

The Presbyterian **GUARDIAN**

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Healing a Demoniac—Luke 4:33-37

In the scene before us Jesus is again in a synagogue on a sabbath day, this time in Capernaum. The story opens with the wild exclamations of a man possessed by a demon but it ends with the man set free, peace and quietness restored, and the people deeply impressed with the authority of Christ.

"And in the synagogue there was a man which had a spirit of an unclean devil." Demon-possession—what is it? Persons so described were under the influence and control of evil spirits. The effects upon the person often gave the appearance of some disease of the mind such as melancholia or mania or epilepsy. But demon-possession can not be explained simply as a mental disease. This is clear from the way Christ healed such pitiful creatures. At times Christ spoke to the evil spirit, and the spirit answered him. Christ would command the evil spirit to come out of the man, and the spirit would obey. The evil spirit professed to know Christ as the Son of God. Such things can not be said of mere sickness or disease. Demon-possession was a frightful affliction. The person so possessed was at the mercy of the demon or demons, which, indeed, have no mercy.

The unclean spirit cried with a loud voice: "Let us alone." Demons prefer to be left alone. They do not want any interference with their plans and purposes. "What have we to do with thee?"—we have nothing in common. We do not want you. What do you want with us? "Art thou come to destroy us?" Themselves the destroyers of human souls, they do not want to be destroyed. At the same time they see in Christ the One who is come to destroy the works of the devil; and they know that their doom is sure. In the presence of the Son of God the Prince of Darkness trembles with fear—and well he may,

for he has met his Conqueror!

"I know thee who thou art: the Holy One of God!" This was a true confession of the deity of Christ, and a recognition of him as the Messiah. It may be asked: What would induce a demon to make such a testimony regarding Christ? We would rather suppose that he would deny the true character of Christ's person. Why then this testimony? Can it be that in abject fear, like a slave before his master, the evil spirit was seeking by way of flattery to avoid punishment?

Or was his purpose to produce in the minds of the people the very opposite effect to that which his words would seem to convey, namely, to discredit Christ as the Messiah? Would not the people say that when the Spirit of Lies speaks of Christ as "the Holy One of God" then the opposite must be true, namely, that he is not the Son of God? And would this not be exactly what the demon wanted them to think?

So it would seem. Surely the devil has no desire to confess Christ with the intention of getting people to accept him as their Savior. Rather, the opposite is true—he would have people reject Jesus as the Christ. But whatever the motive of the unclean spirit may have been, Jesus neither needed nor wanted any testimony from him. What strange inconsistency for a demon to profess Christ! How revolting to hear from the mouth of the devil a declaration of the divine sonship of Jesus!

Had Christ accepted it, would it not have led the people to suppose that Jesus was in league with the devil? And would it not have given to the Pharisees a strong basis for the charge they later made: "By the Prince of Demons he casts out demons"?

For all these reasons we can see why Jesus would not accept the testimony of the unclean spirit, and was greatly displeased with it. He did not

need the help of the devil in the work of the gospel (cp. Paul's experience at Philippi, Acts 16:16-18). Accordingly, with the voice of authority Jesus commands: "Hold thy peace, and come out of him." And the evil spirit obeyed. He had met his Conqueror, the Seed of the Woman promised in Gen. 3:15, who would crush the serpent's head.

The people who saw this miracle were amazed. They had never known anyone to have such power over an unclean spirit. The news caught fire: "And the fame of him went out into every place of the country round about."

Healing Simon's Mother-in-Law—vv. 38-39

Then there followed another miracle. Peter's wife's mother was sick. Thus the so-called predecessor of the popes was a married man; but Christ did not hold this against him, indicating hereby that marriage in itself is not sinful.

The mother was seriously ill with "a great fever." But Jesus, the Great Physician of body, mind and soul, "rebuked the fever"; and "took her by the hand and lifted her up, and immediately the fever left her" (Mk. 1:31). The cure was instantaneous and complete. Normally a fever subsides gradually, and leaves one in a state of extreme weakness and exhaustion. But it was not so here. This was a supernatural cure! At once the mother arose in her full strength and health, and ministered to the needs of the assembled guests.

Undoubtedly we can see here a pattern for all who have been healed from the ravages of sin and restored to spiritual life, that they should go forth to minister unto the spiritual needs of others. Have you been saved? Then it is your privilege and duty to work for the salvation of others.

The sabbath sun was now sinking in the west. Two great miracles had been performed. Soon the news spread far and wide. People began to come from all directions bringing with them the sick and the suffering (vv. 40-41). And, as the almost endless stream of afflicted people came into the presence of Jesus, "he laid his hands on every one of them and healed them." Truly, he is our Great Physician, our compassionate High-Priest!

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Others Have Labored

By CARL A. AHLFELDT

We commemorate tonight 25 years of the history of the Orthodox Presbyterian Church. Memory is vivid at such a time as this. We think of the events of those swiftly passing years. As we do so we should be very much aware that we do not stand isolated. Our history, of course, is not just 25 years in length. We are intimately related to the whole history of the church of Jesus Christ. Not only so, but we are closely related to the *main stream* of the history of the church of Jesus Christ. One of the great realities which has spurred us on and sustained us in our effort of these years is the fact that we possess and maintain the great heritage of the church. We are not simply an offshoot of some new and secondary movement. It has been ours to defend, to proclaim, to propagate the Reformed Faith which is simply the whole counsel of God as found in his Word.

This awareness of our place in the history of Christ's church should have a very profound continuing effect upon us. It should make us very humble. There is no room for pride as we contemplate the privileged place which God has given us. We are surely not a self-made church. It should make us very thankful. We have been blessed beyond many. It should spur us on to greater efforts and achievement. There could scarcely be a task more essential than that which God has given us.

Proper Perspective

I believe that our Lord himself, in the record of John, chapter 4, gives clearly and beautifully the proper perspective of our place in the history of his church. You recall that Jesus was going through Samaria with his disciples. He remained by Jacob's well near the village of Sychar while they went on to buy food. There he witnessed to the Samaritan woman. She

was convinced of the truth and believed in Jesus as her Messiah. She then witnessed to her fellow-Samaritans. These came streaming out of the village of Sychar. It was a wonderful sight to our Lord. He saw the golden opportunities which lay before his disciples. He pointed out that the fields were white unto harvest, and that fruit was to be gathered unto life eternal. But he saw also what lay back of these wonderful opportunities — the sacrifice, the labor, the lives spent.

Therefore Jesus added this significant statement to his disciples: "I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours." This saying of Christ gives, I believe, very definitely the proper perspective as we look upon the Orthodox Presbyterian Church: Others have labored!

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Think of all those who have labored and what they have sacrificed.

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Think of those who may have been in the mind of our Lord when he spoke to his disciples. There were the Old Testament saints, the prophets of old. Many of them died a martyr's death. A most impressive list of them is given in Hebrews, chapter 11. It begins with Abel, whose blood was shed, and goes on through the prophets. Think of Abraham's obedience. Think of the trials of Moses and the task which he accomplished. Think of Eiljah opposing Jezebel and the worship of Baal. Think of the weeping Jeremiah in a dungeon. Scripture has recorded God's estimate of these noble workers. Read the catalog of names in verses 32-38 of that chapter in Hebrews.

Saints and Martyrs

We may add to these the name of John the Baptist. Think of what he gave up and endured. He saw the crowds melt away, went to prison,

and finally was beheaded. Our Lord said of him: "Among those that are born of women there is not a greater prophet than John the Baptist" (Luke 7:28).

Think of those whose labors and sacrifice have been added during the centuries of the history of the church universal. There were the disciples of the apostolic church. Stephen, the first martyr, was stoned. James, the brother of John, was killed by Herod's sword. Tradition has it that all but John of the eleven disciples were martyred. John was exiled to Patmos. Think of the labors of the apostle Paul, his missionary journeys, the many perils, the care of the churches, the stripes and imprisonment.

Then there has been a noble company of martyrs and workers who have followed the apostles. Polycarp, taught by the apostle John, was burned at the stake. He is only an example of countless others in the early years of the Christian church. Some were tortured, torn by wild beasts or made human torches.

Reformers

There were also those associated with the Reformation. In 1415 John Huss was burned at the stake in Bohemia. William Tyndale sought to give England the Bible in the vernacular. In 1536 he was deceitfully captured in the Netherlands and condemned by emperor's decree. Tied to the stake, strangled by the hangman, he was burned at the castle of Vilvorden, crying with fervent zeal: "Lord! Open the King of England's eyes."

Think of John Knox in Scotland. For 19 months he was a slave in the French galleys. This permanently injured his health, and was too painful for him to mention. What labors he expended for God's Kingdom in Scotland, in England, and on the Continent! In agony he cried out to God:

*We stand upon a height of blessing and opportunity
attained only through the toil of others . . .*

"Give me Scotland, or I die." God heard and answered his prayer.

Think of the labors of Martin Luther. Historians link the beginning of the Protestant Reformation with the nailing of his 95 theses on the cathedral door at Wittenburg, October 31, 1517. What a struggle was his before he came to his own faith in the justifying Christ! See his courage at Worms: "Here I stand, I can do no other; may God help me! Amen!"

How prodigious were the labors of John Calvin, born 26 years after Luther. In the early years of his activities he had to flee to the South of France, and then from the country, because he pressed the reform of the church. When 27 years old he prepared to settle down to his studies, perhaps in Basel or Strassburg, but as he passed through Geneva, intending to stay just over night, John Farel threatened him with the judgments of God if he did not take up the challenge of an active work. Calvin felt the force of the threat and went to work at this stormy time in Geneva. The combinations of incessant study, vast correspondence, and other work took its toll and he died at the age of 55.

Calvin meant much to the Reformation. It is said that, if Luther was God's means of launching the Reformation proper, Calvin was used to keep the stream from running into the sand. Who can measure the effect of his monumental work, *The Institutes of the Christian Religion*? Dr. John Bratt, in his very helpful study manual on Calvin, quotes Stephan Zweig that the *Institutes* are "one of the ten or twenty books in the world of which we may say without exaggeration that they have determined the course of history and have changed the face of Europe."

We come down to more recent times. Think of Francis Makemie and his associates who sacrificed and labored to found the Presbyterian Church here in America. Who can measure the tremendous work of the Hodges, J. A. Alexander, B. B. Warfield, William Henry Green, and Gerhardus Vos—defending and teaching the Reformed Faith in America? Or of Abraham Kuyper in the Netherlands?

Yes, other men labored before the Orthodox Presbyterian Church ever came into being.

Now think of those who have directly participated in the history of the Orthodox Presbyterian Church.

