

GUARDIAN

WHEN THE TIE BINDS

You have sung, "Blest be the tie that binds," in a circle, hands clasped, as a friend was leaving for Hong Kong or Idaho City. Try humming it now while we take a look at that binding tie. You can't see it, of course. It's invisible. In fact nothing seems to be quite so invisible.

I'm afraid we like it that way. The more invisible, the better. If it were not for that invisible tie we might feel that we had to do something about our divisions. As it is, we can be almost proud of them. Don't they show a healthy variety of Christian expression? If nothing can destroy the spiritual unity of Christ's true Church, then our disunity can't be very serious. At any rate, disunity is better than a super-church. We don't want the tie that binds in the form of ecclesiastical handcuffs. The unity we seek is not organizational.

At best these are half-truths that add up to an old error: the isolation of the spiritual from the natural. The tie that binds *is* spiritual: the love of Christ. Yet it is also visible in our hands as we join in the circle. Hand-clasps can bind as well as handcuffs. A spiritual tie that doesn't bind real people in real actions is not "Holy Spiritual."

From the Creator Spirit comes order as well as ardor. The Spirit brooded over the waters, and the earth was ordered by God's Word. The Spirit came upon the Church and made men bishops to feed the blood-bought Church (Acts 20:28). Church organization comes from Christ, the Head of the Church, who gave some to be apostles, some prophets, some evangelists and some pastors and teachers (Eph. 4:11).

In the order of Christ's Body, each member has a calling to fulfill. Has he called you to preach the Word? Then you are a mouth. Are you to bandage men's sores? You are a hand, His hand. Plainly we need one another. A body cannot be all ears.

Your service must be performed "in order" if the Body is to function (I Cor. 14:40). Your zeal must obey the Lord's discipline (I Cor. 14:32, 33). In the New Testament pattern of the Church, the tie binds. You are twice bound: as one who has gifts from Christ for his Church you are bound to minister them as a good steward (I Pet. 4:10). You can't pass by on the other side because the victim is a Methodist. You are also bound to obey those who are over you in the Lord (Heb. 13:7, 13), humbly receiving the ministry of his gifts from others. Those that refuse to heed the discipline of the Church must be excluded from its fellowship (Mt. 18:17; I Cor. 5:12, 13). There is no fellowship without separation (II Cor. 6:14-7:1).

The ecumenical movement seeks unity, but refuses to exclude those who deny apostolic doctrine. Evangelicals cling to New Testament doctrine, but ignore its requirements for the purity and unity of the Church. We must find a more excellent way. Like Paul, we must feel the tie binding, and yearn to present the Church a pure virgin to Christ. I am my brother's keeper, and only together can we reach an alienated world.

EDMUND P. CLOWNEY

Deliverance from the Evil One

Edward Wybenga

Jesus Frees a Demoniac Luke 8:26-39

If the stilling of the tempest on that memorable night when the disciples in terror cried "Master, Master, we perish!" — if that was a great miracle, we have even a greater one confronting us now. To silence the fury of the storm and restore a perfect calm to the raging sea — that is indeed a mighty miracle; but is it not a mightier miracle to quiet the raging soul of a man, demon possessed, and restore him to his right mind and to normal and peaceful relations with his fellowmen? The convulsions of nature are spectacular and terrorizing but the convulsions of the human mind and soul are utterly bewildering and devastating!

Jesus and his disciples had reached the eastern shore of the Sea of Galilee and set foot upon the country of the Gadarenes. At once a fierce looking man, with naked body and contorted face, rushed forward to meet the newcomers. Did he resent them as intruders daring to set foot upon his domain? Or was he drawn by some irresistible attraction to One mightier than he?

The man was possessed with devils, had superhuman strength, could not be held with chains or fetters, was like a fierce wild animal that could not be tamed. He lived in the desert or in the caves and rock-hewn tombs of the dead. He felt more at home in such places because they fitted his destitute and forsaken state of mind. Often driven to distraction by his tormented soul, he would cut himself with stones, seeking relief in self-destruction. Can you visualize a more pitiable condition? Here was a madman, strong and dangerous, an outcast from society, a man under the domination of evil spirits who were bent on tormenting and destroying him.

What made the demoniac rush to meet Jesus and his disciples as they set foot on shore? I think it was because he could not resist nor escape the drawing power of the Son of God who not only commands the wind and the sea but also the minds and souls of men and the very demons of hell — and they obey him!

"What have I to do with thee?" he asked of Jesus. What have we in common? Why dost thou trouble us? This was one of the demons speaking for all, speaking through the man. "Art thou come to torment us before the time" (Matt. 8:29)? The devil knows that his ultimate doom is sure. He knows that the time is coming when, on the Judgment Day, he will be "cast into the lake of fire and brimstone, and shall be tormented day and night forever and ever" (Rev. 20:10). But that time is not yet. Meanwhile the devil wants to be free to tempt and afflict men and torment their souls.

Jesus asked him, "What is thy name?" Likely the question was directed to the man with the purpose of calling him to himself. He was so much under the dominion of evil spirits that he had almost lost his identity; he had almost lost the power of self-consciousness. By asking him for his name, Jesus wanted to bring him to the realization that he was still a separate human personality, and that there was hope of his being set free.

"And he said, 'Legion', for many demons were entered into him." Legion could not have been his real name; thus it would seem that once again the evil spirit was in control and gave the answer.

Strange Reactions

And now a strange thing happens. Knowing that at the command of Christ they must leave the man, and

ever bent on destruction, the demons sought permission to enter a nearby herd of swine, feeding on the mountain side. Why did Jesus grant permission? Likely to give objective evidence to the reality of the miracle about to take place. "And He said unto them, Go." At once the transition occurred. With the demons inside them the swine became panic-stricken, rushed pell-mell down the steep slope, and perished in the waters of the sea.

This was a spectacular sight and a tremendous loss. The keepers of the herd fled to the city nearby and reported what had happened. Soon the people from city and country gathered together to see what was done. There was the man, once so fierce and violent that no one could bind or tame him — there he was "sitting at the feet of Jesus, clothed and in his right mind." Fear took hold of the people as they beheld the sight. Overawed by the divine majesty of Jesus they dared not lay hands on him. They only asked him to leave their country.

Quite different was the attitude of the man who had been demon-possessed. His newly found freedom from the torments of hell was exceedingly precious to him. Clinging to Jesus out of sheer gratitude, he would not leave the Savior.

But Jesus' purposes were otherwise. Although the Gadarenes had rejected him, he would not leave himself without a witness among them. And so he told the man to stay behind and to witness to his countrymen concerning the wonderful works of God. Thus the once demon-possessed man, now a monument to the saving mercy and power of Christ, became an effective missionary for his great Benefactor.

And if Christ has done great things for your soul; if he has delivered you from the power of the devil, and transplanted you from the kingdom of darkness to the kingdom of light, should you not then out of profound gratitude and holy devotion to your Lord also publish abroad what great things God has done for you?

Jesus proved his superior power even over the demon-world. He came to destroy the works of the devil. United to Christ by faith, cultivating daily communion with him, we will be kept free from the destructive power of sin; this will give us the victory over the Evil One.

God's Use of Contrast

John C. Rankin

One thing to be said about the beautiful is the nature and extent of its dependence upon the element of contrast. Someone has said that "all art comes from contrast," and it is difficult if not impossible to conceive of beauty at all except upon the background of the non-beautiful.

However this may be, contrast is surely most needful and important, if not indispensable to the perception and appreciation of the beautiful. As it is, it is a question whether anything is really definable and recognizable except in distinction from its opposite. "Ye that love the Lord, hate evil" (Ps. 97:10). "All they that hate me, love death" (Prov. 8:36).

The following may serve to intimate something of what we mean by the force and effect of contrast:

As golden sunset after gloomy day,
As blithesome Spring when freed
from Winter's chain,
Or rainbow arch, the storm's rage
passed away
Or light of day when light begins
to wane:
As fruitful valley after barren plain,
Or joy of vision when the height
is won,
As sunshine after days of drizzling
rain;
As peace doth in the wake of battle
run
So heaven's rest, when life's unrest-
ing pilgrimage is done.

Whether it is true or not that contrast stands in essential relation to the beautiful, God certainly has brought it about and put it to use. Contrast is obviously a built-in condition, omnipresent in the total structure of the universe.

Dr. Herman Bavinck has a very worthwhile comment on this. Speaking of the universal state or condition subsequent to the fall, he says: "It is a condition which has a very special character. It is one in which wrath and grace, punishment and blessing, judgment and long-suffering are mingled with each other. It is the condition which still exists in nature and among men which comprehends the sharpest contrasts in itself.

"We live in a strange world, a world which presents us with tremendous contrasts. The high and the

low, the great and the small, the sublime and the ridiculous, the beautiful and the ugly, the tragic and the comic, the good and the evil, the truth and the lie, these are all heaped up in unfathomable interrelationship . . . The deepest cause of this present state of the world is this: because of the sin of man, God is continually manifesting his wrath and yet, by reason of his own good pleasure, is always again revealing his grace also" (Herman Bavinck, *Our Reasonable Faith*, p. 45, Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1956).

This, of course, is the consistent Biblical representation of the situation. We marvel at the wealth of contrast here revealed. Here is Christ and Belial, God and the devil, the saint and the sinner, sin and salvation, life and death, heaven and hell. Here is right and wrong, true and false, good and evil, lovely and ugly, holy and unholy. Here is love and hate, wisdom and folly, "the works of the flesh" and "the fruit of the Spirit."

