

GUARDIAN

With fasting, repentance, and prayer,
let us ask God in his mercy to
recover this nation from moral and spiritual decay,
to recall the Christian church as a whole from
growing apostasy in forsaking the Word of God,
and to forgive our own many particular failings
and sins as ministers and people of the
Orthodox Presbyterian Church.

Let our churches stir themselves up
in bearing witness to Christ in this present age,
in seeking God's face for a richer blessing
upon the ministry of the Word of God, and
in working together for evangelism and Christian
education at home and abroad,
in grateful service of our Triune God.

*—adapted from a resolution by
the Presbytery of California*

Sinners Rebuked

EDWARD WYBENGA

Blasphemers—Luke 11:14-28

We have before us in this passage another miracle performed by Jesus. A man possessed by a devil, both blind and dumb (Matt. 12:22), was set free. He could now see and speak again. This was a striking event. All the multitude wondered with amazement. The miracle could not be denied but how was it to be explained?

The Pharisees, who had already rejected Jesus in their hearts, sought every opportunity to discredit him before the people. Therefore they said, "He casteth out devils through Beelzebub, the chief of the devils." Thus the Pharisees tried to throw contempt upon Jesus, declaring him to be in league with the devil.

But Jesus has a ready reply to show how utterly absurd was this explanation of the miracle. No kingdom or house divided against itself can stand. If then "Satan cast out Satan" (Matt. 12:26), he is working against himself and destroying himself. Surely the sly old devil is not quite that stupid! Now Jesus presses the argument still further: "If, according to your assertion, I cast out devils by the power of the prince of devils, then, in whose power do your followers pretend to cast them? Would it not have to be by the same power? In which case the same contempt you seek to heap upon me would fall upon you."

Our Lord makes it plain that it is in the power of God that he performed the miracle (v. 20). Satan may be strong but God is stronger still. Satan may think himself in absolute possession of the man who is his victim but Christ will enter his stronghold and deliver the man. Christ will prove himself stronger than Satan by taking his property from him. Not the kingdom of Satan but the kingdom of Christ shall prevail! In the conflict with evil we must be on the side of Christ if we would have the victory, for, "He

that is not with me is against me" (v. 23).

Jesus would carry his thought farther by introducing the parable of "The Unclean Spirit" (vv. 24-26). This is a picture of Israel as a nation delivered from idolatry. The house is made clean like a man freed from an evil spirit, but danger lurked in the fact that the house remained "empty" (Matt. 12:24). An empty heart invites trouble. Evil must be replaced with positive good. The Jews had cast out the gross idolatry of their forefathers but they had not replaced it with the righteousness produced by faith in the Messiah.

Accordingly, the unclean spirit, finding the house clean but unoccupied, resolves to return to it again. This time he takes with him "seven other spirits more wicked than himself" — hypocrisy, covetousness, hate, pride, envy, self-righteousness, unbelief — "and the last state of that man is worse than the first." The Jewish nation became more and more wicked, culminating in the crucifixion of Christ, and bringing judgment upon themselves.

At this point Jesus' controversy with his opponents is interrupted by an exclamation of a woman in the crowd. Deeply impressed with the majesty of Christ's person and the power of argument by which he routed all his enemies, she burst forth in praise of the blessedness of the mother who had borne and nurtured such a Son.

Jesus' reply is most arresting. He did not deny what the woman had said, nor did he quench her enthusiasm, but he said: "Yea, rather, blessed are they that hear the word of God and keep it." Spiritual kinship to Christ, faith and obedience toward God, must ever take the precedence over physical relationships and family ties. God must come first in our hearts; God's Word must control our lives. Then everything will fall into

its proper place. The right relationship to God is basic to right relations between husband and wife, parents and children, brothers and sisters, teachers and pupils, masters and servants, rulers and subjects.

Unbelievers—Luke 11:29-36

Continuing now his controversy with the Jews, Jesus said: "This is an evil generation. They seek a sign, and there shall no sign be given it but the sign of Jonah, the prophet." The people were always looking for signs, that is, miracles, to prove that the person talking to them was sent by God. They demanded a miracle; then they would believe — so they said. But Jesus had been doing miracles all along, and yet they did not believe in him as the divinely appointed Messiah. Thus it is plain that in this people there was an evil heart of unbelief.

The sign of Jonah would also be the sign of Jesus to these unbelieving Jews. "For as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth" (Matt. 12:40). Thus the resurrection of Christ on the third day by the almighty hand of God would be the sign from heaven to prove that Jesus had been commissioned by God to be the Savior of the world.

But, what was the reason for this obstinate Jewish unbelief? It was their spiritual blindness (vv. 33-36). There was no lack of light, for Christ, the Light of the world, was among them. But no amount of light will cause a blind man to see. You may place him under the blazing sun in a beautiful setting but still he will see nothing. So it was with these unbelieving people. Their spiritual blindness closed out the light of divine truth. Signs and proofs and miracles could not change that. What they needed was a change of heart and mind.

And so it is with us. Once being born again by the Spirit of God we not only see the light that is in Christ; we not only accept that light; but we ourselves become as shining lights to help dispel the darkness of this world.

Mr. Wybenga, now living in Edgerton, Minnesota, continues to write these meditations in Luke for us.

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Personal Religion

JOHN RANKIN

People are important. A person, any person, is *some one* and the person himself, and those things that are his, are and have a right to be important to him. It is true that "there are others." God bless them every one. Would that all might be saved and come to the knowledge of the truth.

And yet with all due regard for others and their welfare, there is a perfectly legitimate place in life for self-love, self-interest and self-concern. "I am fearfully and wonderfully made." "So then every one of us must give an account of himself to God." Amid all of the various and manifold concerns of life, over and above and through them all are the things of the spirit, the spiritual life and the soul's relation to God and his salvation.

Alone in the world in a sense as everyone is, we are not alone if God is with us. Our friends are our friends in Christ and together all are friends of God. Saved by his grace through faith we are kept by his power and led by his Spirit. So saved and kept and led, we trust and obey, we love and serve. We have fellowship with Christ and walk with him. We continually depend on him for comfort, strength and guidance. And if we love and serve him while we live we shall go to be forever with him. "Now we see through a glass darkly; but then face to face."

Enoch "walked with God and was not." Noah walked with God. Abraham was "the friend of God." Job could say, "I know that my redeemer lives." Paul said, "I know whom I have believed." And Jesus prayed, "And this is life eternal that they might know thee, the only true God and Jesus Christ whom thou hast sent" (John 17:3).

With what has been said in mind let us pursue the theme a little further. There is such a thing as "pure religion," and there is the one and only true religion, the only religion that will do for you and me, for the rich and the poor, the black and the

white, the learned and the unlearned, the small and the great. The situation with reference to this is: either you have it or you do not. If you do not you had better buy it. And if you *do* you had better cherish, keep and cultivate it.

But how is it cultivated? How but by daily diligent exercise and use of the means of grace? Three of these in particular are specified; the Word, the sacraments and prayer.

Use of the Means of Grace

Ah yes, the Word. As Paul to Timothy: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:14-17).

Prayer, too, has its part. But some people pray for the leading of the Lord in the affairs of life when they might better be engaged in the careful study and proper interpretation of the Word for full, complete and all-inclusive, God-given guidance for faith and life. Moses, David, Isaiah, Matthew, Paul and John are in a better position to lead the way than are the liberal leaders of today or any of the founders of the modern sects and cults.

To borrow from Paul again: "If ye then be risen with Christ seek those things that are above where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear

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with him in glory" (Col. 3:1-4).

If we are Christ's, "the old man" ("the natural man," or what is often referred to as "the flesh") was crucified with Christ and died with him, and we are dead. And yet we are risen with Christ and live. That is to say, we are truly alive and the text speaks of our aliveness as a life that is hid with Christ in God, a life which is Christ in us. Christ is spoken of as being our life.

Dead and Yet Alive

So what is your life if so be you are his? It is the life of one who is dead in one sense and yet alive in another, alive in the best possible situation and relationship. It is a life in which we ourselves are in a sense already risen, ascended and seated with Christ, where our affection is ever centered, whither it forever turns and where all our desire, hope and aspiration terminate.

If we were to carry the matter even further it would be in order to consider the whole subject of the origin and nature, the way and the end, the root and the fruit of true personal religion. What are known as calling and regeneration, justification and adoption, sanctification and glorification are all involved.

Personal religion means something in oneself—the new man, and newness of life in Christ. In itself it is warm and vital, it is "love and joy and peace." Christ is the bread of our life. In its outwardness it is to be sober, honest and industrious, generous and full of loving kindness. It is "long-suffering, gentleness, goodness, meekness, fidelity and self-control." A good tree brings forth good fruit.

We have spoken of the means of grace. One of these is the sacred institution of the communion. Here it is that we come closest to Christ and have our spirits fed, renewed and refreshed by the sense of his presence and the warm assurance of his love and faithfulness. Christ comes close to us at various times and on various occasions but never quite as is the case in the worthy observance of the eucharist.

