

The Presbyterian

Dedicatory Address

EUGENE BRADFORD

AT the opening of the first academic year of Westminster Theological Seminary nearly 34 years ago the late Dr. J. Gresham Machen spoke the following words: "Westminster Theological Seminary, which opens its doors today, will hardly be attended by those who seek the plaudits of the world or the plaudits of a worldly church. It can offer for the present no magnificent buildings, no long-established standing in the ecclesiastical or academic world."

The first sentence of that historic address has remained true down through the years. A few have attended whose later course indicated they sought the plaudits of a worldly church. But the great majority of Westminster's students have gone forth with earnest conviction to proclaim the everlasting gospel of our Lord Jesus Christ.

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Visitors
leave the
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The Compassionate Heart

EDWARD WYBENGA

A lawyer, well-versed in the Jewish law, came to Jesus with the question: "What shall I do to inherit eternal life?" It was an important question. It concerned the eternal destiny of man. Too many people are concerned only about this life, how they are to get more of this world's goods and enjoy more of its pleasures. Their horizon does not reach beyond this material world.

We read: "A certain lawyer stood up and tempted him." Now, to tempt does not always mean to incite one to do wrong. Sometimes it simply means to put one's powers or abilities to the test. This, we believe, was the purpose of the lawyer, namely, to test Jesus, not in a spirit of hostility but to see how well he knew Jewish law, or to challenge him to a debate on the question of eternal life.

But he must have been surprised and rather nonplussed for a moment when Jesus turned upon him with a counter question: "What is written in the law?" i.e., "You are a lawyer; you ought to know the law. What then does the law say?" Quickly rallying his self-composure and bracing himself the lawyer replied by giving a summary of God's law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

This covers everything. Jesus commended the lawyer for his answer, saying: "Thou hast answered right; this do, and thou shalt live." The promise of eternal life upon perfect obedience was already given in Paradise in the Covenant of Works. But Adam did not keep the covenant. He disobeyed God; he sinned, and thereby plunged the whole human race into a state of sin — for when the trunk is severed from the root, the whole tree falls to the ground!

"This do, and thou shalt live" —

that is true but the crux of the problem is that we can no longer do the things that we ought. Why then did Jesus tell the lawyer to do what he could not do? In order to show him his inability, and his need of the power of God's grace to save him. He must look into the perfect mirror of God's holy law, and then seeing himself in all his sinfulness and helplessness he must be led to the Savior with a cry for mercy. That experience must come to us all, otherwise we can not be saved.

The self-righteous lawyer finds himself in a tight spot. Too proud to confess his inability and failure, he tries to turn aside the arrow of conviction. He seeks to divert attention from the subject of "law" to that of "neighbor"; and so he asks: "Who is my neighbor?" To the Jews, only Jews were neighbors; Samaritans and Gentiles were excluded from that category. Would Jesus agree to that limitation of the term "neighbor"? The lawyer awaits his answer.

Parable of the Good Samaritan —Luke 10:25-37

But Jesus does not give a direct answer. Instead, he tells a story and thereby leads the lawyer to answer his own question.

"A certain man (likely a Jew) went down from Jerusalem to Jericho," a steep descent from the high plateau region to the Jordan valley. The road passed through a rocky and desolate wilderness infested with robbers. The ravines and caverns provided suitable hiding places for them. When some wayfarer passed by, they would pounce upon their defenseless victim, plunder and maltreat him, and again hurry back to their place of retreat. That is what happened to the traveler in the parable.

And now a strange thing takes place. A priest and a Levite, who evi-

dently had been worshipping at the temple in Jerusalem, return to Jericho, the place where they lived. Coming near the wounded man lying by the wayside, the priest saw him there but quickly "passed by on the other side." Sometime later the Levite came along, saw the dying man, stopped to look at him, but also "passed by on the other side."

But is it not often so with us? How inclined we all are to withdraw from scenes of human suffering, to avoid contact with the wretched and the miserable! Do we deny ourselves the comforts of life in order to minister to the needs of the unfortunate? It is so easy to "pass by on the other side."

"But a certain Samaritan . . . (vv. 33-35). A Samaritan — one excommunicated by the Jews, hated and despised — it was this Samaritan who had compassion on the stricken and dying man, a Jew!

Compassion — that is the fitting state of the heart in the presence of human need. When you give your heart, you give all — the rest will follow. The Samaritan saw in the wounded man a neighbor, a brother, one who needed help; and denying himself personal comfort he showed kindness to the stranger. As a lesson in Christian ethics this brief story can not be surpassed.

