

GUARDIAN



Life from the Dead

Edward Wybenga

Jesus Raising the Widow's Son Luke 7:11-17

By a mere word Jesus had just healed the centurion's servant; but now an even more remarkable miracle was to take place — that of raising the dead back to life!

Followed by his disciples and a throng of people, Jesus came near to the town of Nain. He was met by a funeral procession. There was much weeping and lamentation. All funerals are solemn occasions but this one was especially sad. "There was a dead man carried out, the only son of his mother; and she was a widow." Death is seldom a welcome guest but this is doubly true with reference to the young. To be cut off in the vigor and bloom of life when one might be of so much service to others — that is sad indeed.

How instructive of the uncertainty of human life this is! It has been well said, "The old must die; the young may die." Therefore, whether old or young, one should always be ready when the last summons comes. Have you made your peace with God through the blood of the cross? If so, then, "whether you live or die, you are the Lord's."

Following the bier as it was being carried down the road to the place of burial was the young man's mother. Childless now, and a widow, hers was a desperate plight. It was a heavy burden in those days to be a widow. This woman was dependent upon her son for support. Thus she suffered a two-fold loss: the greater loss of a son she loved, and the lesser loss of the support he rendered. She might get along somehow without his help, but how could she bear the grief of his absence?

At this moment Jesus drew near. The "man of sorrows and acquainted with grief" is ever touched by the

sorrow and grief of others. His heart overflows with compassion toward a suffering world. His first words to the mother were, "Weep not." To be sure, there was cause for weeping but there was now greater cause for hope and expectation. Then, with an authoritative move, Jesus touched the bier.

The carriers stood still. Who was this man who dared to stop a funeral procession? And was he not afraid of ceremonial defilement by touching the couch on which a dead man lay? Yes, he dared to stop this procession; and, No, he was not afraid of being defiled. Here was the Lord of life in the presence of death! Here Life and Death met each other; and Death, the weaker, must yield to Life, the stronger.

Did not Jesus say: "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live."

Then, with the voice of God (for he was God) Jesus said, "Young man, I say unto thee, Arise." That was all, but that was enough. "And he that was dead sat up and began to speak." Yes, he was really alive as before! And Jesus gave him to his mother. We can not describe what joy filled that mother's breast at receiving her son back to life. We can only imagine it in our minds. No greater earthly gift was ever given than Jesus' gift to this mother. His gifts are always of the best.

Jesus, the conqueror of death — physical death. But that is not all. He is also the conqueror of spiritual death. He has power to raise sinners, who are "dead in trespasses and sins," power to raise them to a new life for God! How does this apply to you? Have you undergone a spiritual resurrection? Are you a new creature in Christ Jesus? That is the all-important question.

John's Question and Jesus' Appraisal—Luke 7:18-35

Now the sacred narrative takes up some matters concerning John the Baptist. John had been cast into prison by King Herod because he dared to rebuke the king for the sin of adultery. Prisons, in those days, were dark and filthy places, underground, where no ray of light or warmth ever penetrated. It was quite natural for John, under such circumstances, to become despondent.

During the long, tedious hours, the seemingly endless days and nights, he began to reflect upon the things that were closely associated with his past life and work. He had been sent by God to prepare the way for the coming of the Messiah long foretold. He had called men to repentance and confession of sin that they might be ready to receive Christ.

But now John began to wonder. Was this Jesus the Christ, or was he not? His perplexing thoughts gave him no rest. And so he sent two of his disciples to Jesus with the question, "Art thou he that should come, or look we for another?" Jesus' answer was put in the form of factual evidence concerning his identity. He said to John's disciples: "Report to John the things you see and hear — the miracles performed in my own power; the gospel preached to the poor and needy." This undoubtedly would convince John, for facts speak louder than words. Then the messengers returned with their report.

Meanwhile Jesus used this occasion to give his high appraisal of John's character and ministry. John was no moral coward bending like a reed to every wind that blows. He was rather like a rock which no storm would move. He had deep and strong convictions concerning the things he believed.

Again, John was no man given to luxury and easy living, self-gratification and self-indulgence — far from it! John was austere in his appearance and manner of living; a man so devoted to his work that his surroundings didn't matter to him.

Is this not the mark of true greatness — to be so absorbed in the work to which God has called you, that nothing else matters?

So Much to Do . . . Too Few to Do It

FELLOW MEMBERS:

The Orthodox Presbyterian Church is at a turning-point, or could be. Weak as we are numerically, with our congregations scattered throughout less than half the states, we have nevertheless built on the right foundation. Heresy is not our problem (at least for this generation). We know what we believe, and why.

We have just published an excellent hymnal — but we have only half enough people to use it. We are beginning a program that may well produce the "world's best" Sunday school literature — but there aren't enough of us to pay for it. It ought to reach 20,000 people, or 50,000, instead of 10,000.

Our pastors, with theological training second to none, are preaching for the most part to pitifully small congregations and often in most inadequate buildings. We have capable general secretaries and an efficient office staff who could handle twice the 'load' of literature and missionaries at little extra cost. But there aren't enough of us to meet the need.

Right now there are only as many Orthodox Presbyterian men in Westminster Seminary as we have vacant pulpits. And we dare not think simply in terms of the present situation. We have to grow. There is a Great Commission to obey. We must storm the cities, swarm over the countryside, flood the printing presses, build a library for Westminster, crack the TV barrier, and reach out to the ends of the earth.

There is so much to do, and too few to do it.

So we need men, and we need money — at the same time. It may be that the one attracts the other. We'll have to think big. We need the perspective of those who orbit the world, who can glimpse distant horizons. Our young men must see visions, and our old men dream dreams. There is always the danger of staying on dead center unless we attempt different and even desperate measures as we move on into our second quarter-century.

We have to send out more missionaries and produce more literature and establish Christian schools and build more churches and help support the Seminary and organize more congregations. But how to get it done! Of course we have to do something about all of these things, and more. But "which comes first, the chicken or the egg?" Are there any priorities?

Is it not evident that there are simply not enough of us to do all that we ought to be doing? If we could enlarge our base right here in growing America, the tempo of our progress ought to pick up. If we could establish another 25 churches, say within the next five to ten years, what would that mean to our Christian education and foreign missions programs?

It goes without saying that meanwhile we must not curtail what we have already undertaken, nor may we ever be satisfied with merely holding the line. Every area of our task should be augmented. But what shall be the strategy of a small church?

Expansion at home — is that the secret? If so, an all-out effort would seem to be called for. A new sense of conviction and urgency must capture us, or frustration and discouragement may overtake us. Any such all-out effort would have to begin with what we have, and gain momentum from there.

The writer is persuaded that we have more than we think we have — given the full use of our resources in man-power and money. Some local churches *can* do more about starting new work. More of us *can* preach and teach and evangelize. Others of us *can* relieve our pastors of many chores in order that they may fulfill their calling more effectively. Most of us *can* give more of our tithes and offerings — if we really want to reduce our indebtedness or become self-supporting more quickly, or help start a new church, or reinforce a foreign field or publish more literature. In short, God has given us the potential for an outburst of growth.

But we'll need a renewed sense of the imperative of Christ's commission. And a burning faith. And imagination. And willingness to upset some we've-always-done-it-that-way ideas, if we can find better ones. And dedication. And prayer. And a high sense of stewardship. And love for the souls of men. And greater love for our God.

No doubt we've raised more questions than we have answered. That is deliberate. We're thinking in public, hoping to stimulate your concern. Let's all think more seriously, and with the vision of hope, about our future as a church. This month. Today. "The night cometh, when no man can work."

Talk about it at the dinner table. Pray about it in the midweek meeting. Expect your pastor to mention it. Presbyteries ought to struggle with the problem. This is the business of the church. The General Assembly in Cedar Grove ought to wrestle with these basic questions in connection with the reports of standing committees.

The time is now. How do we move forward? Where do we find the money and the men? The answer will not wait. Nor will anyone else find the answer for us. May God grant us wisdom and willing hearts.

Sincerely,

ROBERT E. NICHOLAS

P.S.

Your reactions are invited. Comments, letters, articles will be most welcome. Brevity may be a virtue, and promptness will be a help!

They Shall Never Perish

Charles H. Ellis

With this article I am bringing to a conclusion the series on the overall theme of "Salvation by Grace." My final topic has to do with one of the most comforting doctrines in our Christian faith. I would remind you that this precious article of our faith is one to which we can hold consistently only when we relate it to the doctrines we have been pursuing for the last few months. "Perseverance of the saints" is the way this truth is often expressed.

