

The Presbyterian



THE ENCYCLOPEDIA OF MODERN CHRISTIAN MISSIONS

Shown with the manuscript in three stages of preparation are Gordon Divinity School faculty members William L. Lane, associate editor, Burton L. Goddard, editor, William Nigel Kerr, associate editor, and David M. Scholer, assistant editor. Publication date for the *Encyclopedia* is November 15, 1967.

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HERE AND THERE IN THE ORTHODOX PRESBYTERIAN CHURCH

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A Theological Seminary and Missions

BURTON L. GODDARD

The cliché "I've never been to college but I've been to Calvary" might well be paralleled by another: "I've never been to seminary but I'm concerned about Christian missions." Those of Reformed conviction have a "both-and" rather than an "either-or" attitude in such matters. In Calvinistic circles, today's leaders stress higher and theological education; they also emphasize the importance of regeneration and faith and world evangelism.

Tucked away in the northeastern corner of the United States is a theological seminary with similar viewpoint. Officially, it is unrelated to any denomination, but its life and witness have for years been interwoven to a considerable extent with the Orthodox Presbyterian Church and its related institutions. More than half its faculty have degrees from Westminster Theological Seminary. For a quarter of a century the incumbents of the dean's office have been Westminster graduates. Three professors are ministerial members of the Orthodox Presbyterian Church, and alumni have sustained successfully examinations for entrance into the ministry of that denomination. Its presence in the Boston area accounts for the formation of a healthy congregation of Orthodox Presbyterians. It is an accredited member of the American Association of Theological Schools. And this seminary is vitally interested in missions.

75th Anniversary Project

Gordon Divinity School has been a full-fledged theological seminary for only three decades or so, but its origins go back to a missionary training school founded in 1889 by a group of Christian leaders, among whom was the towering figure of Adoniram Judson Gordon. As the 75th anniversary of the institution drew near, the seminary faculty asked itself what literary contribution it might attempt in connection with that occasion. Historical considerations, the interests of the faculty, and the long-felt need for reference resources in the area of missionary

endeavor dictated the answer. Working through designated members of the faculty, they pledged themselves to seek to produce an encyclopedia of modern Christian missions.

The task proved to be most formidable. Toward a century ago, when modern missions were in many respects in their infancy, a missions encyclopedia appeared on the market. After two decades it was issued in a revised edition. Since then, little systematic effort has been put forth even so much as to record the names of Protestant foreign missions agencies and their locations throughout the world. It proved no little task to ascertain their identity. Yet success in this respect was but a small beginning in the program of assembling the stories of more than 1,400 such agencies in a manuscript approaching 4,000 typed pages and containing more than three-fourths of a million words.

Signed articles by representatives of the agencies involved, ranging in size up to 5,000 words, were to constitute the bulk of the manuscript. To complicate the problem of editing these articles, numbers of the contributions were submitted in foreign languages—French, German, Spanish, Dutch, Norwegian and Swedish. The complex and demanding missionary programs of large denominations and independent agencies often required research and writing for which the organizations had insufficient time and manpower.

On the other hand, the younger churches scattered throughout Asia and Africa and South America which had responded to the commission to "Go . . . into all the world, and preach the gospel to every creature" proved commonly to be without adequate administrative machinery and personnel to put into writing the records of their

evangelistic activities abroad. Now, however, after several years of preparation Thomas Nelson and Sons is about to publish the voluminous work representing the labors of an editorial staff which includes William L. Lane (Th.M., Westminster, '56) and Burton L. Goddard (Th.B., Westminster, '37).

Galbraith among Writers

The Rev. John P. Galbraith is the author of the Orthodox Presbyterian Church Committee on Foreign Missions entry. Against the background of stirring events leading to the formation of The Presbyterian Church of America in 1936, he sketches the doctrinal basis upon which the Committee operates. He describes the types of mission activity on the several mission fields, and in brief compass follows the historical developments as the work has grown. He cites relevant bibliography and supplies statistical information for the mid-1960's. What he has done is characteristic of the hundreds of other writers.

While the members of a Reformed denomination may first of all be interested in the missionary activity of their own body, they cannot but be concerned with the expansion of Christianity throughout the world. They want to know about the global evangelistic outreach of other denominational groups with which they may contemplate the possibility of organic union. They are interested in the missionary endeavor of all so-called "sister churches" and in Presbyterian-Reformed missions in general. They inquire as to the philosophy of Orthodox Presbyterian missions and how it differs from that of UPUSA missions. They want to know, for example, what

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A BOOK FOR EVERY CHURCH LIBRARY AND MISSION SOCIETY

***The Encyclopedia of Modern Christian Missions*: edited by members of the faculty of Gordon Divinity School. Thomas Nelson and Sons, New York. 1967. For further information, including a special pre-publication price of \$18 (postage prepaid) write to the Gordon Bookstore, % Dr. Burton Goddard, Gordon Divinity School, Wenham, Mass. 01984.**

The Living Word



President Clowney of Westminster Seminary delivered the Commencement address at Calvin Seminary in May

EDMUND P. CLOWNEY

This is the last hour of your seminary career, and I hold in my hand your last examination. It is the one most to be feared, but more rewarding than all of the rest put together. I am speaking of the Bible. You have been mastering the Bible in your studies, but the question I must put is this: has the Bible mastered you?

If it has not, neither the degree you receive nor the call you receive qualifies you to minister the Word of God. For the Word of God is not your stock-in-trade, it is not the plastic medium of your pulpit artistry. It is alive.

“For the word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart” (Heb. 4:12).

YOUR MOTTO: GOD'S WORD LIVES!

God's Word lives! God's Word prevails! As a Tolkien fan I have a lapel button inscribed in the high Elvin tongue, “Frodo Lives!” May I propose a better motto for your ministry in that ancient tongue you have labored to acquire: *Zown ho logos tou Theou!*

The original attraction of Tolkien's work was that it was so far out. The motto of the living Word surely excels in that respect also. In our theological climate to say that the Bible is God's Word and is alive is more

than non-conformity. It is heresy. Fundamentalist bibliolatry, pietistical obscurantism, scholastic orthodoxy: these are some routine labels you may have for the reverse side of your button.

Never mind. God's Word is alive, alive with the power of the living God. We cannot divide between God and his Word, for what we see pictured in a man is reality with God: a man breathes out a word; his utterance is the very breath of his life. So the Word of God that goes forth from his lips is the very power of his spirit. God speaks and it is done; he commands and it stands fast.

