

THE
PRESBYTERIAN

GUARDIAN

**Special
Issue**

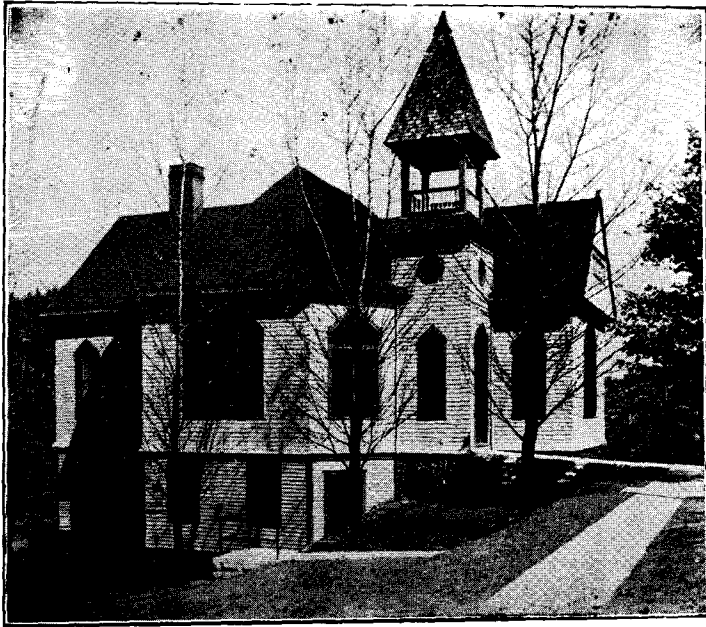
THE ORTHODOX PRESBYTERIAN CHURCH

VOLUME 36, NUMBER 8

OCTOBER 1967



... a church that's on the move ...

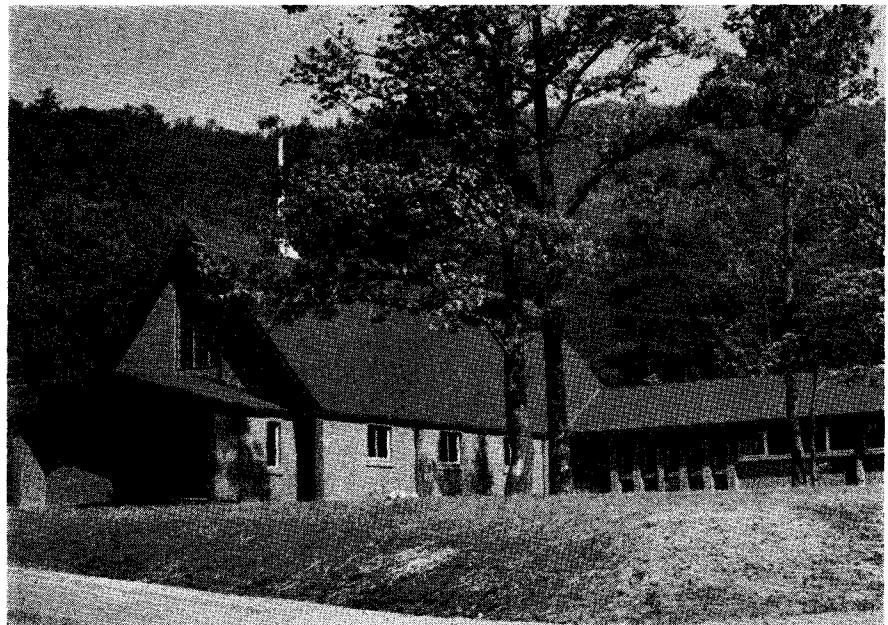


WEST HILLS Orthodox Presbyterian Church moved into its new church home last spring, at the same time taking a new name from the area of Harriman, Tennessee where it now serves "for the Word of God and the testimony of Jesus Christ." Originally known as the Conservative Presbyterian Church, it was organized in April 1965 by members who withdrew from the local United Presbyterian congregation "because of unbelief and radical social philosophies and programs."

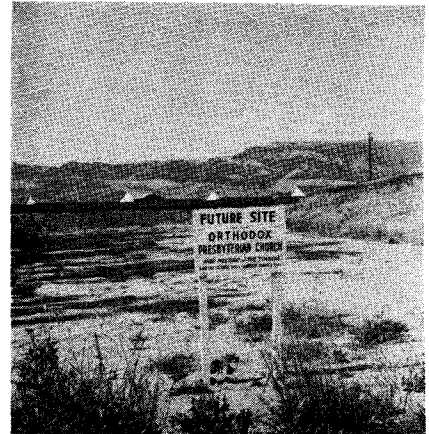
The Rev. John Thompson, Jr., former pastor of the UP group, was called to minister to the new church, and both he and the congregation were examined and received into the Presbytery of the South of the Orthodox Presbyterian Church in June 1965. After meeting during that summer in the Seventh-Day Adventist building, in October they began services in the old Presbyterian building, which was leased from the Baptist owners. Plans were at once set in motion for a new structure on Emory Valley Road and ground was broken the following June.

The pastor and his 100-member congregation have been active in home missions outreach.

Above is the former meeting-place in Harriman. The new edifice (below) is T-shaped, mildly contemporary in design. The 165-seat sanctuary with its central pulpit is carpeted and has a place for a future pipe organ. The educational wings include eight classrooms, office, fellowship hall, kitchen, and study.



Here will be built the El Camino Orthodox Presbyterian Church of Goleta, California, now meeting in The Timbers Restaurant. The Rev. Dwight Poundstone is the pastor.



FUTURE SITE marks a church that looks ahead. Such a sign is tangible evidence of the faith of men and women in the God of all faithfulness. It testifies to their confidence that the gospel is still the power of God for the salvation of all who believe in Jesus.

It points to hope. It indicates obedience to the command of Christ to extend his church in witness and in worship until he shall return. May there be many more such signs so long as he tarries!

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The Greatest Need of the Hour

HENRY W. CORAY

What is the most pressing current need of our world? It is my conviction that were the bold bands of prophets and apostles present with us today they would cry out, "A burning sense of sin!"

But, your modern moralist protests, isn't our poor bewildered generation already staggering under a load of guilt? Is not depth psychology telling man that he is innately evil? Was there ever a time when so many (insecure) owed so much (money) to so few (psychiatrists)?

This is precisely the point. Our sophisticated society is indeed sick unto death. But where, for the most part, is it seeking help? From the God of all grace? Not at all; rather, from the bruised reed of horizontal therapy. Having forsaken the Fountain of waters we have hewed out cisterns, broken cisterns, that can hold no water. For a cure we are looking to the moralistic rivers of Agana and Pharpar and away from the life-giving stream that issues from the Jordan of Calvary.

What Is Sin?

Actually, sin is not sin unless related to a God of flaming holiness. Sin, John says, is "lawlessness" (I John 3:4). It is "any want of conformity unto, or transgression of, the law of God," as the Shorter Catechism (14) puts it. It writes out a declaration of independence against God and his Christ. Liberal theology and the new morality—which is as old as Sodom—have so toned down the true sense of sin that men no longer believe that it merits all the miseries of this life, death itself, and the pains of hell forever (Catechism, 19).

Here it is important to maintain a Scriptural perspective. Certainly it is true that God's Word consistently presses home the doctrine of total depravity: that is, that apart from divine grace all our faculties are corrupted. "The heart is deceitful above all things, and desperately wicked," says

Jeremiah (17:9). And living iconoclasts like Henry Miller would agree. But their point of view differs sharply from that of Scripture in this respect: they look with contempt on human nature, set it in stocks and pillories to be lampooned and scorned and cursed. The Word of God, on the other hand, never does that. It indicts both sin and sinner with ringing invective—always, however, with concern and compassion.

A Great Savior

In Matthew 23, for example, our Lord, full of moral indignation, fulminates against the hypocrisy of the Pharisees, then climaxes his thunder and lightning with words of melting tenderness: "O Jerusalem, Jerusalem

... how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

If spiritual and moral conditions today are shockingly low, there is in God's mercy a sure remedy. Marvelous is the fact that as great sinners as we are, Jesus Christ is a greater Savior. Where sin abounds, grace superabounds. The tidal wave of crimson flowing from the cross is able to wash clean the shore now strewn with driftwood, flotsam and jetsam of wickedness. By virtue of his obedience, vicarious passion and death, and glorious resurrection the Son of God has opened in Jerusalem a fountain for sin and for uncleanness.

**Plenteous grace with Thee is found,
Grace to cover all my sin. . . .**

The time is overdue when the directive of heaven must be carried out: "Cry aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgression, and the house of Jacob their sins" (Isaiah 58:1). The Berlin Wall of silence has got to be broken down. Edmund Burke once said, "All that is necessary for the triumph of evil is that good men remain silent." The true prophets of Christ in doctrinally inclusive churches do have a responsibility to turn their firepower against error and compromise—and failing thorough and sweeping reform they should apply the Biblical mandate to break with unbelief (II Corinthians 6:17, 18).

Those in separatist movements also have the obligation to blast away at sinful complacency, spiritual pride, and laziness, and to point the way to holier living and a more vigorous evangelistic outreach. Shall we not storm the portals of heaven and plead with our God to pour out his Spirit like a mighty shower, to revive his work in the midst of our years until the parched land becomes a pool and the thirsty land springs of water!



The Rev. Henry W. Coray, popular writer and conference speaker, is the pastor of Calvary Orthodox Presbyterian Church, Glenside, Pennsylvania. He is a member of the denomination's Committee on Foreign Missions and also the Committee on Home Missions of the Presbytery of Philadelphia.

... despise not the day of small things . . .



The New Century Club in downtown Philadelphia as it looks today.

BEGINNINGS—1936

It was on June 11, 1936 in Philadelphia, Pennsylvania that the body now known as the Orthodox Presbyterian Church came into being. It was constituted by a group of 44 ministers, 22 ruling elders and 75 laymen meeting in the New Century Club. Dr. J. Gresham Machen, New Testament scholar and founder of Westminster Theological Seminary in 1929, was chosen as the first Moderator.

Machen along with other leaders in the struggle against Modernism in the then Presbyterian Church in the U.S.A. had renounced the jurisdiction of that body, which in practice and by judicial action in 1936 had moved far down the road of compromise and apostasy. It culminated in the adoption of the Confession of 1967 last May. This document, incorporated in a *Book of Confessions* — nine in number and divergent in doctrine, and the constitutional change in the form of subscription for ordination, made official the UPUSA Church's abandonment of its Presbyterian heritage — a defection which began long before 1936.

The new church — which was not really new in that it had its roots in historic Presbyterianism — was deter-

mined from the outset both to perpetuate and to strengthen its loyalty to the Christian faith so well formulated in the Westminster Confession of Faith and Catechisms. Its primary standard was and is the Bible, the authoritative and infallible Word of God, the Scriptures of the Old and New Testaments.

One by one a few congregations of earnest Christian people, who believed the Bible and wanted the gospel preached from their pulpits as well as across the seas and by means of the printed page, affiliated with the newly formed denomination. In practically every case it meant leaving comfortable buildings to begin anew in a home or vacant store or public hall of some sort.

Counting the Cost

There were heartaches in breaking with cherished associations and even with close friends and relatives — but the words of Jesus were recalled: "He that loveth father or mother more than me is not worthy of me . . . And he that taketh not his cross, and followeth after me, is not worthy of me" (Matthew 10:37-38).

Disappointment at how few really cared enough to take a stand was deepened when some who had entered the church departed later over issues that should not have been divisive.



Ousted from his pulpit on June 14, 1936, the Rev. David Freeman (now retired) led worshippers from Grace Presbyterian Church to a home of one of the members, where the service continued.



J. Gresham Machen: 1881 - 1937

Apparently not all had grasped the significance of the effort to establish a church that would be truly Reformed and reforming. Yet the Lord was pleased to add others to the steadily growing witness of the Orthodox Presbyterian Church.

Home missions became an urgent necessity and only the sacrificial efforts of God's ministers, most of them young, coupled with the "work of faith and labor of love and patience of hope in our Lord Jesus Christ" on the part of many others, made progress possible. God answered the prayers of these stalwart saints, to whom a new generation owes so much.

This issue of the Presbyterian Guardian is given over to telling just a little of the continuing story of a denomination which even yet is small by the world's reckoning. But it has raised a standard with the help of God and is humbly thankful for his gracious blessings through the years, despite many frailties and shortcomings. This periodical, though an independent publication, has a board most of whom are Orthodox Presbyterians, as have been its editors. Formed prior to the denomination in October 1935, it has been closely associated with the church from its inception.