Again I shall have occasion to refer to several passages of Scripture in supporting this teaching. But there is a passage in John 10 that I would call to your attention especially. The words are those of Jesus the Good Shepherd, as recorded in verses 27 through 30: "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."

To use the precise language of Scripture again to express the doctrine in view I would call our theme "They Shall Never Perish." First, I would consider with you *What This Doctrine Does not Mean*; and in the second place I would consider with you *What This Doctrine Does Mean*. It is my own conviction that a grasp of this glorious teaching of God's Word should move the heart of the Christian to joyous song.

WHAT IT DOES NOT MEAN

What then are some of the things this teaching of our text does not mean? It does not mean, first of all, that everyone who *professes* to be a Christian will be saved. It does not mean that everyone who raises his hand in a meeting in response to the invitation of the gospel, or everyone who meets with a session, say, and has his name recorded on the church rolls, will be saved. Anyone who thinks an outward motion of accepting Christ or an external connection

with the Christian church insures his salvation is deceiving himself.

Jesus himself gave the most solemn warnings against a mere outward profession of faith. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven" (Matt. 7:21). In his illustration of the vine and the branches our Savior uttered the most sober caution against a mere formal connection with himself: "Every branch in me that beareth not fruit he taketh away . . . If a man abide not in me, he is cast forth as a branch, and is withered" (John 15:2, 6).

Rocky-ground Hearers

In his parable of the sower our Lord told of one class of people who in response to the gospel could be called rocky-ground hearers. Such receive the Word immediately and with gladness. But they have no root in themselves. In shallow soil the seed takes root, it springs up, but when the sun arises it is scorched and brings forth no real fruit. Among rocky-ground hearers there are, of course, many variations. Some people appear to be converted, they boil over with enthusiasm for a while, and then suddenly cool off.

Others do not appear to respond so enthusiastically. Their attachment to the faith never appears very strong. In course of time their connection seems less and less strong, and after a while they walk no more with God's people at all. What a supreme tragedy it is to observe people who *seemed* to have a real interest in Christ and his kingdom gradually cool off and slip away into the world. Of such the Apostle John says, "They went out from us, but they were not of us; for if they had been of us, they would have continued with us" (I John 2:19). Or, in the terms of our Lord's parables dealing with these things — the tares were never wheat, and the

bad fish were never good fish in the first place.

The Scripture itself teaches us that it is possible to have uplifting, ennobling, reforming and even exhilarating experiences of the power of the gospel and yet fall short of partaking of Christ and his saving grace. Of those who have such surface experience of the things of God and then return to the ways of the world the Apostle Peter says, "It is happened unto them according to the true proverb. The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" (II Peter 2:22).

This doctrine of perseverance does not mean that a true Christian may not slip into sin. A child of God may indeed backslide, as the expression goes. While it is not at all a wholesome situation, a disciple of Jesus may at times be following him "afar off."

When the Saints Sin

This is not to say, however, that a believer is secure quite irrespective of the extent to which he falls into sin and deviates from faith and holiness. And why not? Because we are talking about perseverance of the *saints*. It is true that a believer may fall into sin. As C. H. Spurgeon put it, "The believer, like a man on shipboard, may fall again and again on the deck, but he will never fall overboard." A true believer cannot abandon himself to sin. As Paul declares, "Sin shall not have dominion over you." It is safe to say then that there are certain degrees of unfaithfulness to which a true believer can never succumb. Is he not indwelt by the Holy Spirit? Does not the Lord Jesus in effect say to him what he said to Peter of old, "Behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not" (Luke 22:31, 32)?

A true Christian may slip into sin indeed. But just because the Lord himself has promised that sin shall not have dominion over him, a Christian cannot just let himself go and be happy. A Christian living in sin is a

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A Christian living in sin is miserable . .

He cannot make himself at home in sin.

miserable person — praise God for that! Just for instance, I very often have occasion to hear someone say to me, "I know I ought to go to church, I know I ought to take my place actively in the work of the Lord, but I'm in an awful rut, and it makes me ashamed and miserable." How do I answer? "I am so glad you are unhappy in your negligence and sloth. If you weren't upset about it, I would be even more concerned about your spiritual life." A child of God may fall into sin, even grievous sin, but he can never have the abandon of the worldling about it. He cannot make himself at home in sin. For sin is foreign to his innermost being. He is conscious of the disfavor of his Heavenly Father. He knows he must meet with the frown instead of the smile of his Lord.

This teaching of the perseverance of the saints cannot be construed in such a manner as to take lightly the sloth and indolence of the child of God. The person who merrily goes on his selfish, sinful way in a profession of faith in Christ of years ago is deceiving no one but himself. The church member who knows nothing of a life of prayer and abiding in the Word of God and is careless about the sacraments of the church has no reason to entertain assurance of salvation on the basis of an external relationship to the Lord's people. Perseverance means the engagement of our whole person in the most intense and concentrated devotion to the means of grace God has provided. The Scriptural doctrine of perseverance has no affinity with the lightly used "once saved — always saved" slogan that some employ who have little concern about the exacting demands of Christian discipleship. Cries our Lord to those of us who profess his name today, "If ye continue in my word, then are ye my disciples indeed" (John 8:31). "He that endureth to the end shall be saved" (Matt. 10:22)!

WHAT PERSEVERANCE MEANS

"I give unto them eternal life; and they shall never perish," our Savior has said. How plain are those words, and how very precious to the heart of

the child of God! I like the careful, guarded way in which our Confession of Faith sets forth what this doctrine of perseverance means. Listen to it: "They whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved" (XVII, 1).

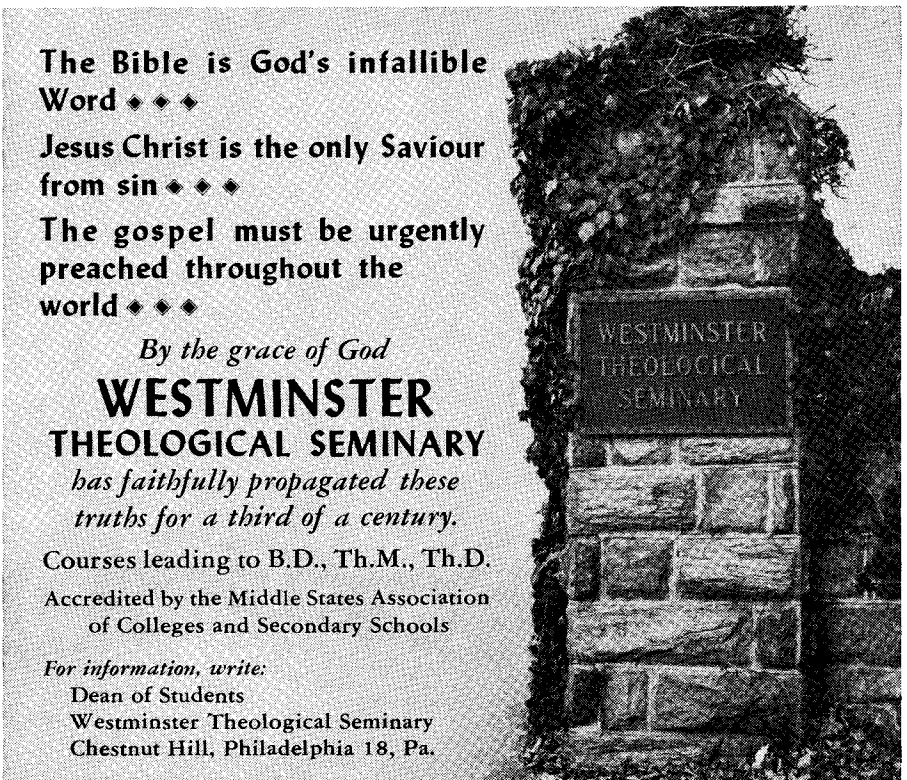
This glorious truth of God's Word does not stand in isolation, of course. It is part of a grand plan of salvation that finds its source in the love of God. It is part of that system of doctrine which Christians of Reformed persuasion have always believed sets forth the teaching of salvation by grace most consistently.