There is beautiful simplicity in the Biblical model of God's revelation. From the fire in the bush, from the cloud on the mount there comes the voice of the Lord. Moses hears and worships; the people of Israel hear and are afraid. The voice that spoke from the cloud on Sinai spoke again from the cloud on the Mount of Transfiguration. “This is my beloved Son, hear him!” God who spoke in many ways in the Old Testament — from the cloud, through Moses and the prophets, has spoken at last through his Son.

DENIALS OF REVELATION BY WORD

The simple concept of God's speaking to man has been a major target of theological smoke-bombs in recent times. Indeed, John A. Hutchinson assures us that “it is not too much to say that a critical reformulation of the idea of revelation has played a central and crucial role in what is often called the contemporary theological revolution.”

What is the heart of the reformulation of revelation? Simply this: whatever God may do, he certainly can't talk to man in man's language. Sentences can't be revelation. This restriction on the Almighty is argued with varying degrees of crudity or finesse. One of the least convincing arguments is to shift from word to deed by way of the Hebrew word *dabar*. Since that term may mean either word or event it is urged that the Hebrews didn't or couldn't see much difference between the two. Every word is an event. Word revelation is therefore

event-revelation. In fact, the word is only a pointer to the event and not revelation at all.

Far more sophisticated, or at least complicated, is the hermeneutical debate that has followed Barth and Bultmann, but again it is assumed by all hands that the Bible *is* not the Word of God but rather *interprets* the word of God.

Recently James Barr has been pointing out the difficulties of the revelation-as-event approach with the zeal and relish of an observer who is ready to say that the emperor isn't wearing any clothes. All this talk about taking history seriously turns out to be a means of fighting fundamentalism and swearing allegiance to the higher critics. Nothing in the Bible puts the deed of God ahead of or in the place of his word; to the contrary, in the Old Testament the word of God's promise precedes the deed of fulfillment and then for good measure the word of commandment usually follows.

Furthermore, in spite of the stress on history, the shift from word to act in contemporary theology does not really recognize objective deeds of God which, however mute, are at least historical. As Barr points out, there is history and history—or rather *geschichte* and *histoire*. Since the critics, and Barr with them, would grant widely varying degrees of historical credibility to the works of God recounted in Scripture not much is clarified by an appeal to event.

The Record Is Revelation

In the theology of the Bible the living God speaks his living Word; these cannot be separated. God causes his words to be recorded by prophets or apostles to make a covenant memorial and this record is revelation no less than God's spoken word.

We may not range dead letters against the living God when we deal with the Bible; if God's Word is dead, so is God himself. Because he lives, so does his Word.

Neither may we range the Bible as against Jesus Christ: the written word in contrast to the Living Word. Not only does Christ declare that the Scriptures must be fulfilled, he proceeds to fulfill them. His understanding of himself and his calling is drawn from Scripture. He lives to fulfill all righteousness and goes to his death as it is written of him.

Finally we may not detract from the

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living power of Scripture by appealing from the Bible to the gospel as though the Bible were a fallible record of an infallible word of life. The Confession of 1967 of the United Presbyterian Church draws a sharp line between revelation and religion and then proceeds to put the Bible on the side of religion. This Confession avoids the use of the word *inspiration* because it denies the doctrine the word denotes.

What God Said

But the author of Hebrews tells us of the living Word of God with the Scripture in view. He is applying the passage in Psalm 95:7 to the needs of his hearers: "Today if ye shall hear his voice, harden not your hearts as in the provocation . . . As I swear in my wrath, They shall not enter into my rest." Not only did the people of God in the desert hear God's word as the Psalm reminds us; the Psalm itself is God's word. The author of Hebrews quotes it with the formula "he hath said," speaking of God. Indeed he is even more explicit in the phrase "saying in David." What David wrote in this Psalm, God said. The declaration of Scripture that the unbelieving shall not enter into God's rest is the word that is alive, the word that searches the hearts of the hearers.

All this is very clear in the epistle to the Hebrews. God spoke to the fathers through the prophets; the Old Testament Scripture that the author knows so well can be quoted as the Holy Spirit's speaking. The contrast between God's speaking through the prophets and speaking through his Son is not the contrast between verbal revelation and personal revelation. The structure of Hebrews 1:1, 2 is exactly parallel. The contrast is between the incomplete revelation of promise and the final revelation of fulfillment.

In this epistle Christ has a prophetic as well as a priestly office. The Lord speaks words, and these things that were spoken through the Lord have been confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit according to his own will (Heb. 2:3).

The finality of God's speaking

through his Son and the greater glory of the Son above the prophets and the angels enforce the living authority of the communicated word. If the word mediated through angels proved sure, then how shall we escape if we neglect the word spoken through God's Son? The author paints a surprising contrast in chapter 12 between God's speaking from Sinai and from Zion. You might suppose that no greater glory of word revelation was possible than the glory of Sinai trembling with fire and smoke. The fearful climax at Sinai came with the voice of words from the mount. The people could not bear to hear; even Moses trembled. We have not come to Sinai but Zion. Have we then got beyond the fire and the fear of the word of God? Not at all; Sinai's fire was touchable, a fire on earth. But we have come to a heavenly mount and to the unkindled, eternal, consuming fire of God himself. Therefore: see that you refuse not him that speaketh! The Word of the Lord Jesus Christ has come to us from heaven. This is the living Word we must heed.

The Word and the Church

By this Word the church of Christ is constituted. The people were assembled to Mount Sinai by the voice of the living God. The covenant written by the finger of God made them his people. Scripture in the ark of the covenant was the foundation of the dwelling of God with Israel. The New Testament people of God are assembled to the heavenly Zion and, unlike Israel of old, they do not refuse the voice of words. They hear him who speaks from heaven, Jesus Christ. They receive that which was spoken by the Lord himself and confirmed by them that heard. The Bible, the Word of God, is not only the sceptre by which Christ rules the church, it is the living Word which makes the church to be the church in its assembly before God.

God cannot lie (Titus 1:1, 2). His word is truth. Our part is to believe and to obey the infallible Word of God. Notice how easily the author passes in chapter four (Hebrews) from speaking of the word of God to speaking of God himself. "There is no creature that is not manifest in his

sight." Our dealing with the Word of God is dealing with God himself.

The Word of God is alive with the power and authority of God; it is also alive with his wisdom.

In the epistle to the Hebrews there is a deep sense of the history of redemption and of revelation. The whole argument of the book rests upon the perfection of God's plan as it is fulfilled in Christ. The wonder of the living Bible centers in Christ in whom all the promises of God are yea and Amen. The Word of God abides forever because he abides who is the same yesterday, today, and forever. The words of Scripture live as the words of Christ who alone knows the Father and can reveal the Father in words given of the Father; the words spoken of Christ are spirit and they are life.

