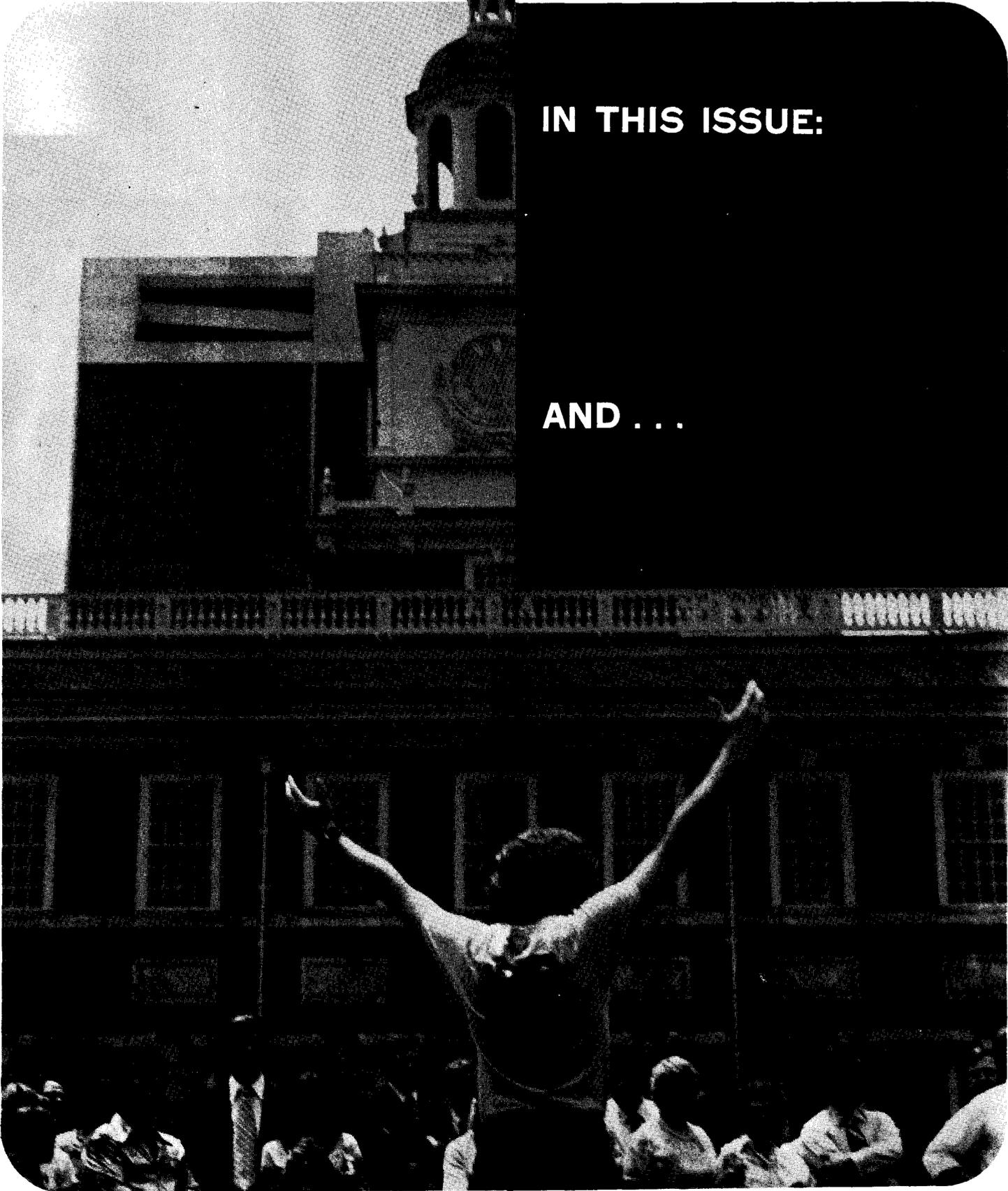


# The Presbyterian Guardian



IN THIS ISSUE:

AND . . .

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# Letters

## God's Name

In the April issue of the *Guardian* there appeared a very interesting letter entitled "God's Language." Permit me to make some further comments regarding God's Name and how we address him.

In Exodus 3:13 Moses asks God what to tell the children of Israel when they ask, "What is his name?" The answer, "Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is my name for ever, and this is my memorial unto all generations" (verse 15).

Isaiah says, "O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand" (64:8). Paul speaks of "the King of kings, and Lord of lords; who only hath immortality, dwelling in the light that no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting" (1 Timothy 6:15, 16).

When I hear poor sinful mortals calling the Almighty "you," I cannot help but wonder.

Kenneth MacLeod  
Sydney, Nova Scotia

## Unsuitable "helpmeet"

I would like to take exception to Gwendolyn Weeks' use of the non-word "helpmeet" (page 14 of the June issue of the *Guardian*). (Webster calls it a "ghost word.") The King James Version of Genesis 2:18, 20 uses the phrase "an help meet for him." In seventeenth century English, "meet" was an adjective meaning "suitable." An appropriate translation of the phrase into modern English is "a helper suitable for him."

And incidentally, those who insist on pronouncing the *n* in phrases like "an help" should be careful not to pronounce the following *h*. That would be good Elizabethan pronunciation. The rule then as now was that the form *an* was used only before vowel sounds. If we prefer to pronounce the initial *h*, we should say "a

help." (The word "one" in the phrase "such an one" was pronounced like our prefix "un-.")

Misinterpreting and mispronouncing the language of a Bible translation that is 365 years old doesn't serve the cause of proclaiming God's Word.

William E. Welmers  
Los Angeles, Calif.

*Ed. note:* We hesitate to argue with Dr. Welmers on matters of linguistic style. But the word "helpmeet" appears in Webster's New Collegiate Dictionary without qualification as to its appropriateness.

## BICENTENNIAL ISSUE NOW?

**The fireworks are over and now Christians can reflect more soberly on the meaning of the nation's Bicentennial Year. Several items in this issue should provoke our thoughtful and prayerful consideration.**

## The "Peripatetic" McIntire

In your editorial comment "After Forty years" (June issue of the *Guardian*), I enjoyed your use of the word "peripatetic" in regard to Dr. McIntire's opposition to liberalism. Indeed he has traveled extensively in this cause.

Is it not irrelevant, however, to the sense of the editorial to say that he was the opposer of "many things conservative if they were not identical to Dr. McIntire's precise position at the time"? All men make mistakes sometimes, but it is discourteous to bring these up unnecessarily.

Marshall St. John, pastor  
Bible Presbyterian Church  
Concord, North Carolina

*Ed. note:* Perhaps so. But see Dr. McIntire's reaction to that issue and the editorial elsewhere in the present issue of the *Guardian*.

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# Now, LISTEN, America!

Lester R. Bachman

Two hundred years after our founding fathers adopted the Declaration of Independence, we and every other citizen of this great God-blessed nation will be profoundly wise if we reexamine this remarkable "Cornerstone" of our political, civil, and religious liberties, and reflect on those spiritual presuppositions that formed the basis of our nation's heritage.

The first paragraph of that Declaration appeals to "the Laws of Nature and of Nature's God" as the warrant for assuming a "separate and equal station" "among the powers of the earth."

The second paragraph declares that "all men . . . are endowed by their Creator with certain unalienable rights," among which are "Life, Liberty, and the Pursuit of Happiness."

The final paragraphs conclude with these solemn words: "We, therefore, the Representatives of the united States of America, . . . appealing to the Supreme Judge of the world for the rectitude of our intentions, do . . . solemnly publish and declare, That these United Colonies are, and of Right ought to be Free and Independent States. . . . And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred honor."

## The signers

Two-thirds of those who framed and signed the Declaration, upon which our nation's faith and purpose rests, were members of the Church of England. And that communion's Thirty-nine Articles of Religion, like the Westminster Confession of Faith, rests firmly on the Scriptures!

The great majority of the men and women who came to these shores and founded this nation were earnest Christians, seeking freedom from oppression, religious, civil, and political. As Israel crossed the Red Sea under the hand of

God and braved the sufferings and terrors of the wilderness to enter the Promised Land, so our forefathers crossed the Atlantic and conquered the wilderness of this new land to establish for themselves and their posterity a "land of the free, and the home of the brave."

It can truly be said that our country from its beginnings has been a "nation under God." "In God We Trust" is graven on our coins. All our nation's rulers assume office only after taking solemn oath before God, with their hands resting on his holy Word. Every tribunal of justice in the land requires witnesses to swear to "tell the truth, the whole truth, and nothing but the truth, so help me God."

It may be said that no other nation in the world has had a history so remarkably paralleling that of ancient Israel. From childhood our children learn to sing the hymn, "My Country 'Tis of Thee," and so bear witness to the faith that identifies Americans as a people whose origins and culture have been built upon the Word of God.

## The children

This phenomenon is profoundly true and, like Israel of old, our nation has been made to "ride upon the high places of the earth, to eat the increase of the fields, . . . butter of kine, and milk of sheep, with fat of lambs, . . . and the pure blood of the grape" (Deuteronomy 32:13, 14). But *like Israel of old*, we have "waxed fat, and kicked." And so we face the same indictment: "Thou art waxen fat, thou art grown thick, . . . then he forsook God which made him, and lightly esteemed the Rock of his salvation" (verse 15).

