

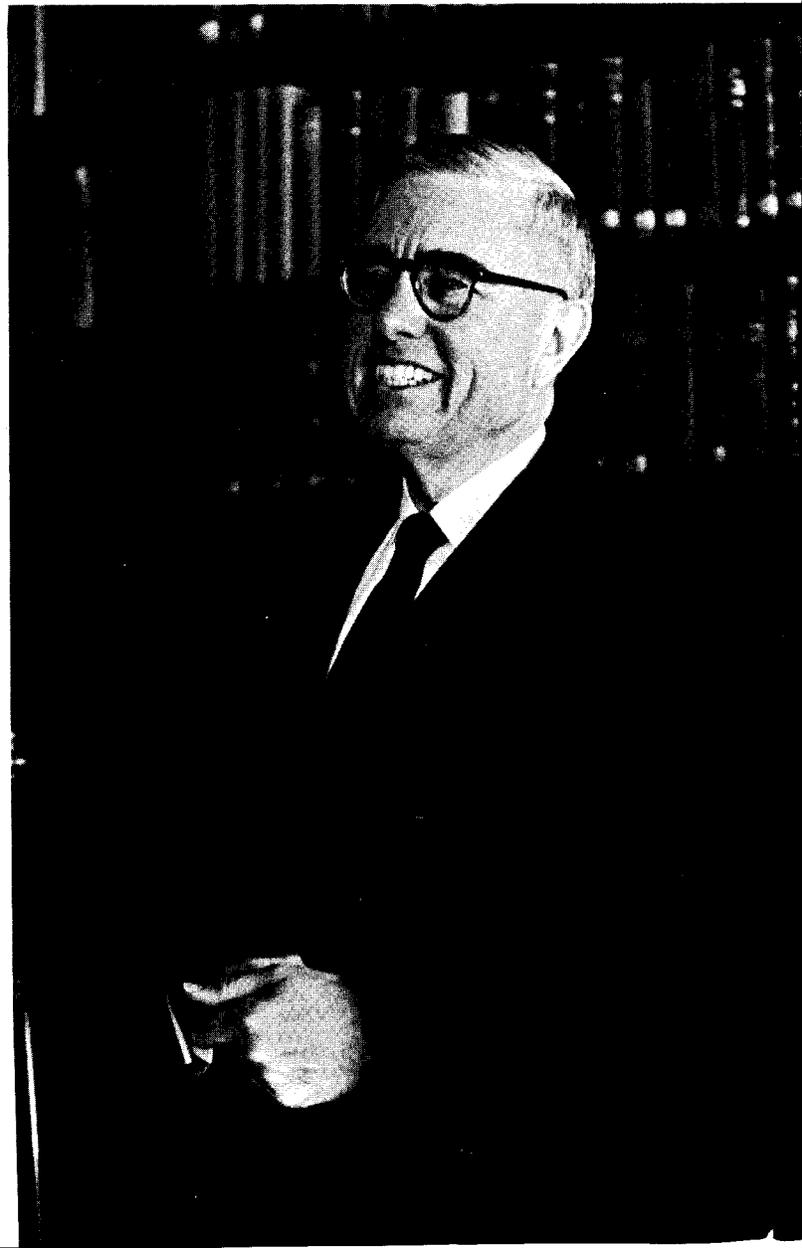
The Presbyterian Guardian

VOL. 41, NO. 3—MARCH 1972

Paul Woolley, Th. M., D. D.

*Church Historian
Church Leader
Christian Friend*

Professor Woolley, having celebrated (?) his seventieth birthday this month, plans to retire from full-time teaching at the close of the current academic year. The **Guardian**, which he helped found, is pleased to present two articles by long-time friend Murray Thompson and by Clair Davis, colleague in church history at Westminster Seminary.



The independent man

MURRAY F. THOMPSON

A deteriorating church

On May 15, 1902 the General Assembly of the Presbyterian Church in the U.S.A. convened in the Fifth Avenue Presbyterian Church of New York City. The assembly elected Dr. Henry van Dyke as moderator. (Dr. van Dyke was to leave the First Presbyterian Church of Princeton at the end of 1923 because of the "bitter, schismatic and unscriptural preaching of the Stated Supply," Dr. J. Gresham Machen, which van Dyke also termed "a dismal, bilious travesty of the gospel"! In 1924 Dr. van Dyke would be one of the signers of the modernist "Auburn Affirmation.")

To this 1902 Assembly, the Committee on Revision of the Confession of Faith recommended a number of amendments as well as a "Declaratory Statement" to be appended to certain parts of the Confession. Dr. Benjamin B. Warfield, professor of theology at Princeton Seminary, had declined to serve on the committee; his place was taken by Dr. van Dyke, long an advocate of revision, who also became the committee's chairman.

Most of the changes to the Confession were Arminian in character, particularly those involving additional chapters concerning "the Love of God, Missions and the Holy Spirit"; revisions relating to the works of unregenerate men; and the first section of the Declaratory Statement concerning "God's Eternal Decree." (The second section, affirming that all dying in infancy are saved, was also objectionable because it raised to creedal status a doctrinal position on which Reformed theologians had long differed.)

Proposals along these lines, designed to blunt the creedal testimony of the Presbyterian Church to the particularism of the gospel, had been opposed for over ten years by men like Dr. Warfield and Dr. Francis I. Patton, who in the fall of 1902 was to occupy the newly-created position of President of Princeton Seminary. The General Assembly adopted the recommendations and sent them down to the presbyteries for their approval. Their final adoption by the Presbyterian Church in 1903 marked a major step in the deterioration of that church's witness to the system of doctrine taught in Holy Scripture.

A new beginning

Two months before the General Assembly of 1902 took its actions, a happier event had occurred: In Providence, Rhode Island on March 16, Paul Woolley was born. He was to devote his life to the teaching and defense of what Dr. Machen, at the opening exercises of Westminster Seminary in 1929, described as "that great historic Faith that has come through Augustine and Calvin to our own Presbyterian Church." It is interesting to observe that when the Presbyterian Church of America (now the Orthodox Presbyterian Church) dropped the above-mentioned Amendments and Declaratory Statement from the form of the Westminster Confession that it adopted in 1936, Woolley was

among those who resisted the efforts of some commissioners to retain these revisions.

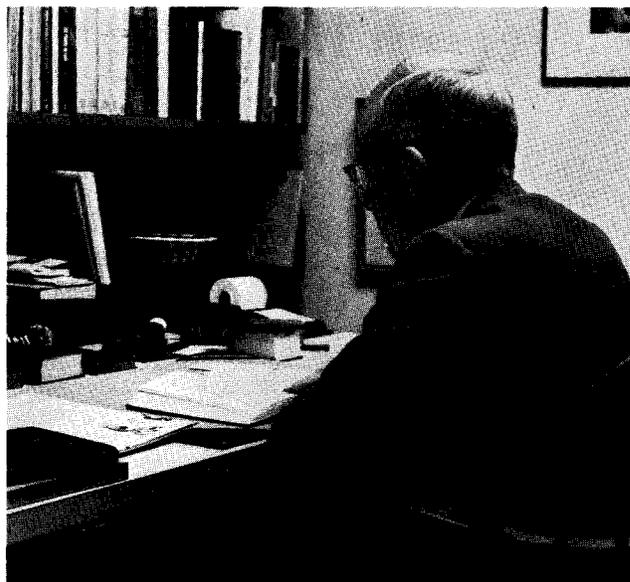
During Paul's earliest years his family lived in New England, first in Pawtucket and later in Boston. His paternal grandfather was a Congregational minister, and his mother's father was governor of Rhode Island for two one-year terms. His father's sister, Mary E. Woolley, was one of the first two women to receive degrees from Brown University; she later became president of Mt. Holyoke College.

In 1907 the family moved to Chicago, and Paul's father, Erving Y. Woolley, also a graduate of Brown and then a businessman in Boston, now attended Moody Bible Institute. He was ordained and became associate pastor of the Moody Church. Mr. Woolley handled the Sunday school and business affairs of the Church, and had the major role in acquiring for the Church the property in Indiana on which he established the Cedar Lake Bible Conference. There is still a room in the Moody Church called "Woolley Hall," and two facilities on the Conference grounds also bear Mr. Woolley's name.