Beginnings: 1966-67

IN AT LEAST a 'baker's dozen' places new fields have opened within the past year or so. Almost half have been organized as Orthodox Presbyterian congregations, while others are still chapels or mission points. By cities, in alphabetical order, they are:

Atlanta, Georgia — Redeemer Chapel, Rev. Elmer Dortzbach.

Caney, Kansas, 50 miles north of Tulsa, Oklahoma, Rev. Bruce Brawdy.

Dolzura, California, near San Diego —Community Chapel, Mr. Warren Williams.

Gladstone, Oregon, near Portland— Chapel, Rev. Alan Wyatt.

Glenwood, Washington, 90 miles from Portland — Mission.

Greenville, Tennessee — Conservative Church, Rev. Robert Valentine.

Lewisburg, Pennsylvania — Tri-County Church, Dr. Luther Craig Long.

Sewickley, Pennsylvania — Grace Chapel of Covenant Church, Pittsburgh, Rev. Calvin Cummings.

Menomonee Falls, Wisconsin, near Milwaukee — Church, seeking a pastor.

Spencer Mills, Michigan, near Grand Rapids — Church, seeking a pastor.

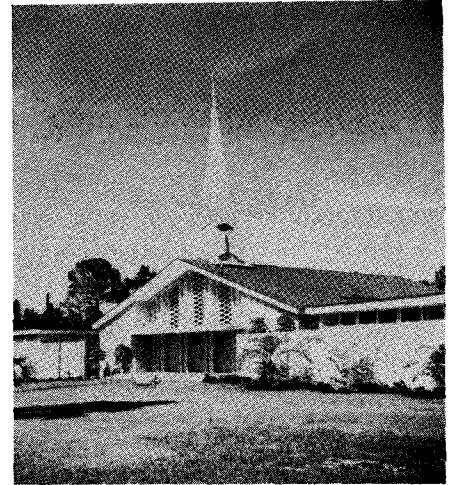
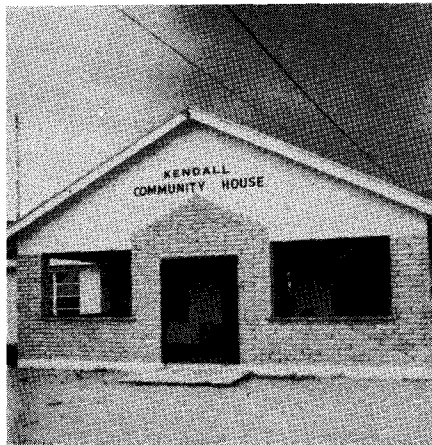
Titusville, Florida, near Cape Kennedy — Emmanuel Chapel.

Tulsa, Oklahoma — Grace Church, Rev. Maurice Riedesel.

West Torrance, California—Chapel of Manhattan Beach, Licentiate Daniel Overduin, pastor-elect.

Galloway Church began its work in southwest Miami under the Rev. Robert Atwell as home missionary. Services were held in this little meeting-place.

Three years later this new building was dedicated, and the congregation became self-supporting in 1967. Mr. Larry B. Jarvis is the new pastor-elect.



A tribute to young and struggling congregations . . .

WHERE GOD IS WORSHIPPED

On a Lord's Day I had worshipped in a large sanctuary, thrilled by the crescendos of the organ, watching the play of light and color upon the graceful arches and vaulted dome. Yes, it was fitting to worship the sovereign God of the universe here.

Then I returned to our little chapel — a small house converted into a humble place of meeting. There was neither grand organ nor robed choir. Walls were bare and windows simply curtained.

Yet as I sat in meditation a radiance seemed to fall over the structure and the as yet unlandscaped grounds. I saw the loving hands, the dedicated hearts, the glowing faces of those who had labored here to prepare this place where the people of God might gather in obedience to his call. And I saw others coming — some who were earnestly seeking and some with a new light in their eyes because here they had met their Savior.

I remembered too the early Christians. Some of them had once worshipped in a most beautiful temple that was soon to be destroyed in judgment upon a generation that would not receive the Lord of the temple. The Lamb of God had been slain and had risen again. His disciples heard his commission and were empowered by the Holy Spirit to go and tell the good news everywhere.

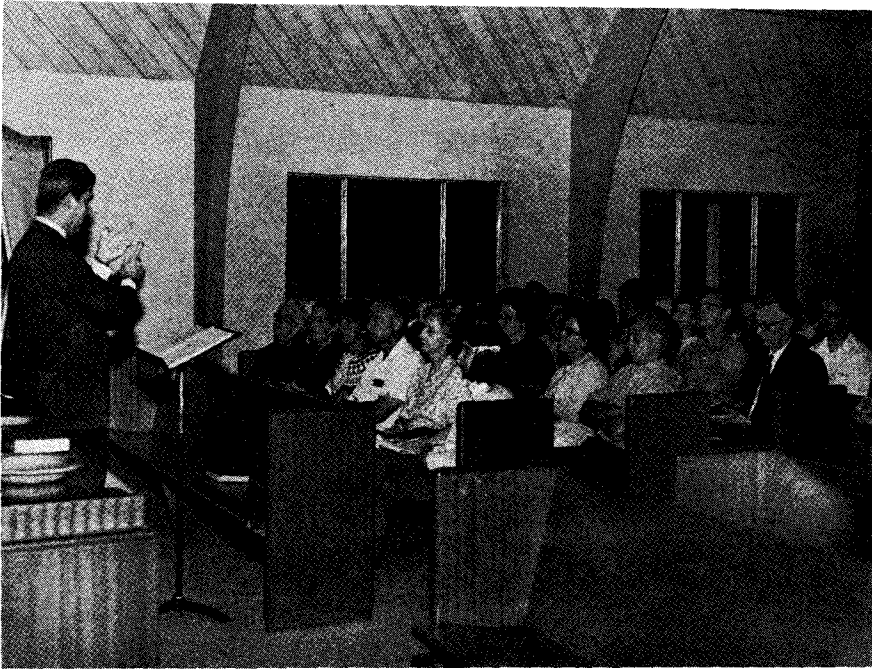
For the most part they had no building even as large as ours, but met from house to house, worshipping and praising God. "The church in thy house" is a familiar New Testament phrase. In hard times and even in the face of persecution they gathered where they could and spread the gospel of a living Lord.

But God is still building his own church. He is putting in place his elect and living stones and calling us to the task of seeking the lost. Our need is not buildings first of all, but Spirit-filled men and women who will go and tell the good news of salvation for sinners who trust in the Savior.

A larger and better equipped building? Perhaps in God's time, for our resources are of him. But the building is only a means to the end of God's glory. Let all praise be to our Triune God!

—MRS A. J. DELONG
Puget Sound Church

... where the Bible is taught ...



Pastor Wallace Bell teaches a midweek Bible class.

POWER IN PARADISE HILLS

In a generation that dwells much on happenings it is a privilege to be in on the happenings brought about by our sovereign God in Paradise Hills. God has sent us a messenger who, by his life and teaching of the Bible, has stirred an unquenchable fire in our midst.

Things are happening in the lives of believers. We are experiencing a new freedom in our Lord. Many of us who were weak in the faith are becoming stronger Christians. There is a closer bond of fellowship, spiritual growth, and a burden for the souls of those around us. For this we praise God for his mighty work among us who call him our Lord and Savior.

At Sunday evening services we are given Scripture passages for dealing with the unsaved. Many are learning these verses and, better yet, using them as the sword of the Spirit. Young men have devoted nights and Saturdays to going out to witness—calling not just to invite people to church but to urge them to find salvation through the Redeemer.

Jesus Christ is being proclaimed from the pulpit as the only Savior for hell-bound sinners. The meaning of his life, death, resurrection and ascension is being preached in such a way that no one may have as an excuse that he does not understand. The preaching has caused even believers to tremble. The Holy Spirit has moved hearts that were cold or indifferent to respond to public invitations.

And what are the fruits in the lives of new converts? Most are coming to all services on the Lord's Day and to midweek Bible study and prayer meetings. Homes have been opened for study of the Scriptures. People are reading and memorizing the Word and bearing witness to what Christ has done in their lives.

How exciting it is to be an eyewitness to the wonderful power of our gracious God!

— JUDY VARNEY

What's In a Name?

ORTHODOX is a name with meaning. It describes a "straight-teaching" church, one that upholds sound doctrine. Moreover, it is a word in common usage, appearing often in your daily paper or magazine. You hear it on the radio or television.

On the sports pages you may read of a golfer who has an orthodox swing or of a pitcher whose style is unorthodox. The financial section notes a book by an orthodox economist and the front page may describe a politician who campaigns in an unorthodox manner. The word, you see, defines in terms of conformity to a usual or accepted standard or pattern.

And of course the word crops up most frequently in religious circles: orthodox and neo-orthodox and unorthodox. It tells how closely a position follows or departs from the straight line of historic Christianity found in the supreme standard of Scripture. *Orthodox* is an old word that is still relevant.

It may be that a rose by any other name would smell as sweet, but when it comes to Presbyterians these days it takes more than that one word to tell what a Presbyterian really believes. The name *Orthodox Presbyterian Church* lets you know what kind of a Presbyterian denomination you are hearing about. It means that here is a church that takes the Bible seriously and submits wholeheartedly to it as God's sufficient Word. A church that is not ashamed of the gospel of Christ, for it is the power of God unto salvation. A church that seeks to "think right" as to the faith once delivered unto the saints.



The Presbyterian Guardian

What Must I Do to Be Saved?

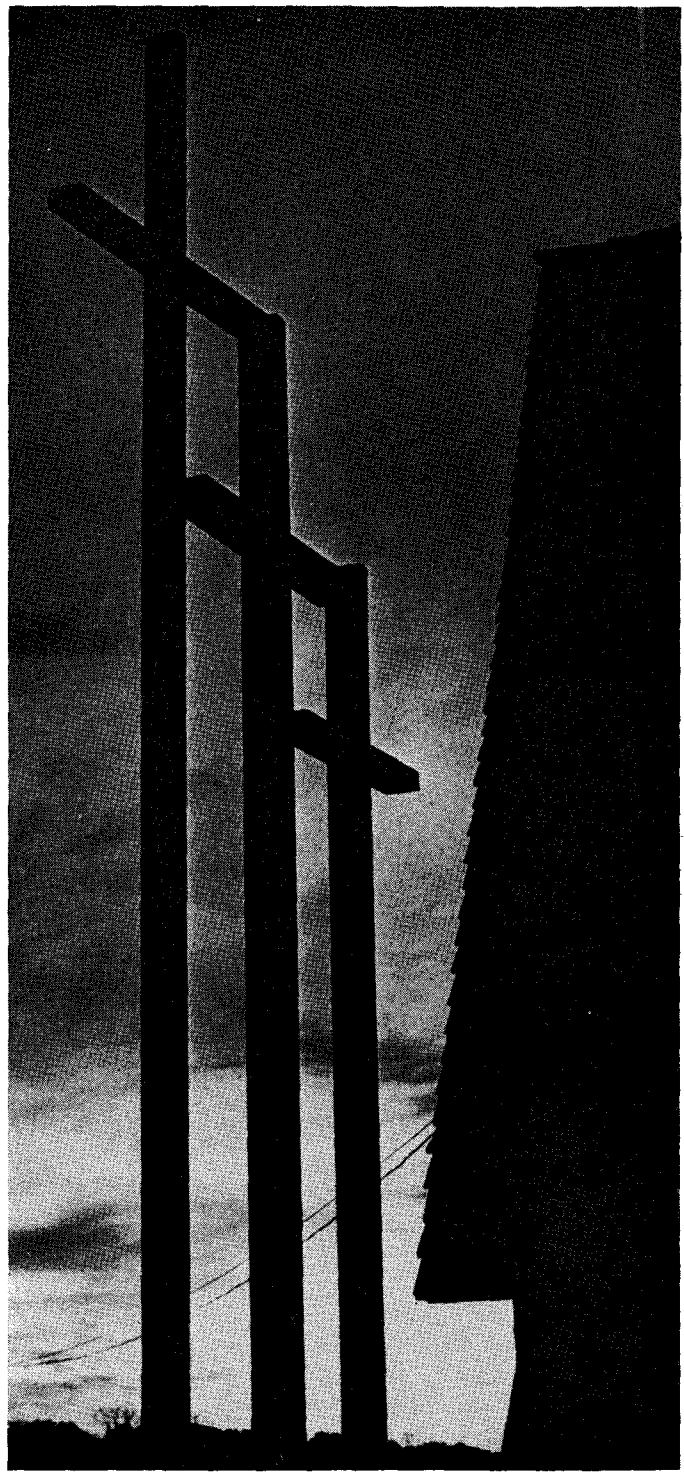
This age-old question often crosses the mind of man. Created in the image of God, in his heart he senses that he must reckon with his Maker and Judge. And he perceives that all is not well.

