

# GUARDIAN



## THE FIRST ORTHODOX PRESBYTERIAN CHURCH Sunnyvale, California

Seven years after the erection of the initial unit of their building the Sunnyvale congregation rejoiced at the completion of the second unit. The interior of the new sanctuary is shown above.

Formal dedication services were held on October 4, with the Rev. Thomas S. Champness of Modesto delivering the message. The new wing, seating 250 worshipers, was filled to capacity.

In 1956, the First Orthodox Presbyterian Church was begun by the Rev. Henry W. Coray, who at the time  
*(continued on page 156)*

## **Present and Future**

**EDWARD WYBENGA**

### **Saving Faith**

**Luke 17:11-19**

As Jesus and his disciples proceeded on their way to Jerusalem they heard a distant cry, "Jesus, Master, have mercy on us." It was a cry for help coming from ten lepers standing afar off. Lepers were considered unclean. It was unlawful for them to come near healthy people.

When Jesus heard them, he said, "Go, show yourselves to the priests." He had not yet cured them, and there was no use going to the priest to receive a certificate of health unless they were cured. Did not Christ's command therefore seem unreasonable? Yes, so it seemed, but in this way Jesus would put their faith to the test, and give it opportunity for exercise. Unreasonable things become reasonable when faith acts.

The lepers soon found that to be true, for when they started out in faith to see the priest, they found themselves completely cured of their leprosy. Their exercise of faith had wrought the cure by the power of Christ.

The same thing happens to sinners in the same way. Leprosy, in the Bible, is symbolical of sin. The Bible says, "Believe on the Lord Jesus Christ, and thou shalt be saved." When the sinner acts by faith in the promise of God, he finds that God's promise is true. His sins are forgiven; he is saved; he is made morally clean. Faith is the channel through which God's saving power reaches us.

But now a surprising thing happened. Only one of the ten lepers that were cleansed returned to give thanks to his Benefactor—and that one was a Samaritan, so despised by the Jews. Deeply disappointed, Jesus says, "Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God save this stranger."

We have been delivered from a far greater malady than that of leprosy.

We have been freed from the malady of sin by the precious blood of Christ. How thankful are we? Or, do we just take the blessings of salvation for granted? Should we not daily glorify God and serve him with all our powers since he has so marvelously saved us?

The one leper, who returned to show humble gratitude to Christ and to give glory to God, received a rich reward—a blessing the others did not receive. They all were healed of their leprosy, but in addition to this there was one who received the healing of his soul. Jesus said to him, "Arise, go thy way; thy faith hath made thee whole." He was now both a healthy man and a saved man!

### **The Coming of the Kingdom**

**Luke 17:20-37**

At this point Jesus was asked a question concerning the coming of the kingdom of God. The Pharisees and the Jews in general thought that the kingdom of Messiah would be introduced with great pomp and show and splendor, in a way that would attract the eye of the public.

Isn't that characteristic of human nature? Even among church people there is that constant desire for show, that falling for appearances, that worship of bigness.

Jesus corrected this false concept of things, saying, "The kingdom of God cometh not with observation," that is, not with worldly show and earthly glory. One could not say, "Lo, here it is! or, Lo there; for, behold, the kingdom of God is within you." God rules in the hearts of his people and they obey him—that is God's kingdom. This kingdom is always in the process of coming until its final consummation.

Now there followed a warning to his disciples: "The days will come when ye shall desire to see one of the days of the Son of Man, and ye shall not see it. And they shall say to you,

See here; or, see there. Go not after them, nor follow them." Jesus has reference to the calamities and persecutions that would soon come upon the Jews of that generation. Under the cruelties of Rome they will cry for a deliverer, a Messiah, to help them—but no deliverance will come!

Finally, at the close of the world's history the Son of Man will appear, suddenly like the lightning flashing across the sky. He will then come as the Great Judge of all the earth.

Will the world be looking for him? ready for his return? Not at all. They will be like the people of Noah's day going about their daily business and earthly pursuits with no thought of the flood which suddenly took them all away. Destruction will overtake an unrepentant world, ripe for judgment, as was true of Sodom and Gomorrah when God rained fire from heaven.

In that coming day of calamity there will be no time for delay. One must flee for his life and leave everything behind. Separations will then occur, even of those most closely related. Some will go to be with the Lord forever; others will be left. Some will be prepared for the Lord's coming; others, unprepared. Those who are willing to lose their lives, sacrifice all things earthly for Christ's sake, shall preserve themselves spiritually and eternally.

Where will the judgments of God fall?—that was the question which the disciples asked. "They answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together." Vultures of prey flock where dead bodies are found. So, God's judgments will fall wherever wickedness and sin abound.

Then, after the judgment of the Great Day, of which the destruction of Jerusalem was but a faint image, there will be a new heaven and earth in which righteousness shall dwell. Then the kingdom of God, now hidden and invisible, will come to visible and glorious expression—a kingdom of universal peace, glory, and power.

That is the blessed hope of the church as she faces the future in a wicked and tumultuous world—the blessed hope of Christ's glorious appearing; the blessed hope of the kingdom of God fully come!

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# Our Ministry in Sickness

RAYMOND O. ZORN

Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him—James 5: 14-15.

All the sons of men fall prey to the ravages of sickness and disease. Even the health which we enjoy is only relative. We have good days and bad. All of us experience sickness, sooner or later. Finally, the last sickness ends in death.

Sickness is bound up with God's curse upon sin. Man was not originally made to get sick and to die. Man gets sick and dies because he is a sinner (Genesis 3:19).

Sickness for God's people will be removed forever at the second coming of Christ. Then, the bodies of the redeemed will be glorified (I Cor. 15:53). Until then we must groan in this earthly tabernacle of clay that is subject to time's inroads of disease and death.

God, in his mercy, has provided for the relief of sickness with both material and spiritual means. Materially, there are medicines and drugs, together with doctors and nurses skilled in the practice of the art of healing. Spiritually, there is the power of prayer and ever-renewed dependency upon the Lord for one's physical, as well as spiritual, well-being. It is to these spiritual resources primarily that James calls our attention in the above text. In times of his people's sickness, God gives his church a role to perform for their help and benefit.

## Performed by the Elders

We see this, first of all, in that James says the church's ministry in sickness is performed by the elders: "Is any sick among you? Let him call for the elders of the church . . ." Is this unusual? In sickness don't we think of the doctor long before we give thought to notifying the office-bearers of the church about it?

But James stresses the necessity of giving consideration to the spiritual side of illness, and not just the physical. Illness means more than being treated with pills and prescriptions, though many people seem to rely upon physicians as if they were gods of some sort. It was Abraham Kuyper who once pointed out—in a meditation concerning the woman who had had an issue of blood for 12 years, and who could not be helped by her doctors, but rather grew worse—that the Lord at times permits this so that we may ever remember that ultimately he alone is the Great Physician who must heal us if we are to experience physical as well as spiritual wholeness. In sickness, as in all else in life, we are always to look to the Lord in prayer and trust.

In addition, James reminds us, we have this further resource: the prayer and ministry of the church on our behalf. We may not be able to go to our fellow-believers when we are sick, but they can come to us. In what more loving way can the communion of the saints be expressed than in such concern by the healthy for the sick? There, at the bedside, the oneness of the bonds of visible communion may be deepened by the invisible bonds of communion as united intercession ascends to the presence of the Lord at his throne of grace.

Where impractical for the church as a whole to express this ministry, the elders are to do so representatively. They do it not as mediators between the sick and God, for the elders are not priests in that sense. There is but one who exercises that office, the Lord Jesus Christ. Rather, the elders come as undershepherds of Christ's flock by

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his appointment to offer prayer for the sick in the light of the promise the Lord has given: "that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:19-20).

## Not According to Popular Errors

We should see, in the second place, that the church's ministry in sickness is not according to popular errors. Two in particular should be noticed, both of which are improperly based upon the words of James.

The first is the error of the Roman Catholic Church in its sacrament of 'extreme unction.' This last rite of Rome is performed by applying oil to bodily extremities while prayer is made by a priest that the venial sins of the dying will be absolved and his soul be prepared for death. But extreme unction finds no support in this text for at least three reasons.

