

GUARDIAN

Hope for Another Year

This afternoon the children called me to view the most beautiful rainbow I have ever seen. Its vivid, clear colors were breathtaking. I had never seen the end of a rainbow before, but this one came down in the field right across the street.

Wanting to get closer, Johanna crossed the road. There she stood, turning round and round, and then hurried back with such a disappointed look on her young face. Where had the rainbow gone that seemed so close? Facing her round, I made her look again — and there was her rainbow as lovely and bright as ever.

Once more I was reminded that we seldom find all life's answers close at hand. Our dreams often vanish as we seek to realize them. It is only from a distance that God permits us to view the promise of hope fulfilled.

— LILLIAN JONES

“For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it” (Romans 8:24-25).

The Sorrows of Christ

EDWARD WYBENGA

A Prediction about Peter Luke 22:31-38

Before the Paschal Supper was ended, Jesus was constrained to make a sad prediction. He said that Satan would subject Simon Peter to a severe test, seeking to show that Peter's allegiance to Christ was like chaff—an empty profession without substance.

"But I have prayed for thee," said Jesus, "that thy faith fail not." He would not permit Peter's faith to fail utterly. His prayer for his disciple would prove effectual. Then, after Peter had come through this bitter experience and had wept tears of true repentance and found forgiveness and restoration with his Lord, he must use this experience to warn and strengthen others in like danger of falling.

We learn from this event that Satan's power is indeed great and that he is ever motivated by the desire to destroy man's soul. We also learn that the tempter cannot succeed where the elect are concerned, for they "are kept by the power of God through faith unto salvation," as Peter himself wrote years later. It is a reminder that those who have passed through fiery trials, who have fallen into sin but were again recovered, who have experienced the godly sorrow that worketh repentance—they are often the ones best fitted to help others who are undergoing similar temptations.

Peter, however, was not ready to accept Christ's estimate of him. He was quite sure that neither prison nor death held any terror because of his absolute loyalty to his Master. How easily we overestimate our ability to cope with the problems of life! Jesus knows the weakness of our human nature far better than we do ourselves. Hence his sad prediction: "I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me."

Jesus went on to speak a few words

to his disciples about another matter. From now on the situation would be far different than during their journeyings in earlier and easier days. Beginning with this night of sorrow and as they would later be sent into all the world to preach the gospel, they would meet with grave dangers; they would often suffer want. They would need to carry money and provisions with them; they might even need swords for protection. They must be prepared for carrying out their task under all sorts of conditions. Such seems to be the implication of his words.

Agony in the Garden Luke 22:39-46

The time had now arrived for Jesus to face the supreme test of his life and ministry. Accordingly, he led the way down the stairs from the upper room, through the streets of Jerusalem, to the garden called Gethsemane—a place of olive trees and flowering shrubs, a place of quiet retreat frequented by Jesus for prayer and meditation. It was a spot well known to the disciples—and to Judas.

Leaving eight of his disciples at the entrance to the garden, Jesus took Peter, James, and John with him a little farther. Then he "began to be sorrowful and very heavy," saying to them, "My soul is exceeding sorrowful, even unto death" (Matt. 26:37, 38). "Tarry ye here, and watch with me," he continued. Moving on a short distance—"about a stone's throw," Jesus fell upon his face in earnest prayer. We see him as true man. In our deepest sorrows we want to be alone, yet not entirely alone: it is comforting to know that sympathetic friends are not too far away.

Jesus prayed: "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." In anguish of soul the Son cries out to the Father for help. His human nature shrank from the pain,

the shame, the cruelties, the separation from God so soon to come upon him. "Remove this cup from me"—this cup of sorrow, of suffering, of sin—but only "if thou be willing." Such was his prayer of submission. For the cup was not to be removed: it was God's will that his Son should suffer and die. There was no other way by which sinners could be saved, the Father's justice satisfied, and God glorified.

Does this mean that Jesus' prayer was unanswered? No, the prayer was answered not by withdrawing the cup, but by enabling Christ to drink it. He had prayed, "Not my will, but thine, be done." God's will was done, and that was also Christ's will. The prayer was answered at Calvary and the Savior triumphed over sin and death.

When Jesus returned to his disciples, he found them asleep. How shall we account for their sleeping on this night of all nights? Luke suggests the reason: "He found them sleeping for sorrow." The deep grief of the Master had cast them also into sadness; and the natural reaction to extreme sorrow is often deep sleep. Yet Jesus asked, "Why sleep ye? Rise and pray, lest ye enter into temptation"—here the temptation to forsake and deny their Lord under the pressure of fear. That danger was close at hand. Only watchfulness sees temptation coming, while prayer gives strength to overcome it.

The sorrows of Gethsemane! They bore down upon the Son of Man with such intensity that "his sweat was as it were great drops of blood falling down to the ground." How shall we explain this agony of soul? Only in the knowledge that "he who knew no sin was made sin for us" (II Corinth. 5:21). Back of all his sorrow lay our sin.

"He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed . . . Thou shalt make his soul an offering for sin" (Isaiah 53:5, 10).

The thought of his sufferings on our behalf will surely bring us to our knees in humble penitence and confession of our sins, and in renewed faith in the Son of God who loved us and gave himself for us!

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Adolescence and the Church

Part 1 — Sexual Control

DONALD W. FELKER

When adults are asked in surveys if they would like to live their teenage years over again the answer is an overwhelming NO! We present a somewhat glamourized picture of the carefree and happy adolescent but we have found that this time of life is pretty rocky. There are problems which must be faced and hurdles which must be mounted if the teenager is going to take his place in society as a mature adult.

In this series of articles we are going to look at three of these hurdles in the context of the question: "What can the church do for the teenager?" The three hurdles which we will consider are: I. Sexual Control; II. Independence; and III. Vocational Choice.

Sexual control is a matter which occupies much of the time and energy of the adolescent in our society. It is one of the major problems of the teenager and the solution to the problem will have continuing effects upon his life.

With the onset of puberty the adolescent is confronted with a new drive. This new drive, the sex drive, is the main thing which sets adolescence off from childhood. The girl is now physically capable of becoming a mother and the boy is now capable of becoming a father. The physical capabilities, however, outrun the independence, maturity, stability, and deepness of love which we regard as being prerequisites for marriage.

This situation presents a major problem to the teenager. This problem is the learning of sexual control in the years between physical capabilities and marriage.

Problems Intensified

In addition to the presence of a physical and emotional drive, our society has intensified this problem for the teenager. The greater freedom,

particularly in greater mobility, that the adolescent has increases the teenager's problem. Automobiles are the primary means of this mobility. Teenagers can get around. We no longer have the almost exclusive group forms of recreation that were present before the "car." While presenting the teenager with this means of getting around, we have done very little to reduce the extreme sexual pressures which are presented by the many opportunities for necking, petting, and sexual play.

Another social practice that has intensified this problem for the teenager is the increased abundance of fairly thinly disguised sexual stimulants. From suggestively clad women in magazines to torrid love scenes in drive-in movies, the adolescent receives an abundance of sexual stimulation which makes the problem of control more difficult.

There is much evidence that many teenagers are not solving this problem of how to control the sexual drive. The 1963 edition of the *Statistical Abstract of the United States* reported that the illegitimate birth rate for

1961 was three times higher than in 1940.

There has recently been extreme concern on the part of public health officials with the rise in venereal disease among teenagers. It has been reported that venereal disease has reached almost epidemic proportions with more than 1500 adolescents contracting venereal disease each week. When these statistics are viewed in the light of human lives that have been damaged, the teenager can be seen as needing help.