As a nation, therefore, we need desperately to hear and to heed what happened to ancient Israel: "When the Lord saw it, he abhorred them, . . . and he said, I will hide my face from them, I will see what their end shall be; for they are a very froward generation, children in whom is no faith. . . . I will heap mischiefs upon them; . . . They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction. . . . I [will] make the remembrance of them to cease from among men" (Deuteronomy 32:19-26).

Listen, America! Read Deuteronomy 1-8, 27-29, and 30:15-20, if you would review the history of a "nation under God"! Read with awe and amazement, with profound gratitude and with fear and trembling.

Hear God's repeated charge: "Take heed to thyself, lest thou forget" (4:9). "Beware that thou forget not the Lord thy God" (8:11). Heed God's wise counsels: "Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath; there is none else. Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth . . ." (4:39, 40).

Hearken to God's holy commandments as they are given in Exodus 20. Hold your breath with fear and dread as you read of his curses upon the nation that forgets him, ignores his charge, despises his counsels, and breaks his commandments!

Listen, America! We have indeed been a "nation under God," even as Israel was. We have experienced and enjoyed the wondrous blessing of a people "whose God is the Lord" (Psalm 33:12).

But we must never forget that the God of the nations has also uttered this decree: "If thine heart turn away, so that thou wilt not hear, . . . I denounce unto you this day that ye shall surely perish . . ." (Deuteronomy 30:17, 18).

Listen, America! The righteous and gracious God sets before us, as he did before Israel of old, his own ultimate alternatives: "See, I have set before thee this day life and good, and death and evil. . . . I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live; that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life, and the length of thy days" (Deuteronomy 30:15-20).

God does not change! He said, "I am the Lord, I change not" (Malachi 3:6). His words declare it: "My counsel shall stand, and I will do all my pleasure . . . I have spoken it, I will also bring it to pass; I have purposed it, I will also do it" (Isaiah 46, 10, 11).

*The Rev. Mr. Bachman, though an Orthodox Presbyterian minister, lives in Lancaster, Pennsylvania and regularly attends the Westminster Reformed Presbyterian Church there. This call to America first appeared in that congregation's newsletter.*

# JUBILEE!

## --Gospel Command

*Robert B. Strimple*

*This address was delivered to the graduates of the Philadelphia-Montgomery Christian Academy at the commencement exercises on June 10, 1976.*

Class of '76 — you have to admit that has a certain ring to it! This is certainly a wonderful high point in your life. And we, your teachers, parents, and friends, take great pleasure in sharing it with you.

What I would like to do this evening is simply to remind you of what year this is, and what your calling and responsibilities are in this year. Now, you might think it is so perfectly obvious what year this is that no reminder is necessary. This is the year of your graduation from high school. And to a significant degree this marks your transition to the world of adulthood. For many this is the year you turn eighteen, and you will vote for the first time in a national election.

It is just as obvious that you graduate in a year of rare historical interest. As you fill out from time to time those many forms that ask for the year of your graduation, you will never have to stop to think twice! You are the Class of '76! You have something to tell your children about that very few of them will live to see — a national centennial celebration.

### Year of Liberty

While we are happy that this is the year of our nation's 200th birthday, and the year of your graduation, we have not yet reflected upon the most significant and blessed fact about this year. This is the

year announced in the inscription on the Liberty Bell, which those millions of visitors will be viewing in its new home on Independence Square.

The words on the Liberty Bell are these: "Proclaim liberty throughout all the land unto all the inhabitants thereof." If you think these words sound like they come from the Bible, in the King James translation, you're right. They come from the 25th chapter of Leviticus, verse 10; and they announce the opening of a very special year for the people of Israel — the year of Jubilee, or the year of Release.

If we had the time to read this whole chapter, we could read a detailed description of the provisions of this most unusual year. Its basis lay in the Sabbath pattern of activity which the Lord had given to Israel as a sign of the covenant between the creating and redeeming God and his redeemed people. Not only were they to know a day of Sabbath rest after six days of labor, but they were to give a year of Sabbath rest to the land after six years of sowing and reaping.

And not only this, but after seven sevens of years, or forty-nine years, they were to know the heightened Sabbath of the Jubilee, the year of redemption, release, and restoration. Just as the Israelites celebrated a day of Pentecost fifty days after the beginning of Passover, so they were to celebrate a year of Pentecost, every fiftieth year.

### Meaning of Jubilee

After the seventh Sabbath year, on the Day of Atonement, a loud trumpet was to be sounded throughout the land announcing the year of Jubilee. And this is what the year of Jubilee meant:

(1) It meant liberty for bond-servants.

And if a countryman of yours becomes so poor with regard to you that he sells himself to you, you shall not subject him to a slave's service. He shall be with you as a hired man, as if he were a sojourner with you, until the year of jubilee. He shall then go out from you, he and his sons with him, and shall go back to his family, that he may return to the property of his forefathers (verses 39-41).

You see, this matter of retaining the property of one's forefathers was most

important to the Israelite, not only economically but religiously, for that land spoke of the eternal inheritance of God's people, even of a new heavens and a new earth, and of one's portion in that inheritance. Therefore . . .

(2) The Jubilee Year meant the restoration of property to those who had been forced by poverty to sell it. The price of real estate transactions in Israel was to be fixed by the fifty-year cycle. The greater the number of years coming up before the next Jubilee, the higher the price.

In proportion to the extent of the years you shall increase its price, and in proportion to the fewness of the years, you shall diminish its price; for it is a number of crops he is selling to you (verse 16).

But in the year of Jubilee all debts and mortgages were cancelled. No piece of land could be sold permanently, for the land belonged to the Lord and to his covenant people to whom he graciously gave it as their inheritance.

So we have seen that the year of Jubilee brought the liberation of slaves and the restoration of one's inheritance. It also meant, as in other Sabbath years, the lying fallow of the land. The Israelites in that year were neither to sow nor to reap. Nothing was expected of them but faith in the Lord and confidence in his love, his wisdom, and his power.

But if you say, "What are we going to eat on the seventh year if we do not sow or gather in our crops?" then I will so order my blessing for you in the sixth year that it will bring forth the crop for three years (verses 20, 21).

What a joyous sound was the sound of that Jubilee trumpet that proclaimed liberty throughout all the land unto all the inhabitants thereof! With the sound of that trumpet men held in bond-service

*"Proclaim liberty throughout all the land unto all the inhabitants thereof."*

were freed throughout the land. The poor and the debt-ridden were restored to their property, their inheritance. All the disruptions of the proper social order for the past forty-nine years were healed.

### The Perfect Jubilee

And the good news I want to share with you this evening, graduates, is the news that Jesus announced in the synagogue that Sabbath day in Nazareth — the news that this is what year it is, as you graduate, as you enter a lifetime of service to God and man — it is the Year of Jubilee. And this fact bears significant implications, I believe, regarding what is to be your outlook, your mindset, as you make the decisions regarding vocation, lifestyle, and purpose which will go a long way toward determining the kind of life you will live.

When Jesus stood up to read the Scripture in that synagogue service in Nazareth, he turned to that passage in Isaiah 61 in which the prophesied Servant of the Lord describes his appointment as the Anointed One, the Messiah of God. And he describes his mission in terms of bringing in the perfect, the final, the everlasting Year of Jubilee.

The Spirit of the Lord is upon me, because he anointed me to preach the gospel to the poor. He has sent me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are downtrodden, to proclaim the favorable year of the Lord (Luke 4:18, 19).

And when Jesus had finished reading the passage from Isaiah, "he closed the book . . . and the eyes of all in the synagogue were fixed upon him. And he began to say unto them, 'Today this Scripture has been fulfilled in your hearing.'" And those blessed words were the blast of the Jubilee trumpet throughout the land!

This is what year it is — and what year it will be until we hear that trumpet of God the apostle Paul tells us about, that *last* trumpet as he calls it, announcing the return of Christ, the resurrection of the dead, and the entering of the whole creation into the glorious liberty of the children of God. Then that acceptable year of the Lord that Christ ushered in

will have fully come.

### The Jubilee Calling

What is your calling and your responsibilities right *now* in this Year of Jubilee already come but not yet completed? Well, surely your calling, first of all, is to enter by faith into that freedom from sin — its guilt, its power, its curse — for which Christ sets the sinner free, and so reclaim by faith that inheritance which Christ has restored for sinners who had lost everything in the fall. As Paul writes: "Behold, now is the acceptable time; behold, now is the day of salvation."

And at what *cost* Christ has purchased our deliverance and our restoration to the fellowship and favor of God! Remember, the Year of Jubilee begins with the Day of Atonement, for he was the Suffering

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*You are called to proclaim the Year of Jubilee, good news for the whole man, body and spirit.*

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Servant of the Lord, wounded for our transgressions, bruised for our iniquities. All we like sheep had gone astray . . . and the Lord has laid on him the iniquity of us all.

Calvin writes that we are to see in the words Jesus quotes from Isaiah 61 "the condition of us all apart from Christ . . . poor and contrite and captive and blind and broken. . . . We see who they are whom Christ invites to himself and makes partakers of the grace entrusted to him; those who are in all ways to be pitied and destitute of all hope."