The Bible's Life-giving Purpose

To read the living Scripture is to read the Word of the living Christ, to preach the living Word is to preach the Bible, the gospel, Christ.

That is why the Bible is alive: not only because it comes from God but because it brings us to Christ. The purpose of the Bible is life-giving. "These are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (John 20:31). The living oracles that Moses received prepared for Christ, for Moses wrote of Christ and those who do not believe Moses' writings cannot believe Christ's words (John 5:47). In the Scriptures we have eternal life because the Scriptures testify of Christ (John 5:39).

The word of good tidings that you preach from the Bible, that word lives and abides, and by it men are begotten again, not of corruptible seed but of incorruptible (I Pet. 1:23). The life-giving word of promise in the gospel becomes a life-directing word of truth. Man does not live by bread alone, but by every word that proceedeth out of the mouth of God (Matt. 4:4). The commandment of the Father that Christ gives to his people is life eternal (John 12:50).

The living God, the God of Abraham, Isaac, and Jacob, has sent the

Prince of Life who gives the living water of the Spirit and has the words of eternal life.

Do not recklessly divide what God has joined together. Hold fast the Word of life; as surely as you hope to read your name in the Lamb's book of life do not add to or subtract from the words of the book of this prophecy.

God's Word of Judgment

Our age has yet to measure the consequences of denying the possibility of God's truth in man's language. The thread has been cut and language itself is coming unstrung. As Webster Schott asks in a review of the latest bizarre piece of fractured fiction: "In short, has language had it?"

Don't sell out on the Bible. God's Word has not had it. There will be at least one more encounter with the words men ignore and despise. The voice of the living God will utter them in judgment in the last day. The word of God is a savour of life unto life or of death unto death.

The living Word is the prevailing Word. God's Word lives; and it conquers. The living Word is a sword that kills. It is God's weapon in your heart and God's weapon in your ministry.

To profit from the Bible we must know its judgment. It is strangely easy to think of God's Word as a garden or perhaps a gift-shop where we may browse for what may catch our fancy. We do not understand Scripture as the author of Hebrews did, or as did the Puritans before us. The use of the Bible for soul-searching is a forgotten practice, a lost discipline.

Questions

Do you think you can exegete the Bible? You know the languages, you have the books, you agree with Professor Blankema on this and disagree with Dr. Bleep on that. All very interesting. Entertaining, sometimes. Rather a fascinating specialty.

Or have you already reacted against your own academic posturing? You've taken your last exam. You'll be glad to sell the tomes you bought (to prove something—you haven't read them) and you are ready to begin a ministry with people. You'll get in-

olved, become a friend, a counsellor, a listener, a leader. You'll sit-in when necessary, march when convenient and help the church discover the world.

But have you discovered yourself? Have you felt the sword-thrust piercing your soul? What was the sword that Mary, the mother of our Lord, felt when she saw her crucified Son? Have the secrets of your own heart been revealed? When did your meditations on the Word of God last leave you sobbing in the anguish of penitence?

Perhaps the sword must go deeper: into the depths of your soul and spirit. Jesus knew what the hypocrites were thinking. He knows your reasonings, and his word pierces your facades and strips off your false garments. Are you indeed ready to preach? You: wavering between serving Christ and serving your lusts? You, whose concern for men's souls is verbal while your real desire is for a woman's body? Are you ready to preach when your worship is a sleepy conformity to established patterns that never drives you to cries of praise at the feet of Christ?

A Penetrating Sword

The sword of the Word drives home: "Lovest thou me more than these?" Christ questions your love if you would feed his sheep and tend his lambs. His word pierces the joints and marrow of your real existence. What do you look for? What are your day-dreams? Can you say, To me to live is Christ?

Or are you in unbelief? Are you numbered among those who passed through the cloud and the sea but of whom God has sworn, They shall never enter into my rest! Flee to Christ before it is too late. Perhaps you did not expect such a warning today. But it has come. Heed it as from Christ himself.

The sword of the Word brings us to confront the Lord our God. All is naked before him. Every opponent is pinned and prostrate—a wrestling term is used in Hebrews 4:13. There is no escape. Yield!

Then lay hold upon the sword of the Spirit for your ministry. When you have felt the sword you can wield the sword. After God has searched your heart and Christ has borne the judgment of the Word against you, you need not fear the accusations of Satan. The flaming sword of the cherubim at the gate of the garden has

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been plunged into the breast of the second Adam as he opens the gates of paradise.

Christ becomes your teacher in using the Word of God against the onslaughts of Satan. When Satan assaulted him in the wilderness Christ answered, "It is written . . ." Christ is the righteous man of the first Psalm as well as the royal Son of the second Psalm. Christ comes, in the volume of the book it is written of him, saying "I delight to do thy will, O my God" (Ps. 40:8).

Jesus' Use of Scripture

Have you stopped to consider how it was that Jesus had such ready answers to the Devil from the Book of Deuteronomy? It was because he delighted in God's revealed will, because his delight was in the law of the Lord and in his law did he meditate day and night. Alone in the wilderness, Christ stayed his mind upon the Word of his Father and meditated on those very passages which applied to his situation. Unlike the faithless Israel that rebelled in the desert, Christ the true Son, the true Israel, knows and keeps the Word.

This same sword of the Spirit is your defense in the evil day when Satan stands against you. Learn to meditate in the Word — even to mumble, for this is the first meaning of the term. Under your breath do not mutter as Israel did in the murmurings in the desert, but as Christ did in his meditations in the desert, and give answer to Satan from the royal Word of God. In the power of that Word you may say with your Saviour, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10).

The Bible as God's weapon in your hand will serve not only to deliver your soul but to fulfill your ministry. "The weapons of our warfare are not of the flesh but mighty before God to the casting down of strongholds, casting down imaginations and every high thing that is exalted against the knowledge of God" (II Cor. 10:4).

Against all the towers of deceit the Word of Truth must prevail. Greek speculation and Rabbinical sophistry fell before the power of the gospel

as Paul preached; our preaching must stand not in the wisdom of men but in power, the power of the living Word of God. The word of the cross, foolishness with men, is the power of God to salvation. It is God's Word that promises that everything that can be shaken will be removed (Heb. 12:26-29). Every wall shall fall, the ramparts of that Babylon of power, the city of man, shall crumble like the walls of Jericho at the blast of the trumpet of God. In that day only one kingdom shall stand: the city that has salvation for walls, for God is the wall of fire and the glory in the midst of her.