The common answer that people give to this question is that their good deeds will save them. Is this possible? The Bible says no: "For by grace are you saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Ephesians 2:8-9). Not only are our best efforts inadequate, but also we ourselves are sinners, "for all have sinned and come short of the glory of God" (Romans 3:23). And while the gift of God to all who repent and believe in Jesus Christ as Savior and Lord is eternal life, the penalty or wages of sin is nothing less than death — eternal separation from God (Rom. 6:23).

Only God can save a sinner. Since a man cannot save himself, what must he do to be saved? Jesus said, "This is the work of God, that you believe on him whom he hath sent" (John 6:29). Paul answered the question (when it was asked by a frightened jailer in the city of Philippi): "Believe on the Lord Jesus Christ, and you shall be saved, and your house" (Acts 16:31).

How does turning from sin and trusting in Jesus the Son of God bring salvation to a guilty sinner? Because of what the Savior has done! This is the gospel. Jesus in his death bore the penalty for the sins of all who trust simply and solely in him as personal Savior. Moreover, by his life of perfect obedience he provided the righteousness which a sinner needs to stand before a Holy God. Christ's righteousness is reckoned to the account of all who believe in him. "The just shall live by faith."

— Adapted from GEORGE KNIGHT III



AGAINST THE SKY THREE CROSSES SPEAK:

"Whosoever shall call upon the name of the Lord shall be saved."

"He that believeth not is condemned already."

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

— Photo: Calvary Orthodox Presbyterian Church,
Sonora, California.



General Secretary LeRoy Oliver

HOME MISSIONS and Church Extension is the agency through which all the churches reach out to establish a Reformed testimony in new areas and to help congregations during their formative years. Well over half of the Orthodox Presbyterian churches — including some of the largest — got their start under the home missions program.

In some instances the struggle was touch and go for a long time, and not all survived. But the vision of an expanding home base is essential to fulfill Christ's commission to be "witnesses . . . in all Judea and in Samaria and unto the uttermost part of the earth" — and the fields both at home and abroad are white unto harvest.

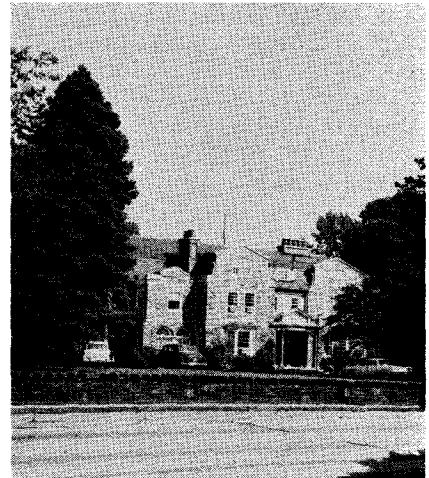
. . . proclaiming Christ to the nation . . .

PRESENT FIELDS where home missionaries or missionary-pastors are receiving some portion of their support through the denomination's committee are:

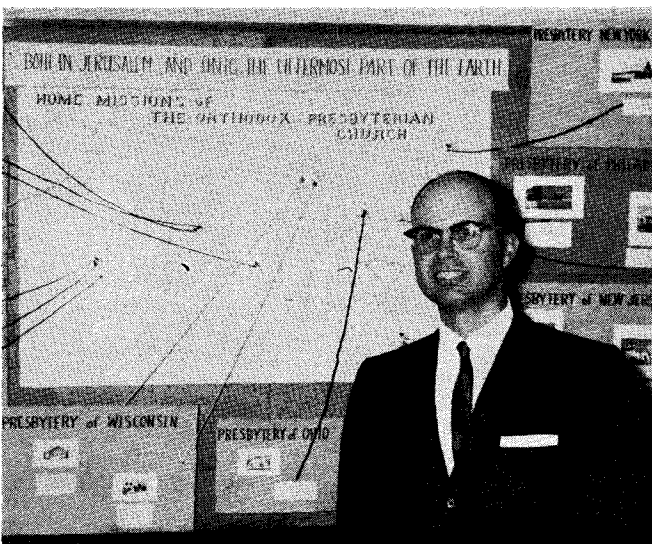
- Atlanta, Georgia — Rev. Elmer Dortzbach, Redeemer Chapel.
- Baltimore, Maryland — Rev. Everett De Velde, First Church.
- Bangor, Maine — Rev. George Haney, Pilgrim Church.
- Chula Vista, Calif. — Rev. Robert Graham, Bayview Church.
- Cranston, R. I.—Rev. Richard Horner, Calvary Church.
- Eugene, Oregon — Rev. Glenn Black, Chapel.
- Grand Junction, Colorado — Rev. John Verhage, Church.
- Greenville, Tennessee — Rev. Robert Valentine, Conservative Church.
- Gresham, Wisconsin — Rev. Henry Phillips, Old Stockbridge Church and Menominee Indian Chapel, Zoar.
- Hacienda Heights, Calif.—Rev. Wilson Albright, Church.
- Hamden, Conn.—Rev. William Moreau, Westminster Church.
- Hatboro, Pa. — Rev. John Bettler, Trinity Church.
- Lewiston, Maine, — Rev. Bernard Stonehouse, Trinity Church of Androscoggin Valley.
- Marietta, Ohio — Faith Church, pastor needed.
- Oklahoma City, Okla. — Rev. Carl Ahlfeldt, Knox Church.
- Point Loma, San Diego, Calif. — Rev. Edward Kellogg, Church.
- South Hamilton, Mass.—Rev. Wendell Rockey, First Church.
- Stratford, N. J.—Rev. Stephen Phillips, Church.
- Thornton, Colorado—Rev. Abe Ediger, Immanuel Church.
- Tulsa, Okla.—Rev. Maurice Riedesel, Grace Church.
- Vienna, Virginia—Rev. Laurence Vail, Grace Church.



Administration Building

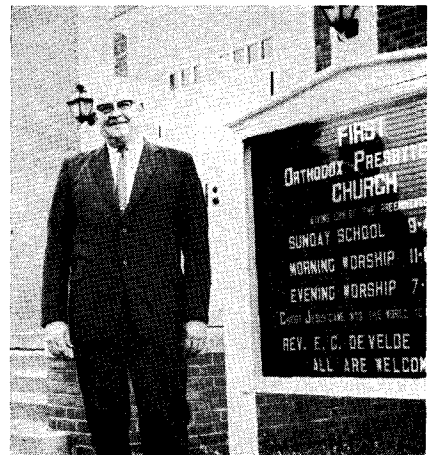


ADMINISTRATIVE OFFICES of the church are just outside the city limits of Philadelphia (but with a city mailing address: 7401 Old York Road, Phila., Pa. 19126). The fifty-year old three-story house, purchased in 1960, makes necessary space available far more economically than in the former cramped quarters in center city. The Presbyterian Guardian also has an office in the building.



Left: Home Missionary Laurence Vail of Vienna, Virginia takes part in a nearby missions conference.

Right: Home Missionary Everett De Velde outside First Church, Baltimore, Maryland.



The Presbyterian Guardian

Grace Chapel in Sewickley, Pennsylvania

Sunday school and morning worship services are now being held at the Holiday Inn on Ohio River Blvd. in Sewickley under the auspices of the session of Covenant Church, Pittsburgh. Pastor Calvin Cummings was released to preach there during the summer. Last winter he had been asked by a group of interested Presbyterians to lead six doctrinal studies on the Confession of 1967. At the conclusion of this series some fourteen persons indicated a desire to have a church committed to Biblical Christianity in the area.

After eight lessons on "Confessing Christ" those who desire and who make a credible confession of faith are to be received as members of Covenant Church until such time as they are ready to elect elders and be constituted a particular congregation of the Orthodox Presbyterian Church. Meanwhile a five-member planning committee executes the necessary functions of the chapel. The session asks prayer on behalf of Grace Chapel and for pulpit supplies.

Atlanta, Georgia Site of Redeemer Chapel

The Rev. Elmer Dortzbach, after 11 years as pastor of Park Hill Church in Denver, began home mission work the latter part of August in Atlanta, Georgia, under the denominational committee. The chapel ministry had been started through the efforts of the Rev. John Thompson under the auspices of the session of West Hills Church, Harriman, Tennessee. Meeting-place is in the Briarcliff Village shopping center.



Home Missionary Maurice Riedesel leads worship services of Grace Church, Tulsa, Oklahoma, in the Edison High School.



A church building, once closed, is now being used by an Orthodox Presbyterian Church in Spencer Mills, Michigan. Shown is a part of the congregation on a Sunday last summer.

New Congregation Being Organized in Michigan

A group of Christians in Spencer Mills, north of Grand Rapids, has applied to the Presbytery of Wisconsin to be organized as an Orthodox Presbyterian Church. Preliminary approval was given by the Presbytery at its spring meeting in Waterloo, with the hope that the election of qualified elders and the drawing up of by-laws could be completed by the time of the September meeting. The Presbytery's Committee on Church Extension, composed of the Rev. Messrs. Henry Fikkert and Donald Stanton, has been giving oversight to the group since the latter part of 1966.

The work had its origin in 1964 when the Clarence Worst and Lee Smitter families opened a closed church building in an underchurched area about 30 miles north of Grand Rapids, Michigan. With the help of Loren Meyer, a student at the Reformed Bible Institute, and the Rev. James Keifer of Grand Rapids, the gospel was brought to many unsaved adults,

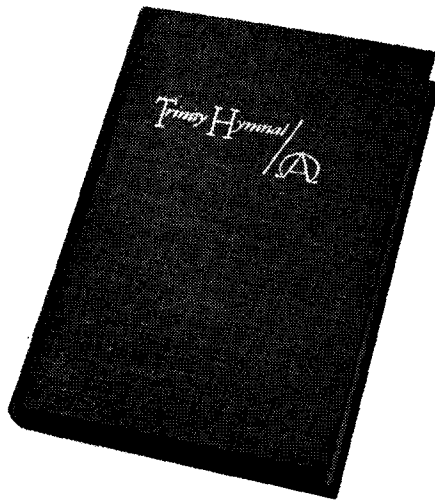
young people, and children. The nucleus of the group now includes about 18 families, but the outreach is far greater, according to Mr. Dale Claerbaut, who served the congregation during July, prior to coming to Philadelphia to attend Westminster Seminary.

Among those worshipping in Spencer Mills with an Orthodox Presbyterian background are Mrs. John De-Waard, Mrs. Oscar Holkeboer, and Mrs. Walter Magee (widows of Orthodox Presbyterian ministers); Miss Mary Magee, the Chester Hunter and Dale Nagle families, Mr. Calvin Cummings, Jr., Mr. and Mrs. Mark Davies and Mr. and Mrs. Dale Claerbaut.

Attendance has averaged in the fifties at morning worship, with almost as many in the Sunday school. A substantial increase in the number of local people coming is significant. Mr. Claerbaut observes that the biggest opportunity for the future lies in the immediately surrounding rural area together with the nearby town of Greenville, neither of which has any other Reformed witness. Earlier in the summer a two-week Vacation Bible School under the direction of Calvin Cummings had an average attendance of 52 boys and girls. An active young people's group enjoys a varied recreational program preceding its catechism studies.

Beside ministers of the Presbytery the pulpit has been supplied by guest preachers, among whom are the Rev. Messrs. LeRoy Oliver, Eugene Grilli, Robert Vining, and George Hall. In connection with its organization the congregation is taking steps looking toward the calling of a full-time pastor, and the prayers of readers are requested.

... singing to the glory of God ...



The hymnal that has pastors and church musicians talking — and congregations singing!

Trinity Hymnal

MOST COMPLETE HYMNAL AVAILABLE

730 hymns, including more than 150 gospel songs / 30 children's hymns and hymns for special occasions 76 Responsive readings / 7 Indexes (including a 29 page Topical Index and an Index of Scripture References) / Scripture texts printed at the head of each hymn / Forms of worship for Profession of Faith, Baptism, The Lord's Supper, Ordinations

Musicians respect its musical quality . . . Pastors delight in the Scripture texts and the classification of the hymns . . . Young people welcome the large number of "new" hymns . . . And for everyone else — old favorites in abundance.

Information as to price and a copy for examination may be had from Great Commission Publications, 7401 Old York Road, Philadelphia, Pa. 19126.

A Singing People

Presbyterians who take their faith seriously want their songs of worship to be true to Scripture. It was such a concern for Biblical praise that led this small denomination to undertake what many considered an impossible task—that of producing a completely new hymnal. A decade of devoted labor on the part of a number of gifted men, however, resulted in the appearance of *Trinity Hymnal* in 1961.