1. James speaks of prayer and anointing that is for life, not for death. 2. The prayer and anointing is to be made by the elders, and not by a priest. 3. Extreme unction did not become a sacrament in the Romanist Church until the 12th century, being adopted as a counter move to the rite of the heretical Cathari who anointed their dying as a seal of the Holy Spirit to protect the departed soul from hostile demon spirits. Like so much else of Romish doctrine, the development of the practice of extreme unction came first. Only afterward was support for it sought in Scripture. But there is no support for this notion in the Bible, least of all in the passage in James.

The second error is the fallacy of what is called 'faith healing,' support for which is also sought in the same text. The popularity of faith healing is on the increase, it appears, among various groups and in the campaigns

of traveling evangelists and in certain radio broadcasts. In faith healing, prayer is made for the sick, and an anointing with oil may also be made. All other means are scorned. The sick person must be healed by faith alone—otherwise it is alleged that he lacks the proper faith. But faith healing finds no support in our text, either, for at least two reasons.

1. James was surely aware of the fact that the Lord may have a ministry for his people to perform in sickness as well as in health. Job, the blind man of John 9, and Paul with his thorn in the flesh are cases in point. Moreover, as is evident from Paul's own experience, not even the apostles were faith healers, in the strictest sense of that term. Paul left Trophimus sick in Miletus (II Tim. 4:20). And he counseled Timothy to drink a bit of wine as a means for his stomach's sake and his frequent infirmities (I Tim. 5:23). God has his reasons for his saints' illnesses, as well as for their health, that we must recognize and respect, even if faith healers do not.

2. Further, God has given means for our healing which we are to make use of, and not to despise as most faith healers do. Hezekiah, whose life was miraculously lengthened 15 years in answer to prayer, nevertheless was cured by means of a lump of figs being placed upon the boil of his affliction (Isaiah 38:21). The Good Samaritan poured oil and wine into the wounds of the injured man as a means of help (Luke 10:34). In the same way James would have us understand through anointing the sick with oil (more or less the ointment or aspirin of that day) that medical means together with prayer are legitimately employed for their recovery.

### **Dependent upon the Lord's Will**

In the third place, we should recognize that the church's ministry in sickness is effective, depending upon the will of the Lord. When James says that "the prayer of faith shall save the sick, and the Lord shall raise him up," he does not mean that the church's ministry will always lead to the unqualified result of recovery from illness.

Were this the case, sickness and death would already be banished—at least for some of God's people. Yet we know that such was not true even

for those whom the Savior himself healed in the days of his earthly ministry. The church's ministry in sickness, like all else in the lives of God's own, is ever subject to the good and acceptable and perfect will of the Lord who doeth all things well.

Recognizing that since sickness is still a part of this old order, not to be done away with until the regeneration of all things (Rom. 8:19-23), the Christian will add self-examination to his faith, when he experiences physical affliction. Is he perhaps sick because of some sin on his part? Then his and the church's prayers for him will be hindered until it is confessed to the Lord and put away, forgiven for the Redeemer's sake who shed his blood that his people might be given the wholeness of salvation.

### **Spiritual Healing Primary**

Spiritual healing is ever basic and primary. For robust health without the forgiveness of sins must yet inevitably lead to the ruin of eternal death. Whereas the end of physical sickness, even if terminating in death, if sins' forgiveness has been experienced, will result in heaven's glory. No wonder the Lord Jesus therefore first gave spiritual healing to the palsied man by forgiving his sins (Mark 2:5) before following it up with the lesser deed of bodily healing.

What a comfort to know that, "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). And of this James also gives us assurance when he writes, "The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

The one who has experienced this healing knows that it is well with his soul for time and eternity, come what may of bodily infirmity which God may send according to the gracious dispensations of his sovereign providence.

Let us therefore continue to look to and depend upon the Lord Jesus who as the Great Physician redeems our lives from destruction and crowns them with his loving kindness and tender mercies.

Let us also give concrete evidence of our membership in the body of Christ by availing ourselves of his church's spiritual resources of corporate prayer on our behalf in the hour of our physical or spiritual infirmity.

## **Sunnyvale Story**

*(continued from cover)*

was laboring as a missionary for the Presbytery of California, but has since accepted the pastorate. Three families from the Long Beach Church had moved into the Sunnyvale area, and constituted the nucleus of the new work. Property was secured in a fine residential section of the city and in 1957 the first unit was erected.

Sunnyvale, California, is pleasantly situated on the San Jose Peninsula, some 40 miles south of San Francisco. It is the home of a huge Lockheed plant and other flourishing industries, with a growing population that now approaches the 100,000 figure.

The sanctuary was erected at the surprisingly low cost of less than \$50,000, including all new equipment. This is due especially to the fact that Mr. William Papatoff, Chairman of the Building Committee, and Mr. Clarence den Dulk, the Contractor, and a member of the congregation, cut expenses to the minimum. The new unit follows a cathedral design, with open beams and colored windows throughout. The material is of glulam composition with walnut stain finish. The pews are upholstered in a gold tone.

Several interesting features make the Sunnyvale Church somewhat unusual. Its membership extends from Saigon, South Viet Nam, to Washington, D.C. Representatives of the congregation are sprinkled in 18 different communities and in six different states, including the District of Columbia. A Christian School, sponsored by parents in the church, is being run in cooperation with members of the Christian Reformed Church and Grace Community Church of San Jose, and is attended by 14 of our covenant children. On the lighter side, the church building happens to be located one block from a golf course, the owners of which generously permit clergymen to play gratis. (Ruling elders check their minister's score periodically.)

The attractive sanctuary has drawn a number of visitors and so opened up new contacts for the gospel of redeeming grace. Delegates to General Assembly which meets in Portland, Oregon, next July are cordially invited to worship with their Sunnyvale brethren, coming or going.

H. W. C.

# My Name Is Zaccheus

WILLIAM L. HIEMSTRA

**M**y name is Zaccheus. I was an active person who was aggressive, energetic, ambitious, and interested in success. You might say that I was materialistic because I was always looking for promotions in my work. I became chief publican at Jericho. I became rich because I received a percentage on all the collections of other publicans.

Inasmuch as aggressiveness was basic to my whole personality, when I heard that Jesus of Nazareth was coming to Jericho, I was determined to see him. I was small of stature, and because of the assembled crowd, I climbed a sycamore tree. Because I was always used to getting what I wanted in life, I was quite willing to resort to any kind of means in order to see Jesus. I was not concerned at all about what people would say. There were some boys who mocked me because they thought it unusual for a man to climb a tree. There were others who thought it highly improper, but people didn't influence me in that which I did in life.

I wanted to see Jesus, so I climbed the sycamore tree. I only wanted to see Jesus — I didn't want to talk with him. I wanted to see what he looked like — I wanted to notice his appearance, and I wanted generally to observe this Rabbi of Nazareth. Perhaps later I would decide to talk with him, if I were sufficiently impressed. The members of my guild did speak quite highly of him, and if what they said of him was true, I would be willing to talk with him later.

At any rate, I was somewhat interested inasmuch as other people said that this Rabbi was different from all other Rabbis and official teachers. I had heard from my fellow workers that a person could confidently tell Jesus of Nazareth all the things of his heart, and that he would never refuse to take someone at less than his word. My friends told me that one need not worry that Jesus of Nazareth would laugh at you, or that he would refuse to take you seriously, or that he would make easy, superficial judgments. My friends said, "Jesus of Nazareth wouldn't do any of those things." And it was just those things that charac-

terized the other Rabbis. In my heart I was determined that never in all my life would I confess to the Rabbis of Jerusalem, however learned they were. However tormented I was in my conscience, I knew I'd never go to them.

Upon reflection, I believe that there was even then a secret yearning in my heart for the Master of Nazareth. I was aggressive, but I was also very cautious in my aggressiveness. First see, and if he appeared to me to be as friendly and as kind as some spoke of him, then I would tell him of the real misery of my heart. I wonder if I surprise you when I say that I was really poor.