God has certainly put one thing against another, one thing in distinction from another. He has put one whole group or class of human beings in separation and division from another; one whole area of reality, himself included in it, in radical distinction from and vivid contrast to another.

Contrast at Calvary

We have seen something of God's use of contrast, the role of opposites, in the world at large, under God. Nowhere is the use of contrast in the divine scheme of things so strikingly apparent and so utterly effective as it is in connection with the death of Christ.

The glory of the cross pervades the Bible story. From beginning to end all revolves around the familiar, four-fold gospel record. Prominent among the prophetic references are Isaiah 53 and Psalm 22. The one expounds the death of Christ both as to the event itself and the meaning of it. The other takes us deep into the inner sanctuary of Christ's inmost thoughts as he hung and suffered for us on the tree. Here

was sinful humanity and the sinless Savior; here law and grace, the justice and the love of God.

In considering the meaning of the cross there is the amazing contrast between what Jesus endured and what his sufferings and death secured; what he accomplished and what, by reason of his accomplishment, we receive. We would commend the poetic expression of this in the lines of Thomas Gill:

O mystery of love divine
That thought and thanks o'er-powers!
Lord Jesus, was our portion Thine,
And is Thy portion ours?

The author reiterates the nature and content versus the effect of the substitutionary work of Christ: our portion his, his portion ours; our place his, his place ours; our sin his, his righteousness ours; our hell his, that his heaven might be ours.

For Thee the Father's hidden face?
For thee the bitter cry?
For us the Father's endless grace,
The song of victory?
Our load of sin and misery
Did'st thou the Sinless bear?
Thy spotless robe of purity
Do we the sinners wear?

Eternity itself will not be long enough to disclose the depths of what it meant for Jesus to be deprived of his Father's love and approbation; and, on the contrary, what his experience was in the endurance of the very reverse of these.

The whole burden of the sin of the world and in particular the sin and guilt of all for whom he died was laid upon him in that awful hour of seemingly never-ending darkness and dereliction. Infinite wrath for infinite offense befell him in that hour even to the extent of being "made sin for us, he who knew no sin, that we might be made the righteousness of God in him" (II Cor. 5:21). Even as he hung and suffered there he knew, and knew that the Father knew, why he was there and what the outcome was to be.

For the remainder of our meditation let us give our attention to Psalm 22 and to the prophetic preview of the thoughts of Christ while on the cross. We shall use the metrical version as given in the Reformed Pres-

byterian *Psalter* which begins with the fourth of the seven words of the cross, the cry which came near the close of the three-hour period of darkness.

My God, my God, why hast thou me
Forsaken? Why so far
Art thou from helping me and from
My words that groaning are?

No doubt the Psalmist speaks in expression of his own sense of utter loneliness, out of his own experience of what it meant to be bereft of God, in a world in which for him the light of the Lord no longer shone.

All day, my God, to thee I cry,
Yet am not heard by thee;
And in the season of the night
I cannot silent be.

But this experience as expressed by the writer of the Psalm was only a faint forecast of Jesus' sense of his forsakenness. Yet in neither case, that of the Psalmist or of him who realized the experience in the perfectly unmitigated fulfillment of it, was there any complaint against it.

But thou art holy, thou that dost
Inhabit Israel's praise.

Here is the expression of entire resignation to this experience as completely acceptable; being all in the good and perfect will of him who is righteous in all his ways and can do no wrong.

But the contrast is drawn between such treatment as received and that of God's ordinary attitude and action in relation to the godly of other days.

Our fathers hoped in thee, they
hoped,
And thou didst them release.
When unto thee they sent their cry,
To them deliverance came;
Because they put their trust in thee,
They were not put to shame.

God's treatment of these two, the one type and the other the antitype, is in complete and utter contrast to that of the saints of the past.

But as for me, a worm I am,
And as no man am prized;
Reproach of men I am, and by
The people am despised.
All they that see me laugh in scorn;
Shoot out the lip do they;
They nod and shake their heads
at me
And mocking thus do say:
This man did trust in God, that he
Would free him by his might;
Let him deliver him since he
Had in him such delight.

There was relief for the saints of old, but not for the suffering Servant of the Lord. For others there was prompt deliverance from pain and

death — but in this case only deliverance to it. "God spared not his own Son, but delivered him up for us all" (Rom. 8:32).

And yet these erstwhile recipients of God's favor were not deserving of it; indeed only richly deserving of the very opposite: while the great Sufferer was perfectly deserving of all kindness and love and completely undeserving of the kind of treatment he received.

Besides the contrast between the sinner-saints and the Savior there is also that between the previous experience of the Sufferer himself in his lifetime and that decreed for him in his hour of suffering and death.

But thou art he out of the womb
That didst me safely take;
When I was on my mother's breast
That me to hope didst make.
And I was cast upon thy care
Ev'n from my birth till now,
And since my mother bare me, Lord,
My God and Guide art thou.

Always heretofore it had been otherwise with the Sufferer, but not now; now; and if heretofore, why not now? "My God, my God, why hast thou forsaken me?"

The Psalm reveals the feelings of the Sufferer in his experience not only of the wrath of God but also of the wrath of man. The thoughts of Jesus on the cross reflect the experience itself in all its aspects both of body and of soul. Complaint of a kind is voiced, but without the slightest intimation of accusation in it; only a wistful cry for help and comfort from above. "Be not far off, for grief is near." "But be not far, O Lord my strength, with haste give help to me."

The cry is heard, but the answer is

delayed. Not until the work is done does the answer come.

Yea from the horns of unicorns
An answer thou didst send.

There is more than a suggestion here of the unutterable relief that came when the great ordeal was over and all suffering past.

The concluding section of the Psalm is full of rich disclosure concerning the results attained through suffering, the blessedness of the outcome and the glory of the results achieved.

A seed shall service do to him;
And to the Lord it shall
Be reckoned through the coming
years
To generations all.

After humiliation, exaltation; after death and burial — resurrection, ascension, session and return in glory. This is the one who, having humbled himself in obedience unto death, even the death of the cross, was highly exalted by God. It is he "who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." The crown is seen in contrast to the cross.

Rankin Home to Be Used for Aged Blind

The Gospel Association for the Blind has purchased the home in Worcester New York, owned by the Rev. and Mrs. John C. Rankin, to take care of elderly and needy blind persons. This Gospel Association has its headquarters in College Point, L.I. and is operated by the Rev. and Mrs. Ralph Montanus.

Mr. Montanus, known as the "blind evangelist," said that the Worcester home would be a pilot project for about 20 of the elderly blind, to seek to discover the feasibility of such a small and homelike place as over against an institutional-type building.

The house in Worcester was the former homestead of the George B. Crippen family. Mr. Crippen, who had been an elder in the Orthodox Presbyterian congregation of which Mr. Rankin was pastor during its years of existence, left his home to the pastor and Mrs. Rankin. Mr. Rankin has devoted his time to writing since his retirement. *A Believer's Life of Christ* was published last year.



THE PASSING SCENE

Henry W. Coray

The Southern Baptist Convention, largest of the Baptist denominations and predominantly conservative, has been thrown into a turmoil. Dr. Ralph Elliott of the Old Testament department of Midwestern Baptist Theological Seminary of Kansas City has published a book titled *The Message of Genesis*. In it appear such radical statements as:

"Since the parable includes the historical and the non-historical, one can say with Richardson: 'We must learn to think of the stories of Genesis — the Creation, the Fall, Noah's ark, the Tower of Babel — in the same way in which we think of the parables of Jesus; they are profoundly symbolical (though not allegorical) stories, which aren't to be taken as literally true.'"

"Adam originally must have meant 'mankind', not just one person."

"'God took him'" (Enoch) is not necessarily an indication that he disappeared suddenly and was nowhere to be found. It is the Old Testament expression of belief in the ideal of immortality."

"Quite possibly some of the stories have been heightened and intensified by materials that are not literally historical."

Elliott's pronouncements have raised a hurricane of protests from not a few Southern Baptists. But the trustees of the Seminary, by a vote of 14 to 7, adopted a resolution whitewashing the issue. The resolution states:

"Be it therefore resolved that while the members of the Board of Trustees are in disagreement with some of the interpretations presented by Dr. Elliott in his book, we do affirm our confidence in him as a consecrated Christian, a promising scholar and teacher, a loyal servant of Southern Baptists, and a dedicated and warmly evangelistic preacher of the Gospel."

Shades of the Machen controversy! When Pearl Buck, a Presbyterian missionary, was issuing her blasphemous statements in 1933, Dr. Machen wrote to the Presbyterian Board of Foreign Missions and asked, "What is the Board going to do with Mrs. Buck?" The Board wrote back, "Dr. Speer is a fine Christian man." Machen said,

"I realize that but what is the Board going to do about Mrs. Buck?" The Board replied, "Dr. Machen, why are you so bitter?"

Liberalism (and quasi-liberalism) emerges not only as a theology of destruction but also as a theology of evasion. Southern Baptists would do well to review Aesop's story of the curious camel who, once he had projected his head under the flap of the tent, soon filled the whole tent with his body.

* * *

A piece on Red Skelton in the *Post* describes America's top bracket comedian as a complex of loneliness, mistrust, diffidence and insecurity entirely incongruous with the image presented in his public appearances. The master of pantomime is so horribly afraid of the dark that all night his huge Bel Air estate is bathed in floodlight. He is a chronic insomniac, averaging four hours sleep per night. He lives in a state of perpetual torment. He has one close friend in the world. The clown who brings laughter to millions would seem of all men most miserable. "He is so fascinated by the inevitability of death that he has already bought his own mausoleum."