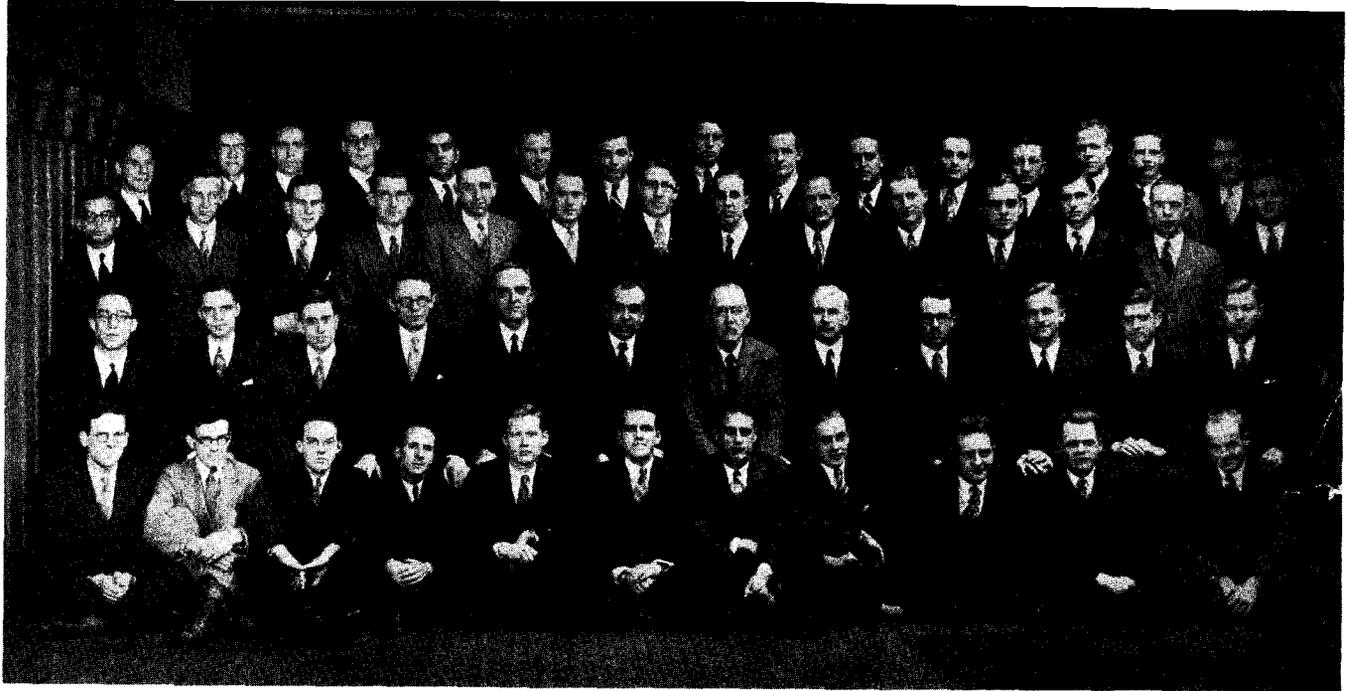
The gathering clouds

Paul attended the Francis W. Parker School and acquired sufficient high school credits to graduate in three years. Believing him young to go to college — he was only sixteen — Paul's parents sent him for a year to the Bible Training Institute, a Christian and Missionary Alliance school in Nyack, New York. He returned and graduated

Professor Woolley at work in his study in the library building.



The Presbyterian Guardian is published ten times each year, every month except for combined issues in June-July and August-September, by the Presbyterian Guardian Publishing Corporation, 7401 Old York Road, Philadelphia, PA 19126, at the following rates, payable in advance, postage prepaid: \$3.75 per year (\$3.25 in clubs of ten or more; special rate for "every-family churches" on request). Second class mail privileges authorized at the Post Office, Philadelphia, Pa.



Westminster Theological Seminary, students and faculty, taken during the seminary's first year (1929-30). Faculty members are seated in the second row, beginning with Paul Woolley (third from the left), Cornelius Van Til,

R. B. Kuiper, J. Gresham Machen, Robert Dick Wilson, O. T. Allis, Allan A. MacRae, and Ned B. Stonehouse (third from the right).

with his class at Parker in June of 1919.

The family then moved back to Boston, and Paul entered Princeton from which he was graduated in 1923 with Phi Beta Kappa honors. He studied at Princeton Seminary for two years, and at both Westminster College of Cambridge University and the University of Berlin. He was ordained in the Moody Church in 1926.

In 1927 he married Helene M. von der Pahlen whom he had met at Wernigerode in Germany, and returned to Princeton Seminary. He completed his course there and also earned the master of theology degree in 1928. There followed a year of service as general secretary of the League of Evangelical Students, the only consistently Christian organization then ministering on a national scope to students in higher educational centers. The League had been formed in 1925 at the instance of Princeton Seminary students because of the increasing influence of modernism in the inter-seminary movement.

While Woolley was completing his formal education and working for the League (and even the formation of that body had been a subject of controversy at Princeton Seminary whose faculty had encouraged it), storm clouds were gathering over Princeton. The Seminary had been under investigation by a committee of the General Assembly of 1926; the appointment by the Seminary's Board of Directors of Dr. Machen to the Stuart Professorship of Apologetics and Christian Ethics, and of Dr. Oswald T. Allis to the Helena Chair of Semitics, had been deferred by the 1927 Assembly until after a proposed plan of reorganization could be effected.

In May of 1929 the reorganization of Princeton Seminary, though delayed for a year by the strenuous efforts of conservatives, was ordered by the General Assembly. Princeton had been established by the Presbyterian Church in 1812 in order, among other purposes, "to form men for the gospel ministry who shall truly believe, and cordially love, and therefore endeavor to propagate and defend, in its genuine-

ness, simplicity and fulness, that system of religious belief and practice which is set forth in the Confession of Faith, Catechisms, and Plan of Government and Discipline of the Presbyterian Church." The reorganized seminary ceased to exist as the citadel of historic Presbyterianism in America when it came under the control of the new modernist-indifferentist Board which included two signers of the "Auburn Affirmation."

A continuing seminary

On July 18, 1929 at the Central YMCA in Philadelphia seventy-eight persons, including ruling elders and pastors, as well as former directors, teachers and students of Princeton Seminary, met and resolved that "immediate steps" be taken to establish a new seminary in Philadelphia to "continue the policy of unswerving loyalty to the Word of God and to the Westminster Standards for which Princeton Seminary has been so long and so honorably known."

Paul Woolley was one of the recent graduates who addressed that meeting. The "Organization Committee of Fifteen" which convened a week later asked him to serve as registrar and secretary. Dr. Ned B. Stonehouse, in his biographical memoir *J. Gresham Machen*, states that this was one of "the most felicitous decisions" of the committee. Paul was to be registrar for twenty-six years at Westminster Seminary.

Mention should be made here of a letter written to Woolley in April of 1927 by Dr. Machen. Paul had expected to go to China under the China Inland Mission, but unsettled conditions in the Orient prevented it. Dr. Machen ended his letter with these words: "No doubt it is a great disappointment to you that you cannot go to your chosen field at once; but sometimes such dispensations of Providence lead a man only into greater service."

On September 23, 1929 the new Westminster Theological Seminary opened its doors at 1528 Pine Street, Philadelphia, a location provided through the kindness of Dr. Allis.

10th Anniversary

SAVE

"My last year's experience with SAVE was perhaps one of the greatest experiences I've ever been through. I loved every minute of it. . . . Yours in Christ, Vicki."

"I thought the total experience was wonderful. It taught me a lot more about the Christian life. I sometimes think I got the most benefit, even more than the mission chapel. . . . Love, Beth."

"The time I spent on the SAVE team proved to be the most rewarding experience of my life. I learned to depend on God more completely and to be a more effective witness. . . . In Christ's love, Carlene."

These are but a few of the many comments made by those serving four weeks or more during last summer under our SAVE program. The letters stand for the summer program, Students As Volunteer Evangelists, in which young people give their time and effort in various evangelistic programs of a local church or home mission work.

SAVE was started in 1963 when six young people from two Orthodox Presbyterian Churches went to Miami to help the Rev. Robert L. Atwell for six

weeks that summer. The new mission venture in which they worked is now the Galloway Orthodox Presbyterian Church in southwest Miami.

Last summer there were four SAVE teams — Thornton, Col., Westchester, Ill., Novato, Cal., and Denver, Col. This year we are hopeful that the Lord will send us at least twenty young people who are dedicated to Jesus Christ and willing to serve their Lord in this type of work.

And work it is! The SAVE program has a three-fold objective. (1) It is to assist churches and chapels by providing teams of young people to help in an intensive summer evangelistic program. (2) It is to prepare and train these Christian young people for greater usefulness in their local congregations. (3) It is also to help them grow in the Lord, by providing them systematic and practical training.

Each SAVE program usually runs from four to six weeks during the summer months. If you are entering your Senior high school year, or are older, and if you are interested in doing this type of work for the Lord during this coming summer, you should contact the SAVE team coordinator. He will give you further details about this program and what may be expected of you. His name and address:

The Rev. Donald F. Stanton
Oostburg, Wisconsin 53070

The opening exercises took place in Witherspoon Hall on September 25. Twenty-nine students from the two upper classes at Princeton Seminary formed the nucleus of the student body which totaled fifty. Four men who had taught at Princeton — J. Gresham Machen, Oswald T. Allis, Robert Dick Wilson, and Cornelius Van Til — agreed to serve on the faculty; a fifth — John Murray, who had accepted an appointment at Princeton before the reorganization — joined them the following year. Three instructors were named: Ned B. Stonehouse, Allan A. MacRae, and Paul Woolley who was appointed to teach church history — "a field he was to adorn," as Dr. Stonehouse said, "with his splendid endowments and learning." In 1930 Woolley was named assistant professor and professor in 1937.

A varied ministry

We must leave consideration of Paul's teaching and his relations with students and colleagues for others more competent to discuss these. Some mention, however, should be made here of Woolley's extraordinary and varied labors in the early years of the Seminary.