## Rich, yet Poor

Zaccheus, one of the richest publicans, really poor? Oh, I had so much daily pain, but I couldn't afford to show it. I was despised by my own people! Oh, if I had only been right, and if they had been wrong—if I had had inner peace in my own heart, it would not have troubled me so much concerning all the things that they said about me. If I had become rich by honest means, I could then look anybody in the eye, and I could have endured their hatred. But I had no inner peace! I was too much aware of the dishonesty in my daily life. Much of that which they said about me was true, even though I didn't want to spend much time thinking about it.

So many times I was troubled with rumblings and stirrings of conscience as my conscience accused me, but I found myself in a very deep rut — I had a difficult habit pattern with which I seemingly could not break. There were many times when I determined that things were going to be different, that I was going to turn over a new page and start things over again, but I couldn't leave that idol. Sooner or later I'd slip back into my sin, the love of money. I tried to rationalize and explain my actions. I would say, "Let them despise me; they only wish they had my money!" I sought to comfort myself in all my bitter misery with more money. This wasn't the medicine



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that I needed. I had no rest for my soul.

Things usually turned out the way I planned them, but not this time. I was up in that tree because I thought I wanted to be there. Later on I came to realize that I was there by divine appointment, even though I didn't know it. I was determined only to look at Jesus, and I had no intention of allowing him to see me. But it is recorded of me in Luke's gospel, chapter 19, verse 5, "And when Jesus came to the place, he looked up and saw him, and said unto him, Zaccheus, make haste and come down, for today I must abide at thy house."

Dear friends, it is hard for me to describe to you the experience when Jesus of Nazareth called to me when

I was up in that tree. He called to me as if he had known me a long time, and he spoke to me as if I were his friend. He called me as if he had heard about my reputation, and he expressed an interest in going to my home, the home of a publican! I obeyed his call, and we went to my house.

### Jesus as Guest

We sat down in my home with fine furnishings. The rich furnishings, that I had acquired dishonestly and which had afforded me so much pleasure previously, made me feel exceedingly uncomfortable when Jesus was there. I wondered if he despised me, even as I was despising myself. A change came into my heart. Jesus was silent—there was no lecture in my living room, but he ministered to my need. It had been my experience throughout my life as a publican and as chief publican in Jericho to receive the hatred of the proper people. Jesus, however, dealt very carefully with me and showed me mercy. He preached to me even by his actions! He took me by the arm when I came down from the tree and as we walked toward my house, he didn't look around to see who was observing. He was not ashamed of me, even though I was ashamed of myself. He entered my home, and by his actions he was saying louder than any words could say that he did not despise my person. He said by action that I was a human being who was worthy of his attention.

This was the message that I needed—that God is love and that God is gracious, and that God is good. All doubt as to whether or not God was gracious and merciful was now gone—I knew that if God were like those other Rabbis at Jerusalem there would be few of my kind in the kingdom of God. But this Master of Nazareth who lived so close to God showed me by his merciful activity that God would show me mercy. Jesus overwhelmed me with the grace of God.

I had been strangely silent, but now I had to say something! I hesitated, since I felt that this was the greatest moment in my life. Here was a moment of time which would never return, and now was an hour of crisis in which my whole being was being affected. I could not postpone making the great decision of my life. I was never very clever in talking about religion. But Luke says of me, "Zaccheus

stood." I stood because I felt that I was in the presence of God. I had something very important to say. I was finished with my past life. I wanted to say to the Master that that which had been of greatest importance to me in all my earlier days now was of least importance.

I stumbled on and said, "Lord, behold the half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold." I said this because I wanted to indicate that that which was my idol was no longer my idol. I would prove it to myself, and to Christ, and to everyone that money was no longer my idol. Anything that would hinder me from fellowship with God I'd throw away so that no barrier would come between God and my soul anymore.

### Conversion by Grace

I wonder if you are disappointed in me. Maybe you think I should have said more than I did. Perhaps you feel I should have made better use of the precious moments of time which I had when confronted with Jesus of Nazareth. Maybe you expect that I should have said, "God, be merciful to me, a sinner," or that I should have spoken of my love for the Lord Jesus. I wonder—do you think that I was trying to undo my wrong and cancel out my guilt by giving half of that money to the poor and repaying people fourfold? Do you think that I was trying to buy my way into heaven? No, no, that wasn't it, for I recognized that even if I were to return it one thousand times, nothing that I would do could cancel out the guilt of my sin. For I had not only sinned against people (there had been too much of that), but I had sinned against God!

Then Jesus said to me, "This day is salvation come to this house, forso-much as he also is a son of Abraham." The Lord Jesus knew my words were the cry of a new life. There was no praise for me in Jesus' words, and I didn't deserve any. There is no statement, "Go in peace and all will be well, Zaccheus; do all that you promise and all will work out alright." But Jesus said, "Today is salvation come to this house."

Dear friends, do you have an eye to see the beauty of the Savior? In my conversion experience, the Lord Jesus was aware of that which God was doing in my heart. So the Lord saw

in my clumsy words my warm desire to live for God according to his will.

When did the big change occur? I think sometimes it happened, this big change in my life, when Jesus called me. Perhaps it started before that in my desire to see Jesus. How rich was the new experience of being called a son of Abraham! I had been called a son of Beelzebub so often by people because of my wrongdoing. The Lord bestowed this new title because I agreed with Abraham concerning God's law, and I agreed with father Abraham about God's grace, so he called me a "son of Abraham." What a comfort it was to me that this new standing which I had with God took place before I had time to give half to the poor and to repay fourfold those from whom I had taken money wrongfully.

I rejoice that salvation is by grace and not by works, because when I started to look for the people whom I had wronged, some of them were angry with me and would not accept the money I wanted to return—they threw it at my feet! Some people from whom I had taken money wrongfully were dead, some had moved away, and I couldn't make good for all that I had done. I was so glad that my salvation was not determined by my works, but by my faith in Christ.

I learned in the Christian life progressively how great my sins and miseries were. When I think back to my conversion experience, I recognize that I might have improved on my confessional statement. Perhaps I could have made the words of Peter mine and said, "Thou art the Christ, the Son of the Living God." I might have used the confession of Thomas and said, "My Lord and my God." I might have called Jesus the "Son of God" or the "King of Israel." I learned later how to grow in grace and in the knowledge of the Lord Jesus Christ.

God recorded something of my life in his book in order that you might see my sins and avoid them. From the record of my life, you can also see God in his redeeming work, and praise him for his work in your heart and in your life. The record of my life is found in God's book so that you might see the love of Christ in action, in order that you may love him in your life. It may be helpful for you to see my activity in seeking Jesus, but it is more important that you see God's grace in seeking me.

## Christmas Season

CARL REITSMA

There is something very frustrating about the Christmas season. Maybe you have felt it too. You can't really let yourself go and have fun, because in the background of your mind you know that Christmas represents something very holy. On the other hand, you can not enter whole-heartedly into the true meaning of Christmas either because you are so busy with gifts, the tree, and getting your cards out on time. And, what is even worse, the way most people celebrate Christmas it is a duke's mixture of the sacred and the secular, real and make-believe, earth-shaking facts and fairy tales, Christ and Santa. They are all mixed into a single blend of what we call the Christmas spirit.

The result of all this is that the serious truth of Christmas is reduced to sweet sentimentalism, while the fun things of Christmas are endowed with a halo of piety and we have entered the twilight zone of a cute baby Jesus and a pious Santa. It is not uncommon in many churches to have Santa close the Christmas program with prayer. And, on TV he reads about heaven and the "Littlest Angel" in his jolly, jolly way. Well, it is enough to make any red-blooded Christian boil. In this Christmas season what can we do to restore to the Lord Jesus Christ his place of breathless beauty, incomparable glory, endless wisdom, boundless power, and holy purity?

### Festivity and Fun

One thing we can do is to draw a clear line of distinction between what is fun in the Christmas season and what is sacred. In our home we go even one step beyond that. We separate the two by observing Christ's birthday on Christmas Sunday and enjoying Santa Claus on Christmas day. There is nothing sacred about Christmas day itself and surely the light and funny things of life have their place. There is something charming about candied apples, bright lights, the scent of pine, and good old Santa. Christians are not anti-Santa

Claus. There is nothing wrong with having a Santa Claus day.