And now the truth must be driven home to the heart of the lawyer. "Which now of these three," asks Jesus, "thinkest thou, was neighbor unto him that fell among the thieves?" Notice that Jesus gives a different turn to the question. The lawyer had asked: "Who is my neighbor?" Jesus dexterously turns the question to this one: "Who is the man that shows neighborly love, the man who acts the part of a neighbor?"

This question compelled a reply but the reply involved an admission of guilt and a feeling of humiliation. Avoiding the despised name, Samaritan, the lawyer answered: "He that showed mercy to him." And Jesus at once makes the personal application: "Go, and do thou likewise."

Our duty is clear. We are to show neighborly love to all in need, for such people are our neighbors.

Montgomery Library Dedicatory Address

(continued from the cover)

But we are pleased to observe with heartfelt gratitude that the second sentence Dr. Machen spoke does not fully hold today. Although the Seminary is still relatively young, its academic standing is very high, and throughout the ecclesiastical world there are particular congregations and significant areas where the graduates of Westminster are warmly welcomed on account of the message they proclaim. And it is cause for rejoicing that the enrollment has been steadily increasing at a rapid rate.

Moreover, as we come to dedicate this grand new structure, we gratefully view it as a magnificent addition to a lovely campus where for more than a quarter of a century since Dr. Machen's passing hundreds of students have received training designed to form them for the gospel ministry.

Our greatest joy today must be that, in the face of serious defections in many centers of theological learning and in the organized church, Westminster has not gained this building at the cost of departure from or compromise of the faith once delivered to the saints. On the contrary, it is precisely because of the institution's steadfast orthodoxy that hundreds of God's people and scores of Bible-believing churches have contributed generously to make this building a reality. For their high commitment to the cause of Christ, for their alert and discerning interest in sound biblical scholarship, for their consecrated stewardship the Board of Trustees and the Faculty give joyful thanks to Almighty God.

Montgomery Library

By action of the Board of Trustees this edifice will be called the MONTGOMERY LIBRARY, in memory of the late James H. Montgomery and his sister, the late Marguerite Montgomery, of Rochester, New York. James Montgomery was born October 25, 1856 in Milwaukee, Wisconsin. In his early boyhood the family moved to Rochester where he became engaged in the legal profession. For several years prior to his death on November 22, 1933 he carried on considerable correspondence with the late Dr. Frank H.

Stevenson, the first president of Westminster's Board of Trustees. Although his affiliation was with the Protestant Episcopal Church, his interests were sufficiently broad to extend to this Presbyterian Seminary because he was deeply interested in its clear testimony to the gospel over against the rising tide of Liberalism in the closing years of his life.

It was most appropriate, therefore, that his sister should make provision for the establishing of the James H. Montgomery Memorial Fund, the major portion of which has been used toward the erection of the Library. Her generous bequest followed the pattern she had set many years before her death. Marguerite Montgomery, the great-granddaughter of Colonel Nathaniel Rochester, founder of the city of Rochester, New York, was born November 2, 1861 and departed this life on April 1, 1958.

Her cultural and charitable interests were diverse and enthusiastic, but the greatest love of her heart was Westminster Theological Seminary to which she was devoted intensely from the beginning of its existence. She manifested her devotion in a variety of ways. For example, approximately 25 years ago she established the James H. Montgomery Scholarship Fund which to this day provides scholarship aid to worthy students pursuing graduate studies at the Seminary. She was active in the Women's Auxiliary and served as its vice-president until her death. But her interest was not confined to the institution as such. A number of promising students drew her attention, and through her beneficence were assisted in their preparation for the ministry. Through the years she was a constant source of inspiration and encouragement to the members of the Faculty.

Until her ninetieth year, I believe, she made the journey from Rochester twice each year in order to attend the Commencement activities in the spring and the Opening Exercises in the fall. Almost invariably she would be on hand a few days in advance and remain near the Seminary several days. Many here today will recall that she took lodging accommodations two

miles away, walking to and from the campus several times during each visit. All who had any contact with her knew that she was in her glory when she was here. There was enthusiasm in her voice when she spoke of Westminster, and often there was an excited twinkle in her warm eyes. This was no merely sentimental attachment; Westminster was no skittish fad with her. She regarded the Bible as the Word of God, she loved the Lord Jesus, she was keenly aware of the basic issues which necessitated the founding of Westminster Theological Seminary.