Are men really in their natural condition dead in sin? Has God in his great love chosen a people to be his from the beginning? Did the Lord Jesus pour out his precious blood on Calvary to accomplish the salvation of all that the Father had given him. Is it the Holy Spirit who effectually

calls the sheep unto the Good Shepherd, convincing them of their sin and misery, enlightening their minds in the knowledge of Christ, renewing their wills, persuading and enabling them to embrace Jesus Christ freely offered in the gospel? To these questions the Word of God responds with a resounding Amen! It then becomes the most natural thing in the world to lay hold of the simple but eloquent promise of Jesus concerning his sheep, his true sheep — let me emphasize it — "They shall never perish!"

Born of God

Let us get at this matter from a somewhat different viewpoint, at least one that singles out one aspect of salvation in particular. I am now thinking of the new birth. Jesus said, you will recall, "Except a man be born again, he cannot see the kingdom of God" (John 3:3). Who is the author of the new birth? God's Holy Spirit. "That which is born of the flesh is flesh," the Word says; "that which is born of the Spirit is spirit" (John 3:6). Consider the way John puts the matter in the first chapter of his Gospel. In reference to those who have believed on the name of Christ he says: "Which were born, not of



The Bible is God's infallible Word ♦ ♦ ♦
Jesus Christ is the only Saviour from sin ♦ ♦ ♦
The gospel must be urgently preached throughout the world ♦ ♦ ♦

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blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12). That passage drills home to our hearts and minds the glorious truth that the new birth is not the product of any human energy, nor of any combination of human factors; it is of God. Do you see the significance of that truth for our theme?

Can this mighty work that is exclusively the work of God's Spirit be undone? Can one who is born again get himself 'unborn' spiritually? Can one who by the work of the sovereign Spirit has been made a child of God be made a child of the devil? Can one who has been truly saved be finally lost?

The answer ought to be obvious. Jesus has told us in no uncertain terms, "I give unto them eternal life . . . they shall never perish . . . no one is able to pluck them out of my Father's hand!" Or, as Paul puts it in Phil. 1:6, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Can we begin to appreciate what a gloriously comforting truth this is? Just reflect on this: if it were possible for only one true believer to be snatched from the Father's hand, in principle it would be possible for *all* of God's people to become lost. That were unthinkable!

Instead of being able to lay hold of the promise of our Lord who concerning his church declared, "The gates of hell shall not prevail against it," we would be obliged to say, "We have some lofty hopes about the kingdom of God and our place in it, but for all we know the gates of hell may at last prevail against Christ's people." No, no, a thousand times, no! Our Savior's kingdom is not built upon so flimsy a foundation. "He shall see of the travail of His soul and shall be satisfied." "I give unto them eternal life . . . they shall never perish . . . I will come again that where I am there ye may be also."

Utmost Assurance

The child of God may entertain the utmost assurance of his own salvation and the eventual triumph of the kingdom of Christ. If God be God, how could it be otherwise? One scholar of the Word has made a statement which should thrill every Christian heart. How comforting it is in this world of upheaval! What assurance it brings in the midst of an uncertain age! This is the way it goes: "The saints in heaven are happier but no more secure than are true believers here in this world." Of course they are happier in heaven. No more must they battle against sin around them or in their own hearts. They are at rest

MY HEART I GIVE THEE

In religious art there is an emblem called Calvin's Crest, which describes the spirit of this great reformer's devotion. In that crest is seen an outstretched arm; the hand grasps a heart in flame which it offers to God. These words encircle and interpret the symbols: "My heart I give Thee, Lord, eagerly and sincerely."

Yes, these doctrines of sovereign grace thrill my soul. I have nothing else to believe. I have nothing less to preach. What need I besides? Here is a perfect salvation offered in Jesus Christ. What I must now ask is this: Have you entrusted yourself to Jesus the only Savior? Is this your faith? Do you not see that the more of this precious gospel you hear the greater is your responsibility to your Maker? Surely you desire in your heart to be included in that company of whom Jesus says, "They shall never perish."

Do you not want to be able to join your faith with that of the great Apostle Paul who closes his magnificent 8th chapter of Romans with this paean of praise: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:38, 39).

in God. But their position is no more *secure* than that of those of us in this world who are born again but who must struggle against sin around us and in us.

The child of God, the believer in Jesus right here, is no less secure in the Lord than those already in glory. Are you a true believer in Jesus Christ? Then his life is in you. You share with him a common life just as the vine and the living branch share their common life. You then have been born to an inheritance incorruptible, and undefiled, that fadeth not away, reserved in heaven for you who are *kept* by the power of God through faith unto salvation unto the final consummation (I Peter 1:4, 5). What an inheritance is yours in the Lord Christ!

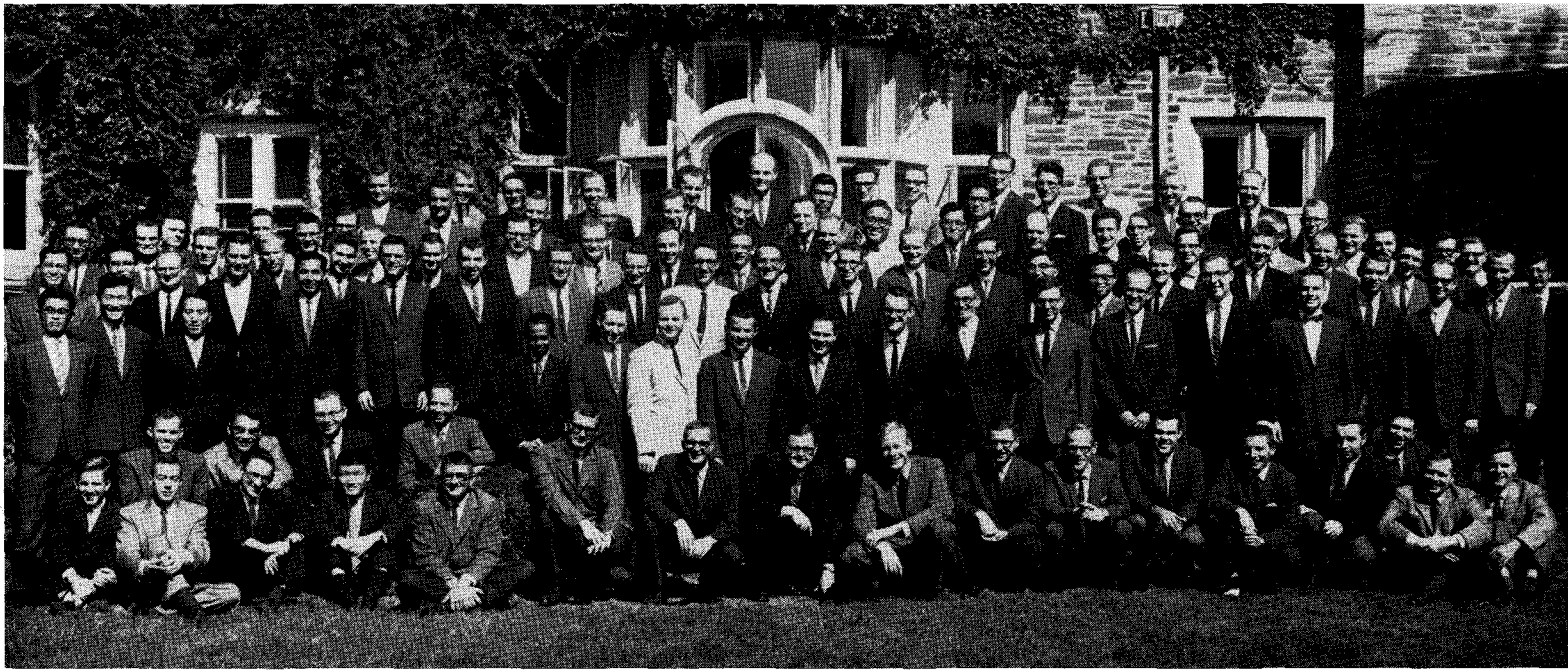
As I have dealt with these great themes on "Salvation By Grace" my own heart has been stirred anew to praise God from whom these blessings flow. This precious heritage is mine, and that all by grace. I am an heir of God, a joint-heir with Christ Jesus. I am kept in the Father's hand and none can ever pluck me out. What I must do then is give my whole heart and life to my faithful Savior. How can a child of God do less?

MRS. FRANK H. STEVENSON

Mrs. Frank H. Stevenson, honorary president of the Women's Auxiliary, Westminster Theological Seminary, died in Cincinnati on January 15, shortly after her return from a visit on the West Coast. Her husband, who died in 1934, was the first president of Westminster Seminary's Board of Trustees. Mrs. Stevenson was active as president of the Auxiliary until two years ago.