We need to have a sense of humor and cultivate a love for what is festive, fun and fanciful, warm and cozy. Unfortunately, children do not have enough of these good times with their parents. What is objectionable, however, is the blending of the true and sacred with the light and funny with the result we see around us today — the Gospel message of the Incarnation robbed of its sovereign love, thunderous power and awful majesty. So, let us not mix the fun things with the sacred things. Both have their place provided we keep them separate.

There is another thing we can do to have a truly God-honoring Christmas. It is this: *keep the record straight*. The Christmas story does not tell us how the world welcomed the Savior, but how it rejected him. In spite of the fact that there is a manger scene in department store windows, and carols are being sung everywhere, our world is no more ready to accept the Lord Jesus Christ now than it was when Jesus was born. It was rejection that characterized Jesus' birth. There is nothing glamorous about it. There was nothing cute about the Lord of Glory having to be born in a barn. That was our fault, our sin, our rejection — the least for the Lord.

When we look at the human reception of Jesus all we see is shame and neglect. "He came unto his own, and his own received him not." As he lived and died, so he was born, one who was despised and rejected of men. Ah, we should look at the manger and feel sick with guilty shame and cry out in self-accusation. Having done that, we are ready to celebrate Christmas. We lift our tear-stained faces to God and rejoice. Even though unwelcome, he was willing to come and he came. He broke every barrier down. The Savior is here with grace

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*This article is by the pastor of Calvary Orthodox Presbyterian Church of Cedar Grove, Wisconsin.*

greater than all my sin. I don't deserve him, but he is here. God has had mercy. Glory to God in the highest and on earth peace to men of his good pleasure!

Let us look at some of the ways in which our Lord was rejected at his birth. It is a sobering experience. First, he was rejected by government and, in particular, by Emperor Caesar Augustus. Caesar was worshipped as a god throughout the empire and he was trying to assert himself even more by means of a world-registration (Luke 2:1). This would make his captive peoples feel they were the property of Rome. He demanded the right to look into every man's family records, his personal property and his wallet. Nothing could be more antagonistic to the coming of the Lord Jesus than Caesar's claim to absolute power and divinity: Caesar against the Christ, a contest that climaxed the struggle between the seed of the serpent and the seed of the woman (Psalm 2:2, 3).

### Rejection

We may note in passing that the political situation in Palestine at the time of the registration was very, very tense. Jewish national feeling was running high. Caesar anticipated that his registration might provoke an outbreak of violence and so he sent one of his trouble-shooters by the name of Cyrenius to the scene to insure an orderly registration. In spite of these precautions, however, there was resistance to the registration and a man by the name of Judas of Galilee led a revolt against the Romans (Acts 5:37).

Not only was the Lord Jesus rejected by outsiders, however. He was rejected also by his own people. While we cannot say just how well known Mary and Joseph were, we do know that godly people like Simeon and Anna were living in the expectation that the Messianic Son of David would soon appear. And, since Joseph and Mary were descendants of David, we may be sure that they enjoyed a certain distinction among the people of God. It came as a terrible disappointment to Joseph when he discovered that Mary was pregnant. He would have broken his engagement had not an angel appeared to explain that the Holy Spirit was using Mary's body to give birth to the Son of God.

But if Joseph's suspicions of Mary

were removed only by the message of the angel, we may be certain that the townspeople in Nazareth suspected Mary of having sinned. This explains why Joseph took Mary with him to Bethlehem. He could not leave her in the hostile and suspicious atmosphere of Nazareth. The law required that only the husband need register, not the wife. Surely only the most urgent reasons would warrant a long journey at such a time. Joseph was convinced that for her own protection he should take Mary with him to Bethlehem. The people of Nazareth rejected them.

### No Room

When Joseph and Mary arrived in Bethlehem they sought lodging. Why did they go to an inn? Bethlehem was Joseph's home town. The fact that he had to return there indicates that he had not been gone from Bethlehem for as long as a year. The law stipulated that citizens' rights in a town or city were extended to a person after twelve months residence. If Joseph had lived in Nazareth for as long as a year he would have been eligible for registration in Nazareth. So, the point we are making is that Joseph until recently had lived in Bethlehem with all the connections of friends and family that would normally be involved. Therefore, it is odd that Joseph did not seek lodging at the home of loved ones or friends if he thought that he would have been welcome.

We cannot accept the idea that Jesus' birth in the manger was simply the result of overly crowded conditions in the city of Bethlehem. The emphasis in Luke 2:7 is on the words "for them"—"because for them there was no room in the inn." The verse suggests that there was room available, but that they were denied lodging for the night. Is it conceivable that in Joseph's own city where Joseph was known and his wife was about to have a child, there was no one who would be willing to give up his bed? Do not all the facts indicate that in Bethlehem, as in Nazareth, Joseph and Mary were treated with the same hostility and suspicion? They retreated to the stable. No room for Jesus. Dark Christmas! It seemed that Satan had won. The King arrived and no one welcomed him. If it were not for some shepherd Jews who didn't count and some wise men

who were Gentiles, Jesus would have been a King without a Kingdom. Surely, our Lord was rejected at his birth. Now, every little manger scene points its accusing finger right at *me*. Christmas reminds me of *my* sin.

"But that is a terrible thing to say," I hear someone object. "We should speak of joy and happiness. You are ruining everything." No, I am not ruining everything. To speak of sin at Christmas time is to take the first step toward making everything right. Only when we face our sins do we discover our desperate need for the Savior. Only then will we trust in him, and find real joy and peace. So, put sin back into Christmas! Settle the question of your salvation once for all and it will be the best Christmas you have ever had.

"He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

— John 1:11, 12.

## Behind the News

R. J. Rushdoony

With increasing frequency, news reports speak of anti-Semitism in the Soviet Union. Significantly, the origin of both reports and denials are mainly from the left. Virtually no specific data is cited, the closest approach to this being an article by Julius Jacobson in the Fall, 1963 *New Politics*. Jacobson states that, since the May 4, 1961 decree concerning economic crimes, 60% of those executed have been Jews. This is probably true, but the fact of a high percentage of Jewish officials is a counter-balance, plus the fact that anti-Semitism (in the sense of anti-Jewish rather than anti-Arab activity) is a criminal offense in the U.S.S.R. Then *why* these reports? The answer is *propaganda*. The reports are designed by the U.S.S.R. to gain friendship among Middle Eastern Arab states, while the denials, by Jews, are intended to re-assure Israel of continuing friendliness. Here, as elsewhere, managed "news" is the order of the day.

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A work of startling importance is General Arturo Espaillat's *Trujillo: The Last Caesar* (Regnery, 1963). Espaillat reveals that more than five

million dollars was spent by Trujillo bribing U.S. officials and legislators as well as others, apparently as a matter of standard political procedure on both sides; and reveals the fact that an official branch of the U.S. is, as Madame Nhu has also asserted, an international kind of Murder, Inc. A more extensive citing of names than the book provides, has been given in a Canadian newspaper, but the book is specific enough. Espaillat's grim prefatory note to Americans who live in a world where the facade still belies the breakdown of Christian law and order, reads: "I am aware that this book won't make pretty reading. I also realize that I tend to make light of violence and sudden death. The fact is, friends, those things are almost as common in your world as in mine. It is only that in the northern democracies, the law of the jungle less openly prevails. I have had to live and work by that law for so many years that I no longer bother to pretend that it doesn't exist." We need not be surprised at this, for it is impossible to maintain a Christian order with non-Christian churches.

## Grilli Installed

**Lisbon, N. Y.** — The Rev. Eugene Grilli was installed as pastor of the Lisbon Orthodox Presbyterian Church on Friday, November 13. Presiding was the moderator of the Presbytery of New York and New England, the Rev. Theodore Georgian, of the Covenant Church, Rochester. Mr. Georgian also preached the sermon.