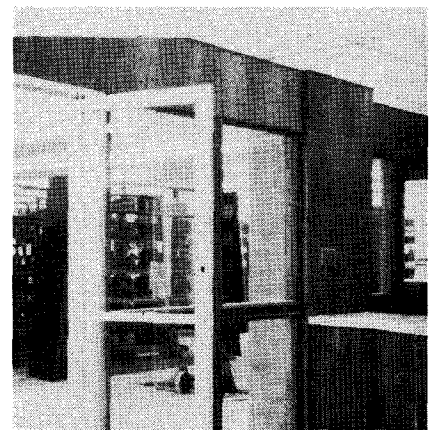
Generous Stewardship

Her final stewardship provides a beautiful memorial to the brother she held in high esteem, and the Board of Trustees very appropriately has seen fit to perpetuate also her name in dedicating this Library in memory of James H. Montgomery and Marguerite Montgomery.

But in keeping with their interest and devotion the Board is very much aware that the building must be dedicated to far higher ends.

In addition to a Library Building, Westminster desperately needs other facilities—a dormitory, a classroom and administration building, a chapel. Why, then, was the Library given priority? The answer to that question lies at the very heart of the Seminary's theological point of view.

Unequivocally and unashamedly this school of the prophets is committed to the belief that the Scriptures of the Old and New Testaments, by the immediate and pervasive operation of the Holy Spirit in the lives of the human writers, were given by inspiration. This inspiration extends comprehen-



sively to all the events recorded, to all the teachings propounded and to all the words employed. This view, while taking due account of the wide variety of the backgrounds, personalities, associations and literary gifts of the many human agents involved, provides the only basis upon which we may regard the Bible as a divine revelation regulative of faith and life. The Bible is the only revelation God has addressed to men with a view to their salvation from sin, and as sinners we rejoice to know, according to the Bible's own testimony, that it comes to us in our desperate need as God's infallible Word.

Infallible Word and High Scholarship

Such a view of Scripture summons us to the highest scholarship, for as we seek to interpret and defend a divine instrument given for the salvation of men we may not use inadequate or unsound methods of study. This is the rationale back of the erection of this sturdy structure where there can be safekeeping and efficient use of the superb collection of books which we have been gathering for many years. The end in view is nothing less than that those who aspire to the ministry of the divine Word may have and use the tools necessary to become "eloquent [men], and mighty in the Scriptures . . . fervent in the spirit, speaking and teaching diligently the things of the Lord . . ." (Acts 18:24f.).

In the Holy Scriptures God speaks to men as sinners who, although created good and in the divine image, are, because of the transgression of Adam, the federal head of the race, judicially, totally corrupt, spiritually dead and inexcusably wicked and perverse. But our great joy is that, while the Bible sets forth God's wrath and judgment against man as wicked, God's inscripturated Word is the Word of compassion, love and grace. The essence of that inscripturated Word of grace is — and therefore the burden of the preacher's message must be — that "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them" (II Corinthians 5:19). Moreover, Paul makes very plain the ministerial task when he continues: "God hath committed unto us the word of reconciliation. Therefore we are ambassadors for Christ, as though God did beseech you by us:

we pray you in Christ's stead, be ye reconciled to God" (II Corinthians 5:19f.).

The word of reconciliation which ministers of the Word must proclaim is simply all that is taught in the infallible Scriptures, from Genesis to Revelation, regarding the coming of Jesus Christ into the world to save sinners. He is presented not as a man who aspired to be God-like, but as very God of very God, the second Person of the Trinity, "who for us men and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the virgin Mary, and was made man." Making himself of no reputation, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Our Lord Jesus Christ, in fulfillment of the sovereign counsel of God, thus gave himself up in the place of sinners as a sacrifice to satisfy the justice of God and to provide for the sinners he loved his perfect, unblemished righteousness which is necessary in order to escape divine wrath and enjoy the blessed felicity of eternal fellowship with God.

The Bible's Message

And the mission of the anointed Son of David being perfectly accomplished, Jesus Christ was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Romans 1:4). Without the victory of the bodily resurrection his death would have been in vain. This investiture of Christ with power by means of the resurrection is the declared basis for the proclamation of the saving gospel to men. When Peter and John were brought before the Sanhedrin and sternly reminded of the council's earlier prohibition against the propagation of Christian doctrine, we do not hear them giving pragmatic arguments detailing the good that will come if men will follow the example of their Leader. They do not contend that the church they are seeking to advance can become a great agency of social progress. Hear what they say of their Master: "Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is the Holy Ghost, whom God hath given to them that obey him" (Acts 5:31f.).

The Ministry of Preparing Men

This, then, is the message, and this the spirit, of the true minister of Jesus Christ. It is a message of the sovereign, unmerited favor of God, and its proclamation is made with the spirit of authority which cannot be challenged or gainsaid. It is a message of the royal rights and claims of a tender and beneficent Savior who commands and also compassionately invites all men to repent of their sins and come to him for pardon, refuge and life, and it must be preached with loving concern for the straying sheep for whom Christ was moved with compassion. It is the message which the Holy Spirit uses to bring into being a new society, namely, the rule of God in the hearts and lives of believing men, binding them together in love begotten of his own love in Christ.