This is certainly true, and certainly we see here our continual need for that faith which is a repentant and a humble faith. To quote Calvin again: "Christ is promised to none but those who have been humbled and overwhelmed by a conviction of their distresses, who have no lofty pretensions, but keep themselves in humility and modesty." The Law abases proud hearts "which swelled with vain

confidence, but the Gospel is intended for the afflicted."

### Jubilee for whom?

I am convinced that we have not recognized the full scope of the gospel of Christ nor the full responsibility of us who are called to be his servants in this world, if we limit the reference of these terms — the poor, the captives, the blind, the downtrodden — to the merely metaphorical. Later (Luke 7) when John the Baptist sent messengers to Jesus asking, "Are you the one who is to come, or do we look for someone else?" Jesus answered, "Go and report to John what you have seen and heard: the blind receive sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have the gospel preached to them. And blessed is he who is not offended in me."

All of this was literally true of Jesus' ministry. The blind did receive sight, the deaf did hear, the lame did walk, lepers were cleansed, and *the poor did have the gospel preached to them*. We can no more deny Jesus' special concern for the literally poor and downtrodden than we can deny his special concern for the literally blind and lame. And perhaps when he added that some would find his ministry an "offense," there was special reference to the fact that his was a ministry to the poor, to swindlers and prostitutes, to the outcasts of society — for that we can well imagine would be an offense to many religious people.

### Serving in Jubilee

As the servants of Christ in the Year of Jubilee it is your blessed privilege to be called to minister in Christ's name to the poor and the needy. And this calling must not be viewed as an optional extra, which as a Christian you may or may not choose to take up, while continuing to enjoy your freedom and riches in Christ. This is at the heart of being a Christian. As James writes:

This is pure and undefiled religion in the sight of our God and Father, to visit orphans and widows in their distress, and to keep oneself unstained by the world (1:27).

And as James writes later: "To one who

knows the right thing to do, and does not do it, to him it is sin." But what is the right thing to do? Well, read our Lord's words in Matthew 25:41-46. This is precisely the kind of works without which faith is not a living, saving faith but a dead, useless faith. Listen to James again:

What use is it, my brethren, if a man says he has faith, but he has no works? Can that faith save him? If a brother or sister is without clothing and in need of daily food, and one of you say to him, "Go in peace, be warmed and be filled," and yet you do not give them what is necessary for their body, what use is that? Even so faith, if it has no works, is dead, being by itself (2:14-17).

### The Social Imperative

How did evangelical Christians ever fall into the error of somehow thinking that our necessary opposition to the false teaching of the so-called "Social Gospel" meant that we can afford to be blind to the social imperative of the gospel?

The fact is, of course, that only the Christian has an adequate theological basis for genuine humanitarian concern. Because, remember, it is only the Christian who has any true, meaningful doctrine of the dignity of man. Humanists, of course, insist that the opposite is the case. Christians, and especially Calvinists with their doctrine of total depravity, are accused of degrading man, of not recognizing his intrinsic worth, of belittling man in order to exalt God, while the Humanist exalts man and sings a hymn of praise to humanity.

But the truth is that the Humanist, rejecting the biblical account of man's origin and created nature, can have no appreciation of man's true dignity and worth, and the humanist, the secular doctrine of man's dignity looks very pale alongside the biblical doctrine. According to the one, man is simply the chance product of evolutionary forces, having oozed up out of the primeval ooze to shed his hair and become The Naked Ape.

According to the other doctrine, man is the crown and glory of creation, the image of God on earth. If the former doctrine is true, if man is the chance result of a process of natural selection, a cruel process based on the survival of the fittest, then why should I love my neighbor and help the poor and downtrodden? Life is for those who take it; to the victor go the spoils. The Nietzschean Superman cannot afford to be sentimental. Spencer's ethic makes a cruel kind of sense: Don't go against nature with your hospitals that

help the weak to survive.

But if the biblical doctrine is true, how dare I even speak a word in anger to a fellow man, who is the image of God? How sad that Humanists, working with the borrowed capital of biblical revelation concerning man, stand today in the forefront of the battle for human freedom and human needs — for the black man, the Chicano, the woman — while so many Christians present to the world an image of smugness and complacency, or even one of hate and repression. We must thank God for the inconsistency of the Humanists, but we must grieve deeply for the inconsistency of the Christians.

Do you see your calling then as a Christian graduate, called to serve Christ with your life? You are called to proclaim and to manifest the good news of the Year of Jubilee. That good news is good news for the whole man, for body as well

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*You are called to be co-laborers  
with Christ in his life-transforming work.*

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as spirit — and for the whole of man's life, for this age as well as the age to come. There just should not be any tension or conflict in our thinking between an evangelical spiritual interest in men and women and a social or humanitarian interest. Both interests are united in the one gospel that our Lord has told us is good news for the poor.

Do you see how this opens up a whole new door of the Christian life and its purpose? You are not called to engage merely in a holding action, to maintain your faith and your purity now that you must leave the nurture and the shelter of the Christian school. You are called to be co-laborers with Christ in his life-transforming work. Are you ready to go out into the world, and not only survive but save? Only the resurrection day will bring a complete reversal of those conditions that are the result of the fall — of the curse of sin, of sickness, and loneliness, and poverty, and death. But as Christ's disciples, it is your calling to relieve such suffering even now.

And there is so much to be done. As you choose your life's work, as you choose a trade or a profession or a college major, don't ask simply how much you will make,

but ask how much you will be able to give as a blessing to others in this vocation. Be concerned about salary, yes; but make it the apostle Paul's concern to have enough to share with those in need.

As you fulfill your civic responsibilities, as you exercise your new role as a voter, don't ask simply which candidate will protect your interests best, the interests of that social group to which you belong, but ask which candidate appears to have a profound, sincere, and wise interest in the needs of our country's needy.

As you act the part of a consumer in our consumer-oriented society, don't profess an interest in ecology simply as a passing fad but as another lesson from the Year of Jubilee, which teaches us that we must never use our environment as though it were created by God for one generation only.

This is an exciting year in which to graduate — this Year of Jubilee ushered in and announced by our Lord himself. How much there is to accomplish by Christ's grace! How manifold are the opportunities before you! The Lord has given you but one life to live. May you determine by his grace to live it to the full to the glory of God and the good of others — proclaiming liberty, deliverance, and restoration throughout all the land unto all the inhabitants thereof.

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*Dr. Strimple is Dean of the Faculty and a professor of systematic theology at Westminster Theological Seminary in Philadelphia.*

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(See cover photograph.)

### Jews for Jesus at Independence Hall

Under a carefully planned "Operation Birthday Cake," Jews for Jesus visited several American cities during this bicentennial summer. They have regularly received more or less vigorous opposition from local Jewish communities, but have persisted in carrying their message of peace and fulfillment in Christ Jesus. In some localities they were hassled by police, even being charged with "littering" for handing out tracts on the streets.

Jews for Jesus is a group of Christians of Jewish background. They maintain their Jewish identity to reach their brethren. The group has had an effective ministry and not only among Jews. A recent

tract lampooning and criticizing the "Mary Hartman, Mary Hartman" show has drawn threats of legal action; apparently the producers of MH/MH feel free to dish it out to everything sacred but are unable to take anything in return.

The address of Jews for Jesus is P.O. Box 3558, San Rafael, CA 94902.

### CORRECTION

The photographs accompanying the report on the Synod of the RPCES were credited to the reporter, the Rev. Robert Case. Mr. Case informs us that they were actually made by Mr. John Pickett. Here with credit and thanks to Mr. Pickett!

### Items

*Missing topcoat:* Someone at the recent General Assembly of the OPC picked up the wrong topcoat (reversible, gabardine). Whoever goofed may contact the Rev. Robert H. Graham, 9249 Carlton Oaks Dr., #76, Santee, CA 92071.

*A Thank You:* The Rev. Henry P. Tavares would express his thanks to all those who were so importunate in prayer during his recent illness. God has indeed answered those prayers and Henry is back at his pastoral duties.

Greene's *Harmony of the Westminster Standards*. This valuable classic, containing the Confession of Faith and both Catechisms, arranged in parallel harmony, has long been a valuable tool. Unavailable for some time, it has recently been reprinted and can be ordered from Continuing Truth, P.O. Box 250, Hixson, TN 37343.

### Bicentennial service in Philadelphia

Over 450 persons attended a service of worship in the context of our nation's observance of 200 years of independence. The service was sponsored by the Presbytery of Philadelphia of the Orthodox Presbyterian Church and held on July 4 in Van Til Hall of Westminster Theological Seminary. The 4 p.m. service was presided over by the Rev. Thomas Tyson of Hatboro.

Elders Liebold of Mechanicsville, Zebley of Glenside, and Van Brakel of Blue Bell read appropriate portions of Scripture before each segment of a three-part sermon based on Psalm 85. The Rev. George Haney, General Secretary of the Committee on Home Missions, introduced the theme of *thanksgiving*, followed by a reminder of the continued need for re-

## Revival and the Revolution

It would be saying too much, to ascribe to the revival [of the 1740s] any appreciable influence in producing the independence of the United States; though the waking up of mind among men of all classes, the revival of those truths in which the free spirit of Puritanism had its origin, the earnest discussion of the principles of freedom and human right, and the habit of contending for rights sturdily and with religious zeal, which was nourished among men of all orders, were doubtless useful in preparing many minds for the questions that awaited them.