The Psalms

And among all the books of the Bible for the cultivation of the life of the spirit the best and most important is probably the Psalms. If you desire to develop the feeling of personal re-

ligion read and re-read and study the Bible and biblical theology as a whole. And not only accept the faith and confess it but know what Christianity is and what the Bible teaches. But for personal religion our recommendation would be to do this with special attention to the Psalms.

There personal religion lies everywhere in clear delineation on the surface of the material given. It is there ready to hand; ready for personal use, appropriation and application. The Psalms were given to magnify the greatness of God, to represent him in his justice as well as in his love and to elucidate the individual's personal relationship to God. Read the Psalms—and sing them if you will; for they were meant to be sung. Know and commit to memory this particular portion of God's Word.

It was designed and intended, it was given, for the cultivation of the life of the spirit. It was meant to minister to the conscious sense of the nearness of God and for sweet and precious fellowship with him. For, as John says, "Truly our fellowship is with the Father and with his Son Jesus Christ" (I John 1:3).

And the Savior said: "He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." And again: "If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:21-23).

Here both as individuals and as a body of believers we read that our experience in the fellowship of God and of Christ is conditioned upon our knowledge of the commandments of Christ and our faithfulness in the observance of them. Here we learn that to the full extent of our love for Christ and obedience to his will as given in his words, we will know both the Father's love and the love of Christ which he will manifest to us in his personal ministry to our deepest heart needs and desires. And not only so, but there will be constant proof of a special visitation to us and association with us on the part of both the Father and the Son, who will make their abode with us wherever we are and whatever our abode may be.

"O taste and see that the Lord is good: blessed is the man that trusteth in him" (Psalm 34:8).

THE LORD OUR HELP

JOHN H. SKILTON

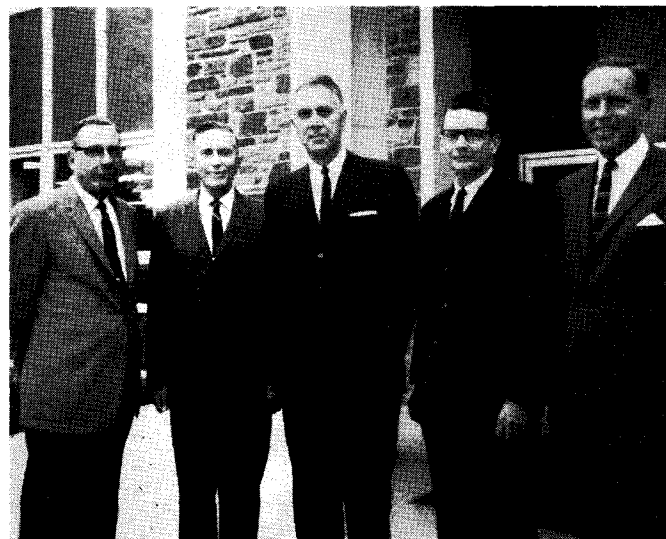
The loss of Dr. Ned B. Stonehouse in November of last year immediately brought major problems to the New Testament department of Westminster Seminary. For one thing, arrangements had to be made without delay to complete the courses which he had been teaching. It was possible for me, the remaining member of the department, to add some of Dr. Stonehouse's courses to my own teaching schedule, but it was necessary to seek assistance in order to provide instruction in others. We were relieved and strengthened in this extremity by the willingness of qualified men to come to our aid.

The Rev. Fred C. Kuehner, Th.D., D.D., Dean of the Theological Seminary of the Reformed Episcopal Church and Professor of Biblical Languages there, and two of our graduate students in New Testament, the Rev. George C. Fuller and the Rev. Theophilus J. Herter, agreed, despite their own commitments, to help meet our emergency. Because of the alacrity of their response it was possible to restore a normal schedule of classes in New Testament as early as the week following that in which Dr. Stonehouse died. In the second term,

through the continued assistance of Dr. Kuehner and the work of Mr. Norman Shepherd as Special Lecturer in New Testament, we were enabled to offer a full complement of courses in New Testament.

As we enter a new academic year, we still do not have a second full-time teacher in the New Testament department. When we are asked whether we have found anyone to take Dr. Stonehouse's place, we have to answer that we have not and that we will not be able to do so. This does not mean that we do not hope at an early date to have another full-time laborer in the New Testament field. It does mean that Dr. Stonehouse had unique gifts and rendered a distinctive service. He occupied a distinguished place of his own, a place which will always be his and which will belong to no one else. Like Dr. Machen, the first chairman of the New Testament department, Dr. Stonehouse in a true sense will continue to be with us in the department. His place and his influence will be perpetuated through his writings and through memory of his presence, his gifts, his teaching, and his witness.

What we must do as we face



Left to right:
The Rev. Messrs.
Leslie Sloat
John Skilton
Fred Kuehner
Norman Shepherd
Edwin Palmer

another academic year is to trust in our sovereign God, who works all things after the counsel of his will and who has sustained Westminster Seminary through many a crisis in the past. We can be thankful for the goodness of our Lord in making available for part-time teaching in the New Testament department this year a team of highly qualified and discerning men, thoroughly loyal to the Bible.

Qualified Men

Dean Kuehner has consented to help us again. He will teach a course on the Epistle to the Hebrews in the first term, and in the second term a course on the Gospel according to Luke. In addition, he will help supervise doctoral dissertations in New Testament. Dr. Kuehner, a graduate of the University of Pennsylvania and of the Theological Seminary of the Reformed Episcopal Church, himself took graduate work in New Testament at Westminster under Dr. Stonehouse. He was awarded a Th.M. degree by the Seminary, and earned his Th.D. degree at the Eastern Baptist Theological Seminary. In addition to his experience as a teacher he has had much pastoral and editorial experience. He was rector of one church for six years and of another church for seven years, and was an assistant editor for the American Sunday School Union for nine years.

The Rev. Norman Shepherd, who will be serving as Instructor in Systematic Theology, will nevertheless give a very substantial amount of his time to the New Testament department. He will teach the undergraduate course in New Testament Biblical Theology, a new graduate course in Biblical Theology, the course in New Testament Canon, and one of the Greek courses.

Mr. Shepherd is a graduate of Westminster College (New Wilmington, Pa.), and received his B.D. and Th.M. degrees from Westminster Seminary. He has completed the residence work for his doctor's degree at the Free University of Amsterdam and has studied also at the University in Göttingen, Germany. Mr. Shepherd has been serving as stated supply of the Knox Orthodox Presbyterian Church, Havertown, Pa.

The Rev. Edwin H. Palmer, Th.D., who will be engaged in very demanding administrative work in the new academic year, will nevertheless find time to teach a foundational course

in New Testament Greek. Dr. Palmer is a graduate of Harvard and of Westminster Seminary and holds a Th.D. degree from the Free University of Amsterdam. He has obtained valuable experience as pastor, teacher, author, and editor.

The Rev. Leslie W. Sloat, who specialized in New Testament under Dr. Machen and Dr. Stonehouse, will teach one of the courses in New Testament Greek. He is a graduate of Princeton University, and received his Th.B. and Th.M. degrees from Westminster Seminary. He has served in the pastorate, as librarian at Westminster Seminary, as managing editor and editor of the *Presbyterian Guardian*, and as comptroller and business manager of Westminster Seminary.

New Graduate Course

Most of those who will be helping in the work of the department will be participating in a new graduate course which will provide orientation for students who are specializing in the New Testament. This new course is entitled "New Testament Studies Today." It will deal with the aims and the nature of graduate work in the New Testament, with methods of research, and with recent developments in the study of the New Testament. It will provide an introduction to the chief fields of New Testament study. Members of the New Testament staff will be joined in the teaching of the course by Professor Edward J. Young, who will discuss the bearing of the Dead Sea Scrolls on New Testament studies, and by Professor Robert D. Knudsen, who will lecture on Existentialism and contemporary New Testament criticism. Our librarian, the Rev. Arthur W. Kuschke, will inform the class about facilities for research in the Philadelphia area.

For myself the loss of Dr. Stonehouse suddenly brought much new responsibility in the New Testament department. The new responsibility came when I was very much occupied with the work of Dean of Students, work which I enjoyed but which required constant attention. I have now been relieved of practically all administrative work, and will consequently have much more time, the Lord willing, to give to the needs of the department.

The New Testament department, twice stricken by the loss of distin-

guished chairmen, has hitherto been helped by the Lord. May it be his good pleasure to sustain us now.

WALTER J. MAGEE

After about seven weeks of acute leukemia the Rev. Walter J. Magee of Florida, N. Y. went to be with the Lord on October 11 in his 61st year. He was born in Beaver County, Pa. on March 30, 1903 and was graduated from Muskingum College, Ohio in 1927.

In 1934 he married Erma Collins. Besides Mrs. Magee, who teaches in a Christian school in Goshen, N.Y., he is survived by three children: Mary, of Philadelphia, Pa., John, of Grand Rapids, Mich., and Evangeline (Mrs. Richard DeMaster), of Manhattan, Mont.