In that hot summer of 1929, Paul was given an office in the business quarters of Morgan H. Thomas (Westminster's first treasurer) on Sixth Street in Philadelphia. There Woolley worked assiduously answering correspondence, registering students, assigning rooms, and doing the many things necessary to get the school under way. It is said — and those who know Paul will not doubt it — that he never failed to reply to a letter the day he received it.

For many years following Dr. Machen's death in 1937

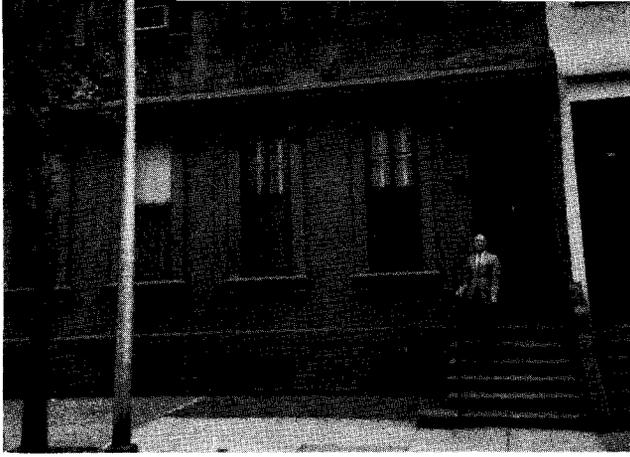
Woolley, as "administrator in residence" overseeing day to day operations, not only carried his teaching load and the burdens of the registrar, but also handled the Seminary's business affairs — a remarkable fellow: scholar, executive, and business man. He also managed to keep a watchful eye on the national economy and the political scene, as well as the ecclesiastical developments of the day.

A faithful contender

In the 1930s the struggle had developed between the defenders of historic Christianity and those who favored what Dr. Allis, writing in 1926 about the investigation of Princeton Seminary, had called a "policy of broad toleration of the liberals for the sake of peace." Paul Woolley was in the vanguard of those who were contending for "the Old Faith and the Old Book," to use a phrase of Dr. Frank Stevenson, first president of Westminster's Board of Trustees.

When the General Assembly of 1933 declined to reform the Church's missionary enterprise, despite the clear evidence of modernism presented by Dr. Machen and others, the Independent Board for Presbyterian Foreign Missions was established. Woolley was chosen a member of the Board and its Executive Committee.

Three weeks before the convening of the General Assembly of 1934, representatives of the denomination's General Council requested a meeting with representatives of the Independent Board to threaten disciplinary action against Board members if they would not agree to disband. Woolley was one of three persons Dr. Machen selected to accompany him to that conference. The Board did not yield and



1528 Pine Street, Philadelphia, first location of Westminster Theological Seminary. (Picture taken in 1969, showing former Guardian editor R. E. Nicholas.)

proceedings were started in various presbyteries against certain members and adherents of the Independent Board; Woolley was among those suspended from the ministry of the Church because of his membership on the Board.

Dr. Samuel G. Craig, editor of *Christianity Today* and initially a member of the Independent Board, came to the view that the Board's formation had been unwise and was having unfortunate consequences for Westminster Seminary. Dr. Machen felt the need for a paper that could vigorously promote the cause for which he was contending. Woolley agreed to join him in starting *The Presbyterian Guardian* whose first issue appeared in October 1935.

In May of 1936 the General Assembly approved the actions of the presbyteries against members and supporters of the Independent Board — which actions were in obedience to the Mandate of the 1934 Assembly! The result was the constituting of the Presbyterian Church of America the following month to continue "the true spiritual succession of the Presbyterian Church in the U.S.A." Paul Woolley was among the one hundred and thirty persons present at the New Century Club in Philadelphia, and was elected clerk of the First Assembly and a member of its Committee on Home Missions and Church Extension.

Serving the cause

In the three and a half decades following these stirring events, Professor Woolley has continued to employ his superb talents in the Orthodox Presbyterian Church and for Westminster Seminary. For almost half of that time he was a member of the denomination's Committee on Foreign Missions and was its secretary for a number of years. He was elected Moderator of the Seventh General Assembly in 1940, winning the plaudits of the commissioners who testified to the remarkable dispatch with which the business was conducted by a person thoroughly familiar with rules of parliamentary procedure. He also served on various special committees of the General Assembly.

In 1946 the faculty of Westminster Seminary published a symposium on *The Infallible Word*, for which Woolley and Stonehouse were co-editors. Paul, predictably, contributed an able article on "The Relevancy of Scripture." For many years he served the *Westminster Theological Journal* in various editorial capacities, and has continued to write book reviews notable for brevity and perceptiveness. He served at various times as Dean of Students, Director of Admissions, and Dean of the Faculty. He was the secretary of the Faculty for over thirty years and has been faculty chairman since 1968.

March, 1972

In 1963 Paul delivered the annual "Lectures on Christian Thought and Ministry" at the Conservative Baptist Theological Seminary in Denver. These were published in somewhat extended form in 1965 under the title *Family, State and Church — God's Institutions*. On the first page he mentions the figure of a man rising from the pinnacle of the dome of the capitol for the "State of Rhode Island and Providence Plantations."

This statue, Woolley points out, is not one of Roger Williams, founder of the Plantations. Rather, it is "a symbolic figure, The Independent Man." "As a native of Rhode Island, born in the immediate shadow of that statue," Paul continues, "I have long rejoiced in that emphasis on independence. God deals with individuals. The basic relationship between God and the individual is the very foundation of our access to God, an access which is set forth and graphically illustrated in the doctrine of the individual priesthood of the believer."

This statement, it seems to me, provides the key to an understanding of something of Paul Woolley, the individual. He is indeed an independent man: a reserved person, modest and retiring to a fault, but not at all unapproachable, and always happy to assist anyone who seeks his help; quietly working in single-minded concentration, but having a ready smile and a fine sense of humor; not concerned overmuch with the views others may take of him; holding and expressing his own opinions with confidence and tenacity, but always willing to listen to others with careful attention before making up his own mind.

At the conclusion of these lectures Woolley states that "liberty for the individual must be both civil and religious," and that the safeguarding of these liberties is "vital to the propagation of Christianity." Paul is always stirred — as all of us should be — when the rights of *any* person are violated or threatened in any way. This view of personal liberty doubtless also explains why he values his privacy, but is equally concerned for the privacy of others.

A name to remember

On June 10, 1969 the Board of Trustees of Westminster Seminary cited Paul Woolley "for his years of faithful service." The citation is surely right in affirming that his "contribution to the academic life and reputation of the Seminary is incalculable." Just a week earlier at its One Hundred and Twentieth Commencement, Geneva College had conferred on him the degree of Doctor of Divinity.

At the exercises commemorating the first twenty-five years of the Orthodox Presbyterian Church, it was said, in the nostalgic lines of Algernon Swinburne, that those years were

Bright with names that men remember,

Loud with names that men forget.

Those words are so appropriate here that one cannot refrain from repeating them; Paul Woolley is one of the names men will remember.

Murray F. Thompson, Esq., is another name we shall remember. He too was active both on the Independent Board for Presbyterian Foreign Missions and in behalf of Westminster Theological Seminary. What he has written above was derived from his own recollections and a considerable research into Dr. Woolley's earlier days — but all without the knowledge of his friend, that truly independent man and thoroughly committed servant of Christ.

He tells it — warts and all

D. CLAIR DAVIS

Eighteen years ago I came to Westminster Theological Seminary to learn about the Bible and Calvinism — and maybe even to understand Van Til. I knew nothing of church history or of Paul Woolley, except that he was the only seminary admissions man in the country who answered questions by return mail, and with plausible answers at that!

Somehow, I graduated from Westminster convinced that church history is the most exciting job going, even though no one could ever know as much about it as P. W. did, and convinced also that the painstaking effort required to tell the truth about how the church got this way, and thinks this way, could be well worth my lifetime.

The church of God's promise

How easy it is to be cynical about the value of sermons and prayer, or the possibility of love and understanding among Christians — the whole point of life together in the church. How easy to take with many a grain of salt everything Jesus Christ promised that his church would be.

For people who think and feel that way, Woolley has done a magnificent thing in telling the story of the church, past and present — not a black-and-white propaganda job with only good guys and bad guys, so that the result is only discouraging because we know mostly some good stupid churches or evil efficient ones. But while he tells it warts and all, Professor Woolley draws a clear line between good biblical principles and bad pragmatic ones — so that we can build on the good principles known by the church before us, but build in a more comprehensive way.

So, in spite of the abysmal track record of the followers of Christ over the centuries, in their faith and especially in their practice, people around P. W. come to realize that it can and must be done better this time around. Woolley has yet to train a disinterested observer of the passing scene, but has helped many to look with compassion on a lost world — yet with boldness in the promises of the God of the covenant.

Church, family, and state

While there are many who call for the church to be the church, one misses an equally vigorous call for the family to be the family or the state to be the state. But for Woolley to call the church to her task of presenting the gospel and training believers does not at all mean that Christians should withdraw from the responsibilities of society. Rather it would be to call them, as part of God's people, to get involved in family and state, where biblical principles apply just as much as in the church.

Stressing the necessity of pertinent preaching applied to the problems and needs of *our* day and not some other day, P. W. underlines the need of *individual* application of what those preachers say. Christian liberty before God means more for us than any easy listing of taboos; it involves also the pace of racial integration and the need for defending civil liberties in society and especially in education.