The Scripture reading and prayer was given by the Rev. John Koopmans, minister of the Christian Reformed Church, Brockville, Ontario, who had served the church from time to time while they were without a pastor. A charge to the minister was delivered by the Rev. Raymond Meiners, of Calvary Church, Schenectady. The Rev. George Willis, stated clerk and pastor of Memorial Church, Rochester, gave a charge to the congregation.

Mr. Grilli a native of Philadelphia and a graduate of the Reformed Episcopal Seminary, served in the Bible Presbyterian denomination prior to his recent entrance into the Orthodox Presbyterian Church. He is married to the former Elizabeth Peterson of Tonawanda, and they have two sons, Marc Stephen, 3, and James Gordon, nine months.

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# The Presbyterian GUARDIAN

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EDITOR

Robert E. Nicholas



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

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## Inaugural Prayers

Prayer is back in the news again, as it has been frequently in the past couple of years. This time it has to do with the length of the prayers to be offered at the forthcoming inauguration of the President of the United States. Recalling that one of the four prayers during the 1961 ceremony ran to greater length than the inaugural address, the committee in charge this time wants to hold each prayer to about five minutes or less, so that the oath of office may be taken promptly at noon as the Constitution stipulates.

For what it is worth, we have another suggestion: eliminate some of the prayers. Now we are not opposed to prayer on such an occasion. But as our readers may recall we have objected before to what we consider an all too common misuse of prayer for other than its intended purpose. In this instance, we have the feeling that the number of prayers is directly related to a desire to give recognition to what are alleged to be the 'major faiths' of the land. In recent years the Eastern Orthodox has been added to the previously represented Protestant, Roman Catholic, and Jewish segments of our society.

Next it may be the fast-growing Mormons, who prefer not to be classified among the other four, or the Christian Scientists, who have already managed to get a preferred place for their tracts in all sorts of public places and their peculiar theological definitions as separate items in some large dictionaries. Perhaps soon some atheists will demand their right to a moment of defiant non-prayer during the ceremonies. And why not? The 'prac-

tical atheists' may make up the largest single segment of our populace, all polls to the contrary notwithstanding.

Would it not be more in keeping with the simplicity and dignity of the oath-taking ceremony to have no more than two prayers, one at the beginning and one at the close? And further, to leave the President, if he so desired, quite free to select persons of his own faith to offer prayer? We may differ altogether with his religious preference, but we could respect the convictions of a man who believes enough in his faith to consider it the proper way of approaching God in prayer.

As it is now, the impression is given that prayer is prayer and that no matter how we may offend God let's be careful not to offend one another in our religious beliefs or lack of them. Civil authority is not likely to reach a satisfactory solution in this dilemma. On the one hand, we find the judicial branch caught in the necessity of ruling for neutrality in practices such as prayer or Bible reading—which tends to favor the 'religion' of non-religion or atheism.

On the other hand, we see the executive branch of government engaged in promoting the religion of universalism in its inaugural pantheon of prayer. Why should civil government foster the erroneous notion that it is prayer that counts, any prayer, no matter what your God or in whose name—Christ's or your own—you pray? If we elect as President a Catholic or a Disciple or a Presbyterian or a Mormon (and the same applies to governors of our states) and he intends to have prayer at his inauguration, we ought to permit him to give honest expression to his convictions and let it go at that. Particularly if he has genuine scruples in the matter, he should be free to exercise them.

You see, we sometimes wonder what might occur should there be elected to high office a Christian Reformed or Missouri Lutheran or Orthodox Presbyterian or other person of the persuasion that real prayer is offered to the one true God only through the Mediator Jesus Christ. How many prayers and by whom at his inaugural ceremony.

For the present, however, let us remember to pray often for the President as he enters upon his full term of office.

R.E.N.

## EDITOR'S MAIL BOX

Dear Sir:

Congratulations on your willingness to face some of the crucial issues in the light of God's Word.

One reason why many of us who hold to the historic Reformed faith still remain in the UPUSA is that the OPC has seemed stubbornly reactionary. Its members seem to delight in being conservative on every sort of issue, religious or otherwise, simply for the sake of being conservative.

Perhaps, after all, there is some hope for the OPC. And perhaps there is hope for the *Presbyterian Guardian*. If you continue this sort of journalism, you may yet become a truly independent publication, interesting readers of Reformed persuasion in many of our denominations.

May the Lord bless the *Guardian* to breathe life and an evangelical spirit into the hearts of its constituency!

DONALD A. DUNKERLEY  
Tarrytown, New York

Dear Sir:

During the history of Christianity in our country there have been three forms of the social gospel which Satan has effectively used to create apostasy and schism. A hundred years ago the country was plagued with the social gospel of abolitionism; fifty years ago it was the social gospel of prohibitionism; today it is the social gospel of integrationism that is rending asunder the Protestant churches.

Our Southern Presbyterian Church is in deep trouble because of theological and sociological liberalism, and a dreaded division seems imminent. Many of us Calvinists have looked with favor toward the OPC because of its stalwart defense of the faith.

But now to see you turn a whole double issue of the *Guardian* over to integrationist propaganda has appalled us. Has this unwise procedure sounded the death-knell to the growth and development of the OP Church in the South?

JOHN H. KNIGHT  
Opelika, Alabama

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## American Revolution

Dear Sir:

After quoting Abraham Kuyper against the French Revolution (p. 127, October *Guardian*) Morton

Smith fails to quote him in favor of the American Revolution (See the "Stone Lectures on Calvinism," p. 87). Smith would rather say that a Christian can seriously question the legitimacy of the American Revolution. But there are several factors which Christian colonials felt very keenly:

1. The civil war in England had already given the colonies a long period of self-government which they did not wish to see ended.
2. The Missionary Society of the Church of England was actively promoting the idea of a powerful bishop for the American colonies. This idea met with strong Presbyterian opposition. "To some Americans, 'No Bishop' was hardly less important than 'no taxation without representation.'" (John C. Miller, *Origins of the American Revolution*, p. 191).
3. The resurgence of the power of the king over the English parliament seemed to destroy the fruits of the previous English revolution.
4. The Quebec Act of June, 1774, extended Quebec south to the Ohio and west to the Mississippi. It gave French civil law to the area, and the toleration of Roman Catholicism. Alexander Hamilton declared that the act would bring millions of Romanists from Europe until the Protestant colonies found themselves encircled by "a nation of Papists and slaves."

These factors added together in the minds of Presbyterians and Independents were powerful inducements to revolt. The clergy of that period was called "the black regiment" because of its zeal to halt these infringements. And are we not happy today that Quebec does not include Ohio, Indiana, and Illinois? On this matter, would Smith have been a Tory? I doubt it.

EDWARDS E. ELLIOTT  
Garden Grove, Calif.

### Oliver Writes

Dear Sir:

After reading the letters to the editor in the October issue of the *Guardian*, I thought it best to attempt to reply to some of the criticism in this one letter. I am grateful for the letters of commendation, and also for those not so complimentary, for from both I learn.

With reference to some of your

points, Dr. Young: I was taught and believe that the task of the church is to seek the lost, even to the highways and byways to compel them to come. To wait for people to want to come to worship does not seem to me to be consistent with the demands of the gospel. Should we cease our missionary activity until Koreans and Eritreans volunteer to worship with us? But even when people voluntarily come, and want to worship, too frequently they are turned away from segregated churches.

When compared with the millions of pages written about civil rights in the news media since 1960, it does not seem to me that one issue of the *Guardian* could possibly give too much space to our nation's main domestic problem. The suggestion that rights are given to one while being taken away from another is not really applicable to the civil rights struggle. No man has the right to enforce his private prejudices in public establishments. I appreciate the points you raise, esteemed friend, and I hope that the above will throw some light on them.

Mr. Rushdoony, you seem to have read so much into my article that was not there, that a meaningful reply can hardly be made. Your letter reflects a basic misunderstanding of me and my position. In my exaltation of humanity, I mean nothing more than what the Psalmist meant when he exclaimed in wonder, "What is man, that Thou are mindful of him?" I do not think this kind of exaltation of man makes me a racist.

