as it had not been aware of it in our generation. The early announcement of the Crusade destroyed any excuse for aloofness, hesitancy or indifference.

While we are not concerned that our denomination take an official position, especially in view of differing circumstances in different localities, we feel it may be helpful to indicate the factors that persuaded us to support this Crusade. Our session began by appointing a Committee of three — Howard Porter, Lambert Van Eerden and the pastor — to make a careful study. Recourse was had to considerable literature, pro and con, and we undertook correspondence with a number of pastors of Reformed persuasion who had had acquaintance with such crusades in their own neighborhoods.

We first faced the objections, variously urged, against participation in such a crusade. (At one time I was quite certain that these objections would prove decisive.) Of prime consideration was the message. "The message of evangelism is the whole counsel of God as revealed in His Word, the Scriptures of the Old and New Testaments" (*Biblical Evangelism Today*, p. 1). This is the proper "Reformed conception" and certainly we could not rightly support any

other message. Members of our committee read sermons by Dr. Graham and listened weekly to his Hour of Decision. We concluded that any general evaluation must be that his message was that of the Bible. Once in particular his appeal was rankly Arminian but this constituted an exception. His approach was characterized by "the Bible says" and on the whole he followed that introductory phrase by a faithful delineation of what the Bible does say.

Objections Considered

One particular criticism of the message, however, still required careful evaluation. Preaching the gospel always includes *relevant* preaching against sin. Graham's audiences, so the criticism ran, are made up 90 percent of church members, and the departure of our great denominations from Biblical norms constitutes the sin of today's churches and must be dealt with in any true preaching of the gospel. This is a weighty matter. There is no adequate way of expressing our regret that Dr. Graham does not better use his great influence to the destruction of Satan's kingdom, which kingdom is so well served by "the lie" *within* the church. However, Dr. Graham and his associates insist

A Forum on Evangelism was held last September at the invitation of the session of Calvary Church, Glenside, whose pastor is the author of this article. Participants were three panelists and an audience of more than a hundred elders and pastors holding to the Reformed Confessions, and discussion centered around several of the matters herein considered.

The session has recently extended a similar invitation for further discussion of this subject on Monday evening, April 3, at the Glenside church. Among the panelists will be Professor Edmund Clowney, of Westminster Seminary, and a representative of the Graham Crusade team, which has opened its office in Philadelphia in preparation for the campaign starting August 20, 1961.

that, as much as they rejoice in the presence of these multitudes of church people, his message is directed to the unevangelized. His ministry is, in his own mind, a restricted one, and his concern to have church people in his audience is that they may bring their unsaved friends with them. This does not involve the assumption that all "church people" are saved, but it does prevent the absolute judgment that Graham is not relevantly preaching the gospel.

The serious objection against cooperation with "modernists" (that is, unbelievers) was only slightly lessened by the fact that in Philadelphia the Council of Churches failed to endorse the Crusade. Rather the fact, disclosed in careful investigation, that actually only the finances were in control of the local committee, meant that we were not involved in a joint effort with miscellaneous groups and individuals. Our support would be of Dr. Graham and his "team" and in no sense of his "sponsors."

We considered the objection that a neighborhood which had slowly come to recognize the solid, dignified character of our "Reformed testimony" would, by our support of the Graham Crusade, be led to suppose that we were after all superficial fundamentalists. We weighed it but we found it wanting. To the extent that the "neighborhood" took cognizance of our policy, it would simply conclude that if we didn't support the Crusade we weren't after all really interested in evangelism, regardless of how loudly we might say we were.

We have continued to regret that in referring inquirers the Graham team makes no clear distinction between churches that are faithful to the Scriptures and those that are not. However, counsellors are encouraged to urge inquirers to find a place in churches where the gospel is preached, while telling them that some churches do not preach the gospel, without naming specific churches in either category.

We were told too that such churches as ours would actually "get nothing

out" of the Crusade. Investigation made it quite clear that any given church would get out of it in proportion as it put in. If there were those who went forward as inquirers, who had attended the meetings with or at the invitation of our members, they would doubtless request referral to us.

The powerful incentive, at last, for supporting the Crusade was not found in the discovery that there were no compelling and wholly decisive objections. That incentive was rather found in the positive good to be expected.

Expectations

We expect that souls will be saved. Some of the finest students in neighboring Westminster Seminary came to a saving knowledge of Christ under Dr. Graham's preaching. The gospel is God's power unto salvation.

We expect our people to become more zealous and confident in the work of evangelism. We know of ruling elders whose whole outlook on their work in their communities has taken on a new Biblical orientation through their experiences as counselors in other Graham Crusades. Incidentally, the testimony of Reformed pastors has been uniformly in praise of the Biblical character and hence the value of the instruction provided for counsellors.