The responsibility of the individual Christian where he is does not mean a down-playing of the church or preaching.

Rather, it is the recognition that biblical principles must be applied by each man as his understanding and conscience direct him. So often in the history of the church the terrible alternatives of biblical faithfulness over against relevance to real problems have been set forth. And men have voted against what was misrepresented to them as genuine Christianity.

But Woolley is at his best in showing how, in the history of the church, true evangelism and true justice in society go hand in hand. He has plenty to say too about the danger of reform movements that swallow up the witness of the church, about how even respect for the privileges and freedom to serve God in America can degenerate into an uncritical Americanism.

This insight is rather commonplace today; but P. W. held it when it was decidedly unpopular. He did not hold it negatively, but in the desire that Christians learn to work for a country more true to Scripture — even as a premillenarian! It is surely in this cause that he has been so vigorous in the support of personal political liberty, in the confidence that God still does use his Word even to call the state to repentance, and agreeing with John Witherspoon that civil liberty is the basis of religious liberty.

Distinguishing the truth

On theological matters Professor Woolley's zeal for accuracy and breadth of understanding equip him to distinguish propaganda from truth. Not all professed Calvinists in church history have been true to their profession; now and then Calvinist principles turn up in non-presbyterial churches, and even among Christians not in churches at all! The point of Woolley's teaching has been to concentrate on proper use of God's Word, regardless of where that happens in history or who happens to do it.

As applied to our understanding of American Presbyterianism, P. W. sees that some Scottish contributions were more useful than the English-Welsh ones; that Calvinism in America needs to be understood not just from within the mainstream, but also from the developments in New England Congregationalism; that neither the friends nor the enemies of American revivals had all the truth in one basket; that even after the loss of the South to the national Presbyterian Church, Southern theologians were still well worth listening to, now and then perhaps more so than the men at Princeton. And the Dutch immigrants also had something to teach, in theology as well as in the Christian view of society and education.

Not only must we understand the fringes, but mainstream Princeton Calvinism also. It is just as anti-sectarian as the defenders of old Princeton in the 1920s claimed that it was. Of course, when Woolley speaks of the 1930s he is that rarest of all church historians — one who has *made* church history.

Paul Woolley ought to know: The men of the Independent Board were protesting unbelief and asserting the right of Christians to preach the gospel. More than that,

they were doing all in their power that the gospel *might be preached* to the ends of the earth.

It is still necessary to speak of the need for separation; but others have forgotten what Woolley has not — separation is only the means to the end of obedience. Against the ecclesiastical propagandists of the left ("Everything is administrative!") or of the right ("Everything is doctrinal!"), P. W. has a realistic view of the troubles of the old Presbyterian Church, troubles due not only to liberal totalitarianism, but also to evangelical misunderstanding of the nature of Presbyterianism and how to make it work.

The "spiritual succession"

As readers of the *Guardian* over the years know, Paul Woolley has never thought of the Orthodox Presbyterian Church as the last word in Calvinist church history. He has pled for this Church to apply the Bible to new situations, but he also thinks it is important to preserve the Orthodox Presbyterian heritage of being "the true spiritual succession of the Presbyterian Church in the U. S. A."

A church must be true to principle. But there are more than a few biblical principles to be true to! — so the Orthodox Presbyterian Church dare not become a sect either. While many of Woolley's admonitions have not been heeded, somehow he has not become weary of giving them. If this generation is indeed to see any larger manifestation of that "spiritual succession" — perhaps coming from a continuing Southern Presbyterian body — then it will be time for Professor Woolley's old students to remember and

apply what they learned.

And that is just a part. His "Modern Age" course is the culmination of a Westminster education (as Dr. Van Til's is the introduction). Woolley is as knowledgeable and stimulating, however, in *all* his courses. (Let doubters try to find a gap in the church-history collection in the Seminary's library!) Even if not every minister is ready to grant any need to keep straight the many banishments of Athanasius, at least he can acknowledge that he learned that orthodoxy is no excuse for ignorance of the facts! And he will have learned that the kind of meaning to history that interests P. W. is not something that is instead of those facts, but rests upon them.

Where now is the church of Jesus Christ going in her history? Dr. Woolley's account is not a very cheerful story, as far as men are concerned. Ignorance, asininity, and just plain sin are the order of the centuries. But there is always the Bible, and the Spirit speaking to the church through it. And there are those principles of the Bible, obedience to which does not always mean recognizable success, but something more important — the words of the Master saying, "Well done, good and faithful servant."

Such words are not spoken in general, not spoken to "movements" in history, but to the men of the Lord's own choice and use. They are words that apply to Paul Woolley, servant to the Master.

Dr. Davis is Associate Professor of Church History at Westminster Seminary, a devoted student of Professor Woolley and now a colleague and friend.

Do we need a "Prayer Amendment"?

PAUL WOOLLEY

The reason why so many Christians seem to be against prayer is very clear. The freedom to pray is only one of many freedoms that Christians are interested in. We also need the freedom to preach, the freedom to print, the freedom to teach, the freedom to discuss and so on. All of these are guaranteed by the First Amendment to the Constitution as it has been interpreted by the Supreme Court of the United States.

These freedoms are guaranteed to people and to non-governmental organizations like churches. The civil government does not pray, preach, print Bibles, or teach Christianity, in order that every one else may have the freedom to do so.

If the government started to do these things, every one else would immediately be at a competitive disadvantage and might ultimately have to stop. To whom would the government pray, and what would it preach? We do not know, but we do know that freedom would be gone. Biblical Christianity would unquestionably suffer. It is hard to compete with the government. Christian people want real freedom to carry out God's commands as given in the Bible. In America they have that now.

A change for the worse

If we start altering the present satisfactory situation, we are in great danger. That is why "prayer amendments" are so dangerous. At least four forms of such amendments have been officially considered and many more have been proposed. They are popular because many adult Christians re-

member a time when they had a good Christian teacher in a public school who led them in helpful Christian prayers.

But would these Christians be as enthusiastic if they realized that the prayers might be pseudo-Christian, or Islamic, or Buddhist? The only guarantee of freedom for Christianity is for the civil government to keep out of the teaching of religion. We will never reach that position in purity as long as the schools are conducted by the civil government, for *all* teaching has a religious background. All teaching represents some religious point of view.

But prayer as religion is an even more direct form for it has to be addressed to someone or something. Do we want public school teachers to have that option—the option to decide whether to pray to the God of the Bible, the saints of the Roman Church, the Allah of the Koran, or some Indian Great Spirit?

We have freedom now

There is ample freedom now for a time of meditation in which a Christian student may pray to God. We do not need an amendment for that. If we insist on having one, we weaken our present support, the First Amendment, by implying that it does not give us religious freedom now. That we cannot afford.

Will we jeopardize our great privilege of free preaching, free printing, free teaching, in order to emphasize a right we already have? Will we undermine our present guarantee of freedom, the First Amendment, just to emphasize that we can have a time for prayer or meditation in the schools?

The Elders of the Church —made by God, not by men

LAWRENCE R. EYRES

As we said last time, if a congregation seeks to be governed biblically, it must be ruled by a plurality of elders. The evidence from Scripture is overwhelming; one-man rule in the church is not what Scripture teaches.

Even so, some Christians including Reformed ones have failed to see this clearly. The reason seems to be that, though they may have a plurality of elders, they view the pastor as having a distinct and unique office. And in effect, they tend to allow him to rule alone.

The Bible does not permit this distinction. It does enunciate (in 1 Timothy 5:17) a difference between those "who rule well" (i.e., elders) and those (also elders) who not only rule well but also "labor in the word and doctrine." The difference is not between two offices, with pastor distinguished from elders, but a difference of function *within* the one office of elder. Of the whole body of those who rule well (all elders), there are some (pastors) who give themselves wholly to the Word and to teaching.

All of these elders are "worthy of double honor" worthy of financial support by the congregation to the extent needed for the labors of their office. It is the pastors, whose time is wholly given to their office, who particularly need such support (cf. verse 18). But all of these, the pastor and other elders, are included within those "who rule well." All of these, as elders, are included within the office whose qualifications are set forth in such places as 1 Timothy 3:1-7 and Titus 1:7-9. These instructions apply to *all* who are rightfully called elders, whether they are what we call ruling elders, or whether they are pastors, missionaries, or teachers.

"The Spirit has made you bishops"

Our proposition, in the title above, is that all elders worthy of the name are made elders by God, and not by men. (In succeeding articles I shall deal with the question as to how the church is to recognize and set apart those men, and only those, whom God has made elders.)

How can I be so positive about this? We should first look at Acts 20:28, in which Paul says, "The Holy Ghost hath made you overseers." Three facts need to be kept in mind here: (1) These words are part of Paul's farewell address to the elders of the church at Ephesus, and are all the more gravely made since Paul expects never to see these men again in the flesh. (2) The word translated "overseers" in the King James' Version is more usually and correctly translated "bishop" (as in 1 Timothy 3 and Titus 1). (3) In Paul's writings, the terms "bishop" and "elder" are used interchangeably (cf. Acts 20:17 and verse 28 itself).