Lay hold upon the power of God's Word. Doubt your doubts, take off your shoes, for you stand on holy ground. With fear, awe, reverence, meekness approach the living oracles of God. Do not approach the Bible in the haughty pride of your own conceits. In the pride of your fleshly wisdom you could not have climbed up Sinai of old where the fire and smoke was merely tangible (Heb. 12:18). How much less may you come to Mount Zion, the city of the living God, the heavenly Jerusalem, to hear the word of the blood of Christ that speaks better than that of Abel.

The Power of the Word

The living Word of God brings you into the counsels of the Almighty. Like a hammer it crushes you, like a fire it consumes you. Beside that Word, what are the speculations of men? What is the chaff to the wheat? (Jer. 23).

Do you remember what is recorded of Eleazer, one of David's mighty men? He fought the Philistines all through the day and when the battle was over the sword was still cleaving to his hand (II Sam. 23:10). This is the way you must hold to this Book. Take your Bible, the sword of the Word. Let it search your marrow and smite the power of darkness against you and about you.

Have you seen in the news photos this red-covered book that I have in my hand? *Quotations from Chairman Mao Tse-Tung*: it is one of the pseudo Bibles of our time. Sententious, blustering, threatening, it is a book of straw. But ardent young hands hold

it and its gospel of violence sweeps the East today and perhaps the world tomorrow.

Does not the zeal of the false gospel of Communism rebuke us? In all the world there is but one living Word of God, yet we fail to hold forth the Word of Life. Here is the Bible. Take it. Minister it in the power of the Holy Ghost, for the victory is the Lord's: not by man's might but by God's Word, which shall not return to him void but accomplish what he pleases and prosper in the thing to which he sends it.

Encyclopedia (from page 86)

the younger churches in Korea with whom their missionaries labor have done and are doing by way of spreading the gospel beyond the borders of that land.

Indeed, there is no end to the questions which are raised from time to time and for which it has long been most difficult to get answers. *The Encyclopedia of Modern Christian Missions* is designed to supply many of the answers.

Questions Answered

Not only does it present the history and descriptive sketches of sending agencies, but of supporting agencies, of Bible societies, of Christian literature agencies, of international gospel broadcasting programs, of associations of missions organizations, of national councils of churches, of missionary research libraries and of missionary training institutions. Indexes point to the work of each of the various denominations, to programs directed to Jews, Muslims, Eskimos, the blind, the Chinese — and to agencies involved in translation activities, the use of aircraft in missions, and other categories of missionary specialization.

To ministerial and church libraries, the encyclopedia will be a most valuable addition — as a directory, as an historical source book and as a reference work for the answering of multitudes of questions. According to Scripture, the "field" is the world, and those who read *The Presbyterian Guardian*, together with the professors of the seminary in the environs of Boston, cannot but be interested in the colossal enterprise of modern Christian missions by which effort is made, correctly in some cases and mistakenly in others, to witness to the whole world in the name of Christ.

Synod of the Reformed Churches of New Zealand Deals with Significant Issues

The Tenth Synod of the Reformed Churches of New Zealand met in Avondale, Auckland during the second week of May. Readers of publications of our sister churches around the world may be interested in a few of the main decisions.

Reaffirming our wholehearted support of the Reformed Ecumenical Synod, we agreed to shoulder our share of the financial burden, and appointed delegates both to the next RES general meeting in Amsterdam in 1968 and to the hoped-for Australasian regional conference in the same year.

For some time now our churches have wondered just how we are to understand the relationship which exists between ourselves and other denominations sometimes called "sister churches" and sometimes "churches with whom we have correspondence." The Synodical and Correspondence Committee, having been charged by the previous Synod to formulate definitions of policy, brought us the fruit of their labors. They suggested that "sister churches" be those of *like* doctrine and practice, while "correspondence relationship" be reserved for churches of *similar* doctrine and practice. In either case, however, the churches should also have geographical proximity and/or areas of common concern or cooperation with our churches. These principles met with Synod's approval, and at our next meeting will have been applied by the committee to existing relationships in a detailed proposal.

Bible Translation

With regard to the report of the Committee on Bible Translation, Synod decided after considerable debate to erect a standing committee to cooperate with the Evangelical Bible Translation Committee and with the committee of the Christian Reformed Church that has been established to seek an improved edition of the RSV as well as investigate the proposed new ASV. In the meantime Synod declared it expedient to recommend the authorized KJV for continued use in the pulpit and to discourage the use of the RSV.

Synod dealt further with a consti-

tutional issue brought on by a gravamen (complaint) submitted to the previous Synod by the Session of the Dunedin Church. The gravamen called for the right to hold a different view of the Lord's Day than that set forth in the Westminster Confession, Ch. XXI: 7, 8. (As you may know, the Reformed Churches of New Zealand number both the Three Forms of Unity — Belgic Confession, Canons of Dordt, and Heidelberg Catechism — and the Westminster Confession of Faith as their subordinate standards.) After a long debate during which it became apparent that no suggested course of action enjoyed the support of the delegates, by and large, it was determined to undertake a study during the next two years of the question of the binding of confessions. It was felt that such a study would prove fruitful in bringing the whole matter of the gravamen to a satisfactory conclusion.

Women's Place in Ministry

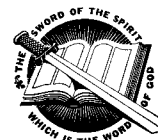
The Reformed Churches in the Netherlands had requested our churches, along with sister RES denominations, to reply to their 1966 resolution concerning the place of women in the ministry of the church. Synod formulated a reply which gave as our opinion that their resolution ought to be reconsidered, stating "that a more exhaustive study of the teaching of the Bible may rather sustain the conclusion that women ought not to be admitted to the special offices of the ministry." Synod also wrote: "We further believe that any consideration of a break with twenty centuries of practice in the church universal requires a far less ambiguous—and more ecumenically agreed—exegesis of the apostolic writings concerning the place of women in church and society, than is provided in this report."

Synod approved the task of its Mission Board in supervising the work of our denomination's sole present missionary, the Rev. P. Oppelaar, in Taiwan. Furthermore, the Board will now be able to act freely in the appointment of a national worker in Taipei, who will be able to carry on when the Oppelaars enjoy their first

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EDITOR

ROBERT E. NICHOLAS



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furlough next year. Synod also endorsed the support with a scholarship of a Taiwanese student presently enrolled at our Reformed Theological College (Geelong, Victoria, Australia).