Mr. House, when you say "it isn't our job to try to establish a condition of heaven on this present earth . . ." it makes me wonder if you would delete from the Lord's Prayer that petition, "Thy will be done on earth as it is in heaven." You seem to have given up on the matter of civil rights, but the problem must be faced and solved.

Mr. Deemer, you do not make a charge, but you leave an implication. It is very discouraging when quotes from leading communists are used against the Negro in his struggle for elemental justice. Your use of Stalin does not make you a communist. We don't quote Stalin at all; yet we must always avoid the cloaks of communists that some seem intent on forcing upon us. You do the cause of freedom no good when you give credit to Stalin

for that with which he had nothing to do. What does Stalin have to do with serving a Negro a cup of coffee at a public lunch counter in America? I hope you do not think that American Negroes would not seek a cup of coffee unless induced to do so by Stalin. We learned reading and writing right here in America, and we know that this country has a Constitution. We knew this before Marx was born. I am interested in biblical Christianity being made relevant to the social and racial problems of our day, not in a proletarian revolution.

### Civil and Religious Rights

Dr. Garrisi, I appreciate your letter. My reference to DuBois was in the historical part of my lecture in which I mention several figures of history without indicating approval or disapproval. Certainly I reject atheism and communism, but I was only giving a brief sketch, and an evaluation of each name would have taken me far beyond the scope of the lecture.

Mr. Moore, I hope Mr. Smith's article made you feel better. It made me feel worse, but Mr. Smith has a right to be heard without being "edited." I'm glad to have been heard also without the editing you suggested. Nor am I anti-South, for my family roots are in Mississippi and Alabama. I am a southerner, too. Your objections seem to me to indicate that you are not in touch with reality.

Mr. Stingley, it does not appear that I communicated to you at all. I did try to say something meaningful within the framework of my experience and training, with the gospel of the grace of God in Christ underlying my whole approach.

Mr. Spooner, is it right to demand responsible action from people who are treated irresponsibly? It seems to me that the Negro has acted very responsibly in spite of his deprivations. We would feel much relieved if some of our responsible agencies could put a stop to the bombing of churches and homes. Responsible action presupposes freedom. But we are only in the process of becoming free, and my lectures dealt with this process.

C. HERBERT OLIVER  
Birmingham, Alabama

Dear Sir:

What a relief to read Dr. Morton H. Smith's article on "The Racial Problem Facing America" appear-

ing in the October issue. This I believe to be a truly Biblically-oriented, scholarly and dispassionate article. I was beginning to feel that there would be only the extreme left-wing treatment offered.

Having lived in Philadelphia and Central Pennsylvania until eight years ago when I began my ministry in Mississippi, I feel that I am in a position to view this matter objectively. This is exactly what Dr. Smith's article does, and I appreciate it.

THOMAS G. KAY  
Jackson, Miss.

Dear Sir:

What has happened to our historic quest for truth? The 'violence' of some readers' reactions to Mr. Oliver's articles indicates deep fear and guilt, rather than conviction of truth. Fear of communism (in relation to this problem), fear of "racial amalgamation," fear of losing rights if Negroes are given theirs, the nameless fears too awful to articulate—all of this is a cover-up for the real fear of facing up to our miserable failure as Americans and Christians to carry out one of our most fundamental responsibilities. "Perfect love casts out fear," and truth frees men from more than death and hell!

It's time we realized that the irrational fear of a mass stampede toward "intermarriage" simply reveals the white man's own terrible insecurities. It's time we understood the difference between forced *integration* and *desegregation* (the removal of artificial barriers to equality of opportunity)—a difference known in the hearts of those who recognize people as people, whatever their color.

It's time we realized that, thanks to the vigilance and leadership of the Negro church, the Communist Party has been unsuccessful in capturing the minds and hearts of the vast majority of Negro Americans; and that if they (communists) *do* succeed some day, the evangelical, theologically conservative Protestant church must share a large part of the blame.

It's time we recognized a threat more dangerous, and more present, than that of communism to the Church of Jesus Christ—moral and spiritual disintegration *within* the Church, one evidence of which is our unwillingness to love our neighbor *as ourselves*.

JOAN BRAUNING  
Philadelphia, Pa.

## Letter from Aunt Polly

2152 Keith Road  
Abington, Penna.  
December, 1964

Dear Young Friends,

Merry Christmas and Happy New Year from Uncle Dick and Aunt Polly. We are now cozily at home at the above address, due to the loving thoughtfulness of many good folks in the Orthodox Presbyterian Church. And we have just passed a very happy Thanksgiving holiday here with all our grandchildren and children except John with us.

Just about four months ago we arrived by jet plane in Seattle, Washington. It took us eight hours, traveling at a speed of 600 miles per hour to cross the mighty Pacific Ocean, the largest body of water in the world; one and three-quarter times the area of the Atlantic—with more than double its volume of water. To think of traveling at such a terrific speed is frightening, and it can be very dangerous if everyone concerned is not constantly careful. I found this out when I did not fasten my seat belt tight enough when told to do so. The plane ran into a downdraft. It went down so fast that I was left in mid-air for a "split second." I came down on the edge of the seat, made a dent in it, and got very much jarred. In fact, my breath was all but knocked out of me!

While we waited for a short time in the Seattle, Washington, air depot we called our friends, Robert and Muriel Lindberg. He is now the pastor of our newest OPC located there and the only one in that western state. For such reasons we would be very interested in them, but for others too. The Lindbergs were once teachers and house parents in Morrison Academy in Taichung, Taiwan. For three years we worked together in the closest harmony. It was good to hear the news of this lovely family.

From Seattle we flew to Chicago. We were met there by Mr. Gaffin's father, who is now eighty-five years old. In September we had a little birthday party for him in his home in Milwaukee, Wisconsin. In August we were able to visit all our relatives in their homes except John. We expect to see him at Christmas time.

He probably is now on the way from Europe to an assignment of duty with the U. S. Army in this country.

In September we started to visit churches of our denomination, as many of you know, for we have been to see some of you. We are looking forward to visiting others of you. Altogether, we have traveled more than ten thousand miles. This has actually been a very great pleasure. We have seen many old and dear friends and made many new ones. We have told them of the blessings of the Lord upon our labors for him in Taiwan, and have heard of and seen how God has blessed them. We have met elderly people, who must lie upon their beds day after day, who pray for us regularly—people of whom we did not know. We have met boys and girls, too, who have contributed their money to help pay our expenses.

In addition to all this wonderful experience we have been able to see our beautiful American countryside. It was a real treat during the fall months to see the colored leaves, corn in the shock, and pumpkins on the ground again after five years. We do not have a fall season in Taiwan as you have it here. Of course, God has made everything beautiful there "in its own time" but there are no oaks with red leaves, maples that turn yellow, and sassafras that is a flaming orange among the evergreen trees as you have it here in the States.

At the moment your minds are very much upon the Christmas season. You will not forget, I hope, our little Chinese friends who have just one day holiday from school, Christmas Day. They have this holiday because the Constitution of the Republic of China was adopted on that day. On Christmas Eve they will not hang stockings or decorate trees in their homes. Instead they will put on their Sunday School Christmas programs in their places of worship, for on the night of the 25th they will have to prepare their lessons for the following day. Most of the parents are not Christians and they would not have a program otherwise. Let us thank God at this season that we have a Christian heritage.

Your loving friend,  
AUNT POLLY GAFFIN

## Middletown Congregation Stunned by Closing of Olmstead Air Force Base

As the first shock of the recently announced plans for the closing of 95 military installations wears off for most citizens, the areas immediately affected are already grappling with very real and serious repercussions. It may be doubted whether any community is more severely hit by Secretary of Defense McNamara's decision than Middletown, Pennsylvania, site of the half-a-century old Olmstead Air Force Base, which was greatly enlarged during World War II and further expanded within the past ten years.

Employing some 12,000 civilians, the Base is to be "phased out," as the statement puts it, during the next five years. Most of the workers are to be offered one opportunity to transfer to another U.S. base, but if the first offer is not accepted there is no promise of another. A few will lose their jobs. Others will retire early on a lower pension rather than move.