The causes of resistance to British aggression, however, were older and more general than the influence of the revival, and operated strongly in the minds of families and classes that opposed it, such as the Hancocks of New England, and the Episcopalians of Virginia.

But the revival, commencing when the mature men of the Revolution were in their youth, was evidently a merciful provision against the dangers of that day. The demoralizing influence of war awaited the land. The political writings of Thomas Paine, through all of which there runs a secret vein of infidel metaphysics, were to become popular. The country was about to be brought into close alliance and friendly intercourse with France, where infidelity was already rife, and was soon to be openly predominant. The French republic was to dazzle

the world with promises of freedom more perfect than the world had ever seen, but of which infidelity was an essential constituent, and this country was to be under peculiar temptations to be deluded by them. The religious principles of the country needed to be strengthened in advance, against all these dangers.

With all the accession of strength that religion received from the revival, it did but just stand the shock; and for a long time, many of the pious feared that every thing holy would be swept away. Strengthened by so many tens of thousands of converts, and by the deep sense of the importance of religion produced in other tens of thousands, both in and out of the churches, religion survived, in time rallied and advanced, and is marching on to victory.

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The statement above was first published in 1842 in Joseph Tracy's *The Great Awakening*. The book describes the decade of revival that swept the American colonies and is associated with names like Edwards and Whitefield. Tracy's judgment of the impact of the "awakening" on the war for independence some thirty years later seems more carefully stated than some of the statements about America's Christian foundations that have appeared in this bicentennial year of 1976.

Tracy's valuable study of the revival, valuable both as a piece of historical research and as a careful assessment of the various methods and effects of the revival, should be read by everyone concerned to see souls rescued from the blindness of rampant sin and the deadness of formal and hypocritical piety. It has been reprinted by the Banner of Truth Trust and is available at \$9.95 (hard cover, 432 pages). Send to The Banner of Truth Trust, P.O. Box 652, Carlisle, PA 17013.

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*pentance* given by Professor Norman Shepherd of Westminster Seminary. The Rev. Arthur Steltzer of Wilmington, Delaware, concluded by pointing to the covenant *promise* given to the people of God, after which the Rev. C. John Miller of Jenkintown led in prayer.

The service concluded with the singing of Psalm 85:8-13 without accompaniment from the version found in the *Bay Psalm Book*. This was the first book printed in English (1640) in North America, and was used by the Puritans of the Massachusetts Bay Colony. An offering for the

educational and missions work of the Orthodox Presbyterian Church was received.

Following a picnic supper and opportunity to enjoy fellowship among those who had come from southern New Jersey, Delaware, and eastern Pennsylvania, the congregation gathered again in Van Til Hall for a song service led by the Rev. Lester Bachman. The service included two selections by combined choir voices from the Presbytery of Philadelphia and ended with a brief devotional period conducted by the Rev. James Petty of Philadelphia.

# A Generation That 'Knew Not Machen'

By Carl McIntire

On June 15, 1936 — 40 years ago — the Bible Presbyterian Church of Collingswood, N. J., was born. On that evening, the congregation known as the Collingswood Presbyterian Church, of which I was the pastor since October 1, 1933, renounced the jurisdiction of the then Presbyterian Church in the USA, now the United Presbyterian Church, and declared that it would continue to be a true Presbyterian church faithful to the Bible. The congregation numbered 1200. Only eight voted against the renunciation. Already the congregation, since 1933 when I became a member of the Independent Board for Presbyterian Foreign Missions, had seen three years of the most terrific conflict with the denomination's hierarchy.

The Independent Board had been established in 1933 under the leadership of Dr. J. Gresham Machen, a New Testament theological professor. At the General Assembly of 1934, a so-called Mandate was adopted calling upon the Independent Board to dissolve itself; its members, including myself, were ordered to resign; the various presbyteries were directed to put their members on trial for disobedience if they did not obey and resign, and all in the church were ordered to support to the "fullest measure of their ability" the official foreign board of the denomination. Here was a sweeping and unlawful exercise of church power over the consciences of the board members and all members of the church.

## The Ecclesiastical Trials

Immediately the ecclesiastical trials began. It was impossible to support a board of foreign missions where there were missionaries and board members who did not believe and preach the Gospel. The Bible forbids the support of unbelief and compromise with it.

These trials, or judicial cases as they were called, reached the Syracuse, N. Y., General Assembly, and on June 1, 1936, all convictions were sustained and the presbyteries were directed to carry out

the ecclesiastical execution of the clergymen. My congregation in Collingswood called its congregational meeting for the purpose of renouncing the denomination for its sin in attempting to be lord over the consciences of men and, also to retain me as their pastor. The meeting when this occurred was dramatic and thrilling. It represented Protestantism in its fullest glory. "Let goods and kindred go, This mortal life also; The body they may kill: God's truth abideth still."

Following this there were two years of litigation in the civil court in which the congregation sought to keep the property, which was in its name and into which the people had put hundreds of thousands of dollars. The court gave the property to the denomination, every penny in the bank, and on Sunday evening March 27, 1938, the congregation walked out and sang, "Saviour, like a Shepherd lead us," on the lawn, and I pronounced the final benediction.

## The Bible Presbyterian Church

By the next Sunday, April 3, we had found an empty lot, a broken down apple orchard, put up a chautauqua tent, took our Communion in paper cups, started afresh and worshiped with the joy and the glory of the Lord upon us. This was the beginning of the Bible Presbyterian Church of Collingswood, the mother church of the Bible Presbyterian movement, and in these 40 years I have continued to minister to these beloved saints, and from this strategic location on the East Coast, three miles from Independence Hall, the birthplace of this nation, I have helped in the great struggle to defend and propagate the historic Christian faith and to maintain a true Presbyterian Church — a real Bible-preaching pulpit. All these struggles over the years have involved confrontations with the liberals and the apostates without interruption, and they have also involved the cost of "no compromise" and the rejection of all overtures to change or to weaken the witness for earthly or ecclesiastical gain.

## The Presbyterian Church of America

On June 11, 1936, the Presbyterian Church of America was organized in Philadelphia. I was a charter member. Dr. J. Gresham Machen was named its first moderator by unanimous acclamation. The Independent Board for Presbyterian Foreign Missions, separate from the old denomination, had the unanimous endorsement of the new, true Presbyterian assembly. The intent was clearly stipulated: the new body would be the spiritual successor of the old. Dr. H. McAllister Griffiths, Dr. Machen's legal counsel and editor of the *Presbyterian Guardian*, drafted the Act of Association. It read in full:

"In order to continue what we believe to be the true spiritual succession of the Presbyterian Church in the USA, which we hold to have been abandoned by the present organization of that body, and to make clear to all the world that we have no connection with the organization bearing that name, we, a company of ministers and ruling elders, having been removed from that organization in contravention (as we believe) of its constitution, or having severed our connection with that organization, or hereby solemnly declaring that we do sever our connection with it, or coming as ministers or ruling elders from other ecclesiastical bodies holding the Reformed Faith, do hereby associate ourselves together with all Christian people who do and will adhere to us, in a body to be known and styled as the Presbyterian Church of America."

Machen's own statement of what it all meant was put in the *Presbyterian Guardian* of June 22, 1936. I print it again in full in this issue.

A great historic moment had arrived for the Presbyterians, all of them, the descendents in the faith of Francis Makemie, who came from Northern Ireland as the first Presbyterian minister.

The infant church immediately ran into difficulties, most of which originated at the hands of associates of Dr. Machen in Westminster Theological Seminary, of which he was the president. These few

men, with their primary roots in the Christian Reformed tradition, did not speak in terms of the spiritual succession, but they wanted a brand new church, and immediately controversies reflecting different Presbyterian and Reformed conflicts of earlier generations were introduced. Matters which had been dormant and were not known to the general constituency during the days of the fiery conflict between the modernists and the fundamentalists were then opened and pressed.

### The Orthodox Presbyterian Church

On January 1, 1937, less than six months after Machen became the moderator of the new church, he died of pneumonia in Bismarck, N. D. Had this not occurred, it is doubtful whether there ever would have come the division of 1937, which produced the Orthodox Presbyterian Church under the leadership of these men of different mind, and the Bible Presbyterian Church, which emphasized that the struggle of the twentieth century was over the Bible. These two groups have now clearly gone different directions. The years now confirm it all.

Dr. Paul Woolley, also a member of the Independent Board at the time and one of those placed on trial along with Machen but who remained in the Orthodox Church, has presented in the June, 1976, *Presbyterian Guardian* a perceptive historic discussion. He now finds himself in the Orthodox Church continuing to serve it "not least by voting 'no' when a majority may be voting 'yes,'" as is reported by the editor in identifying the author. I am reproducing his article, "True Spiritual Succession" in which he reports that this is no longer emphasized. "There are many men in the Orthodox Presbyterian Church today," he writes, "who are not conscious of the church problems in 1936."