We expect that our lives will come into closer alignment with our doctrine. None are more concerned about evangelism than Orthodox Presbyterians, theoretically. Yet we are too often strangely static. We could ponder an earlier evangelist's rebuke: "I like the way I do it better than the way you don't do it!" And it is to be noted that there is a great deal that is commendable about "the way" Dr. Graham does it. He has made consistent effort to avoid the pitfalls of mass psychology and emotionalism.

So we are supporting the Graham Crusade. We are doing it with our eyes open, aware of the objections and of the dangers. But we are doing it eagerly and wholeheartedly, believing that it is in conformity with the Biblical imperative that the church be *active in evangelism*. We are doing it with the earnest and confident prayer that God may be magnified as Dr. Graham, in our neighborhood, proclaims "the Bible says."



Guardian Book Reviews

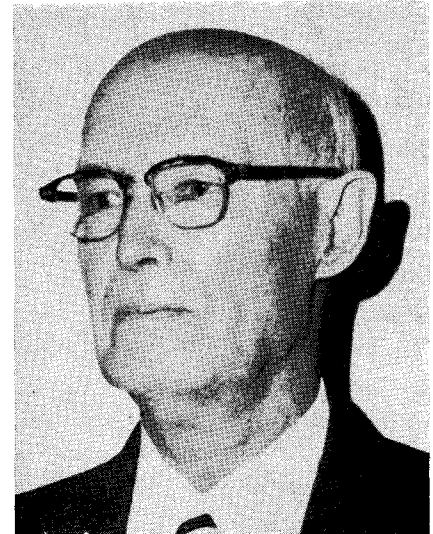
A Rewarding Life of Christ

A Believer's Life of Christ, by John C. Rankin: W. A. Wilde Company, Natick, Mass. 1960. 210 pp. \$3.50.

Certainly it is a distinct and rare pleasure to read such a book as this. The title, with its emphasis on belief, was intentionally and aptly chosen. The author presents in this meditational study a portrait of One who is unabashedly declared to be truly God and truly man, who was seen in all the fullness of grace and truth as he walked the stony paths of ancient Palestine. Not the least hint is to be found of today's quibbling over a distinction between the history of faith and the history of "real" chronological events. This is a life of Christ from the viewpoint of one whose thought is in full agreement with the orthodox Christian faith of the Westminster standards. For this we should give thanks to God!

There are of course minor points on which many good Christians will differ. The author rarely engages in a defense of his views. The book is the result of his own lifetime of study and expresses his own matured convictions. For example, contrary to several able scholars, he accepts Mark 16:9, ff. as part of the original Gospel (page 176). Of more concern, he seems to imply (page 65) that the righteousness mentioned in the Sermon on the Mount is something which is attained by us through the "application of the law of God in heart and life." But the righteousness which brings with it the blessedness of fellowship with God is a God-righteousness (as in Romans 3:21). And it is this "righteousness of God" which is described by Jesus in the Sermon, which he fulfilled for us, which is imputed to our account in God's act of justification, and which makes possible any fellowship with God.

A more immediate reaction among some readers will be generated by his treatment of the *parousia*, the coming of the Lord. In chapter XXVIII the author expounds and defends at



The Rev. John C. Rankin, whose father and grandfather were both Presbyterian ministers, became a charter minister of the Orthodox Presbyterian Church in 1936. Now in his seventies, and retired, Mr. Rankin and his wife reside in Worcester, N. Y., which has been their home since 1927.

length the view that the coming of the Lord predicted by Jesus in Matthew 24 (and parallels) has been fulfilled already. A first stage of the coming occurred at Pentecost through the Holy Spirit to rule the life of the Church. A second stage is the Lord's coming in power to rule and judge the nations which was initially fulfilled in the destruction of Jerusalem in 70 A.D. The final personal, visible, and glorious return is yet to come. To this reviewer it seems preferable to follow the opinion of those exegetes who interpret all references to "coming" in Matthew 24 as referring to the final great and terrible day of the Lord. The difficulties of chronology can be largely resolved if we understand much of this discourse as parallel and recapitulatory, rather than chronologically arranged.

There is one problem which confronts every attempt to write a 'life of Christ.' Mr. Rankin's presentation

avoids many of the extreme positions which have been taken on the chronology of Jesus' earthly ministry. As he himself states (footnote, page 82), "Of all the (Gospel) writers it may be said that their aim is not biography but character-depiction." This reviewer would go even further: "Their aim was to preach Jesus as the Son of the living God, to preach Christ and him crucified." The four gospels were not intended to provide source material from which a chronological study of Jesus' earthly life is to be reconstructed. The arrangement of material, though including many chronological references, is designed primarily to prove that Jesus was truly God, truly man, the Servant of the Lord who is our Savior and Lord.