Taken from a 1962 Photo

Following his graduation from Westminster Theological Seminary in 1935 Mr. Magee began his ministry in Hamill and Ideal, So. Dakota. He entered the ministry of the Orthodox Presbyterian Church, along with the Hamill congregation, in the summer of 1936. In September of that year he was one of five ministers and eight elders who participated in the formation of the Presbytery of the Dakotas. During the next 16 years he served pastorates also in Bridgewater and Alexandria, So. Dakota; Aurora, Nebraska; and Carson, Leith, and Lark, No. Dakota.

Because of his health he had engaged in other work in recent years, though he did some supply preaching as opportunity was given. The Magee family moved to New York about ten years ago. In lieu of flowers memorial gifts have been sent by friends to Westminster Seminary.

The Lesson of the Gentle Stillness

HERBERT S. BIRD

I Kings 19:9-18

In this Scripture passage we read the account of a scene which took place some 40 days after the notable contest on Mt. Carmel. On that occasion fire from heaven had completely vindicated Israel's ancient religion. 450 prophets of Baal had paid with their lives for their crimes; the people had fallen on their faces and cried, "The Lord, he is the God; the Lord, he is the God." The first rain in over three years had poured down upon the thirsty land, and Elijah, God's acknowledged servant, had run before the horse-drawn chariot of King Ahab the 30 miles from Carmel to Jezreel.

But Elijah, the man of faith and prayer, was not now in Samaria; instead, he was at Sinai, at Horeb, the mount of God, hundreds of miles away; not fighting the battles of the Lord but sitting in a cave, despondent. What had happened? Read the full account and see how he had allowed his own reason and his own aspirations to suggest what the results of his labors should have been and, unprepared for a different turn of events, how he had fled before the voice of Jezebel. This was Elijah's mistake. It was quite a mistake. Elijah is not the last one to have made it. And it is guaranteed every time to send the servant of the Lord into a wilderness of one kind or of another.

"And behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah?"

Some expositors find the dominant note of this question to be one of rebuke, as though the Lord were chiding the prophet for having abandoned his post in Israel; for having left Jezreel for the wilderness. More probably this question sought to permit Elijah to express what seemed to him to be the trouble, and to prepare him for the lesson that was to follow. So he answers, "I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken thy

covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only am left: and they seek my life to take it away."

The Apostle Paul mentions this episode in Elijah's life in the course of his discussion of the mystery of Israel's unbelief in chapter 11 of the Roman epistle. His description of the prophet's state of mind is significant: "Do you not know," he writes, "what the Scripture says of Elijah? How he makes intercession to God against Israel?"—how he prays against Israel? how he accuses Israel? For Elijah, at this point, considered the nation to be so far sunk into apostasy as to be beyond hope. Nothing was left but for the prophet to lift his voice in prayer, not in behalf of his people but against them; not for Israel's salvation but for its reprobation. What more could they have done to show their contempt for the ancient religion and for the true and living God? And what was there left for anyone to do more than Elijah had done to overcome their hardness and bring revival to the land? Indifference at best and fierce persecution of the godly at worst was still the prevailing tone of the nation's life. Indeed, it appeared to Elijah that no one else was left who was jealous for the God of Israel, and his life was in jeopardy. If fire from heaven could not move these rebels, what could?

The Lord Passed By

So did Elijah complain. "And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the

fire: and after the fire a still, small voice."

These crashes and echoes and flames, so terrible in Sinai's rugged loneliness, could have meant only one thing to a man such as Elijah. For him they were no mere natural occurrences; for him there was no such thing as a mere natural occurrence. These were rather signs of the power of God in wrath and in judgment. "The earth shook and trembled, the foundations of the hills moved and quaked because he was angry. There went up a smoke out of his nostrils and fire out of his mouth devoured; coals were kindled by it. The Lord also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire. Then the channels of the sea were seen, and the foundations of the world were laid bare at thy rebuke, O Lord" (Ps. 18:7-8, 13, 15).

Low View of God's Love

But the Lord was not in the wind. The Lord was not in the earthquake. The Lord was not in the fire. What does this mean? There are some to whom these words suggest a modern, sentimentalized theology. It is as though the Lord, by revealing in some way that he was not present in these manifestations of power and judgment, were saying, "Elijah, you have been too zealous, too severe. Your hands are red with the blood of those 450 priests of Baal. I have not been with you in this. I am a God of love, not of vengeance."

Now it is true enough that there are differences, important differences, between Elijah's task as an Old Testament prophet and our task as members of God's witnessing church under the New Testament. His method of dealing with the enemies of the faith, to mention only one thing, is not that which Christian practical theology obliges us to follow. Nevertheless, the judgments which were characteristic of Elijah's ministry were not *his* judgments; they were God's

Mr. Bird is an Orthodox Presbyterian missionary home on furlough from Eritrea.

judgments. And he who answered by fire at Mt. Carmel was not some vengeful tribal deity but the true and living God, none other than the God and Father of our Lord Jesus Christ, and our God.

Now it is a precious truth indeed that this God is love; nothing should bring greater joy and comfort to the Christian heart than the certain knowledge that this is so, and that from that love nothing has power to separate us, in this world or the next. But when the Bible affirms that God is love, it does not forget that he is also light and that in him is no darkness at all. It does not forget that he is angry with the wicked every day. One of the greatest crimes that the modern pulpit has committed against its generation is its denial or suppression of this truth. For it has taught us when, perchance, we take time away from trying to cure all the ills of society to think about God at all, to think of him as love, and as little of anything else. And the lesson has been learned; it has been learned all too well. Thus the love of God has become something strange, a poor, watered-down thing, a love abstracted from holiness and truth; a love which resembles more than it does anything else the attitude which an inadequate parent bears towards a spoiled child. And bad theology is always fruitful.

Impoverished Missionary Message

The decline of informed godliness, of vital Christianity, in the Protestant churches of the western world is a theme too familiar to need repetition here. But how does this depreciation of the righteousness of God operate when it is exported? What, according to the thinking that prevails widely in missionary circles today, does the church as mission have to say in confrontation with the world's religions? Certainly not the message of historic Christianity, in its forthright insistence that "he that believeth is not condemned, but he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God." For according to the chapter in Gerald Anderson's book, *The Theology of the Christian Mission*, on the subject of Christianity and the non-Christian Religions, it is only missionaries from "the extreme fundamentalist sects" who would subscribe to the simple view that "Hindus,

Buddhists, and Moslems are alike in bondage to Satan and can escape the wrath of God only by repenting of their heathen practices *in toto* and accepting Christ."

Nor, for that matter, is historic modernism so much in vogue these days—the view that the task of missions is not to make converts but, as a sort of Peace Corps from the private sector, to help the members of other religions build a better society. The view that is gaining ground is something more subtle and more comfortable, and hence more dangerous—the notion that this distinctionless love of God insures that men of every religion, whether they know it or not, whether they believe it or not, are in Christ; that Christian mission does not so much give itself to the task of beseeching sinners to be reconciled to God as to informing them that they *have been* reconciled; that missionaries do not come for the purpose of saying to those who worship they know not what, "Forsake your idols and believe in Christ that you may be saved," but "While we do not deny that your present religion has insights which are true and useful, you will be happier if you become a Christian."

What a travesty upon the Christian message! Certainly the missionary who believes the Bible and loves its gospel must express himself as being quite as opposed to this as he is to any form of unbelief. For he serves the God who proclaims himself not love in general, but "the Lord, the Lord God, merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty" (Ex. 34:6-7). He serves the God who is "just and the justifier of him who believes in Jesus."

God's Interpretation

It is for such reasons that it is wrong to see in the events of Mt. Horeb a sort of retraction of those of Mt. Carmel. For Elijah's very calling was a commission of judgment. Both he and Elisha who followed him were summoned by word and by powerful deed to proclaim that God is not mocked; that he was indulging in no idle threats when he spoke of a curse

against those who broke his covenant; when he spoke of the very heathen as instruments of wrath against the apostasy of his people. And this note was no more unworthy of a prophet's ministry than it is unworthy of the Christian ministry. For while our Lord said that he had not come to destroy men's lives but to save them, he did not omit the theme of the wrath of God's fierce anger from his proclamation of the kingdom. Nor shall we be accounted faithful if we omit it from ours.

Well, then, what were these events at Sinai designed to teach the prophet Elijah and what is their meaning for us? I think that we do well here to keep in mind the real character of the great man's trouble; to remember that the Lord was dealing with his difficulty by giving him an interpretation of his mission; by letting him see what place he filled in God's plan, and what he must expect as the outcome of his work. Elijah, let us remember, had expected that his denunciation of judgment against Israel would bring the nation to its senses, and he was surprised and disheartened when this did not happen. He needed to learn what the "still, small voice" or the "sound of a gentle stillness" was designed to teach, namely that *external things in themselves are not capable of producing spiritual results*: that true repentance and living faith are anything but so many natural responses to a certain set of conditions.

Repentance and Faith

They are not natural responses to *temporal judgments*. John, in the Book of Revelation, describing the results of the punishments connected with the sounding of the 6th trumpet, writes that though such a heavy toll of life was taken, "the rest of the men which were not killed by these plagues did not even repent of the works of their hands, that they should not worship devils, and idols of gold and silver and brass and stone, and of wood, which neither can see nor hear nor walk: neither repented they of their murders nor of their sorceries nor of their fornication nor of their thefts." Nor are repentance and faith natural responses to *information*—"Who hath believed our report?"