### The Independent Board For Presbyterian Foreign Missions

Among the issues that came to the fore after Dr. Machen's death was the open repudiation of the Independent Board for Presbyterian Foreign Missions, and it was in the tragic Third Assembly, the first following the loss of Machen, that this element had majority control, rejected the Independent Board *in toto*,

and went back to an official denominational board like the United Presbyterian Church had. The Board had served its day, they said. I and others had been through the fire for the truth and authority of the Gospel in our trials and had staked our entire ecclesiastical life on the liberty of Presbyterians. Machen had even made his seminary independent and had forbidden it ever to be under ecclesiastical control.

## McINTIRE & MACHEN

We do not plan to make a practice of this sort of controversial confrontation. The material by Dr. McIntire and the response by the *Guardian's* editor are presented for the sake of the record.

The break came and Dr. H. McAllister Griffiths again wrote the Resolution, No. 1, saying that the Bible Presbyterian Church would be "the spiritual succession and witness which has been so tragically abandoned." The first document signed, The Articles of Association, actually said, "because of the departure of the Presbyterian Church of America from the historic position of American Presbyterianism we, a group of ministers and ruling elders do associate ourselves together in the Bible Presbyterian Synod."

To this day, the Bible Presbyterian denomination supports the Independent Board for Presbyterian Foreign Missions. It has had only four presidents: J. Gresham Machen, Harold S. Laird, J. Gordon Holdcroft, and its present leader, Dr. Lynn Gray Gordon.

Accompanying Woolley's article is an editorial by J. J. Mitchell in the June, 1976, *Guardian*.

The turning point of the whole struggle with modernism and apostasy and the continuation of the battle is related to this Independent Board for Presbyterian Foreign Missions. God has given it a unique and blessed witness to the whole Christian world through all these 40 years. It deserves the support, the legacies, the admiration, and the love of Bible-believing people throughout the whole world.

Last Sunday, July 18, the Collingswood Church celebrated its anniversary of June 15, and the president of the Independent Board presented a large, carved plaque to the Church, reading: "Fortieth Anniversary, The Bible Presbyterian Church, Collingswood, N. J., Dr. Carl McIntire, Pastor, Forty Years of Service, Contending for the Faith, Proclaiming the Gospel, Promoting Foreign Missions, Preserving the Westminster Confession of Faith, 'For the Word of God and for the Testimony of Jesus Christ,' Rev. 1:9, In Grateful Appreciation, The Independent Board for Presbyterian Foreign Missions, July 18, 1976."

The superintendent of the Collingswood Church Sunday School, Mr. William Krayner, an elder, who joined the church as a young man before my ministry began in 1933, presented a new pulpit Bible, also recognizing the 200th birthday of the country and including in its dedication Leviticus 25:10, "Proclaim liberty throughout all the land unto all the inhabitants thereof."

I am reproducing in full Editor Mitchell's article. It is of the greatest significance in revealing what has happened to the Orthodox Presbyterian Church. What has happened is exactly what the Bible Presbyterian Church said would happen when the denomination turned aside from the battle that gave it birth and deserted the Independent Board. With the IBPFM gone from the life of the Orthodox Presbyterian Church, the issue and the history went, too.

### A Generation That 'Knew Not Machen'

Mitchell says, "But there is in fact a new generation that 'knew not Machen'!" This is not true in the Bible Presbyterian Church. Every candidate for the ministry, before he is admitted to a presbytery, has to produce a written thesis on the origin of the separatist

movement, the Bible Presbyterian Church, the Independent Board for Presbyterian Foreign Missions, and the developing institutions and agencies that have come, including the American Council of Christian Churches and the International Council of Christian Churches, which the Bible Presbyterian Church helped found in 1948 (and the ACCC in 1941). This explains the activism of the Bible Presbyterian movement in contrast to the Orthodox Presbyterian Church and how its leaders and its assemblies have pursued faithfully the United Presbyterian Church, the National Council of Churches, and the World Council of Churches. When the United Presbyterian Church was adopting its New Confession in 1967, the Bible Presbyterians held concurrent assemblies in the same cities at the same time. It was the confrontation of 1965 in Columbus, Ohio, that alerted the United Presbyterian delegate from Pakistan and has brought about the great reformation among the Presbyterians under the leadership of the Lord's anointed, Dr. K. L. Nasir.

Mitchell reports, "Orthodox Presbyterians were increasingly content (if that's the word) to let Dr. McIntire be the peripatetic opposer of all things liberal." They were more than "content." They had no call to the battles!

This is exactly what happened. The Orthodox Presbyterian Church developed reasons of its own, according to Mr. Mitchell. He says, "The Orthodox Presbyterian Church was becoming a church with its own reason for existence." The Bible Presbyterian Church, on the other hand, confesses that the reasons for its existence remain the same — "the spiritual succession" of a great church founded for its faith!

The break in 1937 over the Independent Board for Presbyterian Foreign Missions marked the parting of the ways and actually a departure from Machen's blessed witness and the sacrifice which he himself made in refusing to obey the General Assembly and instead give birth to a continuing church which would be a true spiritual successor.

Mitchell also still cannot write without some reflection against McIntire, for he adds, that I am the peripatetic opposer of . . . many things conservative if they were not identical to Dr. McIntire's precise position at the time." The point is that our

strict adherence to the Biblical position, separation, touching not the unclean thing, as commanded, has come into the conflict, involving the whole fundamentalist and separatist development. And what is even more significant is that it is in this area of no compromise and no surrender that the most vitriolic of personal abuse finds its expression from those who have made the compromises, and the truth is that as time passes the compromises and their consequences are clearly manifest.

Had Machen lived, we are persuaded that he would have continued the battle. He wrote his books, *What is Faith?* and *Christianity and Liberalism*. It involved him in the struggle over Princeton Seminary in 1929 and all the liberals' activities as they revealed their determination to capture the church and lead it into the ecumenical Babylon.

Efforts on our part to have the brethren in the Orthodox Presbyterian Church join in the continued battle did result in their decision to join the International Council of Christian Churches. They came in 1950, under the leadership of Dr. Ned Stonehouse, to the congress in Geneva. Dr. Machen had selected him as his successor in the New Testament field, but Stonehouse was soon undercut by the forces in the Orthodox Presbyterian Church which were inimical to such activity. For a combination of reasons, he lost his struggle to keep the church within the fellowship of the ICC.

#### The Reformed Presbyterian Church Evangelical Synod

These two articles by Woolley and Mitchell also touch upon the Reformed Presbyterian Church, Evangelical Synod. This was a second break, which occurred in the Bible Presbyterian Church in 1954, led by Francis Schaeffer, Robert Rayburn, and Thomas Cross. Here again the issues were the same: the stand was too narrow, the battle too harmful, and the church too small. They wanted an "official" denominational mission board again and a softer stand. The arguments have always been the same: advantage and gain may be had by changing the course and position of the "movement."

Again, as in the case of the Orthodox Presbyterian Church, time has revealed the truth.

Woolley points out how he opposed

the proposed union between the Reformed Presbyterian Church and the Orthodox Presbyterian Church. These former Bible Presbyterians in the Reformed Presbyterian Church gave up every reason for the continuing of the testimony of 1937 in order to effect the union, but to the consternation of many, Francis Schaeffer himself used his influence to thwart the union.

But this second group not only felt their affinity to the Orthodox Presbyterians, but they along with the Orthodox Presbyterians became active in the whole neo-evangelical movement. The bars were let down. Within the Reformed Presbyterian Church is Arthur Glasser, who is on the faculty of Fuller Theological Seminary teaching alongside of men who do not believe the inerrancy of the Bible, and he is the evangelical-ecumenical compromiser who drafted the pronouncement adopted by the World Council's Bangkok Assembly. It is sad indeed to see this brilliant graduate of Faith Theological Seminary going over to the camp of the enemy to aid the enemy in both wooing and holding the "evangelicals," as they call themselves.

#### The Presbyterian Church in America

Along the way, the battle in the Southern Presbyterian Church had noble men, some leaving early and some later. Then came what is today the Presbyterian Church in America. But here, to the great disappointment of many, it chose the middle, softer course. Even to this day it refrains from confronting the National Council of Churches. It harbors the charismatics within its bosom, and it decided to handle its missionary work, its relief program, and its chaplaincy within the National Association of Evangelicals, which is the organization of the neo-evangelicals. Thus these three bodies are all together on the same territory.

Mr. Mitchell concludes his article, as may be seen, by claiming that a union of these three — the Orthodox Presbyterian Church, the Reformed Presbyterian Church, and the Presbyterian Church in America — will indeed make possible the fulfillment of "some claim to being the 'true spiritual succession.'"

Here is indeed a historical monstrosity. What Dr. Machen describes as of June 11, 1936, as the little flock waiting upon God, certainly cannot be comprehended

in these three churches comprised mainly of the elements today that would not join the battle he led in the 20's and 30's. He also called it the modernist-fundamentalist-indifferentist coalition. If Machen were to arise today and speak within the corridors of the Orthodox Presbyterian Church, at least he would have the privilege of voting "no" along with Paul Woolley, for men "who knew him not" after 40 years are leading the church in the opposite direction to which he faced.

It must be observed that no one in these three circles recommends a union with the Bible Presbyterian Church! All union endeavors are plagued with compromises, and some compromises are not lawful because of demands of the commands of Scripture and the Reformed system of doctrine.