Among participants in the funeral service were the Rev. Jack Wyrzten of Word of Life and the pastor of the local Baptist Church which she had been attending. The Rev. Eugene Bradford attended as a representative on behalf of Westminster Seminary.

Mrs. Stevenson is survived by a daughter, Mary (Mrs. Paul Hackstedde) of Arcadia, Calif, and a son, Frank, Jr., now with the Rev. Charles Woodbridge who is associated with Word of Life. A sister, Miss Beatrice Shillito of Cincinnati, and a brother, John, of Boston, also remain to mourn her loss.



WESTMINSTER THEOLOGICAL SEMINARY STUDENT BODY 1961-1962

One hundred and twenty students with degrees from 63 different colleges and universities and representing 28 denominations make up the present student body. Twenty percent come from 7 countries outside the United States. Over 20 students are pursuing graduate work.

Seminary Faculty Members in Lecture Series

Professor Ned B. Stonehouse has been invited to deliver the annual Payton Lectures at Fuller Theological Seminary, Pasadena, Calif., March 27-30. His subject is "The Synoptic Gospels: Some Basic Questions Concerning Their Origin." Dr. Stonehouse recently gave three addresses on the topic "Paul and the Last Things" in the Bethel Orthodox Presbyterian Church, Wheaton, Ill. He spoke also on the campus of Wheaton College.

While Professor Stonehouse is in Pasadena, Professor Van Til will be in Berkeley, Calif. March 27-29 to deliver the seventh annual Westminster Lectures sponsored by the Covenant Orthodox Presbyterian Church. Besides the three evening lectures in the church, Dr. Van Til will speak informally at gatherings on some of the eight seminary campuses in the area. He is also scheduled to address a meeting on the campus of the University of California.

In late January Professor Edward J. Young gave a series of lectures on Old Testament Prophecy at North-

western Lutheran Seminary, Minneapolis. He returned to the Midwest February 15-16 as speaker for the annual theological lectureship of the Graduate School of Theology of Wheaton College, Ill.

Under the general theme "True Old Testament Theology" Dr. Young was asked to give five addresses, each to be concluded with a discussion period. Among the topics announced were "Scholarly Cooperation and Ecclesiastical Compromise," "Important Phases in a Biblical Theological Treatment of the Old Testament," and "Introduction to the Prophecy of Isaiah."

Professor John Murray addressed a luncheon meeting of Presbyterian ministers in northern New Jersey on the significance of the First Chapter of the Confession of Faith: "Of the Holy Scripture." The question and answer period which followed proved most stimulating to the 30 men present, according to one observer.

Professor John W. Sanderson, Jr. lectured daily on "Public Worship"

in Covenant Theological Seminary, St. Louis from January 2 to 12. A visiting lecturer is invited each semester to give a one-hour credit course. Mr. Sanderson also addressed the combined Seminary and College chapel each day.

Nearly a hundred persons were present at Emmanuel Church, Norristown, N. J. on March 9 for the first of five lectures by Professor Paul Woolley on the general theme, "Where Are We Now in History?" This is the fourth annual Westminster lecture series under the sponsorship of the five Orthodox Presbyterian Churches in northern New Jersey. Mr. Woolley is scheduled to speak on successive Friday evenings in Westfield, East Orange, Garfield and, for the concluding lecture on April 6, in Fair Lawn, New Jersey.

Professor Robert Knudsen has been invited as guest lecturer for an Inter-Varsity Christian Fellowship weekend Conference April 6-8 to be held at Hudson House, near Nyack, N. Y. Dr. Knudsen's addresses will be on contemporary theology.

Guardian Book Reviews

Not Incompatible

Evangelism and the Sovereignty of God:

James I. Packer
Chicago: InterVarsity Press, 1961,
126 pages, \$1.25.

J. I. Packer does not shun the difficult problems of theology. This little book deals with the perennial question but has particular relevance at a time when Calvinists are increasingly becoming active in evangelism. The author states that the aim of his discourse "is to dispel the suspicion (current, it seems, in some quarters) that faith in the absolute sovereignty of God hinders a full recognition and acceptance of evangelistic responsibility, and to show that, on the contrary, only this faith can give Christians the strength that they need to fulfill their evangelistic task" (p. 8).

The author affirms that all Christians believe in divine sovereignty, else they would not pray. No honest believer would ascribe his salvation to anyone but God; so the question arises: Why is the teaching of Scripture concerning the sovereignty of God rejected? Packer's answer is that rationalistic speculations, the passion for systematic consistency . . . and the consequent subjecting of Scripture to the supposed demands of human logic have intruded into the church. According to Packer, there is a failure to recognize the scriptural antimony (which he defines as an apparent incompatibility between two apparent truths): Divine sovereignty and human responsibility are a pair of principles standing side by side, seemingly irreconcilable, yet both undeniable.

Champions of one or the other principle are warned against narrowness. To the one who is concerned exclusively with human responsibility, Packer says, "If we forget that it is God's prerogative to give results when the gospel is preached, we shall start to think that it is our responsibility to secure them." Those who are tempted to have an exclusive concern with divine sovereignty are warned not to neglect the commands of God in Scripture to evangelize the world. His conclusion is, "In the Bible, divine sovereignty and human responsibility

are not enemies . . . they are friends and they work together."

Particularly valuable is Packer's answer to the question, What is evangelism? In this answer, the nature of Paul's own evangelistic ministry is examined and summarized as a "going out in love, as Christ's agent in the world, to teach sinners the truth of the gospel with a view to converting them" (p. 53).

Nature of Evangelism

There is a word of encouragement for the pastor who does not have the opportunity to engage in mass evangelistic campaigns. If a minister is preaching the Word of God from week to week in worship services, he "will of necessity declare Christ in some fashion, and so be more or less directly evangelistic" (p. 55). He preaches an evangelistic message who preaches about God, sin, the Lord Jesus Christ as Redeemer, repentance and faith. Preachers will find Packer's questions concerning the way of presenting Christ both penetrating and helpful.

In treating the matter of motivation for evangelism, the author speaks of an "enterprise of love," making the point that "there cannot be that love without a genuine interest in those whom we seek to win and a genuine care for their well being." "Personal evangelism needs normally to be founded on friendship" (p. 81). No

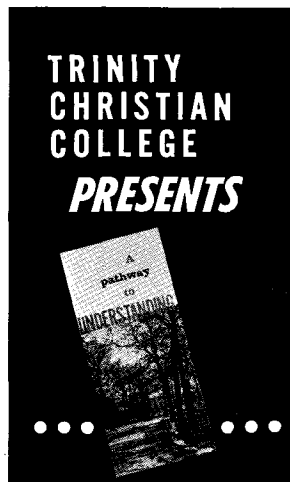
Books which are reviewed in these columns may be ordered from the Committee on Christian Education, the Orthodox Presbyterian Church, 7401 Old York Road, Philadelphia 26, Pa.

one concerned about reaching men with the gospel should fail to read the very practical suggestions made as to the means and methods of evangelism.

Packer's conclusion is that belief in the sovereignty of God does not affect the necessity nor the urgency of evangelism (pp. 97, 98). One who affirms belief in the doctrine of election should feel no inhibition about preaching the gospel invitation. He presents God's invitation to sinners, God's promises of mercy in the gospel. God's sovereignty does not permit the sinner to disclaim responsibility for his reaction to the gospel. On the other hand, belief in the sovereignty of God gives us warrant for believing that evangelism will be successful. Boldness and patient persistence should accompany belief in the biblical doctrines of divine sovereignty.

This is a book which is well worth the time of any Sunday school teacher, church officer, minister or church member. Here is solid theology applied to our task as Christian witnesses. It is to be hoped that this volume will convince readers of the truth of Reformed doctrine and stimulate Reformed thinkers to pursue scriptural evangelism.

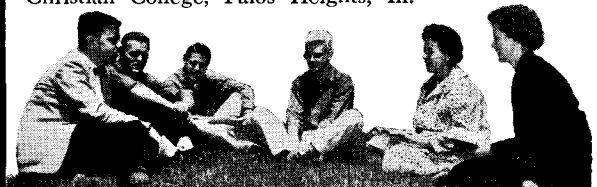
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Shared Time

Among proposed solutions to what Religious News Service calls "the current tensions over religious vs. public education" is one named "shared time." It was set forth, for example, in the January issue of *Religious Education*, a bi-monthly non-sectarian journal, in an article by Dr. Harry L. Stearns, superintendent of schools in Englewood, N. J. Dr. Stearns, who is a member of the Board of Christian Education of the United Presbyterian Church in the U. S. A., wrote for a symposium which included generally favorable comments on the plan by various educators and church leaders — Protestant, Roman Catholic, and Jewish.