This is, nevertheless, a richly rewarding book. Though not designed for the pastor's study, it will afford him many gems of insight and poetic expression. The author's descriptions of our Lord's personality and character in the context of his earthly experience is often artistic narration at its best. The discussion (page 124) of Jesus' hatred for sin as a prerequisite to his love for the sinner is altogether delightful. The many references from the Old Testament, including several from the metred Psalter, add much to the Biblical richness of the book.

For the believing reader — young or old — or for one willing to listen to the truth, this book with its many Scripture study references provides much nourishment for the soul. The studies in this volume "are never superficial. The reader who ponders them with open Bible at hand will not fail to receive benefit. May the Holy Spirit use and bless this book to the glory of Him who is its theme" (from the Foreword by Johannes Vos).

JOHN J. MITCHELL
Philadelphia, Pa.

Pride and Prejudice

No Flesh Shall Glory, by Herbert Oliver: The Presbyterian and Reformed Publishing Co., Nutley, N. J. 1959. 96 pp. \$2.50.

In these days of reaping the whirlwind of the iniquity sown in that wicked business of slavery, we Northerners for the greater part have been prone to think that it is the South-

erners who need to be "preached to." But as our history books tell us, slavery was present in the North too; in fact, the first statutory recognition of it by law in the States was in Massachusetts in 1641, and continued in the North until about 1840. Today our popular magazines are reminding us Northerners that race prejudice is by no means confined to the South. As though we need to be reminded! Just strike up a conversation about it in the shop, or a bus . . . or in a church!

This is a good time to read, or re-read, that little book of Herbert Oliver's here under review, as I have done just recently. Here is a clear, concise presentation of some Biblical facts and teaching that deserve a lot more careful thought on our part.

Careful study and exegesis of God's Word form the platform on which the thesis of *No Flesh Shall Glory* rests. It evidences a wide research of relevant matters, as well; and the author brings the results together to form a very lucid and thorough treatment of the subject at hand. The chapter headings tell the story: The Unity of the Human Race, The Significance of Shem, Ham, and Japheth, Christian Ethics and Segregation, Association, and Human Marriage.

While the reader may not agree with *every one* of Mr. Oliver's conclusions, he will be brought to face squarely the teaching of Scripture. With the central emphasis thus on what the Bible teaches, the book *defies* classification as either "pro-Negro" or "pro-Caucasian." Rather does the author, himself a Negro, display throughout a forthright and charming balance. He reminds us that "in the Bible the color of a man's skin is never an issue" (p. 26); further, that ". . . sin is not racial; nor is righteousness" (p. 34).

We teach our younger children to sing,

"Red and yellow, black and white,
All are precious in His sight . . ."

Then why do we permit that wretched prejudice of our pride, that reduces all but 'pure whites' to lower status, to dwell unmolested in our hearts? God slay our pride!

This is a useful book for adult or young people's discussion groups as well as for personal reading. To my way of thinking it ought to have a wide, wide circulation.

HERBERT V. G. DUMONT
Portland, Maine

new testament

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The Presbyterian Guardian

TRINITY HYMNAL is to make its appearance early this summer. It is the product of several years of labor of love on the part of a special Committee of the Orthodox Presbyterian Church. Professor E. J. Young of Westminster Seminary, a member of the Committee on a Hymnal, has written this article. Other members of the Committee are the Rev. Messrs. Robley J. Johnston, Arthur W. Kuschke, Jr., and LeRoy B. Oliver.

Reading the proof sheets of the new hymnal has proved to be a rewarding, as well as a difficult task. The pages are green and the notes are printed in white. Checking each note and each word for errors is a good way of becoming acquainted with the contents of the book. It is just this work which the Committee on a Hymnal has been engaged in for the past few months. Tedious and painstaking the task is, but very worthwhile.

For most people acquaintance with the new hymnal will be a gradual process. As they sing from it they will find many old favorites, but they will also come to know many new hymns. Making the acquaintance of a new hymn is usually difficult; one's first reaction to anything new is generally opposition or dislike. The first time we sing a new hymn we may tend to dismiss it with a feeling of displeasure. Then we sing it a second time, and a third, and before we realize it, we find ourselves liking it and even looking forward to singing it.

Examining the Hymnal

Anyone who peruses the hymnal will soon make the discovery that there are many hymns which are new to him. To some people this will be a decided drawback. They will sing only what they know, and will have no desire to learn anything new. Not much can be done about such people; they exist, and if they want to go through life ignorant of the great body of hymnody, there is really very little that can be done about it. The Committee hopes that such people will be few. We hope that those who use the hymnal will take the time to acquaint themselves with some of the wonderful hymns that are found therein. It is the purpose of this brief article to call attention to some of

Our New Hymnal

By EDWARD J. YOUNG

the hymns that are comparatively unknown in our circles.