In other words, we are warranted in understanding that it is the elders themselves about whom Paul is speaking in verse 28. A free paraphrase of the verse might read: "Look well to your own lives and conduct, and also to the life of the whole church, considered as Christ's flock, over which the Holy Spirit has established you as elders, to fulfill the

role of shepherds to God's blood-bought people." Notice that Paul says that the Holy Spirit *made—established, constituted*—these men elders in Christ's church.

Christ has given gifts to men

Again, Paul writes in Ephesians 4:7-11 what is no less to the point here. To summarize, the Apostle says that the Lord Jesus has measured out gifts to his church. These gifts he purchased, or merited, by means of his atoning death upon the cross, by which he also destroyed the Devil's power over the church. And he broke the power of death over his people by his death and resurrection.

Having completed what he came to earth to do, Christ ascended to heaven and then poured out gifts upon his church. We need to distinguish between *the gift* that the risen Lord gave his church, and the many and varied *gifts* he gives to men for his church. The gift, as Peter tells us in Acts 2:23, is none other than the Spirit who first came to the church at Pentecost. But this gift of the Spirit underlies Paul's discussion of gifts in Ephesians 4, as well as in 1 Corinthians 12:6-11 where it is such "charismatic" gifts as prophecy, tongues, and healing that Paul is discussing.

In Ephesians 4:11, Paul is speaking of gifted *men*: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." The evangelists and teacher-pastors are perpetually given by Christ to his church on earth as his full supplying of the church's needs, flowing forth from his complete victory over Satan, sin and death. As the outworking of the given Spirit, the Lord gives men gifts and thus sovereignly qualifies them as gifts to the church for the perfecting of the saints. These men of gifts and only these are to be the elders of the church.

So also Peter exhorts the elders among those to whom he wrote (in 1 Peter 5:1-4). Peter says of himself that he is "also an elder." On what basis can he claim this? Nowhere do we read that, subsequent to Peter's being called as an apostle, he was ever chosen as an elder in addition.

Peter's eldership must be understood as being encompassed in his calling to be an apostle, a calling received from the Lord Jesus. In other words, we may say that *all apostles were elders*—though it does not follow that all elders were apostles by any means. The apostles were simply elders extraordinary. From which we may conclude that Peter, being made an apostle by the Lord, was also made an elder by the Lord. And so must it be for those who are elders in Christ's church ever since. Christ gave apostles to the church; and Christ continues to give elders, men of gifts, to the church.

When Paul warns Timothy to "lay hands (in ordination) suddenly on no man," he is implying the same truth (in 1 Timothy 5:22). Paul had already (in 3:1-7) laid down a careful summary of the gifts required: an advanced level of sanctification, ability to teach, ability to rule, some

fourteen qualifications in all. These are *required* of all elders. They are gifts of God, not man-made. And sufficient time should be allowed for such gifts to show themselves before a man is given the high office of elder. Such a man was Timothy himself whom Paul calls a "man of God" (1 Timothy 6:11).

God makes elders — implications

It may fairly be concluded, therefore, that these passages teach us that *God alone makes elders*. God makes men elders, and the church's duty is to discern which men God has given to the church for teaching and ruling.

This truth must be stressed; it is not incidental. Everything that follows in this series can be traced from this basic truth about elders: There are, however, three important implications to mention now:

(1) Great care must be exercised when choosing elders. In part this is true because the signs of qualification for the office are often misread even when care is exercised. Human evaluation of subjective personal qualities is fallible at best. As Paul told the Ephesian elders, men ordained under his ministry, "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:30).

If that is the case, we might be driven to say, "What's the use? You can't be sure of anyone, so why try?" No, ours should be the opposite reaction, the reaction of Paul himself who says simply, "Therefore watch!" Secret hypocrisy is to be found in the church; but that is no reason for us to grant open hypocrites and weaklings the crucial office of the elder.

(2) If God makes men elders, it becomes rather dangerous for any congregation to determine in advance how many elders it will have. This danger is frequently present in home missions work when a new group of believers is eager to become a full-fledged church. They look over the men and ask, "Which of these should we make elders?" Too often the presbytery simply goes along.

When an arbitrary number is the main criterion for choosing men to be elders, the church will certainly pay for its folly when such men turn out to be scripturally unqualified. And there is often no end to the payments! A new congregation where true "men of God" are not clearly distinguishable ought to postpone the date for its full organization until God sends it his own manifest choices. One thing we can be certain about is that God *will* send such men in due time. The Lord of the church is not remiss in distributing the needed gifts to his elect people!

(3) Finally, if God makes men elders, it is equally as

TEACHERS WANTED

Covenant Christian School Society plans to open a Junior Christian High School in Westfield, N. J., this September. Experienced teachers of Reformed persuasion are needed. Please write:

Dr. Davis A. Young
919 Ripley Avenue
Westfield, N. J. 07090

unwarranted to pass by the obviously God-made man as it is to give unqualified men this high office. In larger and outwardly more prosperous churches this can be a real danger. We begin to pass by those men who lack educational polish or financial position or social prestige, in effect making these into qualifications for the office. But if God has evidently laid his hand on the uneducated man, the social nobody of limited income, let the church be sure to lay hands of ordination on such a man of God. To do otherwise is to give affront to the Head of the church!

The Lord Jesus Christ is the sovereign Head of the church, working through the Holy Spirit whom he sent and gave to the church. But the Spirit's working is not capricious. The congregation of Jesus Christ that waits—and waits with earnest prayer—upon its Lord will not be abandoned by him to the weakness and caprice of men. God will send his own men, those whom he has enabled to give of themselves to promote the purity, peace and true unity of his church.

Psalm 133:2 presents us with a beautiful picture of the Lord's intention for his people. Peace and unity among the brethren is a benediction from heaven itself. As the anointing oil was poured over the head of the high priest Aaron, and as its fragrance ran down his beard to the very skirts of his robe, so the commanded blessing comes upon Zion. The blessedness of peace and unity comes down from the Head of the church to give fragrance to the whole church which is his body. And the primary human instruments, by his Word and Spirit, who serve as the means through which the blessing comes upon us from our Lord, are those men given by Christ—the elders of the church. God give us such men that we might be blessed through their labors!

This series by the Rev. Mr. Eyres, missionary-pastor in Ohio, will be continued in coming issues.

Wanted

Names and addresses of your friends or relatives in the areas listed below, who may be interested in an Orthodox Presbyterian witness in that area.

Servicemen in N. Chicago area. The chapel at Winthrop Harbor, Illinois, wants contacts with servicemen at Fort Sheridan or Great Lakes. They will arrange transportation to church services. Address: The Rev. Francis E. Mahaffy, 3010 N. Olcott Ave.,

Chicago, IL 60635.

Ocala, Florida. Any possible contacts in this area to: O. P. Chapel, P.O. Box 524, Ocala, FL 32670. (Phone: 904-629-1636, or 622-5921.)

Alliance, and northeastern Ohio. Contacts throughout northeastern Ohio, particularly in or near Alliance are sought. Address: David W. King, 135 S. Haines Ave., Alliance, OH 44601.

Charlottesville, Va. Contacts here or in Stanardsville, Va. area are wanted.

Address: Donald L. Meck, Rt. 1, Box 212, Stanardsville, VA 22973.

Westchester County, New York. Contacts in the New Rochelle-Pelham Manor area of Westchester County may be sent to: The Rev. John C. Hills, 882 Garfield St., Franklin Square, NY 11010.

Washington-Idaho border area. Contacts in Pullman, Wash., or Moscow, Idaho are also being sought. Send to: The Rev. Ronald J. McKenzie, 405 240th S.W., Bothell, WA 98011.



Fun . . .

the way inn

ROGER W. SCHMURR

"I'll beat you this time, because I brought my own paddle!" Putting down my Greek New Testament, I take up the challenge of a ping pong game with Al. I need to prepare for that Bible study tomorrow night; but I also need to get to know Al.

This scene is repeated several times daily at *The Way Inn*, located across the street from Collier Junior High School in San Diego. Al attends Collier, so he drops in often.

What is it?

"Hey, what's *The Way Inn*?" the students asked me when we opened the place in January. They could tell by the sign on the building and the front door that there was something exclusive about the Way. A collage on the flame-orange wall inside showed various ways that people are going to find meaning and happiness in life—drugs, music, sports, crime. In contrast to this, I begin to tell them about Jesus' claim of being The Way, The Truth, and The Life.

The invitation cards we had passed out told of a coke machine and games at the Inn. So after getting cokes, we plopped down on some colorful large pillows

and get engrossed in a game of "Situation Four." I might lose the game, but possibly I will win a friend.

By now some of the kids have spotted the comic-book style tracts we have displayed near the door—a large STOP sign reminds them to stop and take a look. The booklets deal with problems like drug abuse, witchcraft, pollution, Satan, and popular songs that give the appearance of being Christian.

I ask them if they understand that the booklets are saying that Christ is the only way to fellowship with God the Father. Sometimes I am deeply disappointed: One girl said she could understand what sin was now, because Christ was a sinner! Another boy tried to impress me with his piety by quoting from Genesis 1—in Hebrew yet! (Flashbacks to the ordeal of ordination exams went through my head.) The boy had had to read that chapter for his Bar Mitzvah. The next afternoon we spent together struggling through the Hebrew text of Genesis 1 and discussing our relationship to God the Creator.