More recently the *Christian Century* ran an article with favorable opinion for the idea, and the National Council of Churches' Commission on General Christian Education, meeting in St. Louis in mid-February, decided to ask councils of churches throughout the country to study the proposal.

Under the shared-time plan, pupils from church schools would take such "neutral" subjects as science, mathematics, and physical education in the public schools, with the purpose of easing the financial strain on their parents. "Value" subjects such as literature, history, and religion could continue to be taught in the private church schools according to the preference of the parents.

Altogether apart from the complexities of administering such a split type of program, certain fundamental objections appear at once. The proposal denies the very principle upon which Christian schools are founded, namely, that all truth is related to

God as creator and interpreter of all things. The consistently Christian educator or parent is quite unwilling to admit that there are "neutral" subjects or areas of life in which God is relatively unimportant.

No Christian school of which we have knowledge (and we feel sure that most Catholic parochial school leaders would agree) would allow for a moment that science, of all things, is a "neutral" subject. This plan would introduce a dualistic view of education even more dangerous than the present form of public education which simply proceeds as if God need not enter into the picture during school hours. The shared-time proposal would give open community and church recognition to His complete elimination from vast areas of life and learning. It would tell children in their tender years that they can live comfortably with *two* world-and life views. Here the church and the world would come to terms in an impossible effort to serve two masters at the same time.

Another serious misconception behind this proposal is the notion that what motivates Christian or church schools is primarily a desire to indoctrinate their youth in the peculiar tenets of their own faith or to add a bit of "religious frosting" in an effort to counteract a dominant secularism. Now it cannot be too strongly emphasized that Christian schools are *educational* institutions. Even Roman Catholic or Lutheran parochial schools, though directly controlled by a church, are designed to offer a general education permeated by a religious viewpoint.

This purpose becomes even clearer in the parent-controlled type of Christian schools familiar to Christian Reformed, Orthodox Presbyterian, some Baptist, and other circles. These schools definitely are not governed by any church. Rather, Christian parents holding the view that all of life should be God-centered have established schools functioning as educational institutions without usurping the God-given task of the church.

The whole concept that life may conveniently be divided into the "religious" and the "secular" is rejected. The conviction is put into practice that home life, and business, and recreation — and education — all belong to God. In every sphere the

Christian is a steward accountable to his Creator and Redeemer.

There is then no area of life or thought, certainly no subject in the school curriculum, to be reserved for one's selfish interests alone or to be regarded as "neutral" before God. His glory he will neither give to — nor share with — another. Nor ought we to do so.

R. E. N.

One Million Dollars

A popular columnist not long ago penned an article on the soaring figures for philanthropic giving. In dollars, the amount Americans gave to all charities and religious bodies doubled between 1950 and 1960 to a total of \$8.2 billions. According to the American Association of Fund-Raising Counsel the gross national product upped itself by 77 percent during the same decade, while gross personal income increased by 78 percent to about \$400 billions.

Of the \$8.2 billions given away in fiscal 1960, one half, or just over \$4 billions, went to churches of all denominations and church-related institutions. Sixteen cents of each charity dollar went for the support of education, mostly higher education; fifteen cents went for general welfare purposes, twelve cents for health agencies, it was reported.

We may of course be grateful for any increase in voluntary giving, but a second look at the so-called soaring figures is revealing. Contributions to *all* church bodies seem to run at just about an even one percent of gross national income and this has been the case for years. So far as we know, the only period in the past generation when giving to churches was as high as two percent of national income was in the depression days of the early thirties.

Generous, prosperous America of the sixties! Two percent of personal income for *all* charities, including "religion's" share—a tenth of a tithe. This figure is more tragically eloquent than that of some surveys which seem to say that 96 percent of us "believe in God." Our practice belies our profession. (In fairness we should note that when we subtract that part of our population outside any church, the percentage of giving is one-sixth of a tithe.)

Shall we come a little closer to

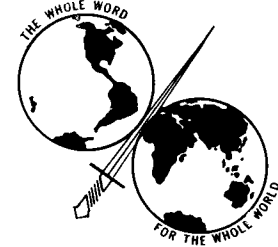
home? How does a group such as the Orthodox Presbyterian Church fare? Much better, to be sure, on percentage of giving, for we rank well up in comparative statistics, with only a few churches (mostly Arminian!) ahead of us. Most of us likely agree in general with what was said about tithing by a writer in these pages in last January's issue. And we practice it—at least to the half-way point.

Let's take a look. Using the figures for 1960, in rounded numbers on the conservative side, we discover that nationwide per capita income was well over \$2,000, but we'll peg it there. A tithe of that would be \$200 for every man, woman, and child. What did we give? Our average, based on total membership, was just over \$100.

Now this amount represents five percent of income, based on national averages, and it is three times the one-sixth of a tithe given by those who belong to churches. But it still represents just one-half of a tithe. Without for a moment belittling the cheerful and sometimes sacrificial giving in the church, the question keeps pushing itself into one's thought: What about the missing half? The other five percent?

What could it mean? The potential is enough to make one's heart leap! For if the Orthodox Presbyterian Church—and related institutions—had the full tithe of our income, it would mean *another million dollars*.

R. E. N.



Union Theological Seminary, New York, reinterprets Calvin for Chinese readers: although Calvin "always uses the Word of God as synonymous with the canonical Scriptures" nevertheless "this is a sort of symbolic usage"; it is implied to Chinese readers that Calvin is virtually the father of neo-modernism (unhappily but usually called neo-orthodoxy) for he is introduced as teaching that the Word of God is merely "contained" in the Scriptures, not identified with them, that the Word is only a "living word within the Scriptures," and that the Bible's function is simply to give knowledge "about" the Word of God.

The introduction to the new *Institutes* also takes the discredited line that Calvin did not hold to the infallibility of the Scriptures.

With the new publication being an abridged one and from a neo-modernist bias it is likely that the Calvin that will appear to most readers will conform to McNeill's introduction.

We suppose that it has been inevitable that if there is to be neo-modernism, a neo-Bible, and neo-missions, there would also be neo-Calvin, and perhaps sooner than we think, even a neo-*The Pilgrim's Progress!*

Our heart burns within us as we contemplate such a tragedy as this. It could have been averted. Evangelical believers could have provided the men and the funds long ago to publish the *full Institutes*. Evangelical churches must have more vision of what *ought* to be done in missions to propagate the gospel to the whole world — new areas, new methods, radio, literature, etc. Evangelical church members on their part, must *stop asking* their churches simply, "What do you need?" and *start saying* to their churches, "Here is what God has given me — life and possessions — use it to do what you've never been able to do before."

Missions on my Mind

John P. Galbraith

NEW JAPANESE BIBLE Evangelicals in Japan have launched plans to produce a new Bible in Japanese. Goals are for the New Testament and Psalms to be completed in three years, the entire Bible in five . . . Need for a new translation has been of long standing. Until 1955 the common version was the "bungotai" (literary style), but this was not easily understood by the average Japanese. In 1955, a translation in colloquial Japanese was published, but although this was more easily understood it was objectionable to evangelicals because it had the same bias and theological unreliability of the Revised Standard Version which had been published in English in 1952. In fact, some felt that the 1955 Japanese translation was little more than a translation of the RSV. Still, it was the only colloquial version available and consequently found wide use among evangelicals as well as among others.

The new translation will also be in modern Japanese. It will be approached from the position that the Bible is the Word of God, and it will be made directly from the original languages, though the American Revised Version (1901) will be an important reference work . . . Support and cooperation for the translation is

to be provided by several Japanese and missionary groups and over 30 evangelical Japanese denominations. It is backed by the Lockman Foundation, originators of the Amplified New Testament, and is to be published by Word of Life Press . . . A *New Japanese Bible Commission* has been organized, with a Rev. Horikawa as its General Secretary. Among the members of the Commission are two ministers of the Reformed Church in Japan: The Rev. Takaoki Tokiwa, Chairman, and the Rev. Takeshi Matsuo.