When the hymnal appears it should present a challenge to all of us. If we have the ability of playing the piano, we can thumb through the book and play selection after selection. Let it be said now that anyone who does that will find some pleasant surprises. Here are the old favorites, and among them we would mention that there are some one hundred of the best "Gospel" songs. These are songs that can be used for informal occasions and in young people's meetings and Sunday school. They are good hymns. The words are Scriptural, and the tunes are singable without being irreverent. Great care was expanded by the Committee in the choice of these "Gospel" songs. This selection will probably need no introduction to our people; here are hymns with which we are all familiar, hymns that we have learned from our earliest days.

In addition there are many of the grand hymns of the church, hymns that over the years we have come to love. But there are also those with which we are not so familiar, hymns based upon the Psalms and many chorales. In time we shall come to love these also, for they exalt the grace of God in our salvation and express our praises to God for his wondrous acts. Here, indeed, is a rich body of devotional material. If we neglect it, we shall be impoverished indeed.

The Grace of God

Let us look at the words in some of the hymns that are not very familiar. A mere glance will show how these hymns exalt the grace of God in salvation.

"By grace! None dare lay claim to merit;
Our works and conduct have no worth.
God in His love sent our Redeemer,
Christ Jesus, to this sinful earth;
His death did for our sins atone,
And we are saved by grace alone."

And note this verse:

"By grace! This ground of faith is certain;

So long as God is true, it stands.
What saints have penned by inspiration,
What in His Word our God commands,
What our whole faith must rest upon,
Is grace alone, grace in His Son."

Here are three stanzas of comfort:

"Jesus sinners doth receive;
Oh, may all this saying ponder
Who in sin's delusions live
And from God and heaven wander!
Here is hope for all who grieve —
Jesus sinners doth receive.

"Oh, how blest it is to know:
Were as scarlet my transgression,
It shall be as white as snow
By Thy blood and bitter Passion;
For these words I now believe:
Jesus sinners doth receive.

"Now my conscience is at peace,
From the Law I stand acquitted;
Christ hath purchased my release
And my every sin remitted.
Naught remains my soul to grieve—
Jesus sinners doth receive."

Words of Praise

Note also the following:

"A Helper just He comes to thee,
His chariot is humility,
His kingly crown is holiness,
His sceptre, pity in distress.
The end of all our woe He brings;
Wherefore the earth is glad and sings:
We praise Thee, Saviour, now,
Mighty in deed art Thou!"

And lastly:

Oh, that I had a thousand voices
To praise My God with thousand tongues!
My heart, which in the Lord rejoices,
Would then proclaim in grateful songs
To all, wherever I might be,
What great things God hath done for me.

(Continued)

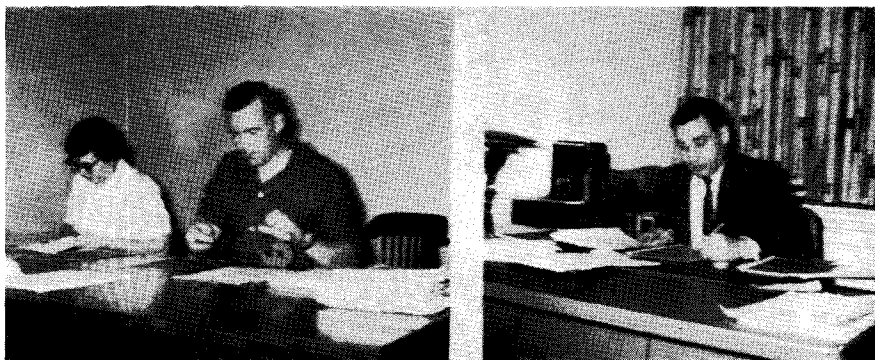
"Lord, I will tell, while I am living,
Thy goodness forth with every
breath
And greet each morning with
thanksgiving
Until my heart is still in death;
Yea, when at last my lips grow
cold,
Thy praise shall in my sighs be
told."

If all goes according to schedule, the hymnal should be in the hands of the church in a very short time. Its production has been long, and hundreds of hours have been devoted to its preparation. May God be pleased to use it to his own honor and glory. May it truly be an instrument of devotion and praise as it makes its way in our midst.

Some Final Preparations for the Printer

Mr. and Mrs. Earl Van Til volunteered to do some last-minute cutting and pasting on copy for the new hymnal.

Rev. Robley J. Johnston, a member of the Committee on a Hymnal, is reading proofs just before the March 15 deadline.



Some Voices of Protest from United Presbyterians

Here and there within the United Presbyterian Church in the U. S. A. a courageous voice is being heard in protest against the proposal made last December by Dr. Eugene Carson Blake for a union of four large denominations. The daily *Arizona Republic*, for example, quotes a mid-February sermon by Dr. Charles S. Poling, in which he declared himself to be "unalterably opposed" to such a plan.