Our churches are engaged in the lengthy process of revising our Church Order (Government), and the step taken at Synod was to approve of the trial use of the "Proposed Church Order" for the next four years, thereby testing it in practical operation. Of course, in cases of difficulty in interpretation of this new set of rules, the original Order adopted by our churches will be authoritative.

In other decisions Synod endorsed the proposal to seek to place the Back to God Hour broadcast on a New Zealand station; encouraged our members to study aspects of trade unionism; and urged the establishment of a National Union of Christian Schools.

THOMAS E. TYSON
Second Clerk

Something for Everybody?

Well, that's what the editor tries for! The lead article, for example, deserves a far wider audience than its original hearers. The cover with its accompanying story deals with a once-in-a-lifetime book. Both the fifth piece in the series on the captain with the mighty heart and the scriptural message by a Westfield pastor have something to say about the Christian citizen's duty in society. Then there's a letter from across the Pacific, a couple of children's summer verses, and the news items that most everyone reads first of all.

Watch for the new cover (October) on a special issue all about the OPC!

In the opening verses of Deuteronomy, chapter 8, all of God's dealings with Israel are presented as having this purpose: "that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."

The riots of this past summer in Newark, Detroit and other cities cry for our concern. Such concern will be fruitful just as it results in understanding and action that is shaped by and rooted in Biblical principles. Centuries ago the nation of Israel was threatened with chaos and destruction and the prophet Isaiah cried out, "With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness" (26:9).

The prophet's cry is as contemporary as tomorrow's headlines and as relevant as Scripture always is relevant if our hearts are only open to recognize it. God's judgments are abroad in the earth. Thereby we are to learn righteousness. To that end we should first be clear that his judgments are indeed abroad.

Ponder, first, that the latest release of national statistics indicates a 20 percent increase in the seven major crimes — four of these are crimes against the person, three against property — for the first quarter of this calendar year. This is the sharpest acceleration of crime in our entire history.

Eroding of Family

Second, the eroding of the family is underscored in the pattern of the riots invariably being taken over by youths and even children and in many other ways. For example, the *Journal of the American Academy of Arts and Science* in "Toward the Year 2,000" suggests by then a "new style — in which parenthood would be limited to a smaller number of families whose principal function would be child rearing; the rest of the population would be free to function — for the first time in history—as individuals": this in accommodation to "adolescent rebellion cults, overt and aggressive male homosexuality, female promiscuity, increasing alcoholism, drug addiction and psychosomatic disorders in both sexes."

Anthropologist Margaret Mead seems to think this good inasmuch as

God's judgments are abroad in the earth

Not by Bread Alone

ROBERT L. ATWELL

it will substitute for the family various groupings "in and across sex lines among different sized clusters of individuals" a la the present hippie tribes. Contrarywise the Bible teaches, and all human experience corroborates, that the breakdown of the family is always the prelude to social anarchy, national disintegration and multiplied misery.

Revolt Against Authority

Third, it is revolt against lawfully constituted authority which is also illustrated in current neighborhood riots. These are not isolated or passing phenomena. H. Rap Brown and Stokely Carmichael, present and past chairmen of the Student Nonviolent Coordinating Committee, and Max Stanford, head of the Revolutionary Action Movement (RAM) in the United States, have advocated riot and warfare and have set about to spark it in our major cities with two clearly defined goals: (1) pit black against white in racial civil war; (2) break down all confidence in and support of lawfully constituted authority. It is not without significance that these are also Communist goals nor is it any strange coincidence that in Cincinnati the grand jury found that Lewis G. Robinson of RAM, who had under the cover of educational programs for Negro youth, "focused their hatreds, indoctrinating them with his own vigorous philosophy of violence," had also "pledged reciprocal support to and with the Communist party of Ohio."

Here is a resume of the projection of these organizations for this summer. I quote it that you may recognize how frighteningly accurate it has proved:

Riots will produce a bedlam of confusion and chaos. Factory workers will be afraid to venture out in the streets to report to their jobs. The telephone and radio workers will be afraid to report. Transportation will come to a standstill. Stores will be destroyed and looted. Property will be damaged and expensive buildings will be reduced to ashes. All manner of sabotage will occur. Violence and terror will spread like a firestorm. During the day sporadic rioting will take place and massive sniping. Night will bring all out warfare, organized fighting and unlimited terror.

Robert Williams of RAM expressed

the hopeful expectation that 90 days of massive violence spreading from city to city and across the countryside would completely demoralize the nation. Actual participation of these specific organizations in every scene of riot was not thought required. Rather continual propaganda would help create a sense of lawlessness and anarchy, producing an imagined right to gain by "revolution" the fulfillment of their hopes.

Perspective requires that we view the riots in large cities along with those in other communities such as Waterloo, Iowa, a clean, small city with an 8 percent Negro population peacefully and fully integrated into an excellent school system, themselves sharing the prosperity of that dairy country and having an unemployment rate of 2.3 percent as against a national average of 4 percent. Yet there trouble also exploded and for 48 hours the city was shaken and pillaged by rioting Negro youths. *Time's* comment is chillingly obvious: "A dozen or so people could be killed in almost any city any night, by the purest chance." The Cincinnati chief of police said, "These are guerilla fighters. Three of them could take a car, a few pop bottles and a five-gallon can of gasoline and burn down half a city."

Men Do Need Bread

The "judgments of God are abroad in the earth!" How are we to "learn righteousness"? We can start by noting that Christ, at the crucial beginning of his public ministry, made a most relevant declaration, "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God." And it is noteworthy too that he underscored its solemn importance by the preface, "It is written." Now there are two important truths involved in this brief text. The first one, though implied rather than spelled out, should be obvious. It is *the need for bread*. The other is that which is spelled out — *bread is not enough*.

The first Christ himself most clearly enforced both by teaching and example. In the Gospels we read of

his providing bread for the thousands and that under circumstances where he might well have declared they did not deserve it. In Jesus' well-known parable of the Good Samaritan he indicated most clearly that his people were to recognize as neighbors any who stood in need and were to manifest love toward them by ministering to their needs.

It is the great blight of those churches which are known as "fundamentalist" or "conservative" or "orthodox" that they have been so little concerned about conditions in the world about them. Nor is it any excuse that the "social gospel" which the "liberal" churches have proclaimed is utterly devoid of any real gospel at all. The gospel of Christ does have social implications and to fail to recognize and apply those implications is treason to him who went about doing good, healing the sick and feeding the hungry. We are right in insisting that the current propaganda of church liberals to "redeem" the social structures is as sterile as it is absurd. But it is far past time that we apply the truth that when individuals are redeemed they must reform or improve the social structures.