External things in themselves are not capable of producing spiritual results

wrote Isaiah. And for the same reason they are not natural responses to *logic* nor to *programs* nor to the most *selfless benevolence*.

Elijah wanted revival. And we should want it too. We should long for and pray for times of refreshing; for an awakened church; for a more intense and perfect mysticism among the Lord's people; for a greater love of obedience; for the conversion of multitudes of sinners to the true religion. But these things cannot be worked up. Not even the mightiest of miracles can produce them. The Lord sends his messengers into the world, and by them he warns of judgment to come and by them he offers his gospel of salvation; and if God has called you to the ministry of the Word you are among them. Learn, then, my friends, to expound the Word so clearly that no one who hears you will misunderstand what the gospel is. Learn to defend the faith so ably that no unfamiliar objection will unsettle you. Learn to involve yourselves with humanity in its joys and in its miseries so compassionately that no one will have reason to think you a hireling. And then go out and so preach and so dispute and so love. But remember that these in themselves, necessary as they are to a ministry worthy of the name, do not apply salvation to the human heart.

Inward Work of God's Spirit

Does it seem to us a thing incredible that they do not? If it does, it is only because we, as Elijah, in his cave there on Mt. Horeb, do not take a sufficiently low view of human nature. Is sin really that bad? Is man really so corrupt that even the most awesome manifestations of divine power cannot move him to seek the Lord any better than a light brighter than the sun can make a blind man see? Yes, sin is that bad and man is that corrupt. And the Lord is not in the earthquake, wind and fire. He is present in the sound of a gentle stillness. Whatever the externals may be, the sensational event or the quiet witness, the real work of salvation, the real work of revival, is done by the gracious, inward operation of God's Spirit. The events of Mt. Carmel were needed at that particular time in history, and for important reasons. But fire from heaven does not do the work of convincing and converting sinners. The Lord can and the Lord does make his grace known in the day of great things as

well as in the day of small things. But whether the one or the other, he does his work in sovereign quietude, in his calling men to himself and in his applying salvation to their hearts through the word of truth and by his inward voice.

These are ideal times for us to keep this in focus. For who does not wish to communicate and who does not wish to succeed? And whose attention has not been called to the meagre impact which the church is making upon the world? It is fashionable nowadays to say that ours is a post-Christian era. Whether or not this is true, we dare not take lightly the charge that historic Christianity has become irrelevant. Certainly the age demands of us that we apply ourselves to being practical, in the best sense of that oft-misused word: not only speaking the truth but speaking it in such a way that it will be accessible to men as they are. Woe unto us if we let our witness be stifled by unconcern or if we allow it to be wanting in coherency and in appeal. But when all this is said, there comes a time when communication is no longer the problem, a time when the work is plainly no longer ours, and when we will only lose that which is priceless if we start to tamper.

Let me mention in this connection a difficulty which for centuries has beset every Christian missionary working in the Near East and many working elsewhere, namely, How shall we effectively evangelize that growing giant among the world's religions, Islam, in a class by itself in the vigor of its resistance to every form of Christian enterprise? Since the beginning of the modern missionary movement, report after report from these fields has had the same drearily familiar ring. The title of an article on the career of George Harris, that brilliant and devoted missionary to China's Muslims, published a while back in *His* magazine, just about sums up the story for all of us: "No Church." And who can take his Christianity seriously and be anything but grieved by this state of affairs?

Muslim Evangelism

Now there are some who, viewing this situation with understandable alarm, have concluded that the key to the problem is the church's approach to the Muslim: we have, it is said, prejudiced our cause by unrealistic methods and by an offensive mes-

sage. That there is some truth to these charges we gain nothing by denying. We all do offend in many ways, and whatever our field of labor we all should make the improvement of our techniques of evangelism our constant study. Unfortunately, however, this is not all that is meant by the exponents of a new approach which has captured the thinking of a significant number of churches and societies at work in this field. For such, it is not enough that our *method* be characterized by a healthy amount of sanctified common sense; we must, in addition, while the Muslim looks over our shoulder, engage in a radical reworking of the *message*. Did, then, Mohammed say of Christ, "They did not kill him, nor did they crucify him, but it was made to appear that way to them; for of a surety they did not kill him"? Let us not oppose this, it is suggested, by insisting upon a substitutionary atonement. Let us rather see that by his recognition that *something* happened at Calvary the Muslim really *affirms* the cross; let us then make it more palatable by subtracting what makes it most meaningful; let us reduce Christ's saving work to an idea of redemption that fairly well terminates upon man, and thus trim away the sharp corners of its offense. And much of distinctive Christian doctrine is treated in the same way.

Slow to Learn

But perhaps it is well to move a bit closer to home. When, after some years of serving in another land, one passes through the marketplace in his own country and listens to what is being said in the bazaars, he hears things that are in their own way just as alarming, the more so because those who are saying them should know better. He hears, for example, that the old ideas about an infallible Bible are untenable; if we want to be intellectually respectable we must change our ways on this point; the Scriptures for our scientific age speak authoritatively only when they deal with matters germane to the Spirit's purpose, whatever that may mean. And so, whether in the regions beyond or in the homeland, truth must be subservient to response, and communication must be maintained even if there is nothing worthwhile or really distinctive left to communicate. But it is not thus that God builds his church.

(continued on page 153)

EDITOR

Robert E. Nicholas



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Politics and Personal Life

People in public life live in glass houses. Like goldfish in a bowl, they are the objects of many eyes. Now there is a sense in which a man's religion and his personal or family life are solely his concern. A person's denominational affiliation, the type of clothes he wears, his eating habits, how well he plays golf—such things need not stand in the way of his seeking or holding public office.

Yet all these matters, and many others, are more or less open to scrutiny. In evaluating the fitness of a candidate for office, particularly high office in a state or in the nation, the citizen may and sometimes must give due weight to such considerations. If it is common knowledge, for instance, that a man's eating or drinking habits involve him in gluttony or drunkenness, it certainly raises a question as to his fitness for office. Or if his addiction to golf were such that he spent several days a week trying to keep his score in the low 70s, it might be doubted that he would have time for the exacting demands of important civic responsibility.

But what about questions of religion and morality? Here the Christian citizen will want to give careful thought. If, for example, a person's religious views might prevent his advocacy of military force under any circumstances, this would be a proper subject for inquiry as to the application of his views if he were a candidate for governor or president. If a man seeking the office of a judge was opposed in principle to capital punishment, the voters would surely want to take this into account. Or if a candidate's religion compelled him to seek prefer-

ential treatment for his own as over against every other religion, or if he were an avowed atheist, here too the citizen would have a right to know before reaching a decision. A man's religious principles, or lack thereof, are bound to affect his actions in government as elsewhere.

Likewise a candidate's family life, insofar as it is in the public view, is not a matter of complete indifference. One of the avowed candidates for the highest office in the land, as everyone knows, has within the year put away his wife and married the recently divorced wife of another man, the mother of four young children. However "legal" this arrangement may be, the Christian will recognize it as contrary to the plain teaching of the Word of God. He will, moreover, be forced to take it into account in considering the suitability of such a candidate for the office of the presidency.

There is no scriptural warrant for the distinction so readily made in the popular mind between personal and public morality. With what consistency may one "fight for principles" in political or economic life while openly flaunting biblical principles in personal affairs? Life has no compartments from which the moral law of a holy God may be excluded.

Moral decay on a far broader scale in the now unfolding scandal in Washington threatens to unmask who knows how many public servants in our nation's capital. The intimations of "legal profiteering" and sickening personal indulgence raise a stench that cries for exposure and eradication. It appears that there are all too many who ask not what they can do for their country nor even what their country can do for them, but, How can I use my country for myself?

It is time for the righteous to speak out. Let Christians make their voices heard in the halls of Congress. Let Senators who are Christians be encouraged to action, in the forthcoming investigation.

Let it be remembered that it is a fearful thing, for an individual or for a nation, to fall into the hands of the living God, that God who is a consuming fire. Nor may we forget that judgment must begin at the house of God. Except we repent, we shall all likewise perish.

—R. E. N.

Gentle Stillness

(from page 152)

"And when Elijah heard it he wrapped his face in his mantle and went out and stood at the entrance of the cave. And behold there came a voice to him and said, What are you doing here, Elijah? He said, I have been very jealous for the Lord God of hosts. For the children of Israel have broken thy covenants, thrown down thine altars and slain thy prophets with the sword. And I, I only am left, and they seek my life to take it away."