The pastor of Phoenix' 2,500-member First Presbyterian Church went on to say: "I am in no mood to depart from 'the traditions' of our church nor to allow her to lose her identity. . . . We have but to study the record of what happened in Canada when such a union was forced. The dream of one great united church was never

realized but bitterness, division, and continuing communions" resulted.

More to the point was a forceful and hard-hitting sermon delivered by Dr. William D. Livingstone, pastor of the second largest church in his denomination, First Presbyterian of San Diego. His sermon, entitled "Union Or?" was preached at the three morning services, was broadcast over radio station KGB, and has since been rather widely circulated in mimeographed form. Last year Dr. Livingstone spoke out repeatedly against the appointment of Dr. Theodore Gill to the presidency of San Anselmo Seminary in a controversy over the Virgin Birth issue.

In his December sermon Dr. Livingstone said, "It is my conviction that this proposal is utterly irrelevant to

the real problem of Protestantism. It is a naive notion, it is a false formula, it is a deceptive scheme, it is a proposal that does not at all hit the main issue.

The Basis of Unity

"Now, the organic union of the Protestant churches must have a basis, and there are two possibilities. One is the basis of spiritual unity, that is, that we are united in our basic beliefs, that there is one Lord, one faith, one baptism. But there is no such unity in Protestantism today for the only possible source of such unity, the Bible, has been rejected as the infallible word of God. Now, the other basis is that of a unity due to the fact that no one believes anything anymore, so why not get together? At least we would have a big efficient organization which could be like the Roman Church, we are promised. We could make a loud noise. We could put the squeeze on government and society. We could have a hierarchy and put on quite a show. And, frankly, in my opinion, that is what this proposal amounts to. The union would be no real union at all, but rather a patchwork of apostasy."

A bit later in his sermon Dr. Livingstone asked this question:

"Now, does this viewpoint make me a narrow-minded old denominationalist? It does not! I don't care a fig for denominational labels, although I believe that the Calvinistic churches are nearer to a true understanding of the Bible. Again, does this viewpoint make me opposed to Christian unity? It does not! I can and do feel a sense of Christian brotherhood and love for any born-again Christian whatever his denominational label. We can pray together, we can work together, we can honor Christ together.

"But, someone may ask, is it then impossible for such to be in the same organization? No, it is not. And we have a good illustration of this right in this church. Right here we have hundreds of former Methodists and Baptists and Congregationalists and Lutherans and Episcopalians and Disciples and Roman Catholics and so forth. By and large we work and we worship and we live in harmony. But note this: this union is based not on the fact that we believe so little, but on the fact that we believe so much. There is no doubt as to where we stand as a church. While we have

many weaknesses and many imperfections, yet we hold with no reservation to the historic Christian faith. We do not hesitate to affirm our belief in the supreme authority of the Bible, the sovereignty of God, the sinfulness of men, and the sole headship of Christ, the unique saving power of Christ's death and resurrection, the central role of the Holy Spirit in the life of the church, and the main mission of the church to proclaim the message of redemption to a lost and dying world. And if this is true of us, it is equally true or truer of many other evangelical churches.

Dr. Livingstone's Answer

"What is the answer, then? Is it organic union? It is not! What the church needs today is not organic union. What the church needs today is a reformation. It needs repentance and revival and a re-awakening and a return to the historic Christian faith. This is the answer, and it is the only answer.

"The real problem in Protestantism is that a large segment of the church has departed from the historic faith, because it wants to be smart and modern and sophisticated. What the church needs is reformation. What the church needs is a return to the foundations and the fundamentals. Let each denomination examine itself and repent and be revived and return, and then let us talk of union.

"Let the Presbyterian Church, for example, return to its historic standards, which too many of us keep as a relic of the past rather than as a reality of the present. Let us return to the last great declaration of a doctrinal sort made by our General Assembly, before the signers of the hellish Auburn Affirmation got control of the church. For some forty years now we have wandered in the wilderness of theological confusion. For it was in 1923 that our church last asserted the five points essential to understanding the historical, factual, earthy nature of the Christian faith; the Virgin birth of Christ, the physical resurrection, the inerrancy of Scripture, the substitutionary atonement, and the belief in miracles, all of which are specific expressions of our Protestant and Reformed faith — our faith in the supremacy of the Bible as the word of God, the centrality of Christ, salvation by faith alone in

Jesus' death and resurrection, and the priesthood of all believers.

"Let our clergy reaffirm these great doctrines and believe them and teach them. And let our laity stop expecting to hear "love songs" sung with a beautiful voice and played well on an instrument. Let our laity stop clamoring for a man-centered religion and for messages on how to get this or that, peace of mind, or freedom from anxiety, and so forth and so on. Let our laity start learning what the Christian faith really is and what it requires of man.