* * *

SUBVERSIVE ACTIVITY on the theological front is again revealed in the works of the World Council of Churches. Now for the vast mission field of readers of the Chinese language they are trying to drag John Calvin himself into the liberal camp.

This startling endeavor is by the Nanking Theological Seminary Foundation in cooperation with the Council on Christian Literature for Overseas Chinese of the WCC. They have published, as part of a "Christian Classics Library," an abridged edition of Calvin's *Institutes of the Christian Religion*. An introduction to this edition, written by J. M. McNeill of

How the Local Church Is Ruled

Jack J. Peterson

The Church of Jesus Christ is a unique institution. It is the most precious thing in the world in God's sight — he gave his own Son to buy it for himself. What greater price was ever paid for anything? And if God thinks that way about his church, then surely that church should be most precious to us! It should be central in our lives and in our activities, for the church cannot be separated from Christ.

One of the great marvels of God's administration in his church, is that he commits to men the rule of his church! He has chosen to run his church by man-power. God has equipped certain men in special ways so that they may rule his church in accordance with his will. And this is marvelous, and a mystery. Those men whom he has chosen to rule in his church are called *elders* in the New Testament.

God has given us in his Word the outline of how he wants his church ruled — a form of government for the church of Christ. And it is important. The church is not an anarchy — there must be government — there must be proper ways of carrying on the work of the church. And the way that the New Testament, and the Old as well, outlines for us is what we today call the presbyterian form of government. We shall be concerned primarily with this government as it applies to the local church, rather than as it is seen in the presbytery or the general assembly.

Rule by Elders

The word presbyterian is related to the Greek word *presbuteros*, which means elder — and therefore the presbyterian form of church government is a *rule by elders*. In a nut-shell that means that each congregation chooses men to rule over it — men who meet the qualifications of the constitution, the Word of God. These men who thus qualify and who are thus elected rule the church in accordance with that constitution.

There is a good bit of similarity

Acts 20:28: Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

between presbyterianism and our own form of government in this country. We elect representatives and senators and presidents, men who meet the qualifications of our constitution — and they rule us in accordance with that constitution. And so it is in the church, men who meet the specific qualifications of the Word, in such a passage as 1 Timothy 3, and who are elected by the congregation, together with the pastor, rule in accord with the constitution of the church: the Bible and our Confession of Faith, which expresses how we interpret the Bible.

Let us turn to the Word of God, and see how two things fit together — the rule of the church, and the edification of your soul. The passage which above all others expresses the unique relationship between the rule of the church and the edification of the saints is Acts 20:28. It tells of a costly church, of an overseeing office in the church, and of a tremendous task for that overseeing office.

A COSTLY CHURCH

Many people today don't care about the church, feeling that the church is something for everyone else. *Indifference* is the word that characterizes these. And this indifference is found in a good many church members too, even in churches where the gospel is preached. If it is convenient they may go to church — but if there are relatives or the slightest sickness or the most minute car trouble, well, church will have to wait — and God will have to wait too! This just shows that the church is way down on the list. Would you dare use any of those excuses on your boss, to keep you from work? "But," the answer is, "I *have* to work" — and the implication is that I don't have to go to church, though that is never said.

Another way in which the church is depreciated is to relegate the church to the realm of the invisible — to insist that the true church is invisible, and therefore the organized church is not so important. The persons who say this are quite numerous. Many of our fundamentalist brethren speak in these terms. Now, it is true that there are invisible qualities to the church — true faith is not seen, even our Lord is unseen — but the New Testament doesn't describe invisible churches: the churches at Rome and Ephesus and Philippi were all visible, organized bodies of saints — not invisible, but very visible.

Visible

Paul in our passage is addressing the body of elders from the church at Ephesus — really an authentic presbytery meeting — the elders from the churches in the region of Ephesus. There were visible qualities to that church, and it is of that church, ruled by those elders, actually existing in that city of Ephesus and its suburbs, about which Paul now speaks. And he tells us that the church is a costly church.

Paul speaks in most glorious terms about this church. He calls it the *FLOCK*. The church is therefore made up of sheep. This is far from being a compliment — sheep are not very bright — and when the shepherd is gone they are helpless and lost. But if we look through the eyes of the Bible we do find that this is a most precious and wonderful term, for it is these sheep who say, "The Lord is my shepherd." And it is of these that Jesus said, "I lay down my life for the sheep." What more could be said?

Paul also calls this body *THE CHURCH OF GOD*. The church which belongs to God — it is his. Again we find how glorious an institution the church really is. The church belongs to no man, to no group of men — it is God's — and it is God's Word that is the rule-book of the church. Church officers rule for God, and when they over-step that line,

they become the oppressors of the church. No, this church, our church, belongs to God — we are his possession.

Redemption's Price

But there is another phrase in this text which far outshines the terms flock or church of God. And that is this tremendous fact, that the church has been *PURCHASED WITH HIS OWN BLOOD*. God has bought the church. And this is what it cost him — the death of his own Son! Could anything be more costly? What would be so dear to you that you would give your own flesh and blood for it? Well, God did. And this tells us that there is nothing in this world that is more precious or important to God than his church. It is his first love. Amazing, yet gloriously true.

What then should be more important to us? Don't we have things all upside down? Oh beloved, love the church of God. He gave his Son for it.

One other thing in connection with the costly church, and that is this: the church is circumscribed by the death of Christ. It has been bought by that blood, and therefore it must demand that everyone who desires to be a member of that church must trust in that Christ who died. He must believe in the Son of God, that he purchased him as an individual in his church. And when that is done then that church has right and title to be called Christ's Church. But if it is not done, if unbelievers may join, and if Christ's death is not proclaimed, then that body is no longer a true church of Christ, but a counterfeit, a synagogue of Satan.

AN OVERSEEING OFFICE

One of the great mysteries of the divine economy, that is, of God's ways of doing things, is the fact that in building up his church, in guarding its gates from unbelievers, in proclaiming its message to all, God has been pleased to use men. God has outlined in his Word how men are to be used in the promotion of his church, and especially in our present text, to rule in his church. He has laid down specific requirements in his Word as to who should be elders and what is required of them.

Our text uses two terms to describe these men. The first is *ELDER*. Now that word isn't used in verse 28 but it is to the elders that he speaks. Verse

The rule of the church . . .

and the edification of your soul

17 says that he called for the elders of the church. The term in itself refers to maturity — not an elder in age necessarily, but one mature in the Christian faith, one who has been a Christian for a while and who therefore has attained a maturity and stability in faith and life.

The term also unites us with the church of the Old Testament, for the office of elder has its roots deeply in the Old Testament. The emphasis that is gained from the Old Testament is that of *rule*. The government of the church is vested not in the congregation but in the session, the body of elders, men specially equipped and chosen to rule in the church. Therefore there is a continual emphasis in the Bible on the fact that believers are to "obey them who have the rule over you." But only in the Lord.

Elders as Bishops

The second term that Paul uses to describe this overseeing office is that of *BISHOP*. Yes, bishop. The word translated "overseers" is the Greek word *episkopos*, from which we get our word episcopal — and it means overseer or bishop. All elders are also bishops. And we may note that all ministers are elders and bishops. A minister is an elder who also teaches and preaches. But in the realm of rule there is identity between the ruling elder and the teaching elder. As bishops, elders watch over the souls in their charge. They are overseers and this therefore is an overseeing office. Elders look after and oversee the flock.

But why some men and not others? Some stumble over this. Not all men are qualified to rule in the church. In the same way, not all citizens are qualified to be president or governor or assemblyman. In the church God has been pleased to equip some men with certain gifts so that they may rule and teach in his church. And that is reflected in those words of our text, "the flock over which the Holy Ghost has made you overseers."

Read once more Ephesians 4:11-16 and I Timothy 3 and Titus 1 to bear this out. There is no glory to the men involved, but rather a grave responsibility. And the elders of the church

need your constant prayers and encouragements. Pray often for them.

The Holy Spirit is the administrator in the church; he qualifies certain men for office by giving them gifts so that they may enforce the laws of the church found in the Bible, the Word of God. This is God's way of doing things — let us recognize it as such.

A TREMENDOUS TASK

We have seen in our text that there is a costly church — the cost, the blood of Christ. We have also seen that God has chosen to rule his church through an overseeing office, that of elder or bishop. And now we also see that the overseeing office in the costly church is called upon to perform a tremendous task.