Reach out to kids

By now you may be asking, "What's *The Way Inn*?" It's a duplex one block from the church we rent and across the street from the junior high school. Originally the plan was to use half of it for additional Sunday school space and informal meeting place for youth groups. But we soon realized





that we could also use it as a means to reach kids after school.

The idea caught on. Church members and businessmen donated everything from a piano to paint to equip the place. Even the neighbors thought it was a good idea and donated small things. The young people painted it flame orange, sunbright yellow, and several shades of green. After two months of hard work, we were ready to open.

First, the principal and vice-principals of the school were invited to inspect the place so that they knew what kind of "subversive" activities would be taking place. When they were persuaded that *The Way Inn* wasn't way out, they allowed us to pass out invitation cards to the young people on the school campus.

Students started coming in for a variety of reasons. Some simply wanted to buy a coke; but while they drank it, I would tell them about the living water Christ could give. Others challenged me to ping pong, a mechanical hockey game, or a pillow fight. I never had a response like this in door-to-door calling!

The word soon got out that a church was sponsoring *The Way Inn*. "You mean to tell me your church pays for all this?" one skeptical young person asked me. His idea of church was a building at which you were not to throw rocks, but to which

you were encouraged to go on Sundays. I explained to him that our church is a group of *people* saved by God from their sin. They are concerned that young people come to know God in a saving way, and so they are willing to risk their money on a place like this.

Actually, the financial risk of *The Way Inn* is smaller than expected. The rent from half the building meets our monthly mortgage payment for the whole duplex. An extra \$500 annually covers the cost of utilities, tracts and maintenance for the Inn. And if the church decides to sell the duplex, it would at least get its money back on the sale.

The Way Inn also serves as a meeting place for a weekly ICHTHUS Club which is run twice a year for a six-week period. Students in elementary school are invited to this. On Thursday afternoons the church's own junior high group uses the facilities. In this way we attract young people from the school across the street who wouldn't come to a Sunday evening youth meeting at the church.

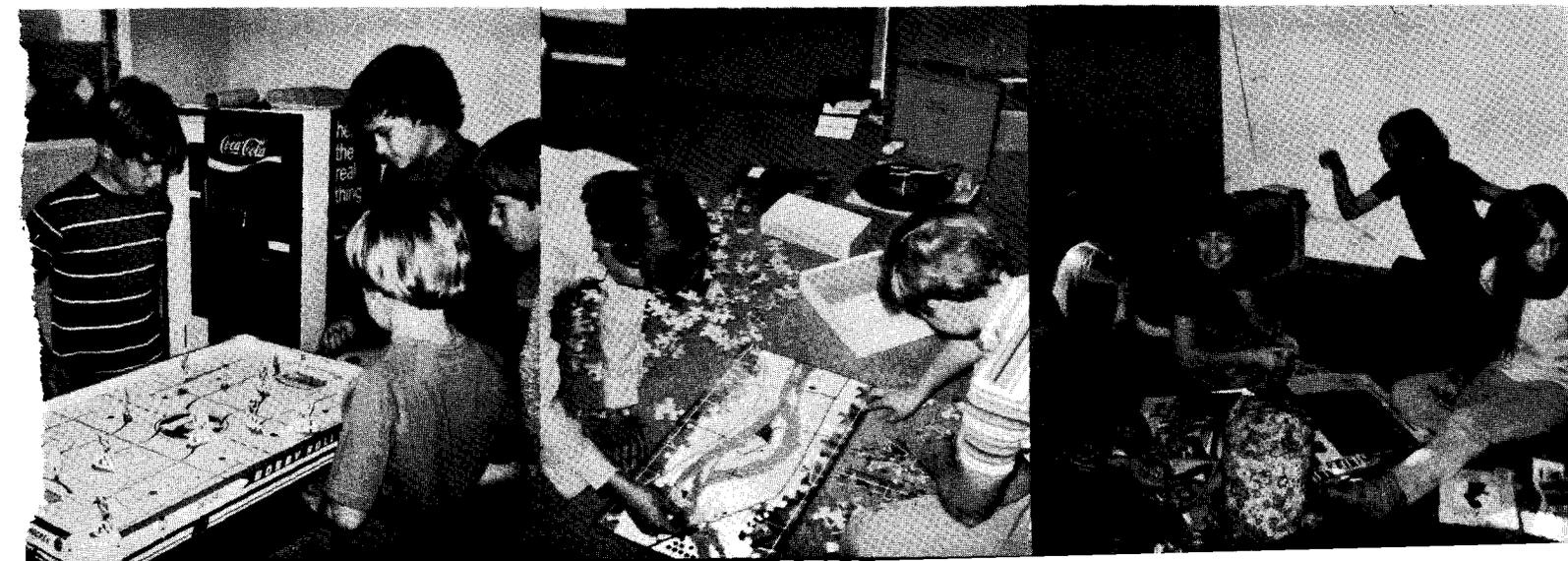
What it takes to make it work

Yes, there is opposition. I overheard one student advising his friend, "Don't go over there; they'll try to convert you." So I couldn't help but whisper a "Hallelujah!" when that same fellow came two days later for a game of ping pong!

Parents too have been skeptical. So the principal introduced me at a PTA meeting, and I was asked to speak at the next PTA-board meeting. The result was that they published a half-page article in their newsletter about our church's concern for young people.

Of course all this requires effort. I'm at *The Way Inn* from 3 to 6 p.m. each weekday, and I get calls from young people to open up the place on Saturdays too. Since many young people like to play guitars, I persuaded Santa Claus (otherwise known as my wife Susan) to buy me one. Monday evenings I spend at the local high school taking a class in guitar playing! Perhaps some day a Christian college student or other interested person will have time to help—you certainly don't have to be or

and games . . .





and Roger pointing out The Way.

dained to love young people!

Is all of this worth it? I believe it is a much more efficient use of church property than building a beautiful "sanctuary" which is off-limits during the week for meaningful youth activity. Too often we agree theologically that the Old Testament temple, that elaborate, beautiful piece of architectural praise to God, has been supplanted by the Spirit-enlivened temple of God's people, being built by Christ to show forth the praises of our God to all the world—kids included. Still, all too often in our building plans we continue to think as though we lived in Old Testament times!

Also, the contacts I make at *The Way Inn* are far more significant than door-to-door calling in the neighborhood. It's like running a retail outlet where people are so interested in what you have to offer that they come to you!

The most serious suggestion for improvement in our ministry came from a student who said it would

be easier to believe in God if he would show himself physically once in a while. I almost tripped over my feet as I ran to place a Gospel of John in his hands! That fellow is now beginning to understand The Way into God's presence.

The Rev. Mr. Schmurr is assistant pastor of the Point Loma Orthodox Presbyterian Church in San Diego. The congregation was organized under the leadership of its pastor, the Rev. Edward L. Kellogg. Suitable real estate for church construction is extremely limited and prohibitively expensive in the Point Loma area. So the congregation meets in rented quarters. With a roof over its head, the church is seeking to turn live-wire youngsters into lively stones in the church of Christ. May their building plans succeed!

Knollwood Lodge – 1972

The Knollwood Presbyterian Lodge announces that the 1972 season will extend from June 24 through September 2. In addition to individual reservations, reservations for small church groups or just for several families of the same church can be made. The directors of Knollwood believe that the Lodge offers excellent facilities for such small groups (of six or seven families) to vacation together.

Plan early! For additional information, write: Robert Vasholz, 245 S. New Ballas Road, Creve Coeur, MO 63141.

The Presbyterian Guardian

EDITOR

JOHN J. MITCHELL

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

Letters

Not just KJV only

We feel that you have been a bit unfair in the way you treated our protest against the New American Stand-

ard Bible [in the January *Guardian*].

For one thing, we are not for the King James' *only*, as your caption at the top of our article indicated. We are for any version of Scripture that is based on the *Textus Receptus* or manuscripts that harmonize with it. We are not opposed to an upgrading of archaic language.

We also cannot see the necessity of your inserting the editorial note. You seem, by doing so, to wish to negate to some extent what we have written. What's more, there are other parts of Machen's writing that would have been favorable to our position which you might have quoted.

We, with Machen, do not hold that the Authorized Version is inspired; only the original autographs were inspired. We cannot, however, agree with Machen when he writes, "The Greek text of the New Testament, . . . from which the Authorized Version is taken is based not upon the best manu-

scripts but upon inferior manuscripts."

Wallace A. Bell

Gerald G. Latal

Ed. note: We are glad to include this clarification of views concerning the King James' version. We would point out, however, that the original letter of Messrs. Bell and Latal did advocate the King James' only, not suggesting any other possibilities.

True, the quotation from Machen was intended to offset somewhat the force of that first letter. It showed that Machen, for one, did not agree that the *Textus Receptus* (the Greek text from which the King James' was translated) was the best Greek text available. However much more of Machen's writing might have been quoted, it would not have altered that basic point. Bell and Latal agree, above, that there is a difference of view here between themselves and Machen. That is all the quotation from Machen was meant to show.