I am not impressed by the competence of the clergy to determine just how it is to be done but I know that it is required of each one of us as Christian citizens that, in the present crisis, we not only feel compassion but *show* it, whether by support of local agencies of concern or in some other way. Christ saw the multitudes and had compassion on them. So must we. He exercised wisdom in the manner in which he ministered to them. For this we also need just such wisdom — the wisdom that is found only in the Word of God written.

Respect for Authority

One little gem of wisdom found in that Word has to do with the necessity of law and order. We are commanded to pray "for all that are in authority, that we may lead quiet and peaceable lives." It is only as authority is respected that we or others can long "eat their meat with gladness and singleness of heart." Herein lies the cruel folly of every effort to promote the well being of minorities by civil *disobedience* whether violent or non-violent. How helpful was John the Baptist's reply to the soldiers who came asking, "And what shall we

do?" He did not say, "Become conscientious objectors" nor "Burn your draft cards" nor "Join the revolution." He said, "It is up to you to cool it and keep it cool!" If you are not familiar with my translation, Luke 3:14 in the K.J.V. reads, "Do violence to no man, neither accuse any falsely; and be content with your wages."

The police, local and state, the national guard and the federal troops were necessary then as now. Through the ages they have received the lowest wages but the improvement of their lot and of the lot of others was dependent upon their maintaining order rather than joining in rioting and perpetrating anything but justice.

Man's Deepest Need

Again, in the Gospels, Christ taught repeatedly and emphatically that *bread is not enough*. Our first concern should be for "the meat which endures unto everlasting life." He has taught us that "a man's life consists not in the abundance of the things which he possesses." It is no profit "if a man gain the whole world and lose his own soul." It is the relationship to God which is all important: this alone brings man face to face with his sin, with the necessity of the new birth, of a supernatural salvation, of the Savior. Christ taught man to recognize the eternal dimension; to fear not those who could kill the body but him who can cast both soul and body into everlasting fire (Matt. 10:28). He brought into the picture the certainty of heaven or hell. He treated man, not as a mere beast with a belly to be filled, but as immortal creature.

A most penetrating caption appeared in *Time* over the picture of a gutted store in Newark's central ward: "After — not before — the Great Society." There were riots not only in Newark but in Waterloo. And even in Newark more was spent last year than in perhaps any other city, \$277 per capita, to repair urban blight. In five years the unemployment rate among her colored population was halved, from 14 percent to 7 percent. Admittedly a great deal more cries out to be done. Added to the unfathomable sum of \$7.7 billion in national and state welfare programs is the burgeoning anti-poverty program. But even though efforts be increased till they bankrupt the nation they will never meet the deepest needs of men

—for we simply do not live by bread alone.

In keeping with this teaching Christ also taught that *love*, love for the brother and love for the neighbor, was the fundamental law of the Kingdom. It is to the church's shame and guilt that she has failed to observe this and in particular toward those who are of a different skin color. Love calls for respect and compassion, in emotion and in deed. It requires wisdom as to how it is to be shown, a recognition of what is really our neighbor's good. And love can operate only in the sphere of law and order. Anarchy drives it underground and enthrones hatred in its place. It is the neediest who suffer most by the riots.

Finally, Christ underscored the truth that "man does not live by bread alone" by dealing with *individuals*. One noted American "theologian" has declared that, in the light of political, economic and social ills, Dr. Billy Graham's message directed to individual souls and aiming at the salvation of individual souls is positively immoral. It is certainly a valid reply that anything else simply is not Christian. It is a temptation in dealing with mass evil and mass need to depend on mass methods but it is a temptation to be resisted.

Concern for Individuals

There is simply little or nothing that you can do to help "the black people," but there are a great many things that each one of you, as individuals, can do to help individual persons, whether black or not, who are in need of bread. Truly helping them also means that you recognize them as individual men, possessed of immortal souls, who cannot live by bread alone. The gospel of Christ is "the power of God unto salvation to everyone who believeth, to the Jew first and also to the Greek." Today's translation is "to the black first and also to the white." That gospel must be proclaimed in deed by providing bread if it is to be heard when it speaks to needs that are deeper than those for bread.

When Isaiah of old evaluated the threat of multiplying national disasters and called upon his people to "learn righteousness" he knew their task was superhuman. Therefore he pointed them to superhuman help: "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength" (Isa. 26:4).

Captain with the Mighty Heart

HENRY W. CORAY



Chapter 5

THE CITIZEN

with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary; or, by way of advice, for satisfaction of conscience, if they be thereunto required by the civil magistrate.

Were J. Gresham Machen living today what would be his attitude toward these matters? The answer will be clear when we present a series of quotations from his writings and speeches.

In 1925 the Department of Temperance and Moral Welfare of the Presbyterian Church in the U.S.A. advocated passage by Congress of a proposed Twentieth Amendment to the Constitution. Section I of that amendment stipulated that "Congress shall have the power to limit, regulate and prohibit the labor of persons under eighteen years of age."

Duty of Christians

Writing in *The Presbyterian* of January 22, 1925, Machen said:

We do not think that the Presbyterian Church ought to become a political lobby; we do think that it has any right to put itself on record as either favoring or opposing political and social measures about which no direct guidance is found in Scripture. That does not mean at all that we deprecate advocacy of good political measures and opposition to bad measures on the part of members of the church; on the contrary we think that such activity is a very important Christian duty, and that Christians ought to organize themselves in accordance with their consciences for the furtherance of political and social ends that they think right. But what we do deprecate is such activity on the part of official agencies of the church.

His personal objection to the thrust of the Twentieth Amendment he voiced in an address before the National Union of Christian Schools:

The amendment gives power to Congress to enter right into your home and regulate or conduct or prevent altogether the helpful work of your children without which there can be no moral development of human character and no ordinary possibility of true happiness for mankind.

Machen rejoiced in what he considered such moral victories as (1) the

negative ruling of the Supreme Court of the United States on an Oregon State law which tried to wipe out private and church schools; (2) the declaring unconstitutional a Nebraska law which sought to make literary education in private schools a crime; and (3) the outlawing of "the abominable Lusk Laws" in New York State, one of which placed private teachers under state supervision and control.

His views on these issues came out in a vibrant article in *The Forum and Century*, March, 1931, in which he decried "the materialistic paternalism of the modern state."