Without a doubt one of the finest hymnals available, it is oriented to

Scripture from the appropriate text at the head of each hymn to the Biblical truth of the poetry. Included are most of the Psalms set to music. An index of Scripture references—one of seven—is most helpful. The text of the Westminster Confessions of Faith is also printed.

Suitable not only for the more formal services of the church, the hymnal's adequacy has been discovered by many who use it with family devotions or other singing at home. It has found its place too in Sunday schools, youth groups and summer conferences.

With a sixth printing almost sold out, a seventh is planned early in 1968—bringing the total to over 50,000 copies. *Trinity Hymnal* has an increasing acceptance far beyond the Orthodox Presbyterian Church. In fact, the hymnal is already in use in over a hundred churches, seminaries and schools outside the church that produced it. By the way, a non-denominational edition without certain forms is available.

Ecumenism

Ecumenicity is in the air today. Many church leaders regard it as the all-important trend of the century. Heads of the Roman Catholic and Eastern Orthodox churches kiss in Rome. Protestant officials easily obtain an audience with the Pope. COCU (Consultation on Church Union) brings together at least ten U. S. A. denominations in talks that have union as their goal. A number of church mergers have taken place and others are in the wind.

A distinct feature of these various proposals is the underlying indifference to doctrine or the Bible. The idea is to merge first and then to work out some sort of "new confession" or

"book of confessions" in the manner of the recent UPUSA action. The foundation, such as it is, will be built last!

The Orthodox Presbyterian Church, however, is committed to true ecumenism, by which is meant a striving for union on a Scriptural basis. Unity in the faith must precede union of the organization. The foundation comes first. What is needed is a Consultation on Biblical Truth.

Unity in the Faith

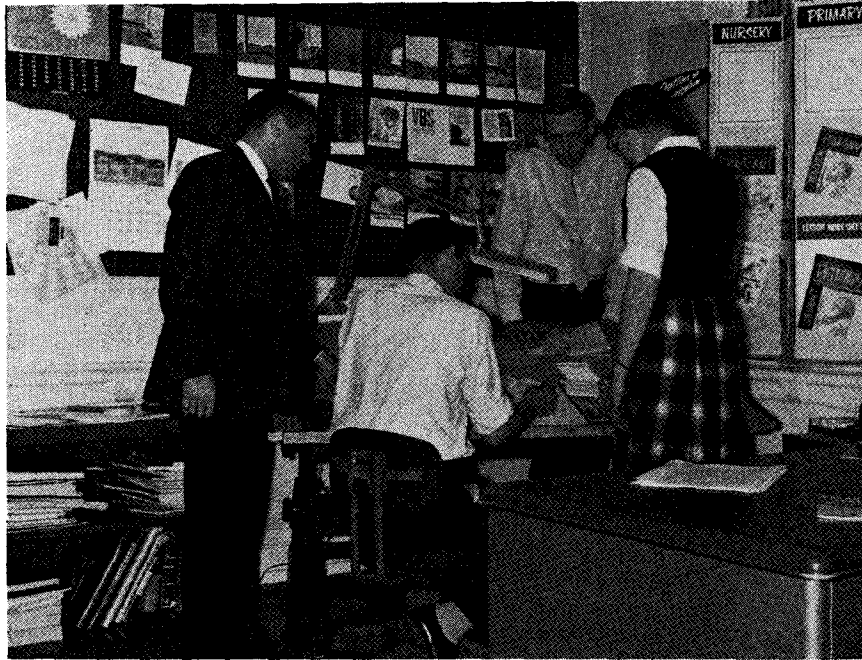
This is what the OPC is engaged in, for example, as a member of the Reformed Ecumenical Synod, which is composed of some 25 church bodies of like faith and commitment to the Bible as the authoritative Word of God. Its sixth major meeting is scheduled for August 1968 in the Netherlands, preceded by an international Reformed missionary conference.

Moreover, the church demonstrates its cooperation in practical ways — as shown in the photo below of staff members from the OPC and the Reformed Presbyterians (Covenanter) conferring on the Sabbath school materials put out by Great Commission Publications. In Formosa the OPC Mission is a member of the Presbyterian and Reformed Missions Council. By actions of the respective 1967 general assemblies a joint conference of Orthodox Presbyterians and Reformed Presbyterians (Evangelical Synod) is planned for May 1968 in the areas of missions, church extension, and Christian education.

In these and other ways the church and its members recognize a spiritual unity and common purpose with other communions who adhere to the faith. But it is understood that the apostle's word is still binding: "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be anathema" (Galatians 1:8).



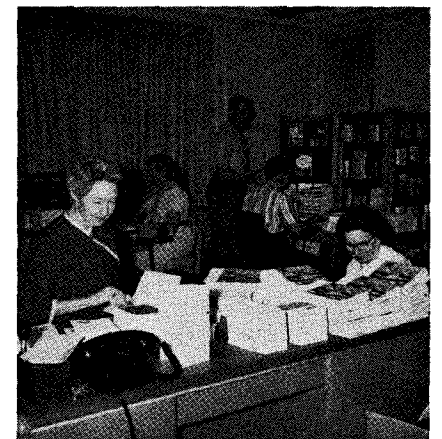
... an emphasis on Christian education ...



and Senior departments. Others will follow as the fruit of years of planning, writing, art work, editing, and putting the materials into shape for printing and distribution. Several hundred schools are now using these courses.

The photo to the left shows a phase of early planning five years ago looking toward the Junior High series on "Exploring God's Covenant" which made its appearance this quarter. General Secretary Robley Johnston looks over the shoulder of Art Director Tolsma as they exchange ideas with writers Mitchell and Anderson.

Members of the office staff are seen below preparing a recent mailing.



TEACH is one of the key words in the commission that Jesus gave to make disciples of all nations: "teaching them to observe all things whatsoever I have commanded you" (Matthew 28:20). The church believes that evangelism and Christian education go hand in hand. People must know what and in whom they are to believe, and having trusted in the Savior they need a lifetime of instruction in the whole counsel of God.

To this task the Committee on Christian Education devotes its efforts in order to make available suitable

printed materials that are true to the Bible: catechetical and doctrinal studies—evangelistic tracts—church bulletins—Christmas cards and tracts—booklets on many topics.

SUNDAY SCHOOL is often called the evangelistic arm of the church. If such it is to be, a Bible-centered curriculum is a must — designed to lead the pupil into an understanding of the facts and meaning of Scripture, with the aim of a personal relationship to Jesus Christ.

A complete three-year course is now offered for the Primary, Junior High,



VACATION BIBLE SCHOOL materials in a three-year cycle are used in teaching at the El Camino Church of Goleta near Santa Barbara, California. Picture at left.

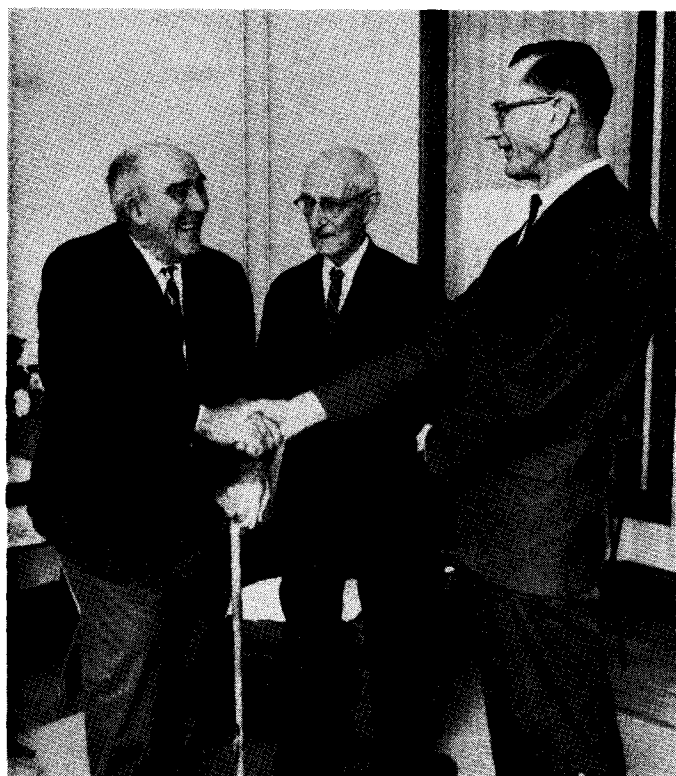
GREAT COMMISSION PUBLICATIONS

For a catalog or specific information on publications of the Committee write to:

Great Commission Publications

7401 Old York Road
Philadelphia, Pa. 19126

... at one time the oldest Presbyterian church in Maine ...



Parish in 1923. For half a century he served as an active elder. For 25 years he was a blacksmith foreman for a railroad and for another 13 years he taught manual training at the Maine School for the Deaf. One of his favorite hymns asks the question, "Must I Go and Empty Handed?"

Second Parish Church voted to affiliate with the Orthodox Presbyterian body in the month of its formation, June 1936. Pastor at that time was the Rev. John Skilton, now New Testament Professor at Westminster Seminary. Later ministers were the Rev. Arthur Olson and the Rev. Calvin Busch. Second Parish was one of the few congregations able to retain its property despite a court suit brought by the Presbyterian Church in the U. S. A.

A few years ago the historic building at Congress and Pearl Streets was sold and another church structure purchased. Its auditorium and vestry are now being used for Sunday school rooms. Below is shown the new auditorium, seating 250, which was dedicated just a year ago this month. The fine old pipe organ, removed from the Congress Street building, was rebuilt and installed in the present one.

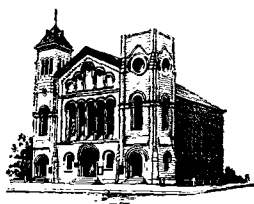
There are now five Presbyterian congregations in the state of Maine, all affiliated with the Orthodox Presbyterian Church. Beside Portland, they are in Bangor, Cornville, Houlton, and Lewiston.

Church Honors Two Octogenarians

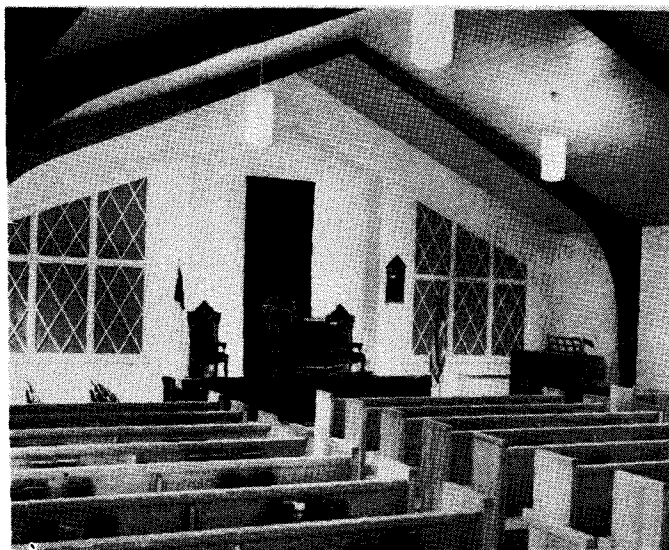
At its annual meeting earlier this year Second Parish Orthodox Presbyterian Church of Portland, Maine gave special recognition to two of its long-time members. Between them they had given over a century of service as officers. Both were on the important Parish Committee as trustees.

Mr. Perley Winslow, in the center of the picture, a native of Maine, was a registered pharmacist. Originally a member of the Second Parish Congregational Church, he was elected an elder after the merger with the city's Presbyterian Church in 1923 and served in that capacity for 21 years, with the additional responsibility of superintendent of the Sunday school. His favorite hymn is one based on a parable of Jesus: "There Were Ninety and Nine."

The Rev. Leslie Dunn, pastor for the past five years, is shaking hands with Mr. John MacDonald. A native of Canada, Mr. MacDonald came to Portland in 1903 where he united with the Park Street Presbyterian Church, which merged with Second



The Old Church



The Presbyterian Guardian

The Presbyterian GUARDIAN

EDITOR

ROBERT E. NICHOLAS



All correspondence should be addressed to The Presbyterian Guardian, 7401 Old York Road, Phila., Pa. 19126

The Orthodox Presbyterian Church

It is a *CONTINUING* church — but more. Formed in 1936 to “continue the spiritual succession of the Presbyterian Church in the U.S.A.,” its actions from the very first General Assembly showed the church’s intention to move in the direction of closer conformity to Scripture.

It is a *WITNESSING* church — testifying to the grace of God in Jesus Christ crucified and risen as the only hope for lost sinners, inviting men everywhere and in all circumstances to repent and believe the gospel.