Calvary Orthodox Presbyterian Church, organized in 1936 under the leadership of the late Rev. Robert Marsden, is caught in the middle of this unforeseen change. At least one third of the church's 80 families are directly involved, including three of the six elders and four of seven deacons, besides Sunday school teachers and other leaders.

Because of the prevailing wages at the Air Base the families who are affected represent perhaps half of the congregation's financial strength. Within the year a building program planned during the pastorate of the Rev. Robert Graham was brought to completion. There is, of course, a substantial indebtedness on the new sanctuary and renovated educational unit, and it looms even larger now, with monthly payments of around \$650 required.

### Transfers to Oklahoma City

One base to which it is expected a large number of employees will be sent is at Oklahoma City, and some of Calvary's families are already contemplating such a move. Here, at least, there is to be found an Orthodox Presbyterian Church, Knox, of which the Rev. Carl Ahlfeldt is pastor. Other possible areas of transfer in California, Georgia, Texas, and

Utah do not now provide that opportunity. Some, who may be transferred to the South, are concerned about living in a somewhat different culture with its complex racial tensions, wondering "whether our strong Christian convictions on that matter may prove unacceptable to our new neighbors."

Not all of those involved will be either forced or able to move. Many in this community of about 15,000 will find few prospects for buyers of their homes in an area that may suffer several years of economic depression and readjustment. Faced with taking a loss here and perhaps rising prices because of increased demand for houses in the new locations, some must consider maintaining their Middletown homes for a period of years until retirement while they of necessity transfer their place of actual abode.

The members of the church do not take lightly the spiritual import of the decisions they are facing. Does keep-

*We asked Pastor Hall of Calvary Church for a first-hand account of the impact of the closing of Olmstead Air Base on his community and congregation. Middletown is about ten miles from Harrisburg, the capital of Pennsylvania.*

ing the security of their jobs and the benefits to which they are entitled after many years of service mean the giving up of their responsibility to support the true teaching of God's Word, whether in Middletown or in some new community? Should one leave his family behind to see how the new job will work out and whether a proper church home may be found? Is it better to refuse transfer and trust God to provide new industry and job openings in the area? Or even to accept early retirement at reduced income in order to stand by present commitments to church and school?

### Perplexity and Promise

A parent-sponsored Christian day school uses the educational wing of Calvary Church. This school could lose up to half its enrollment if a large number of the Air Base families now sending their children leave the

Calvary Church dedicated its 350-seat auditorium only last May.



area. Many of the pupils are not associated with the Orthodox Presbyterian Church, but the ones who are face the prospect of not having a Christian school with the greatest reluctance.

These and many other personal questions rest heavily on individual consciences, and it is understandable that many are deeply concerned. We all recognize that we shall have to tighten our belts, deal very wisely in budget matters, and search the Scriptures for wisdom and encouragement. We are spending much time in sincere, unselfish prayer before our sovereign God, who has brought this situation to pass. Most earnestly we ask you to join us in daily petition.

New churches may develop out of this scattering of the flock. Our congregation ought to become spiritually stronger through this time of testing. A sermon on the familiar Romans 8:28 seemed appropriate, and we all are trusting that God may be glorified through his Son in fulfillment of his promise that in trials and sufferings we shall more and more be conformed to his likeness. In the providence of God special services had been scheduled for early December with the Rev. Charles Ellis as speaker, and now we see how very much we need this time of spiritual renewal and strengthening. In every thing we shall seek to give thanks.

GEORGE W. HALL, JR.

**Southern California** — The latest issue of the "Southern California Presbyterian," delivered in person to the *Guardian* office by Editor Hiram Bellis at the time of his attending a meeting of the Committee on Home Missions and Church Extension, is as usual a source of news of interest.

At its October meeting the Presbytery approved a recommendation to seek to obtain the services of a home missionary by July of 1965. One promising field is Goleta, near Santa Barbara, where a group has been meeting for Bible study twice a month since April under the leadership of the Rev. Dwight Poundstone, who travels more than 100 miles from La Mirada. Over 10 million people live within the bounds of the Presbytery with its 11 churches.

The Rev. Bruce Coie, of Santee, and the Rev. Glenn Black, of Eugene, Oregon, spoke during Beverly Church's

## HERE AND THERE IN THE ORTHODOX PRESBYTERIAN CHURCH

"Missions" week at the end of September. A new hour-and-a-half Sunday evening program brings everyone together for an opening song period, followed by a class time for all ages, with a concluding service of Scripture and message by Pastor Calvin Malcor.

Manhattan Beach and Beverly are joining choirs in presenting a cantata, "Night of Miracles," on the two final Sundays of the year, once in each church.

Valley Church, Santee, is seeking permission to use a 50 x 10 trailer, to be placed on the lot next to its church, for additional Sunday school space.

Four families, including 11 covenant children, have recently united with the Hacienda Heights congregation, of which the Rev. Wilson Albright is pastor. The Rev. Edwin Urban was guest speaker at the annual Harvest Dinner held in the new Sunday school unit, on which men of the church did most of the work.

The Fountain Valley branch work sponsored by the Garden Grove Church, whose pastor is the Rev. Edwards Elliott, has seen its attendance climb into the fifties during the first two months. Among regular teachers is the Rev. Stanley Allen, and several who attend are associated with the Evangelical Presbyterian Church, which has no work in that community.

La Mirada's new Sunday school superintendent is Mr. David Strong, succeeding Mrs. Thomas Gault. The church is looking for a new piano (or organ) since the baby grand used gratefully on loan for three years has now been returned to its owners who have come back from Germany!

**South San Francisco, Calif.** — Members of the Brentwood Church worked all summer making tables, benches and other equipment needed to begin a Christian Kindergarten in the fall. Four children from the church and six from the neighborhood enrolled for the first class in the colorful room that resulted. Mrs. Edwin Urban, wife of the pastor, is teaching, and the enthusiasm of the parents augurs well for the hope of adding at least a first grade next year.

The film "Martin Luther" including

the filmed commentary of the well-known Luther scholar, Roland Bainton, was shown on the eve of Reformation Sunday. A sermon by the pastor, "The Just Shall Live by Faith," pointed up the parallels between the days of the Reformation and the issues that are still with us today.

**West Collingswood, N. J.** — Immanuel Church profited by a series of popular Bible studies, "The Gospel According to Isaiah," presented by the Rev. Charles Ellis from October 20 to 25, reports Pastor George Knight.

The choir is combining with the choirs of sister churches of Bellmawr and Stratford to render a cantata, "Bethlehem," by Maunder, on Sunday evening, December 20, at Immanuel Church of Bellmawr.

**Garfield, N. J.** — Community Church is awaiting the ordination and installation of pastor-elect Gordon Mouw, scheduled for January following the completion of his trials for ordination at the November meeting of the Presbytery of New Jersey.

### **Presbyteries Meet**

**Oklahoma City, Okla.** — Knox Church, whose building has had some recent redecorating, was host to the fall sessions of the Presbytery of the Dakotas September 29 and 30. Opening with a meeting of praise and prayer for the churches, the presbyters elected the Rev. Donald Taws moderator pro tem. Moderator Lionel Brown was detained in California where his wife required surgery for her hearing. Elder Blaine Fenenga of Winner, So. Dakota was named clerk pro tem.

At a popular evening service the Rev. Ronald Jenkins of Hamill, So. Dakota spoke on the text, "And they came to Elim." A morning devotional service was conducted by the Rev. Robert Nilson for the Presbytery and the Women's Presbyterial, which was meeting on the same day.

**Hialeah, Florida** — Delegates to Presbytery and to the Presbyterial Auxiliary were guests of Sharon Church for an evening meal prior to a popular meeting with host pastor, the Rev. Glenn Coie, presiding. The Rev. Robert Valentine of Valdosta,

Georgia, stated clerk, brought a message on "Voices Speaking to our Day." The Rev. Robert Atwell, moderator, led the prayer period before the business sessions on October 20.

Following the election of the Rev. Jonathan Male of Ocoee as moderator and other matters, a report from the Committee on Missions concerned opportunities in Tampa, Cape Kenedy, Naples, and Jacksonville. The Committee on Young People's Work reported that 90 had attended the annual Bible Conference at Camp Rotary in August. Elder Calvin Duff was elected to another two-year term as treasurer.