J. Gresham Machen

The name which immediately comes to all our minds is that of J. Gresham Machen. Professor Woolley brought vividly to us the other evening the vital place which Machen had in the church. How great his labors were! The biographical memoir by Dr. Stonehouse leaves one almost overwhelmed by the extent and intensity and sacrificial character of Dr. Machen's work. Those of us who had the privilege of personal contact with him have had our appreciation of him greatly enhanced by these evaluations of his place in the church. Think of his teaching. Think of his writing. Think of his organizational work—in Westminster Theological Seminary, in the Independent Board for Presbyterian Foreign Missions, in the *Presbyterian Guardian*, in the Presbyterian Church of America. Think of his preaching. Think of his participation in the business of Presbytery and General Assembly. There is not a member of the Orthodox Presbyterian Church who is not deeply indebted to Dr. Machen.

Along with Dr. Machen we might well mention others who had a part in the establishing and maintaining of Westminster Theological Seminary. There were Dr. Robert Dick Wilson of the faculty, and Dr. Frank Stevenson, the first president of the Board of Trustees. They passed away before the formation of our church, but we built upon their labors. There was Elder Harry Worcester of Cincinnati, faithful member of the Board of Trustees in the early days. Especially may we be grateful for the whole faculty of Westminster Seminary. Most of us have sat under their instruction. What an effort has been theirs to establish and maintain the Seminary. How many hours of diligent study these men have expended to provide the caliber of instruction given there. What tremendous labor has been spent to defend the position of the pure

Reformed Faith! Humanly speaking, it is difficult to see how the Orthodox Presbyterian Church could ever have been launched or continued without Westminster Theological Seminary. Others have labored, indeed.

Very vivid in our hearts and minds are the faithful, sacrificial, and talented labors of the late Rev. Robert S. Marsden. He is sorely missed in our church. Some of us remember well his great help in the early years as General Secretary of the Committees on Home and Foreign Missions. His many years as Executive Secretary of Westminster Seminary had a vital part in the continued growth and prospering of that school. It would be impossible to measure the contribution made by Mr. Marsden in his work on the various committees of the Orthodox Presbyterian Church. We miss him sorely, but thank God for his service.

Many Servants of God

There was the Rev. John J. De Waard. He stood in the center of the battle for truth just before the formation of our denomination. He continued in his faithful labors until he joined the Church Triumphant. There was the Rev. James W. Price. He had an especially keen interest in foreign missions, and worked on the Committee on Foreign Missions for many years.

We could lengthen the list of laborers now departed. Those of us in the early days of the Presbytery of Ohio remember the sacrificial work of the Rev. Thomas H. Mitchell. Some of us will never forget Dr. and Mrs. James B. Brown with their love for people and their tireless, faithful service. There were others of our ministers—Dean Adair, Sam Allen, Oscar Holkeboer. Others have labored!

Let us not forget to note our splendid staff of foreign missionaries. The Orthodox Presbyterian Church has been greatly blessed in having missionaries abroad of such a high caliber as ours. You have read the record through the years. You have heard them speak. They too have known imprisonment; separation of husband and wife, of parents and children; perils; disease; austerity—all in the cause of the gospel. Our denomination has had an influence abroad to the glory of God far beyond what might be expected. This is due in no small measure to the sacrificial labors

of these men and women.

How much, how very much of blood and sweat and tears lies back of this joyous occasion where we find ourselves tonight! We stand upon a height of blessing and opportunity attained only through the toil of others down through the centuries, culminating in the labors of those who are still fresh in our memories.

Now let us think of ourselves as entering into the labors of those who have gone before us. This 25th anniversary of our church is a milestone along the way. It is well for us to pause to see where we stand, to see what the task is before us. We must be sure that we do enter into the labors of others, lest they have labored in vain.

Appreciating Our Heritage

First of all, it must be ours to realize, to appreciate the heritage which is ours. There is a temptation sometimes to forget this. In the eyes of the world we are very insignificant. Our small number is completely lost in the outlook of those who think in terms of bigness. Most of us, I suppose, have had times when we were tempted by a desire to be impressive in the eyes of the world. We need to realize what we possess.

We have the truth of God in its fullness and purity. This is no small possession for a church. It is in fact the greatest possession that a church can have. It is far more important in the eyes of God than rich material endowments, prestige, or size. Paul called the church of the living God "the pillar and ground of the truth" (1 Tim. 3:15).

Part of this inheritance of the truth, to be sure, we share with many evangelical churches. We recognize that there are other true churches of Jesus Christ. They, too, have benefited from the labors of many who have gone before them. Some of these churches are not what we would call Reformed in their persuasion, but we admire them for their stand upon God's Word. They are a refreshing contrast to those churches which have departed from the truth. Some of them have paid a real price for their testimony, and we reach out our hands to them in Christian fellowship.

Nevertheless, we thank God for the heritage of truth of the Reformed churches, and in particular for that of

the Orthodox Presbyterian Church. Our doctrinal standards set forth the whole counsel of God as revealed in his Word. They magnify the glory of our sovereign God and present salvation by pure grace. We can be very grateful for the Westminster Confession of Faith and Catechisms.

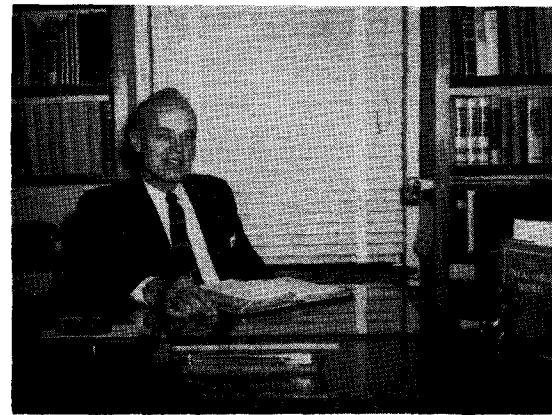
Moreover our church takes these doctrinal standards to heart. Our ministers are instructed in these things. They know what they believe and whereof they speak. The message which they proclaim from the pulpit is the whole counsel of God.

No Entangling Alliances

Not only do we have a church which presents the whole truth, but we have a church free from compromise and entangling alliances. God has told us in his Word: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness" (2 Cor. 6:14)? Our freedom is a very precious possession which was purchased by the labors and sacrifice of those who formed our denomination.

We are not under a yoke of bondage to those who deny the authority of Scripture and the full deity of Jesus Christ. We are in no sense subject to those who render merely so-called liturgical obedience to the great doctrines of our faith. We are not involved with such men in Presbytery or General Assembly. We are not involved in unbiblical requirements of loyalty to unfaithful boards and agencies of the church. We are not expected to use Sunday school materials which are unscriptural and a menace to our youth. We can give our money freely to our church, knowing that, at home and abroad, it will be entirely used to proclaim the true gospel of Jesus Christ.

We do not need to blush with shame because we are members of a church which is ready to abandon her heritage and join hands with error to promote a vast ecumenical movement. When Dr. Eugene Carson Blake presented his plan for church union last December in San Francisco he did not speak for us. He was ready to abandon the principle of *sola*



Mr. Abelfeldt, pastor of Knox Orthodox Presbyterian Church, Oklahoma City, Okla., was ordained at the First General Assembly in 1936.

scriptura. He was ready to elevate tradition alongside of Scripture. More recently we were even more grateful not to be represented by the U.P. General Assembly in Buffalo, New York, which voted overwhelmingly for Dr. Blake's proposal, ready to sacrifice truth upon the altar of a shallow ecumenicity. We are likewise glad to be free from any representation by the National Council of Churches when it makes its pronouncements.

In avoiding entangling relationships, however, we must not resort to an unscriptural isolationism. We must ever seek the true unity of the church of Jesus Christ. We should seek union with those who are wholly true to the Word of God, while carefully shunning every relationship which compromises the truth.

Guarding the Truth

Especially, however, must we guard the possession of truth which we have. Our greatest danger is not that we shall re-enter such a relationship as that which we left in 1936. Our greatest danger is that gradually and imperceptibly we ourselves may drift from the pure truth. This has happened in one church after another in the past. History has a way of repeating itself. If we are not to go the way of other denominations which have drifted, we must continually be on our guard.

We must not hesitate to deal with error as it arises within our church. We must ever carefully scrutinize our

In avoiding compromising alliances we must not resort to an unscriptural isolationism . . .

Others Have Labored (cont.)

beliefs in the light of Scripture. In our Sessions, in our Presbyteries, in our General Assemblies we must guard against error. This must ever be done in love—"speaking the truth in love"—but it must be done. May distaste for controversy never lead us to ignore error or fail to deal with questionable views.

We must continually search the Scriptures. Lack of discernment is a deficiency to which even members of the Orthodox Presbyterian Church are not immune. Which one of us has not been appalled at the failure of our people at times to discern error from truth? Why is this? We do not know the Scriptures well enough.

Scripture the Norm

Let ours then be a teaching ministry. Let both officers and people be thoroughly grounded in the Word of God. This will involve doctrinal preaching. Let not our ministers be afraid to present the great truths of Scripture as outlined for us in our subordinate standards. Let them not be afraid to warn against current errors by name as the occasion arises. A teaching ministry will include classes of instruction for our covenant youth and for adults preparing for church membership. It will involve mid-week Bible study, as well as our regular Sunday school and young people's meetings. All of this truth, of course, must be applied to life—our preaching and teaching must be relevant. But let us be very sure that our people are grounded in the truth.

We can be very thankful for the splendid work of our Committee on Christian Education. It is providing us with tools to teach the truth of Scripture to our people more effectively. Let us support its efforts and use its materials.

As we seek to enter into the labors of others, we want to maintain a true humility in gratitude to God. In realizing and appreciating our heritage, in zealously guarding that heritage, we must ever beware of the sin of pride and self-righteousness. It is of God's grace that we are in the church of Jesus Christ at all.

We have been at times accused of pride. Let us be zealously sure that all such accusations are false. Nothing will blight our usefulness and hinder our reaping like pride. "Be clothed with humility: for God resisteth the

proud, and giveth grace to the humble" (1 Pet. 5:5).

Humble Dependence on God

A true humility will make us kind and patient in seeking to win those who have not yet come to embrace our convictions. Such a humility will enable us to work with and witness to others without giving unnecessary offense. It is all too easy to close doors of opportunity, not because of our faithfulness to the truth, but because of an impression of self-righteousness and pride.

A true humility will keep us ever looking to God for his blessing and success. Others have labored. Christ has sent us to reap of their labors. He has warned us: "Without me ye can do nothing" (John 15:5). The proper humility then will keep us waiting on the Lord for his power and blessing. It will make us men and women of prayer. It will guard us against rushing around in a fever of activity, depending upon our own wisdom and ability to do the work of the Lord. All true accomplishments in the establishing of the Orthodox Presbyterian Church were wrought by the enabling grace and blessing of the Lord. If we in the years to come expect to move forward, what we undertake must be done in humble and complete dependence upon Almighty God.

Importance of Reaping

Finally, in entering into the labors of those who have gone before us, we must see to it that we reap. We must face up to our opportunities and use them. "Lift up your eyes, and look on the fields; for they are white already to harvest." These are the words of our Lord, and they should come very much home to us in the Orthodox Presbyterian Church.