What can the church do? What part should we have in helping the teenager with this problem? I would like to suggest three things: (1) the church should speak out for standards of sexual conduct, (2) the church should counsel parents on the problems their teenagers are facing, and (3) the church should begin to tell youth how sex fits into the Christian life.

Set Standards

The adolescent of today is faced with the dilemma of trying to meet a standard which is no longer observed by a large portion of the adult society. Much evidence points to the breakdown of chastity in American homes. Because of this the teenager is many times just following the example that the adult world sets for him. One work which the church must do is set standards for sexual conduct.

A gentleman who spends full-time working with and counseling unwed fathers has said, "These kids want someone to say 'NO' and say why . . . The caseworker says it to the kids and they accept it . . . Parents should say to teenagers, 'This is wrong, and this is why it is wrong. Period.'"

One of the things that the adolescent needs is help in setting standards for his conduct. Many times parents

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and the church assume that the teenager will be able to set his own standards much earlier than he or she is capable or ready to do this. The outcome is a standard that is a result of desire more than ethics or even good sense.

The church has the responsibility of telling the teenager what is wrong and why and also the consequences of breaking the standards which have been set. We may feel that the church is already doing this. However from the standpoint of the teenager, we are not getting the message across. Adolescents, when interviewed, are confused as to what the standards of sexual conduct should be and why they should be. On the other hand, it appears that many teenagers want to reserve sexual conduct until marriage and are looking for someone to fortify them in this resolve.

Counsel Parents

The second thing that the church can do is to counsel parents on the problems that their teenagers are facing. In many cases parents do not turn to the church or the minister when they are faced with a problem of adolescence. This may be due to the impression that the church does not really understand the teenager and is not really compassionate and forgiving.

This attitude needs to be overcome if the church is going to be of real help to the teenager. The adolescent does not exist in a vacuum. He lives in a home. A large portion of his time and energy is spent acting and reacting to other members in the home. When there are problems in sexual control this affects the life of the whole family and help that is given to the teenager must be help that is given to the whole family.

The church can help in two ways. First of all by counseling about the general problems that all adolescents are facing and then by being compassionate when difficulties do arise.

It is extremely surprising how unaware many parents are of the way adolescents feel. We very quickly forget how we felt as teenagers, partly I am sure because we felt miserable so much of the time. We quickly forget how appealing the temptations were, particularly if we were successful in overcoming them. This forgetting many times leads parents to put teenagers into situations where they are faced

with temptations that are beyond what we should expect them to be able to overcome.

Such things as an increase in early dating, an increase in the use of the automobile, the emphasis on single dating, and the large blocks of free time on dates that are usually spent in quiet and solitude, lead to intense temptations. These unrestricted and unsupervised activities many times put the teenager into situations where it is almost impossible to "flee temptation." Yet we many times expect the teenager to face and overcome these temptations with very little counsel or help from parents or church.

One thing that the church can do is call the parents to their responsibilities. This might be done through special messages, Sabbath school classes, or even Conference programs that would help parents to understand more fully the temptations of adolescence and the help that the teenager is seeking.

Biblical View of Sex

The third thing that the church can do is begin to develop with the teenager a "Christian view" of sex. How often the teenager receives the impression that sex is something outside of the Christian life. Rather than a blessing to be enjoyed we too often regard it as something we enjoy but should not. As long as we regard sex in this manner we will have a distorted view of the blessing of sexual conduct when it is carried on in the God-appointed time and place.

A beginning on revising our manner of looking at sexual conduct could well be concentrated on the relationship of love and sex. The teenager who engages in premarital sexual relations is many times driven on by what he feels is true love. In talking to those who find themselves facing parenthood outside of marriage the common statement is "We were in love."

But how does this emotion that the teenager feels fit in with the concept of the New Testament that he who is in love is in God, and God is in him? Perhaps the most tragic thing that we have done to the teenager is to let him feel that love is the emotion of sexual desire which he feels and nothing else.

In the Christian life love should have at least two points of emphasis—trust and willingness to sacrifice. Both of these are part of the gospel mes-

sage. God loves us—therefore we can place our trust in him. Christ showed his love unto men by sacrifice. The picture of human love that excels all others is that of a man who will lay down his life for his fellow men.

Trust and Sacrifice

These same ideas enter into what we regard as true love for a partner of the opposite sex. If a mature, enduring relationship is going to be established, these two things must be present—trust and willingness to sacrifice.

But these are not the things that we find when the teenager or adult is driven primarily by sexual desire. Instead we find a denial of trust that someone has placed in us and we find a desire to take rather than to sacrifice. The primary thought is not of the partner—whom we say we love—but of our own pleasures and desires.

We have largely left young people with a real confusion about sex and love. Somehow we have managed to convey to them that they are connected in some vague way, but we have not conveyed to them the concept of what makes for true love and how this is related to sex.

After the church has done these things (set standards for sexual conduct, counseled parents, and related Christian love and sex) there is still one final way in which the church can help the teenager.

Some are going to fall before the temptation. If the falling leads to pregnancy they will be faced with all of the tragic problems that go with it. If it does not lead to pregnancy they will be faced with feelings of guilt and continued temptations. At this time this particular adolescent will need the love of Jesus Christ and the compassion of the church more than ever before. It is the promise of Jesus to forgive—it is the responsibility of the church to minister this forgiveness to those who come to Christ.

Forgiveness is connected with the whole problem because it exemplifies the characteristics of love of which we have spoken. Forgiveness and compassion are characteristics of trust and sacrifice. When the teenager is overcome by temptation then perhaps the love and fellowship which the church offers to those who have fallen can help them to come out of temptation into a fruitful life.

The Law of God and the New Morality

W. WILSON ALBRIGHT

Suppose you got hold of a copy of the book *Christian Morals Today* (Westminster, 1964), written by Bishop John A. T. Robinson, and as you read along in that book you came to page 16 and there you read this statement: "There is not a whole list of things which are sin *per se*." He advocates this idea, that any action can be an expression of love in the right situation. What would you think?

Or suppose your boy or girl of high school age had attended the youth conference recently at Elmhurst College. Suppose they came home and reported to you, accurately and truthfully, that a certain professor, Joseph Fletcher, speaking at that conference, had told the young people that it is not always and necessarily wrong to commit rape or incest or any other immoral act, nor indeed to deny one's Lord or to violate the first commandment by having another god; but that he had said that if the situation is right, any of these actions is morally right. What would you think?

Or suppose you picked up Douglas Rhymes' book—he is a pastor, and he calls his book *No New Morality* (Bobbs, 1964). What he does in this book is to try to show that the so-called new morality goes back to the teaching of the Lord Jesus, and so the new morality is not new after all. And suppose you read in that book the account he gives of a young man who came to him for some counselling—a young man coming to his pastor. And this young man wondered, "Why can't I have sex with my girl friend if she is willing?" In answer to that question Mr. Rhymes says that he asked the boy lots of questions, and then at the end he writes, "I told him that no one could really answer this question but himself." What would you think?

I hope you would be thoroughly outraged. To think that these men

who are teaching, some of whom are clergymen, would take such positions and advocate such things! If you are a Christian, you ought to be outraged, and you ought to be thoroughly outraged.

Christian Convictions

You see, a Christian believes certain things. A Christian believes that the Bible is the Word of God. "All scripture is given by inspiration of God," we read in II Timothy 3:16. And we read in II Peter 1:20-21: "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

We recall also the word of the Apostle Paul as he wrote to the Corinthians, "If a man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (I Cor. 14:37). And if you are a Christian you will remember that Jesus said, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). You will look at your Bible, and you will recognize that this book is not just the condensed wisdom of religious men, through the years, but this book is the Word of the living and true God. A Christian believes this.

