

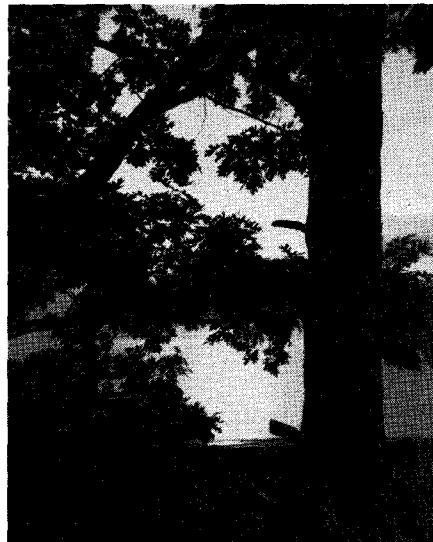
GUARDIAN

O Lord, the great and dreadful God . . . We have sinned and have committed iniquity, even by departing from thy precepts . . . Neither have we hearkened unto thy servants the prophets, which spake in thy name . . .

O Lord, righteousness belongeth unto thee, but unto us confusion of faces, because we have sinned against thee.

O God, incline thine ear, and hear; open thine eyes, and behold our desolations . . . For we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do.

*from
the prayer
of the
prophet Daniel
for his
nation*



HYPOCRISY

EDWARD WYBENGA

Luke 11:37-12:12

A Pharisee invited Jesus for dinner. It was customary among the Jews to wash their hands before meals, especially after mingling with the common people whose touch was considered unclean. But Jesus did not wash his hands on this occasion.

The Pharisee's sensibilities were outraged! How could the great Teacher do such a thing? Did he not know that it was a matter of religious ceremony to wash the hands before eating? Or did he not care?

Jesus knew what was in his thoughts. He therefore took this opportunity to correct a false notion among the Pharisees. Said he: "Now do ye Pharisees make clean the outside of the cup and the platter, but your inward part is full of ravening and wickedness."

What did he mean? This — with scrupulous care the Pharisees observed outward appearances even while their hearts were full of plunder and theft. They washed their cups and plates and hands but the very food on their plates they had procured by dishonesty and extortion from the poor. Did not God who made the body, make the soul also? Was it not then of primary importance that the soul be pure and clean? Does not a man's inner character determine his outward conduct?

Hypocrisy — that was the outstanding sin of the Pharisees. They pretended to be that which they were not. They were all for outward appearances. They wanted the praise and honor of men at any price. They loved places of distinction and public salutations. And so, to gain that which they did not deserve they pretended to be that which they were not. This was their great sin, the sin that Christ rebuked, the sin that God hates and condemns.

Under the cloak of piety they robbed the poor; they promoted themselves to seats of honor; they were puffed up with pride; they slew the prophets or

approved of those who had done so; they closed the door of heaven to the hungry souls of the multitudes wandering about like sheep without a shepherd; and, at last, they would commit the greatest crime of all, the crucifixion of the Messiah sent by God to save them. And all under the cloak of piety and religion!

The sin of hypocrisy — let us be on our guard lest we fall a prey to it. It is very insidious. It creeps upon us like a serpent and takes possession of us unawares. We should daily examine ourselves, and pray: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting" (Psalm 139: 23, 24). Give unto me a clean heart, an upright spirit, one in which there is no guile, one of transparent honesty and sincerity.

Turning away from the Pharisees and to his disciples Jesus said, "Beware ye of the leaven of the Pharisees, which is hypocrisy." Hypocrisy is like leaven or yeast used in making bread. It works unseen. Slowly but surely it pervades the whole mass of dough. So the false doctrines of the Pharisees worked silently and secretly upon the minds and hearts of men to enslave and destroy them, to take away their religious freedom and moral purity.

Jesus warned his disciples to beware of that sort of thing. Error will not bear the light but truth will. He calls upon his disciples to proclaim the truth publicly and openly. This would involve them in difficulties. There would be opposition, persecution, and even death. But Jesus says, "I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him." The death of the body is a small mat-

ter compared to the spiritual and eternal death of the soul. Men can kill the body; they can not touch the soul. God has exclusive control over the destiny of a man's soul. Therefore we must fear God — not men.

They who truly fear God need not fear man. God will protect his children. If God cares for the sparrows, which seem of so little value; if God concerns himself even with numbering the hairs of our heads, how much more will he over-rule all things for the good of his people. Even the death of the body can be made, under the hand of God, to serve the eternal interests of the soul.

To be true to God demands an open confession of Christ before men. We must not be ashamed to acknowledge Christ as our Savior from sin and as the King of our lives. They who so confess Christ on earth will be confessed by him in heaven.

And now a final warning concerning the unpardonable sin: "And whosoever shall speak a word against the Son of Man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven him." This carries us back to the sin of blasphemy (Ch. 11:14-20); cp. Mark 3:28-30). Jesus had cast out a demon by the power of the Holy Spirit. His enemies said that he did the miracle by the power of "the prince of the devils." This was committing the sin against the Holy Spirit for which there is no forgiveness, the sin of attributing to the devil that which belongs to God, the sin of willful and persistent opposition against the person and work of the Spirit.

And why can not this sin be forgiven? Because persons who are guilty of this sin effectively and finally close their hearts against the Spirit of God by whom alone man can be brought to repentance and saving faith. It can not be forgiven because the way has been closed.

Let us never be guilty of this dreadful sin. "Today, if ye will hear his voice, harden not your hearts."

When your renewal is due, please remit promptly, using the saving possible through a Club if you are in one. The Club Secretary is ready to help you.

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A Family Plan for Hymn Singing

LETHA SCANZONI

Whatever has happened to family singing? A *Reader's Digest* article a few years ago pointed out that such music in the modern home seems practically nonexistent. And whether one blames television or conflicting schedules or anything else, the sad fact is that something important is missing when there is no singing together as a family.

Particularly is this tragic when the song-less family is a *Christian* family. Mom, Dad, and children are not only missing the delight which *any* family experiences in singing old-time favorites, folk songs, and nonsense songs—a practice so helpful in achieving a warm feeling of togetherness and just plain fun; but worse yet, they are missing out on the joyous experience of uniting their voices *as a family* to praise their loving Lord.

Tertullian, one of the early church fathers, is said to have warned that one of the most regrettable aspects of a marriage where one of the partners was not a believer was that such a couple could not know the blessedness of singing Christ's praises together as man and wife. What would he say of so many families today where parents are both Christians and yet fail to see the value in "teaching and admonishing one another in psalms, and hymns, and spiritual songs" (Col. 3:16)? (It is interesting to note that this verse in Colossians appears just before Paul's general instructions to Christian families, as does a similar passage on the subject of singing in Ephesians 5:19, 20).

Even the busiest family can discover numerous opportunities for singing together—such as singing while working around the house, or taking your hymn book with you on a long auto trip and learning new songs as the miles roll by. But the main emphasis we wish to make in this article is to stress the importance of music in *family devotions*. The hymnal committee had this in mind as an important goal in the preparation of *Trinity Hymnal*.

Here are a few suggestions for using it with *your* family.

1. *When There Are Pre-schoolers*

Little ones love to sing! They like rhythm and melody, as evidenced in their delightful glee while marching, skipping, or clapping to music, or chanting their own original "tunes." Capitalize on this natural childhood characteristic and introduce them to worthwhile music while they are young. In devotions, you will want to use words which are clear and literal. (Symbolism, such as "being a sunbeam" or "a jewel," is seldom understood by tiny ones. However, by the time he is nearing five years of age, a child can grasp certain symbolic truth—if you explain it carefully and help him to *think it through*—such as the teaching that Christ is our Shepherd and little ones are his lambs.)

Introduce new songs gradually. Sing a song over and over day after day until the child knows it and loves it. With two and three year olds, begin with only the *short refrain* of a song, such as "Yes, Jesus Loves Me," "He Loves Me, Too," "I Am So Glad That Jesus Loves Me," "Trust and Obey," "Father, We Thank Thee" (refrain of "Can a Little Child Like Me?"), or "All Good Gifts Around Us" (refrain of "We Plough The Fields")—to mention only a few of the possibilities in *Trinity Hymnal*.