There is a certain virus about union endeavors that seems to be related to the union enterprises of the ecumenical dreamers. These "bugs," if not brethren, are second and third cousins. There is no substitute for just the faithful preaching of the Word. All power is in the Gospel, not in church unions. In fact the words of Gideon ring again and again in our memory of Machen's witness. "The people that are with thee are too many." This he saw as man after man deserted and sought a more comfortable stance.

The Bible Presbyterian Church has come through these years with the emphasis upon the Bible. The people love it. God gave that name, born out of the conflict itself, and wherever the name Bible Presbyterian occurs men can understand that here is a remnant, a Bible-believing remnant, seeking to walk in the steps of the reformers of the sixteenth century and carrying on their shoulders the mantles of the prophets and men of such contemporaries as J. Gresham Machen, the humble New Testament scholar who provided the theological, the intellectual, and the spiritual leadership that had in it the grace and the courage to break clean and separate from the harlotry of the twentieth century ecumenical movement and, of any compromise whatsoever with it.

Forty years have a witness to the Bible and its commands for purity and separation, militancy and glory in the church, which is indeed a candlestick, a lampstand, a pillar and ground of the truth. ●

## MACHEN'S MANTLE

### —who has it?

#### *An editorial comment*

Dr. Carl McIntire, editor of the *Christian Beacon*, has reacted at length to the articles in the June 1976 issue of the *Guardian* dealing with the founding of the Presbyterian Church of America, now the Orthodox Presbyterian Church. Dr. McIntire was part of that founding, but a year later had left it with some others to begin the Bible Presbyterian Church.

We do not often reproduce lengthy editorials from other periodicals, but in this instance we want readers to have Dr. McIntire's comments before them.

Seizing on a statement by the *Guardian's* editor that "there is in fact a new generation that 'knew not Machen,'" McIntire claims that the ministers of the Bible Presbyterian Church do still know Machen and follow in his steps. He insists that "wherever the name Bible Presbyterian occurs men can understand that here is a remnant, a Bible-believing remnant, seeking to walk in the steps of the reformers of the sixteenth century and carrying on their shoulders the mantles of the prophets and men of such contemporaries as J. Gresham Machen . . ."

Dr. McIntire certainly knew Machen and valiantly stood with him in many of the battles that led to the formation of the Presbyterian Church of America in 1936. But his claim to Machen's "mantle" is sadly misplaced.

#### **The Independent Board**

Both the present writer and Dr. McIntire have suggested that, if Machen had not died on January 1, 1937, the split that led to the formation of the Bible Presbyterian Church might not have taken place. Even so, the roots of the division were clearly evident earlier, and the *Christian Beacon* had helped make them so.

The *Beacon's* editor sees the Independent Board for Presbyterian Foreign Missions as the crucial issue that led to the

break in 1937. That was certainly a focal issue, but by no means the only one. Several other issues had been agitated in the new church. But it was the decision by the Third General Assembly in June 1937 to establish its own foreign missions agency, instead of continuing to recommend the Independent Board, that precipitated the walk-out.

Was this action, as McIntire persistently suggests, a repudiation of Dr. Machen and his leadership? The *Beacon's* editor seems to have forgotten that it was the Independent Board itself that rejected Dr. Machen. Though Machen had been its president since the board was founded in 1933, though he was re-nominated at the meeting in November 1936, and though he was fully prepared to serve, the Independent Board rejected Machen for this position of leadership. Dr. McIntire was one of the members who voted against Dr. Machen.

In Machen's place, the board elected the Rev. Harold S. Laird, independent pastor of an independent congregation in Wilmington, Delaware. The Independent Board by its charter was committed to the conduct of truly Presbyterian missions and its members were pledged to Presbyterian principles of church government. But control of the board had passed to a group of independents and others, like Mr. McIntire, who sided with them. Six weeks later Dr. Machen was dead.

#### **Independency in missions**

Despite the urgent pleas of the board's general secretary and of a lawyer-member of the board concerning this ignoring of the charter provisions, the problem of independency on the board was tabled. And at its next meeting, the board elected several new members who would side with the independents. The Independent Board for Presbyterian Foreign Missions, with the Rev. Carl McIntire voting with the majority, had clearly rejected Machen's leadership and this first occurred well before his death.

Confronted with this situation, the Third General Assembly of the Presbyterian Church of America, by overwhelming majorities, chose to ensure the continuation of truly Presbyterian foreign missions by erecting its own committee. This was indeed a rejection of the Independent Board, the board that had rejected Machen and its own charter provisions.

#### **The Bible Presbyterian Church**

The schism began in that Third As-

sembly and soon after a group of ministers and congregations had formed the Bible Presbyterian Church. This denomination continues to channel its foreign missions effort through the Independent Board.

The Bible Presbyterians also rejected Machen's leadership when it came to adopting confessional standards. Desiring that the new church have a confession representing a pure form of the American Presbyterian heritage, Machen had persuaded the Second General Assembly to adopt the Westminster Confession of Faith and Catechisms in the form held by the old Presbyterian Church in the U.S.A. before the adoption in 1903 of various amendments intended to mollify the Arminian views of the Cumberland Presbyterians.

The Bible Presbyterians, however, chose to adopt the confessional standards of the old church as they were, amendments and all, in 1936. (The earlier forms are still held by the Orthodox Presbyterian Church. The recently formed Presbyterian Church in America adopted the identical forms. Those held by the Reformed Presbyterian Church, Evangelical Synod, are nearly identical except for amendments designed to ensure liberty in millennial viewpoints.)

Having adopted this weakened version of the confessional standards, the Bible Presbyterians immediately moved to a position never held by any other Presbyterian body. They amended the standards and committed the church exclusively to the premillennial view of Christ's second coming. Before the split in 1937, there was much agitation — again largely stirred by the editor of the *Christian Beacon* — charging that a determined effort was being made in the new Presbyterian Church of America to exclude premillennialists. This charge was strongly denied, not least by Dr. Machen himself who insisted that there was and always had been full liberty on this point. This liberty is still present in the Orthodox Presbyterian Church; it was the Bible Presbyterians who rejected Machen's position.

### Who has the "mantle"?

Dr. McIntire claims to have Machen's "mantle." But it was McIntire who voted with the majority to reject Dr. Machen's leadership of the Independent Board. It was McIntire and the Bible Presbyterian Church that chose an exclusive millennial view and made it the confessional standard in contrast to Machen — and historic

Presbyterianism — who firmly believed in liberty on the question. It was McIntire and the Bible Presbyterians who adopted a weakened, compromise form of the Westminster Standards instead of returning, with Machen and the Orthodox Presbyterian Church, to that unamended form that represents true American Presbyterianism.

McIntire says, "These two groups have now clearly gone different directions." We agree. But Dr. J. Gresham Machen, had he lived, would never have gone off in the directions taken by the Bible Presbyterians.

Machen was first and always a scholar, and would have preferred to spend his life and energies in scholarly study of the revealed truths of Scripture. But he was confronted with an entrenched machine in his own church that was increasingly determined to preach another gospel that was not the gospel of Christ. Machen fought, reluctantly but with all his strength, to reform the old Presbyterian Church, U.S.A.

Those struggles were unsuccessful. Early in the battle Machen clearly saw that eventually there had to be a new, a truly Presbyterian church. His efforts in establishing Westminster Seminary in 1929 and the Independent Board in 1933 always had the long-range goal of a new church in view. That new church was founded in 1936 and Machen rejoiced that the struggles were ended.

As he put it, "On Thursday, June 11, 1936, the hopes of many long years were realized. We became members, at last, of a true Presbyterian Church; we recovered, at last, the blessing of true Christian fellowship. . . . What a long struggle it has been! My thoughts turn back, as I thank God for the peace and joy of the present hour, to the past phases of the conflict."

Did Machen see only rest and ease from then on? Certainly not, but the struggle was no longer against one church's apostate leadership. "With what lively hope does our gaze turn now to the future! At last true evangelism can go forward without the shackle of compromising associations."

We make no boast to having picked up Machen's mantle. We do not even say that Machen's vision and leadership was infallible. We do say that the Rev. Carl McIntire, the *Christian Beacon*, the Independent Board, and the Bible Presbyterian Church long ago repudiated Machen and his vision of a true Presbyterian church.

— John J. Mitchell

## Change of Address

Frank W. Aderholt, Jr. (PCA), from Tuscaloosa, Ala., to 105 George Wallace Dr., Troy, AL 36081.

Thomas F. Barnes (PCA), from Itta Bena, Miss. to 1491 Bonita Ave., Opelika, AL 36801.

John W. Jamison, Jr. (PCA), from York, Ala., to 5223 Lakewood Dr., Meridian, MS 39301.

Glenn T. Black (OPC), from Denver, Col. to 3704 41st St., Lubbock, TX 79413.

Lionel F. S. Brown, from OPC to Indian Creek RPCES, 615 Higley Bldg., Cedar Rapids, IA 52401.

Norman P. Bagby, Jr. (PCA), from Magee, Miss., to P. O. Box 463, Collins, MS 39428.

Edward L. Volz (OPC) from Roslyn, Pa., to 1608 Graham Blvd., Pittsburgh, PA 15235.