If you are a Christian, you do not believe that people have to grope around to find out by experiment what is good and bad and what is right and wrong. You believe that God has given us a list of things which always and everywhere are right or wrong, as

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the case may be. You look at the Ten Commandments, and if you are a Christian you ought to know those Ten Commandments. If you cannot recite them, or if you do not even know where to find them in the Bible, you ought to be ashamed.

A Christian believes that the Ten Commandments include a list of things that God says are always wrong. No matter where you live or when you live, they are always wrong. They are wrong, not just because people have experienced and experimented and learned that these things ought to be forbidden; but you, if you are a Christian, realize that these things are wrong because God says they are wrong. The living and true God makes the rules.

If you are a Christian, moreover, you have measured your life by these commandments, and you have found that you haven't always obeyed them perfectly. You have found, as the Lord Jesus told the Rich Young Ruler, that there is none good but one, that is, God. If you are a Christian, you have realized that you have not always loved God with all your heart and all your soul and all your strength and all your mind. As a Christian you have come to understand that you are one of those "all" that the Bible says "have sinned and come short of the glory of God."

Then if you are a Christian, you realize also that when Jesus died, on the cross, he was suffering punishment that you deserve. He was dying for your sins. "For the wages of sin is death," the Bible says. But you have repented of your sins, and you have believed the wonderful promise that he who trusts in Jesus has everlasting life; for whoever believes on the Son is not condemned. So you have received the Lord Jesus Christ as your own personal Savior from sin,

and you are trusting in him alone for your forgiveness and for life.

Heeding the Word

Further, if you are a Christian, you have listened when Jesus said, "If ye love me, keep my commandments." Every morning as you begin the day you have prayed to the Lord, "Help me today to do what you want me to do." And every evening you have looked back over the day, if you are a Christian, and you have thanked the Lord for taking care of you. You have also realized that you have made a botch of it here and there; you have done things you should not have done, and you have left undone things that you ought to have done; and you have asked the Lord to forgive you and cleanse you. You have claimed that wonderful promise: "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9).

You have read your Bible, if you are a Christian, and you have pondered Jesus' words in John 15:14, "Ye are my friends, if ye do whatsoever I command you." And you hear James saying in his little epistle, "Be ye doers of the word, and not hearers only" (James 1:22). So in the morning as you start out again you say, "Lord, help me to be a doer of thy word today."

Then you pick up Bishop Robinson's book, and you pick up Douglas Rhymes' book and you hear about Joseph Fletcher's teaching, and you are shocked. You ask, "Where do they get that stuff? Here are men who are supposed to be moral leaders, setting the moral tone for our young people and for our country, teaching these things. How can they say them, when Jesus has said, 'If ye love me, keep my commandments'?" You begin to wonder what is going to happen when the men who are supposed to be setting the standards are teaching that committing fornication and denying Christ and having another god are not necessarily always wrong.

Here is how they get that way. When people have the wrong theology, their morals are going to be wrong too. Not everyone agrees with this. The popular idea is not to pay any attention to theology — that is another world, another realm — the thing that counts is what is right here and now. "Is it not enough that we

try to live right? Is it not enough that I try to love my neighbor? Did not Jesus say that this is the second great commandment: 'Thou shalt love thy neighbor as thyself'? Is it not enough that I love my neighbor with a selfless love?" That is what they say.

And they say this further: "Let love really be love. Let's not stifle it with a list of rules and regulations that we have to obey. Let's let love be unfettered and unstifled. If you give me a list of rules that I have to obey you will be putting obedience to that law ahead of my love for my neighbor. And putting obedience to a law ahead of love to my neighbor is legalism. Now I don't want to have anything to do with legalism. Did not Jesus condemn legalism? Such love becomes just blind obedience to a moral code."

Loving My Neighbor

These exponents of the new morality really deny the truth that God has given a moral law. They reject the possibility, you see, that the divine Giver of that moral law might not be blind at all and, as one writer put it, that God might know far better than an over-stimulated couple in the back seat of a car what is right and good. You see what has happened. There has been a denial of the existence of a permanently binding moral code, a denial that the laws of the Bible were really given by God. The new morality says that man should love his neighbor, but then the question comes up, "How shall I love my neighbor?" The new morality denies that God has told us how we ought to love our neighbor, by giving us moral laws that are binding.

Let me ask this question: Is this free, spontaneous, unfettered love for my neighbor something good, or is it not? Let me underscore this just as vividly as I can. That idea of a free, unfettered, undefined, spontaneous love is just a half step from tyranny. Here is why. On that basis each individual has to decide in the particular situation what form his love for his neighbor shall take. So he becomes a tyrant and his neighbor becomes a victim. You may think this is quite theoretical, but let me give you an actual instance in the realm of personal morals. There is a type of molester who is surprised that his victim does not respond with pleasure to his advances. He thinks he is displaying

love toward her. Actually, of course, he is a tyrant and she is a victim. When one turns his back upon the moral law of the holy God, he becomes a tyrant. Moreover, he lays the groundwork for subjecting himself and his neighbors to the tyranny of others.

Many people think that if they subject themselves to the law of God, they are going to be hampered and stifled; whereas, as a matter of fact, it is the truest liberty. The only real freedom in this world is found in submission to God's law. Without the moral law, every man would be exposed to the unbridled evil that his brother claims is the expression of his love. And today's tyrant may be tomorrow's victim.

We repeat: When a person rejects the moral law of the living and true God, he lays himself wide open to the most cruel tyranny that hell can devise.

Think of community life, as another example. A few weeks ago we had some riots here in Los Angeles. A commission is going to spend a lot of money and interview a lot of people, and it is going over a lot of theories trying to figure out why it happened. I submit that any Christian could have seen this sort of thing coming a long way off. God says, in the thirteenth chapter of Romans, "Let every soul be subject unto the higher powers," (and Paul means civil government) "for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation." Remember, this was written under the inspiration of God the Holy Spirit to Christian people living in Rome in the days of a pagan Emperor. Any Christian today could see that when various clergymen and civil rights leaders began to advocate not obedience but disobedience to the civil magistrate—anarchy was just a half step away. We saw it happen. Obedience to all law broke down. I submit that this is the new morality at work.

Results in the Church

Think also of church life. Some of you have seen reprints of some things that appeared in *Challenge* 1965, a student publication at the United Presbyterian Seminary in San Anselmo, California. This is not something that

When a person rejects the moral law of the living and true God, he lays himself open to the most cruel tyranny that hell can devise.

the Orthodox Presbyterian Church put together, but was reprinted last April in the (Southern) *Presbyterian Journal*. The articles in *Challenge* illustrate what happens when the law of God is abandoned, and religious people turn to modernism or humanism or liberalism, including the new morality. You can check, if you care to, the things I say. You will find that this publication, put out by students at a theological seminary who presumably are going to become Presbyterian ministers, and who are going to set the moral tone for their congregations and their communities, reflects some tragic departures from the historic faith. It reflects a denial of the Scriptures as teaching the truth of God.

There is a poem called "Mary." Here are two excerpts from it:

First, I've got nothing to say
About anything that happened
Before Joseph and I
Got married.
Jesus was our child,
Joseph's and mine.
You can believe it or not,
Suit yourself.
He was my first born
So naturally I thought
He was something special
...
So, He's the Messiah
They say
I rather he stayed
A carpenter
Married a nice Jewish girl
And give me a lot of
Fat little grandchildren.

What about the person of Jesus Christ? A professor of theology at that seminary, Dr. Arnold Come, was asked by one of his friends to designate one sure central point in his theology which gives everything else some focus and stability. Dr. Come answers: "That Jesus is the Christ for us because He manifests to us what it means to be authentically human." To be "authentically human," explains Dr. Come, is finally to be "secularized." Another article denies the resurrection of Jesus from the dead.