At four or five years, the child is

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ready to learn *stanzas* of some of these songs, such as "God Sees the Little Sparrow Fall"—the refrain of which he learned as "He Loves Me, Too." This song will always be appropriate when God's love and care is the theme of family devotions. Some *new refrains* should be introduced at this stage, too—such as "Dare To Be A Daniel" to emphasize courage. Later, as a school-age child he will be ready to learn its stanzas. Other *complete songs* can be introduced, too, at this latter period of pre-school years. "I Belong to Jesus" (No. 649) describes in simple words what it means to be committed to the Lord Jesus. A five year old can easily memorize stanzas 1 and 4 of that hymn. (However, if you teach stanza 2, be sure to explain that phrase "reigning in my inmost heart over everything," or he's likely to imagine literal rain!) The second stanza of Hymn 659 is one which could be taught to emphasize obedience and pleasing God in everyday behavior.

2. *With School-Age Children in the Family*

The possibilities expand further at this stage. Become familiar with the "Children's Hymns" section of the hymnal, and find suitable songs for your elementary school children. But go beyond that. Look *throughout* the book for other songs on the level of their understanding. Hymns have a real teaching value. "Thy Word Have I Hid in My Heart," "Holy Bible, Book Divine," "How Shall the Young Direct Their Way?" and "O, How Love I Thy Law" help the child to appreciate God's Word. "Once In Royal David's City" stresses the truth of the Incarnation. The sovereign work of God in creation is emphasized in such hymns as "All Things Bright and Beautiful," "I Sing the Almighty Power of God," and "This Is My Father's World." As the season of Easter approaches, learn "All Glory, Laud, and Honor," "There Is A Green Hill Far Away," "Low In the Grave

He Lay," and "Jesus Christ is Risen Today"—all of which, once learned, are loved by children in the elementary grades.

Scrapbooks

A family project which is a real aid in learning is to make scrapbooks describing various hymns. For example, some Sunday afternoon clip pictures out of old magazines to describe each phrase of "We Plough the Fields and Scatter" (No. 614). A picture of a tractor and plow, a rainy day scene, a snow picture (perhaps from an old Christmas card), and a sunny day wheat-field scene could portray the first stanza. Other pictures are suggested by the second stanza, and so on. Or try it on "Thy Word Is Like a Garden, Lord" or "All Things Bright and Beautiful." The possibilities are as wide as your family's imagination!

Another variation is to have the children *draw* or *paint* pictures to describe each scene—such as making a little scrapbook showing what a child should be thankful for in each stanza of Hymn 645, "Can a Little Child Like Me?" Families who engage in such projects will grow to know and understand hymns and gospel songs as never before. And children will early grasp the scriptural truth that praising God in song is *pleasant* (Ps. 147:1).

Youth of Junior High and High School age can build upon past learning and go on to add to their repertory new hymns on a more mature level. Much rich doctrine can be learned, attitudes of reverence and worship can be reinforced, personal challenges for Christian living can be issued.

Outline Study

A variation on the scrapbook idea we suggested for younger children is an occasional *hymn study project* for teens. As an illustration, turn to the familiar hymn, "I've Found a Friend" (No. 433). At devotions some evening (or morning, whichever is best for your family), each family member could carefully study the hymn and then suggest what is its overall message, which Scripture passages are suggested by each phrase, etc. Have one of the young people be the "secretary" and write down these thoughts in a special notebook kept for this purpose. As the various family members contribute their thoughts, the notebook page might emerge looking something like this:

HYMN: "I've Found a Friend" by James G. Small.

THEME: Jesus Christ is the greatest and best Friend I have.

I. Reasons Why Christ Is my Greatest Friend.

A. Stanza 1

1. Because of his great love for me even before I knew him. (Eph. 1:4; Rom. 5:8)
2. His sovereign calling, drawing me to himself by "cords of love." (Jer. 31:3; Hos. 11:4; Eph. 2:1-9)
3. I am his *forever*. (John 10:28, 29)

B. Stanza 2

1. He bled and died to save me. (Col. 1:20, 21; I Pet. 2:24; I Cor. 15:3, 4; Rev. 1:5)
2. He gave me the gift of *life* eternal, abundant. (Jn. 5:24; 10:10; 17:2)
3. He gave me *himself* (Jn. 14:21, 23; 17:26; Col. 1:27; Gal. 2:20)

C. Stanza 3

1. He is all powerful. (Matt. 28:18; Eph. 1:19-22; Col. 1:15-19)
2. He will guide me safe to heaven. (Jn. 14:1-6; Ps. 73:24)
3. Even now he gives me glimpses of his eternal glory to encourage me. (Rom. 8:18; II Cor. 4:18)

D. Stanza 4

1. He is kind and true and tender. (Matt. 9:36; 11:28; I Pet. 5:7; Tit. 3:4)
2. He is my Counsellor and Guide. (Isa. 9:6; Ps. 23:3; Prov. 3:5, 6)
3. He is my Mighty Defender. (Psalm 91)
4. *Nothing* can ever separate me from his great love. (Rom. 8:35-39)

II. My Response to Christ

- A. Stanza 1—Joy that I am his forever. (I Jn. 3:1-3; I Pet. 1:8)
- B. Stanza 2—I will call nothing my own. "My heart, my strength, my all are *his*, and his forever." (I Cor. 6:19, 20; Rom. 12:1)
- C. Stanza 3—I take courage to live for him in this present

life, "to watch, work, and war," and then to enjoy heaven forever. (II Cor. 5:15; I Pet. 5:7-9; Tit. 2:12, 13; I Pet. 1:3, 4)

- D. Stanza 4—Great confidence and love for my Savior. (I Jn. 4:16-19)

Such a project used on occasion will bring real help and blessing to family members, and it keeps family worship from seeming dull, routine, and "in a rut." It can be used with any hymn. Try it!

Meter and Tunes

One more matter. Perhaps you've been afraid to try hymn singing because you don't have a piano or you don't feel you could learn new *tunes*. Really, this needn't be such a problem. Sing without a piano; it can sound wonderful! If there is a particular melody you're not sure about, ask a friend to play it for you sometime after church. Actually, even families who have pianos and pianists in their home are sometimes fearful of new tunes. One way to solve this is to substitute an old familiar tune and use it with the new words. To do this, look at the long row of numbers on the right side above each hymn. This is the "meter" of the hymn. It is determined by the number of sounds (words or syllables) in each poetic line. For example:

1	2	3	4	5	6	7
Je-sus loves me, this I know						

1	2	3	4	5	6	7
For the Bi-ble tells me so.						

Thus, "Jesus Loves Me" is listed as 7.7.7.7. with refrain.

In the back of the hymnal, beginning on page 702, is the Metrical Index of Tunes. Here's how you use it. Suppose you want to sing the Palm Sunday hymn, "When His Salvation Bringing" (No. 646); yet, you're not quite sure you can handle that tune. You notice it has a meter of 7.6.7.6. *Double*, and thus you look under this heading in the metrical index. There you find a number of tunes, some of which will be familiar, such as "Aurelia" (usually associated with "The Church's One Foundation"), or "Lancashire" (familiar because of "Lead On O King Eternal"), or "Webb" (usually associated with "Stand Up for Jesus"). You can sing the words of number 646 with any of these tunes!

(If you are puzzled by the letters, S.M., C.M., and L.M. in the metrical index, they mean respectively "short meter" (6.6.8.6.), "common meter" (8.6.8.6.), and "long meter" (8.8.8.8.). "D" after any of them means "double.")

New Tunes

However, don't always substitute. Learn some of the unfamiliar tunes; you'll find it an enjoyable experience. It would be difficult to surpass or even match the simple dignity and beauty of the tune "Crimond" when singing "The Lord's My Shepherd" or the majestic loveliness of the musical setting "Hyfrydol" when singing Wesley's Advent Hymn "Come, Thou Long Expected Jesus." Take time to learn gradually and thoroughly new tunes as well as new words. Some of the melodies now unfamiliar may become family favorites.

You might even want to reverse the procedure and use new tunes to old words! For example, the tune "Hyfrydol" can be used for "Jesus, I My Cross Have Taken," or for "Hark, the Voice of Jesus Crying." Or to try something rather different, use "Hyfrydol" with the words of "I Will Sing the Wondrous Story" (709). (Sing stanzas 1 and 2 together, 3 and 4 together, and 5 and the refrain together—each making a complete stanza with the "Hyfrydol" melody.)

These are only a few suggestions on using *Trinity Hymnal* in family worship. You will no doubt think of many more ideas as your own family sings together. But if you are not making it a practice to use hymns in family devotions, by all means begin now. Your entire family will be the richer for it.

"Happy the home where prayer is heard,
And praise is wont to rise,
Where parents love the sacred Word,
That makes us truly wise."
(Number 627)

At the direction of the Reformed Ecumenical Synod the Interim Committee was authorized to prepare for publication a resolution concerning the church and the world, and we are reproducing it here. Dr. Fred H. Klooster is the secretary of the Interim Committee, which has certain responsibilities between meetings of the Synod.