The elder is to take heed to himself. He must watch over his own soul, that it is in communion with the Chief Shepherd. Here is a work unseen by men, and yet without it the office and its work cannot be accomplished. Therefore pray for the elders and pastor of your church that they may be kept in the hand of God, that they may be sharp and effective instruments in his hand.

But the elder must also *take heed to all the flock*. The whole church must be watched over for its spiritual good. This part of the work is summed up by Paul in the word to "feed" or "shepherd" the flock: to act as a shepherd to the sheep, under the Great Shepherd, Jesus Christ.

To shepherd the flock the elder must *LOVE* the sheep. No matter how unlovely some of the sheep may appear to be, he must love them, because Christ loves them.

Loving Care and Nurture

To shepherd also means to *PROTECT* the church. Paul in the next verse tells of the wolves that will enter the flock to seek to devour it. The shepherd must protect the flock from such, must warn of the evil-doers and of the evil teachers. You must be shown not only the truth but also the errors of the ways of others. How often Christ warned of the evils of the Scribes and Pharisees and the false leaders of his day.

Protection must be also from within. There must be the faithful

exercise of discipline, probably the most difficult work of the elders. Just as we discipline our children so must erring members of the church be disciplined, so that they will grow in their love for Christ. When you joined this church you agreed to submit to the government of the church and to heed its discipline. You are disciplined in a sense through the preached word, and through the personally spoken word. If your sin is aggravated, judicial discipline must not be shunned. And if one who has claimed Christ by mouth, yet shows by his life that he does not really know and love Christ, and persists in his impenitent ways, then he must be put out of the membership of the church, excommunicated, lest he rely on membership in the church for salvation, and lest the name of Christ be dishonored.

The shepherd loves and protects, and *FEEDS* the church. The feeding

is done mainly through the teaching elder, the minister, but all the elders are responsible for what is preached! If the preacher is wrong, they must correct him. And they too must teach the Word and feed the flock of God.

Some of the men who read these words may have been equipped by the Holy Spirit to rule in his church. If so, desire the office of the elder (I Tim. 3:1) and prepare yourself for the high responsibilities of the office. Read and study the Word and pray for the spiritual life requisite for ruling in the church.

Oh, let us all glory in God's church — to make it the most important thing in our lives, that we may grow in God's grace, that we may be built up into strong mature believers, that we may all come to the perfect man, to the measure of the stature of the fullness of Christ!

Christ, have mercy on me," and with excellent results. "I mean you do it to purify your whole outlook and get an absolutely new conception of what everything's about." (Again, as we say, so far so good.)

Then it comes out. "The marvelous thing is when you first start doing it you don't have to have faith in what you're doing . . . I mean you're not insulting anybody or anything . . . You don't even have to think about what you're saying. All you have to have in the beginning is quantity. Then, later on, it becomes quality by itself. On its own power or something. He says that any name of God — any name at all, has this peculiar, self-acting power of its own and it starts working after you've sort of started it up. . . In the Nembutsu sects of Buddhism people keep saying 'Namu Amda Butsu' over and over again — which means 'Praise to the Buddha' or something like that, and the same thing happens. The exact same thing."

This seems to be the key to mental therapeutics in Salinger. Religion, including the blessed name of God's Son, is to be utilized as a fetish, a means to an end, and is not in any sense to be held as a body of revelational and historically attested fact. Herein lies the grave danger in America's brilliant novelist. That Salinger would be enabled to spell out the things of the spirit with the acumen and penetration with which he does the things of the flesh and mind is a consummation devoutly to be wished.

* * *

I wandered into one of your churches
 One rainy Sabbath.
 An unctious usher escorted me
 To a rear pew where I sat meditating
 Waiting for the service to begin.
 I observed a small boy
 Eager, wistful and somewhat ill-clad
 Standing in the rear of the sanctuary
 Waiting to be shown a pew.
 Not one of the several ushers
 Paid the slightest attention to the lad.
 After awhile he slipped away
 And I saw him no more;
 And I wondered two things:
 How an organization
 Supposed to be interested in the care of souls
 Could be so callous,
 And if the child ever found
 What he was looking for.

The Old Chinese Philosopher

The Passing Scene

Henry W. Coray

According to the magazine *Life*, the most popular writer for the college and university student is J. D. Salinger. His novels have enjoyed an enormous sale on the campus. His influence on the student mind therefore must be considerable. Literary critics have compared him with Mark Twain. His character Holden Caulfield in *Catcher in the Rye* has been called a modern Huck Finn.

It must be said that if the parallel between Salinger and Twain is right the creator of Caulfield is an utterly blasphemous counterpart of the creator of Huck Finn. Parents concerned about the reading of their children may safely put Twain's books in the hands of young people. It is hard to see how a Christian father or mother could recommend Salinger for teenage entertainment.

Mr. Salinger's latest novels concern *Franny* and *Zooey*. Here he becomes intensely religious. And if one takes the Christian faith seriously he simply cannot be happy over the implications of Salinger's position.

Franny is a very unwell coed engaged to an Ivy League student. In a conversation with him she confesses

that she has been much helped in her longing to "pray without ceasing." (This sounds fine. Doesn't Paul enjoin his readers to do just that?) Franny goes on to explain that from a starrer in India she has learned to repeat again and again, "Lord Jesus



Their faces reflecting the happiness of the occasion, the ministers who participated are shown following the dedication service of First Church, Long Beach: the Rev. Edwards E. Elliott, Garden Grove; the Rev. Louis E. Knowles, a charter member of the church, who offered the dedicatory prayer; the Rev. Henry W. Coray, founding pastor (1940-1955), who preached the sermon on "Despising the Day of Small Things;" the Rev. Lawrence R. Eyres, present pastor; and the Rev. Arthur O. Olson, Los Angeles. Professor Leonard Nattkemper, a ruling elder of First Church, read the Scripture.

(This photo and the cover photos were taken by Takuo Hohri).

Long Beach Church Attracts Visitors Since Fall Dedication

September 17, 1961, was a red-letter day in the life of the First Orthodox Presbyterian Church of Long Beach, California. On that day the visible results of nearly three years of prayer, planning and hard work were in evidence in the service of dedication attended by more than 600 who jammed the new sanctuary which seats 400 comfortably.

In the six months since then it is reported that a steady stream of newcomers have found their way to the church. Many have returned, and some have already united with the church. Fifteen communicants were welcomed on the first Sunday in March. A recorded average increase in attendance of 50 over the corres-

ponding Sundays a year ago is attributed, in part at least, to the drawing power of the new and completely air-conditioned sanctuary.

The new building, designed by architect Carl Maston of Los Angeles, is of contemporary motif with floor dimensions of 40 by 90 feet. The stone walls are matched by an over-vaulting independently supported on seven large laminated arches. Pews, pulpit, panelling and railings are of black walnut. Carpeting and pew upholstery are of matching green-gold. The full basement will be completed when additional funds are raised for use as much-needed Sunday school space, now crowded into the social hall and adjacent rooms.

Special music for the dedication services was furnished by the church's 30-voice choir, whose organist-director is Mrs. Edwin Kashishian, and by a women's trio, wearing their new choir robes. The Rev. Dwight Poundstone also sang. On that day the *Trinity Hymnal* was used for the first time.

The building contractor was Russell Best of Long Beach. Mr. Robert Phipps, a trustee of First Church and chairman of the building committee, personally supervised the whole project, and his services are reported to have saved the church thousands of dollars. Mr. Clyde Dunlap, Jr., president of the board of trustees, was most helpful in that capacity during the entire planning and building period.

"The congregation continues to rejoice in the use of this new edifice sacrificially and lovingly erected to the glory of God through the extension of the Orthodox Presbyterian Church," wrote pastor Lawrence Eyres.

Christian Association for Psychological Studies Meets

The ninth annual convention of the Christian Association For Psychological Studies will be held April 3 and 4 on the Campus of Hope College, Holland, Michigan.

The study theme for this year will be: "Social-Psychological Aspects of Christian Nurture." The theme will be so divided as to discuss healthy Christian nurture (early childhood, later childhood, and adolescence) and failures in Christian nurture (psycho-sexual, psycho-social, psycho-religious). Papers will be given in these various areas, and a major emphasis will be placed upon the free discussion of these papers. All papers will be published in the *Convention Proceedings*.

The membership of the Association is comprised of men and women who are interested professionally in various fields related to psychology and who accept the Bible as the divine authority for faith and life. Further information may be obtained from the Executive Secretary, Harland Steele, 495 Central Ave., Holland, Michigan.