* * * * *

I wonder what would be
The reaction of the congregation
If some Sabbath morning our minister
Upon announcing, "We shall receive the morning offering,"
Would then walk down the aisle
And watch the various worshipers
As they deposited into the collection plate
Their tens, and fives, and ones,
And quarters, and dimes, and nickels, and . . .
I entertain the shrewd idea
That very possibly there might be scarlet faces.
I hope I'll continue to remember
That when I worship the Lord
With my offering
There is an all-seeing eye
Beholding me; the very same
That once noted *how* other worshipers
Gave their money into the treasury,
Including the unnamed widow
Who contributed her last mite.

The Old Chinese Philosopher

All of which bears out the penetrating analysis of the inspired writer of the Proverbs: "Even in laughter the heart is sorrowful; and the end of that mirth is heaviness."

Vanity Fair, Vanity Fair!

"Lips are laughing
But eyes are wet,
Hearts are breaking
In Vanity Fair."

* * *

"It cannot be stressed too strongly that one of the most important contributions that the evangelical can make today is that of engaging in the defense of the Bible. Attacks upon the trustworthiness of Scripture did not cease with the passing of the nineteenth century; if anything, they are being made with even greater force today. And they must be answered. They cannot be answered, however, by name-calling. It is most unfortunate that there have been evangelicals who have thought that a few remarks about 'Higher critics' dispose of the question. The evangelical must exhibit love in his defense of the Bible. Many of the men whose positions he opposes are men of high quality and deep sincerity. He may disagree *toto coelo* with their position, but he may love and admire them personally. If the evangelical ceases to act like a gentleman, he brings harm to the cause of Christ."

From Dr. Edward J. Young in
Contemporary Evangelical Thought

Missions on my Mind

John P. Galbraith

OPEN DOORS TO ISLAM

Time was when a Christian would be slaughtered if he ventured into any Muslim community. This could only rarely take place today, though the preaching of Christ's gospel is still strictly forbidden in many Muslim areas. But with some 400 million Muslims spread over the earth, many of them in non-Islamic communities and nations, and oftentimes a minority, they cannot always preserve isolation. So there are many doors open today for reaching these people for Christ.

Iran

Never has the door for the entrance of the gospel been so open in Iran as it is right now. On October 15, 1962, the 150th anniversary of the death of Henry Martyn, the translator of the N.T. into the Persian language, will be observed in the Protestant churches in Iran. (W.E.M., Presbyterian Church, U.S.-Southern).

Indonesia

Literature has always played a tremendous part in leading Muslims to Christ. Indonesians are hungry for all kinds of literature — there not being enough Christian books and gospel tracts to meet the demand, not even enough Bibles to go round the three million Christians, let alone the 93 million others in this land, 92% of whom are Muslims in name. Tolerance is the respectable thing here — it gives an open door everywhere, except in some fanatical areas, but it also dulls vital Christian witness. Correspondence courses (C & MA work) are flooded with students (B.A., C.I.M.).

Morocco

A correspondence course in the colloquial language has 13,000 enrolled, and reaches 180 cities and towns.

But . . .

Christian leaders in India are strongly criticising the recent Pakistan constitution because it states that the chief of state must be a Muslim.

Some 80% of Pakistan's population of 90 million is Muslim. In a nationwide broadcast on the eve of

Pakistan Day (March 23), President Ayub Khan said that the realization of the ideology of Islam was "the first national objective before Pakistan."

The constitution's provision has been assailed by the *New Leader*, official organ of the Roman Catholic Archdiocese of Madras, as "a glaring violation of the basic principles of democracy."

Nettled by the criticism, Pakistan's Foreign Minister Mazur Quadir stated in Karachi that it would have been "anomalous, even hypocritical" to have allowed a non-Muslim to hold the office of President of Pakistan in the new constitution. . . . When asked why a non-Muslim should be barred from holding the office of President when the constitution provided "equal rights to all citizens," he replied that Pakistan was created on the ideology of Islam and on the express wishes of the Muslims of the Indo-Pakistan subcontinent to "carve out for themselves and fashion their lives according to the tenets of Islam" (*Christianity Today*, 4/13/62).

And . . .

In missionary circles I hear people talking about closed doors. I can't seem to find much about closed doors in the New Testament. If we lived back in the N. T. times when Christianity was ruled completely illegal in the entire Roman Empire, no doubt folks would say it was a closed door. But it turned out to be an open door to the gospel. The only reason I can see that there is a closed door is so that it can be opened. Yet we see one third of the world cut off behind so-called doors. We see bamboo curtains, iron curtain and talk about the purple curtains. I believe if God's people really started to pray and believe, that we could see these barriers torn down and these doors opened. I am convinced that the big curtain isn't the iron curtain, it is the plush curtain of our easy-going self-centered materialism. This is holding us back more than anything I know (G.V., *Floodtide*, Spring 1962).



Mrs. Gilbert Honored As She Retires

A farewell banquet on June 28 honored Mrs. Louise J. Gilbert as she retired after more than 25 years of service to the Missions Committees of the Orthodox Presbyterian Church. Thirty-two persons were present, representing the two Committees, full-time staff members in the Administration Building, former co-workers and wives and husbands.

Mr. Thomas R. Birch, onetime managing editor of the *Guardian*, whose first interview with Mrs. Gilbert in 1936 led to her employment that fall, in the first year of the denomination's existence, gave a historical sketch in the lighter vein. Words of appreciation from several persons were read, and the guest of honor was surprised with a gift-wrapped box containing more than 500 silver dollars contributed by a number of churches and individuals.

Over the years in a succession of office locations (Commonwealth Building and later the Schaff Building in downtown Philadelphia) Mrs. Gilbert worked "efficiently, faithfully, and cheerfully" for a variety of persons including such names as Machen, Woodbridge, Rian, Strong, Weisiger, Marsden, and most recently Galbraith and Oliver.

In addition to a resolution from the Committee on Home Missions, the Foreign Missions Committee expressed to Mrs. Gilbert "deepest appreciation for the devoted and unstinting labors which she has performed for this Committee, for our foreign missionaries, and for our whole church." The resolution concluded with a prayer "thanking God for His providence in bringing Mrs. Gilbert to us and praying that He will continue to be with her, giving her many years of health and service to Him."

The Presbyterian Guardian

Isaac Watts, Hymn Writer

Lois Sibley

Forty-one of Isaac Watts' hymns can be found in the newly published *Trinity Hymnal*, a publication of the Orthodox Presbyterian Church of which we can be justly proud. No other single contributor has as many of his works included in *Trinity Hymnal* as does Isaac Watts.

Perhaps then we should know something about this man whose hymns we love to sing in praise to our Maker, who also made him. What kind of man was he? Gracious, loving, kind, generous? And what about his theology? Would we consider him "sound" — this poet who has said so well our own heart's prayer?

Isaac Watts was born in Southampton, England, July 17, 1674. His father was perhaps a teacher, perhaps a clothier, or both, and his mother a pious woman who presented her husband with eight children, Isaac being the oldest. Both parents were prominent in their local church which was of the Independent group that later became known as Congregationalists. With the Presbyterians, the Independents made up the conservative, dignified, and strongly Calvinistic element of Protestant dissent.

The Independents at the time of Isaac's birth were being persecuted by the Established church in England and Isaac's father along with many others was imprisoned for his religious stand for the Independent principles to which he strongly held. Tradition reports that baby Isaac was often nursed on the steps of Old Town Gaol, Southampton, when his mother made her daily visits to the prison. Again when the boy was nine years old his father was imprisoned, this time for six months, according to Isaac's diary.

Conversion

In line with the methods of schooling in those days Isaac was learning Latin at four, Greek at nine, and Hebrew at thirteen. According to his own record, he fell "under considerable convictions of sin" and became converted at the age of fourteen. From an early age he showed a fondness for

"For source material for this article I am grateful to Arthur P. Davis, Virginia Union University, Richmond, Virginia, author of Isaac Watts, Dryden Press, 1942," writes Lois Sibley, wife of the pastor of the Orthodox Presbyterian Church, Lisbon, N. Y.

writing poems, a fondness which later brought him to write some of the most beautiful hymns in the English language. Watts, as an Independent or Dissenter, as they were called, was barred from attendance at Oxford or Cambridge, because entrance to such meant subscription to the Articles of the Church of England. He, therefore, at 16 went to London to study in an "academy" — usually a one-tutor institution where the tutor tried to give in four years a similar course of study as that found in the universities.

After his four years at the academy, Watts returned to his parents' home where he remained for two years, believing himself too young to begin preaching, for which he was preparing himself. He then became a tutor for several years and this in turn led to his taking up his life work of becoming a minister in the Dissenter church. Isaac Watts never married and spent most of the years of his preaching ministry living (until his death in 1748) in the home of Sir Thomas

Second Printing of Hymnal in Process

The Committee on Christian Education, in conjunction with the Hymnal Committee, is making final arrangements for a second printing of *Trinity Hymnal*. All copies of the original printing have been disposed of. The new printing of 7,500 copies will bring to 20,000 the total number of this publication which is receiving much commendation and is being used in an increasing circle of churches of several denominations.

Abney and Lady Abney, dear friends and with Watts prominent Dissenters on the London scene.

Through all his days Watts was writing, writing, writing — sermons, poems for old and young, essays, articles, tracts, letters, hymns, and even a new version of the Psalms of David. His pen became very influential in his day and, in fact, his influence has spread from the 18th and 19th centuries even to our own period as we can easily see in *Trinity Hymnal*.