Read what is said about Paul's writings and about the person and integrity of that great apostle. Paul is speaking in this piece:

When I got my teeth
Into Christianity I set about
Converting it into a real

Merchandisable ideology.
All Christ had done
Was barely sketch the outline.
As I told those characters
Who were attempting to carry
on—
You don't for a minute
Imagine that this is all there is
to it?
...

I might conclude by pointing out
That the tragically premature
Demise of the young Christ
Was not the catastrophe
It might have been,
Had I not turned coat,
Pitched in and
Got things organized
As I did.

This publication espouses the new morality—no objective standards, but suiting the action to the time and situation. It talks about Peter and the church and says, "They are not bound by any absolute laws. They are to make their own rules and regulations according to each situation." There are excerpts from an article by the president of that seminary, called "Freedom To Read," in which he launches an attack upon people who try to censor books or plays or films, and defends perversion. You will find a piece "To Adam: With Sex and Love."

Now I submit that this is the sort of thing that happens when men deny that God gave us the Scriptures as our only infallible rule of faith and practice. This is what happens when men reject "Thus saith the Lord" and echo the question of the serpent in the Garden of Eden, "Yea, hath God said?"

A Call to Prayer

Now, what is a Christian supposed to do in a situation like this? What can a little person like you or me do? I think the greatest thing you and I can do is to pray. I do not think we have begun to know how to pray. We ought to pray that God would give discernment to his people. This whole situation is an illustration of what we read in II Timothy, where false teachers were leading people astray; and we ought to pray that God would enable his people to see through the falsehood of this unbiblical teaching. We should pray that God would pre-

serve his people from being thus led astray.

We ought to pray that God would raise up leaders. There are conservative men in the United Presbyterian Church, and in other churches too. We ought to pray for them all, that among them God would raise up strong, outspoken leaders who will guide his own people in the biblical way that they ought to follow. We ought to pray that they might have courage. We ought to pray that God might restore his church or reform it.

We ought to pray for ourselves too. Jesus is ever present with his people, you know, and Jesus is coming to you and to me, asking us this question, "Do you love me?" He is saying to us, "Do you really love me? Do you love me the way you ought?"

Jesus is telling us that he loves us and that he always has loved us. "Greater love hath no man that this, that a man lay down his life for his friends." But Jesus says that he loves us far more than that: "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love to us in that, while we were yet sinners, Christ died for us" (Roman 5:6-8).

The Proof of Love

If you and I really loved Jesus the way we ought to, with all our heart, and with all our soul, and with all our strength, and with all our mind, what wonderful things would happen! We would learn to love his law too. We sing, "O how love I thy law! It is my meditation all the day." I think we would be better able to obey it also. I expect that if we really loved Jesus the way we ought, some wonderful things would happen at home. Some of the tensions would be resolved. The *old morality* really works. "Husbands," Jesus says through the apostle, "love your wives the way I loved the church and gave myself for it." "Wives," says Jesus, "submit yourselves unto your own husbands as unto me." "Children," Jesus says, "obey your parents in the Lord for this is right. Honor thy father and thy mother that it may be well with thee and thou mayest live long on the earth."

I expect that some bad habits would be conquered. If we loved Jesus th-



The families of Covenant Church are meeting for worship in the Country Women's Club of Campbell, California.

way we ought we could say with Paul, "I can do all things through Christ who strengtheneth me." We would rejoice in obedience to the law of our God.

I expect there would be a new vitality about our church life. There would be more who would call their pastor as one of our members did a few weeks ago. This person said, "I hope on Sunday morning to have someone with me who needs to hear the gospel." I expect that in the singing of our hymns there would be a new power and depth, as we expressed the bursting love of our souls in the hymns of the church.

I expect that we would not fritter away hours on Sunday either, but we would accomplish spiritual things then that we cannot seem to squeeze into the other days of the week. When the Machen League hour arrives, every young person would be there, and they would be bringing their friends and they would be seeing them won for Christ. If we loved Jesus the way we ought, there would be a much larger congregation in the sanctuary on Sunday night. We would find a way to tithe, we would find a way to make all our offerings a real demonstration of our gratitude to God.

If we really loved the Lord Jesus the way we ought, what a transformation there would be! Jesus says, "If ye love me, keep my commandments."

New Church Begins Near San Jose

Covenant Orthodox Presbyterian Church, located in Campbell, a suburb of San Jose, California, is the newest addition to the Presbytery of the West Coast. In October it was constituted a particular congregation by Presbytery. Early in November the congregation issued a call to the Rev. Wilson H. Rinker, who has been serving as its missionary-pastor since spring.

The office-bearers are: Elders Charles Koch, Robert Hurd, and Russell Johnson (the latter transferring from the Sunnyvale Church); Deacons Earl Keener, John Vaupell, and L. T. Stampfli; Trustees Henry Brandt, Gilbert Douthit, George Enslow (also a transfer from Sunnyvale), Dr. A. J. Lund, and Walter Lauer.

An interesting coincidence attaches to the fact that the evening the church was organized was October 13; 13 people signed the petition to be organized; the first public worship service was held on July 13; 13 were received by letter and 13 on confession of faith. (Nobody will ever accuse this group of being guilty of superstition.) Currently there are 33 communicant and 25 non-communicant members.

Pastor Rinker served in a fighting unit of the U. S. Army in World War II and went through heavy fighting

in the Far East. He is a graduate of Hope College and Western Theological Seminary, and has been in the Christian ministry for 15 years. He and Mrs. Rinker are the parents of three boys.

There is tremendous enthusiasm in this infant church, reports the Rev. Henry Coray, Sunnyvale pastor. It was under the auspices of the Session of First Church, Sunnyvale, that the first steps toward membership and organization were taken last spring. San Jose is one of the rapidly expanding cities on the West Coast and opportunities for a Reformed testimony are great in that area. Plans for purchasing property are under way, and the congregation is pointing toward self-support soon.

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Robert E. Nicholas



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The Lord's Day

The command is, "Remember the Sabbath day, to keep it holy." For the Christian the Sabbath links his relationship to God as his creator with his renewed position as a sinner saved by the crucified and risen Savior, whose lordship was shown in his resurrection on the first day of the week. The Lord's Day — or the Christian Sabbath, if you prefer — is, moreover, indispensable to the communion of the saints in the worship of God and the spread of the gospel of his Son our Savior.

In the day in which we live to maintain the sanctity and purpose of the Sabbath is difficult even under the most favorable circumstances. The mobility provided by the automobile, the intrusion of radio and television, the neighbors for whom Sunday is devoted to the newspaper, the garden, the trip to the beach or to the movies — anything but church — all combine against the efforts of Christians who take the Word of God seriously in this command as in others.

We are much distressed at the attitude and practice in one area where it seems to us the burden of others, especially of Christian parents, is made even more complex. We are thinking of the large number of Christian athletes whose employment includes and in some cases is restricted to playing on the Lord's Day. Let it be clear that it is not for us to say that such persons are not Christians, however mistaken in the matter of obedience to this law of God. But their practice is condoned if not encouraged by some pastors and other church leaders, notably by writers and editors of Christian periodicals.

In recent weeks, for example, we have noticed a leading article in *Christian Life* about a seminarian who admits that he is going to miss teaching his Sunday school class during the football season with the New York Giants. Then in the *Evangelical Beacon* there appeared an article, shortly before the fall World Series, with photos of four Minnesota Twins' players, professing Christians who teach Sunday school (during the winter) and attend church and witness for Christ at such times and places as the baseball schedule allows. *Moody Monthly* and other magazines have reviewed the story in book form of a famous Christian ball player. Not long ago the *Covenanter Witness*, which does take a strong stand on the side of Sabbath observance, reprinted from the American Tract Society the personal witness of another well known baseball star.