We face a world which now, as never before, needs the message of sovereign grace which God has entrusted to us. There are very few churches which are proclaiming this message. On the one hand, there are the many churches which have definitely departed from the Word of God. Among these we find the neo-orthodox which use apparently orthodox terminology, but recognize no ob-

jective, complete revelation from God. These only lead people deeper into confusion. On the other hand, there are fundamental churches which hold to the Word of God, but proclaim only a partial gospel. We are thankful for the degree of truth which they proclaim. We much prefer them to the ones which have departed from the faith. However, they are often Arminian and generally fail to have a world-and-life view of God's grace. It remains for churches of Reformed persuasion to give forth the fullness of God's truth, and among these the Orthodox Presbyterian Church has a very essential place.

See how nothing less than the whole counsel of God will meet the needs of the hour. Souls are perishing in their sins on every side. These need the message of salvation through the precious blood of Christ. They need the message of a Savior who did not die merely to make salvation vaguely possible for all men, but who secured the salvation of his people when he bore their sin on Calvary's cross: "Who his own self bare our sins in his own body on the tree" (1 Pet. 2:24).

To be sure, perishing sinners need to know the full and free offer of the gospel: "And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17b). However, they also need to know of the enabling grace of God: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Ezek. 36:26).

Message of Sovereign Grace

Secularism is sweeping over our land as a deadly tidal wave. We see this especially in our schools. We see it in the realm of philosophy. We see it in the sphere of science. We see it in the arts. It is evident in the field of labor. Everywhere we turn, thinking and living are being carried on without reference to God. In some cases he is violently opposed; in more instances he is simply politely ignored. The only message which will counteract this noxious secularism is that of

Nothing less than the whole counsel of God will meet the needs of the hour . . .

WHAT MEAN THESE STONES ?

Somewhere amid the dust of Jordan's banks are twelve stones that tell a marvelous story. Perhaps by now they are dust themselves — indistinguishable from the myriad grains of sand among which they lie. But in the days of Joshua these stones had a significance that none could miss.

When the Lord divided Jordan to make a path for Israel into Canaan he commanded that twelve stones, taken from the river, should be set up as a memorial of his deliverance of his people. When children of succeeding generations would ask, "What mean ye by these stones?" the father in Israel would rehearse the story of God's grace and power. It was a simple memorial, but it was all that was needed. It was not like the proud temples or glorious pyramids of Egypt, giving glory to man more than to God. Rather, like Jacob's pillar or Samuel's Ebenezer, it lacked all markings that could magnify man, and was designed for one single purpose — to recall the mercy of God.

This year we celebrate the 25th anniversary of the founding of the Orthodox Presbyterian Church. Although June 11, 1936 marks the beginning of the Orthodox Presbyterian Church, it was not really a new church which was born 25 years ago. That faithful few meeting in Philadelphia formed a new church in order to carry on the work and witness of the old one which had turned its back on the faith of their fathers. Over 200 years earlier, when the first presbytery was organized on American soil, the purpose of that body was declared to be "to take care that the faith once delivered to the saints be kept pure and uncorrupted among us, and so handed down to our posterity." The memorial raised in 1729 was restored again in 1936.

Our memorial of these events need not be elaborate to mark the occasion fittingly. Like the stones from Jordan, this anniversary will serve its purpose well if it does but one thing — calls men to hear again the faith once delivered unto the saints. And if the day should ever come when that message is no longer heard, pray then what answer shall we give when it is asked, "What mean ye by these stones?"

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the Reformed Faith, the whole gospel which would claim every sphere and all of life for Christ.

On every side, moreover, we see "men's hearts failing them for fear" (Luke 21:26). In a generation with such an outlook the crying need is for the full-orbed gospel which Calvinism presents. How the world needs the message of *sovereign* grace! "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). This is the message of the Orthodox Presbyterian Church. With such a message and such a need how diligent we should be to get the gospel out! We ought to be doing far more than we are. The fields are white unto harvest.

Every congregation should be missionary minded in its own sphere. In our individual churches we should feel the burden of responsibility for

those whom we can reach with the message of the gospel. No congregation has a right to be merely introspective and self-centered. We must reach into our communities with our calling and contact work. We must be very much aware of the visitor in our midst, and seek to minister to his need. We must establish additional points of witness where we can. A number of our Orthodox Presbyterian congregations began through the outreach of local churches. Thus we are reaping where otherwise perhaps the harvest would be left untouched.

Missionary Emphasis

We should support the work of our Committees on Home and Foreign Missions and Christian Education. They are doing excellent work. It is a shame that they should be hindered by a continual lack of funds. Surely it is possible for us to maintain our present budget month to month, without heaping up deficits which consume

the annual Thank-offering before it is even received! Our missionary giving should be such that new fields can be entered and strategic opportunities seized when they come.

We ought, every one of us, to be witnessing individually for Jesus Christ. This we may never forget. In a very real sense every Christian is an ambassador for Jesus Christ. God has entrusted to us the gospel. He in his sovereign providence brings us in contact with those who desperately need that gospel. Are we giving it forth? I well remember one time in San Francisco accompanying the Rev. Richard B. Gaffin to the dock as they were loading equipment aboard ship. He did not wait to cross the ocean to witness; he got into conversation with a man at the dock concerning his relationship to Christ. I am convinced that we should be doing more of this personal witnessing.

We cannot agree with all of Dwight L. Moody's doctrinal position, yet we recognize that Moody was a man mightily used of God. Early in his Christian life Moody resolved to try never to let a day go by without speaking to at least one soul concerning faith in the Savior. It may not be feasible for us to make such a resolution. But would it be embarrassing if each one placed the following question to himself: How many days have passed since last I spoke to a soul about his relationship to Jesus Christ? Nothing can take the place of this personal witness for our Savior.

Great is our honor and privilege in the Orthodox Presbyterian Church. The sequence of events over the past 25 years, and especially in very recent days, has only emphasized this. Before us stand golden opportunities. God grant that we may make the most of them by his grace. God grant that we too may labor so that the generations to come may enter into our labors.

"Far and near the fields are teeming
With the waves of ripened grain;
Far and near their gold is gleaming
O'er the sunny slope and plain.

"Lord of harvest, send forth reapers!
Hear us, Lord, to Thee we cry;
Send them now the sheaves to gather,
Ere the harvest-time pass by.

"O thou, whom thy Lord is sending,
Gather now the sheaves of gold;
Heav'nward then at evening wending,
Thou shalt come with joy untold."

Christian Training in the Home

Part III

By C. RALPH VERO

Not unrelated to the directly religious training and the training in practical Christian living is that which we now consider, namely, training in Christian culture. In this, too, there is a great void in many American homes, and shamefully in many Christian homes. There is no connection seen by many between religion and culture. Some people subordinate religion to culture, making it nothing more than a part of culture. When they do this, the religion they have is one with no note of authority and no gospel. Others subordinate culture to religion or seek to destroy or avoid it. Culture is looked upon by many as worldly and a necessary evil at best.

The solution to the problem of the relation of our Christian faith to culture is consecration of the latter to the glory of God. The accomplishments and deeds of men must be acknowledged as the gifts of a gracious heavenly Father who in his sovereign providence brings us these things, even through unbelievers, to use, develop and enjoy to his glory. True Christianity must pervade and elevate the various areas of culture and thought. This isn't as easy as the "monastery" way but it is the biblical way. God, of whom and through whom and to whom are all things, doesn't promise that it will be easy: he does promise to bless obedience to his Word.

Life-and-world View

This means that our homes must be founded upon and pervaded by a philosophy of life, the life-and-world view which comes from Holy Scripture. We must see all things in relation to the Triune God of creation, providence, and redemption. We must not think that Christianity is merely testifying regarding our salvation and trying to get people saved and into heaven. It is necessary that we see literature, music, art, and all other areas of culture in relation to the Christ who died for our sins, and that we acknowledge our obligation to

This is the concluding article in a series by Mr. Verno, who teaches mathematics at the Philadelphia-Montgomery Christian High School. The three-part address is available in leaflet form through the school at Box 93, Wyncote, Pa.

glorify God in these things, indeed, in all that we do.

If God has made and controls all things as the Bible teaches, if he has also commanded us to subdue the earth and magnify his name in all of life, then we dare not restrict our Christianity nor our Christian home life merely to getting people saved. An all-pervasive Christian philosophy of life must control all our thinking and must be evident in our homes. Thus our children will grow up with an understanding and appreciation of the full-orbed character of biblical Christianity.

If we consciously embrace such a philosophy, it will usually be evident in the conduct of our home and the cultural atmosphere therein. You can tell much about a home by its books and music. Does an elevated view of the sovereign God result in an appreciation and enjoyment of the finer kinds of music, literature, and art? Is popular music the only kind our children listen to on the radio? Do their musical tastes go no higher than rock-'n-roll? Is there a genuine interest in cultural pursuits in the home? There is, it seems, a close relationship between the low level of cultural pursuits and the modern deviation from biblical Christianity.

Moreover, it seems painfully true that many of the young people who have no interest in decent music, for example, go to churches where the level of the music isn't a great deal higher. In too many of our conservative churches the kind of music and worship does not reflect the majesty of God, is not characterized by dignity, reverence and beauty as Scripture indicates it should be. There is, we re-

peat, a close correlation between one's view (not merely a mental view) of the majesty of the sovereign, holy, Triune God and one's level of cultural interests and pursuits. How badly we need what Dr. Machen called a "profound Christian permeation of every human activity"! Is our Christian training in the home manifested in this way?

Christian Permeation

If we faithfully fulfilled our obligations in these areas of Christian training in the home, how much happier our homes would be! How much easier would be the job in the Christian school! If we want our children to grow into mature saints who love Christ and give their lives in devotion to him, whatever their calling may be, then it behooves us consistently and faithfully to train them in the home in accordance with the Scriptures. The basis of the existence of the Christian school is the same all-embracing philosophy discussed above. It is centered in the self-existent, all-sufficient sovereign God who is creator, sustainer and redeemer. Home and church also have the same foundation.

With such a life-and-world view we, as the redeemed of Christ, can labor with eagerness and joy, knowing that we labor not in vain in the Lord. May God give us a greater understanding of the nature and importance of the corporate family unit, particularly of the Christian family in the truest sense of that term. May we then be more diligent and faithful in bringing up our children in the nurture and admonition of the Lord.

TEACHERS NEEDED

Fort Lauderdale, Florida, Calvin Christian School urgently needs one teacher for grades 5 through 8. Approximately 15 to 20 pupils enrolled. Please state all qualifications in the first letter to Gerald VandeVusse, 5810 N.E. 19th Ave., Ft. Lauderdale, Fla.

Greetings from the Netherlands

The Rev. Professor G. Brillenburg Wurth attended the opening sessions of the General Assembly of the Orthodox Presbyterian Church as the fraternal delegate of a sister church, the Gereformeerde Kerken (Reformed Churches) in the Netherlands. Dr. Wurth is Professor of Ethics at the Kampen Theological School and author of several works, including a book on pastoral psychology which is now being translated into English for publication by the Presbyterian and Reformed Publishing Co. of Philadelphia. Dr. Wurth spoke as follows:

DEAR brethren in Jesus Christ our Lord and Savior: It is a great pleasure for me to be present at your Assembly as a representative of the Gereformeerde Kerken in the Netherlands.