As for Watts the man, his health was not robust and caused him at times to retire from the public scene. But surely a study of his life shows the evidences of the fruit of the Spirit in its many desirable qualities: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. However, he, like us, was not perfect while on earth, and seemed to be a little less than humble, as can be seen in the prefaces he put before some of his works. Humility was seemingly not his strong point. On the other hand, perhaps it is only his way of overphrasing that makes us think so.

Controversy

The theology of Isaac Watts has caused no end of controversy. One almost wonders why this should be so after singing his hymns — "almost" because although some of his hymns express clearly and beautifully the sovereignty of God and the love and sacrifice of Jesus Christ our Lord, there is a noticeable lack among the above mentioned 41 hymns of any express mention of the Holy Spirit. To a Calvinist the work of the Holy Spirit is implied even in these hymns, however.

"Watts considered himself a Calvinist, but not a rigid Calvinist", says A. P. Davis. Now what does that mean? For one thing, he seems to have had some trouble believing the doctrine of the Trinity. Isaac Watts was a man who disliked controversy, but he was a member of a denomination which arose because of and was deeply involved in controversy for

years. After his death, dispute arose as to whether he had become a Unitarian in his last years, or whether he had remained true to the Calvinism held dear by the Dissenters. At times Watts seemed not too sure whether or not he believed in predestination. He sometimes appeared to be clinging to the forms of Calvinistic dogmas but explaining away their 'severity.' However, one must be careful to keep Watts, the theologian, in the religious climate of the years to which he belongs.

Heritage of Hymns

The fact remains that Isaac Watts, the hymn writer, has left a heritage unsurpassed from his time to ours in its ability to phrase for us our own heartfelt praise and prayer as we lift our voices together in song to our God. The following examples from the hymns of Isaac Watts will surely show this.

To express the sovereignty of God:

"Before Jehovah's awful throne,
Ye nations, bow with sacred joy;
Know that the Lord is God alone,
He can create, and he destroy.

To show God's providential care over his people:

"God is the refuge of his saints,
When storms of sharp distress
invade;
Ere we can offer our complaints,
Behold him present with his aid."

To show the sacrifice of Christ:

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride."
and
"Alas! and did my Saviour bleed,
And did my Sovereign die!
Would he devote that sacred head
For such a worm as I!"

And to show the advance of Christ's kingdom:

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to
shore,
Til moons shall wax and wane no
more."

Ohio Auxiliary

Nashua Church was host to the annual meeting of the Auxiliary of the Presbytery of Ohio on April 28, with opening devotions led by Mrs. George Morton of Harrisville following greetings from Nashua by Mrs. Francis Whiting. The prayer circle was in charge of Mrs. Gaylord Shaw of Wayside Church.

Mrs. Egbert Andrews, missionary speaker for the day, talked about "The Small Things," referring to Zechariah's question, "For who hath despised the day of small things?" She told of the problems of getting, training, and keeping native help. Recognizing that the Lord ordains all that happens, Mrs. Andrews asked for prayer for strength and wisdom in coping with "small" problems of a missionary wife; the responsibility of learning the language, of witnessing to neighbors, perhaps of training a choir, giving talks, and the many other things, large and small, that wear down one's energy.

In the evening Mrs. Andrews chose as her message, "We Ask You to Pray." Pointing out the several Orthodox Presbyterian fields on a map of Formosa, she asked prayer for the different types of work with each group, and that additional help may be forthcoming to extend the gospel witness. She urged petition that a unified purpose may be possible with the Christian Reformed Seminary; that books presenting the Reformed Faith may be supplied; and that translation work may proceed speedily.

Special music for the day was furnished by Miss Margaret Duff, Mrs. Arnold Kress, the Junior Missionary Society, and the Adult Choir, all of the Nashua congregation. Mrs. Henry Kiester led the evening devotions.

MRS. JOHN H. CRAIG

Rollin P. Keller Ordained

Meeting in the Good Shepherd Chapel, Neptune, the Presbytery of New Jersey on June 29 ordained Rollin Paul Keller to the gospel min-

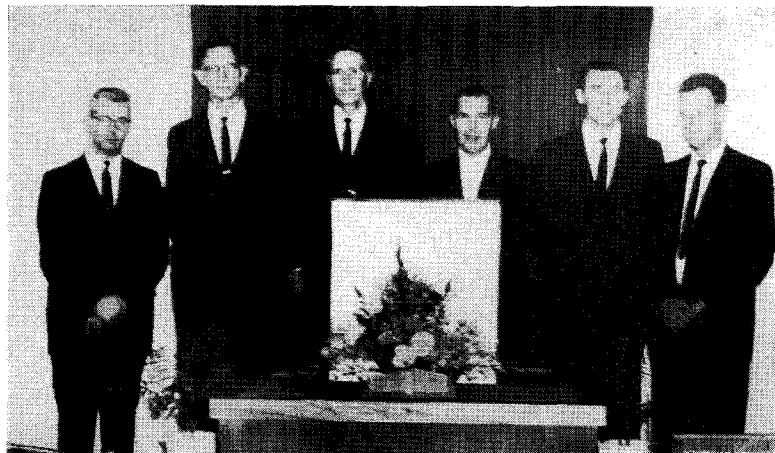
istry. Since the group has not yet been formally constituted as a church, Mr. Keller was installed as assistant pastor of Grace Orthodox Presbyterian Church, Westfield, under whose auspices the chapel in Neptune is being conducted.

Participants in the service, in the order in which they appear in the picture, included the Rev. LeRoy Oliver, who gave a charge to the pastor; the Rev. Leslie Dunn, who charged the congregation; and the Rev. Dr. John Skilton, of Westminster Seminary, a member of the Presbytery of New York and New England, who preached a sermon.

The Rev. Raymond Commeret, moderator, presided. Next to him is Mr. Keller, then the Rev. William Rankin, of the Presbytery of Philadelphia, who led in the ordination prayer.

From a burden of prayer on the part of two families for the evangelization of the area into which they had moved in late 1959, and the beginning of a Sunday school in one of the homes a year later, came the first worship services in March, 1961 in the Pipeling home. Grace Church engaged Mr. Keller to work full time in May and shortly thereafter a produce market building was renovated as a rather attractive place of worship. A new house nearby is being purchased as a manse.

Converted through the TV ministry of Billy Graham, Mr. Keller was a leader in the young people's work in Westminster Church, Los Angeles, while he completed his college work. He was graduated from Westminster Seminary in 1961. His wife is the daughter of the Rev. and Mrs. Russell Piper, of Lincoln, Nebr.



EDITOR

Robert E. Nicholas



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

What Is Prayer ?

The Shorter Catechism, question 98, answers as follows:

Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

Amid all that is being written and spoken this summer on the subject of prayer, it may be a good idea to recall the brief summary of scriptural teaching as set forth in the Catechism. The thing that has brought all the furor and discussion, of course, is the Supreme Court's decision respecting the prayer composed by the New York Board of Regents and recommended for use in the public school classrooms of that state. Strictly speaking, what the Court said was simply that a government agency has no business writing a prayer that everyone (unless excused) is expected to use.

The argument about the decision continues, pro and con. Indignant, and even angry, first reactions have sometimes been modified after reflection. While it may have seemed that the ruling was against prayer as such, it is clear that the Court did not really do that, nor can anyone prevent people from praying. Discerning Christians, moreover, could scarcely be satisfied with the 22-word prayer in question, not because of its brevity, but because it was so plainly designed to be 'neutral' and therefore acceptable to Protestants, Catholics, Jews, Christian Scientists, or whatever.

(The prayer reads: Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessing upon

us, our parents, our teachers, and our country.)

But the thing that is most disturbing in all this apparent concern for the place of prayer is the attitude revealed about prayer — the assumption that prayer is prayer, that anyone may pray and presumably expect whatever God he believes in to hear and answer. It stems from the concept that we are a religious people, and therefore it is proper and good to pray. So we may engage in prayer at everything from the dedication of a sports arena to the inauguration of a president. In some such instances the three — or four, now that the Eastern Orthodox (not Orthodox Presbyterians) are included — major groups are given representation. (In Hawaii one presumes the Buddhists might be included, and in Utah, the Mormons, and so on.)

Then there are so-called "prayer breakfasts." We do not question the sincerity of those who support or participate in such occasions, but the idea seems to be spreading from Washington to governor's breakfasts and in one city recently a mayor's prayer breakfast. Again it is prayer in general, prayer as an adjunct to 'our way of life,' religion as democracy's ally against communism, that appears to underlie the practice. (And we suppose it won't hurt one's chances in an upcoming election to attend a prayer breakfast or the church-of-his-choice, if we may be pardoned the thought.)

In some of our larger cities you can 'dial-a-prayer' and the recorded voice will lead you to somebody's idea of God. All of which poses questions: To whom are we praying? Is there a 'God-of-your-choice'? May I simply pray, in my own name, as it were, and by some 'right of man to pray'?

May Jew or Catholic, Protestant or Orthodox, Mormon or Scientist presume to unite in common prayer at any time or under any circumstances? Behind all this talk and practice of prayer, there exists a widespread misapprehension that everyone may pray, singly or together, 'you in your way and I in mine,' and surely our prayers will 'get through' to Somebody Up There.