Inconsistency

Were it not for this needless unfortunate publicity the open inconsistency of a disregard for the fourth commandment alongside a confession of faith in Jesus Christ as personal Savior might not do such harm. Many of the articles are intended to appeal to young people who quite properly have an interest in sports, but their "heroes" lead them astray just at the point that makes all the difference in the world in relation to their Christian growth and their becoming a source of strength and not of weakness to Christ's church.

It is indeed regrettable that notorious violation of the teaching of the Bible as to the observance of the Lord's Day should be overlooked or defended as is now being done. Rather, we and other Christian journals might call upon the organization known as the Fellowship of Christian Athletes (FCA) with its nationwide chapters to take a stand on this issue. Here would be an opportunity for a united Christian witness that insisted on contracts that excluded Sunday baseball, for a start. (It was a Jewish pitcher who refused a World Series assignment on Yom Kippur!)

A few football players have declined to sign with United States teams, choosing instead to play in Canada on Saturdays rather than to dishonor their Lord. If such a stand meant for some forsaking professional sports with all the glory and emolu-

ments — well, Christians have been willing even to die for their faith. And faith without works is still dead.

— R. E. N.

Unwarranted Meddling

The church is sometimes justly accused of meddling in civil matters outside its province. Here now is an instance where the reverse is true: A legislative body, the House of Representatives of Pennsylvania, in mid-December adopted a resolution that includes an attack upon the religious and political views of a well-known Christian clergyman, Dr. Carl McIntire.

We do not question the right under certain circumstances of the legislature to request the Federal Communications Commission to investigate Radio Station WXUR, Media, Pa., owned by Faith Theological Seminary, "to determine whether or not it is complying with the requirements of a broadcast licensee" — the stated purpose of House Resolution No. 160. Nor are we arguing the merits of the viewpoints expressed by Dr. McIntire on his radio program which is carried by that station and many others. (Readers may remember our editorial of January 1965 at a time when religious liberals were trying, unsuccessfully, to persuade the FCC not to grant Faith Seminary permission to purchase WXUR.)

We are much concerned, however, with the body of the resolution of the commonwealth's lower house. It does presume to enter into the merits of McIntire's views, questioning his religious convictions and activities (though admitting his right to them) and referring to "vicious attacks" on the National Council of Churches and his espousal of "the political and economic views of the radical right." What business is it of a civil body to introduce a man's religious views and actions into any such resolution? It goes so far as to call his views a "danger" to the country, saying they were rejected by a majority of the electorate in 1964. Must minorities keep silent just because other people regard their convictions as extreme or dangerous or unbalanced? One task of the civil government is to protect minorities, not to harass them.

This unwarranted meddling on the part of the legislature is intolerable.

We predict that the House, whose members reportedly voted for Resolution No. 160 without even hearing it, will rue the day they laid themselves open to the charge of thus abusing both civil and religious liberty.

R. E. N.

EDITOR'S MAIL BOX

Dear Sir:

I was a little taken back by the article on "De Gereformeerde Kerken" in Holland by Norman Shepherd, which seems to indicate a certain degree of ignorance of the facts. The article is outright misleading.

The Reformed Churches in the Netherlands are *not* really our "sister churches," not only because of their flirting with unbelieving religious organizations, but much more because of outright unbelief and unfaithfulness in everyday life. In fact, the way of life of a great number of the so-called Gereformeerde Kerken would simply be unthinkable in any one of our Orthodox Presbyterian churches and is a far cry from Christianity.

The article also ignores the sins of De Gereformeerde Kerken during the Second World War, as a result of which there are now about one hundred thousand people known as the Free Reformed Churches (Vrijgemaakt Gereformeerde Kerken). The latter really are our "sister churches." It is time that we get to know the facts.

Cordially yours,
HARRY H. SCHAT
New York, N. Y.

Reply

Dear Sir:

Thank you for the opportunity to reply to the letter of Mr. H. H. Schat, which evidences a lively and commendable interest in the international concerns of the Orthodox Presbyterian Church.

The article in question was intended to show in brief compass what the Reformed Churches in the Netherlands are, and why the Orthodox Presbyterian Church would bother to send a communication to them. These churches are sister churches by virtue of a special action of the General Assembly which includes not only the exchange of synodical delegates but also pulpit exchange. It is an arrangement which the O.P.C. does not have with any of the other orthodox and Reformed denominations in the Nether-

lands. Whether it ought to make such arrangements is a question worthy of serious consideration by the O.P.C.

If the article were intended as a survey of the whole ecclesiastical situation, it would have to give attention not only to the Liberated (Vrijgemaakt) Reformed Churches, but also to the Christian Reformed (Christelijk Gereformeerde) Churches (65,000 members), several much smaller Reformed denominations, and the large influential orthodox wing of the Dutch Reformed (Hervormd) Church. All of these groups share with the O.P.C. a serious concern for confessional integrity and doctrinal purity.

It was certainly not my intention to minimize the seriousness of the situation which has arisen as a result of changed views not only with respect to style of living but also in other matters, such as the historicity of Genesis 1-3 and the doctrine of election. The revised attitude toward the World Council of Churches is the one with which the Orthodox Presbyterian Church is concerned at the moment, however. The doctrinal questions which resulted in the formation of the Liberated Churches in 1944 are not to be compared to the current internal challenges to the Reformed character of De Gereformeerde Kerken in Nederland.

It would be premature to write off the Reformed Churches. The gathering of "those ill at ease (verontrusten) in the Reformed Churches" on November 27, 1965 is but one indication of the continuing love for the historic position of the denomination especially among elders, deacons, and lay people. Much that remains deserves to be strengthened.

Sincerely,
NORMAN SHEPHERD
Amsterdam-Nieuwendam

A Study Book on the Westminster Confession

G. I. Williamson, *The Westminster Confession of Faith for Study Classes: Presbyterian and Reformed Pub. Co., Philadelphia, 1964. 309 pp. \$5.00.*

United Presbyterians are facing the issue of their proposed new Confession, with such questions as: What do we believe? Are we honest in the pulpit? Does it make any difference whether Christianity is true or not? In view of all this, we Orthodox

Presbyterians are challenged in a most crucial manner to know our faith and to reexamine the subordinate standards upon which we have erected our doctrine and practice.

As a pastor I suggest that during 1966 we determine to know what our Westminster Confession of Faith says about the Bible and its teaching as a whole. Without apology I urge you to purchase a copy of Mr. Williamson's study manual on the Confession. If you use it wisely, reviewing the pertinent Scripture passages listed for your study, you will discover a wealth of information about all the important doctrines of the Bible. You will see that our Reformed, or Calvinistic, interpretation of Scripture is not a haphazard affair. You will feel the impact of the need for standing for the whole truth of God against the unbelief and compromises that are decimating the ranks of Protestantism.

We urgently need a resurgence of zeal for biblical doctrines and for holiness of life if we would witness to this chaotic world. Once you gain a grasp of this vigorous interpretation of the Bible you will never be satisfied with anything less. You will not want your pulpit to be occupied by anyone who does not joyfully preach the whole counsel of God. You will not want your Christian friends to linger in any denomination that feeds them on doubt. You will not have to apologize to your nonchristian friends for inviting them to a church where they will be challenged in every sector of their being to surrender unconditionally to Jesus Christ.

After selling 20 copies of this study manual, I do not hesitate to urge *you* to obtain one, too.

CALVIN A. BUSCH
Morristown, N. J.