In the first place I come to present the fraternal greetings of our churches across the ocean. Historically your churches and ours do not have the same background, and in the past there have been only a few direct contacts. We think with much thankfulness of the presence of Professor Stonehouse in Amsterdam at the Free University as a visiting professor. And some of the theological students of our churches remember with much joy their study at Westminster Seminary.

Most of our contacts have been through our common participation in the work of the Reformed Ecumenical Synod in Amsterdam, Grand Rapids, Edinborough and lastly in Potchefstroom, South Africa. So we have had regularly the opportunity to hear about the development of your ecclesiastical life. But though the historical relations have not been numerous, the spiritual relations between you and us are of much more importance.

Both of us confess the same Lord in heaven and the same belief in him and in God's infallible Word. And together we stand under the same commission to wage here, in the strength of Christ, the holy struggle for his sake in a world which is more and more alienating itself from the Christian belief and which is going

farther and farther in the way of open secularism.

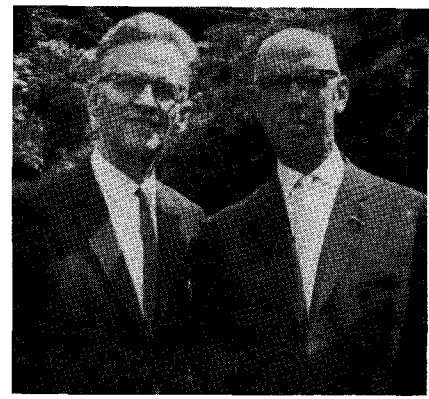
We have now no time to sketch for you extensively our situation as Gereformeerde Kerken in the Netherlands. In many respects we still have reason for thankfulness. In contrast to the churches behind the iron curtain we continue to have the opportunity to serve God in freedom. And our churches are still growing in number (about 900,000 members) and in strength. Our missions, though we have lost Indonesia, have found new fields of work. Especially in recent years evangelism by word and action has developed more and more. Our ministry of the deacons is coming to a new orientation in close contact with the evolution of modern social work.

That does not mean that we have reason to be content and still less to be complacent. Several dangers are menacing us. The most serious danger is perhaps that we in Europe as you in America are living in a period of ever increasing prosperity, in which it seems possible to fulfill nearly all our wishes and needs, but to stand the chance of losing as Christians the consciousness of being strangers in this present world.

This is perhaps our most important problem: how to stand here, also in our ecclesiastical life, with both our feet on the ground of this present world and yet as a church of Jesus Christ to keep our eyes on the world to come.

Moreover, we still perceive the fatal consequences of the deplorable schism of 1944, which has worked such a tragic catastrophe in our church. We notice more and more how confidence in the church, especially on the part of the younger generation, has been shaken by it. Therefore, in view of our missionary and evangelistic challenge in the world, one of the most relevant problems is how

(Some one hundred thousand members left the church—they refer to themselves as the "liberated" churches—in this movement which is generally linked with the name of the late Rev. Professor K. Schilder: *Ed. note*)



Dr. Ned B. Stonehouse with Dr. Wurth whom he introduced to the Assembly.

it will be possible to heal this break in the right way, and in general how to find a responsible solution for the ecumenical problem.

For this we realize day after day: only a church which understands and carries out the mystery of the real unity in Christ will be able to bring the gospel to the modern man so that he will be ready to listen to it. That we have our Reformed Ecumenical Synod is of value, but it is not sufficient. The church of Jesus Christ comprises more than only our reformed churches. We must regret that in the name of ecumenicity there is propagated so much of false unity, which is not based on God's truth and the confession of God's sovereign grace.

We hope that our coming encounters in your country in our Reformed Ecumenical Synod (in 1963) will help us and our sister churches in South Africa and all over the world to find the responsible solution for our ecumenical problem, as for instance Dr. Herman Bavinck has shown the direction for it in his classic study, *Catholicity of Church and Christianity*.

We can understand that you are not quite content over our participation in the International Missionary Council. In our General Synod, which is in session this summer, your appeal to us will be given serious consideration. I hope you will understand from your side that the problem of the unity of the church and that of missions and evangelism in our times are connected so closely that a church of Christ which does not live in a spirit of real evangelical ecumenicity is no more capable for her missionary task. And we hope that the more our churches begin to accept their commission to go out in the world and to preach the gospel to all nations and people, the more they will find a real ecumenical unity in Christ and in his truth.

Tragic Recess in Korea

By HARVIE M. CONN

It was black Friday and third hour recess. Recesses can be pretty pleasant but rarely on a Friday like this one. We had just been subjected to a vigorous examination of everything we were sure we knew about the Korean language and found out we didn't. I had come to school without an overcoat and it was going to rain. The forecast was for a cloudy recess. That expectation was not dimmed. It was a tragic recess.

Four of the students had begun talking around the little pot-bellied stove that offered solace but not heat. Two were Australian Presbyterians, one a Methodist and one a future Jesuit father, now here to test his wings. I was doing my homework and heard very little of what went on till I heard the word . . .

" . . . Bultmann. He says about the same thing, doesn't he?"

"Well, he certainly talks a great deal about myth, but whether he would say exactly the same thing, you couldn't be too sure, could you?" The cautious gentleman with the clipped tones was the Australian Presbyterian. He had been in Korea since last September.

"Isn't his idea more or less this one of examining everything according to its forms, sort of a redigesting of the original stuff and then coming up with what actually happened? Getting back of the early church to what Jesus actually taught . . ."

"That would take quite a bit of doing, wouldn't it?" I asked.

One of the group chuckled engagingly. "Not for you *Orthodox* Presbyterians!" The talk went on uninterrupted by this inappropriately pertinent question.

"Did you see that article in the recent *Time* magazine about Bishop Pike and his remarks on myth in the Bible? Something like that needs publicity. Would be a great asset to the church."

"What article was that?"

"I forgot who was on the cover. But it was an account of Pike's recent remarks on the virgin birth and

other assorted dogmas. More or less takes the line that much of the Bible is put into myth to get it across."

"What does he call myth? That would be very important, I imagine."

"Well, I expect, if I remember rightly, he would call it a sort of meaningful form behind the story in the Bible."

"Do you take the story literally or not?" I asked at this point.

"I should think not," came the crisp, blase answer.

"How can you believe the meanings if you can't believe the facts?" I pursued.

"Well, really, Conn . . . 'Really, Conn' always seemed to be the answer to questions like that. But it was never really an answer. More like a hidden cease-fire order.

The young Australian girl spoke again. She had spoken quite a bit already, a habit not unique to Australian girls exclusively. "Well, I was always frightfully impressed by Bultmann. I mean after all, there's so much of the Bible nowadays that must be questioned. It's wonderful still to be able to retain its glorious meanings in and behind what it actually says. I mean, it's the meanings that really count after all is said and done."

The bell rang at that moment. The recess was over and the students were ready to go back to work on their Korean and move one step closer to their ministry in the Korean church.

That night I went home and read some Machen. He had problems with this same type of missionary. In 1933 in a radio talk on "The Christian View of Missions," he gave us his prophetic comments on our ecumenical recess in Seoul.

"At the basis of the Christian message, in other words, was not an exhortation, but a gospel; not a program, but a piece of news. So much must be admitted by modern historians of all shades. The early Christian Church was radically doctrinal. It proclaimed facts: the facts about God the Father, the facts about man-

Orthodox Presbyterian missionary Conn is engaged in language study in Seoul, Korea. He and his wife, Dorothy, open their home every Saturday night for an English Bible class for Korean collegians. In a recent letter Mr. Conn wrote: "Here are young men and women, crying for a faith so big that it will encompass their studies, their livelihood, all of their life. It is quite a place for the Calvinist who is seeking to bring all of the creation into subjection to Christ. How we rejoice each Saturday night in the sovereign God of Holy Scripture who fills us with his gifts and calls us to his glorious task of subduing the earth for Christ."

kind lost in sin, the facts about Jesus Christ." Machen would have called that recess a tragedy as well.

Paganism, in its distilled form on the foreign field, is a dangerous opponent of the gospel. It is much more dangerous when it comes floating on the airy clouds of 'myth', its delicate health nursed by the fondling missionary eager to pass it on to the waiting church. God has called the Orthodox Presbyterian Church to a great challenge in Korea. 1936 does not seem quite such dead history out here as it appears to some in the States.

Graham Called to Chula Vista

Bayview Church, Chula Vista, Calif. has voted a call for the pastoral services of the Rev. Robert H. Graham, presently the pastor of the Calvary Orthodox Presbyterian Church, Middletown, Pa. The call is concurred in by the Committee on Home Missions which had been aiding in the support of the work during the ministry of the Rev. Jack Peterson, formerly missionary-pastor in Chula Vista. The church has a nucleus of faithful members and owns a strategic site and is reported anxious to be moving forward again.

Although the call is yet to be processed by the respective Presbyteries it is known that Mr. Graham has indicated to the congregation in Middletown his willingness to accept the call when it is placed in his hands. He has been pastor in Middletown for about five years.

The Presbyterian GUARDIAN

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

A Memorable Week

"It was a great week . . . It was a good Assembly." Such were the comments following the 28th General Assembly of the Orthodox Presbyterian Church which adjourned on June 10th at Glenside, Pa. Without doubt the satisfaction was augmented by the commemorative anniversary events of the week which rounded out a quarter century in the life of the denomination which was born on the 11th of June, 1936.

Professor Paul Woolley's lecture on Machen in the Church, with its warmly personal recollections, vividly brought to mind the man and what he stood for with refreshing relevance. And all who were able to be present at the Silver Anniversary banquet in Wilmington will ever count it as a privilege to have shared in the reminiscences of the early days and to have heard the address which is reproduced elsewhere in these pages.

These special occasions of a busy week were worthwhile not only in stirring the memories of the 'old-timers' who were there when it happened (a somewhat selfish delight) but in giving something of the 'feel' of those early days to a new and younger generation upon whom the responsibility for carrying on will largely have fallen by the time another 25 years have passed.

While a full report and evaluation of the Assembly itself must await the July issue, there was evident, throughout the five days of deliberations under the able moderation of Professor John Murray, a combination of historical perspective and purposeful vision befitting a notable milestone. Deep down inside one felt glad that

he belonged to the Orthodox Presbyterian Church — not through any pride of achievement but out of gratitude for what God had done in bringing the church to this juncture in its history. It is of the Lord's mercy that we have not been consumed and of his goodness that so frail a vessel has found a place of usefulness in his kingdom.

If there was some expression of having reached a certain maturity, it was not so much that of a fully ripened wisdom that may come in the contemplative periods of old age, but the maturity of young manhood with its vigor and determination in the face of as yet unfulfilled dreams. With many of the struggles of adolescence now in the past (it may be hoped) the church is on the threshold of being able to measure up more adequately to its destiny.