**Middletown, Pa.** — Following a period of prayer for the churches led by the Rev. Robley Johnston, Moderator Henry Fikkert convened the November 21 meeting of the Presbytery of Philadelphia at Calvary Church. Mr. Albert Steever, who worked during the summer with Emmanuel Church of Wilmington, Del. and is now a member of that congregation, was taken under care of Presbytery as a candidate for the gospel ministry. He began his schooling in the Willow Grove Christian School and is now a senior at Westminster Seminary.

The Presbytery granted the request of the pastor and congregation of First Church, Baltimore, Md. for the dissolution of the pastoral relationship as of December 1. Because of the financial stringency the Rev. Cromwell Roskamp had found it necessary to accept a full-time teaching position in the Baltimore Bible College. The Rev. Charles Ellis was named moderator of the session. In line with the report of its Church Extension Committee, Presbytery recommended that the congregation cease, at least for the present, its endeavor to sell its property; and that the denomination's Committee on Home Missions purchase land in suburban Lutherville, if it deems it desirable, for the purpose of assuring a continued witness in the Baltimore area. Presbytery indicated its willingness to assist in determining how and where the witness may best be continued, and its Committee is arranging a conference with a Home Missions subcommittee and the Baltimore session toward the end of the month.

Dr. Robert Knudsen reported for Gethsemane Church a significant increase in attendance at services and Sunday afternoon Bible classes for neighborhood children. He has done

systematic canvassing in the vicinity assisted in recent weeks by the Misses Mary Magee, Mary Male, Carol Van Dokkenburg, and senior seminarian Richard Wirth.

### **Presbyterial Auxiliaries**

**Dakotas** — Twenty-six women, some of whom had traveled several hundred miles, attended the fall Presbyterial in Oklahoma City. A tour of the city was a treat for those from farming communities, according to Mrs. Robert Sander, reporter. Mrs. Russell Piper's devotions stressed the joy of interspersing monotonous household chores with "prayer without ceasing."

The afternoon program was prepared by the ladies of Knox Church who furnished a vocal trio and a report on the needs of Taiwan by Mrs. Iris Whittacker particularly in the light of problems of schooling.

**Ohio** — Mid-October found over 50 women gathered for the Ohio Auxiliary in the Nashua Church. Guest speakers were the Richard Gaffins. Mrs. Gaffin faced the group with the question, "What Is God's Way?" in pointing out the problems of a new

convert seeking to live a Christian life in a heathen culture.

Mr. Gaffin described a week's activities, noting too the contrast between the three-quarters of a billion Chinese on the mainland, and the freedom granted by the Taiwan government for worship and propagation of the Christian faith. He emphasized the wide-open door of opportunity, reported Mrs. Calvin Cummings.

**Philadelphia** — Calvary Church of Middletown welcomed the Philadelphia Presbyterial and "charmed the ladies" musically with vocal selections by six of the eight Meilahn children, accompanied by their mother. Mrs. John Galbraith told graphically of her experiences on the trip she made with her husband visiting our missionaries and other fields in Hawaii, Guam, Manila, Japan, Taiwan, Hong Kong, Korea, Australia and New Zealand.

The customs of these varied cultures were most interesting, but the speaker stressed the urgent need for more men to take the good news of salvation to the multitudes in darkness. Mrs. Theodore Hard related thrilling stories of

## **TO THE SOURCES**

One of the foremost reasons for the great impact of Dr. J. Gresham Machen was his ability to demonstrate clearly and effectively that the liberalism of his day did not square with the Christian faith as presented in the Scriptures.

Machen did not believe that his strength lay in forming the Christian ranks into a broad front that would involve compromise. He did not seek power by conforming his message to the ipse dixits and shibboleths of his time. What counted with him was not the simple expansion and streamlining of organization.

The path he took led to the sources. He went back to the headwaters of the Christian faith, the testimony of Jesus and the apostles, the clear waters that were unclouded by the traditions of men. It was from this point that he was able to look down the winding course of the history of the church and distinguish the pure waters of the gospel from the impure currents which had entered from other streams.

That did not mean that Machen did not believe in progress. He fully appreciated the value of scientific discovery and of the heritage of our Western culture. Perhaps as a Christian scholar he appreciated these even more truly than did some of his detractors. What he insisted upon was that nothing be allowed to masquerade as Christian that did not have its origin in the unpolluted springs of the gospel.

The confident liberalism which J. Gresham Machen attacked is no longer supreme. Many forces have combined to weaken its hold on the church. But that does not mean that there can be a relaxation of vigilance. To a great extent the errors of the older liberalism have simply been replaced by the errors of a newer liberalism. In our time as well as that of Machen the true church must take as its motto: *To the sources!*

That is the church which will always be ready to listen to the Scriptures, which are able to make it wise unto salvation, through faith which is in Christ Jesus (2 Tim. 3:15).

ROBERT D. KNUDSEN

some of the faithful converts to Christ in Korea to the 60 or so who attended.

**South** — Prayer was the subject of Mrs. Roberson's devotional that opened the fall session of the Presbyterial of the South at Sharon Church of Hialeah. Mrs. Roebke welcomed the more than 40 women present from Ocoee, Ft. Lauderdale, Miami and the host church. There was a season of prayer "for revival in our midst as well as for our home and foreign missionaries," led by Mrs. Evers of Ft. Lauderdale, reported Mrs. H. M. Burnham.

The afternoon was given first to a discussion of missionary projects which could be undertaken by the societies along with a review of program material. The session was concluded with a discussion on "Reaching Community Women with the Gospel" in a continuing effort toward neighborhood evangelism.

## Book Review

Green, James Benjamin, *A Harmony of the Westminster Presbyterian Standards: With Explanatory Notes*. Richmond: John Knox Press, 1951, fifth printing, 1961. 231 pp. \$5.00.

**H**ave you ever tried to hold your three places in the Westminster Standards while searching to learn what they say on a subject? Frustrating isn't it, especially if you are trying to take notes at the same time? If for no other reason than having the Larger and Shorter Catechisms and the Confession of Faith in parallel columns, and thus one one page, this book will prove useful to one desiring to know what the Standards say on a particular subject.

The order of the Confession is followed. While the Catechisms follow the same general order of the Confession, there are places where transpositions are necessary. The edition of the Standards used is nowhere given, but it is of the American recension (cf. "On Civil Magistrates") without the changes and additions of

the Presbyterian Church (USA) in 1903.

The "Explanatory Notes" at the end of the chapters are brief, suggestive, and useful. Since they are somewhat in extended outline form, they could be helpful for inclusion of the data in sermons, or in further study of the Standards.

While the price may seem a bit high, the book is well bound and has large clear print. It is made to be both attractive and substantial for long use. Ministers, elders, and all who at times would like to know what the Standards teach will find this an extremely useful tool and a good investment.

THOMAS A. BEECH  
Bend, Oregon

The great Physician now is near,  
The sympathizing Jesus;  
He speaks the drooping heart to cheer;  
O hear the voice of Jesus.

His Name dispels my guilt and fear,  
No other Name but Jesus;  
O how my soul delights to hear  
The precious Name of Jesus!

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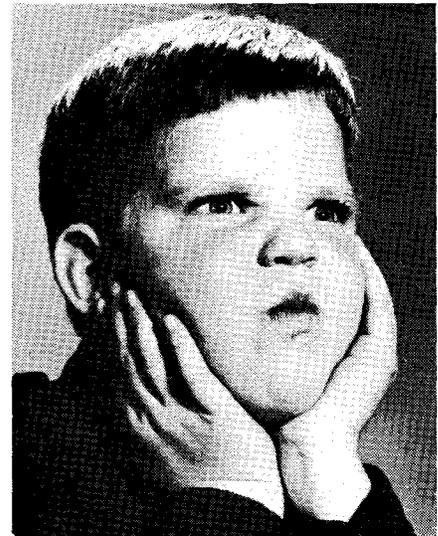
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