And from New Zealand

The publication of this study manual is an important event for at least two reasons. In the first place, it is another of a growing list of publications from ministers and professors of our Reformed Churches here in New Zealand, having been written by the minister of our congregation in Mangere (Auckland).

In the second place, it is a commentary upon one of the confessional standards of our Reformed Churches. What accentuates the importance of this fact is that, unlike the almost never-ending stream of books on the

We are pleased to call attention to these two reviews of the Rev. G. I. Williamson's work by pastors on opposite sides of the globe who have found it a useful manual. Readers of the Guardian will remember Mr. Williamson as a frequent contributor to our pages when he was an Orthodox Presbyterian pastor.

Heidelberg Catechism and Belgic Confession which flows forth steadily, the stream which concerns the Westminster Confession, if it could ever be called such, has long ago all but dried up. A. A. Hodge's *Commentary* (1869) is perhaps the last complete work of any note upon that Confession. This reviewer remembers from a seminary class a remark by Professor John Murray to the effect that there have as yet been no completely adequate expositions of this confessional standard.

While my colleague, Brother Williamson, would undoubtedly demur were his study manual to be said to fulfill the need described by Professor Murray, it is nevertheless a solid piece of work which makes a worthy contribution in this area. It leads us back to drink from the soul-refreshing waters of a richly scriptural standard.

Mr. Williamson breaks down the chapters of the Confession into related sections which are first quoted, then commented upon, and finally reviewed in the form of questions. (Answers to the questions are given in the back of the book!) Alternate views and even an occasional diagram add to the clarity of exposition that never leaves the reader in doubt as to what the Confession teaches. Mr. Williamson makes a good attempt to uphold the original wording of the Confession at such controversial places as 24:4 and 25:6. It should be said, however, that the Orthodox Presbyterian Church (America) has adopted a modification of both of these sections.

Where the Confession deals with the relationship between church and state (23:3 and 31:1-2), the author agrees to the modifications that were made to these articles by Presbyterian bodies in the interest of bringing the teaching of the Confession into alignment with the separation of church and state. Moreover, he rightly points out that this has also been done to the Belgic Confession (Art. 36) for the same reason.

Our sessions and people would do well to purchase this manual as a study guide to the Westminster Confession. From it they will gain a clearer understanding and greater appreciation of this subordinate standard. Mr. Williamson's exposition ably supports an

old declaration, which is still true, that in the Westminster Confession we find the ripest fruit of the Reformation. (*Slightly condensed from "Trowel and Sword" for June 1965*).

RAYMOND O. ZORN
Hamilton, New Zealand

Toward better understanding

What's the Difference ?

NELSON K. MALKUS

The Rev. Mr. Malkus, Seattle pastor and fraternal delegate from the RPC, ES, addressed the 32nd General Assembly of the OPC in Portland, Oregon. Pursuant to a suggestion which he made in his conclusion, the Assembly directed the Committee on Ecumenicity and Interchurch Relations to confer with the Fraternal Relations Committee of the Reformed Presbyterian Church, Evangelical Synod. In the light of that proposal many of our readers will find his remarks of interest and they are presented here only slightly abbreviated. We may also mention that the Guardian is still being sent to all RPC, ES ministers through the generosity of a friend of both communions.

I do count it a great privilege to have been asked to bring fraternal greetings from the newly constituted Reformed Presbyterian Church, Evangelical Synod. To me it appears a rather frightening responsibility to speak to another ecclesiastical body for one's own church. I cast about rather desperately to discover just what it was that might be expected of me but found that there is no "handbook for fraternal delegates." As I see it, the danger is in saying too much, or too little—and either way there is certain to be criticism from both sides!

In any event, what I am going to say will have to come from my own observation, experience, hopes, and prayers. Also, it will have to do largely with the Evangelical Presbyterian Church portion of our recent merger for I am very new at the matter of being a Reformed Presbyterian, ES. An easier way for me to handle

this would be to sweep history under the rug and make believe that history began all over again on April 6, 1965, when our recent merger was consummated. Then I could merely bring you greetings from America's newest denomination. However, this would hardly deal with the situation as we know it to be.

Such a Time as This

These are crucial days for American Presbyterianism. A question I am asked more frequently than any other is, I suppose, "How does your church differ from the United Presbyterian Church?" That question I find no difficulty or embarrassment in answering. It is quite a different matter when I am asked, "How is your church different from the Orthodox Presbyterian Church?" Brethren, how do you answer that?

I recently read this on the editorial page of the (Southern) *Presbyterian Journal*: "Year after year, when fraternal delegates from the USA church brought greetings to US assemblies, they invariably used their time to plead for union. Almost everyone considered it an unfortunate use of the prerogatives of fraternal delegates. No small amount of bitterness was generated." I do not wish to abuse my privilege today and I certainly do not want to be guilty of arousing any bitterness. Frankly, I cannot argue for a union between our churches for, as yet, I am not convinced that it is God's will that we unite. On the other hand, I cannot feel it to be contrary to his will that we seriously consider that possibility in the light of the hour that has come upon us.

We are well aware of the growing

A great day of opportunity dawns for us.

apostasy in Christendom, the encroachment of unbelief upon once sound institutions, the influence and vigor of an unbiblical ecumenical colossus which increasingly seizes to its bosom not only all breeds of whatever is termed Christian but also plays a subtle game with the great pagan religions of the world. On the other hand, we are also aware of the great unrest among Christian people in many of our great denominations and their disillusionment with their church leaders and programs. I believe we are seeing the dawning of a great day of opportunity for Christian service for our two churches (among others) and the question that rightfully ought to occupy us is: Can we serve God and man better under separate ecclesiastical banners or under one only?

Opportunity and Need

In a sermon delivered by Dr. Richard Gray at our recent uniting Synod he quoted one of the leaders in the Presbyterian Church US (Southern) as having written him in part as follows: "There is a great need on the American scene for a sturdy, conservative Presbyterian denomination. The union of the EPC and the RPC is an important step in achieving this. If next the OPC can be brought to join forces, a truly impressive denomination would result. Numerically they would form a pretty good network of churches across the country. . . .

"If the OPC should come along, too, there would be an adequate number of experienced men with balanced judgment to keep the denomination on a sound course, one to encourage steady growth by local progress in attracting to the new church our Presbyterian groups seeking a happy spiritual home." (The entire message may be found in the *Reformed Presbyterian Reporter* for June 1965.)

In recent years I have heard with interest what your fraternal delegates have said to us and more than one has moved me profoundly to consider the reasons for our separateness and what might prohibit our togetherness. From January - April, 1964, a series of articles on the events of 1936-1937 ran in the *Presbyterian Guardian*, authored by one of your young men, George Marsden. Facts are always open to interpretation but I would be willing to base what I am about to

say on those articles. Personally, at this distance removed from the events, I feel we must accept history as history, and accept the fact that certain men in those days felt led of God to break with other brethren rather than perpetuate tensions and disagreements within a church composed of those who had so recently separated from an officially apostate ecclesiastical machine with all of the heartbreak and contention that involved.

The Old Issues

We might ask these questions: What were the issues that precipitated the division of 1937 as to doctrine, practice and polity? Were these issues valid then and are they valid today? Are there new or other issues that would seem to be valid? If the whole thing was a mistake, should it be perpetuated?

As to doctrine: the one issue seems to have been eschatology. The first Synod of the then Bible Presbyterian Church amended Chapter 33 of the Westminster Confession of Faith to make it clearly premillennial. However, by resolution and in practice, the Bible Presbyterian Church that became the Evangelical Presbyterian Church proceeded to recognize eschatological liberty in the church. Now, in the Reformed Presbyterian Church, Evangelical Synod there is a completely neutral stance taken by the church's confessional standards regarding this aspect of eschatology.