Paul A. Doepke (RPCES), from Falls Church, Va., to 10209 DeSoto Ave., Chatsworth, CA 91311.

G. David Russell (PCA), from Little Rock, Ark., to 111 Tabernacle Rd., Brent, AL 35034.

Charles S. Olim (PCA), from Gastonia to 3211 Flanders Ct., High Point, NC 27260.

Charles R. Young (PCA), from Courtland, Ala., to P. O. Box 232, York, AL 36925.

Charles Dennison (OPC), from Fairton, N. J., to 128 Broad St. Leetsdale, PA 15056.

Carl J. Reitsma (OPC), from Western Springs to 714 E. Emerson Ave., Lombard, IL 60148.

Joseph H. Armfield, Jr. (PCA) from De Kalb, Miss. to 220 W. Fisher Ave., Greensboro, NC 27401.

Jay E. Adams (OPC), from Willow Grove, Pa., to The Millhouse, R.D.1, Juliette, GA 31046.

J. Kemp Hobson (PCA), from Black Mountain, N.C., to 600 W. Sunset Rd., Lookout Mountain, TN 37350.

# A 40-20 Anniversary

"And I just don't have time to tell you all the rest. . . ." All the rest of what? Elder David Neilands, apologizing to the group at Covenant Orthodox Presbyterian Church in Berkeley, California, was punching out forty years of the Church's history and the events that led to its founding in 1936. But he had run out of time in a carefully planned and synchronized schedule.

The bulletin had announced a fortieth anniversary supper with Mr. Neilands as the speaker. What it hadn't announced was the surprise dessert commemorating twenty years of service to the congregation by the Rev. and Mrs. Richard Lewis. It was a typical Covenant Church surprise party in every way but one—Jeanne Lewis didn't discover the surprise ahead of time!

"Scotty" Neilands had announced that dessert would be earned by listening to him recite the history of the OPC and its origins. He traced the developments in the old Presbyterian Church in the U.S.A., particularly in the area of foreign missions policy, and the eventual formation of "The Splinter" on June 11, 1936. Covenant Church held its first meeting

The Rev. and Mrs. Richard Lewis with daughter Linda at party.



that same year in a store. Of those present at this anniversary celebration, four had attended that first service forty years ago — Mrs. Frances Neilands, Mrs. Ruth Neilands, David Neilands, and Harold Enas. (George Miles, also a charter member, was unable to attend the celebration.)

The first pastor was the Rev. Robert Churchill, to whom the congregation had promised to pay \$40 a month that he might be "free from worldly care and avocation." Later the church bought a house, converted it to a church with full facilities. Mr. Lewis had followed the second pastor, the Rev. Robert Graham. When the Lewises first arrived in Berkeley, four-year-old daughter Linda informed her father that "we're only staying here a year, and then we're moving on." They had stayed twenty years and Linda is now Mrs. David Enas.

After Scotty's abrupt cut-off, the congregation moved to the Lewis home — much to the concern of Mrs. Lewis. But daughter Linda had prepared the house and the dessert was all set out for the party.

Elder Emo Boerman had been contacting former members from across the nation and around the world, and now their letters of praise and congratulations were given to the Lewises. These distant friends and many others had contributed to a special gift as a token of thanks from the congregation. The gift — a new stereo set. To which the first response, at sight of all the knobs and lights, was "How do you work it?"

A reliable source says the party didn't end for Pastor Lewis until 1 a.m. that night, the guests long gone, when he finally turned off the music and went to bed.

(Report courtesy of Nancy Boerman.)

## Going someplace?

Don't go without telling us where! Four weeks' notice will keep your Guardian coming.



## Wiersinga's views receive "Judicium" in Netherlands

The Synod of the Reformed Churches in the Netherlands (GKN) upheld an earlier statement against the views of Dr. H. Wiersinga concerning the atonement of Christ. In a *judicium*, the synod pronounced that Wiersinga's view "not only does not do justice to the work of reconciliation, . . . but thereby also denies the gospel's source for the ministry of reconciliation." At issue was the doctrine of Christ's substitutionary sacrifice of himself in our stead. The synod also expressed its expectation that Wiersinga's consistory (i.e., session) will see to it that such a denial of this doctrine will not occur.

The views of Dr. Wiersinga are among those circulating in the Netherlands that have raised questions about continued ecclesiastical relations with the Dutch church. Despite the synodical decision, there are still many leading figures in the church who defend Dr. Wiersinga and his views. The tensions within that church have also been increased in recent months. This particular *judicium* is one of the few cases where the synod has taken a strongly confessional stance. (From the RES News Exchange.)

## Black ministers speak out in South Africa

A meeting of 150 ministers and evangelists of the black Dutch Reformed Church in Africa (NGKA) criticized openly the South African government's "Terrorism Act," which permits arrest and detention without trial. Also criticized was the practice of issuing "homeland" birth certificates to children born in urban areas to black parents who have no native "homeland" ties; the certificate makes the child an alien in the land of his birth. (From RES News Exchange.)

## Miscellany

From a local church's bulletin: "Softball League: Our record to date is 5 wins, 2 losses, 1 disputed." OK, I guess, so long as they don't appeal to a pagan umpire.

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# Genesis 2:22

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## HONEY with a pinch of SALT

Jean A. Shaw

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Her name is Virginia Knight, but I always think of her as Virginia Ecclesiastes. She gives embodiment to that verse, "He has made everything beautiful in its time."

Finding beauty in everything requires a creative mind and an eye unclouded by conventionality. Turning ordinary things into objects of beauty necessitates a third ingredient—work. Virginia combines them all and caps it off with a desire to share the results of her insight, ingenuity, and labor with anyone who is willing to learn from her experience. Even if you don't think you can learn. Or think you don't want to!

The first experience I had with Virginia Knight was two summers ago when I saw her zipping (Virginia *always* zips) across our seminary campus with a basket full of herb plants for Gale Barker. Luxuriant is hardly an adequate word to describe those herbs. They simply screamed good health. The parsley would have looked good in a bridal bouquet. The sage had leaves the size of tablespoons. "Those certainly are fine plants," I commented innocently. "I've considered planting a few herbs but just haven't gotten around to it."

"Nothing to it," exclaimed Virginia. "I'll send you some shoots. We've got loads."

The next day my husband came home with a box of plants and I changed my plans for the evening in order to dig a garden by the back door. Next thing I knew I was reading books on herbs, studying the lore of natural medicines, and driving all over town trying to find lavender. "I didn't think you were all that keen on herbs," my husband remarked one night as I added a lemon thyme to my collection. "I really wasn't," I admitted, "but Virginia's enthusiasm is

contagious!" I thought again of Ecclesiastes: "There is nothing better . . . than to rejoice and do good in one's lifetime."

Virginia found a condemned house that had an asparagus bed in the back yard and she got permission from the owner to dig up the spears. "Do you like asparagus?" she asked me one day, and my "Yes" almost got me to digging an asparagus bed. But we couldn't settle on a date so I missed that adventure, which is just as well since we live on a hill made up entirely of clay and moles. Virginia has a fabulous garden, of course, with everything a foot taller than anyone else's.

At the seminary convocation last fall I stopped by the refreshment table for a cup of punch. I asked my friend who was serving if she had tasted any of the bread and butter pickles we had put up two weeks previously. In spite of the fact that I spoke barely above a whisper and there were fifty people milling about, Virginia—who was standing ten feet away—heard me and sailed over to say, "I've got the most marvelous pickle recipe! Sweet and crunchy. I know you'll love them!" Her joyous eagerness to share had mesmerized me again. "There's a farm out near your church where you can buy pickling cucumbers," she went on. "Let me give you the address. And call me for the recipe."

Three nights later I had a half bushel of cucumbers sitting in a box by the kitchen door. Again my husband cast a wary eye at this portent of activity. "That looks like a lot of pickles," he ventured. "I know," I answered, "but Virginia's recipe calls for a half bushel." So saying, I got to work scrubbing each thumb-like vegetable and dropping it into a saline solution. The next night my friend came over and we made pickles. And pickles! Ecclesiastes says there is nothing better for a man than to eat and drink and so make his soul to enjoy the good in his own labor—for this is from the hand of God. I never thought of a pickle as a gift of God before I met Virginia Knight.

The last time I saw her was at the faculty Christmas dinner. She stopped by our table. "Do you like to paint?" she inquired. I wondered if she meant walls or canvasses. "Shirley Reymond and I are getting together one afternoon a week after New Year's to do some serious painting." "Uh, no," I answered weakly but bravely. I could just see my typewriter

gathering dust as I blended burnt umbers and warm sepias. "I've really got to keep writing." "OK," she said. "Say, you ought to stop by some time and see the pine cone wreaths I'm making for Christmas. Fun to do and much cheaper than in the stores." Virginia Ecclesiastes again: "I have seen the task which God has given the sons of men with which to occupy themselves." She had found a new way to make something beautiful and wanted to share it.

I didn't go over to see the pine cone wreaths. One visit with Virginia and I'd be out in the woods somewhere searching for pine cones. And who knows where that would lead? Centerpieces made out of pheasant feathers. Carolers constructed from styrofoam draped in cloth covered with glue. Handpainted school desks. Virginia is an expert at doing them all.