It is a *PROTESTING* church — raising its voice from the outset against the modernism of its parent body and other liberal churches then and now. At the same time it heralds the great teachings of the Bible in all their plenitude and power.

It is a *CREEDAL* church — committed to the Westminster Standards as subordinate only to the infallible Scriptures. It opposes modern un Presbyterian formulations such as the Confession of 1967, not because they are new — any more than it clings to earlier creeds simply because they are old — but in the light of the test of faithfulness to the written Word of God.

It is a *REFORMED* church — yet it not only looks back to the Reformation and its Calvinistic heritage, but it also persists in seeking to reform its life and program in accord with a fuller understanding of Biblical teaching.

It is an *ECUMENICAL* church — not in the manner of the modern ecumenical movement with its tolerance

of error and indifference to doctrine in its quest for organizational union—but ecumenical in relationship to other communions of like faith (as for example within the Reformed Ecumenical Synod); ecumenical in welcoming into its fellowship all who make a credible profession of faith in Jesus Christ the Son of God as their only Savior and Lord, together with their children; ecumenical in being in the line of historic Christianity, “the faith which was once delivered unto the saints.”

It is a *DOCTRINAL* church — for it knows that sound doctrine is basic to a consistent Christian life. The modern drift toward a so-called ‘new morality’ is the fruit of apostasy from the old faith.

It is a *WORSHIPPING* church — stressing the obligation of assembling with God’s people on the Lord’s Day, and so much the more as the Day of Judgment approaches. The church at worship must precede the church at work.

The OPC has no new revelation or message. It is not swayed by every wind of doctrine nor does it ride hobbies. It stands fast for the truth of Scripture in order to move forward for God. It simply tries to be a true church of Jesus Christ. Its message of the gospel is what the world needs. It aims to do what the church ought to be doing in the way the Bible says it ought to be done.

It is a *MISSIONARY* church—and more than half of its congregations began as home mission fields. From the beginning its eyes have been on the horizons of a world to be claimed for Christ. Its high sense of stewardship requires it to give and to go and

to pray to the Lord of the harvest in the face of opportunities that arise.

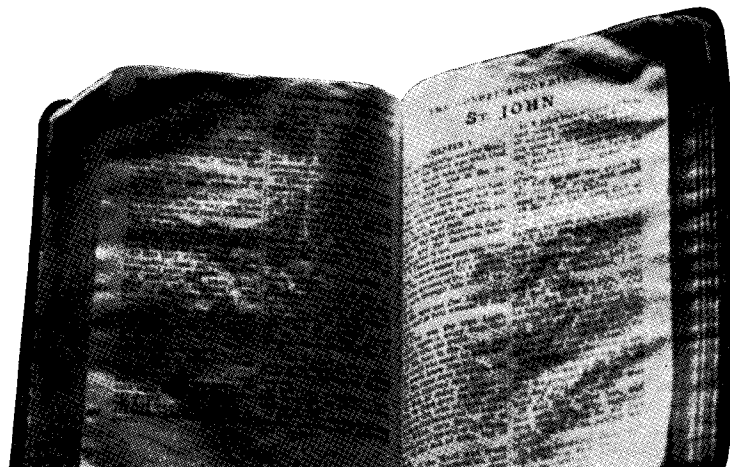
Moreover, the OPC was born out of a controversy against the false gospel that was being proclaimed on the mission fields and it continues to cry out against the present-day universalism that denies that men are lost eternally apart from Jesus Christ.

It is a *COMPASSIONATE* church — whether through its missionaries among the lepers of Korea or the sick of Eritrea where the “Compassion of Jesus Hospital” is situated — or in the concern shown by its Committee on General Benevolence or by the local diaconates — and always in the pastoral efforts to bind up the broken-hearted, comfort the sorrowing, and minister to the souls of those in need.

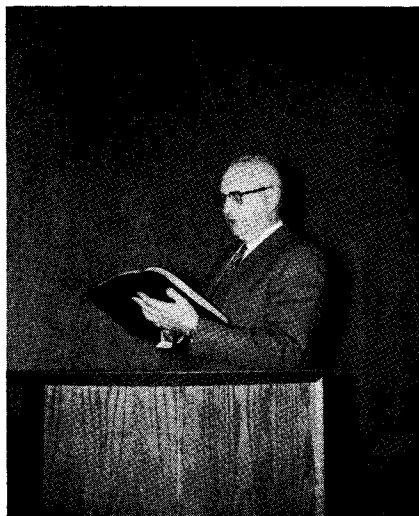
It is a *RELEVANT* church — not in the sense of compromising its message or blurring the line between the church and the world or meddling in civil affairs — but most relevant in declaring the ever timely message of the Bible for the real needs of the human heart.

The church as church does not engage in battle in the spheres of business or government or education or urban renewal or whatever. But the church does instruct and urge Christians to think as Christians and to apply Biblical principles, with valid social awareness in these and all areas of society.

It is an *IMPERFECT* church — in all of these respects. Not yet having attained, aware of many weaknesses and failures, but trusting in the power and promise of its King and Head that the gates of hell shall not prevail against his church, Orthodox Presbyterians take up the whole armor of God and invite others to join their cause.



... ministers with gifts from God ...



PREACHERS OF THE WORD

Veteran home missionary, pastor, and writer, Robert Churchill has been a minister of the Word of God for more than thirty years. Like him, every minister in the Orthodox Presbyterian Church is committed to teach and preach the entire Bible as the inspired and inerrant Word of God.

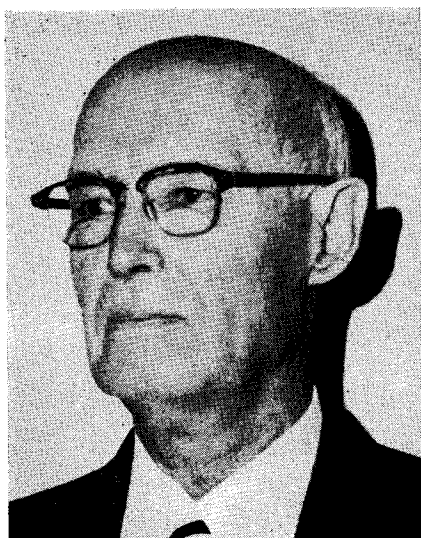
CHAPLAINS

Two men are serving as chaplains with the armed forces, both now in Europe: Col. John Betzold and Capt. Michael Stingley.

GENERAL SECRETARIES

Three standing committees of the church employ full-time general secretaries: John Galbraith—Foreign Missions, Robley Johnston—Christian Education, and LeRoy Oliver — Home Missions.

John Rankin



AUTHORS AND EDITORS

A few ministers are engaged in full-time editorial work or writing, and others too numerous to mention have written tracts, pamphlets, articles for magazines and theological journals, or books.

Among the more than a score of major books by Westminster professors are the following rather recent ones: *Thy Word Is Truth* and *Commentary on Isaiah, Vol. 1* by Edward J. Young; *The Case for Calvinism* and *The Confession of 1967: its Background and Significance* by Cornelius Van Til; and a two-volume *Commentary on Romans* by John Murray, recently retired and living in Scotland.

Noteworthy paperbacks are *Called to the Ministry* by President Edmund Clowney; *Family, Church, and State—God's Institutions* by Paul Woolley; and *Psalms 139* and *Genesis 3* by Dr. Young.

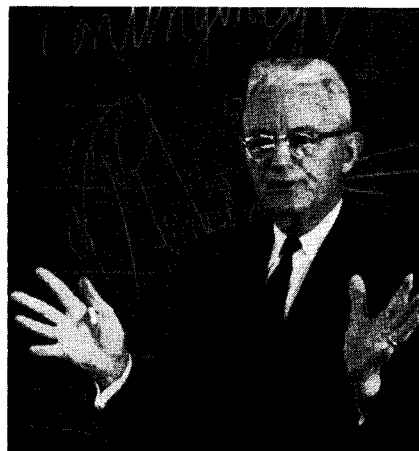
Dr. Burton Goddard is editor-in-chief of *The Encyclopedia of Modern Christian Missions*, just now coming off the press. Another Gordon Divinity School professor, Dr. Meredith Kline, is the author of *Treaty of the Great King*, a study of Deuteronomy.

Other Writers

Writers are to be found among pastors and others in the church as well. Pastor John Rankin of Worcester, New York, a charter minister in the denomination, has written *A Believer's Life of Christ* since his retirement. He is at work on another book dealing with the age-old conflict between faith and unbelief. Titled *The Lord's Great Controversy*, it is appearing serially in *Blue Banner Faith and Life*, a quarterly edited by Dr. Johannes Vos.

Among several books by Henry Coray is *Son of Tears*, a novel based on the life of St. Augustine. He wrote the biographical sketches of the men included in David Fuller's selection of significant writings: *Valiant for the Faith*. His vignettes of J. Gresham Machen appearing from time to time in this periodical are planned for a book next year.

The Voice of Authority is a book by George Marston, field representative of Westminster Seminary. Wheaton pastor Francis Breisch has authored a number of textbooks published by the National Union of Chris-



PROFESSORS AND TEACHERS

Teaching is the special gift of some, and the church has extended its witness to the truth through such outstanding scholars as Dr. Cornelius Van Til of Westminster Theological Seminary. A dozen of its ministers serve that institution; three are professors at Gordon Divinity School. Several teach the Bible and related subjects in other Christian schools, both college and secondary.

Another widely read author is R. J. Rushdoony, whose latest work is *The Mythology of Science*. Two of his other works are *By What Standard?* and *The Messianic Character of American Education*.

Books have come from some of the church's foreign missionaries: *Theology of Seventh-Day Adventism* by Herbert Bird, and *For a Testimony* by Bruce Hunt. Others have assisted in translations, and Harvie Conn edits a *Reformed Bulletin of Missions*.

R. J. Rushdoony



Building to Fit Resources and Need

ONE OF THE MORE critical problems faced by many a young congregation is that of its meeting-place. The September-October 1967 issue of *Your Church* magazine ran a three-page article titled "Design for Worship," featuring the recently completed Bethel Church of Grand Junction, Colorado. The Rev. John Verhage is the pastor.

Three pictures of the interior and one of the exterior (shown here) il-



lustrate the fact that "proper attention to function will bring about as an end product, the beauty and atmosphere appropriate to the form." The writer points out that "by giving prime attention to essentials and forgetting extra-decorative niceties, their architect (Hightower-Chambliss), provided with a straightforward theological statement and a well-conceived program of worship and Christian education, responded with a solution" that enabled the church to keep the total cost within their \$25,000 budget!

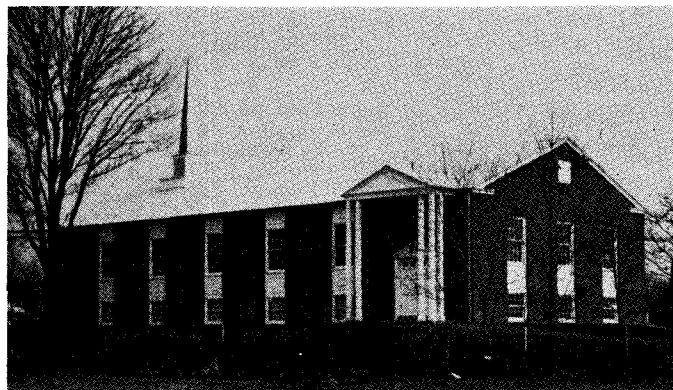


Two Generations of Preachers

AMONG THE SEVERAL fathers and sons who have been ministers in the church are the Phillipses, both graduates of Wheaton College and of Westminster Seminary. The Rev. Henry Phillips, after serving three Orthodox Presbyterian pastorates (Washington, D.C., and Nottingham and Grove City, Pa.), accepted a call in 1954 from the Committee on Home Mis-

sions to labor as pastor and missionary in Wisconsin. Shown above is part of the congregation of the Old Stockbridge Church in Gresham, and Mr. Phillips teaching a class.

In the lower half of the picture is his son, the Rev. Stephen Phillips, with his wife Jean, and the exterior of the Stratford, N. J. Church to which he was called following his graduation from seminary in 1966. He was ordained and installed as pastor in March 1967.



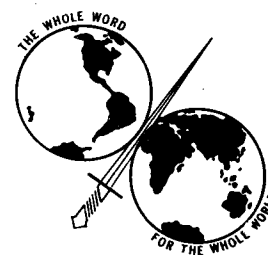
THIS ATTRACTIVE and functional building of Trinity Church of Hatboro, Pennsylvania was based on a slightly modified "Pioneer" design from *Christian Life* magazine (Joseph Kimbel, building consultant, in conjunction with the Weyerhaeuser Lumber Company). A descriptive write-up appeared after its completion.