Repentance and Reformation

"When and if that day comes, we will witness a radical change in the church. When and if that day comes, the Revised Standard Version of the Bible will be replaced with a new and more faithful version. When and if that day comes, our denominational publishing houses will stop turning out devilish works such as the Interpreter's Bible and the Westminster Study Edition of the Bible. When and if that day comes, our denominations will no longer publish and distribute books such as that tissue of heresy sent out as the study guide for the Women's Associations of our denomination in 1961. Instead, there will be a whole new literature, faith-

ful to the Bible and honoring Christ.

"If and when that day comes, the seminaries will become centers of evangelical learning and scholarship rather than breeding grounds for modernism and Neo-Orthodoxy. When and if that day comes, there will be less emphasis on organization and administration, there will be less emphasis on clerical vestments and liturgy and all the other ecclesiastical claptrap, and more emphasis on evangelism and missions, for which the church was created. When and if that day comes, the choked channel of the church will be cleared of the debris now blocking it, and the Holy Spirit will flow through with power and joy and love.

"Let us not, then, fall prey to a false formula. Let us not be taken in by clever schemes. Let us not be fooled by naive notions. Let us not be deceived into accepting a solution to the problem of Protestantism today which is no solution but which will only compound and aggravate the problem. What the church needs is not organic union. What the church needs is a reformation — a spirit of repentance, a revival, a return to the historic faith. Let us pray for it, let us work for it, beginning with you and me."

THE CHANGING SCENE

By HENRY W. CORAY

A curious feature of Chinese history is that it runs in cycles of approximately eight hundred years. Every cycle begins with a powerful military dynasty unifying China after decades of internal conflict. Then follow four or five hundred years of peace issuing in more wars and other disorders. Rivalry between the north and south leads to an open break between the two sections. The whole nation is thus weakened, and the way is opened for a foreign army to sweep in and subjugate the people. The cycle ends with this power in control. History repeats itself with the inevitable absorption of the foreign elements and the unification again under Chinese rule. Each unification seems to be accompanied

by a new flowering of culture in the land.

Roughly, the cycles have developed thus:

(1) The Chin Dynasty, 221 B.C. - 588 A.D., terminating the rule of the Tartars.

(2) The Sui Dynasty, 589 - 1367, terminating the rule of the Mongols.

(3) The Ming Dynasty, 1367 - 1945, with Communism coming into control.

It can be seen that if history runs true to form it will be some two hundred years before a revolution will take place again. All of which, of course, proves nothing in view of the catastrophic developments in The Changing Scene.

Meanwhile, word out of the Orient

has it that the church has been forced underground. The public branch that passes off as the church is under Communist domination, and most of its ministers cooperate with the government. One of the true men of the faith, Wang Ming Tao of Peking, has been brainwashed and broken by the Reds, and is no longer in the active ministry.

* * * * *

"We have obviously, for a number of generations past, been living on spiritual capital, I mean clinging to Christian practice without possessing the Christian belief — and practice unsupported by belief is a wasting asset, as we have suddenly discovered, to our dismay, in this generation."

ARNOLD TOYNBEE
Civilization on Trial

* * * * *

A few years ago a clergyman from Oxford, Ohio appeared on a TV quiz show and startled America with his encyclopedic acquaintance with jazz music. In an aside, he stated that he believed God spoke to man through the medium of jazz. The rector's endorsement of this vehicle of revelation touched off a crusade for the channeling of Tin Pan Alley material into the church. Result: in some sections of the nation jazz concerts are staged at Vespers or at the Sunday evening service.

Here is a new thing in Israel. Cacophony supplants the sacred chorale, the hipster takes over for the hymnist, and nervous excitement shades the beauty of holiness. Instead of listening to the admonitions of Paul the public is invited to sit in on the arrangements of Brubeck. Solomon bows out and Sachmo comes on. Either live or on tape the Voices of Walter Schumann, the frenzied beat of Presley, the Norman Luboff Choir drown out the sacred canticles of Israel's sweet singer and the sublime oratorios of the Apocalypse.

If the state of Ohio produced the architect of this prophetic (?) ministry, it also gave America its most subtle critic. "The god of music," Edith Matilda Thomas once wrote, "dwelleth out of doors."

* * * * *

Episcopal churchman James Pike of San Francisco has followed Dr. Theo-

In your Great City
I see, in jewellers' windows
Clocks that tell the guaranteed Correct Time;
And in front of these clocks
People always halt
Adjusting their watches.
But suppose there were displayed, beside the watches
Some great poem setting forth
Gems of Truth and Beauty,
How many people would pause
To adjust their minds?

The Old Chinese Philosopher

dore Gill, President of San Francisco Theological Seminary (Presbyterian), in publicly repudiating the doctrine of our Lord's virgin birth. Episcopal clergy in Georgia have accused Dr. Pike of heresy. Indignantly, the bishop has counterattacked, charging his southern brethren with practical heresy for not integrating colored folk into their congregations.

From here it looks very much like Pike's Pique.