THE REFORMED ECUMENICAL SYNOD

A message to the churches concerning

The Church and the World

The REFORMED ECUMENICAL SYNOD meeting in Grand Rapids, August 7-16, 1963, at the request of several member churches, discussed at length the calling of the church in the growing estrangement of mankind from the gospel. Evidence of this estrangement can be seen in the increasing alienation of modern man from the church, in the advancing secularization of human society and in the moral chaos of our day. The Synod considers it necessary to concern itself seriously with the growing hostility and indifference to the gospel and to address this brief message to the churches concerning the church and the world.

The church must remember that she will be a blessing to the world only if she lives as church in humble and complete submission to the Word of God. This the church has not always done. The cause therefore for the growing disaffection with the gospel is not to be sought in the world alone. The churches must share the blame for they have often fallen into unfaithfulness and apostasy.

The churches contribute to the estrangement from the gospel when they depart from the only sure foundation which Christ provided in the teachings of the apostles and prophets (Ephesians 2:20), or fail to declare the whole counsel of God as their message to the world. Likewise, when churches permit ministers of the Word to declare the church confessions obsolete and to contradict and disobey the infallible Scripture, they becloud or deny the gospel and thus foster the growing estrangement. But churches are also to blame when, while maintaining an orthodox creedal confession, they fail to express in witness and life, the vitality of the Christian gospel which is the power of God to salvation. Finally, the churches err when at times they rend the church of Christ in a way that cannot be defended before God in the light of

Scripture; thus by their separate existence such churches which otherwise seek to live in harmony with the Word of God make the church appear to the world to be a house divided against itself.

It should be emphasized that the turning of many from the church and gospel preaching may not induce the churches to leave the world to its fate and withdraw into a spiritual isolation. The churches ought rather follow the Good Shepherd (Luke 15) who by self-sacrificing and forgiving love, seeks that which is lost and gone astray. Hence the churches may not be content simply to warn of coming judgment upon those who refuse to turn in repentance to God, but must also proclaim the full gospel to the whole world knowing that God our Saviour "would have all men to be saved and come to the knowledge of the truth" (Timothy 2:4 and 4:10). For this reason the church may not be a stranger to the world. She must show her solidarity with the world by seeking to understand the world's spiritual and material need and by alleviating mankind's distress in a manner consistent with her nature and task, in obedience to Jesus Christ.

The church may not be concerned for the well-being of individual men only, for she must devote her whole-hearted attention to the whole of society with the full gospel. She must proclaim the truth of the gospel for all areas of life—not only for education and science, but also for social and political activities on the national and international levels. The great goal of the church in these endeavors is the hallowing of God's Name and the coming of his Kingdom.

Thus the churches must strive, like the Good Shepherd himself, to guard the sheep from apostasy from the Word of God (Matthew 18), and at the same time endeavor with all the means legitimately at her disposal to bring back the erring and lost under

the dominion of Jesus Christ, the Lamb of God, the only Saviour of the world.

In view of all the imperfections evident even in faithful churches, the question might well arise whether, rather than turning first toward the world, churches ought not first pursue their own greater sanctification. It would be a mistake however, to think that the one could be done without the other for the church cannot truly be the *church* without also being concerned for the world. Likewise, the church cannot be a blessing to the world unless in her own life, in her confessing and preaching, in her discipline and sanctification, in her unity and catholicity, she submits herself and binds herself to the eternal and imperishable Word of God. In short, unless she remains truly *church*.

The message of the Reformed Ecumenical Synod to the churches concerning the estrangement of mankind from the gospel is this: Let the church of Jesus Christ be truly church in love, in truth, in obedience to her Lord! In her concern for the world let her take heed to herself. Let her loving concern for the world increase as she seeks to grow in grace and in knowledge of her Saviour.

It is the prayer of the Synod that its member churches and others will seek increasingly to live in full obedience to the Holy Scriptures. May the churches revive through the power of the Spirit of the Lord and exhibit more and more the image of God's one, holy catholic church to their own edification, to the blessing of the world and to the honour of our God and blessed Saviour, Jesus Christ.

Dakota Presbyterial

The Women's Presbyterial convened on October 9, with Mrs. Carl Ahlfeldt presiding. Special music was furnished from both the Hamill and the Ideal societies. The missionary emphasis of the sessions found its culmination in an afternoon address by the Rev. Donald Taws, who spoke on "Comparisons and Contrasts in Home and Foreign Missions."

Meals for delegates and visitors at both meetings were provided by the women of the Hamill and Winner congregations. The Rev. Ronald Jenkins is pastor of the host church in Hamill, and the Rev. Abe Ediger, in Winner.

MEMORIAL CHAPEL TALK

MORTON H. SMITH

Since we met here last Friday we have all been through the experience of the death and burial of the President of the United States. We have all joined with the rest of our nation and many throughout the world in mourning the useless loss of life of such a young and vital man as John F. Kennedy. We have all joined in prayers for Mrs. Kennedy and the family in their sorrow. We have all admired the way in which Mrs. Kennedy has borne her sorrow, and the way in which she conducted herself before the public. It was with a certain majesty that she led the nation in mourning for her husband. We have all been impressed with the pageantry of the state funeral, with all the solemnity involved, and with the high tribute paid our late President by the presence of so many foreign dignitaries.

No doubt we who profess the Reformed faith have been interested in the Roman Catholic burial services. We have seen and heard, on the one hand, the note of the gospel in those services. Would that all who heard those words ringing across that open grave, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live," might listen to them and come to know the Savior who spoke them. On the other hand, we who know something of the Word of God have seen and heard all too much in those services that seemed not Christian, but pagan, idolatrous, empty and without hope.

And now, we come back to our regular work here at the Seminary. What should be the direction of our thoughts at this time?

First, as Christians we must condemn that dastardly act of assassination. It was basically an act of contempt for the Presidency of the United States, and thus for the people of the United States. It was more seriously an act of contempt for the sovereign God by whom all "the powers that be" are established. Further, it was an attack upon a human being who was created in the image of God. Thus as

Christians we must condemn such an action in all of its wickedness.

Secondly, we as Christians may thank God for the assurance that it is he who ordains all the authorities that exist; and we may be confident of the fact that this has been in God's mysterious providence the means of appointing our new President to office. In this connection, we Christians have both the duty and privilege of praying for this new President and all those in authority with him. He needs our prayers. May we not be negligent in our duty of praying for him that he may rule wisely and in dependence upon God.

Thirdly, we as Christians may thank God for the assurance of his Word that he does control and bring all things to pass for his own glory, and for good to them that love him, even those who are called according to his purposes. Thus we may rejoice in the knowledge that the course of this world is not out of God's control, but entirely and in every detail under his direction. We may ask ourselves just why such an act of violence is included in his sovereign plan. Of course, we are not able to answer this question fully; and yet even in the events of these past few days we may find something of value to us and our nation.

The shock of this event should cause us as a nation to examine ourselves to see if this is a judgment upon our sins. As a Southerner I was sorry that the assassination had taken place in the South, for I knew that there would be those who would condemn the South for the act. It was the immediate reaction of people to do so until

This chapel talk was delivered at Westminster Theological Seminary on November 26, 1963, the day following the funeral of John F. Kennedy, 35th President of the United States of America.

Dr. Smith is lecturer in Practical Theology for the academic year 1963-64.

it was discovered that the assassin had Communist leanings. I was glad to hear that it was not someone from the extreme "right" groups who had murdered the President.

And yet, as I have reflected on the matter, I am aware that there have been expressions of hatred made by those of the "right" against the Kennedy administration. The fact is that there are these seeds of murder in the hearts of our people. It seems to me that we as a nation, and we as Christians, and as potential leaders of the church, should examine our own hearts for those seeds of bitterness and enmity that are of the spirit of murder. There is a note of judgment against

our nation and society in the death of our President.

May it become a turning point in the history of our nation. May we turn from the pagan secularization that has been so dominant in our culture in recent years. May we turn from the lowered morality which is so prevalent in our nation today. May we turn from a spirit of bitterness toward those with whom we disagree to a spirit of love and understanding of our fellow man. Let us as Christians lead our nation in repentance, and in a return from our sinful ways to the God of our fathers, and so let us learn to rejoice in this tribulation that has come upon us.