With full basement and paved parking the cost was about \$50,000, two years ago. Overall size is 80 x 36 feet, with an auditorium seating over 200. The structure is of concrete blocks with a brick facing. The project was completed during the pastorate of the Rev. A. B. Spooner, who is now engaged in another building program with the Nashua Church in western Pennsylvania. The Rev. John Bettler was ordained and installed as pastor of Trinity Church in October 1967.

... the whole Word for the whole world ...



Jesus said:
 "Come unto me,
 all ye that
 labor and are
 heavy laden,
 and I will
 give you rest."
 — Matt. 11:28

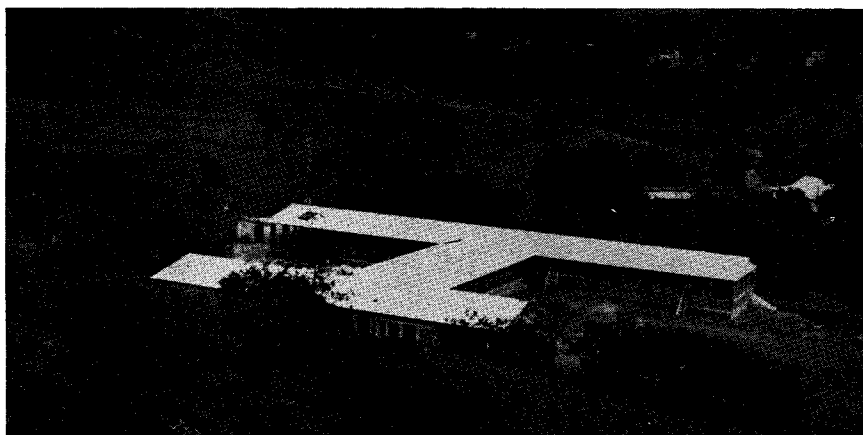


The COMPASSION OF JESUS HOSPITAL in Ghinda, Eritrea, with its medical missionary doctors and nurses, is a ministry of mercy that offers many openings for witness to the forgiveness of sins through the blood of Jesus Christ.

JAPAN'S newest Orthodox Presbyterian missionaries are the Rev. and Mrs. Arnold Kress, in language study in Tokyo. The Rev. and Mrs. Heber McIlwaine are in Fukushima, while the Rev. and Mrs. George Uomoto serve in East Sendai.

FORMOSA has three couples: the Rev. and Mrs. Richard Gaffin in Taichung (see Aunt Polly's letter elsewhere in this issue); the Rev. and Mrs. John Johnston in Taichung, with work as well in Hsinchu; and the Rev. and Mrs. Egbert Andrews, now on furlough.

A Reformed Presbyterian Church of Taiwan is being organized, and mis-



General Secretary John Galbraith



sionaries of five missions have agreed to work for and with the nationals in establishing this Biblical witness in Formosa. The Orthodox Presbyterian Mission had a leading part in the formation of the Presbyterian and Reformed Missions Council in Taiwan. Other cooperating missions are the Christian Reformed, the Presbyterian Church of Korea (Kosin), the Reformed Churches of New Zealand, and World Presbyterian Missions.

KOREA is a fruitful field of labor. The Rev. and Mrs. Harvie Conn (Seoul) and the Rev. and Mrs. Theodore Hard and the Rev. and Mrs. Bruce Hunt (Pusan) are engaged in ministries of teaching, writing, translating, and evangelistic preaching. All three men serve on the faculties of Korean theological seminaries, including the Youngkwang Seminary for lepers, of which Mr. Hard is president.

ERITREA, a part of Ethiopia, has resident missionaries in three locations with an outreach into other areas in a land of several languages, extremes of climate, and both Islamic and Coptic religions. The Rev. and Mrs. Clarence Duff are in Ghinda; the Rev. and Mrs. Herbert Bird, in Massawa; and the Rev. and Mrs. Francis Mahaffy in Senafe.

MISSIONARY ASSOCIATES — A term for a limited-time service in which the volunteer provides his own support to, on, and from the field of labor — is a challenge to young people and others who may be qualified to assist the missionary program of the church. Two years ago a married couple worked with the Korean Mission, and at this time Miss Priscilla Galbraith is in Sendai, Japan as a teacher of oral English with opportunities for Bible classes and other personal witness.

STEWARDSHIP

By no means a narrow concept in Orthodox Presbyterian thinking, stewardship is held to include all of life for the Christian: his time, his God-given talents, his service, and all of his resources. In a real sense the believer's love for God and gratitude for his salvation is expressed through the tangible tithes and offerings which he gives to the Lord's work.

The Orthodox Presbyterian Church has reason for praise to God who has instilled a spirit of generosity in the hearts of his people. The church has been numbered among the top seven of some forty denominations in per member contributions for many years, according to an annual stewardship survey. Its current per member amount is about \$200.

Annually in the month of November a thank offering highlights the church's continuing zeal for advances in its total missions and Christian education task.



TINLEY PARK, ILLINOIS: Another church is on the move and has a new name. Forest View Church (formerly Westminster of Evergreen Park) is "going to college" — meeting this year in the chapel of Trinity Christian College in Palos Heights. This is a temporary stopover until a building can be completed on a ten-acre site near Oak Forest and Tinley Park. The Rev. Donald Parker, pastor, is shown here with his family.



Thirtieth Anniversary Banquet

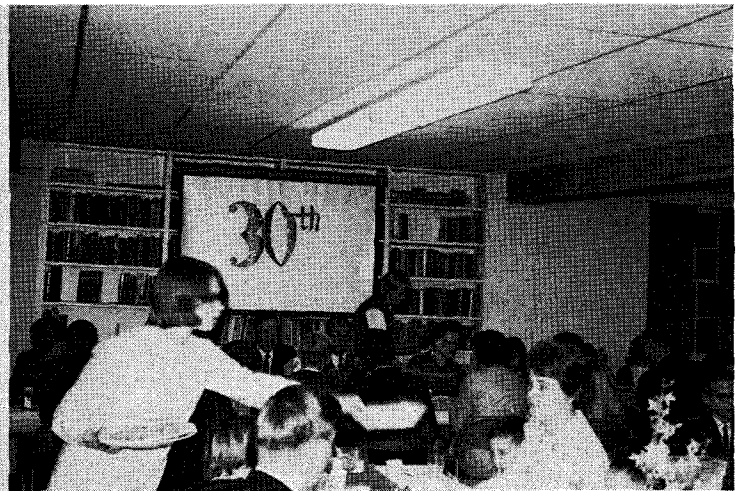
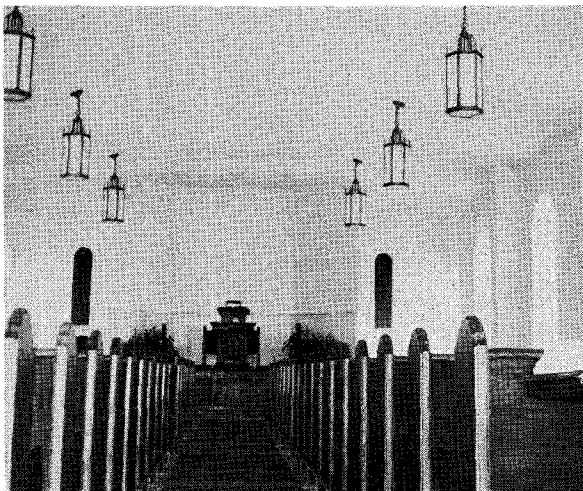
Covenant Church of Pittsburgh celebrated its thirtieth anniversary with a fellowship banquet earlier this year. It was an occasion of praise to God for his great faithfulness through three decades. Pastor Calvin Cummings reviewed "the trials and triumphs of faith, and members of the growing

congregation gave testimony to God's saving and sanctifying grace."

Starting with just five people and meeting in a large home for several years, the church erected its first building in Wilkinsburg in 1946. Pictured below is its recently completed new auditorium. The present membership is about 140 communicants and 100 covenant children. A Christian elemen-

tary school is sponsored with an enrollment of nearly 200 and a staff of nine.

The church's outreach has been extended some 25 miles to Sewickley where worship services are being held, with membership classes looking toward the formation of a new congregation.



How does a church get its start?

PEOPLE OF FAITH and conviction trust in God, seeking his help and obeying his Word. They may meet in a home for a weekly Bible study. Perhaps they can secure the aid of an Orthodox Presbyterian pastor — for some have made weekly trips of a

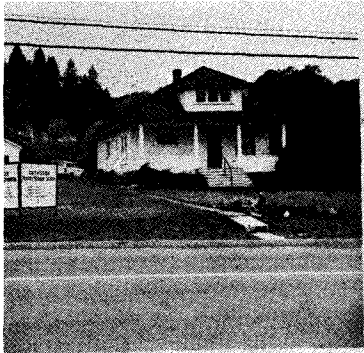
hundred or more miles in response.

A local church may start a branch work. Or a presbytery or the denominational committee may be able to give assistance.

Here and there are people who have counted the cost—and found no price

too high for the sake of loyalty to Jesus Christ and a church where they and their children will receive the pure gospel. They wait patiently upon the Lord, in his sovereign providence, to open or close doors. Meanwhile they pray — and prepare. Such believers have come to the kingdom for such a time as this. The church needs many more of them.

Where does a new church meet?



In a house on their site in Oregon.



In a shopping center in Georgia.



In a community building in Pennsylvania.



In a Seventh-Day Adventist building in California.

FOR AN OPC DIRECTORY or further information, please write to
Committee on Home Missions
7401 Old York Rd., Phila. Pa. 19126

Under the leadership of the Rev. Jonathan Male, who "started from scratch" with a little group in Ocoee, Florida, a place to meet was found in a Women's Club. For four years Emmanuel Church has met here as the whole counsel of God is proclaimed.

What's going on in buildings?

SOME TWENTY churches have recently completed, are now engaged in, or are about to undertake building projects. Within this past year several congregations have dedicated new buildings or made substantial additions to facilities: Second Parish, Portland, Maine; Bethel, Ft. Lauderdale, Fla.; West Hills, Harriman, Tenn.; Immanuel, Thornton, Colo.; Covenant, Pittsburgh, and Faith, Harrisville, Pa. The Puget Sound, Seattle, Wash. people have remodeled a house for their use.

Among others now engaged in a building program are Valley, Santee, Calif.; Nashua, Edinburg, Pa.; Bethel, Oostburg, Wisc.; Forest View, Tinley Park, Ill.; and First, Waterloo, Iowa.

At least eight congregations which have purchased property are making plans for a building and seeking necessary gifts and other financial arrangements: Pt. Loma, San Diego, Calif.; Bethany, Nottingham, Pa.; Grace, Vienna, Va.; First, Modesto,