There is little indication of complacency, though no longer is the church impetuously trying to resolve all problems in one decade. (Some think it may take another quarter century!) Certainly there is no desire simply to rest in its heritage or to follow all the old paths just because others have long used them. There is rather a patient willingness to continue to search the Scriptures, to test this opinion and that by the supreme rule for both faith and practice. This is a sign of spiritual health and soundness.

The Orthodox Presbyterian Church is both rich in its heritage and brimful of promise for the future. There exists a potential for the development of a missionary outreach at home and abroad coupled with a solid doctrinal ministry that is found all too infrequently, albeit the Scriptures enunciate such a balance in the concept of the church's task.

Few churches, moreover, regardless of size, are better prepared, by the grace of God, to make themselves relevant to the age — and in particular to the ecclesiastical situation — than is the Orthodox Presbyterian Church as it begins its second quarter century. That such is the case is precisely because the church is committed to a position of strength, firmly grounded in the infallible Word of the living God. Here is found its message of the everlasting gospel for our day. Here is its hope for fruitful service of the Triune God in all the years to come.

R. E. N.

EDITOR'S MAIL BOX

Meaningful Statistics

Dear Editor:

In the December 1960 issue of the *Guardian* you published an article of mine which attempted to make the statistical report of the 1960 General Assembly a little more meaningful.

A few people have asked me whether I intended to add the 1961 results to the previous compilations when the Assembly figures were available this year. For their sakes, I am bold to present once again certain indications of life and progress in the Orthodox Presbyterian Church.

You will recall that three indicators were developed from the reported statistical information. The definition of each together with results at selected points in time is shown below.

1. Indicator of Life

(The percentage of our total churches which experienced in a particular fiscal year a *net* gain of at least *one* in total membership)

Fiscal Year Ending	Indicator
1961	64%
1960	62%
1957	59%
1954	53%
1951	57%

2. Indicator of Progress

(The percentage of our total churches which experienced in a particular year a *net* gain of at least *five* in total membership)

Fiscal Year Ending	Indicator
1961	45%
1960	35%
1957	42%
1954	30%
1951	41%

3. Indicator of Evangelistic Activity

(The percentage of our total churches which experienced in a particular fiscal year a *gross* gain of at least *five* in Confessions of Faith, Reaffirmations of Faith, and Transfers)

Fiscal Year Ending	Indicator
1961	54%
1960	51%
1957	55%
1954	43%
1951	41%

At the conclusion of the previous article I suggested that the figures through 1960 were encouraging be-

cause we had reached, by God's grace, higher levels of attainment than in prior years.

Looking at the figures for 1961, we can see additional cause for thanksgiving and praise to God because these levels are even higher! Let us take heart then as we enter the second twenty-five years of our existence that we are gathering steam and that, in full reliance upon God, we will make an impact upon our generation.

Cordially in Christ,

EDWARD A. HAUG, JR.

Parental Responsibility

Dear Editor:

I write with deep concern for the liberty of the individual Christian to choose the mode whereby he may nurture his children "in the chastening and admonition of the Lord."

The April issue contained specific articles and other references to the Christian school as it pertains to this biblical imperative. But nowhere did I read that this individual parental responsibility implied the privilege of choice in the selection of the school best equipped to meet the varied needs of our children.

Every proof text of Scripture which is used to make education in a Christian school mandatory is actually directed to the responsibility of the Christian parent, individually or corporately, to nurture his children in the way of the Lord. It is the duty of the parent in the home and the corporate responsibility of the church family to encourage and aid him in this task. Since the responsibility belongs to the parent he has the right to determine whether or not the Christian school in his community is adequate to aid him in this task of Christian nurture. Whatever his decision the choice is solely his.

When such scriptural liberty is denied the individual Christian, the situation produces a divisive factor in the church. This must not be permitted. All of us need to recognize the right of the individual Christian, within the church, to choose the additional means which he deems best to produce within his family young people with a vigorous Christian testimony in the world.

In Christ's service,

PHYLLIS (MRS. SAMUEL) REIF

THE CHANGING SCENE

By HENRY W. CORAY

Fiction is a looking glass that reflects the face of its age. The mid-twentieth century novelist may throw a dark image into the mirror, but he is starkly aware of this mood of his generation. The following excerpts represent examples of the frustrated modern man:

"For human life, after all, was a wearisome commonplace."

"Life is a big joke . . . an evasion of death."

"The reason for living was to get ready to stay dead a long time."

"Life is just a long drawn out lie with a sniffing sigh at the end."

"The essential thing in life is hate."

"Man is a weak woeful clod of clay."

"It is easy to forget that there is any joy at all in life."

"The problem of the nineteenth century was the death of God; that of the twentieth century (is) the death of man."

"Surrealism now aims at a condition that will in no way be inferior to mental derangement."

So speak the characters created by Vardis Fisher, Saroyan, Faulkner, Conrad Aiken, Helen Hull, Henri Baringer. In his *Journal*, Baudelaire greets with delight the first touch of syphilis — it promises to induce madness, a new and thrilling experience. "Has a man got to be harnessed up and driven through life like a horse?" Hal Winters demands in *Winesburg, Ohio*.

Here is Existentialism dramatized. The answer? Peter summarizes it so perfectly when he reminds his readers that the precious blood of Christ has redeemed them from a "vain manner of life," that is, from an amorphous swirl that formerly was empty, pointless, futile, without direction or purpose; if you will, from an encrusted Existentialism. Desperately needed in this Age of Anxiety is a school of young Christian writers who will accept the challenge and *do* something about it.

* * * *

I confess that I was strangely disturbed over Robert L. Atwell's recent article in this periodical, "We Are Supporting a Graham Crusade." The decision of the Glenside Session to do so raises questions in my mind and I'm sure in the minds of others of the brethren. So in all good will I'd like to state these questions with the hope of reconsideration.

It was stated that you "were not involved in a joint effort with miscellaneous groups and individuals" because "actually only the finances were in control of the local committee." Isn't this over-simplifying the issue? The Graham party could not handle the meetings alone. Other church leaders and workers must cooperate in the program, the counseling, the follow-up. For the counselors merely to advise those making decisions to seek out a church where the gospel is preached and warning against churches where it is not preached assumes an almost startling discernment on the part of people who have just gone forward. Do you honestly think that is enough?

Second, has the possibility been faced that at the services the pastor may be sitting on the same platform with, say, Auburn Affirmationists, or other churchmen who have perverted the glorious gospel? In the San Francisco Crusade, evangelicals appeared behind Dr. Graham while Bishop Pike, an outstanding modernist, led in prayer. And if, as you fear, your non-cooperation might create confusion in the public mind, what would a development such as this produce in the same public mind?

Third, what about the embarrassment that the pastor and the session may be subjected to, as well as the denomination at large? Suppose, for example, the speaker publicly endorses the pronouncements of enemies of the cross? In San Francisco, Dr. Graham recommended the writings of C. H. Dodds, a notorious liberal. He spoke warmly of his great personal debt to James Stewart of Scotland. Mr. Stewart not only shows a deep neo-orthodox strain, but has repudiated

the doctrine of propitiation as well. At the forthcoming Philadelphia Crusade, you may be hearing the views of Dr. John MacKay applauded. It has happened.

Fourth, is supporting such a Crusade not in effect undermining the very basic principle of separation, a principle on which the Orthodox Presbyterian Church was founded? It is my personal conviction that the Crusade, for all its good features — and nobody denies that it has excellent ones — has set back the cause of separation by at least a generation. If only Dr. Graham in his preaching would go a step further and cry out as did the Old Testament prophets against unbelief in the high places, who knows but that God might use him to bring about more than a local stirring in the mulberry trees? A militant thundering against disbelief and ecclesiastical hypocrisy by a gifted man like Billy Graham could have in such a message the contours of a new Reformation. Some of us have tried unsuccessfully to get Dr. Graham to see this.

Remember how Das (Machen) used to say to us, "There are three possible attitudes we may take in the present conflict with unbelief: (1) We can come out boldly for the gospel and stand with those who do — that is the best position. (2) We can come out boldly against the gospel and stand with others who reject it — that is the next best thing. (3) We can come out boldly for the gospel, and then make common cause with those who deny it — that is the worst position of all." This is not intended to accuse these friends of taking that third position, but I am terribly afraid that they may be casting their lot with some who do.

Meanwhile, let's all accept the challenge of these Crusades, double our efforts to win the lost to Christ by door-to-door evangelism, public meetings, and every means prescribed by the Word of God to enlarge our borders and strengthen our stakes.

* * * *

A Brief Response

I am appreciative of the graciousness of Mr. Coray in sending me a copy of what he has written, and of this opportunity to reply. By and large I agree with the criticisms if not with the conclusions deduced.

I'm especially pleased with the last sentence of Mr. Coray's comment in "The Changing Scene." I'm not nearly as much concerned as to precisely *how* we labor in the work of evangelism as *that* we do so, and I couldn't possibly word it more happily than, "by . . . every means prescribed in the Word of God to enlarge our borders and strengthen our stakes."

You can scarcely be more distressed than we are with Dr. Graham's inclusivistic methods and I'm sure that our session is concerned to avoid even the appearance of approving them. Possibly I should have put the word "Supporting" in quotes and then more carefully delineated what we did not mean, as well as what we did mean, by that. Allow me to attempt that now. Negatively, it was never intended that Glenside's pastor would sit on the platform at any of the meetings or serve on any sponsoring committee. I could do neither for that would constitute, almost certainly, joining with some who have denied the gospel. Incidentally, it appears that the Philadelphia Crusade is not set up with "official sponsors." There has been some change in this procedure since 1958. Those who participate do so simply to the extent that they wish.

Positively, we are encouraging prayer support for the Crusade; we are encouraging participation in the counselling program; and we are encouraging our people to become more concerned about their unbelieving neighbors and to take them to the Crusade meetings.

What our session envisions is certainly not intended to "undermine the very basic principle of separation." If it be acknowledged that Dr. Graham preaches the gospel then to support that preaching, in the way I have indicated, could only undermine the principle of "second degree separation" which Dr. Carl McIntire has ably advocated but to which I have never subscribed.

I could readily write reams on the subject but perhaps one more brief paragraph will suffice. If such support as we intend involves us in sinful compromise — to put it differently, if it at all puts us in "Das" Machen's third position — then we're absolutely wrong and should reverse our position. If we're not involved in sin then our proposed course is one best calculated to further our evangelistic

task in the months immediately ahead and to increase the proportion of inquirers that are shepherded rather than turned over to wolves, however those wolves are garbed. To refuse any participation would be the *easy*, but not necessarily the *right*, solution to a difficult and complex problem.

R. L. ATWELL

Presbytery of the South

Highlighted by a 25th anniversary observance on April 24, the spring meeting of the Presbytery of the South met in Hialeah, Fla. with the Rev. Arthur Froehlich of the Maitland church as moderator. "Here I Raise My Ebenezer" was the subject of the anniversary address brought by the Rev. John Clelland, pastor of the Westminster Orthodox Presbyterian Church, Valdosta, Ga.