God's Barometer

R. J. RUSHDOONY

One of the central barometers by which God judges the health of the church, and blesses the faithful assembly, is the support of his ministry. At this point, the church today is often sadly delinquent. Indeed, it would appear that some churches are determined to keep their pastors spiritually minded by making it impossible for them to afford more than the bare necessities in material goods.

Significantly, John Calvin discussed (Num. 5:9, 10) the support of the priests of the Old Testament in relation to the second commandment. To withhold from God's servants their due was equivalent to making and worshipping idols, for it meant that they withheld from God his due and gave to themselves instead. "It is just that the ministers of the altar should live by the altar (I Cor. 9:13) . . . For if they desired to execute their office properly, it was necessary that they should attend altogether to spiritual things, and abandon the care of their domestic affairs."

The garments of the high priest, Aaron, as well as the vestments of his sons, (Ex. 28:2, 40) were costly ones, designed "for glory and for beauty," and, in a sense, the priesthood (and the ministry) is intended by God for a like purpose. The priests and the Levites of the Old Testament are com-

parable to the ministers and Christian school teachers of our day. Their care is seen by God as an indication of man's respect for him.

The priesthood then, as the ministry and the Christian teacher today, was dependent upon the spiritual condition of the people for its support. In times of apostasy, the condition of the priests was very low; in times of faith, they abounded. It is significant that the apostate clergy of Christ's day by-passed God's law and ensured their income by means of the control of the sale of sacrificial animals and by money-changing. The biblical law denies to the clergy a landed establishment. Their prosperity is made to depend on the spiritual health of the people.

Tithes and Gifts

The law provided two kinds of support for the priests or clergy: first, the faithful were to *tithe*, and the ministry to be supported by means of that tithe; second, since the first was seen as God's gift to his servants, *gifts* above and beyond the tithe were stipulated as "the priests' due from the people" (Deut. 18:3). The tithe was called the "*inheritance*" of the clergy from God, in place of the land grants (Deut. 18:1).

In the eyes of God, the faithful

ministry was to be a spiritual aristocracy in the midst of his people, and they were to receive the support due them as such a group. They were exempt from taxation and from military service, even by Persia (Ezra 7:24). While they were not given landed estates by Joshua, 48 cities were assigned to the Levites, 13 of them specifically to the priests.

The tithe was not a gift to the Lord; it was his due, as Lord of Creation. This tithe went to the Tribe of Levi, and one-tenth of it to the priests (Num. 18: 26-28). The priests' gifts from the people are cited in Deut. 18:1-8; other gifts, from special offerings, are prescribed in Ex. 19:27; Lev. 7:34; 10:14; Num. 6:20; 18:18. A further source of income was derived from the firstlings, redeemed at five shekels a head, Num. 18:49; of the animals, all except the fat went to the priest, Num. 18:18. The firstlings of the earth were also his due (Lev. 23:10, 17; 2:14; Ex. 23:19; Deut. 26:1-10).

Portions of certain offerings belonged to the priest alone (Lev. 6:9-11; 6:22; 7:6; Num. 18:9): he could not stint himself for the sake of his family, for his calling gave him superior privileges and an imputed holiness. In other instances, it was lawful for the immediate family to eat of the offering (Lev. 10:14), and, in some instances, the home-born slave (Lev. 22:11), but never the stranger and the hired servant (Lev. 22:10-16).

Spiritual Maturity

The faithful believer was told to provide for the Levite, the widow and the fatherless, with his second tithe every third and sixth year in each cycle of seven "that the LORD thy God may bless thee in all the work of thine hand which thou doest" (Deut.

After several years of home missionary service in the area, the Rev. Henry W. Coray was recently installed as pastor of the First Orthodox Presbyterian Church, Sunnyvale, California.

The Rev. R. J. Rushdoony, in giving a charge to the congregation, developed the theme of this article. He was urged by several who heard him to submit it for publication. The subject is one which, as Mr. Rushdoony expressed it, "ministers, through modesty, rarely touch upon." This study gives helpful instruction in God's Word.

14:29). In times of spiritual decline, the Levite was, with the widow and the orphan, an object of charity, but, in spiritually healthy days, he flourished. Irrespectively, he was to be the beneficiary of the believer's gifts. To bless the priest and the Levite with God-appointed gifts when their receipt made this ministry more prosperous than the donor was a sign of spiritual maturity and of grace, and in itself a promise of blessing.

In time of war, the priests, while exempt from service, received a share of the spoil, captives, cattle and booty (Num. 31:25-47). They were to receive a portion of the wool at sheep-shearing time (Deut. 18:4), and the skins of burnt-sacrifices (Lev. 7:8), as well as the redemption money for dedicated things (Lev. 28; Num. 18:14). Even in the making of bread, the priest received his share (Num. 15:18-21; Nehemiah 10:37). On Pentecost, lambs or kids brought with wave-loaves were also given to the priest (Num. 23:19ff.). The shewbread also went to the priest.

In terms of these provisions, the Lord's servants were very well cared for when the faith of Israel was characterized by an obedience to the Scriptures and a delight in honoring God through his ministry. With apostasy, the Lord's servants quickly sank into poverty, unless they too apostatized. It is thus apparent that the law made the Levites and the priesthood into a barometer whereby the spiritual condition of the people could be quickly seen.

New Testament Ministry

The question remains, however, did these Old Testament laws apply to the New Testament ministry? At this point, many who are ready to acknowledge the nature of the support given prior to Christ fail to see the continuation of the same law in the New Testament church. Paul specifically cited the Old Testament law as the ground for the generous support and the holy right of the ministry (I Cor. 9:13, 14). The ministers of Christ are indeed in one sense ministers, servants, called sometimes a diaconate, but Paul also spoke of them as men who plant a vineyard and have a right to eat its fruit, and as men who feed a flock, and are hence entitled to its milk. "Who goeth a warfare anytime at his own charges?" (I Cor. 9:7).

Paul, in claiming the right to sup-

port, denied that he spoke out of himself; "saith not the law the same also?" (I Cor. 9:8). He then cited Deut. 25:4, and, a little later, the rights of Aaron (I Cor. 9:13, Num. 18:8, Deut. 18:1), clearly indicating that the priestly law was applicable to the ministry. Jesus Christ himself had preceded Paul in declaring that "the labourer is worthy of his hire," and is to depend upon the faithful for his care (Luke 10:7). Animal sacrifices were now a thing of the past, but their comparable value in support was the ordained provision.

In Gal. 6:6, Paul declared, "Let him that is taught in the word communicate unto him that teacheth in all good things." M. B. Riddle, in Lange, interpreted "in all good things" as "temporal possessions of every kind." Although some have spiritualized the reference, Calvin earlier read this verse in the same sense. While holding that ministers were not to live in "pomp and luxury," and should "be satisfied with moderate care," he made clear that they should be well cared for. While "it does not become us to indulge too much in complaint, or to be too tenacious of our rights," yet the Scripture does exhort the believers through Paul "to perform this part of their duty." Calvin spoke plainly with respect to this exhortation:

How disgraceful is it to defraud of their temporal support those by whom our souls are fed! . . . to refuse an earthly recompense to those from whom we receive heavenly benefits! But it is, and always has been, the disposition of the world, freely to bestow on the ministers of Satan every luxury, and hardly to support godly pastors with necessary food. . . . He (Paul) saw that the ministers of the word were neglected, because the word itself was despised; for if the word be truly esteemed, its ministers will always receive kind and honourable treatment. It is one of the tricks of Satan to defraud godly ministers of support, that the Church may be deprived of such ministers. An earnest desire to preserve a gospel ministry, led to Paul's recommendation that proper attention should be paid to good and faithful pastors.

Calvin's modest statement is very much to the point. This is not an area where the pastor can make demands. He can, however, *instruct* the people in God's Word. In terms of their faith and obedience, they will then, to the best of their ability, provide for the Lord's ministry. And the results will be a barometer in the sight of God. Will they place the building needs ahead of man? Will the re-

quirements of economy be exacted at the price of God's honor in the care of his servant? Will they demand sacrifices of the pastor while they make none, and live in ease? And, if their own circumstances are modest, will they resent seeing the pastor or teacher live somewhat better than themselves? Will they insist on seeing the pastor as their servant rather than the Lord's servant, even as he ministers to them? We need to be aware of these issues, for, the Scripture makes clear, God is most certainly mindful of them. We are urged to obedience "that the LORD thy God may bless thee in all the work of thine hand which thou doest" (Deut. 14:29).

Thoughts for Christmas

It was just a lowly manger
Where they laid him,
The little babe so sweet,
The shepherds and the wise men,
The cattle and the sheep
All came, and knelt
To worship, at his feet.