Concern for Freedom

His passion for individual freedom is also reflected in an essay printed in *The Annals of the American Academy of Political and Social Science*, publication number 2552, January, 1933 (reprinted in the *Guardian*, January 1967). Extracted is one paragraph:

What estimate of the present age can possibly be complete that does not take account of what is so marked a failure of it—namely, the loss of those civil liberties for which men formerly were willing to sacrifice all that they possessed? In some countries, such as Russia and Italy, the attack upon liberty has been blatant and extreme; but exactly the same forces which appear there in more consistent form appear also in practically all the countries of the earth. Everywhere we have the substitution of economic considerations for great principles in the conduct of the state; everywhere a centralized state, working as the state necessarily must, by the use of force, is taking possession of the most intimate fields of individual and family life. These tendencies have proceeded more rapidly in America than in most other countries of the world . . . Today we are rapidly becoming one of the most bureaucratic countries of the world.

How, in the light of his open stand against the drift toward the welfare state, men can charge him with being a socialist, as has been done, is indeed a profound mystery.

Some Americans are afraid to spell out their credo unless behind locked doors and stuffed keyholes. Not Dr. Machen. Listen to him as in his per-

One of the searing issues of the day is, "What role, if any, should the Christian church play in modern politics and social action?" Here there is a sharp division of opinion. In general it may be said that the liberal wing of Protestantism is convinced that the church as an institution should involve itself in economic, political, and social problems facing America.

For example, the newly adopted Confession of 1967 of the United Presbyterian Church in the U.S.A. says (Part II: A. 4. b):

God's reconciliation in Jesus Christ is the ground of the peace, justice, and freedom among nations which all powers of government are called to serve and defend. The church, in its own life, is called to practice the forgiveness of enemies and to commend to the nations as practical politics the search for cooperation and peace. This requires the pursuit of fresh and responsible relations across every line of conflict, even at risk to national security, to reduce areas of strife and to broaden international understanding. Reconciliation among nations becomes peculiarly urgent as countries develop nuclear, chemical, and biological weapons, diverting their manpower and resources from constructive uses and risking the annihilation of mankind . . .

Confessions Contrasted

Over against this position many theological conservatives, perhaps most of them, feel that such activities ought to be restricted to the efforts of Christian citizens acting as individuals or in concert with others. Plainly this is the point of view defined in the Westminster Confession of Faith (Ch. XXXI, Sec. IV):

Synods and councils are to handle, or conclude nothing, but that which is ecclesiastical: and are not to intermeddle

sonal sketch in *Contemporary American Theology* he pours out his heart like water:

I am old-fashioned in my belief that the Bible is true, but I am equally old-fashioned in my love of freedom. I am opposed to the attack on freedom in whatever form it may come. I am opposed to the Soviets, and I am opposed to Mussolini. For the same reason also, I am opposed to the rapidly growing bureaucracy in this country. I am opposed to a Federal department of education; I am opposed to monopolistic public schools; I am opposed to a standardization that treats human beings as though they were Ford cars.

A Democrat by conviction, he was a consistent contender for States' Rights. In *The New Republic*, December 31, 1924, he argued:

We hold that the local autonomy of the States, far from being a mere matter of expediency, is at the very foundation of American freedom.

Education of Children

In 1926 an attempt was put forth in Washington to establish a Federal department of education, with an executive secretary at the head who should function as a member of the President's cabinet. Machen asked for and received permission to appear before a joint committee of the Senate and House of Representatives to protest the plan. Here are some excerpts of his speech, recorded in a pamphlet published by the Government Printing Office, 1926:

Education is essentially not a matter of the State at all.

Standardization, it seems to me, destroys the present character of human life.

People say, "What is going to become of the matter of equal opportunity? Here you have some States providing inferior opportunities to others, and the principle of equal opportunity demands Federal aid." I may say, Mr. Chairman, with regard to the matter of equal opportunity, that I am dead opposed to it—dead opposed to the principle of equal opportunity. What shall be done with a State that provides equal opportunity for its children inferior to that provided by other States? Should the people of that State be told that it makes absolutely no difference, that Washington will do it if the State does not do it? I think not. I think we are encouraging an entirely false attitude of mind on the part of individual parents and on the part of individual States if we say that it makes no difference how responsibilities are met.

Senator Reed of New York asked Dr. Machen this question:

Carrying out your principles, if you had a right to do it, would you be in favor of eliminating Federal aid to the Agricultural Department?

Dr. Machen's answer:

There is a difference between the spheres of education and those other spheres. As I say, I think that when it comes to the training of human beings, you have to be a good deal more careful than you do in other spheres about the preservation of the right of individual responsibility; and I think we ought to be plain about this—that unless we preserve the privileges of liberty in this department there is no use in trying to preserve them anywhere else. If you give the bureaucrats the children, you might as well give them everything else as well. (Applause)

Senator Robinson then asked if Machen did not think that Federal control of public education would contribute to practical efficiency in handling school matters.

Machen replied:

I am reminded of the story of the tramp who made his way to the third floor of a large department store. The floorwalker spotted the tramp and promptly threw him downstairs. The floorwalker on the second floor pounced on the poor fellow and hurled him down to the first floor. There another floorwalker seized him and heaved him out on the sidewalk. The tramp picked himself up and said with deep admiration, "My, what a system!" (Laughter)

Here and There in the Orthodox Presbyterian Church

Neptune, N. J. — Pastor-elect and Mrs. George Cottenden have moved into the manse after spending the summer in Atlanta, Georgia, working with the Redeemer Chapel in suburban Chamblee. Licentiate Cottenden will be transferred to the Presbytery of New Jersey prior to beginning his trials for ordination and installation in due course as pastor of the Good Shepherd congregation. The Cottendens belong to Calvary Church, Glenside.

Harrisville, Pa. — Officers of the Presbyterial chosen at the May meeting in Calvary Church are: Mrs. Barbara Fluck, president; Mrs. Kathleen Speer, vice-president; Mrs. Virginia Rainey, treasurer; and Mrs. Lee Roxberry, secretary. Mrs. Arlena Mahaffy showed slides of the Eritrean field.

Long Beach, Calif. — Licentiate Larry R. Burnap, a graduate of Gordon Divinity School in the area of Christian education, has begun his work at First Church as Christian Education Director. Mr. Earle Peterson is the new Choir Director, succeeding William Lock.

Instances could be multiplied of what Ned B. Stonehouse calls Dr. Machen's "strong sense of justice, his aversion to tyranny, his zeal to protect the rights of the weak and the oppressed." The same writer in *Memoirs* records a moving incident unknown to most people. It is the story of Das's taking under his wing a poor derelict, an alcoholic, with whom he toiled patiently for years and on whom he expended considerable revenue as well as time and loving attention. And, it should be noted that, unlike some demonstrators who today seem to delight in parading before the public their passion for social and civic improvement, Machen carried on his activities with no blowing of trumpets.