A letter from Aunt Polly

Our dear young friends,

While we were on furlough last year it was fun visiting many of you in your Sunday Schools and day school classes and your homes. We have been back in Taiwan now for several months. Although we are far away, we can't forget you and how interested you were when we talked about our friends and our life here in beautiful Taiwan. So, we are going to write you a letter. And we are enclosing a picture of two of our little friends here. They are brothers.

Brothers Loyal and Heroic

The brothers are named Chung-yi and Chung-chieh. Perhaps these names sound a little difficult to you, but they have a nice meaning. Chung-yi means loyal, and Chung-chieh means heroic. You may want to call them Loyal and Heroic. When the brothers play together they usually call one another Gub-gub—which means older brother, and Di-di—which means younger brother. But their parents call them by their nice names. These names were very carefully chosen. Even their grandfather helped in choosing them. Hopefully the boys will grow up to be like their names, loyal and heroic.

The picture was taken in the tiny, neat backyard of Loyal and Heroic's home. Their mother has a few plants here, and there is really no room in the backyard to play. Do you see the bamboo behind the boys? The border for the plant bed is made of bottles with the necks buried in the ground. The boys are "all dressed up" for the picture-taking. Loyal, or Gub-gub, has on a brand new sweater, and his Di-di is wearing what was Loyal's best sweater before he got a new one. Do you think their clothes are very different from those worn in America?

Perhaps their clothes are not so different from American clothing, but their food and manner of eating is very different. It is also very simple compared to yours. Their breakfast cereal is rice porridge. They eat it from their bowls. It has no salt on it, no sugar or milk. On the table is a small plate of pickled



or salted food. It may be vegetables, or soy beans or peanuts or tiny dried and salted fish. With their chopsticks they take a bit of this to flavor the rice porridge. After the porridge is finished, they have something to drink in their bowls. Their mother is a very good homemaker. Often she makes the drink in her blender. Sometimes it is soy bean milk or perhaps it is peanut milk. This is very good with a little banana or sugar added. They do not have cow's milk very often for their father cannot afford it. His salary is only about \$70.00 a month.

Carrot salad and raisins

Not long ago Loyal and Heroic came with their parents to have lunch at our house. The boys ate our American-style food from a rice bowl with a spoon. Their mother put some of each food that she wanted them to eat in their bowls. They ate it every bit. At home they have been taught to eat whatever is given them. They didn't say, "We don't like this different kind of food."

Do you know what they liked best of our food? Carrot salad with raisins in it! My, how they could pick out the raisins with their chopsticks. Heroic ate and ate. Finally, his mother said, "No more!" He replied, "Gub-gub wants some." Heroic is only about two and a half years old. When he wants something, he always says that Gub-gub, older brother, wants it. It does sound more polite than saying, "I want some."

After lunch the boys played on the jungle gym in our backyard and tried to toss the ball in the basket. Aunt Polly played with them so that Uncle Dick could visit with their mother and father. Finally Heroic became tired and went inside. He didn't cry or fuss a bit. He crawled up on his father's lap and said he wanted to go home and take a nap.

Loyal and Heroic are good boys. Don't they look healthy and happy in the picture? We pray that they may always be so. We want you to pray for them too. That's why we are sending you their picture and writing about them. Pray for their father especially. He is a Christian leader. He has a nice name too. It means "Inspire faith, openly." There are many people who are very much afraid of Communism but are not trusting the Lord to help them. So, pray for Mr. Pon and for the two boys. And pray for us that we may all inspire faith and dependence upon the Lord Jesus "openly." Pray that all Christians will set our lights out in the open so they will shine to all around us.

Your loving friends,

Aunt Polly and Uncle Dick

Preview of O.P. General Assembly

(Continued from page 48)

within the bounds of a presbytery) do not function as vitally on that level as they might or should, the Committee proposes to meet the situation in a rather unique way. It says,

"Every minister shall be a member of a regional church and has communicant fellowship in any local congregation of that regional church. The presbytery [the ruling body of that regional church], with the concurrence of a ministerial member, may request a session [the ruling body of a local church] within its bounds to exercise pastoral care over him in its behalf. A session, with the concurrence of the presbytery, may grant the right to vote in the congregation to any ministerial member of the regional church."

This gives as much flexibility to ministerial membership and fellowship as possible, while still maintaining the traditional Presbyterian practice of making a minister subject to the oversight of his peers in a presbytery. The provisions of the proposal are, except for the first sentence, largely permissive in character. They allow a variety of arrangements mutually agreeable to the parties involved without usurping the rights of any.

The proposal would permit a minister (like Dr. Van Til, for example) to ask his presbytery to request some local session to exercise pastoral care over him as well as his family. The session might refuse, but it may also grant him voting rights in the congregation. Having granted such rights, it might also withdraw them if that seemed expedient. No matter what arrangement had been agreed upon, the presbytery retains full jurisdiction over its ministerial members.

Changes in the Directory for Worship

The Committee on Revisions to the Book of Discipline and Directory for Worship has also been at work since 1967. With its report to this year's Assembly, the committee has virtually completed its task. (There do remain certain adjustments to be made whenever a final version of the Form of Government is adopted.)

Some months ago the Committee sent copies of its proposed revisions to the churches. Several favorable comments

were received in return with no major alterations suggested. Two areas of interest may be cited:

I. *No "crucify our old natures"?* The Committee has received frequent questions as to why this phrase was omitted from the words of instructions that precede the observance of the Lord's Supper. Its answer is that, for the Christian, the old man has already been crucified with Christ, that he is in fact a new man. There is sin in the Christian to be sure, and the eradication of that sin through sanctification is of great importance. For further discussion of this, see John Murray's *Principles of Conduct* (pages 208-221) and Horatius Bonar's *God's Way of Holiness* (Moody paperback, pages 92-95).

II. *Alternate forms proposed.* The Committee is also presenting a new approach both to Baptism and the Lord's Supper with the suggestion that these be included as alternates with the present forms. The new forms seek to incorporate some of the ideas advanced by Dr. Meredith G. Kline, that the sacraments are primarily curse symbols and become blessing symbols only through the curse. Christ himself became the curse for us, and so the believer receives blessing through the sacraments. For the unsaved participant, the curse alone would remain on him. (See Kline's *By Oath Consigned*, especially pages 84ff.) The proposed alternates are:

[In Chapter IV, section B.1] "Baptism is a sacrament . . . [as in present Directory]. Teaching that we and our children are conceived and born in sin, and therefore liable to the outpouring of God's wrath upon a world of sin, it anticipates and witnesses our deliverance from that coming baptism of judgment. For it signifies union with Christ in his sufferings and death, and in his endurance of the wrath of God for us. His ordeal at Calvary was a baptism accomplished and completed. Raised in newness of life by the glory of the Father, Christ and his people stand justified as heirs of the world to come. The dominion of hell and sin is broken and the accuser has no claim. Baptism with water also signifies the mighty baptism of the Spirit, by which we are effectually joined to the crucified and risen Lord.

"Since these gifts . . . [as in present Directory] . . . of the Holy Ghost. As bearers of that hallowed name, we are called upon to depart from iniquity, to renounce the devil, the world and the flesh, and to walk humbly with our God in devotion to his commandments."

[In Chapter IV, section C. 1] "The Lord's Supper is an ordinance . . . [as in present Directory]. The elements, representing the broken body and shed blood of the Saviour, are eloquent signs of the penalty which every sin deserves, and of God's curse upon the covenant breaker. But in this Supper we discern the one who became a curse for us, and upon whose person the penalty was laid. We offer no added sacrifice, we need shed no other blood, for justice stands satisfied. The Spirit of God sovereignly applies this benefit to us by working faith in us, and thereby uniting us to Christ crucified. He has sealed us in covenant against the wrath to come.

"By the gift of his body and blood, presented spiritually but truly by means of this Supper, the risen Lord nourishes his people, and grants to us fresh assurance that he is our life and sustenance. These tokens also are an earnest of a blessed communion, of which the entire body of the redeemed will partake in the kingdom of glory."

[In Chapter IV, section C. 2] "To the elders of this congregation have been entrusted keys, opening the privilege of partaking publicly in this sacrament. It is their responsibility to prevent, if possible, a thoughtless and sinful intrusion upon this solemn feast. Without faith, the elements at hand are bearers only of condemnation. Therefore the uninstructed should wait, until he can discern the Lord's body. Those who do not have salvation, those who indulge the flesh, and those who impenitently practice sin, should abstain lest their offenses be grievously compounded.

"Nevertheless this warning . . . [as in present Directory]."

Several questions suggest themselves: (1) Does the Church want to permit the use of two differing forms? (2) Does this new formulation really reflect the views of Dr. Kline? (3) Is this new approach an alternate to the present one or simply a restatement? These proposals need careful study before any final action is taken.

General Benevolence/ Diaconal Ministry

At last year's General Assembly, a rather strong debate erupted over the report of the Committee on General Benevolence. In obedience to instructions from a previous Assembly, the Committee was proposing to extend its ministry of mercy into the world at large, to needy individuals who were not "of the household of faith" (cf. Galatians 6:10). The debate focused on this matter: Is the church's *official* ministration of mercy (the primary work of the deacons) directed to believers only, or may it be directed *outside* the church to those in need? The result of the debate was to instruct the Committee to come up with a clear statement of its purpose and function for Assembly approval.