Now all of this is pretty far from what the Bible teaches about prayer. To be sure, there is one prayer that any man may pray: "God be merciful to me, a sinner," and it is just this note of contrition and repentance that

is forgotten. It is the Bible that tells us what prayer is, and to whom we may pray, and on what terms. Man is a sinner. He must come to God in prayer through the one Mediator, if he is to come at all. The prayer of petition and thanksgiving is the privilege of those who have been redeemed by the mercy of God in Jesus Christ. There is no other true prayer. None but Christians can really pray.

Obviously we are not opposed to prayer. We believe that Christians ought always to pray. Neither the Supreme Court nor anyone else can take away that right from us or from our children. We may pray as individuals: the statesman may do so; the businessman may begin his day at the office with prayer; the child in school may, if need be, breathe a silent prayer; the diner may bow his head in thanks before his meal in a restaurant as at home.

Christians may pray as a group, even where two or three are gathered together. We ought to pray in our homes. We need to pray in our churches. We should pray in our Christian schools. We ought to pray more frequently and more fervently on all suitable occasions. But may a heterogeneous group, of all faiths or none, who happen to be together in school or at a luncheon or a convention or some public occasion, take for granted the right to unite in the high privilege of prayer? The Word of God does not so teach.

The question at the head of these paragraphs needs to be asked: What is prayer?

R. E. N.

Is There An Evangelist Type ?

I think we all have a lurking suspicion that to be good witnesses for Christ we need the 'salesman' type of personality. I suspect that this frequently prevents us from taking advantage of opportunities for speaking about Christ. If this is true, it may be well to examine our notions of what is involved in witnessing for Christ. Conceivably, we might discover that there are only certain types of persons (the ones with out-going, talkative natures) who have the gifts and therefore the responsibility to witness for Christ. But then again, we might be convinced that any type of

person (even silent withdrawn ones) can and should speak out for Christ.

Perhaps the problem lies in the way Christian witnessing has been spoken of in the past. We are often told that we should win souls for Christ. But is this a correct way of putting it? Does it mean that we should read the book on "Winning Friends and Influencing People?" Or does it mean that without a 'winning personality' we need not witness?

No, I don't think that we should speak of our duty to witness in this way. It makes us feel too dependent upon our own powers of persuasion, or the force of our own personalities. How then should we feel about our duty to witness for Christ? The answer can of course be found in the Bible's teaching about conversion, and the part that we have in it.

We are not called upon to convert people. Our only duty is to present the gospel to them. It is God who can change their hearts. Of course we should present the gospel as forcefully as we can. But this does not mean that we must have ability to talk convincingly to engage in evangelism. To borrow terms from the business world: we don't have to make the sale, we only have to present the product.

My own experience in Fall River might be helpful. I'm not particularly good at talking to strangers. I could never be a door-to-door salesman. If I went out to witness thinking that I had to 'make a sale' I could never do it! But I know I don't have to be a salesman: I don't have to persuade anyone. I must only get the word to people that God is willing to forgive the sins of such as repent and believe. And I know that somewhere there are some who await this good news, and who will be persuaded by God. No, we do not need to be of a special type to witness. We simply need to speak the good news that God makes new men out of sinners.

DAVID HUNT in the
"Good News of Grace"

The cover article by Westminster's Professor of Practical Theology appeared in a feature column in the March 16, 1962 issue of the Moody Student, published by the students of Moody Bible Institute, Chicago.

Letter-Report from Guam

Post Office Box #728
Agana, Guam, M. I.
July, 1962

BELOVED FRIENDS:

This is a sort of "last resort" letter. I've about "had it." I don't mind being a "moonlighter" as such—after all, another missionary, named Paul, was too. But at least Paul was a *skilled* tentmaker. I am simply not a business man. I found out I could be a pretty good teacher, and I enjoyed teaching, but after four and a half months of it in a public school, my poor old body couldn't take any more. It wasn't just those six hours in a classroom five days a week—it was all that homework! If that had been my only occupation, I might have continued. But I am first and foremost a missionary, and we have a full-blown missionary work here on Guam, with a more demanding schedule of services and activities than many Stateside churches, as I'll describe later.

So I got a job as sales representative with a local business firm owned by a friend of mine. It's not too demanding on my time and energy, and there's no homework, but I repeat—I'm not a business man. I'm a missionary and should stick to my calling. Our local congregation, however, can only support our work in part, and I must supplement the income from that by a considerable amount. I wanted, and have tried, to do so entirely without calling on any Orthodox Presbyterian sources, considering the many demands on our denomination's resources, and the always precarious state of our budget. But I believe I know a simple and painless way not only to gain adequate support for our Guam mission, but also to help relieve the financial strain our various Committees, (even as Westminster Seminary, and the *Presbyterian Guardian*) are always under. First, however, let me tell you about what we are doing.

This is strictly an Orthodox Presbyterian mission. The three families forming the nucleus of our work are all members in good and regular standing of OP churches—nine communicant and five baptized members. Our benevolence offerings go to the Committees on Home and Foreign Mis-

sions and Christian Education, Westminster Seminary, the *Presbyterian Guardian*, and the building fund of the Bayview OPC of Chula Vista, Calif. We are presently conducting a DVBS, using OP material. We use the *Trinity Hymnal* in all our worship (with unspeakable delight!).

I am an Orthodox Presbyterian minister in good and regular standing of the Presbytery of California, with full consent and approval of Presbytery to do this work "outside the bounds" of Presbytery, and a commission dating back to 1956. I am still 100 percent faithful to my ordination vows as far as I know my own mind and heart, with no mental reservations. I love, preach and teach constantly the historic doctrines of our precious Reformed Faith, as set forth in our Westminster Standards. My Sabbath morning sermons are presently based on the Larger Catechism. We are memorizing the Shorter Catechism in our Sunday school as part of the opening exercise (most of our communicants have already memorized it). All our small children are being taught to memorize the Catechism for Young Children (one 5-year-old has already recited it to me in full, and is rapidly memorizing the Shorter Catechism).

A Teaching Ministry

Our Sabbath begins with Sunday school at 9:00 A. M. Attendance has been regular at 20-22 for the last couple of months. We have had only two classes thus far—one for small children, the other for teen-agers and adults. The former is taught by our 17-year-old daughter, Adele (who still says she's going to be an OP missionary-nurse), and the latter by myself. We must, and expect, however, to divide into 4 classes soon. We've been using the "Key," but how we long for our own OP material! Morning worship is at 10:00, and we've averaged 21-25 regularly for the past two months or so, with undoubted prospects of further growth, yet without any publicity. A Statesider and his Guamanian wife (previously a lifetime Roman Catholic) recently made a sincere profession of faith, and attend church regularly. They have five small children. Evening worship is at 7:30, and the attendance is also in the twen-

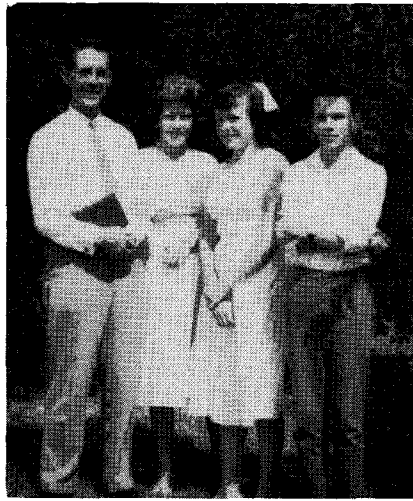
ties. My sermons at present are an exegetical series on I Corinthians 13.

Every Tuesday evening we have our "School of the Prophets" from 7:30-9:30. Presently, the first hour I teach from *Chaos of the Cults*. The second hour is New Testament Exegesis, and I mean that. I have taught everyone from the teen-agers up a simple way to use the Greek New Testament, and they can find any word used therein, have their own Thayer's Lexicon, and know how to discover the full meaning and use of every Greek word in the N.T. What a joy to have a whole congregation that can follow me in the use of the Greek! We choose some wonderful text (most recently, Romans 8:38-39) and really dig into it, spending several weeks on one text alone. Incidentally, practically the whole congregation is regularly in attendance on Tuesday evenings also.

Thursday evening is our "prayer meeting," but it is far more than the usual homechurch kind. Again, practically everyone is present. It starts at 7:30 and never ends before 9:30. We have a 20-minute song service from our beloved *Trinity Hymnal*, and we never get to sing all the requests. Then we spend about 40 minutes in what we call "exhortation time," but it includes a memory verse by the smaller children, as well as verses, comments and discussions from the teen-agers and adults. I've been doing this for many years, and have found it most profitable and blessed. Then we have a full half-hour prayer time, and practically everybody prays. The final half-hour we continue our study of the book of Acts, which we've been going through, verse by verse, for over five years (we're in chapter 19 now).

Enthusiastic Young People

We have a really lively young people's society. They meet once a week on alternate Wednesday and Saturday evenings. We are blessed with an outstanding leader and teacher for them—Miss Antoinette ("Toni") Borduin, a high-school teacher here and a graduate of Calvin College, who is well indoctrinated and committed to our historic Reformed Faith. This, joined to a deep experimental knowledge and love of the Lord Jesus Christ, plus her personality and experience, makes her ideal for the young people's work. She is greatly loved by them as well as all the rest of us. She teaches them church history, Psalmody and hymn-



Mr. and Mrs. Wade, Adele and Dennis, December, 1961.

nology, and lessons in practical Christian living—and I never saw teen-agers so enthusiastic or receptive. One meeting a month is a missionary meeting, which I'll tell about in some later report. Attendance has been eight to ten in the full teen-age range, with more definitely coming (partly as a result of the DVBS, in which we have a fine teen-age class). The group has some kind of outing almost every week—hiking, swimming, shell-hunting, picnicking, etc.