It seems clear, then, that Machen would agree with the position advocated by Paul Woolley in a recent article in *Christianity Today* (July 7, 1967) that it is the task of the church to teach men "how to find the spring of the energy for the contest against wrong," but it is the Christian citizen, not the church, who must fight the battle against social ills.

Oostburg, Wisc. — Two SAVE teams from Bethel Church worked on the West Coast this summer. The young people were Pat Arriens, Barb Ingelse, Dave Bird, Dianne Walber, Jay Buyze, Myrle Claerbaut, and Pat Nyenhuis . . . Services are being held in the local gym during the enlarging of the church building.

Santa Cruz, Calif. — Nearly 200 persons attended the Happy Valley Family Conference over the Labor Day weekend to study and discuss "The Old Christian Morality" under the leadership of Messrs. John Hibma and Calvin Malcor.

Nottingham, Pa. — The congregation of Bethany Church has approved a long-range program, including the financial guidance plan of the Evangelical Church Building Corporation (South Bend, Ind.). A covenant-commitment for funds is anticipated in the fall, with ground-breaking for the proposed new structure on a four-acre site about a mile from the present location, according to the Rev. Robert Vining, pastor.

West Collingswood, N. J.—A call has been extended to licentiate Allen

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Curry of the Presbytery of Philadelphia, a member of the Glenside congregation. Mr. and Mrs. Curry spent the summer in Wilmington, Delaware, working with Emmanuel Church, of which the Rev. Rollin Keller is pastor.

Pulaski, Pa. — Ground-breaking for the long-awaited new building of the Nashua Church took place on Saturday, July 22 with Pastor A. Boyce Spooner leading a brief ceremony to the tune of a back-hoe slicing footer-trenches and a cement mixer — for the contractor had a two-day head start! The graded site allows for entrance to either level of the two-story structure of red-brick, which will have a "country-style" steeple and a tall-columned porch.

The first floor will house the Sabbath school and be suitable for the beginning of a Christian day school when that becomes feasible. The upper floor will be used for worship, with its exposed natural wood laminated arches and open decked ceiling. A study and large entrance foyer are also provided. The Spooners have purchased a spacious mobile home, which is to be located on the church property and tied in with its utilities.

In the early summer the Nashua congregation celebrated "Duff week" with a family reunion at the old Duff farmhouse and with the Rev. Clarence Duff preaching on the Lord's Day, Mrs. Duff speaking in Sabbath school, and Mr. Robert Duff showing his Ethiopian slides in the evening.

Hatboro, Pa. — Pastor-elect John Bettler, a licentiate of the Presbytery of New Jersey, has begun his labors at Trinity Church, pending his transfer to the Presbytery of Philadelphia and his trials for ordination.

Winner, So. Dak. — The Rev. Robert Sander has begun his work as the new pastor of the church, succeeding the Rev. Abe Ediger, now in Thornton, Colorado. Mr. Sander was formerly pastor of the Murdock Memorial Church, Bancroft, along with the Manchester and Yale congregations in South Dakota. These churches have extended a call to the Rev. Stanford

Sutton, Jr., who has been serving Faith Church of Marietta, Ohio.

Greenville, Tenn. — The Rev. Robert Valentine is preaching at the Conservative Presbyterian Church which meets in the Recreation Center on Bernard Avenue.

Tokyo, Japan — SP/4 Sterling Hard was transferred to the 106th General Hospital here as good progress is reported in his recovery from severe wounds received in the crash of a helicopter on a rescue mission in Viet Nam in mid-August. He expected a visit from his missionary parents, the Rev. and Mrs. Theodore Hard of Korea, before being sent back to the States where he hopes to begin officer's training after his return to active duty.

Frankfurt, Germany — Chaplain Michael Stingley (Capt. U.S.A.) is preaching to some four or five hundred at Sunday worship services at the Central Chapel. A large part of the congregation is made up of civilians working for the Department of Defense, the U. S. Consulate and other agencies. "I am involved in a challenging and interesting program," writes Chaplain Stingley, "and tourists or military visitors in the area are always welcome."

Atlanta, Ga. — The Rev. Elmer Dortzbach has moved from Denver to Atlanta where he has begun his labor as home missionary with the Redeemer Chapel now meeting in the Community Room of the Briarcliff Village Shopping Center in Chamblee.

Morristown, N. J. — At long last the contract for the sale of Emmanuel's property to the Bell Telephone Company was signed on June 29. The building committee is working with the architect to finalize plans for approval prior to construction of a new edifice on the site purchased some time ago.

Pastor Calvin Busch has been elected chairman of the recently organized Reformed Ministers' Study Fellowship. About a dozen men from nine denominations are in the group,

men from varying backgrounds who have come to appreciate the historic Calvinistic heritage and wish to discuss a monthly paper on one of its themes. A projected beginning of a Reformed Bible Institute is being considered.

MEADOWS

When you're all alone
With nothing to do
But to sit in the summer sun,
Just wander around.

All of a sudden you start to run
And come to the quiet meadow.
Then you stop — then you run
With the happiest feeling of a new friend.

Then you fall into the grass
As if to hug it,
And realize the newest friend
That whispers softly to you.

— DEBBIE SMIES (11)
Wisconsin

* * *

OUR CREATOR

Who made the world?
Who made the trees?
Who made the sky and seas?
Of course it was our Savior Lord.
How wonderful, how beautiful
The things he made for you and me
To show his love through all eternity!

— CARY ENSLOW (9)
California

New Addresses

(Changes in the list in the recently published *Minutes* of the 34th OPC Assembly.)

Rev. Robert L. Atwell, 1125 Summit Ave., Westfield, N. J. 07090 (zip).

Rev. Egbert W. Andrews, 249 N. Euclid Ave., Apt. 212, Pasadena, Calif. 91106.

Rev. Elmer M. Dortzbach, 2907 Townley Circle, Doraville, Ga. 30040.

Rev. David Freeman, Ph.D., (retired), 88 Cole St., Seekonk, Mass. 02771.

Rev. Kenneth J. Meilahn, 11 Park Drive, Bellmawr, N. J. 08030 (zip).

Rev. Cromwell G. Roskamp, 620 Taylor St., Mawassas, Va. 22110.

Rev. Stanford Sutton, Jr., Bancroft, So. Dak. 57316.