Four ruling elders, one from each of the congregations, spoke briefly on "What the Orthodox Presbyterian Church Has Meant to Me." The several ministers of the Presbytery also participated in the anniversary service, with the Rev. Glenn Coie, host pastor of Sharon Church, presiding.

Among other actions the Presbytery approved the petition of the Sharon Session to the Committee on Home Missions and Church Extension to call the Rev. Robert Atwell to labor in the southwest Miami area. Mr. Coie has been conducting a Bible class for seven families in that section of the city during the past year. This group, with their 13 children, are members of the Sharon congregation and most zealous for the establishing of a witness in their own community.

The women of the host church served a dinner for the presbyters and their wives on Monday evening and a luncheon for the entire group on Tuesday. A meeting for the women on that morning, with Mrs. Coie presiding, included a devotional Bible study by Mrs. James Barker of the Sharon church on "The Place of Women in the Kingdom of God." In the afternoon the Rev. Clarence Nyenhuis, former missionary of the Christian Reformed Church, presented an illustrated message of his work among the Spanish-speaking people in Miami. Mrs. Theo. Pappas and Mrs. Calvin Duff led prayer periods for home and foreign missions.

To the Glory of God

in Memory of

ROBERT S. MARSDEN

On October 23, 1960, the Lord in his holy and sovereign providence was pleased to remove from our midst the Rev. Robert S. Marsden, for thirteen years a member of the Board of Trustees, and for twelve years the Executive Secretary of Westminster Theological Seminary. The circumstances of Mr. Marsden's death typify the life of this faithful servant. It was as he arose to sing God's praises in Sabbath School that he was stricken. He was in his accustomed place on the Lord's Day, faithful in the performance of the humblest service, as well as in the larger responsibilities of the kingdom of God. In death as in life, this servant of God was faithful in that which was least, as well as in that which was much.

It is with profound gratitude to Almighty God that we acknowledge his singular providence in raising up Mr. Marsden at a time of crucial need in the history of the Seminary. The Seminary stood in critical need of one who would combine theological discernment and commitment with executive abilities and gifts of communication. In Mr. Marsden our sovereign God combined, to a remarkable degree, these necessary gifts. Mr. Marsden united a real vision of the mission of the Seminary in the world today with great vigor for the realization of this vision. His labors in behalf of the Seminary were indefatigable and prodigious. These gifts and labors God used and abundantly blessed for the furtherance of Westminster Seminary and the truth of God for which it stands. When we compare the perilous financial condition that confronted Mr. Marsden as he began his services for the Seminary with the broad and solid base of present contributors to the Seminary, we can only marvel at God's favor upon us and devoutly thank him for his singular goodness to us. Truly, he had "come to the kingdom for such a time as this." How often has this been our experience in the life of our beloved institution—to



stand still and behold the salvation of our God.

But that for which Robert S. Marsden will be most affectionately and gratefully remembered among us is his complete commitment to Christ and the truth of his Word at all costs. In times of spiritual crisis in the life of Christ's church, this servant of the Lord responded: "My heart, O Lord, I give to Thee, promptly and sincerely."

Mr. Marsden entered Princeton Theological Seminary in the fall of 1927 and completed two years of theological study at that institution. When Princeton Seminary was reorganized by action of the General Assembly of the Presbyterian Church in the U. S. A. in 1929, it became apparent that the glory had departed and Princeton Seminary had become the prey of the modernist trends in the Presbyterian Church. Westminster Theological Seminary was established to carry on the commitment to historic Christianity which had characterized Princeton. Mr. Marsden counted the cost and forsook the prestige and ecclesiastical security which continuance at Princeton would have assured and enrolled at Westminster in the fall of 1929. He was a member of the first

At its May meeting the Board of Trustees of Westminster Theological Seminary adopted the memorial resolution here reproduced. It was prepared by a Committee consisting of Professor John Murray and the Rev. Calvin K. Cummings.

A memorial minute, similar in part, was entered upon the records of the recent General Assembly of the Orthodox Presbyterian Church.

graduating class in May, 1930. Only those who experienced or witnessed the pressures and persecutions of those days can fully appreciate the high cost of his decision. He had taken up his cross and followed Christ.

Mr. Marsden was ordained by the Presbytery of Carlisle and installed as pastor of the Presbyterian Church in Middletown, Pa. in 1930. As a commissioner to the General Assembly of the Presbyterian Church in the U.S.A. held in Columbus, Ohio in 1933, he made a historic stand for the truth of the gospel of Jesus Christ. As a member of the Standing Committee on Foreign Missions, Mr. Marsden concurred in a minority report. The content of the minority report was in brief as follows: The criticisms of the Board of Foreign Missions contained in J. Gresham Machen's *Modernism and the Board of Foreign Missions of the Presbyterian Church in the U.S.A.* were based on adequate grounds. Such conduct on the part of the Board was ethically indefensible and unworthy of a Christian Church. Gratitude was expressed for those consecrated ambassadors of Christ who were bringing the message of Christ crucified to the unsaved in foreign lands and whose work was threatened by lack of confidence at home due to the policy of the Board. The report proposed that the Assembly adopt a resolution expressing sorrow for the acts and policies of the Board, proclaiming anew the loyalty of the Assembly to the pure gospel of Christ which declares to all men that there is only one way of salvation through the substitutionary sacrifice upon the cross, and pledging the Church through the Board of Foreign Missions to preach this one gospel to the uttermost parts of the earth to the exclusion of all other gospels. It proposed, in closing, a list of conservative nominees for election to the Board.

The powerful modernist machine effectively stifled the minority's witness to the gospel of Christ. The chairman of the Committee refused to permit the minority report to be printed. The Moderator of the General Assembly refused to permit the minority report to be presented until he had secured a vote at the General Assembly to grant time for it, although it had a right to be presented without any such vote. Only five minutes was allowed by the Moderator for Mr. Marsden to speak. No defense of the report was

allowed from the floor. The majority report was adopted by a decisive vote. Ruthlessly, God's faithful servant was bludgeoned and hacked down by powerful ecclesiasts. This was his finest hour. He was willing to bear the reproach of Christ for the defense and proclamation of the gospel of the grace of God.

With the same self-effacing commitment to Christ and his truth, Mr. Marsden as a faithful Pastor led a good portion of his flock out of the Presbyterian Church in the U.S.A. in Middletown into a denomination committed to the Bible as the infallible Word of God and to the Reformed system of truth taught in that Word. Earnestly desiring that in the field of education every thought should be brought into captivity to the obedience of Christ, he became a prime mover in establishing a Christian School in the local community. With great abandon he gave himself to important aspects of the work of the Orthodox Presbyterian Church and the *Presbyterian Guardian*.

To the glory of God, the late Executive Secretary based his appeals for the support of Westminster Seminary on the whole truth of God for which the Seminary stands. God's truth was not concealed or compromised in order to gain friends or funds for the Seminary. He made the message and mission of the Seminary the basic method of his promotion. God, in his grace, was pleased to bless abundantly this method.

Our beloved friend and co-laborer was quite conscious of the unfinished task before us. Crucial needs continue with us. The responsibilities of this office fall heavily upon another. God grant us together an abundant portion of that dedication of our whole selves to Christ and his truth that so evidently characterized the life and labors of our brother. Then in the future, as in the past, will be fulfilled upon this institution the words of the Lord: "For them that honor me, I will honor." May this ever be our confidence.

The Board extends its deep sympathy to Mrs. Marsden and her two sons. It is the prayer of the Board that they may be sustained and comforted in their bereavement by the grace of the Saviour and in the assurance that blessed are the dead who die in the Lord, that they rest from their labors and their works do follow them.

Memorial Committee

Summer Evangelism at the Boardwalk Chapel

Fishing on the Boardwalk

By **BOYCE SPOONER**

Of course nobody really wants to be thought of as a "fish"—but that is exactly what we all are, in terms of the gospel. The Bible tells us that we must first be fished for, and then we, in turn, must set about fishing for others. What better place to fish for people for Christ than right down by the shore—in the very heart of fisherman's territory—where thousands of people mill past your open doors each night!

It was with great vision and imagination that the Gospel Pavilion, as it was first known, was begun in Wildwood, N. J. With the initiative of the Rev. Leslie A. Dunn, the close cooperation of many of the New Jersey Presbytery, and the help of hundreds of our members who have preached, sung, drawn pictures, passed out tracts . . . the witness of our church to the boardwalker has been constant for over 15 years.

While we are taking stock of the work of our church for these past 25 years, we might well look at the Chapel that has served for well over half of that same period. It is the work of a Committee of the New Jersey Presbytery, of which the Rev. Everett DeVelde is chairman and Mr. Thomas Jorgensen is treasurer; the Rev. Leslie A. Dunn is director of the Chapel. Professor Edmund P. Clowney is also a member of this Committee, and Mr. Bert Roeber, the busy treasurer of the town of Westfield and an elder in Grace Church, is not only a member of the Chapel Committee, but is its official 'opener and closer' each year.

The season of the Chapel begins a week earlier in 1961 in an attempt to match the moods of the Boardwalk people, who seem to be coming down earlier and leaving right away at Labor Day. This means 11 weeks of operation. The program includes a different speaker each week, and over the years the Orthodox Presbyterian Church has had some of its finest speakers and most consecrated preach-

ers of the gospel addressing the crowds in Wildwood. These men and their families come freely to the Chapel, and in most cases spend some of their own vacation time in this way. A cottage, left to the Chapel by one of its friends, is provided for these families. It is called the "Kay House," after its donor.

Each night also there are Christian films, slides, filmstrips, special music . . . Every way that the church of Christ can speak to the boardwalker is used prayerfully, that he might hear the gospel to his salvation.

That Men May Hear

A little bookstore is opened each afternoon, not for any profit, for there is none, but as another means of attracting visitors and reaching them for the evening services. Mr. Thomas Mullen of Vineland is the Chapel organist all summer long, and he brings his own Baldwin organ with him. Late afternoon and evening concerts are given, as well as music for the evening meetings.

A feature of the Chapel is the "Silent Preacher"—our Admatic slide-

CHAPEL SPEAKERS

— 1961 SEASON —

- June 18-25: Rev. Arthur B. Spooner, Willow Grove, Pa.
- June 26-July 2: Licentiate Ralph Verno, Philadelphia, Pa.
- July 3-9: Rev. Robert E. Nicholas, Roslyn, Pa.
- July 10-16: Rev. Calvin A. Busch, Morristown, N. J.
- July 17-23: Rev. Carl J. Reitsma, Cedar Grove, Wisc.
- July 24-30: Rev. A. B. Spooner
- July 31-August 6: Rev. John D. Greenleaf, Woodbury, N. J.
- August 7-13: Rev. William J. Rankin, Philadelphia, Pa.
- August 14-20: Rev. Robert W. Eckardt, Wilmington, Del.
- August 21-27: Rev. Cromwell G. Roskamp, Baltimore, Md.
- August 28-Sept. 3: Rev. Raymond M. Meiners, Schenectady, N. Y.



projecting machine that works long after the closing hour, giving a 30-slide gospel message to late boardwalkers. Children crowd around to watch this unusual TV!