I. *Proposed change of name.* Following this instruction, and in the belief that the phrase "General Benevolence" is confusing to the church, the Committee proposes that it be called "The Committee for the Diaconal Ministry of The Orthodox Presbyterian Church." That, it seems to this reporter, is quite a mouthful and not at all necessary. It would be far better to follow the pattern of names given to all the other major standing (i.e., permanent) committees and call this one simply, "The Committee on Diaconal Ministry," period.

II. *Proposed definition of function.* In general, the Committee sees its task to be that of extending, but not usurping, "the work of the local diaconate into those areas beyond the capacity of the local diaconate to function, geographically or financially." In other words, the Committee is to function as a board of deacons on a broader scale than that possible for a local board.

The Committee then goes on to make clear certain things it does *not* mean to define: (1) "the relation of the individual Christian to the church and the world in the matter of benevolence"; (2) "the relation of voluntary societies, in the Kingdom of God, to the church and the world in the matter of benevolence"; and (3) "the relation of benevolence to missions in the propagation of the Gospel." In other words, the Committee does not intend to tell you how to carry out the Lord's command to "do good to all men" either as an individual or in voluntary organizations of Christians for charitable purposes. Nor does it intend to

say whether the operation of works of mercy (a hospital, for example) by the official missions program of the church is proper or not.

But the crucial question, as shown in last year's debate, is simply: Who are "the proper objects of the diaconal ministry; are they the members of Christ's church, or additionally, also the world?" The question is not whether individual Christians have a duty to show mercy to any and all men (since that is clearly stated to be required in Galatians 6:10). The question is whether the church, in its official ministry of mercy, in its official work of the deacons, is directed only to "Christ's own, or also [to] the world."

After citing Chapter VI, section C.2 of the *Directory for Worship* (the definition of the office of the deacon), the Committee answers the question by saying, "It is Christ's own that are the proper objects of the diaconal ministry."

The Committee notes that there may be exceptions to this rule, but it insists that such exceptions should not be made the basis for "a program for either the local diaconal ministry or its denominational extension." In the official exercise of the church's diaconal ministry of mercy, it is not to extend its ministrations beyond the "household of faith."

It should be pointed out that the Committee refrained from adopting a position that had been suggested to it by at least one presbytery. In this view, there was no attempt to restrict the church's diaconal ministry to believers only, but a call for such ministry to be restricted *primarily* to the household of faith. The main reason given for the limitation was that the Orthodox Presbyterian Church had responsibilities to meet certain needs within its own bounds that it had not adequately met.

The Committee's statement does not say that "Christ's own" are the *primary* objects of the church's work of mercy, but that they are the *proper* objects—which is to say, the only ones.

—J. J. M.

The reader should keep in mind that the discussion above includes opinions which are the editor's own. He has tried to give a fair statement of various matters, but certainly his own views and biases will be present. In other words, don't blame some committee for an unhappy turn of phrase that is not their own product!

HAVE YOU HEARD?

Have you frequently heard the words "Gift Annuities"?

Have you heard that Westminster Theological Seminary recently announced a new Gift Annuity Program?

HAVE YOU WONDERED?

Have you wondered exactly what gift annuities are?

Have you been a little uncertain as to whether those ads were inviting people to invest or asking them to give?

HAVE YOU WISHED?

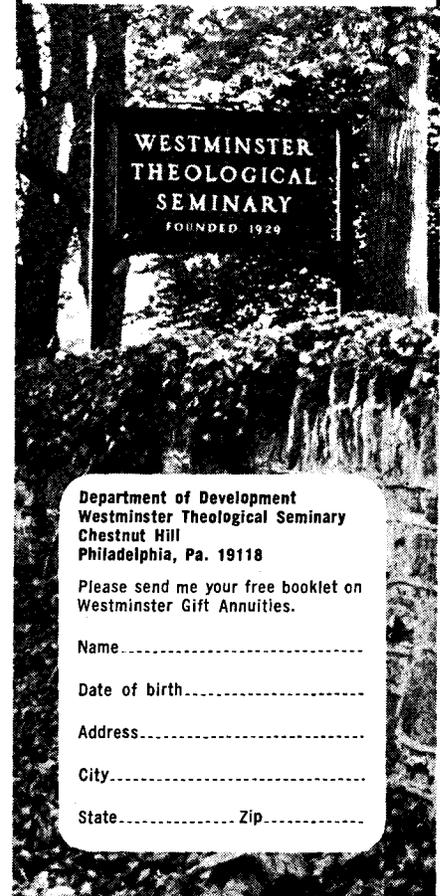
Have you wished you had more money to give Westminster?

Have you wished you had more financial security?

HAVE YOU WORRIED?

Have you worried a little that you might outlive your resources?

For answers to these questions send coupon today for Free Booklet.



Department of Development
Westminster Theological Seminary
Chestnut Hill
Philadelphia, Pa. 19118

Please send me your free booklet on
Westminster Gift Annuities.

Name.....

Date of birth.....

Address.....

City.....

State..... Zip.....

Preview of O. P. General Assembly

The Thirty-ninth General Assembly of the Orthodox Presbyterian Church is scheduled to convene on May 15 at the Bethel Church in Oostburg, Wisconsin. Some of the issues to come before the Assembly are presented here.

Form of Government proposals

For years a Committee on Revisions to the Form of Government has worked to overhaul the present "Black Book." At times its proposals have been shot down by the Assembly; at times the committee itself could not agree; at any point the task has seemed almost impossible of achievement.

Two problem-areas have compounded the difficulties. But this year the Committee presents proposed revisions to deal with these two. The hope is that, if the Assembly can accept them, the rest of the work of revision can be completed soon afterward.

I. Number of church offices. Among churches in the Presbyterian tradition, there has been continuing debate over the number of offices set forth in the New Testament for Christ's church. Are we to see three distinct offices (minister, elder, deacon) as most Presbyterian bodies have held? Or are we given only two basic ones (the elder—either teaching or ruling—and the deacon) as traditionally advocated in southern Presbyterian circles. Opinion in the Orthodox Presbyterian Church is quite divided.

The Committee's proposed revision differs in approach from any taken in the past. The crucial paragraph (to replace Chapter III, section 2 of the present *Form of Government*) would read:

"The ordinary and perpetual officers of the church are charged with the ministry of the Word of God, of rule, and of mercy. Those who share in the rule of the church may be called elders (presbyters), bishops, or church governors. Those who minister in

mercy and service are called deacons. Some elders have been endued and called of Christ to labor in the Word and teaching. These ministers of the Word are evangelists, pastors, and teachers."

The first sentence above sounds very much like the "three-office view," though what it really declares is a "three-ministry" concept. But then the statement continues with two sentences that sound very much like the "two-office view." The paragraph concludes by making a distinction within the group called elders to recognize a subgroup called "ministers of the Word."

This may strike some readers as an attempt to reconcile the irreconcilable. That is not the intent. Rather, the statement seeks to reflect New Testament teaching—which nowhere defines office in the abstract, nowhere says how many distinct offices there should be, but many places uses terms (like evangelist, pastor, teacher, bishop, elder, deacon) any one of which might be thought of as a particular office.

What the statement does is to avoid identifying *office* with *function*. It recognizes that the New Testament does group officers (note the letter *r*) under two basic heads—bishops (elders) and deacons (as in Philippians 1:1). The statement also recognizes that the *functions* of those who hold one of these two basic *offices* may rightly be viewed as three-fold—the ministry of the Word, of rule, and of mercy. It further recognizes that there may be variety even within one basic function, so that a minister of the Word may serve primarily as an evangelist, or a pastor, or a teacher.

In accompanying paragraphs, the Committee's proposal also calls attention to other biblical principles: (1) Only those men called by Christ may rightly enter into a church office. (2) Calling by Christ is evident, and the particular calling defined, by the gifts each man has received from Christ. (3)

This calling, evidenced in gifts, is to be publicly recognized by the church before a man undertakes a public or official ministry. (4) The man so called and recognized is then set apart—ordained—to the particular office and official function for which he has the gifts.

It should be apparent that the proposal, though setting forth only two basic offices, does distinguish the function of ruling from that of preaching the Word (cf. 1 Timothy 5:17). In other words, a man may be called to rule, having been given the gifts needed, but not necessarily called to the official ministry of preaching. He may be called, with particular gifts, for a ministry of the Word in evangelizing, but not have the gifts needed for a ministry of teaching. For, "unto every one of us is given grace"—not in identical measures—but "according to the measure of the gift of Christ" (Ephesians 4:7).

II. Membership of ministers. In most Presbyterian churches ministers are members of presbyteries, not local churches (while in Reformed churches the opposite arrangement is often found). To many, the Presbyterian pattern seems to give ministers a sort of second-class citizenship. (See the article "What church does Dr. Van Til belong to?" in the May 1971 *Guardian*.)

According to the New Testament, the church exists not only in local congregations, but also regionally (the church in Jerusalem, which certainly must have had many congregations), and by extension, nationally and worldwide. There is no biblical reason why a person, minister or other, might not be a member of the church at some level other than that of the local congregation.

Recognizing that our present "regional churches" (e.g., the fellowship of all congregations and individuals

(Continued on page 46)