HERE AND THERE IN THE ORTHODOX PRESBYTERIAN CHURCH

Sonora Church Comes into Being

February 15, 1962 marked an important step in the organization of an Orthodox Presbyterian Church in Sonora.

A Commission of three from the Presbytery of California was present at a meeting in Grange Hall to accomplish the formal groundwork. The Rev. Henry Coray gave a brief survey of the reasons and events which called the Orthodox Presbyterian Church into being. The Rev. C. John Miller of Stockton then questioned the prospective members of the nascent church. Nine adult members were then voted into membership to be publicly received the following Sunday.

The following motion was then passed: "This Commission on motion recognizes the Community Presbyterian Church of Sonora as a constituted church of Christ under the care of the Presbytery of California, with the view to its formal reception as a fully organized church of the Orthodox Presbyterian Church at the April meeting of Presbytery."

Elder Clarence Westra of the Stockton Church was then appointed to serve as Elder Pro-tem.

The pastor, Rev. R. K. Churchill, has started communicant classes for others who will become members at the Easter season. A committee has also been formed to survey possible church building sites. Mr. Churchill and his wife moved into Sonora, in the heart of the 'Mother Lode' country, last May.

Wilmington, Del. — Emmanuel Church was host to nearly 200 young people and their counsellors on Saturday, March 10. The occasion was the annual French Creek Reunion combined with a Machen League Rally. Prior to the turkey dinner Professor Edward J. Young gave a stirring address which called attention to

the origin of the Machen League and the things for which Dr. Machen stood and their continuing importance. Seminarian Mike Stingley presided.

Torrance, Calif. — Dr. David Calderwood has announced his retirement as pastor of the Greyfriars Church as of the end of June. After that he will devote his time to the work of the California Christian Citizens Association, an affiliate of the National Reform Association. The Greyfriars congregation entered its new building just over a year ago, and has added many new families since that time. A group of 13 communicants and 12 baptized children was welcomed into membership a few weeks ago.

Glenside, Pa. — Richard B. Gaffin, III was born to Mr. and Mrs. R. B. Gaffin, Jr., on March 10. Maternal grandparents are Dr. and Mrs. E. J. Young. The senior Gaffins are in Taiwan where "Aunt Polly" writes her letters for our younger readers.

Ringoos, N. J. — Calvary Church has completed payments on its building and manse, and a committee is now working on plans for needed improvements, according to Pastor W. Lee Benson.

Oostburg, Wisc. — Bethel Church keeps adding books to its library with selections for all age groups . . . The Machen League conducted an evangelistic service at the Milwaukee Rescue Mission on the last Monday of February . . . A radio service is held Sunday mornings at 9:30, with the Rev. John Verhage, pastor, preaching . . . Bethel Church has again renewed its subscriptions to the *Presbyterian Guardian* for every family of the congregation.

West Collingswood, N. J. — The Rev. and Mrs. George W. Knight, III announce the birth of their fifth child, a third son, Hugh Torrance, on March 12.

Garden Grove, Calif. — Pastor Edwards Elliott reports a plan for re-financing the church properties to ab-

sorb the present indebtedness, pave the parking area, and enlarge the auditorium by extending it 24 feet south, with only a very slight increase in monthly payments, "truly an answer to prayer." The Sunday school tied its all-time attendance record on February 18.

Stratford, N. J. — The Rev. and Mrs. Clarence Duff, of Eritrea, were guests of honor at a church family missionary supper in mid-February. Pastor Jack Peterson writes that social activities for the month included a "hoagie hoe-down" game night for the senior Machen League and a bowling night for the Men's Club.

Manhattan Beach, Calif. — First Church will be host to an overnight senior Machen League Rally April 27 and 28 for young people of the southern California area . . . The Rev. Paul Lovik preached his final sermons as pastor on the last Sunday of February. The Loviks are moving to Reedley, Calif. where he is to begin work with the Hume Lake Bible Conference Association. The 1962 Family Camp of the Presbytery will again be held at Hume Lake, July 7-14.

Wildwood, N. J. — The Rev. John Davies indicates that there was apparently only minor damage to the Boardwalk Chapel during the big storm of March 6-7 which devastated much of the south Jersey coast. Calvary Church and manse were unscathed.

Kuiper to Address Laymen's Institute

The Church, the World, and You is the theme for the second annual Reformed Laymen's Institute to be held again this year at Pinebrook Bible Conference grounds in the Pocos near East Stroudsburg, Pa. The dates are Friday evening and Saturday, April 13 and 14. Guest speaker is the Rev. R. B. Kuiper of Grand Rapids, Mich., President Emeritus of Calvin Seminary, and for many years Professor of Theology in Westminster Seminary.

Discussion groups are planned on the topics of the layman and missions, local evangelism, and civic affairs.

THE PRESBYTERIAN GUARDIAN

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The Evangelical Literature League

TELL — to use its alphabet name — is a recently formed non-profit interdenominational organization of businessmen dedicated to the cause of Christ and the furtherance of the Reformed faith. Its immediate aim is the distribution of literature to Latin America, where more than 250 Communist magazines are for sale on the newsstands.

A Spanish translation of "Facts and Mysteries of the Christian Faith" by Albertus Pieters is presently being distributed by TELL. In 1962 plans call for the publication in Spanish of such materials as "The Christian Answer to Communism" by Thomas O. Kay and Berkhof's "Summary of Christian Doctrine."

Appointed as Director of TELL is Mr. David Vila, a native of Spain who has studied in Europe and holds his M.A. from Michigan State and a B.D. from Gordon Divinity School. He is teaching at the Reformed Bible Institute in Grand Rapids. A fluent speaker of four languages, Mr. Vila is currently producing Spanish language radio gospel programs. Books, pamphlets, tracts and teaching materials are to be produced and distributed under his supervision.

The address of TELL is Box 348, Grand Rapids 1, Michigan.

Westminster Seminary Sunday

Students of Westminster Seminary took part in the services of nearly 30 churches on the last Sunday in January, it is reported. Journeying as far as western Pennsylvania, and the District of Columbia, speaking in Sunday schools, young people's societies, and worship services, the seminarians brought the message of the gospel to churches of a half-dozen denominations. Donald MacLeod, a middler student, coordinated the arrangements.

Alumni to Help Raise \$150,000 for New Westminster Library Building

A library building — first new structure to be erected on the campus of Westminster Theological Seminary — will begin to take shape within the year if present hopes materialize. A brochure is scheduled to go into the mails this month, showing the architect's sketch and three-level floor plan of the proposed building. The plans, which have now been approved, are the result of three or four years of study and consultation among the librarian, the members of a joint committee of the trustees and faculty, and the architect.

"This new library building is essential if Westminster is to meet the needs of the next generation," stated the Rev. Eugene Bradford, executive secretary of the Seminary. "Without compromise Westminster has gained increasing recognition and its enrollment is at the highest peak in its 33 years. Actually there is room for only five more students," he pointed out. When the new library is finished, the 87-year-old former carriage house now utilized as a library can provide additional and urgently needed classroom space, and perhaps a more adequate chapel, and thus permit some expansion as the momentum of Westminster's growth continues.

One Hundred Volunteers

Only the raising of \$150,000 remains to be undertaken (the other two-thirds of the cost is available from the Montgomery bequest) prior to construction. Shortly after the brochures have been delivered, some 100 alumni volunteers expect to call on about ten persons each, with the hope that many friends of the Seminary will want to have a part in ensuring Westminster's ability to supply ministers of the gospel to another generation. The help of a great many others will be required. A day's wages from 6,000 people would more than meet this important need! Subscriptions over a three-year period are possible in making gifts to the Library Fund.

The proposed new library building is not at all extravagant, emphasized librarian Arthur W. Kuschke, Jr. Careful planning has kept it to the minimum essentials required to house 110,000 books and to provide space for 110 readers. The architect is J. Russell Bailey, of Orange, Va., a specialist in library design.

For a copy of the brochure, or other information, address your request to Westminster Theological Seminary, Chestnut Hill, Philadelphia 18, Pa.

TRINAL TRUTH

(It reads two ways, across and down)

Ancient Faith	Lasting Truth	Present Hope
Still so strong	Still so bright	Still so sure
Doth yet mold	Doth yet teach	Doth yet move
A soft heart	A right mind	A pure will
To our God	Through his Spirit	By the Son.

C. JOHN MILLER