How could they know
And who could tell
That this was very God,
The Son, to be the Savior,
To live, to die, and then to reign
Upon the mercy-seat?

Yes, they could tell
And they did know
This babe was God's own Son.
For years they'd searched the Scriptures
As they waited and they watched
For this promised babe to come.
Now, when they saw the star,
And heard the angel song,
Their hearts bowed low in thanks,
God's answer to "How long?"

Even as they saw the babe
Of Bethlehem, ('Twas so!)
If they could know
The how and where
Of who would lift the Cross;
If they could see
Him hanging there
And know the gain or loss
To man, from one small babe;
Still would they bow?
Still would they praise?
Still would they thankful be?

One thought to add,
Half-whispered prayer,
"Had we been there,
Would we?"

LOIS SIBLEY

EDITOR

Robert E. Nicholas



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Out of the Heart

This generation of Americans will not soon forget the tragic half-week from November 22 to 25, 1963. It was as if time stood still while the world joined a nation in mourning its slain President. There was a pause in our pleasure-mad, man-glorifying journey down the broad road that leads to destruction. For four days radio and television captured something at least of the real and awful issues of life: the depravity of sin, the unexpectedness of certain death, the lonely grief of widow and orphan—whether of President or policeman, finite man's bewildered *Why?* and his desperate need of God.

It is to be hoped, and Christians will yet be fervently praying, that this sombre shadow may have a lingering and sobering effect upon a nation where boastful pride and reckless words and increasing strife have borne such bitter fruit in recent years, culminating in our shame before the world.

Yes, we recognize that one man bears the guilt of the assassination. We do not suggest that any 'climate of hate' triggered his wanton crime. But we are blind indeed if we do not sense the hand of the sovereign God in this as in all the affairs of life. We are reminded that it is God who ordains the powers that be, that the One whose providence raises up rulers, also replaces them. We learn what we should well know, that death is the enemy of all, of whatever station in life. We realize anew that our times are in the hands of the Creator and Sustainer of life, life that may never be taken for granted. We bow in silent humility beneath the divine hand of chastening and judgment.

Such chastening ought to sound a warning. As Jeremiah long ago said: "The heart is deceitful above all things, and desperately wicked: who can know it?" Dare we search our own hearts to see what lurks therein? Dare we forget the seeds of murder within, that only by the grace of God stop short of hurling the bomb or pulling the trigger?

Jesus put it bluntly: "Whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool! shall be in danger of hell fire."

All too quickly our convictions as to the truth issue in contempt for those with whom we differ. We have laughed at too many stories whose political or racial or religious undertones are more unkind than humorous. In national life and in religious circles as well we find it easier to indulge in name-calling or epithets rather than in reasoned arguments. We have tolerated too much intolerance. We have sometimes sneered at fellow citizens or even fellow Christians, to say nothing of our enemies, as much as we have prayed for them.

Do we not need more than a political moratorium for a month or so? We shall do well to look at our attitudes and motives, our manner of speaking and writing. Not for a moment need we compromise the truth, or change our basic convictions, or trade principles for expediency. Christians have a special responsibility as those who shall be held to greater account. For we too may rationalize our prejudices and overlook our own inconsistencies. We are not always free of misrepresenting our opponent's position nor of judging his motives. Too freely do we paint a caricature of another's viewpoint, or perhaps quote him out of context and contribute to misunderstanding. In many ways we inculcate disrespect for law and for those in high office, forgetting that they are actually called "servants of God."

And how does one write against bitterness and hatred and yet keep these same evils out of his own heart, lest they find expression through his pen? How shall we better learn to speak our inmost convictions, to warn men of sin, to sound the note of judgment, yet all the while be speaking-the-truth-in-love?

In an ancient time of national calamity and despair God's prophet Daniel had not a word of self-justification to utter. A man of righteousness and of lifelong faithfulness in God's service, he might have pointed the accusing finger elsewhere, separating himself from his countrymen. But no, he cried out in a prayer of confession and repentance (chapter 9), a portion of which appears on the cover of this month's issue. From our hearts let us likewise lift our prayers unto our God.

O God, be merciful to us. God of holiness, cleanse our sinful hearts. Grant wisdom and strength to our new President, we pray.

God of all comfort, comfort those whose sorrow is great, by that comfort wherewith thou hast comforted us.

Compassionate Father, make us tender and full of lovingkindness. Thou who hast forgiven thy people in Christ, work in us the grace of a forgiving spirit.

Thou who didst so love the world as to give thine only Son our Savior, make us more loving toward thyself, and to one another. Lord God of truth, keep us truthful in thought and in word.

All this we ask in Jesus' name,
Amen. — R.E.N.

Essays on the Death Penalty, ed. by T. Robert Ingram, Houston, Texas: St. Thomas Press, 1963, 138, \$1.95 paperback.

This is a collection of eight essays by C. S. Lewis, G. Aiken Taylor and others on the provocative question, Is capital punishment right? The eight authors approach this question from differing perspectives but agree that the Bible implies clearly a concept of justice and social order which requires the supreme penalty of death for the wilful slaying of a fellow human.

The principal modern objections to capital punishment are discussed and shown to be defective from a Christian point of view. The essays are brief and the language and style are popular. Thus, although not a thorough examination of all relevant data, sufficient argument is presented in readable form to be convincing.

By coincidence, this book appears at an hour of national tragedy in which the question of capital punishment is dramatically thrown into prominence.

ROBERT G. DEMOSS

The John Birch Blueprint

A REVIEW ARTICLE BY THE EDITOR

The Blue Book of The John Birch Society, Ninth Printing, Copyright 1961 by Robert Welch. xvi, 182 pp. in spiral binder. \$2.00.

A copy of this *Blue Book* has recently come to our attention. Except for the forewords and some 28 subsequent footnotes it is a reproduction of the discourses given by Mr. Robert Welch in Indianapolis on December 8 and 9, 1958 to a group of eleven "influential and very busy men" who had gathered at his invitation from nine states out of a "sense of patriotic duty, and deep concern for the future of (their) country" (p. 4). It was at that meeting five years ago that The John Birch Society was founded. (It is named after a young fundamentalist Baptist preacher from Macon, Georgia, murdered by the Chinese Communists, whose life story is told in another book by Welch. He admired Birch as one who "possessed in his own character *all* of those noble traits and ideals which we should like to see become symbolized by The John Birch Society" — p. 158.)

Robert Welch himself was born in North Carolina in 1899, moving at the age of 20 to Boston, where he later engaged in the candy manufacturing business. He attended the U. of North Carolina, the U.S. Naval Academy, and Harvard Law School (eight years in all). Active in several business associations, he served on the Board of Directors of the NAM for seven years. Author of a number of books, and editor of *American Opinion*, since 1957 he has devoted his time and energy almost exclusively to the anti-Communist cause.

Our reason for this rather lengthy review is primarily to examine what the author sets forth as his religious philosophy in founding a Society which he hopes "will last for hundreds of years, and exert an increasing influence for the temporal good and the spiritual ennoblement of mankind" (p. 158). We are aware that some Christians have been attracted to The John Birch Society out of a genuine concern to

oppose Communism and to preserve Americanism. It appears legitimate to raise the question as to whether this is a consistent way of approach for Christians.

The Communist Conspiracy

The *Blue Book* has eight sections. The first is entitled "Look at the Score" and is a speech which Welch had been giving during 1958 out of his profound conviction, after years of study and research, that "unless we can reverse forces which now seem inexorable . . . you have only a few more years before the country in which you live will become four separate provinces in a world-wide Communist dominion" (p. 9). He traces the systematic and ruthless advance of Communism since 1917, identifies Castro among others as a Communist (this was in 1958), and alleges Communist infiltration and influence in our country in nearly all areas of government, mass media of communication, the civil rights struggle, and in "steps supposedly designed, and presented to the American people, as ways of *fighting* Communism" — such as the foreign aid program, higher taxes, government controls, etc. (pp. 31, 33).

Already Welch begins to make it clear that his argument has "quite a religious note" for we are in a "crisis that is going to make us all search deeply into our beliefs." The battle is between "light and darkness . . . between the spirit of Christianity and the spirit of anti-Christ for the souls and bodies of men" (p. 39).