I'd never get back to my typewriter. "There is an appointed time for everything." I needed to apply a little Ecclesiastes to myself!

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*Virginia is the wife of one of the professors at Covenant Theological Seminary in St. Louis, Missouri — among other things.*

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## To the Editor:

I have enjoyed Genesis 2:22. My husband answers the questions I have, so I don't have that type of letter to send. But I'd like to thank you for your work in putting together a special section for women.

Most of the articles have been encouraging to me as women share concretely how God's Word applies to them in their special roles as women. How refreshing and stimulating it was to learn in a recent sermon from Ephesians 5:15-33 that being subject to my husband is one indication that I am filled with the Holy Spirit! After the command to be filled with the Spirit follows the specific teaching of *how* to be filled with the Spirit; and the wife's subjection to her husband is included in that section. What a high value God places on my subjection to my husband! How gracious he is to give us such incentive to obey him.

A reader from  
Hanover Park, Illinois



## Who killed "FRIENDSHIP"?

*Dorothy Stukey*

Whatever happened to "Friendship"?  
Who dealt him that death blow?  
Who turned his head away?  
Who refused to smile?  
Who closed the door too quickly?  
Who failed to return the call?  
Who didn't want to be involved?  
The name of the arrow was "too busy";  
But who released it from the bow?  
Sadly,  
    slowly,  
    muttering loudly,  
    "I did."

## LIGHT TO ALL in the house

*Pat Mickelson*

*Neither do they light a lamp and put it under a basket, but on a lampstand; and it gives light to all that are in the house (Matthew 5:15).*

My eyes were recently drawn to this very familiar verse, especially that last part: "And it gives light to all that are in the house." This seemed particularly meant for me as a Christian wife, mother, and homemaker. I should be giving light to all that are in my house — my husband, children, and anyone in my home.

As a Christian woman my testimony should be seen in my daily living for Christ, not just in church on Sunday. Is

Are you one of those who are too busy to be a friend? Are you one of those satisfied with your own private circle and unwilling to open the door to anyone new? Have you, too, broken the fingers that held the pen that forms the letters into words that bring a smile when the mailman comes by the door?

Have you accepted dinner invitations and been too busy to return the same? Have you opened your home to Bible studies only to find neighbors and acquaintances too busy to attend? How much effort do you put forth each day, once a week, twice a month, twelve times a year, toward friendship?

And what about the people you meet at church? Do you say, "Come by and see me someday"? Or do you ask, "Are you busy Wednesday? Can you come for lunch?"

How many people in your church have been in your home this year? Do you attend the church fellowship dinners, or do you not care for those who go?

How do you like your pastor and his wife? How well do you know them? Do

my life a testimony for Christ in my home? in my conversations, in sharing God's Word, in training my children, in my temperament, in making my home a warm, friendly place filled with love, in keeping our home in good order?

According to verse 14 of that same chapter, if I am truly giving light in my home, that light cannot be hid. My "light for Christ" should then radiate to my husband and children and then to others. Luke refers to the light as sitting on a lampstand "that they who enter in may see the light" (8:16). When a neighbor, friend or stranger comes in, will they see that light in my home?

When we moved into this house, former neighbors gave us a plaque which we have hung in our entry. It says, "Home—where each lives for the other, and all live for God." It is my earnest prayer that others might see that motto in action in our home.

*Elder and Mrs. Gordon Mickelson and their four children are members of the Covenant Orthodox Presbyterian Church in San Jose, California.*

you ever drop in just for a friendly visit? or, invite them over for coffee or lunch?

Have you ever knelt beside your bed and cried to God for a Christian friend?

Now let me see: What are some of the things that make me happy?

A letter from a friend. A sharing of joy and sorrow. A knowing that someone cares. An invitation to coffee, lunch, or dinner is really something special — something to plan for, look forward to. A telephone call.

An invitation to a Bible study accepted. Fellowship in the Word of God develops friendship like the summer sun ripens grain.

An invitation to one of my children. The loneliness of our children reaches much further down into our hearts than any loneliness of our own. And that person who cares enough to trouble himself to make our children smile doubles and redoubles our own joy.

A party for several friends is one of the most heart-warming events, for it renews fellowship and makes new friends.

And who can remember when someone came in and helped on a day with too many things to do? (My mother does, quite often — God bless her!)

These are only a few of those things that help friendship spread sunshine wherever it goes. How much time have you invested in friendship recently? Do you ever stop and review the path you have taken? Are your goals and values being satisfied? When you get to the "end-of-the-trail," will it be lined with friends?

Jesus said, "I have called you friends; for all things that I have heard from my Father I have made known to you" (John 15:15). With the Savior as our friend, and knowing deep in our hearts of God's love, we are able to be friends to all those around us.

*Mrs. Stukey, writing from Polson, Montana, always speaks to each of us and opens so many doors that we never noticed were there.*

# The Presbyterian Guardian

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## News and Views

### PCA Assembly to meet

The fourth annual General Assembly of the Presbyterian Church in America will meet in Greenville, S.C., September 13-17. This newest and third largest Presbyterian communion now reports 393 churches, 60,000 members, in 23 states. Establishment of congregations in all fifty states is proposed as the Assembly's major objective.

Increases in benevolent causes totalling 30 percent are being sought, with the largest increase being asked for the Mission to the United States committee which proposes sending thirty organizing pastors into the field. Foreign mission activity also seeks an increase to add to the 53 missionaries now serving.

Approval of the denomination's participation in the North American Presbyterian and Reformed Council will be proposed. A study of the advisability of locating all four major committee headquarters in one city is also being urged. The need for a representative assembly (all ministers and every church are now eligible) is being suggested, but not to take effect until there are 500 congregations.

Other proposed actions include a stand against church bazaars, rummage sales, and the like, on the grounds that giving should be an act of worship; authority for local church sessions to elect a moderator from among its teaching and ruling elders, instead of restricting it to the pastor as at present; support for anti-abortion legislation — which, if approved, would be the first time the assembly has taken a position on a social or political issue.

The *Guardian* will provide coverage of

the General Assembly in the October issue. Dates and deadlines dictate that this issue will be mailed somewhat later than the first week of the month that is our usual goal in the fall months.

### RES resolution on riots

The Reformed Ecumenical Synod, meeting in Cape Town, South Africa, took notice of the outbreak of violent rioting in the black "townships" of Cape Province. The unrest has included arson, stoning, and the death of over a hundred people. The RES, with member churches of Reformed and Presbyterian persuasion from throughout the world, includes most of the Afrikaans-speaking churches in South Africa itself. The resolution as adopted is as follows:

"The Reformed Ecumenical Synod, Cape Town 1976, taking note of the escalation of unrest and riots which have now occurred in the black townships around Cape Town itself, *resolves*

1. to express sympathy to the bereaved and to all who have sustained loss and injury in these days;
  2. to devote a period of Synod's time to intercessory prayer for peace, justice, and order in South Africa;
  3. to call upon all people to refrain from fomenting unrest and violence in the present tense situation;
  4. to call upon the Government of the Republic of South Africa to do everything possible to alleviate burdens that contribute to the rise of these riots, and assures the Government of the prayers of the Synod;
  5. to call upon the people of this country to turn to the Lord in prayer and to turn to one another in love, so that conflicts may be resolved in a spirit of mutual understanding and self-denial."
- Adopted August 13, 1976.

The resolution, presented by the Moderamen (officers) of the Synod, evoked some two hours of debate and some amendment before adoption. Debate was very calm and in good spirit. From the first, all were agreed on points 1, 3, and 5, but it was felt by some that the reference to peace and justice in point 2

might suggest that there is now *no* justice, contrary to fact. In point 5, some felt that the Synod should not "call" on the government, but rather pray for it; the final version includes both. After passing the resolution, the members of the Synod engaged in a time of prayer that brought real fellowship and blessing.

The significance of the resolution lies in the involvement of the various South African Reformed churches, both those that are Dutch in background and those with black membership. The government is intensely concerned with the opinions of these churches. Many government leaders, including Prime Minister Vorster, are members of churches represented at the Synod.

The Moderamen elected for this Synod are the Rev. John P. Galbraith (Orthodox Presbyterian Church), Moderator; Dr. Fred Klooster (Christian Reformed Church); Dr. Sam Buti (Dutch Reformed Church in Africa [Black]); the Rev. Piet Smith (Dutch Reformed Church in South Africa [White]); and the Rev. Arent de Graaf (Reformed Churches of Australia).

### NUCS meets in Calgary

Representatives from some 300 Christian schools throughout North America, members of the National Union of Christian Schools, met in annual convention at the University of Calgary, in Calgary, Alberta, on August 10-12.

The theme of the convention was "Christian Education: Something to Smile About." Dr. William Spoelhof, president emeritus of Calvin College, brought the keynote address. Workshops and small group meetings designed for various interests were included in the schedule. The Rev. Francis Breisch, pastor of the Christian Reformed Church in Calgary, addressed the closing session.

In other news from the NUCS comes the announcement that Dr. John Vander Ark, after 23 years of service as Director of the organization, will retire. He is to be succeeded by Dr. Michael T. Ruiter, principal of Grand Rapids Christian High School, effective July 1977.