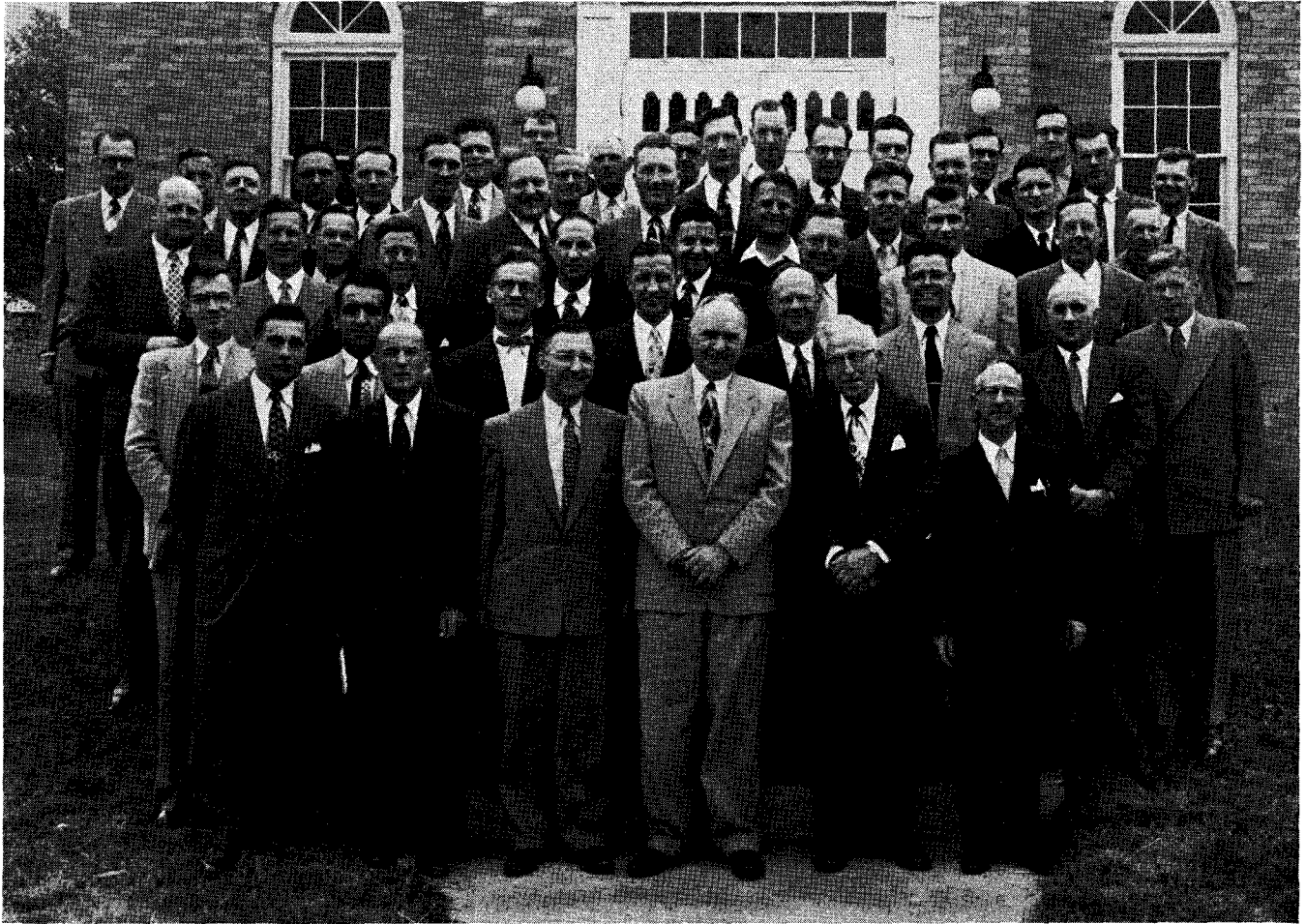
Calif.; Bethel, Wheaton, Ill.; Emmanuel, Morristown, N. J.; El Camino, Goleta, Calif.; Chapel, Eugene, Oregon. Four of these are using temporary leased quarters, while the others will be replacing presently owned structures, two of which are former dwellings.

Where does the money come from?

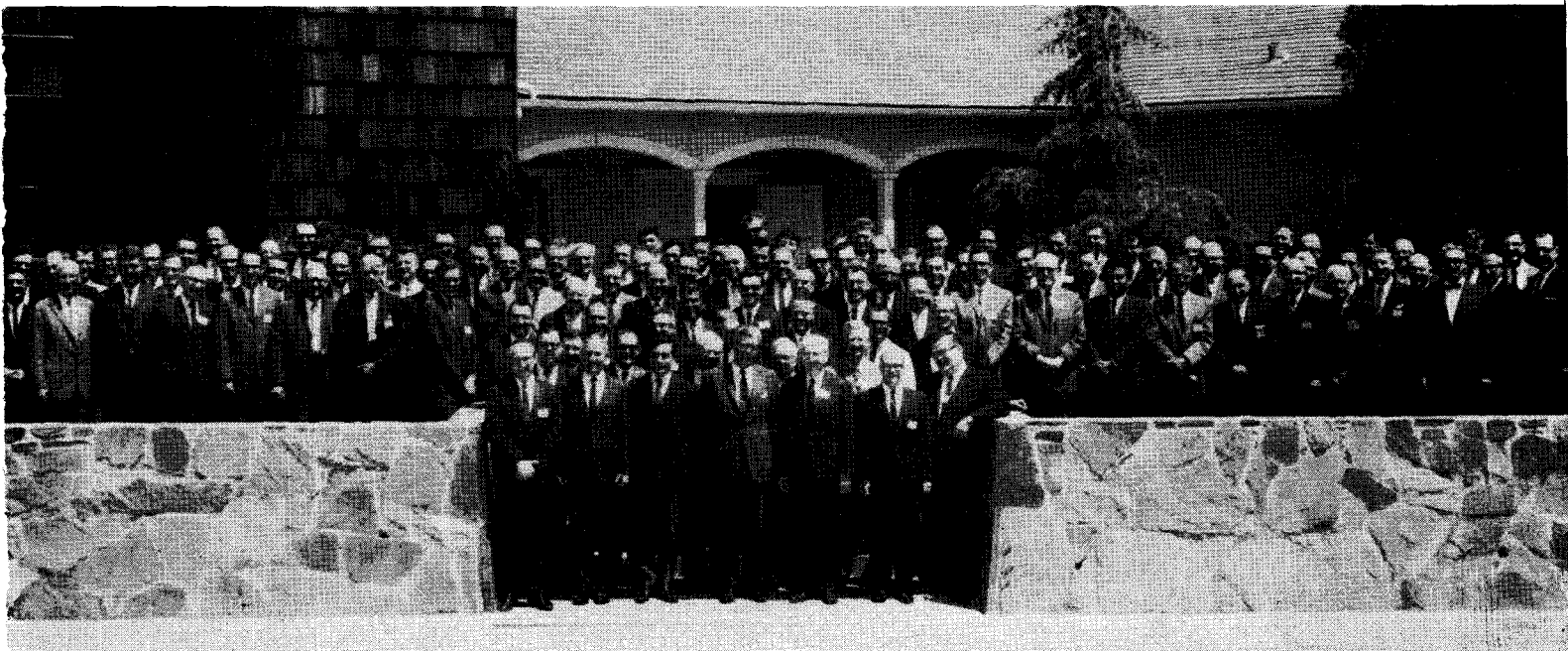
GOD'S PEOPLE prove their faith by sacrificial giving to support the ministry of the Word and to obtain a place of worship. The building may be humble at first. It may be rented or borrowed or purchased as a combination manse and meeting-place. In some instances the minister finds additional employment for a time. But God is able to supply every need.

The Committee on Home Missions and Church Extension has both a contingent fund and an extension fund through which a church may be able to obtain a loan for a site, a house, or a building program.





21ST GENERAL ASSEMBLY IN ROCHESTER, NEW YORK, 1954



MORE THAN ONE HUNDRED COMMISSIONERS AT 34TH GENERAL ASSEMBLY IN LONG BEACH, 1967

October, 1967

. . . some questions people ask about the OPC . . .

Why this Presbyterian church?

The world needs churches that are trying to do the work of the church in the way that the Bible says Christ's church ought to function.

What about that word 'orthodox'?

Literally, it means "straight teaching" or "right thinking"—that is, a church that bases its beliefs on the Scriptures and proclaims the gospel found therein. 'Presbyterian' refers to the church's government by elders or "presbyters"—men of mature Christian faith chosen by the people and ordained for Christ's service.

Are there not other Presbyterian churches?

There are about ten bodies using that name in North America. Some, sad to say, are Presbyterian in name only, having deviated from the historic faith.

What is the Orthodox Presbyterian Church's standard of faith?

Its supreme standard is "the Word of God, the only infallible rule of faith and practice." Secondary or subordinate standards are the Westminster Confession of Faith and the Larger and Shorter Catechisms. These documents set forth the system of doctrine taught in Scripture, to which all ordained officers subscribe.

What is the basis of conduct?

The moral and ethical teaching of the Bible: the law of God revealed in his Word. "Love is the fulfilling of the law" (Romans 13:10) and "sin is the transgression of the law" (I John 3:4). The so-called 'new morality' runs counter to the plain teaching of Scripture.

Moreover, "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are, in any thing, contrary to his Word . . ." (WCF XX:2).

Does the OPC agree with the Confession of 1967?

Decidedly not. This is the new Confession that was recently adopted by the United Presbyterian Church in the U.S.A. It departs from the Westminster doctrine of Scripture; it rejects the truth of Christ's sacrificial death to pay the penalty of sin in the sinner's place; it elevates social, economic, and political opinions to a par with Biblical teaching.

Its adoption as a part of a "Book of Confessions" is a final constitutional step (along with radical changes in the form of subscription for officers) in the apostasy of a no longer true Presbyterian church.

Is the church affiliated with church councils?

The OPC has no connections with either the National Council or the World Council of Churches. It is, however, a member of the Reformed Ecumenical Synod, with which some 25 denominations of like Biblical faith are associated throughout the world.

What is the OPC position as to the Bible?

It is that of the Bible itself (and set forth in the Westminster Confession): all Scripture is inspired by the Holy Spirit, who so guided holy men (prophets and apostles) that what

they wrote is the very Word of God, authoritative and inerrant.

Why does the church have such strong convictions?

Because it earnestly believes that the living God has a message for modern man: the Bible's answers are relevant to his universal needs. Its gospel is the one hope for creatures who are at enmity with their Maker. Jesus Christ is the all-sufficient and only Savior for all who repent of their sin against a righteous God and trust in Jesus alone for eternal salvation.

WRITE FOR LITERATURE

For a short "Introduction to the OPC" or a longer historical pamphlet on "Why the OPC?" or other literature, write to:

The Orthodox Presbyterian Church
7401 Old York Rd., Phila., Pa. 19126



The chapel doors will be open again next summer.

EVANGELISM takes many forms. It occurs with a Bible lesson in Sunday school or VBS. It comes through the preaching of the gospel from the pulpit. An opening may arise in a neighborhood Bible study group. It is done by the personal witness of one person to another. Tracts and other printed materials are often aimed at winning the unsaved to Christ. A summer youth camp affords opportunities to urge the claims of the gospel.

Another form is found summer after summer on the boardwalk at Wildwood in southern New Jersey. An evangelistic project of that Presbytery, the chapel concluded its 22nd season on Labor Day, with the Rev. Leonard Chanoux as director. During the summer thousands pass by daily and are invited in. Films and special music are used, and a different Orthodox Presbyterian minister is the evangelist each week.

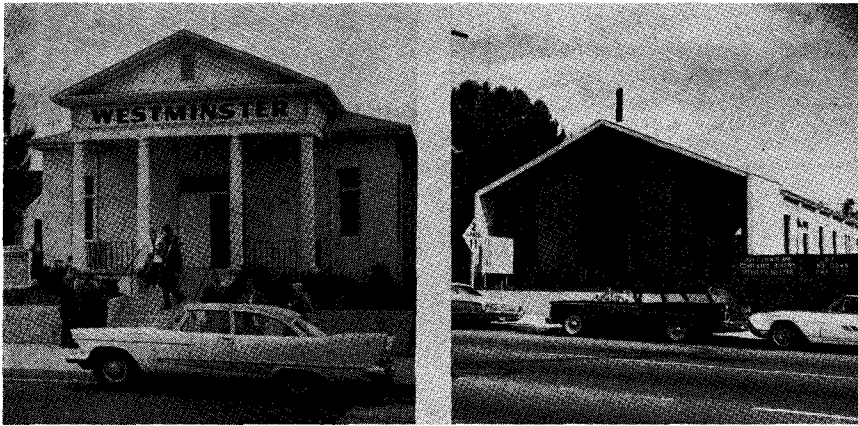
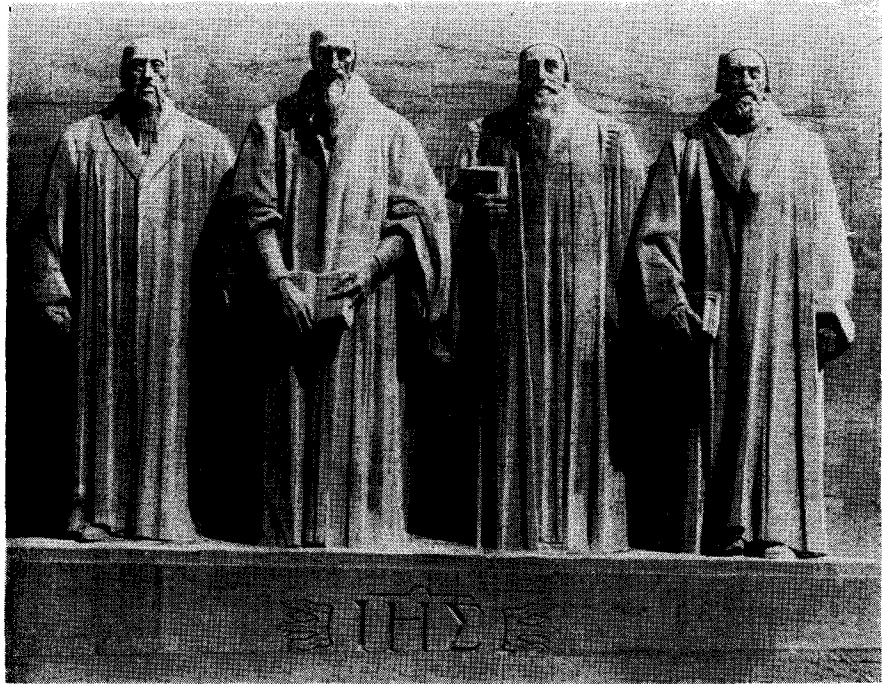
450th Anniversary

IT WAS IN OCTOBER 1517 that Martin Luther nailed ninety-five challenging theses to a church door in Wittenburg. Luther's act on the 31st of that month was the spark that ignited a flame that will not be extinguished.