In the ensuing two sections titled "Let's Look Deeper" and "Deeper Still" the author says the Communist conspiracy could not have attained its great extent apart from two basic weaknesses of the United States. The first is its "age" as a child of Western European civilization (a corollary, he says, to the "Spengler theory," which the international socialists have discredited by promoting Arnold Toynbee's "half-baked nonsense" — pp. 42-43) with the result that we have "the

cancerous disease of collectivism firmly implanted . . . because of too long and too close association with a parent that was dying of the disease" (p. 53). The second reason for basic anxiety is "loss of faith" (p. 57) — not just in God but in man and his reasons for existence — with the consequent rise of the "amoral man" (p. 64).

Now Welch recognizes that there are millions of devout Catholics, fundamental Protestants, and faithful Jews "who still believe unquestioningly in the divine truths . . . which their Bibles reveal to them"; and he says we may "thank whatever God we severally worship that there is so large a remnant of the really true believers still left" (p. 57). But the size of this "fundamentalist" minority in all religions is diminishing, being replaced "by a pragmatic opportunism with hedonistic aims" (p. 60). Since he feels that for the vast majority of intelligent worshippers God has become the Unknowable, Welch (while professing that he does not want to see Christianity "denied, discarded, or even further weakened" — p. 63) is aiming at "a broader and more encompassing faith to which we can all subscribe" whose "whole purport is to strengthen and synthesize the ennobling characteristics of each man and the ennobling impulses of his own personal religion. It is a conception which the Baptist John Birch, the Catholic Hilaire Belloc, and the agnostic Thomas Jefferson would alike have welcomed" (p. 63).

Dynamic Leadership

Section Four, "And So, Let's Act," is a call to a specific program of action against the Communist conspiracy (p. 71). Among the policies advocated are: establish reading rooms for the circulation of scores of selected books and periodicals devoted to exposing and opposing the conspiracy; support and increase the number of radio stations carrying such commentators as Fulton Lewis and Dean Manion, Billy Hargis and Carl McIntire; coordinate letter-writing campaigns; organize "fronts" such as "Committee for Withdrawal of Recognition," "Petition to Impeach Earl Warren," and "Please, Mr. President, Don't Go!" He would also push for speakers to represent the cause, for extension into other countries, and for putting the weight of the Society into the political scales.

In the fifth section ("Under Positive Leadership") we come, says

Welch, to "one of the basic purposes for which this meeting (in December of 1958) was called," one which he approaches "with great humility, but with no misgivings as to its necessity" (p. 113). In contrast to "organizations" opposing Communism he is determined to have a "body" with unshakable loyalty for and willingness to accept direction from "a dynamic personal leader" and, all things considered, he concluded that "there wasn't anybody else on the horizon willing to give their whole lives to the job, with the determination and dedication I would put into it" (p. 122). So he intends "to offer that leadership to all who are willing to help" him, with the conviction that even so, they have no chance "unless the specific battles are fought as part of a larger and more lasting movement to restore once again an upward reach to the heart of man" (p. 123).

A footnote to the fifth printing in March of 1961 remarks that it is this personal loyalty "which is the cement that holds The John Birch Society together, while other groups crumble around us" (#23 on p. xiii). At that time the Society had 28 persons in the Home Office, about 30 paid coordinators in the field, and some 100 section leaders more or less on a volunteer basis, with thousands of members scattered throughout most of the states, it was reported (p. 175). A Council of 28 men, some well known, is listed, with the function of giving advice to the Founder, and of selecting a Successor if and when he dies (pp. 180-81).

Quantity of Government

The gist of Section Six, "To Restore Responsibility," can be summed up in "just five words: *Less government and more responsibility*" (p. 127). His conclusions are that, while some degree of government is necessary, it is basically non-productive, frequently evil, "always and inevitably an enemy of individual freedom" (p. 130). Government tends to increase its planning and control over all areas of life, and "always has a tendency to squeeze out the middle class" (p. 133). While the "form of government is not nearly so important as its quality" (p. 134), neither of these is as important "as its quantity." Without condoning dishonesty, he says he is convinced "America would be better off" with a government of three hundred thousand offi-

cial and agents, "every single one of them a thief, than a government of three million agents with every single one of them an honest, honorable, public servant" (p. 136). The first group would only steal from the system, while the second would in time destroy it, he maintains. "The greatest enemy of man is, and always has been, government. And the larger, the more extensive that government, the greater the enemy" (p. 138). Is it not difficult to reconcile some of these rather sweeping generalizations with the scriptural teaching as to the proper role of the state, in such a passage as Romans 13, for example, where civil rulers are described as God's servants for our good?

Remembering that "future history is always determined by minorities who know what they want" (p. 142), Welch aims to rid us of the disease of collectivism by restoring responsibility and thus "Help to Build a Better World" — the title of Section Seven — a world free of such current manifestations of "the intended Communist Internationale now called the United Nations" (p. 163).

Humanistic Purpose

It is here that Welch comes to the heart of the religious philosophy which is at the basis of his "better world" — a philosophy which a careful appraisal reveals to be as opposed to Christianity as the atheistic system it seeks to replace. Nor is it, we think, farfetched to see something of a 'messianic' attitude in his proposed forward look to help "usher in a new age that is coming to birth" out of an age that "has been a dream that was dying" (p. 144). The foundation of this new dream must be faith, and Welch unburdens his soul as to what he really believes. Again he says he would not for a moment disturb the faith of his devout Catholic and fundamentalist Protestant friends in their and his vital concern for "morality, integrity, and purpose" (p. 145). Rather, he would offer a "bedrock of faith" to others who need it.

His first keystone note is found in Tennyson's line about "one increasing purpose" that runs "through the ages." As to whether it is God's purpose or man's, Welch plainly rejects the biblical truth of God as the sovereign and personal Creator in whom "our fundamentalist ancestors believed" (pp. 146-47). He prefers to speak of the Infi-

nite and Unknowable, so that we can each "put the God we worship as close to ourselves, *subjectively*, as our own faith and understanding dictate" (p. 147). The whole idea is best summarized, he says, in W. H. Carruth's poem "Each in His Own Tongue" with the notorious lines "Some call it Evolution, And others call it God" — the last stanza of which equates "Socrates drinking the hemlock, And Jesus on the rood," which some call "Consecration, And others call it God" (pp. 148-49).

"An Upward Reach"

His second keystone is the answer to the query as to what that increasing purpose is. Again he finds his answer in a poet's line: "Thou has put an upward reach in the heart of man" (Harry Kemp). This he thinks is really all we need to know or accept to see that the common denominators of all of our great religions (their moral precepts and virtues) "are also exactly the characteristics with which evolutionary selection has gradually endowed man, to enable him to rise out of an animal existence . . . towards a promise of a tremendously more wonderful future" (p. 150). This *upward reach* appears to be our sufficient motivation for carrying on.

He wants it to be understood that his theological philosophy has "direct bearing on even the most practical problems" to be considered in setting up The John Birch Society (p. 152). It is at this point that Welch informs us that more than 40 years earlier he had broken away from "the intellectually restricting bonds of the unusually narrow Southern Baptist fundamentalism" in which he grew up. Nevertheless, his response, and ours, to our heritage of men with the "upward reach" is to be one of "gratitude and a corresponding sense of responsibility" (p. 153). And it is his obviously sincere hope that such a faith as he had outlined "would become a basis and a beginning of renewed dedication to a dream of man's future" (p. 155).

The Society

Finally, in Section Eight, the conclusion is reached that the program of action under positive leadership to restore responsibility and help build a better world (Sections 4-7) is to be carried out through The John Birch Society. For the sake of expediency and efficiency it is to be "a monolithic body" (p. 158) "under completely

authoritative control at all levels," not a debating society but a voluntary association which is to "mean business every step of the way" (p. 159). Local chapters (usually numbering "from ten to twenty dedicated patriots") are each to have a Chapter Leader appointed by the Belmont, Mass. headquarters or by appointed field officers. There are nominal monthly dues. The aim is "to get a million members truly dedicated to the things in which we believe" (pp. 163-65).

Returning for the last time to the religious motif that runs throughout his book, Welch affirms that his movement is "not a copy of any movement of the past. We are unique . . . something new, as befits a moving force for a new age," trying "to inspire saintly men to join our efforts to make this a better world" (p. 169). Neither a religion nor a revolution, the Society is in a sense both, he says. "We are merely urging Protestants, Catholics, Jews or Moslems to be better" in accord with their own beliefs, as we try "to draw a circle of faith in God's power and purpose, and of man's relationship to both, which is broad and inclusive enough to take each man's specific faith into that circle without violation" (p. 168).

Conclusions

We need not question the motives or the patriotism or the passionate dedication of the author (or of his followers) to the cause represented by this book, but from a Christian standpoint it is a disturbing and even dangerous movement. A discerning Christian can hardly escape such "violation" of his faith as Welch wanted to avoid, if he becomes entangled in such a body as The John Birch Society, with all of its religious overtones. Three things may be noted briefly.