The DVBS is doing well, with a small increase every day so far and no losses. There were 20 children present today (the 3rd day), and we've had several Guamanian children from the start. One is a bright 11-year-old girl named Cabrini, whose uncle, Ignacio Quenga, a highly intelligent young schoolteacher, is also a regular attendant at our Sabbath evening worship services. He has heretofore been a lifelong Roman Catholic.

One important new development—we've re-established a happy relationship with the new leaders of the Christian Reformed work on Guam, Mr. and Mrs. Jay Poel, who are continuing the work I started here previously, including the radio ministry and Christian Bookroom. There's room and need here for even more genuinely Reformed missions, and I would welcome every one as a truly sister mission, and we could all happily work together to fill this whole island area with our blessed gospel without anyone stepping on anyone else's toes.

A Plea for Help

Now—what is a simple and painless way of helping to support our work, with plenty left over to ease the strain on other benevolence projects as well? I'm sure (let's all be honest, now) that there are very few families or individuals (even teenagers with allowances or earnings) who do not spend at least a dollar a month needlessly, if not wastefully: milk shakes, 'cokes,' hamburgers, 'just riding around,' bowling, golf, expensive 'modern' greeting cards, and other little indulgences. Hardly a single one of us would even miss that *extra dollar* given for the cause of the gospel! That is certainly true of our family, although my income is less than half of what it was six years ago. Yet the Wades still have enough and to spare!

Think what it would mean if we spent a little less on ourselves and gave a little less to one another on birthdays and anniversaries in order that we might all give a dollar a month *more* for the spread of the gospel: it could bring over \$7,000 a month extra (from OPC communicant members) for our cause! The Guam mission needs only \$300 monthly—and every dollar above that could go to further the work of our Committees.

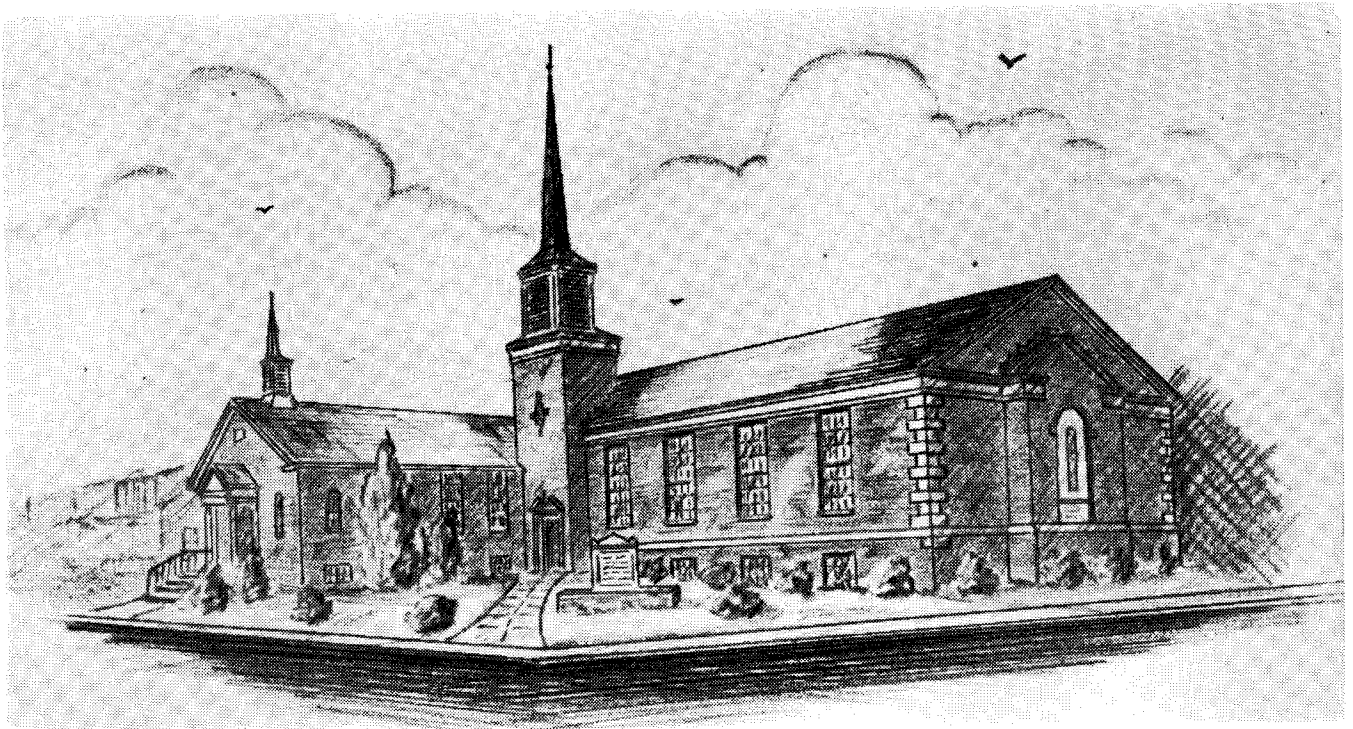
Surely you must be sold on this plan, so the next thing to do, this very minute, is to take a dollar bill, put it in an envelope addressed to the Rev. John P. Galbraith, 7401 Old York Road, Philadelphia 26, Pa. and mail it. (I'm sure he won't object.)

After the first \$300 for the Reformed Church Society of Guam to help meet our monthly needs, all the rest will be distributed equitably among the three Committees of the OPC. I will make public reports and promise to write a monthly newsletter for all the churches and others (maybe some church group will volunteer to mimeograph and mail them out for me?). And remember, this must be an *extra gift* each month.

Please don't delay. If you put it off, it won't be done. Thank you, beloved friends—I am sure you will not let us down in this plea. Above all else, pray, pray, pray. And may our great and gracious covenant God bless you, every one, abundantly and continuously.

As ever, yours in Christ,

E. LYNNE WADE



Middletown, Pa. Church Plans New Building

Calvary Church, Middletown, Pennsylvania, has directed the architect, Buchart Associates, of Lancaster, to proceed with final drawings for a new church structure. The new building will be 75 x 45 feet, seating 300 in the nave, and construction will provide for a future balcony.

A full basement will provide space for six Sunday school classes, a kitchen, vestibule, restrooms, and a platform-stage.

The colonial design will match the present structure (shown to the left of the tower) which was built in 1940. This 30 x 60 foot wing will be remodeled to provide two classrooms on the first floor, and a classroom and nursery room downstairs. This area will be utilized for expansion of the Christian day school and will provide additional Sunday school classrooms.

The architect estimates new construction to cost \$95,000 and actual construction is planned to begin this summer.

Calvary Church has been without a pastor since the Rev. Robert Graham went to Chula Vista, California last summer. The church has recently issued a call to licentiate George Hall, of the Presbytery of Ohio. The Rev.

Kenneth Meilahn, principal of the Christian school, is moderator of the session.

Pastor-elect Hall and his family moved into the manse in Middletown at the end of July.

Presbytery of the South

The spring meeting of the Presbytery of the South was held at Valdosta, Ga. on April 23-24. The Rev. Thompson Casey, Jr. of Jacksonville, Fla. brought an inspiring message at the popular service on Monday evening. The financial needs of Westminster Seminary were made a matter of special prayer.

The Committee on Young People's work reported on plans for the Southland Bible Conference, August 13-18, at Auburndale. In addition to the Rev. Francis Breisch, Wheaton, Ill., as evening speaker, courses will be taught by the Rev. Messrs. Atwell, Casey, Clelland, and Jonathan Male, who is assisting the Rev. Mr. Froehlich in Maitland during the summer.

A complaint was heard with reference to the reception of the Ortega Church at the previous meeting in the face of reports as to Lodge member-

ship, without making efforts to correct the matter; and asking Presbytery to take action to apply the measures agreed upon at the 17th General Assembly.

In the course of the discussion, Presbytery was given to understand that information previously given to it as to the proportions of the Lodge problem was inaccurate, and further, that more recent developments had improved the situation.

It was decided "that in answer to the complaint the Presbytery request that each Session of Presbytery secure copies for each of its members of the reports which have been provided by the General Assemblies of our church in respect to oath-bound secret societies, and ask that each Session member give careful consideration to these reports that they might make appropriate use of the information contained therein."

HENRY P. TAVARES
Stated Clerk

Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus (PHIL. 4:5-6).

**STANDING COMMITTEES
OF**

THE ORTHODOX PRESBYTERIAN CHURCH

HOME MISSIONS AND CHURCH EXTENSION

Class of 1965—MINISTERS: Everett C. De Velde, Jack J. Peterson, George J. Willis
RULING ELDERS: Cyrus B. Ferguson, Wilfred R. Moses

Class of 1964—MINISTERS: Calvin A. Busch, Ralph E. Clough, Robert W. Eckardt
RULING ELDERS: Garret A. Hoogerhyde, Lambert Van Eerden

Class of 1963—MINISTERS: Robert L. Atwell, George W. Marston,
Ned B. Stonehouse, Th.D.

RULING ELDERS: Hiram I. Bellis, Bert L. Roeber

GENERAL SECRETARY: The Rev. Le Roy B. Oliver

FOREIGN MISSIONS

Class of 1965—MINISTERS: Thomas S. Champness, Jr., John Murray,
John H. Skilton, Ph.D.