Westminster Seminary 32nd Commencement

The Rev. John M. L. Young, President of the Japan Christian Theological Seminary, Tokyo, is to give the address at the Westminster Theological Seminary commencement on Wednesday, May 17. President Young is the author of *The Two Empires in Japan*, published two years ago at the time of the centennial of Protestant missions in that land. The 32nd annual exercises will take place at 3 o'clock in the afternoon.

Baccalaureate services on the preceding Sunday, May 14, are to be held at the Calvary Church across from the campus at 3:30 p.m. Professor Cornelius Van Til will preach the sermon.

The annual Seminary Banquet is scheduled for the Casa Conti Restaurant in Glenside on Tuesday evening, May 16. The Executive Committee of the Alumni Association has invited Professor Edwin H. Palmer to speak. The Women's Auxiliary Committee is planning its annual luncheon on Wednesday noon at the Seminary.

John J. Mitchell Ordained as Evangelist to Serve Committee on Christian Education

John J. Mitchell was ordained to the ministry of the gospel on February 21, 1961 by the Presbytery of Philadelphia of the Orthodox Presbyterian Church. Mr. Mitchell, who was licensed earlier by the same Presbytery, had received a call from the Committee on Christian Education in April of 1960 to serve as a writer-editor on its staff.

On the basis of this call the Presbytery examined Mr. Mitchell last January and approved his ordination as an evangelist. The Rev. Robert L. Atwell, pastor of Calvary Church, Glenside, presided at the service of ordination, which took place in that church of which Mr. Mitchell had been a member for several years. Professor Edmund P. Clowney, of Westminster Seminary, and a member of the Presbytery of New Jersey, preached a sermon on "A Scribe in the Kingdom."

Following the prayer of ordination Professor Edward J. Young, president of the Committee on Christian Education, delivered a charge to the newly ordained minister, who pronounced the benediction. Mr. Mitchell's father, the Rev. Thomas H. Mitchell, who died in 1954, was one of the charter ministers of the Orthodox Presbyterian Church. The Rev. John Mitchell thus becomes the first son of an Orthodox Presbyterian pastor to be ordained into the ministry of that denomination.

Prior to his entrance into Westminster Seminary Mr. Mitchell had

Here and There in the Orthodox Presbyterian Church

The Rev. John J. Mitchell, shown here with his mother and his wife, at a reception following his ordination to the ministry.



labored for seven years both as a classroom teacher and in school administration. He interrupted his seminary career to teach for one year in the Philadelphia-Montgomery Christian High School, and he is presently chairman of that school's Education Committee. He distinguished himself as a man of high scholastic attainments as a student in Westminster Theological Seminary, from which he was graduated last year.

His responsibilities with the Committee on Christian Education have to do in particular with the preparation of the new Sunday school curriculum. "By training, experience, and commitment to the infallible Word of God, Mr. Mitchell is well prepared for this task," stated the Committee's General Secretary, the Rev. Robley J. Johnston. "The Committee rejoices in his ordination to the ministry."

West Collingswood, N. J. — Immanuel Church will hold its 21st annual Missionary Conference April 6-9. Speakers are to be Professor C. Van Til of Westminster Seminary, Mr. and Mrs. David Thomas of the Wycliffe Bible Translators, and Orthodox Presbyterian missionaries Francis

Mahaffy of Eritrea and Boyce Spooner of Korea.

San Francisco, Calif. — Work on the new church building nears completion. Mr. Clem Smith, one of the men who helped with the construction, who had been a missionary in Brazil for ten years, was guest speaker and showed slides of that work at a fellowship dinner on February 3rd.

Bellmawr, N. J. — Immanuel Church has voted to extend a call for the pastoral services of Mr. Howard Hart, a senior at Westminster Seminary and presently under the care of the Presbytery of New York and New England. Mr. Hart has been preaching in Bellmawr with some frequency in recent months. The pulpit has been vacant since the Rev. Albert Edwards left for Portland, Ore., last summer.

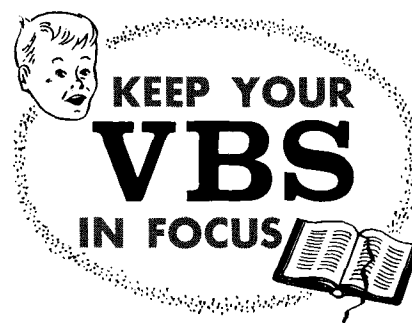
Santa Cruz, Calif. — The congregation moved into its newly purchased building in January without waiting for planned renovations, with 101 persons present at the first service in the former Lutheran sanctuary. Organized in May of 1958 by the Presbytery of California, the church had been meeting first in Capitola, and then until January 1, 1961 in Soquel, both small towns outside of Santa Cruz. Pastor of the church is the Rev. R. J. Rushdoony.