The Chapel tries to be open as much of the time as possible, and is ready to conduct special classes any time there is a need. Wildwood's Calvary O. P. Church meets here for its evening worship service every Sunday night throughout the summer, under the leadership of the Rev. John Davies, pastor. Nearby New Jersey churches are depended upon for support by attendance, and send their folks down to help in this way whenever they can, during the week.

There is now an apartment set aside for any of our churches who can send down singing families for a week or for several days at a time. Showers and lockers are provided for daily visitors, and such are urged to spend a day at Wildwood, enjoying its beach by day and attending meetings in the evening. Occasional overnight accommodations are freely made when there is extra space at the Chapel.

Christ the Answer

As we look over pictures taken down through the years, we see our preachers and workers who have sacrificed a good deal in comfort each year to do this special kind of work. There are not many conversions, and this is sometimes discouraging, indeed. But men who have been reached by the Chapel are now serving the church abroad as missionaries or at home as pastors and elders, and many others whom we never meet again have been renewed in faith and refreshed in spirit.

One little old lady wrote to the writer telling of the great burden that was lifted from her heart as she at-

tended, day by day, the one week that she could afford to leave the hot city streets behind her. "You givs me gud things to here, I lik to lisen evry day," she penned.

Pray the Lord of Harvest that our church may always give out "gud things," and that this work on the Boardwalk may be the work increasingly of *all* our churches—reaching the Philadelphia, Camden, Baltimore, Wilmington and other areas through the summer visitors who seek refreshment at the seashore.

The kind of people who come to Wildwood has changed. More motels, bars, honky-tonk type of establishments are noted each year. The numbers of short-term visitors are increasing, and the family-type all-summer groups seem to be diminishing. Thus our message and our "image" must be shaped to fill the needs of these changes, without weakening its thrust at the sinner.

The Chapel has acquired stature in the eyes of the other Boardwalk "concessions." Its quiet dignity and warm interest in boardwalker and concessionaire alike have earned it a good reputation. Each year the 'Queen' of the Baby Parade makes the Chapel her headquarters as she and her retinue dress and prepare for the float that takes her the length of the Boardwalk. The Chapel's picture is found on postcards, and stores sell "CHAPEL" shirts and caps for the youngsters.

WHEN IN WILDWOOD, N. J.

visit

CALVARY ORTHODOX
PRESBYTERIAN CHURCH
119 E. Rio Grande Avenue

Morning Service 11 A.M.

Evening Service at the Chapel
The Rev. John Davies, Pastor

You Can Help

There needs to be an increased assistance from wider circles in the church. Somehow, if our fine choirs could make a three-day trip and sing at the meetings, or if more of our artistic talents could be turned toward displays, color slides, even an annual float in the Baby Parade—what a help it would be. But most important is the Christian worker-visitor who comes, attends, and helps in the meetings.

The writer takes this public opportunity, in behalf of the Chapel Committee, to thank all those who at this very moment are working on special displays to be used throughout the summer, those also who are working on music to be sung in our meetings, and the speakers who so willingly give of their vacation days to speak "gud things" in the Boardwalk Chapel, the New Jersey Presbytery's "Voice by the Sea."

Come to Wildwood this summer—and bring others with you!

Good Shepherd Chapel Dedicated in Neptune

With one swift move following another in the good providence of God, the group now identified as the Good Shepherd Chapel dedicated their building in Neptune, N. J. on the last Sunday in May. Well over a hundred persons attended the afternoon service of dedication at the Chapel, which is on Asbury Avenue near Green Grove Road, east of exit 102 on the Garden State Parkway and just west of the junction of Asbury Avenue and route 66.

A home missions project of the Grace Orthodox Presbyterian Church, Westfield, the Good Shepherd Chapel work began as a Bible class in a home a few months ago and crowded available space when Sunday services were started more recently, forcing a search for a more permanent meeting-place. The structure which has been purchased (formerly a fruitstand!) has been renovated by the men of the chapel into a rather attractive building suitable for year-round use. Mr. Rollin Keller, a 1961 graduate of Westminster Seminary, has been employed by Grace Church to conduct the work.

Breakthrough in Sonora

To Some of our Many Friends, Greetings!

Box 835, R.D. #3
Sonora, California
June, 1961

We have been asked to give an account of ourselves since coming to Sonora. We moved into our cabin in the hills at 2:00 A.M. on a Saturday in May, and the first formal meeting of our church was the following Sunday.

It is quiet here with no other houses in sight, just the place we wanted for a summer of writing. We are now editing, condensing and re-writing a large book on Infant Baptism. The book is a hundred years old, lengthy and repetitious; yet a more powerful argument against the Baptist position I have never seen. The book is most useful because it goes beyond the intellectual difficulties to the greater emotional difficulties.

I would also like to re-write the articles which appeared in *The Guardian* a few years ago called "Fire on the Earth." The history of the struggle which brought our church into being it seems to me is most significant. It really should be put into novel or epic poetry form. At any rate, our civilization would be the poorer for not knowing about those days.

In our three-room cabin we have a large rustic fireplace. We like the smell of woodfire and smoke which usually pervades the house. Also we like to eat breakfast with firelight dancing—it starts the day off in a blaze. Often we must go on a wood-gathering jaunt across the hills, but that is no hardship. We often stop to look over the vast ranges of the Sierra foothills. If the heavens declare the glory of God, surely the mountain ranges lifting across far horizons in steps of blues and purples declare his power and beauty.

Two weeks ago we borrowed a station wagon and went to Los Angeles to bring back some more of our scattered belongings and especially our HiFi set; it has been playing ever since. On the way I made a few calls for the Seminary; one business man

whom I had often tried to see invited me to lunch. We had a wonderful talk together and he invited my wife and myself to stay at his home in the Fall.

A Box for a Pulpit

Now, about the church we are starting here. We meet in a rented hall, the Sonora Grange Hall, a mile east of town on Highway 108. Besides our regular Sunday meetings we have a Community Bible Class each Thursday night studying the Book of Revelation.

Although the hall is situated next to an auto junk yard, the inside is nice; we arrive early Sundays to sweep a little, dust and set up chairs (just picking up after the janitor). My pulpit is a cardboard box on top of a library table. I can't pound the pulpit; but the box is covered with butcher paper, a pink tint, and looks quite fitting. Behind the preacher is a long counter on which things from the kitchen may be served. On Sundays we serve only the Bread of Life. The piano has seen better days; haven't we all? My wife gets the most out of it for the songs of Zion.

We started a Sunday school two weeks ago with many left over *Keys* and papers from our Berkeley church. The children like the idea of having papers of various dates—the trade-in value is high.

The two men who insisted on a work starting here are dentists. Part of our care and support is unique, a whole reconstruction job on teeth and mouth. One of my minister friends suggested that although this might fill our mouths he feared for our stomachs. Well, it is expert work and we are grateful. And the other care is commensurate.

Hard Scrabble Gulch

This is called the Mother Lode Country, the Land of the '49ers. Gold was discovered in the region a hundred years ago and the country still bears

the scars of those rough days. There is a place here called Hard Scrabble Gulch—we are thinking of naming the church the Hard Scrabble Gulch Presbyterian Church! There is also a place called Jackass Hill—we wonder!

Evidently our starting here has caused anxiety. Recently a large ad appeared in the paper extolling the past history and future glories of the United Presbyterian Church, a brief five miles from here in a place called Columbia. In bold letters it was declared to the multitudes that this church was the *only* United Presbyterian Church in three counties. It seems that we are not real Presbyterians. We should put a similar sign in the paper stating the fact that we are the only Orthodox Presbyterian Church in ten counties. Sonora, being the County Seat, with a population of well over 3,000 is the central and largest town for many miles around. It is here that we hope to build a radiating center for the Reformed Faith.

The whole area swarms with every cult and Independent church imaginable. The Presbyterian Church in Sonora failed years ago and was taken over by the Christian Scientists. A true faith or a true church is a voice crying in the wilderness. However, unusual opportunities appear. Last week I had the privilege of speaking to the local Rotarians and a date is being arranged for the Lions Club. We have had one letter in the Editor's Mail Box already.

Questions till Midnight

I should say a word about our Friday evening Bible Class which meets twice a month. This, by the way, was started by the Rev. Henry Coray about a year ago. To this class come people of various churches. This study in the Book of Romans begins around 8 o'clock. We have a coffee break about 10, which is really no 'break.' The questions of wider import usually start then and we go on until midnight.

The only way to describe this somewhat free-wheeling class is hunger for the Word of God: both the simple and the deep things of God are precious. One man put it thus, some actually sit on the edge of their chairs. Well there they are, with backgrounds so various: Episcopalian, Free Methodist, Nazarene, Presbyterian, Pentecostal and just nothing. Here is significance. These people have been in various churches most of their lives, yet they sense great lacks. Occasionally one will speak of the years when the Word of God was buried in evasion and human additions. Wholeness never reached them. God never reached them. Can it be that the largest mission field after all is the modern church?

This whole region is perhaps typical of our world ecclesiastically. On the one hand stand the Liberal churches and on the other the churches of Independent or extreme fundamentalist stripe — what barrenness, distortion, and impoverishment abounds. Where shall the people of God appear?

Why We Are Here

But you are asking, why are the Churchills here in this out-of-the-way place? Part of the answer to that calls for explanation of a pressing need which has been rising increasingly in our whole movement. The case here is self-explanatory. Because of Mr. Coray's work two families insisted on starting a Reformed witness here. Could our Home Missions Committee help? No, there were no funds. Could the California Presbytery help? No, all available money had been promised to another church just starting to build. But these two families would not take NO for an answer. What to do? Here is the painful question which has often faced our whole movement, and especially at this juncture of our life as horizons are lifting. On this 25th Anniversary of the OPC the unmistakable call is "Move Forward," and this problem cries for some solution, and *now*.

How often have our leaders agonized in prayer to be able to break through the strangle hold of lack of funds? Evangelism is tied to money and where there is no money there is no evangelism. That's putting it bluntly, but that is the stark situation often faced by our missions committees. There is no embarrassment like this embarrassment. We know that it is not right, that it does not move in the

spirit of the Great Commission, but what can we do? There is not enough money so we cannot answer a genuine call to establish the church and kingdom of our God.

Could there be an Operation Breakthrough? Could there be some occasions at least where we could go ahead without definite guarantee of funds? And could this result in blessing to the whole church? Well, it's worth a try. We may stumble on to some answers as we move in. I plead that these words not be understood as criticism, much less as pride. We have been here a month; the work is begun and we have been wonderfully cared for. A few people here have ventured only by digging down deep but let no man take the glory. As Winston Churchill said in the Battle of Britain, "We will almost lose this battle before we win it."