RULING ELDERS: Floyd C. Graf, Fairvan C. Lenker

Class of 1964—MINISTERS: Henry H. Fikkert, Meredith G. Kline, Ph.D.,
Robert L. Vining

RULING ELDERS: Newman de Haas, Willard E. Neel

Class of 1963—MINISTERS: Leslie A. Dunn, Charles H. Ellis, Paul Woolley
RULING ELDERS: T. Nelson Kellogg, R. P. Width

GENERAL SECRETARY: The Rev. John P. Galbraith

CHRISTIAN EDUCATION

Class of 1965—MINISTERS—Edmund P. Clowney, Raymond E. Commeret,
Robert E. Nicholas

RULING ELDERS: Leonard G. Brown, Howard A. Porter

Class of 1964—MINISTERS: Calvin K. Cummings, Charles G. Schaufefe,
Laurence C. Sibley, Jr.

RULING ELDERS: F. Kingsley Elder, Jr., Ph.D.,
Edward A. Haug, Jr.

Class of 1963—MINISTERS: Lewis J. Grotenhuis, Robert D. Knudsen, Ph.D.,
Edward J. Young, Ph.D.

RULING ELDERS: A. L. Le Gro, Stewart W. Sandberg

GENERAL SECRETARY: The Rev. Robley J. Johnston

GENERAL BENEVOLENCE

Class of 1965—MINISTER: Leonard F. Chanoux; DEACON: Irving J. Triggs

Class of 1964—MINISTER: John H. Skilton, Ph.D.; DEACON: J. Eric Crowe

Class of 1963—MINISTER: Lester R. Bachman; DEACON: Ross E. Noblett

PENSIONS

Class of 1965—MINISTERS: Everett C. DeVelde, John P. Galbraith

RULING ELDER: Edward A. Haug, Jr.

Class of 1964—MINISTER: Ralph E. Clough

RULING ELDERS: William C. Colsman, Lewis W. Roberts

Class of 1963—MINISTER: Wm. Harllee Bordeaux, Th.D.

RULING ELDERS: Garret A. Hoogerhyde, Harold R. Keenan

Ordination of George F. Morton

George F. Morton was ordained to the gospel ministry by the Presbytery of Ohio on May 25 at the New Hope Orthodox Presbyterian Church, Branchton, Pa. Mr. Morton serves both the New Hope congregation and the Faith Church of Harrisville. The Rev. Arnold Kress, moderator, presided at the ordination service.

"Victory through Christ" was the topic of the sermon preached by Professor Edward J. Young of Westmin-

ster Seminary, a member of the Presbytery of Philadelphia. The Rev. Calvin Cummings delivered a charge to the minister, and the Rev. Thomas Tyson gave a charge to the congregations.

Educated at Temple University and the Reformed Episcopal Seminary, Philadelphia, Mr. Morton became a member of Calvary Orthodox Presbyterian Church, Glenside, some nine years ago. He was licensed to preach the gospel by the Presbytery of Philadelphia and was called to the Faith and New Hope Churches in 1961.

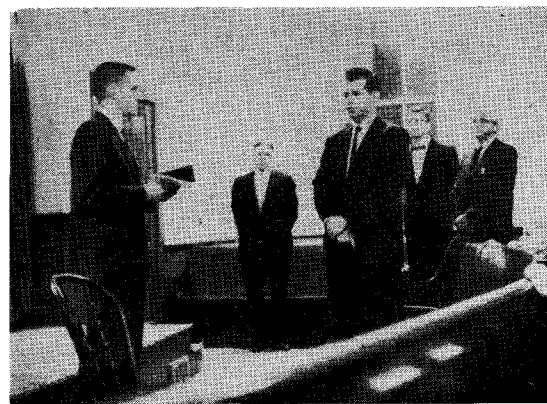
California Presbytery Receives Veteran Pastor

At a special meeting in the spring, the Presbytery of California received, after theological examination, a retired United Presbyterian missionary-pastor, the Rev. Adam G. Shriver. Now in his 81st year, Mr. Shriver has been conducting a radio ministry at his own expense for over seven years in Reno and Carson City, Nevada, where he resides with his wife.

His orthodoxy drew fire, prompting some laymen to take a stand against modernism, and he was ordered by his Presbytery to cease entirely from any kind of ministerial activity, although informed at the same time that he was in 'good standing' and that no charges existed against him. Refusing to be silenced, Mr. Shriver immediately made contact with the Presbytery of California. He first came to know of the Orthodox Presbyterian Church through Dr. E. J. Young, who served under Mr. Shriver in Nevada many years ago. He was also a fellow pastor of R. J. Rushdoony during the latter's eight and a half years in the Nevada Presbytery, at that time still a predominately sound body. Mr. Shriver had also corresponded with the late Rev. Robert Marsden with a view to such a step as this.

Born in Ohio, Mr. Shriver grew up in Three Rivers, Michigan, and graduated from Heidelberg College, Tiffin, Ohio, in 1912, and in 1915 from McCormick Seminary in Chicago. A veteran Sunday school missionary, Mr. Shriver served mission churches and established Sunday schools and preaching points in Montana, Alaska for four

Moderator Kress asks the
constitutional questions of Mr. Morton.



years, Washington, and Oregon, where he worked among the lumberjacks and farmers along the coast.

Going to Carson City in 1927, he spent the next 25 years until his retirement as a Sunday school missionary, covering all of Nevada, eastern California from Bridgeport to Baker below Death Valley, with one Sunday school in Utah. For eight or nine months each year Mr. Shriver was on the road, travelling 2000 miles or more a month, sleeping often in his car or perhaps on the school grounds where meetings were often held. He carried an electric light plant in the trunk of his car to light up homes, halls, schoolhouses, or even barrooms where gospel services were held. After films of some mission field, he would preach a sermon, then sell Bibles and Testaments, and arrange to supply interested families with tracts and Sunday school papers. During the summers, with the help of Mrs. Shriver, vacation Bible schools were held in isolated communities such as one mining camp where the largest school numbered 82 youngsters.

Besides his Carson City radio broadcast on Sundays, Mr. and Mrs. Shriver have been circulating copies of the booklet, "Why the Orthodox Presbyterian Church?" since his reception into the Presbytery. They still mail Christian literature to isolated families in five Western states.

The most significant part of this splendid history of service, however, was written in April, when, in the face of the certainty of opposition and hostility in Nevada, Adam Shriver, unwilling to be silenced in his proclamation of the whole counsel of God, entered the OPC and began at 80 a renewed witness in Nevada.

R. J. R.

New Addresses

The Rev. Ralph E. Clough, 529 Manhattan Beach Blvd., Manhattan Beach, Calif. (after Sept. 1).

The Rev. Rollin P. Keller, 16 Denbo Drive, Neptune, N. J., ordained by the Presbytery of New Jersey.

The Rev. Donald H. Taws, 2338 Old Welsh Road, Willow Grove, Pa. (on furlough from Eritrea).

The Rev. John Verhage, 197½ Glory View, Grand Junction, Colo.

THE BIBLE FOR OUR TIMES

"The kingdom of God is . . . joy in the Holy Ghost" (Rom. 14:17).

It's surprising what grumblers God's people can be. Have you ever wondered, as I have, how the Children of Israel on their way to the Promised Land could continually murmur against God? He had saved them from terrible slavery in Egypt. He fed them with heavenly food. He protected them against all their enemies. He manifested his abiding presence in their midst as he led them with a cloud by day and a pillar of fire by night. Yet we read that they were constantly complaining.

Then sometimes when I wonder at the ungratefulness of the Israelites, something makes me examine my own heart. And to my embarrassment I find that I don't rate much better. As a matter of fact, in terms of the far greater blessings that I enjoy at the hand of a loving heavenly Father, I fare much worse.

God's children in the old dispensation were taught but the rudiments in the school of faith, while we have been given the full course of study. They knew of a coming Savior only in types and shadows, while we have known the reality. They lived at the beginning of redemptive history, while we live at its end and have for our consolation and instruction all that has gone before. What reasons, then, we have for experiencing great joy!

Isaiah prophesies, "The ransomed of the Lord shall . . . come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness" (35:10). How about it? Is that prophecy being fulfilled in you?

RALPH E. CLOUGH

Howard E. Hart Ordained

The Presbytery of New Jersey ordained Howard Ernest Hart to the gospel ministry and installed him as pastor of Immanuel Orthodox Presbyterian Church, Bellmawr, N. J. on March 28. Mr. Hart, a charter member of Grace Church, Fall River, Mass. went from Providence-Barrington Bible College to Westminster Seminary, from which he was graduated in 1961, and was later licensed by the Presbytery of New Jersey.

Shown in the picture are those who participated in the ordination service; the Rev. George Knight, who preached the sermon; the Rev. G. I. Williamson, of Fall River, a member of the Presbytery of New York and New England, who gave the prayer during the laying on of the hands of the presbyters; Mr. Hart; the Rev. Raymond Commeret, moderator, who presided; the Rev. Jack Peterson, who gave a charge to the pastor; and the Rev. Calvin Busch, who delivered a charge to the Immanuel congregation.



HERE AND THERE IN THE ORTHODOX PRESBYTERIAN CHURCH

Trenton, N. J. — Grace Church's \$50,000 bond program, which began May 1, was completed on June 23 when the last of the bonds were sold. Negotiations are under way with the contractor and construction of the church building is expected to begin before the end of the summer.

"We are truly thankful to God for his great faithfulness to his people," writes the Rev. Donald Parker, pastor. "Grace Church wishes to thank the many who labored and prayed to make this financial venture a success."

Portland, Maine — Second Parish's congregation is looking forward to the arrival of the Rev. Leslie Dunn and his family. Mr. Dunn, who has been pastor of Grace Church, Westfield, N. J. for nine years, has indicated his willingness to accept the call to the pastorate of Second Parish Church.