As to practice: Christian liberty was, and probably is, an issue. However, I am persuaded that the differences of our churches lie, not so much in the practice of Christian liberty, as in the position of the church relative to it. For example, if I understand correctly, in the matter of the use of alcoholic beverages, the vast majority of the men of the Orthodox Presbyterian Church, in practice and maybe in preaching, would take the position of total abstinence. Most, however, would not wish the church, as such, to make a pronouncement of this kind on this or similar matters, holding the statements of the confessional standards to be adequate admonitions. If I am right, this issue could still prove a barrier to union if it could not be

surmounted but, again, if the practice is the same, this could serve as a basis for harmony.

As to polity: if the issue of independence was not raised merely as a means to an end, it certainly had little merit, for both groups have supported both denominational and independent agencies and our church has now gone all the way in placing all of its agencies under the control of the General Synod.

Were there other issues or have there developed other issues that might be valid grounds for a continuing separation? I think there were other issues— not valid! I believe it is pure folly to analyze any such division as transpired almost thirty years ago and state that personalities were not greatly involved. It took strong men of deep conviction and love for God and his truth to make the stand they did in the then USA Presbyterian Church. What views they held, they held with passion—all of them! When the rupture came, can it reasonably be said that all the wrong was on one side and all the right on the other? You who minister to broken families know that, in any such division, this is rarely, if ever, the case. And, again, as in the case of an estranged husband and wife, if there is to be healing and a renewed love and union, there must be a mutual readiness for confession of one's own wrong and forgiveness of the other's.

When Traditions Complement

Mr. Marsden also suggests that the division of 1936-1937 generally followed two traditions of American Presbyterianism. These traditions are, both of them, wholesome, biblical, and necessary to a vigorous, stable, and scholarly Presbyterianism and must not be considered mutually exclusive but complementary. Indeed, I see weaknesses in the total program of our own church which are much more adequately cared for in yours.

I have heard it said that some of you have thought us too lax in maintaining a strict adherence to the Reformed faith. Let me assure you that the basic commitment of our church to "the faith once delivered" is no less than your own, and I am confident a closer look will convince you of this fact. On the other hand, I have heard some of our men express

Were these issues valid then? And are they valid today?

the thought that some of you are too unbending in a particular interpretation of the Reformed faith. Certainly, the essential thing is that both our churches have a commitment and an allegiance to the Word of God and our Reformed standards. Any attitude of superiority on either side, as regards one's brother, can certainly prove a barrier to togetherness and even cooperation of more than a superficial kind. Let us make sure such barriers are not raised.

What shall we say to these things? Does it appear to your church and mine that the things I have mentioned are sufficient to keep us going our separate—if largely parallel—ways?

EP - RP Merger

God was pleased, in his providence, to allow the Reformed Presbyterian Church, Evangelical Synod to come into existence recently as the result of a merger that I believe was of God's Spirit. It came about when the vast majorities of our two churches recognized that the similarity of doctrine, practice, and polity no longer gave us biblical warrant to be separate. That this was a union engineered by the Holy Spirit of God might best be seen in a remark by the Rev. Clarence Boomsma of the Christian Reformed Church who, addressing our uniting Synod, said, "I am happy to see that, as a result of your merger, you have one church, not three!"

Union, however, does not mean complete adjustment. Because a young couple are married as a result of what they consider to be God's will for them, they are not so foolish as to think there will be no give and take as two lives become one. In the meetings of our merged Synod and Boards, it is very evident that there are men who have not "grown up" in the tradition of the one church or the other, yet there is also evident a mutual love and confidence and each makes a major new and fresh contribution. Such mergers I can recommend!

Let us, therefore, continue our contacts, our fellowship, and our cooperation at the present level and expand and deepen it as God directs. Certainly we appreciated and enjoyed the ministry of two of your men in our church in Seattle last Lord's day. Let there be no coercion nor unwise and untimely "pushing" for a merger of churches, for it is not church organization that is so needed in the world

as the faithful preaching of the gospel and the constant indoctrination of our people with the truth of God's revelation. But let us, on the other hand, be open to the voice of the Holy Spirit speaking in the Scriptures in these matters and let us follow where leads the great Head of the church, our Lord and Savior Jesus Christ.

Personally, I should like to see appropriate committees of our respective churches meet to discuss our specific areas of difference and to take some definite actions, looking forward to the removal of these differences through mutually agreeable adjustments, which may then be submitted to the courts of our churches for discussion and study.

I am not sure to what extent my Reformed Presbyterian brethren share in the thoughts I have presented, but I do know that, to a man, they join me as I extend to you sincere fraternal greetings from the Reformed Presbyterian Church, Evangelical Synod. We rejoice in what God is doing for you, among you, and through you in these days. May He continue to bless—and increasingly—in the days ahead!

New Reformed Theological Seminary in the South

Opening of the Reformed Theological Seminary in Jackson, Mississippi in September 1966 has recently been announced. Begun two years ago as a school for training laymen under the leadership of the Rev. Morton Smith, the institution will become a full-fledged seminary. A 14-acre site has been acquired on which the principal structure, formerly a home, will serve for offices and classrooms. It is hoped to have a library building ready by September.

The following full-time faculty appointments have been made:

Dr. Morton Smith, first member of the faculty, will teach Systematic Theology and serve as Registrar.

The Rev. Albert Freundt, Jr., who joined the staff in September, is already at work as Librarian and is to teach Church History.

The Rev. Jack Scott, presently serving as Executive Secretary, will teach Old Testament. These three men are ministers in the Presbyterian Church US.

Dr. James De Young (Christian

Reformed) is going to teach New Testament.

The Rev. Richard Bodey (United Presbyterian USA) will be teaching Pastoral Theology. These two men are to begin their association with the seminary next July.

Three other Presbyterian US ministers will have part-time positions: Dr. William McIlwaine, for 44 years a missionary to Japan, guest professor in Missions; Dr. Robert Gribble, professor at Austin Seminary for 37 years, guest professor in Old Testament; and the Rev. James Moore, Macon pastor, guest lecturer in Church Government.

The Reformed Theological Seminary is wholeheartedly committed to the historic Christian faith as set forth in the Westminster standards. It is governed by a board of Presbyterian US elders headed by the Rev. Sam Patterson of French Camp.

Bible Distribution in Franklin Square

Forty-five people from the Franklin Square, L. I. Orthodox Presbyterian Church gave out 6,158 portions of Scripture (Gospels) in the neighborhood of the church during a two-week period in November. The calling led up to a series of nightly meetings from November 28 through December 5 with Mr. Ernest Reisinger, a Reformed Presbyterian layman, speaking on "Assurance of Salvation and the Lordship of Christ."

Covering 321 blocks on four sides, callers worked in pairs, visiting alternate houses, starting out as they were able at 9:30 a.m., 1:00 p.m. or 7:00 p.m. and working one to three hours at a stretch. With each Scripture portion (furnished by the New York Bible Society) the recipient was given a card indicating that it was complimentary and inviting the family to the Sunday school and services of the church, of which the Rev. John Hills is pastor.

"Thanks to the diligence and enthusiasm of our people we far exceeded our goal of getting the Word of God into 5,000 homes, and before long hope to be reaching another area of 3,500 homes," said Mr. Hills. Gospels were available in several languages other than English, for homes where the visitors found such a need.

Morning by Morning

Three Mothers of Ten

Soft colored lights reflected in the snow, the smell of a jasmine candle, fireplace-popped popcorn, secretive doings behind closed doors, all are part of the delightful season of Christmas. Once more the family shares the joys of being together around the tree and table. None of us is a Scrooge then. We're filled with warmth and love.