There is considerable romance in these mountains, as far as literary figures are concerned. Both Bret Harte and Mark Twain did much of their writing around here. The nearby town Twain Harte is named for these two authors. It was in this general area that Bret Harte wrote his tribute to Charles Dickens called "Dickens in Camp." It describes a group of rough miners around a campfire who have stopped playing cards to listen to a lad read the story of Little Nell. It starts thus:

Above the pines
The moon was slowly drifting,
The river sang below;
The dim Sierras far beyond uplifting

Their minarets of snow.
Another verse describes the spell cast by Dickens' story:

And as he read,
From clustering pine and cedar
A silence seemed to fall.
The fir trees gathered closer in the shadow,
Listened in every spray;
While the whole camp
With little Nell on English meadows,
Wandered and lost their way.

God grant that not only the enlarged camp of the Sierras, but our whole nation as well, be gathered to hear and "lose their way" under the spell of that story we have to tell, the old, old story of Jesus and his love.

Most Sincerely,

THE CHURCHILLS

(Rev. and Mrs. R. K. Churchill)

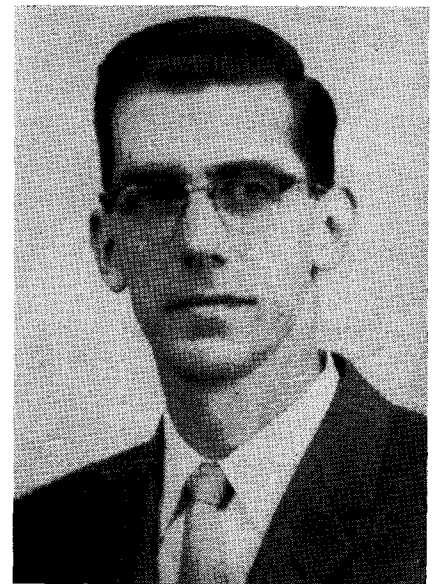
Ronald E. Jenkins Ordained

At a well attended service on May 22 Ronald E. Jenkins was ordained and installed as pastor of the Bethel Orthodox Presbyterian Church of Ludlow-Smyrna-Houlton, Maine. Licensed by the Presbytery of Philadelphia last September, Mr. Jenkins had been serving the Bethel congregation as stated supply.

He was examined by the Presbytery of New York and New England at its spring meeting in Lewiston and arrangements were made for the ordination which was carried out at an adjourned meeting with the Rev. Herbert DuMont, pastor of Second Parish Church, Portland, presiding and offering the ordination prayer.

The Rev. Professor John Murray preached a sermon, an exposition of II Corinthians 2:15-17. The Rev. Harold Dorman, pastor of the Orthodox Presbyterian Church, Cornville, read the Scripture and led in prayer. A charge to the pastor and to the congregation was given by the Rev. Charles Stanton, Presbytery home missionary and stated supply of Trinity Church, Lewiston.

The Rev. Ronald Jenkins, whose home town is Watertown, Mass., a 1954 graduate of Gordon College, received his B.D. from Westminster Seminary in 1960. He and his wife were active in the Trinity Church, Hatboro, during his seminary days. Mr. and Mrs. Jenkins have five children — two boys and three girls, the youngest, Susan, born in April.



RONALD E. JENKINS

The Presbyterian Guardian



Guardian Book Reviews

Books for the Young

Schooland, Marian M.,
Little Cousins of Navajo Land:
Wm. B. Eerdmans Publishing Co.,
Grand Rapids, Mich. 1960.

Hesbee and Hoshkee are little Navajo children. They live in a hogan, speak the Navajo language and are reared in pagan worship, but so warmly are they sketched that the white children who read them will identify themselves with them and enter into their joys and sorrows. They will go with them to the strange school, sleep on beds for the first time and eat with knives and forks and spoons! They will sorrow as brave little Jenny is taken to her heavenly home. They will rejoice as cold-hearted cousin Nanabah comes to know the Savior, too.

As with her other stories, Marian Schooland portrays characters that appeal to the young readers and situations which hold their interest. As in the other, there is here a Christian lesson, summarized by Nanabah, "I thinking trouble come to all people . . . But if we love Jesus, trouble not bad. We not afraid. We know He take care of us, and all is good."

Clarkson, E. Margaret,
Susie's Babies:
Wm. B. Eerdmans Publishing Co.,
Grand Rapids, Mich. 1960.

Through the lips of Miss Weston, an understanding, tactful, alert Christian teacher, the miracle of birth is portrayed to a classroom of fascinated children. The heroine of the story is Susie, a pet hamster, who bears a family of eight babies.

Marriage is discussed and love among the members of the human family is stressed appropriately. Even adultery is brought in. "God does not want His children to live like animals . . . He has made us in His own image . . . It is His plan that people should marry and live together and love each other always, and be faithful and true to each other."

The story is told so beautifully and simply that the parent or teacher as

well as the child of primary or junior age will be entranced by it. Miss Clarkson's long experience with creative writing and the arts as well as with teaching is evident in the book.

Heuman, William,
King of the West Side:
Wm. B. Eerdmans Publishing Co.,
Grand Rapids, Mich. 1961.

Dan Britton is the name of an ambitious young prize fighter who has known poverty and despair but is now beginning to taste of success. Dan Britton is also the name of a world-famous evangelist who is holding meetings at the Colosseum. Here is the story of these two and how the one meets Christ through the other.

Teen-agers will find this book a treat from the black-versus-white type of Christian novel. Dan meets temptation, false accusations and disillusionment after his conversion. Much of his difficulty is at the hands of nominal Christians, too. But through it all he grows in his Christian faith and life to a satisfying conclusion.

Symonds, Helen,
Daniel T. Churchmouse:
Wm. B. Eerdmans Publishing Co.,
Grand Rapids, Mich. 1960.

Daniel T. Churchmouse is in a position to know many things about the church, the preacher and the people. From his observations he has drawn some definite conclusions that are often penetrating and sometimes cynical. Mattie Mouse has a more spiritual bent and she shows her cousin the importance of the Christian virtues — such as charitableness towards Samson, the dog.

The reader will have to decide whether it is quite reverent to conceive of a mouse who "folded his paws and bowed his head," changed by the light at the cross. If this hurdle is crossed the book will prove an attractive one to the young reader as well as the adult who reads it aloud.

NORMA R. ELLIS
Silver Spring, Md.

Atwell to Leave Glenside

The Committee on Home Missions has called the Rev. Robert L. Atwell to serve in a growing area in south Miami, Fla. where a number of families of the Sharon Church, Hialeah, reside. For many months Sharon Church has been seeking the Committee's aid in securing a home missionary to help launch this project, and a site is being acquired.

Calvary Church, Glenside, Pa. concurred with Mr. Atwell in his request to Presbytery that he be permitted to resign in order to accept the challenge of this opportunity. His nine-year pastorate will come to a close at the end of June, and after a brief vacation in western Pennsylvania the Atwell family will journey to Florida.

Hearts in Tune

Today the piano tuner came. This evening it's a pleasure to listen to the clear, clean notes coming from our piano. What a change has been wrought!

Watching the piano tuner go about his job can be a most interesting experience. Do you know how he works at his task? I didn't until today. It seems that "middle C" which is the heart or dead center of the keyboard must be put in tune with a special instrument called a tuning fork. All the other keys are then brought into harmony with this "middle C."

The analogy between the means used to tune a piano and that which God uses to change our lives fascinates me. "Middle C" may be likened to the heart of man. Until our hearts are "in tune" with God all other areas of our lives will be discordant. What miserable cacophonies of sound some of us have made, and in my case, at least, are still making. Only the Spirit of God can change the heart. But then how beautiful will be the melodies that our lives may bring forth.

And when the final tuning is finished and we stand complete in the very presence of our Lord, what glorious harmonies there will be: pure arias of joy, sweet Psalms of praise, soul-stirring crescendos of victory! Even so, Lord Jesus, come quickly. Then shall we sing with greater fervor and full realization: "What a wonderful change in my life has been wrought, since Jesus came into my heart!"

DOROTHY E. KREISS

Summer Bible Conferences

From Maine to California it is summer Bible conference time again. Among the camps about which we have received information is a Bible Camp sponsored by the Orthodox Presbyterian Sunday schools of Maine. It is to be held at The Isle of Somewhere, near Poland, from July 3 to 15.

The period July 3-8 is designed for children in grades 3, 4, and 5. The second period, July 10-15, is for children in the 6th grade and up. Total cost in each case is only \$7.50 per child. The Isle of Somewhere is owned by the Harold J. Goss family and its use is extended to Christian groups "whose aim is the personal salvation of souls through faith in Jesus Christ, and the strengthening of Christians through a study of the inspired Word of God."

In the far West, the Presbytery of California's Blue Ridge Bible Conference returns to Hume Lake in the high Sierras near King's Canyon from July 8 to 15. This annual family conference has its theme for 1961 "Christianity in Action." There are to be morning classes for all ages with the Rev. Edward Kellogg dealing with "The Covenant Family in the Light of Our Complex Society." A Bible study is to be led by the Rev. Dwight Poundstone, and the Rev. Henry Coray will be camp director. Popular evening meetings will be addressed by various ministers of the Presbytery.

The annual French Creek conferences begin with a junior week August 14 and continue on through Labor Day with a host of speakers and leaders participating in this summer retreat in the Poconos.

Susan G. McLean

Miss Susan G. McLean, for the past two years secretary to Professor Paul Woolley, director of admissions of Westminster Seminary, died on June 12 as a result of injuries suffered in an automobile accident on the previous Saturday. She had formerly been employed at Faith Theological Seminary and was a member of Christ Bible Presbyterian Church of Oreland. She will be sorely missed by her relatives and many friends and in particular by the sister with whom she had made her home in Philadelphia.

THE BIBLE FOR OUR TIMES

"To whom . . . will ye liken God?" (Isa. 40:18)

Man is the crown of God's creative work. In Genesis we read that "God created man in His own image" (1:27). Again, the Psalmist has said most eloquently that God has made man "a little lower than the angels, and hast crowned him with glory and honor" (8:5). So man possesses a God-given dignity that is unique.

At the same time, the Word of God reminds us that man is something less than almighty. He is finite. Further, his creaturehood has been corrupted by sin. Isaiah the prophet accurately describes man's worth when he says, "All flesh is grass, and all the goodliness thereof is as the flower of the field: The grass withereth, the flower fadeth" (40:6,7).

In sharp contrast to the situation in which man is found, the prophet presents God as the incomparable One. "Behold," he says, "the Lord will come with strong hand, and his arm shall rule for him" (40:10). Then the relationship between the Creator and the creatures is put in this vivid way: God "sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers" (40:22). Isaiah makes his point when he concludes, "He (God) giveth power to the faint, and to them that have no might he increaseth strength" (40:29).

The pressures of our times only accentuate these Biblical truths. There is nothing certain about man. He is here today and gone tomorrow. Nor are his achievements any more enduring. Our hope is vain when we trust in man and in what man can do. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint" (Isa. 40:31).

RALPH E. CLOUGH

Luther Craig Long, Ph.D.*—Certified Clinical Psychologist

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