We may be puzzled when we consider these words as to why a man of faith such as this should have made the same complaint now as he did before he had seen the earthquake, wind and fire, and before he had heard the sound of a gentle stillness. But it is not so strange. The Bible, to be sure, paints a picture of the natural mind which is one of unrelieved darkness. But it does not paint a particularly bright picture of the ability even of good men to learn the lessons which God would teach them. Must not we all, no less than the disciples of the Emmaus road, confess that we too are deserving of the rebuke, O fools and slow of heart to believe? To be sure, by this time Elijah may have had some idea of the meaning of the experiences through which he was passing. But he still finds it hard to reconcile the continuing unbelief of Israel with the powerful ministry which God, through him, had performed among them. The sign needs explanation, and the Lord graciously interprets it to him, coming to him with the assurance that his labors were by no means fruitless.

Commission Renewed

"Go, return on thy way to the wilderness of Damascus; and when thou comest anoint Hazeal king over Syria; and Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha, the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room. And it shall come to pass that him that escapeth the sword of Hazeal shall Jehu slay; and him that escapeth the sword of Jehu shall Elisha slay."

Here the troubled prophet receives a glimpse of what lies in store for him and for Israel through his ministry as continued by Elisha. The

word from the Lord, following closely his revelation of himself in the gentle stillness, did not suggest that Elijah's calling as a prophet of judgment was to be changed to something different. As a matter of fact the renewed commission which he received at Horeb was a call to an even more severe ministry than he had known heretofore. "Anoint Hazael king over Syria." Hazael, that terrible man whose barbarities Elisha, who actually fulfilled this commission, foresaw and wept. "And anoint Jehu king over Israel." Another man of violence he, one who would usurp the throne and exterminate the worshippers of Baal, but who would not leave the calf worship of Jeroboam. "And Elisha thou shalt anoint to be prophet in thy room; and it shall come to pass that him that escapeth the sword of Hazael shall Jehu slay, and him that escapeth the sword of Jehu shall Elisha slay."

A Faithful Remnant

So Elisha would continue Elijah's ministry, and by him God would bring a covenant-breaking nation to judgment. The Lord would pass by in the earthquake, wind and fire. But the Lord was in none of these. And after the fire a gentle stillness. "But I will leave me 7000 in Israel, all the knees which have not bowed to Baal, and every mouth which has not kissed him."

In his extremity Elijah had allowed himself to express the complaint that of the true servants of God he alone was left in Israel. This, of course, was an exaggeration. Elijah knew perfectly well that there were still others in Israel besides himself who loved the Lord and would have nothing to do with the Phoenician Baal. Only a few days before he had fled from Jezreel, he had encountered Obadiah, of whom we read that he "feared the Lord greatly." And Obadiah had hidden 100 prophets of the Lord in caves and had fed them during the time that Jezebel was killing all she could find. So Elijah knew of at least 101 other worshippers of the true and living God.

At the same time, however, allowing for the license which he took with the facts, Elijah justly supposed himself badly outnumbered. And while his case was extreme, it has never been an unusual thing for the sincere worshipper of God in any age, as he looks about him, to voice a complaint

of this sort. Even at times when the powerful work of God in reviving his church and in converting sinners has been most in evidence, the question, "Are there few that be saved?" is not far from the Christian mind.

But while things were bad, they were not as bad as Elijah had supposed. His problem, you will remember, was that the miracle at Carmel had converted no one. And the Lord's answer was to the effect that miracles are incapable of converting anyone. Nor would the judgments yet to follow. Yet, said the Lord, "I will leave me 7000 in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." In all this judgment the sovereign God would continue to work in gracious stillness. 7000, to be sure, is not an immense figure. But it was assuredly a worthwhile increase over the prophet's estimate of only one. And while he did not know it, his ministry, characteristically that of storm and fire, made possible the survival of the knowledge of God in Israel and in a real way made possible the proclamation of the word of grace.

And our commission is a better one than Elijah's. Necessary as it was, his work was fairly well confined to the stemming of the tide of idolatry which threatened to engulf the whole land, and to the pronouncing of God's judgment upon a people who had forsaken him. Probably he did not see very far beyond the dark days of his own age; probably he had little idea of what was to come, scarcely more than a glimpse of the fact that the blest river of salvation would at last overflow the banks of Israel and through Christ, in whom all prophecy comes together and is fulfilled, extend to all the world the blessing of the knowledge of the God who redeems his people through the blood of Jesus Christ and who calls them by his grace. Elijah's need was that of a new sense of the mystery of providence, and of a renewed trust in him who even in wrath remembers mercy, and who had not cast away his people.

God Is Still God

The great man of faith had wrongly interpreted both his own times and God's purposes. And I suppose that such a danger is never far from any of us. We too, as we reflect upon the seriousness of our times and the apparent weakness of the Christian cause, find ourselves making his mis-

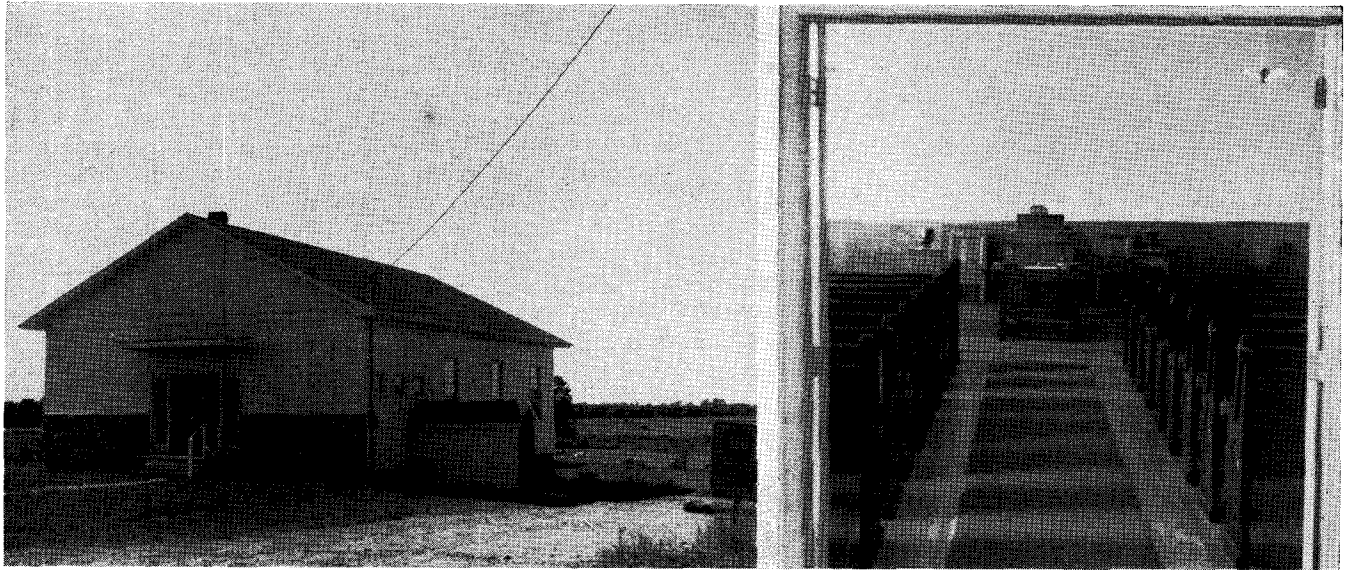
take. We need the lesson of the gentle stillness of God as much as he did. These are not days in which Christian workers are likely to be guilty of that superficial optimism which, occasionally, has been the vogue especially in the missionary movement. No one who knows what missionary work is and what heathen religions are and how Christian churches themselves have gone after idols is likely to speak of evangelizing the world in one generation or of Christianizing it in a few generations. It is well that this is so. But even with the world as it is in the fall of 1963—materialism, communism, racism and all—let us not allow the pendulum to swing all the way to the other side.

Truth is truth, and the Lord's cause is not in a bad way. God is God, and we do not have to compromise with the idolators outside the church or make common cause with the enemies of the gospel within the church in order to gain a hearing. All things are in God's hands; the company of the redeemed is no mere 7000 but a multitude that no man can number, and our commission is as unchanging as God's purposes. We can do nothing better, then, than to resolve that by his grace we will be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain, in the Lord.

Galloway Church of Miami Bond and Building Program

After months of planning the Galloway Orthodox Presbyterian Church is about to launch its building program in Southwest Miami, one of Florida's fastest-growing areas. "In more than a quarter of a century of association with OPC home missions I have never known of a more promising or urgent opportunity than the one now confronting us here," writes Pastor Robert L. Atwell.

The \$125,000 bond issue is being widely advertised to supplement the \$50,000 which was initially subscribed, mostly from local members and friends, at the end of October. The Building-Finance Committee has been meeting weekly for five months to obtain the best facilities economically feasible. They are planning to hire sub-contractors and buy materials direct.



THE ORTHODOX PRESBYTERIAN CHURCH OF LISBON, NEW YORK

May 22, 1963 saw the dedication of the new church building of the Lisbon Orthodox Presbyterian Church of Lisbon, New York. The Rev. Raymond M. Meiners, pastor of Calvary Orthodox Presbyterian Church, Schenectady, was the speaker for the dedication service. Mr. Meiners had served the Lisbon church as moderator of the session when they first joined with the Orthodox Presbyterian Church in 1958 and until the Rev. Laurence C. Sibley, Jr. came as pastor in June, 1959. (Mr. Sibley resigned the Lisbon pastorate in September, 1963, to become pastor of Calvary Orthodox Presbyterian Church, Glenside, Pa.)