The Founder says he expected the men who would join the Society, at least in its formative years, "to be doing so primarily because they believe in me . . . and are willing to accept my leadership. . . . Those members who cease to feel the necessary degree of loyalty can either resign or will be put out" (p. 161). In the light of the evidence herein presented, is this the kind of leadership (with its "religious note" that has a "direct bearing" on the whole program) to which a wise Christian can in good conscience give the loyalty demanded?

Secondly, while the Society is not to be given "the whole of your lives" it is stated emphatically "that we are expecting far more work and dedication, and far more sacrifice of other interests . . . than you ever thought of giving to any other organization which you joined or even considered joining" (p. 166). Now it may be argued that this is but the leader's expectation and not binding on the conscience, but it does appear to this reviewer that this is a type of dedication and sacrifice which the Christian is called upon to give rather to that "body" which is the Church of Jesus Christ. Can a Christian possibly agree to such a concept of the stewardship of his time and energy if this is regarded as a Society solely in the social or political sphere? On the other hand, if we have here a Society (as we believe we have shown) that is at the very least quasi-religious in basis and purpose, a Christian is surely compromised in joining his efforts to a false religious mixture.

Finally, the main thrust of this review leads, in our opinion, to but one judgment: the religious philosophy of The John Birch Society as expounded in this *Blue Book* is inimical to biblical Christianity. It will as surely lead down a blind alley as will the conspiracy it seeks to oppose. Evolutionary humanism is no answer to the false religion of Communism. A Christian may, of course, work with non-Christians in many social, economic, or political affairs, but he ought not to do it on an openly religious platform that is as contrary to the Word of God as that found in this *Blue Book*.

If there are Christians considering membership in The John Birch Society, our warning is to resist the temptation of this unequal yoke. And if there are Christians already involved, we would urge the taking of the option given to "resign, with our good will and good wishes, at the drop of a hat" (Note #27, p. xvi).

As we have pointed out before in this magazine, there are various and quite proper ways by which Christian citizens may fight Communism. We must, however, avoid doing evil that good may come. And it is still true that the primary and best way to carry on the struggle against any and every false religion or evil system is to give wholehearted allegiance to the Lord Jesus Christ and his true church, with a consistent Christian witness in every sphere of life.

Presbytery of the Dakotas

The Presbytery of the Dakotas held their regular fall meeting in Hamill, S. D. on October 8-9. The meeting opened with a three-hour season of prayer in connection with verbally given prayer requests from each church.

A popular meeting was held on Tuesday evening at which time the Rev. Carl Ahlfeldt of Oklahoma City brought the message.

Fraternal delegates from two bodies were enrolled as corresponding members: the Rev. John Hoogstrate from the Rocky Mountain Presbytery of the Evangelical Presbyterian Church and pastor at Kearney, Nebraska; and the Rev. Robert Grossmann from the Reformed Church in the U.S. (Classis Eureka) and pastor at Pierre, S. D.

Aside from routine business, items of special interest were:

1. After an examination in theology, the Rev. Donald Taws was received into the Presbytery of the Dakotas from the Philadelphia Presbytery. Arrangements were made for his installation as pastor of the Immanuel Church, Thornton, Colo. on November 1.
2. The call of the newly organized Pioneer Church, Lincoln, Nebr. to the Rev. Russell Piper was found in order and placed in Mr. Piper's hands. Arrangements were made for his installation.
3. Presbytery agreed to enter into contractual relations with the Bethesda Hospital, Denver, and suggested that the churches of the Presbytery support this hospital with an annual offering and that these offerings be forwarded through the treasurer of the Presbytery. The result of such an arrangement will be that anyone from the churches of the Presbytery needing the specialized treatment offered by this hospital is entitled to receive the treatment at greatly reduced rates. (Bethesda is a hospital of the Christian Reformed Church.)

RUSSELL PIPER, *clerk*

Portland, Oregon Church Expansion Program

First Orthodox Presbyterian Church of Portland, Oregon is awaiting bids on its proposed new building designed to seat about 350, using a main

floor and balcony. It will be erected on recently acquired property west of the present building, with a landscaped courtyard between the two structures.

Earlier this fall the committee of men of the church who had volunteered to assist in raising funds set a goal of \$29,000 to be raised by members and friends in the Portland area over a three-year period. When the fund-raising program ended on October 10, a total of \$41,000 had been promised for the coming three-years—this in addition to promises to maintain regular budgeted commitments for local expenses and benevolences. The congregation numbers about 115 communicants, with others looking forward to membership.

An additional \$60,000 toward the total cost of the project is being sought through an offering of promissory notes bearing 5 percent interest with maturity up to 10 years.

"One of the greatest benefits from this whole program has been the spiritual interest and joy those who have participated in it have found," states the Rev. Albert G. Edwards, pastor. "Not only have members found the joy that comes from greater dedication, but a number of families hitherto only mildly interested have shown a much greater concern over their relationship to Christ and his church." Worship services are frequently filled to overflowing, it is reported.

Sibley Installed

A Plea for a Practicing Church" was the sermon topic of the Rev. Robley J. Johnston at the installation service of the Rev. Laurence C. Sibley, Jr. as pastor of Calvary Church, Glenside, Pa. The Rev. John Mitchell, former moderator of the session, presided, and the Rev. Prof. John Murray led in prayer. Elder Lewis Roberts, of Mediator Church, gave a charge to the pastor, and the charge to the congregation was given by the Rev. Henry Fikkert, Fawn Grove.

After two years without a pastor the congregation expressed its joyous welcome to the new pastor at a reception which followed. Mr. Sibley had served the Lisbon, N.Y. Church since his graduation from Westminster Seminary in 1959.

Mr. and Mrs. Sibley and their four children occupy the manse at 333

HERE AND THERE IN THE ORTHODOX PRESBYTERIAN CHURCH

Wilmington, Del. — Emmanuel Church was host to the meeting of the Presbytery of Philadelphia on November 16, with the Rev. John P. Clelland leading the devotions. The Rev. Robert E. Nicholas was received by transfer from the Presbytery of California. Fraternal greetings were brought by Evangelical Presbyterian pastor Charles Anderson.

Acting on the proposed rules for presbyterial records, the Presbytery recommended their adoption as guides for the keeping of minutes. In response to a petition from the Fairfax Bible Fellowship to be organized as a particular congregation, a committee was appointed to confer with the group and to report back. The Rev. Robert L. Thoburn ministers to them.

In another action, the Committee on Candidates and Credentials was requested to study the bearing of the nature of licensure on Presbytery's current practice of maintaining licentiates on the roll for a period of years during which they follow occupations not related to preparation for the ministry, and to report to a later meeting.

Newberg, Ore. — Under the leadership of the Rev. Herbert W. Butt this young church continues to expand its activities in the gospel. Some are receiving instruction preparatory to mem-

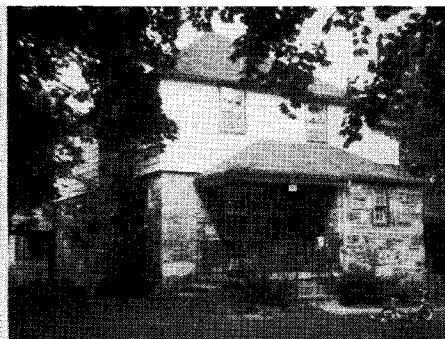
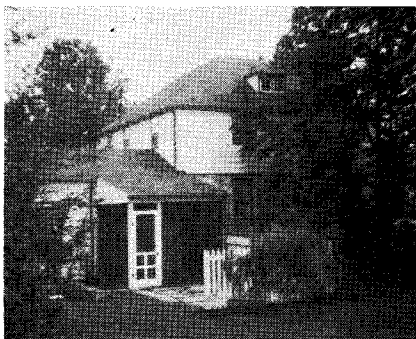
bership. The midweek Bible study is following a survey of the Scriptures, taking the books in order, one a week. A Saturday evening prayer meeting is reported by the pastor to be a genuine "channel of grace." The young people, who are studying the Westminster Confession on Sundays, were hosts this fall at a social evening at which young people from First Church, Portland and the Calvin Christian Reformed Church were guests, concluding with a talk by Dr. John Sherman. Mr. Butt had the opportunity of addressing the local ministerial association on the subject of scriptural ecumenicity.