In the photo to the right are four other Reformers of that period as shown on the Reformation monument in Geneva: Farel, Calvin, Beza, and Knox.

The supreme authority of Scripture — justification before God by faith alone — the priesthood and responsibility of all believers: such were the watchwords of what has come to be known as the Protestant Reformation. The trumpet must still give forth a certain sound in the conflict today.

In an era of theological confusion and ecumenical cross currents, it is the privilege and duty of such a church as the Orthodox Presbyterian both to hold fast to its heritage and to press on with the task of stating the truth ever more clearly and making it known to the ends of the earth.

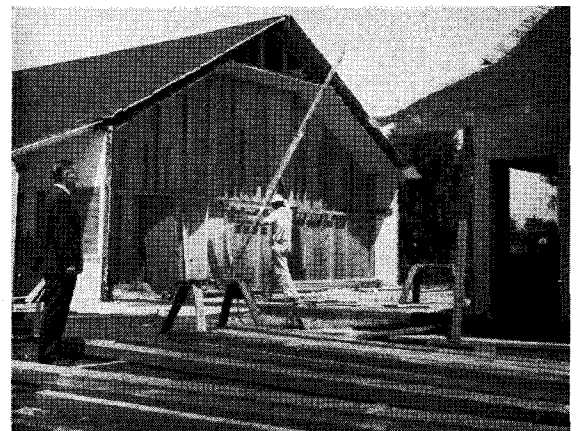


Church buildings change. Some get a face-lifting, as did Westminster of Los Angeles, shown here before and after. Others may be cut in two, then filled in for expanded room, as happened in Garden Grove, California.

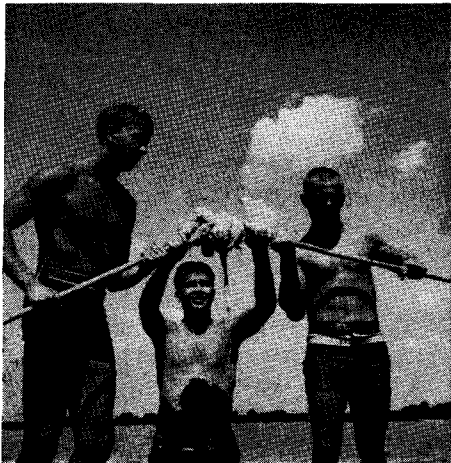
But the church of Jesus Christ is people. They too are changed, inwardly, by the regenerating act of the Holy Spirit in the new birth, and his work of sanctification makes a difference in their whole outlook and manner of life. Indeed, it is a radical, a cutting, an effectual work that the Spirit of God does by his sovereign power in preparing and filling the saints for useful Christian service.

The Confession of 1967 is not catholic, for it releases the church from that subjection to apostolic authority in the Scripture which is the hallmark of catholicity; it is not evangelical, for it both obscures the gospel and omits the sovereign work of God by which salvation is wrought and attested; it is neither Presbyterian nor Reformed for it denies the necessity of maintaining any system of doctrine or government in the church.

— from a statement by the 1967
Orthodox Presbyterian General Assembly



... a church where youth has its day ...



SOUTHLAND BIBLE CONFERENCE in Florida is typical of summer youth camps sponsored throughout the Orthodox Presbyterian Church. This year for the first time at Camp Rotary separate week-long conferences were held in August: Senior High with 62 young people and 20 on the staff, and Junior High with 93 plus a staff of 27. Among them were some Christian Reformed young people.

Dr. Robert Rayburn, president of Covenant Seminary in St. Louis, of the Reformed Presbyterian Church, Evangelical Synod, and the Rev. Benson Male, Christian Reformed minister and teacher from Denver, were among the guest speakers.

Others on the two staffs included the Rev. Messrs. Luder Whitlock, Jonathan Male, Cornelius Tolsma, Jack Peterson, and George Knight — all of Florida; the Rev. Robert Atwell of Westfield, New Jersey; and Westminster Senior Robert Malarkey.

The pictures above, taken at the Senior High week, show a popular annual feature and favorite of the campers — the "mop tilt" near the dock on Lake Julian. Two campers standing on barrels attempt to push each other off balance and into the water. Both boys and girls enjoy the fun. In the center are seen three fellows all dressed up for one of the clan skits.

OTHER BIBLE CONFERENCES associated with the church include French Creek, near Philadelphia; Deerwander at Waterboro Center, Maine; Camp Calvin on Lake Geneva, Wisconsin; Elim Bible Camp, near Custer, So. Dakota; White Branch on the west slope of the Cascades in Oregon; the

Labor Day weekend family conference at Happy Valley, Santa Cruz, and the family conference at Camp Sierra, Shaver Lake, California; as well as the youth conferences in southern California sponsored by the Blue Ridge Bible Conference.

MACHEN LEAGUE is the name used by most Orthodox Presbyterian youth groups — three in number in some churches for various ages. Meeting usually on Sunday evenings, they afford opportunity for leadership training and participation, along with weekday social activities.

RALLIES play an important part in Machen League fellowship. More than 150 high schoolers from the New Jersey leagues met in Westfield for an overnight rally in mid-October. Starting with a Friday evening address on "The Lordship of Christ" by guest speaker Albert Martin, the gathering featured a panel on Saturday morning

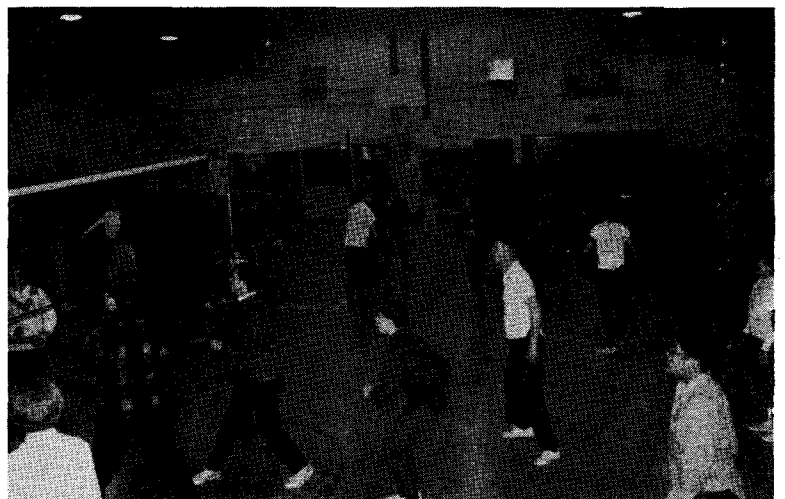
on the meaning of the Savior's Lordship in home, school, community, and church.

Taking part were Tom Commeret, Bruce Robinson, seminarian Robert Malarkey, and a young pastor, Stephen Phillips. Even a heavy rainstorm did not dampen the enthusiasm of the group during an afternoon of recreation climaxed by a banquet provided by the host Machen League parents.

SAVE TEAM—a relatively new term in the church standing for Student Assistants in Visitation Evangelism — designates teams of young people, usually of college age, who volunteer their services to a church or churches for a month or so during the summer.

Survey calling, teaching in VBS, and working with Machen Leagues are among the avenues of assistance. The Rev. Donald Stanton of Oostburg, Wisconsin has acted as a volunteer coordinator of the SAVE program.

Oostburg, Wisconsin, host to an area rally of Machen Leagues during the Christmas holidays. Recreation at a local gymnasium.



Aunt Polly's Letter

Taichung, Taiwan
September 6, 1967

DEAR YOUNG FRIENDS:

Again, a long time has passed since I wrote, and we live in a new house. We miss Ruth, Bing Hsin (uphold faith), Bing Chen (uphold truth) and their Daddy. They moved to a big house near the entrance to the school where Ruth teaches, so when she has a little free time she can run home to be with her little boys. They are growing up as you can see from the picture. Just like American children they are sometimes naughty, especially Bing Hsin. Do you see the mischief in his eye?

Last night there was a cottage prayer meeting in the Lees' home. Bing Hsin had a big red spot by his eye. He had slipped on the stairs and rolled over and over all the way to the bottom. Of course it hurt when it happened but it was "all better" last night and it seemed to me he was really enjoying telling the grown-ups all about it.

Now I must tell you the ghost story that I promised last year.

About twenty years ago, when Ruth was old enough to enter first grade, there weren't any schools away in the top of the mountains where her family lived. Usually boys and girls when old enough went out to the fields on the ridges to help their parents grow tea shrubs and orange trees. But Ruth's father, seeing that she was a smart little girl, wanted her to go to school. So down the mountain Ruth went with her father to her Uncle Bo Fu's home to live and attend school. She enjoyed first grade but was very lonely there. Uncle Bo Fu's children were grown up and married. When her father would come to visit she would cry, cling to him and beg to go home.

Ruth's father had a younger brother, Uncle Shu Fu, who did not like working in the tea fields and orange groves. He had left home soon after Ruth was born and gone down the mountain to a city on the plains where he took a job killing hogs. Now such a job is considered very bad for a man. Why? Well, for many hundreds of years the Buddhist religion has been teaching in China that when people die they may be reborn and come into the world in the form of



'Aunt Polly' Gaffin in the Formosan countryside.



Bing Chen and his older brother Bing Hsin in their living-room.

an animal, especially if they haven't been good. Since hogs are such lowly and dirty animals, surely the spirits of very bad people enter them. And if your business is killing hogs every day for five years like Uncle Shu Fu, you will surely have killed a number of spirits of bad people who were living in some of those hogs. Many of the folks in the mountains were expecting that one day some of the evil spirits would take vengeance on him.

Maybe you will ask a question such as I asked Ruth when she told me about this: "Who kills the hogs and chickens you eat at your home?" "Not my father," she quickly replied. "Perhaps the hired help or my mother." You see the father is the head of the family. Even after he dies his family depends upon his spirit for help. Therefore one must not take the chance of harming a mean spirit.

It was during the winter of Ruth's year in first grade, while she was living in Uncle Bo Fu's home, that our ghost story happened, right in his living room. Uncle Shu Fu became very ill with small pox, an awful disease. Though his friends and neighbors felt very sorry for him and his poor wife, who had to help in caring for him, they did not dare go near him. For the most part they just sat around and talked about how such a thing could well be expected to happen to a hog slaughterer. But Ruth's father did not believe much in all this talk about evil spirits and walked for several days to

get down the mountain to help his brother.

Though Ruth had not heard much talk in her home about ghosts, her family was very particular about religious things. Before each meal someone washed their hands, lighted several incense sticks and waved them before the picture of the kitchen god pasted on the wall near the stove. In this way they thanked the kitchen god for their food. Ruth had often done this when she was home. She knew nothing then about the true God. She had never heard the word of the beautiful Psalm, "The Lord shall preserve thee from all evil: he shall preserve thy soul." All the talk about evil spirits bringing a terrible disease upon her uncle filled Ruth with fear and made her even more lonely. About the time she would get home from school the sun would begin to lower behind the great, massive mountains, casting shadows. She would go into the house early before it became dark. How she hoped that the awful evil spirits that must be all around her poor sick uncle would not harm her father! If only he would come and they could go back up the mountain to their home.

There isn't room to finish our story but I'll have more of it next month. We must truly thank God that Ruth knows the Lord Jesus now, and that three of her younger sisters are living with her, going to school in Taichung. When they eat their food they see the Lees bow their heads and thank our

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God for it. They have to go to school on Sundays but they usually are present when Uncle Dick goes there each week to hold a "family worship." Some of the neighbors come in too. Ruth is praying and Uncle Dick is praying and I am praying that all her family will be saved and that the family worship may grow into a church. Will you pray too?

Your loving friend,

AUNT POLLY

(continued next month)

THE COVER

Regular readers of the *Presbyterian Guardian* will notice the new cover designed by Mr. John Tolsma, art director for the Committee on Christian Education. His assistance with the cover photo montage as well as in taking a number of the pictures in this special issue is appreciated.

As to the cover photo—how many of the scenes, occasions, buildings, and main persons are you able to identify? A one-year subscription, new or extended, is offered to the five persons who first (by post-mark) and most accurately describe the 17 pictures used in the cover montage. Employees (or their families) at 7401 Old York Road are ineligible.



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