Also participating in the service were the pastor, Mr. Sibley; Mr. Dale Smith, a ruling elder of the Lisbon Reformed Presbyterian (Covenanter) Church; and the Rev. John Koopmans, pastor of Bethel Christian Reformed Church of Brockville, Ontario, Canada. During the service a letter and a telegram from Dr. Daniel Van Houte and Rev. Peter J. Vosteen, former pastors, were read.

The Lisbon Orthodox Presbyterian Church was organized in December, 1958. The group stems from an Associate Church formed in 1802, and was United Presbyterian from 1858 until 1958. Mr. Meiners, who has been pastor of Calvary Orthodox Presbyterian Church for 25 years, was appointed by the Presbytery of New York and New England to guide the new congregation and assist them until they secured a regular pastor. He

served in this capacity, along with his regular duties, for almost a year. Mr. Sibley was ordained and installed in November, 1959.

Construction of the new church building, on the Lisbon-Flackville Road, was begun in August of 1962. A committee of nine members of the church, headed by Ralph Moore, planned the building and supervised the construction. Mr. Elwin Bigelow of Richville, New York, was the contractor for all phases of construction. Work was completed in January of this year and the building was used for public worship for the first time on January 27.

The building (see photo) is of frame construction with white aluminum siding and a stone panel on the front. Entering the attractive front doors with side-light windows, one finds oneself in a large narthex, on the left of which is the church library, a coat rack, and a small room with a glass window into the sanctuary. This room is for the use of mothers with small babies, during the worship services; for session and regular prayer meetings; a Sabbath school class and other small group meetings.

As one enters the sanctuary one notes the simplicity of design with clean lines and soft colors—all pointing to an atmosphere of quiet worship. Immediately the eye is drawn to the pulpit, central and beautiful, built by one of the elders of the church. The Bible on the pulpit, the communion table, the flower stands and offer-

ing plates, the pulpit furniture, and the communion set were all given by various members of the church. The pews were purchased from a man who had contracted to tear down St. Joseph's Home, Ogdensburg, a Catholic orphanage and home which had changed locations.

Many members gave not only of their prayers and money, but of their time and energy as well. Several of the men helped with the actual construction, and both men and women helped with the painting, with getting the pews ready, etc.—all of this so that their church building might be used as a further witness to God's glory and his faithful promise-keeping to his people in Lisbon.

On the basement level is a large room which can be divided for Sabbath school classes, a kitchen, and a furnace room. The people in our Lisbon church are proud of their new building and happy to show it to all who visit with them.

When you travel through the St. Lawrence Valley region of the "north country" do look for those green and yellow signs pointing to the Orthodox Presbyterian Church, and do inquire at the Lisbon post office or in one of the stores as to where some of the members live, so that you may share fellowship and friendship with them. They also would appreciate your prayers that God will soon provide them with an under-shepherd.

LOIS SIBLEY

Book Notices and Reviews

ROBERT G. DeMOSS

Andrew Shonfield: *The Attack on World Poverty*. New York: Vintage Books, V-220, 1962, \$1.45 (paper back).

This new study faces just one question: How can the living standards of the under-developed countries be more quickly and more effectively raised? Our author, director of studies at the Royal Institute of International Affairs in London, takes for granted that this question constitutes one of the basic responsibilities of the Western world.

The perspective here is one of economics. Thus trade, investment, technical aid, education, health and population growth are the topics about which our author writes. He is constructively critical of existing agencies, methods and programs currently involved in bringing assistance to under developed nations.

I can think of several reasons for Christians not reading this book: (1) It has no concern for the most basic human need—his spiritual or religious need; (2) its economic philosophy is based upon a concept of human nature which modifies its validity; (3) it is too technical. All of these reasons (though plausible) must be discounted and the book purchased quite simply on the basis that a Christian, of all people, realizes that he is "his brother's keeper." The problem of human poverty is too staggering to take time to quibble. Properly weighed, this study will acquaint the reader with a well-organized summary of a myriad of details on the basis of which he can more intelligently lend his support and prayers to the attack on world poverty.

R. C. Reed: *The Gospel as Taught by Calvin*. Presbyterian Reformation Society, Box 1501, Jackson, Mississippi. (No date, paper back).

This attractive summary of some of the fundamental teachings of Calvin is a reprint of a book which originally appeared about 60 years ago. Dr. Reed was a much loved pastor and a respected seminary professor (Church History at Columbia Theological Seminary).

The beauty, warmth and graciousness of Calvinism is sometimes not

seen by our non-Reformed brethren. But the biblical basis of Calvinistic teaching is developed by our author in such an appealing style that one will find himself drawn toward its splendor. A brief sketch of the rise of Calvinism and its practical effect on human conduct enhances the value of the presentation. You will want to direct the attention of any serious minded inquirer to this book as a semi-popular primer on the meaning and truthfulness of the gospel as taught by John Calvin.

C. H. Spurgeon: *The Soul Winner, How to Lead Sinners to the Saviour*. Grand Rapids: Eerdmans, 1963, \$1.75 (paper back).

Spurgeon, that superbly gifted preacher, believed emphatically that leading sinners to Christ is (in his words) "the chief business of the Christian Minister." Thus the topics in this reprint are written with vigor, urgency and passion.

The likelihood of becoming infected by Spurgeon's zeal is high; thus one had better not read this book unless he is prepared to engage in this high calling in all earnestness. The volume is rather complete and so runs to over 300 pages. It consists of college lectures, talks to Sunday school teachers, addresses to open-air preachers and studies presented at Monday evening prayer meetings at his church. Depending upon one's purpose, it is convenient to select certain chapters in the book for study. Topics range from "What is it to win a soul?" and "Sermons likely to win souls" to "How to induce our people to win souls." This collection is commended to all who have heard the words of Jesus, "Follow me, and I will make you fishers of men" (Matt. 4:19).

Roland Allen: *The Ministry of the Spirit* (selected writings). Eerdmans, 1962. 197 pp. \$1.65 (paper).

The late Roland Allen was a maverick Church of England clergyman whose ruling passion was Christian missions. He spent some years as a missionary to China, later was forced

to return to his mother country because of poor health. He continued to press for the cause of missions both by preaching and writing. He served as rector of St. Peter's Church in Chalfont but resigned out of protest against the dead formalism of the congregation.

The Ministry of the Spirit throbs with vitality. One must take issue with some of the pronouncements of Mr. Allen, but it is impossible to put the book down without being stirred to the roots because of his flaming love for lost mankind. His piece on "Non-Professional Missionaries" is original and challenging. It should spur laymen to a serious and prayerful consideration of this remarkable avenue of service. Also his relation of the Holy Spirit to the missionary enterprise opens up fresh vistas of thought. Missionary Societies could study this series of writings with great profit.

HENRY W. CORAY

1964 Daily Manna Calendar: edited by Prof. Martin Monsma. Grand Rapids, Michigan: Zondervan. \$1.95.

Once again this popular calendar (with a single small sheet for each day) features writers of Reformed persuasion giving a brief meditation on a suggested Scripture portion. Most of the contributors, each of whom has prepared a week's material, are of the Christian Reformed Church, but among other names noticed are G.N.M. Collins (Scotland), W.J. Grier (Ireland), Carl Ahlfeldt, Robert Atwell, Burton Goddard, Floyd Hamilton, Allen MacRae, and John Kilton.

Packaged in a box that may be easily mailed, this calendar would make a suitable gift that lasts throughout the year.

— R. E. N.

A fine analytical book has been published by Inter-Varsity Press titled *Missions in Crisis*, by Eric S. Fife and Arthur F. Glasser. In a scholarly and informing and in many ways moving fashion these two men come to grips with the intricate problems that have developed as a consequence of the changing face of the missionary enterprise. The thrust of communism, the threat of liberalism and neo-orthodoxy, as well as the mighty turmoil stirred by the wave of national independency sweeping over the world—these and

THE CHANGING SCENE

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HENRY W. CORAY

other issues relevant to the interests of Christ's universal kingdom are taken up boldly, discussed intelligently and answered scripturally. There is naked and sometimes startling realism in the story. A hopeful note based on the truth of God's sovereign purpose running through the tangled skein adds up to absorbing reading. We commend it with enthusiasm to missionary societies as well as to individuals, and pray for a wide reading of this excellent piece.

* * * *

A recent issue of *National Review* carries an informing piece on God and Man, then it lists twelve different colleges, some private; some state-supported; one, Marquette, Catholic; one, Davidson, Presbyterian. A survey taken over a cross-section of the schools poses such matters as faith in an all-powerful God, the doctrine of the Incarnation, or enfleshing of God, the physical resurrection of Christ, the idea of the immortality of the soul.

Response to these pointed questions is, to say the least, startling. Revolt against theological convictions is highest in institutions which teach courses in religion, Marquette excepted. For example, at Davidson College, 78 per cent of the interviewed students who have reacted against the Christian faith claim "courses dealing with religion" as a cause. At Stanford, 30 per cent give religious courses as a reason. Thus the practical and tragic effect of theological liberalism in our higher educational institutions springs sharply into focus. "Betrayed in the house of a friend" is written in *guilt*-edged letters over many of our halls of learning.