Silver Spring, Md. — Seventy women met on the last day of October at Knox Church as the Presbyterial Auxiliary considered the theme "A Missionary Challenge — Across the Street and Across the Sea." In the morning session a panel discussed the first part, and in the afternoon the overseas challenge was presented by Mrs. Herbert Bird of Eritrea. The offering came to \$141.38.

The Machen Leagues recently presented "Red River of Life," a film produced by the Moody Institute of Science. A recent evening speaker following the Sunday evening service was Mr. John Noble, author of *I Found God in Russia*, with a message seeking to alert people as to the true character of Communism.

Winner, So. Dak. — Mr. Blain Fenenga has been ordained as a ruling elder to serve on the session of Westminster Church of Hamill with special

Calvary Manse at 333 Cherry Lane



reference to the work at Winner Chapel, which is not yet organized as a church. The Rev. Ronald Jenkins of Hamill brought the message at the ordination service. He, together with the Rev. Abe Ediger, who serves the Chapel, and elders Ernest Covey, Leo DeJong, Lynus Carlson, and Clyde Jones, participated in the ordination. . . . The Chapel, with the help of Westminster Church, recently purchased a lot next to their present site in anticipation of future needs, and also making possible improvement in the appearance of the church area.

Morristown, N.J.—Two men have been installed as deacons to constitute the first board of deacons in the 35 years of Emmanuel Church's existence: Mr. Willard Pierson, who was ordained to the office, and Mr. Geronimo Garces, who had previously been ordained and had served in Covenant Church, Vineland.

Four new communicant members were received in October, two on confession and two on reaffirmation of faith; and six children were baptized.

Santee, Calif.—The ministers and elders of the Orthodox Presbyterian Churches in the San Diego area, together with their wives, gathered for a farewell dinner for Dr. and Mrs. Gerald Latal. Twenty-five persons were present. Rev. Edward Kellogg of the Paradise Hills Church presided, Rev. Robert Graham of Chula Vista spoke in behalf of the ministers and their wives, Mr. Paul Sturz of the Santee Church spoke in behalf of the elders and their wives, and Elder Phillip Conard, Sr. led in prayer.

Dr. Latal has been pastor of the Valley Church, Santee for the past four years. He has accepted the call of the Bethany Church, Stockton, where a service of installation was set for December 18.

Ft. Lauderdale, Fla.—Bethel Church, whose pastor is the Rev. Henry Tavares, is now meeting in the Christian School building until they are able to make use of property which they have acquired in a new area. Their former meeting-place was bought by a Greek Orthodox congregation.

Boyers, Pa.—New Hope Church was host to the fall meeting of the Ohio Presbyterial, with Mrs. Clifford Rea of Covenant Church, Pittsburgh presiding. Mrs. Stephen Gabrielse, of

the same congregation, reviewed the book *Queen of the Dark Chambers*, an autobiography by Christiana Tsai, the fruit of missionary labors in China. The evening speaker was the Rev. George Uomoto. According to Mrs. C. K. Cummings, reporter, it was a "very informative message, delineating by word and picture the religious culture of Japan. He enunciated the biblical principles of missionary endeavor, stressing the fact that Jesus Christ *alone* is the Savior of men."

"We rejoiced to learn," she continued, "of the intensive witness of the Reformed Church in Japan in helping to establish Christian schools; in translating and disseminating Christian literature; and in cooperating in a much needed revision of the Japanese translation of the Bible. It was with gratitude to the Lord that we learned of the profound influence of Westminster Seminary upon the ministry of the Reformed Church in Japan."

La Mirada, Calif.—Mr. Donald Poundstone, son of the pastor of Calvary Church, and Miss Carolyn Gilmore were united in marriage on November 2. The young couple have been accepted for service in the Peace Corps and were to report ten days later for a 12-week period of training at the University of New Mexico, with the hope of serving in Espirito Santo Brazil, South America.

The deacons have inaugurated a ministry to shut-ins, using a tape recorder donated by one of the deacons to make available a part of the morning worship service in these homes. . . . Average Sunday school attendance reached a new peak of 176 in October, with 112 persons present all four weeks, another new record.

Guam, M.I.—In September the Rev. E. Lynne Wade underwent a "laryngofissure" and has lost his voice except for a whisper. Since then he has had x-ray therapy on his jaw. Although he has been limited in his own ability to provide leadership he wrote in November that "the future prospects for the work here are better than ever" — despite discouragements in financial support. In all his afflictions he rejoiced that "the Word of God says truly that I have something more precious than material things. . . . Your prayers I appreciate more than anything else." (Box 727, Agana, Guam, M.I. — 96910.)

Fall River, Mass.—Mr. Arthur S. Reseigh, business writer for the Providence Journal-Bulletin, was presented an inscribed plaque and a leather attache case at an October luncheon by members of the United Jewelry Show "in appreciation of a decade of service above and beyond the call of duty." Mr. Reseigh is a diligent elder and charter member of Grace Church, and serves as superintendent of the Sunday school, discharging his duties "with wholehearted earnestness and with one goal in mind, that more souls might be saved. He serves as a faithful example to all of the members of the congregation," in the words of a friend.

Garden Grove, Calif.—Mr. Fred Houchin, a deacon and trustee and charter member of the church, went to be with the Lord on October 24 at the age of 82, after a long illness. He was a former member of the Long Beach and the Carson, N.D. churches. He is survived by his wife. . . . Mr. William Letson and Mr. Kenneth Kitts have been ordained as deacons. The former

FIRST O.P.C. of PORTLAND, OREGON

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Needed to complete financing of our new \$110,000 sanctuary.

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Please send checks or inquiries to Mr. Jack Beertema or Mr. Lee Robbins, 8245 N.E. Fremont St., Portland, Oregon — 97220.

is superintendent of the Sunday School and the latter has been named to the board of trustees.

Bend, Oregon — Westminster Church observed its 27th birthday in October not only with the usual dinner but also by the installation of the Rev. Thomas A. Beech as its fifth pastor. The other Orthodox Presbyterian churches in Oregon were all represented, and the Rev. LeRoy Oliver of Philadelphia also participated. The Rev. Glenn Black, newly arrived home missionary in Eugene, preached the sermon. The two charges were given by the Rev. Messrs. Herbert Butt and Albert Edwards.

January will see the beginning or resumption of a Men's Brotherhood called "Sons of Calvin"; a leadership training class following the midweek prayer hour; a new club for mothers named "The Idelette Club" which will begin a study of the Christian home, using a text taught by Mrs. Beech; a "Good News Club" for boys and girls from 1st to 6th grades in the home of Mrs. Joe Boyd; a Junior-Senior High School Sunday school hour in two parts — catechism and Bible study; and a series of morning messages on distinctive doctrines of the Reformed faith held by Presbyterians!

Los Angeles, Calif. — Westminster Church this past year has seen the ordination of two elders to form its own session: Mr. W. Merle Sander and Mr. Edgar Walkenshaw. The Rev. Michael Stingley is pastor of the church, whose modernized building was rededicated last July.

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SHOWERS OF BLESSING IN PARADISE HILLS

A father said, "I'm not interested," and shut the door. Less than two hours later his daughter walked down the aisle to the front of the church to acknowledge her faith in Jesus Christ. A young lady, perhaps just out of her teens, said she had been searching and searching and eagerly inquired of the way. Then there was a man who in the past was superintendent of a Sunday school; now to him it was clear that salvation is all of grace and not of works. A middle-aged couple whose daughter grew up in our Sunday school came forward one evening and since have been very faithful in attendance. These were a few evidences of the working of God's Spirit during a week of special services.

The speaker was Dr. Robert Rayburn, President of Covenant College and Theological Seminary in Saint Louis. Though his messages effectively demolished excuses people give for ignoring God and his Word, and ably showed the folly of depending on human righteousness, yet they were simple and vitally interesting to boys and girls. Many children were present and listened attentively throughout the services. Twenty-six persons acknowledged faith in Christ and remained for further prayer and instruction.

There was an air of expectancy when the meetings began which was rather natural since this was not a sudden and hurried evangelistic effort. Plans began well over a year before the services were held. For many months prayer groups met and for several weeks in advance members were telling their friends and neighbors of the coming services and inviting them to attend. The Session and entire congregation are deeply grateful to God for his blessing.

EDWARD L. KELLOGG

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THOMAS BIRCH DIES

As we go to press word has come of the sudden death of Mr. Thomas R. Birch on December 9. He succumbed to a heart attack on the way home from work. Mr. Birch was managing editor of the *Presbyterian Guardian* during its first decade. We shall have a more complete story in our next issue.