Unfortunately, the Scrooge in us seems to emerge when it's time to untrim the tree, pay the bills and get the children off to school again. Somehow all that goodwill evaporates. Once again we walk around with grim worried faces and the exuberance of being and doing together as a family fades.

This year we could try to capture that wonderful spirit of family "togetherness" for twelve months, not just two weeks. One mother did this by becoming a real expert on bird watching because she caught the enthusiasm of her young boy. They shared many special moments together in travels and walks while bird watching. Another mother found that her teenage daughter became much closer to her as she taught the girl and her friends how to knit argyle socks, then all the rage. One family enjoyed camping together each summer and planned the trips all year long. A kitchen table gab session each Sunday night after church became special to another family.

Could it be that we think of our children so much in terms of college education, braces for the teeth, the right friends, and good math teachers that we overlook enjoying Johnny's corny jokes, pride in Sue's sewing, and fun together with a game of Scrabble? Let's enjoy our families with Christmas-time enthusiasm all year!

* * *

The word "budget" probably first became meaningful when your parents gave you a dime and told you to put the first penny in the offering and to keep a record of where the other nine cents went. We've all learned either from childhood or from necessity in our modern credit card world

that budgeting money is both good and necessary. Money is one gift from God. Time is another. Are we just as concerned to budget the hours in the day? Or are we chasing around week after week proclaiming, "I'll never get the housecleaning done!" "I don't have time for prayer meeting," "Will I ever get organized?"

As the New Year 1966 begins maybe we can do some serious thinking about our *time* budget. How much do we have to spend? On what shall we spend it? Perhaps one mother's solution will help you to find yours. She decided to break up her responsibilities into categories and then wrote a priority list. It read: My relationship with 1) God; 2) Husband; 3) Children; 4) Church; 5) Community; 6) World.

Basic, of course, was her own physical-mental-spiritual welfare so she might carry on this total program. So a regular time of personal Bible study and prayer was set aside. She knew, too, that her physical well-being helped her to function with more efficiency and wholeheartedness. So part of her routine was to prepare well-balanced meals, get enough sleep, and relax by herself a little each day.

Her next step was to lay out a sample week and allot special times to fulfill her responsibilities better in these areas of her life. Some blocks of the time in her sample week were occupied with the necessary day-to-day jobs in the busy life of any wife and mother. She knew such a routine would help preserve time as well as energy. In other blocks of time she set special goals for the week, using her priority list. One week it might be baking a pie for a sick church member, another time it might be having coffee with an unsaved neighbor, and at other times it might range from preparing for a church supper to taking a trip alone with her son.

Her standard for these blocks of time was, "Is it helping me to show God's glory as a wife, mother, neighbor, or church member?" Perhaps using these ideas will help you to be a better steward of your time in 1966.

Are you the lady who squirms in the pew when the pastor brings up the topic of talents? Have you decided you're totally lacking in that department? The Bible says, however, that you have a place in the church of Christ, a special function, so you can't be lacking. Therefore, you'll have to search a little harder to discover just what your talent is.

You're probably on the right track when you analyze what you enjoy doing. A person who likes to teach obviously should look for a Sunday school class. But what about the lady whose only sense of accomplishment is her chocolate cake? How many times has she baked her cake for a new neighbor, and thus won a friendship that might have eternal value? Or made one for the mother of four just home from the hospital, or the lonely man in the old folks' home who'd like a little friendly conversation?

Is knitting your hobby? Do your family and friends have so many sweaters that one more means little to them? The orphans in Korea might welcome your sweaters. For that matter homeless children in this country would, too. What a chance to befriend someone and bring to them the message of Christ's love and forgiveness!

Maybe you like to write letters. Keep up a correspondence with shut-ins, young people away at college, boys in the service, lonely missionaries here and abroad; voice your Christian opinions to newspapers and magazines.

If writing is one of your hobbies, contribute to a column like this, or try a story for teenagers for our proposed Sunday school magazine. Have you ever tried to prepare copy advertising our church and its beliefs, the way the Knights of Columbus do? The Christian Education Committee might be able to use your ideas and material.

If you have found new and unusual ways to put your talents to work for Christ, share them with us, won't you?

Westminster Alumni Day Set for February 8

Acting President Edmund P. Clowney will open the program for Alumni Day at Westminster Theological Seminary with an address at 3:30 in the afternoon of Tuesday, February 8. Following a coffee break visiting al-

umni will have an opportunity to meet and hear the Rev. George Ensworth, visiting lecturer in Practical Theology.

After the dinner hour Professor John Murray will deliver the address of the evening. After more than 35 years of teaching Systematic Theology Mr. Murray had indicated a decision to retire at the close of the current academic year, but he has since been prevailed upon to continue through the first semester next fall, before returning to Scotland.

The Rev. Calvin Busch of Morristown, N. J. is the President of the Westminster Alumni Association, which sponsors this annual day of fellowship.

Announcement has been made that an alumnus of the Seminary, the Rev. D. Clair Davis, Th.D. '56, has been appointed as Assistant Professor of Church History for a two-year term beginning next fall. Dr. Davis is now on the faculty of Wheaton College Graduate School of Theology.

Two Churches Plan To Relocate

Two Orthodox Presbyterian congregations at opposite ends of the country were in the midst of relocation plans as the year drew to a close, one in southern California and another in northern Maine.

Bethel Church, under the leadership of the Rev. Charles Stanton, hopes to purchase as its permanent site in Houlton, Maine a building formerly occupied by the Border Patrol. Of the four buildings investigated by the Building Committee (Messrs. Harvey Long, chairman, Allen Moody, Gerald Tapley, Willis Sewell, and the pastor) this was the most desirable both as to price and suitability for public use, with perhaps only \$500 needed for immediate alterations, beyond the purchase price of \$5500.

After meeting in the Ludlow-Smyrna area for several years, the church decided to hold all Sunday worship services in Houlton, and has done so since last August. Pastor Stanton has promised to keep us informed on significant developments at this most northeasterly point of Orthodox Presbyterian outreach, in a state which has four other OPC congregations.

Valley Church of Santee, California has just sold its present attractive but very small building and lot to its next

door neighbor, Tri-Way Materials, for \$17,000. The Prospect Avenue site, which has been "home" to the church for several years, is to be vacated at the end of January. Beginning in February 1966 the congregation will use as a temporary meeting-place the Moose Hall at 7900 Billy Mitchell Drive.

Chosen for a permanent location for Valley Church is a 1.8-acre site on Magnolia Avenue diagonally across from the playing field of the new Santana High School. After many months of search and consultation with the Planning Board and others this spot appeared most favorable, according to the Rev. Bruce Coie, pastor. It will be accessible from the Freeway and other projected highways and is in the center of a developing area of schools, churches, and homes planned for the second half of this decade.

The trustees of the church are reported already at work on building plans with the hope that construction may get under way next summer. The first unit will be a multi-purpose building.

Moody to Grant Degrees

Effective in June, 1967, Moody Bible Institute will offer a bachelor's degree for two years of work at an approved college or university plus three years at Moody. The B.A. degree will be given with majors in such areas as Bible-theology, missions, pastoral training, Christian education, and church music. The B.S. degree is to be offered in missionary technology (radio or aviation) and missionary nursing for registered nurses.

Dr. William Culbertson, president of the 80-year-old Chicago school, points out that the Institute will continue to offer a strengthened three-year Bible centered curriculum leading to a diploma. The five-year degree program results from several years of study and in recognition of the growing importance of additional academic training for most areas of Christian service.

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ROBERT E. NICHOLAS
Editor and Manager