Of the twelve schools, only four poll a majority accepting the idea of God becoming flesh: Marquette, South Carolina, Indiana, Howard. The doctrine of Christ's physical resurrection is totally rejected by students tested at Reed College; at Williams, 25 per cent of the students believe it; at Yale, 36 per cent; at Stanford, 49 per cent; at Presbyterian-controlled Davidson, less than 21 per cent. Significantly, 94 per cent of the Davidson undergraduates

were reared in the Protestant tradition.

The conclusions drawn by the editors of *National Review* are given at the end of the article. They are:

CONCLUSIONS

1. American liberal arts colleges, with the sole exception of Roman Catholic colleges, tend to debilitate the religious convictions of their students.
2. Students raised as Roman Catholics are far more likely to retain their faith while at college than students raised as Protestants or as Jews.
3. Protestant students are most likely to retain their faith if sent to predominantly Roman Catholic colleges.
4. Protestant students are most likely to apostatize if sent to privately endowed secular colleges.
5. Protestant students are least likely to retain the essentials of their faith if sent to Protestant-affiliated colleges with particular emphasis on courses in religion, although it is true that they are unlikely to apostatize formally at such schools.
6. Students raised as Catholics are least likely to retain their faith at small, privately endowed colleges at which the vast majority of the student body is Protestant and Jewish.
7. Students raised as Jews tend to abandon the basic tenets of their faith, regardless of what kind of college they attend.
8. The Roman Catholic Church is winning significant numbers of converts, particularly at schools with large Protestant majorities.
9. Significant numbers of American Negro college students are converting to Roman Catholicism while at college.
10. Although a substantial majority of liberal arts students believe in the immortality of the human soul, only a minority affirm the existence of a God capable of exercising an effect on their lives.

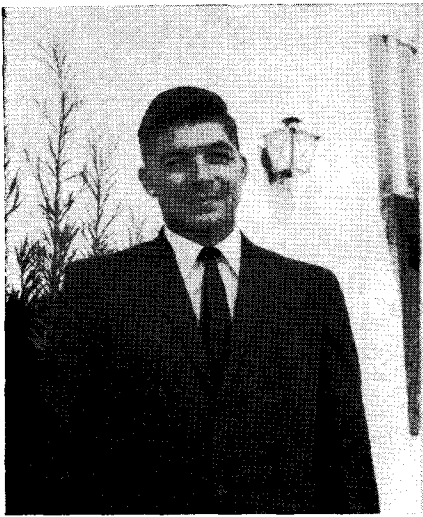
* * * *

On a calm August night
We stood in a field, my friend and I,
Full of awe, and wonder, worshipping.
We watched the lambent stars
Dance on the blackboard overhead:
At last I broke the still of the evening:
"What is the name of that star
Climbing yonder linden tree?" I said.
"I do not know," said my friend,
"I'm a stranger here myself."

—The Old Chinese Philosopher

The clergyman's desk is a catch-all for many types of weird and wonderful advertising. For example, before me lies a special premium offer for a new Sports Film: "Play for Keeps." This little gem features nationally known athletes "in thrilling sports action as well as in their vibrant Christ-centered testimonies." Who are some of these athletes? Vignettes of football and baseball stars stare at me: Bill Wade, Bill Glass, Alvin Dark, Bobby Richardson, Ray Berry. Now far be it from me to rule these sportsmen out of the Kingdom of Heaven. I am not omniscient. "The Lord knoweth them that are his." I've heard Felipe Alou give his testimony and I doubt not that he is a converted person. But I do maintain it is a moral tragedy that these great athletes are compromising their position by participating in Sabbath sport activities. Certainly it is an unhealthy example for Christian young people, who naturally look up to heroes of the gridiron and diamond in genuine admiration.

I like the stand of Bob Davenport, former All-American fullback for U.C.L.A., who, upon graduation, was tendered sweet offers from the American pro ranks but turned them down for conscience' sake; and of Lee Pfund, current basketball coach at Wheaton, who wrote into his contract with the (then) Brooklyn Dodgers: "No Sunday baseball," and for it was honored by owner Branch Rickey. It is men of this stripe who remember that Jesus Christ is "Lord of the Sabbath."



The Rev. Jonathan Male



Emmanuel Orthodox Presbyterian Church, Ocoee, Florida

New Church in Florida

In the heart of the citrus belt of Florida, a new church has been formed. The church had its origin several years ago as a prayer meeting. The members requested the Evangelical Presbyterian Church of Lakeland, Florida to assist them, and a minister from the denomination labored among them for six months. He was followed by an independent pastor who served for about a year, after which the group disbanded and the members attended various churches.

During the summer of 1962 two or three of these families met together for prayer and Bible study. They asked the Maitland Orthodox Presbyterian Church the steps necessary to come into the O.P.C. Meanwhile the pastor of the Maitland church had asked the Rev. Jonathan Male to preach for him during the summer while he took a much needed vacation. The Rev. Arthur Froehlich was therefore free to preach to them occasionally. On the last Sunday of the summer Mr. Male preached at Ocoee and discussed with the people the possibility of working with them. Permission first had to be granted from the Presbytery of the Dakotas, of which Mr. Male was a part, and then from the Presbytery of the South. When this was given, he began his work in Ocoee the middle of October, 1962.

Before the regular 1963 spring meeting of the Presbytery of the South, the group had elected officers, both elders and deacons. These men petitioned Presbytery to investigate the possibility of the Ocoee group's becoming a particular congregation of the Orthodox Presbyterian Church. Presbytery's Home Missions Committee, made up of the Rev. Thompson Casey, the Rev. Glenn Coie and elder

Hartman Eager of Valdosta, Georgia, was instructed to examine the officers-elect.

On September 23, 1963 the committee examined the four officers-elders R. C. Boney and Ronald Gump, and deacons Richard Ribbe and Donald Phillips. Each man was asked to relate the circumstances of his conversion and his subsequent growth in the Christian life. Next each was grilled on the salient features of Christian doctrine, the five points of Calvinism, the order of application of redemption, and finally on church government. After three hours of careful examination on the Reformed faith, the committee accepted the officers. Elder Eager related later to Presbytery that he had never observed such an extensive examination for elders and deacons. Both Messrs. Boney and Gump are sons of presbyterian elders, Mr. Boney from the 'Southern' Presbyterian Church and Mr. Gump from the O.P.C. of Bridgeton, New Jersey. Both deacons were raised in Christian homes.

The officers were ordained by the laying on of the hands of the Presbytery at its regular meeting on October 14, 1963. Now that the elders are ordained, they can act as a session to receive members into the church. Those interested in membership are studying Calvin Cummings' booklet, *Confessing Christ*.

The Emmanuel Orthodox Presbyterian Church has several features which have been of special blessing to the people, besides the regular worship services and Sunday school. The cottage prayer meetings have knit hearts together in growth and fellowship. The Evangelical Teachers Training Course has been enthusiastically received. A qualified Christian teacher directs the classes on teaching meth-

ods, while the pastor teaches the Bible survey courses. Also a Christian School Society has been organized, with the O.P.C. and the local Christian Reformed Church working jointly on this project.

The place of meeting is in the Ocoee Women's Club building, approximately ten miles west of Orlando. A building committee has been formed, and it is considering several suitable building sites. The church is looking to the Lord for showers of the blessings of the Holy Spirit. So far God has not withheld his blessings.

JONATHAN MALE

Presbytery of California

The Presbytery of California met on Tuesday evening, September 24 for prayer in the Brentwood Church of South San Francisco. On the two following days the Fall Meeting of Presbytery was held in the Brentwood Church and the Covenant Church of Berkeley, respectively.

The Rev. Thomas Beech of the Reformed Church in the U.S. has come to take the pastorate of the Westminster Church, Bend, Oregon, and the Rev. Glenn Black of the Presbytery of Wisconsin has been sent by the denominational Home Missions and Church Extension Committee to work in the Eugene, Oregon area. The Rev. Thomas Champness of the Presbytery of New Jersey has been called to take over the new work at Modesto, California. Morris Hurley, III, of the Covenant Church of Berkeley and a student at the University of California, was taken under the care of the Presbytery as a candidate for the ministry.

Presbytery gratefully accepted a ten-acre land gift from Mr. and Mrs. Fred Vanderplaats of Sonora. The land

is in the area of Groveland, California and will some day be developed as a conference grounds. A seven-member committee was appointed to make plans for its utilization.

The Rev. Henry Coray, Presbytery's missionary for the past several years and stated supply of the First Orthodox Presbyterian Church at Sunnyvale, has been called by that church to become its pastor. He accepted the call.

The Women's Missionary Society of Valley Church, Santee requested the Presbytery to study the possibility of establishing a collection depot for relief goods to our mission stations. A committee of three was appointed to report back to the next meeting. Also, a former committee for the study of the possibilities for establishing an Orthodox Presbyterian senior citizens' home was reconstituted and instructed to report back to the next meeting.