Oostburg, Wisc. — The Rev. John Verhage, pastor of Bethel Church since 1945, preached his farewell sermons on July 8. The pastor and his wife left later in the week for Grand Junction, Colo. where Mr. Verhage is to serve as home missionary-pastor of a congregation which was organized last year.

A farewell for the Verhages was held at the high school gym, with elder Curtiss Nyenhuis in charge of the program, which included the presentation of a monetary gift.

The Rev. Mr. Verhage came to Oostburg from the First Evangelical and Reformed Church of Green Bay, Wisconsin, entering the Orthodox Presbyterian Church in 1945. Both Mr. and Mrs. Verhage are natives of Wisconsin and leave behind a host of friends as they heed the call of opportunity for the building up of a new congregation in the Rockies.

San Francisco, Calif. — Gustavo Espino, publicity chairman for First Church, reports that two families—the Ronald Swansons and the Ralph Hahns—were received into membership shortly before the Rev. Salvador Solis left for his new pastorate in Waterloo, Iowa. Mr. William Shell, May graduate of Westmin-

ster Seminary, is assisting in the work during the summer.

Selinsgrove, Pa. — On August 1 Luther Craig Long, Ph.D., began work as director of psychological services at the Danville State Mental Hospital in Danville, Pa. For the past six years Dr. Long has been director of the department of psychology of the Selinsgrove State School and Hospital for retarded patients, during which period many improvements have been made in the psychological services which are rendered.

The Danville State Hospital is for mental patients and is caring for 3200 persons. There is an alcoholic clinic, a children's unit, and an out-patient clinic. Dr. Long will be doing psychotherapy and teaching, and writes, "I think that it will be a real oppor-

tunity. Please pray that I may be able to be useful in a truly Christian way." He will continue to serve as consultant in psychology to the Geisinger Medical Center, which is also in Danville.

Although Danville is 18 miles from Selinsgrove, the Long family expect to continue to reside in their present home. The Rev. Dr. Long, who is a member of the Presbytery of Philadelphia of the Orthodox Presbyterian Church, has been supplying various pulpits nearly every Sunday during the summer, including points as far away as Memorial Church, Rochester, N. Y.

Whittier, Calif. — Eighteen members of Calvary Church boarded the S.S. *Oronsay* in the Los Angeles harbor on the evening of June 27 to bid farewell to the Rev. and Mrs. Egbert Andrews, who sailed at midnight for the three-week journey to Formosa. A group from a Christian Reformed Church in Bellflower were also on hand to see some of their missionaries off for Japan, and the two groups joined in singing hymns after they re-

SPECIAL COMMITTEES OF THE TWENTY-NINTH GENERAL ASSEMBLY

COMMITTEE ON ARRANGEMENTS FOR THE 30TH GENERAL ASSEMBLY

Everett C. DeVelde (Convener), Ralph E. Clough, Ralph Ellis, Theodore Stratton, Sr.

COMMITTEE TO CONFER WITH REPRESENTATIVES OF THE CHRISTIAN REFORMED CHURCH

Ned B. Stonehouse, Th.D. (Convener)
Bert L. Roeber, G. I. Williamson, Paul Woolley

COMMITTEE ON CORRESPONDENCE WITH OTHER CHURCHES

Ned B. Stonehouse, Th.D. (Chairman), Wm. Harlee Bordeaux, Th.D.,
Calvin K. Cummings, Le Roy B. Oliver, Paul Woolley

COMMITTEE TO DRAFT RULES FOR PRESBYTERIAL RECORDS

G. I. Williamson (Convener), Richard A. Barker, Burton L. Goddard, Th.D.,
Lenville L. Hawkes, Raymond M. Meiners

COMMITTEE ON A HYMNAL

Robley J. Johnston (Chairman), Arthur W. Kuschke, Jr.,
Le Roy B. Oliver, Edward J. Young, Ph.D.

COMMITTEE ON REVISIONS TO THE FORM OF GOVERNMENT AND BOOK OF DISCIPLINE

John Murray (Chairman)
Edmund P. Clowney, John P. Galbraith, Ned B. Stonehouse, Th.D.

COMMITTEE TO STUDY THE DOCTRINE OF GUIDANCE, ETC.

Robert D. Knudsen, Ph.D. (Convener)
Meredith G. Kline, Ph.D., John H. Skilton, Ph.D.

COMMITTEE ON TRAVEL FUND FOR THE 30TH GENERAL ASSEMBLY

Francis D. Breisch (Convener), Glenn T. Black, Bruce A. Coie

COMMITTEE ON TWENTY-FIFTH ANNIVERSARY BOOKLET

Robert E. Nicholas (Chairman), John J. Mitchell, John Tolsma, Jr.

LIAISON REPRESENTATIVE TO THE WORLD HOME BIBLE LEAGUE

Bruce A. Coie

THE PRESBYTERIAN GUARDIAN

7401 Old York Road
Philadelphia 26, Pa.

Second Class Postage Paid
at Philadelphia, Pa. Return Requested

turned to the pier from the ship to await its departure.

Calvary Sunday school is well into another Mile-of-Pennies contest, which (at 16 pennies to the foot) comes to \$844.80. This second offering (taken up in the classes each week) is being used for building debt payments, and the Sunday school completes at least two 'miles' each year. Competition among classes, on both upper and lower levels, adds interest, and the winning class receives an award.

Cedar Grove, Wisc. — Pastor Carl Reitsma returned at the end of June from a three-week flying trip to the Netherlands with a Dutch-American group. Mr. Reitsma studied in Holland several years ago. During June the pulpit of Calvary Church was supplied by the Rev. Dr. Cornelius Van Til, who then went to Winona Lake, Ind. for a series of lectures and classes during July.

Manhattan Beach, Calif. — First Church has received word that the Rev. Ralph Clough of Bridgeton, N. J. has accepted the call for his pastoral services. The Cloughs expect to move to Manhattan Beach the latter part of August. The Rev. Dr. William Welmers, moderator of the Session, has occupied the pulpit frequently during the interim between pastors.

Lewiston, Maine — The recently acquired building of Trinity Church was dedicated in May with special services in which several Orthodox Presbyterian pastors and congregations participated. The Rev. G. I. Williamson of Fall River, Mass. did the preaching. The Rev. Charles Stanton is pastor of the congregation, which was organized a little more than a year ago.

Willow Grove, Pa. — The Rev. and Mrs. Donald Taws and their four children arrived on August 1 to take up residence in the Duff house for their furlough. The long journey by freighter from Eritrea was broken by a happy day in Genoa, Italy, with the

Duffs, whose return trip to Eritrea providentially brought them into that port at the same time.

Portland, Oregon — "All the pancakes you can eat" was the menu for the Community Pancake Breakfast held on the parking lot of First Church on Saturday morning, June 23. Not a money-making venture (the charge was only 15c), it was called a "friend-making venture, a sincere attempt to become acquainted with every family in the neighborhood," according to the Rev. Albert Edwards, pastor of the First Church.

Recently installed as a ruling elder was Mr. Marinus Vanden Hoek of Newberg, where services are being held every Sunday morning under the auspices of First Church. At the same time Messrs. Alfred Kitchen and Lee Robbins were ordained and installed as deacons in the congregation.

Bangor, Maine — The Rev. LeRoy B. Oliver, general secretary of the committee on Home Missions, is recuperating here after surgery on July 20. His progress is reported as good and he expects to be back home in mid-August.

So. San Francisco, Calif. — Licentiate Calvin Malcor is assisting in the work of the Brentwood Church, which is without a pastor since the Rev. Arthur Riffel has moved to Santa Cruz to become pastor there. Mr. Malcor, a May graduate of Westminster Seminary, was married on June 30 to Miss Nancy Jo Greene in the home church of the couple, First of Manhattan Beach.

Chula Vista, Calif. — Although bids on the proposed building for the Bayview Church proved to be much higher than available funds when opened at the end of July, further negotiations are under way. Some curtailment of plans will likely be necessary, but "we think that within a few weeks now the dirt will begin to fly," hopefully states the Rev. Robert Graham, home missionary-pastor.

Bend, Oregon — Tom Carlson, who completed his junior year at Westminster Seminary in May, spent the first part of the summer in Bend during the absence of Pastor Edward Wybenga of Westminster Church. From there he went to Portland to assist First Church both in the City of Roses and in the mission works in Newberg and Eugene.

Westminster Enrollment 135 as of August 1

Latest figures released by the office of Professor John Skilton, dean of students, indicate that 135 students have been accepted by Westminster Theological Seminary for the fall term as of August 1. The enrollment last fall was 120.

Thirty-five are listed in the graduate department, 20 as candidates for the degree of master of theology, and 15 in the doctoral program. The other hundred include 26 seniors, 35 in the middler class, and 39 who will be in the entering (junior) class.

Married students total 73, while 62 are in the single category. Housing, especially for the single students, necessitates the rental of additional facilities. Some classrooms will be quite crowded, particularly during the coming year, until work on the new Library Building is completed and the present structure becomes available for other use.

New Addresses

The Rev. Egbert W. Andrews, P. O. Box 53, Taipei, Formosa.

The Rev. Clarence W. Duff, American Evangelical Mission, Ghinda, Eritrea, East Africa.

The Rev. Leslie A. Dunn, 38 Lowell St., So. Portland, Maine (after Sept. 1).

The Rev. Bruce F. Hunt, 1528 Grovania Ave., Abington, Pa. (on furlough from Korea).