At a congregational meeting held on January 18, the congregation, with a debt of only \$8,000 remaining on the property, adopted an open-end budget plan as its means of operation. In terms of this plan, the trustees and session will be free to spend available money for needed improvements and worthy causes without recourse to a congregational meeting, as long as a cash reserve equal to one month's regular expenditures is maintained.

The session and trustees also adopted a plan of a full financial report each month to the congregation, together with a statement of plans, goals, and hopes. This report, mimeographed, will be made available to all members at the beginning of each month.

Evergreen Park, Ill. — Westminster Church, of which the Rev. Bruce A. Coie is the minister, is contemplating action which will result in its receiving no further financial support through the Committee on Home Missions and Church Extension after the close of the fiscal year on March 31. The trustees have recommended this important step in the progress of the work toward self-support, in faith that the members of the congregation will rally to meet the increased budget.

Neptune, N. J. — A new testimony is opening up in Neptune township, a growing community near Asbury Park on the Atlantic shore. It began with one family, the Robinsons, who moved to Neptune and began



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an informal Bible study in their home. Members of the Grace Church of Westfield, the Rev. Leslie Dunn, pastor, they met another family of Presbyterian background, the Pipelings. A Sunday school was started in December in the home of the latter with three families present, and the enrollment has jumped to about 40.

Two worship services have now been held in the same home, with some 25 present besides the ten little children in the "nursery." There is earnest prayer for a larger meeting-place, with none available as yet, and a request that readers join in petition to God for this and many other needs. Seminarian Rollin Keller is making the trip to Neptune every other Saturday to help in calling and survey work and to preach on the Lord's Day.

Philadelphia, Pa. — A series of pre-Easter Sunday evening messages at the Mediator Church has brought men from a number of communions to the church, of which the Rev. William Rankin is pastor. Bible Presbyterian William Mahlow was the first. He is the General Secretary of World Presbyterian Missions. Other guests scheduled were the Rev. George Smith, assistant pastor of Calvary Reformed Presbyterian Church of Willow Grove; Dr. Edwin Palmer, Instructor in Systematic Theology at Westminster Seminary; and Orthodox Presbyterian John Galbraith, General Secretary of the Committee on Foreign Missions of that denomination. The series is to conclude with Professor John Skilton of the New Testament department, Westminster Seminary.

Cedar Grove, Wisc. — Calvary Orthodox Presbyterian Church needs pulpit supplies for the five Sundays in July. If you will be in Wisconsin or traveling through the Midwest in July and would be available for preaching, the Session would like to hear from you. Write to Elder Wilfred Gesch, Sr., 323 N. Main St., Cedar Grove, Wisc.

I will make holders for envelopes and cards to go on the backs of pews at a very reasonable cost for any church. Size 3" x 2 1/2" x 3/8".

For further information write:

JOHN M. MacDONALD
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DEMETRIUS

Demetrius was a craftsman, a silversmith. Like many of the other craftsmen of the city of Ephesus he earned his livelihood by making silver images of the Ephesian goddess, Diana. This idol worship was a vital part of the economy of the city.

It was a real shock to these Ephesian craftsmen when Paul and his companions came to town and preached the gospel. Demetrius and his friends went to complain to the authorities. They complained that the Hebrew God and the Christ were being preached, against the great goddess Diana. It was not so much that they feared for the great goddess; but if this foreign teaching should take hold in their city, the people would not be interested any more in Diana and their own way of making a living would be destroyed.

In the meanwhile the people of the city had become excited. They caught Gaius and Aristarchus, Paul's companions, and rushed them to the arena. In the confusion everyone was calling out different accusations. Then, in order to present their own defense, the Jews brought forward Alexander; but when the mob heard that he was a Jew, they drowned out his voice by shouting for two hours, "Great is Diana of the Ephesians! Great is Diana of the Ephesians . . . !"

Finally, the cooler heads got the upper hand. The town politicians made speeches to convince the people that it would be unwise to have such an uproar, which might be displeasing to the Roman authorities. Further, they said, if Demetrius and his fellows had a complaint, there were the law courts to which they could appeal. Then the crowd was dismissed, and everyone went home.

The Bible does not tell us any more about this violent situation; but it lets us see something about this man, Demetrius. He was what people nowadays would call a "good fellow." He was fighting for the livelihood of his fellow silversmiths. He was being zealous for his religion.

In Demetrius, however, we have a good example of how even a "good fellow" can be contrary to God and his Word. Demetrius' love for gain blinded him to the truth of the gospel. He was quite content that men should worship gods of wood and of stone, as long as he and his fellow craftsmen could profit from it.

How our generation also likes to commercialize! How it also takes every opportunity to make a "fast buck." How it is also willing to tolerate injustice and false religion, when there is "something in it." In doing these things, our generation also falls under the judgment of God, who said, "Thou shalt have no other gods before me."

ROBERT D. KNUDSEN

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