In response to a communication from the Sunnyvale session, the clerk was instructed to communicate with all churches of Presbytery requesting a statement as to whether any ordained office-bearers are members of the Masonic Order, with the pertinent facts; a full report to be made to the next meeting.

Since this meeting was the last stated meeting of the Presbytery of California before its division, the noon luncheons were marked by many interesting and humorous reminiscences from old-timers such as Henry Coray, Dwight Poundstone, Robert Churchill and David Neilands.

The popular evening meeting was held on Wednesday with Mr. Robert Littlefield leading an inspiring song service and the Rev. Herbert Butt preaching an edifying sermon.

A plan for the division of Presbytery was present by a special committee. Officers protem for both groups were named and all special committees will send reports to both bodies at their next stated meetings.

The Presbytery adjourned with prayer by its efficient and able moderator, the Rev. Richard M. Lewis, after the singing of "Blest Be the Tie that Binds." Thus, the last stated meeting of the Presbytery of California as such passed into history. On January 1, 1964, the Presbytery becomes the Presbytery of the West Coast and the Presbytery of Southern California, the latter of which has been designated the continuing Presbytery.

GERALD G. LATAL, *Clerk*

Churches Hold Special Fall Meetings

Among Orthodox Presbyterian congregations that have reported a week of special meetings are the following:

Paradise Hills in San Diego heard Bible-centered messages on the theme of "God's Truth for These Times" from Dr. Robert Rayburn, president of Covenant College and Seminary, St. Louis, and an Evangelical Presbyterian minister. The Rev. Edward Kellogg is pastor of the church where the meetings were held from November 3 - 10.

The Rev. John D. Greenleaf was the evangelist during the first week of October at First Church, Baltimore, according to Pastor Cromwell Roskamp.

Knox Church of Oklahoma City held a Bible Conference from October 22 - 27 with the Rev. Elmer Dortzbach of Denver speaking on "God's Answers to Modern Needs." Among the topics were Final Authority, Complete Redemption, a Christian Home and Prayer. "Those who participated in the calling preceding the meetings were blessed in their activity, and the messages stirred us to new faith and zeal," stated the Rev. Carl Ahlfeldt, pastor.

During the preceding week Mr. Dortzbach conducted special meetings in Trinity Church, Bridgewater, S.D. where the Rev. Samuel van Houte is pastor.

In a reverse arrangement to that of Paradise Hills, where an EP minister spoke to an OP congregation, Orthodox Presbyterian pastor Lionel

F. S. Brown of Volga, S.D. was invited to an eight-day Bible conference early in November at the Evangelical Presbyterian Church of Kearney, Nebraska. In September Mr. Brown gave the convocation address at Covenant College, St. Louis, Mo.

Nebraska's New Church

The OPC has a new church—Pioneer Orthodox Presbyterian Church located in Yankee Hill, a suburban area just outside the city limits to the southwest of Lincoln, Nebraska.

On April 11th of this year, Pioneer Chapel voted to apply to Presbytery to be constituted an organized church. A congregational meeting was called for April 25th, at which time three elders were elected: Messrs. Clarence Hoffman, Dick Brady and Wayne Barmore.

These elders were ordained at the Sunday evening service on May 19, 1963. The Rev. Russell Piper, pastor of Faith Orthodox Presbyterian Church of Lincoln, conducted the service, assisted by the Rev. Reginald Voorhees, pastor of the Omaha Orthodox Presbyterian Church, who also preached the ordination sermon. Scripture was read by Elder Ewald Ochsner of Faith Church, and Elder Deems of Omaha led in prayer.

At a called meeting of Presbytery on May 27th, the petition of Pioneer Chapel was heard, and the group was constituted and organized.

Though Mr. Piper had been preach-

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ing at Pioneer for over six years, now that they had become an organized church, they had to call a pastor. At a congregational meeting on June 16, they voted to extend such a call to Mr. Piper. This call was found in order at the fall meeting of Presbytery in Hamill, S. D. and placed in his hands.

The installation service of the first pastor of Pioneer Orthodox Presbyterian Church took place on the evening of October 10. The Rev. Reginald Voorhees of Omaha presided and gave the charges to the pastor and to the congregation. The Rev. Carl Ahlfeldt of Oklahoma City preached the sermon. Elder Horace Dunn of Oklahoma City read Scripture and Elder Dick Brady of Pioneer Church led in prayer.

Special music was furnished by a mixed quartette from Pioneer Church composed of Mrs. Wayne Barmore, Miss Grace Jean Finney, Mr. Leon Leach and Mr. Dick Brady, accompanied by Mrs. Dick Brady.

In 1940 the late Dr. James Brown came to Lincoln to become pastor of Faith Orthodox Presbyterian Church. He became interested in the Yankee Hill area, primarily because there was no gospel testimony in the vicinity. In 1941 he started a Bible class in the homes. The present church building, at the time a hay barn but formerly a church building, was acquired and renovated. Services were started in the summer of 1942. After 21 years of struggles, up and down, the dream of

Dr. Brown was finally realized.

The growth has been hard and slow. When the present pastor came in April 1957, Pioneer had eleven who were communicant members of the OPC, and eight non-communicant members. Two of the communicant members were soon dropped from the rolls because of extended inactivity. Our present charter membership roll will be closed the last day of this year. With those taking the communicant training course at the present time it is expected that our charter membership will be 32 communicant and 18 non-communicant members.

Worship services are held each Sunday morning at 9:30 and the first and third Sunday evenings at 7:30 P.M. Recently, there has been a very great increase in adult attendance in our evening services. Sunday school is at 10:40 A.M. each Sunday. There are two young people's groups—these being joint groups with Faith Church. The Junior High Group meets the first and third Sunday evenings at 6:30 at Pioneer Church, while the High School group meets in Faith Church at 6:30 on the second and fourth Sundays. When there is a fifth Sunday, a joint service of both young people's groups is held as well as a joint worship service of Faith and Pioneer Churches.

Pioneer Church has been responsible for starting the Women's Bible Class which is taught each Tuesday morning by Mrs. Piper from 9:30 to 10:30, followed by a season of prayer until 11:00 A.M. and then a cup of coffee. This group has met for several years in the homes of the women and has an average attendance of 15 or 16 with attendances running over 20 as the year progresses.

Pioneer Church presses on, confident that the Lord has a work for it to perform in the Yankee Hill area. We are still the only gospel witness there. New homes have been built and new families have moved in. However, the growth has been exclusively to the east and southeast of the church. We are definitely about a mile off center. If the needs of the community are to be met (and before another church moves

in and builds), we must relocate a mile to the east. (That may not seem very far—you have to see the situation to appreciate it!) If, in the providence of God, this should come to pass, we believe that there is a tremendous field and future for Pioneer Orthodox Presbyterian Church.

RUSSELL D. PIPER

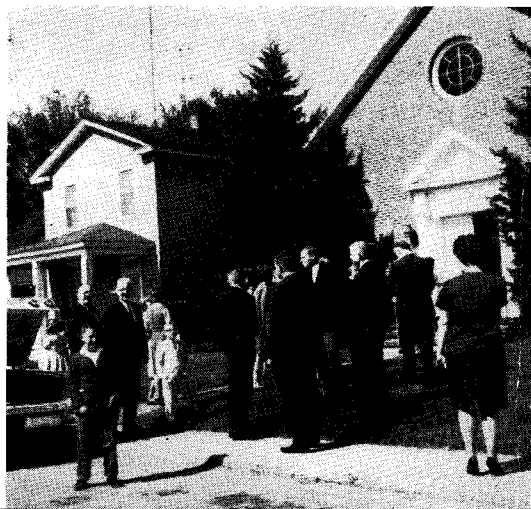
Delaware Church Observes 25th Anniversary

Grace Orthodox Presbyterian Church of Middletown, Delaware on October 5 and 6 celebrated its 25th anniversary, beginning with a fellowship supper after which the Rev. LeRoy B. Oliver, a former pastor, gave an address. Dr. Cornelius Van Til of Westminster Seminary preached to a large congregation at the Sunday morning service of worship.

During the Sunday school hour Mr. Oliver gave an informative talk on the work of home missions. Dr. Van Til was asked to speak to the adult class in the way in which he might lecture in a classroom. "He launched into the deep with a talk about Barth and neo-orthodoxy, showing the difference between the latter and the Christian faith. They all got the point," states the Rev. F. Clarke Evans, who has been pastor of the congregation since 1954.

Grace Church was organized in 1938 under the leadership of the Rev. Robert H. Graham. For a short time the group met in a theater, then in a lodge hall, until the present building was erected the following year.

Middletown, Delaware



New Addresses

The Rev. Thomas A. Beech, 647 E. Irving Avenue, Bend, Oregon 97701

The Rev. Wm. Harlee Bordeaux, 1817 Balmoral Avenue, Westchester, Illinois.

The Rev. Thomas S. Champness, Jr., 1817 Debonaire, Modesto, California.

The Rev. Robert M. Nuermberger, Box 313, Perry, Michigan.

The Rev. Charles E. Stanton, R.F.D. 2, Houlton, Maine.