This message, superbly articulated in the Confession of Faith and in the Larger and Shorter Catechisms to which all members of the Faculty and Board subscribe, is the grand system of doctrine known as the Reformed Faith or Calvinism. May Westminster Seminary verily throb with the truth and glory of this message. May her passionate drive be to maintain and strengthen her ministry of preparing men, with the gracious help of the Holy Spirit, to preach this message throughout the world unto the salvation of many souls. May it be her intense desire and prayer that all who go forth from these halls shall be set for the defense of the gospel and be thoroughly equipped at all times and in the face of every enemy of the cross to defend to the death the absolute authority of the inspired and inerrant Word of God.

Function of the Library

That these ends might be achieved the Lord has enabled us to erect this Library. It contains all the necessary facilities for almost unlimited expansion of our book collection. There are comfortable Faculty studies; there is space for microfilm storage and reading; a section has been set aside for the later construction of a rare book room. Typing rooms and individual study carrels are provided to make possible undisturbed research by graduate students. For convenient use of the books the most modern and efficient circulation and cataloging equipment

has been installed under the expert supervision of our esteemed Librarian, the Rev. Arthur W. Kuschke, Jr.

May God wonderfully bless its use to the end that all who study here with a view to the ministry may renounce the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the truth commending themselves to every man's conscience in the sight of God. May every Westminster student, taking full advantage of the Montgomery Library, study to show himself approved unto God, a workman that needs not be ashamed, following in a straight course the word of truth.

And now, thankful for the stewardship of devout Christians who made this building a reality, thankful for competent, Bible-believing Faculty members under whose supervision these facilities will be used, thankful for Westminster's ministry of training men to preach God's infallible Word with its rich message of sovereign grace to sinners, let everyone say in his heart:

"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

Chula Vista Dedication

Two hundred persons crowded into the new auditorium of the Bayview Orthodox Presbyterian Church for dedication services on Sunday afternoon, May 26. In addition to ministers of the Presbytery of California who participated, the Rev. Jack Peterson, former missionary-pastor now in Stratford, N. J., was present to preach and to rejoice in the completion of the hilltop structure so long hoped for.

Over 2,000 hours of volunteer help from members and friends in the community, together with gifts and loans from all over the country and a loan from the denominational Extension Fund, and years of labor and prayer had finally brought this small congregation of faithful families to their open door of opportunity. Westminster Seminary senior Donald Duff is working with Pastor Robert Graham this summer in an area "where there are hundreds upon hundreds of homes to be reached, and the prayers of the whole church are coveted," pleads Mr. Graham.

June, 1963

Church Discipline

G. I. WILLIAMSON

There are three 'marks' which distinguish a true church of Christ from a false church. A true church faithfully preaches the Bible. It administers Baptism and the Lord's Supper in the right way. And it maintains a faithful discipline of its members.

We are living in a day in which there is a great lack of all three of these 'marks.' But none is so much absent as church discipline. Consequently, even to mention it requires patient care. For when it is mentioned people generally have no idea at all what is being spoken of, or else have a very erroneous idea of what is meant. Those who do not have any idea what church discipline is are often better off than those who have a wrong idea. They are at least willing to hear what true church discipline is.

True church discipline is simply God's appointed way whereby his church is to maintain a separation from the world. Where church discipline is maintained there will be a notable difference between the church and the world. Where church discipline is not maintained there will be a noticeable similarity (or even identity) between the church and the world.

The purpose of church discipline is not, as is sometimes erroneously supposed, "to discern men's hearts." God alone can do this. And in the proper exercise of church discipline the church does not even try to pass judgment upon men's hearts.

Church discipline, when rightly administered, simply guards the purity of the church. This it does by maintaining certain standards set by Scripture with respect to the faith and life of the members of the church. Anyone who makes a credible profession is to be admitted to membership in the church, and so long as a credible profession is maintained by that person, membership is retained.

A credible profession of faith requires two things. First, it must be

orthodox in content. That is, the person must have a sufficient knowledge of the truth to be able to profess it. And then, secondly, this profession must not be contradicted by a 'scandalous' life. This means that the person must give visible evidence of seeking to keep the commandments of God; and of course it requires as an elementary factor, a faithful attendance upon the ordinances of divine worship.

But take careful note of this: a 'scandalous' life does not necessarily mean the commission of some 'shocking' sin. The most shocking sin may not require church discipline, provided there is immediate evidence of sincere and hearty repentance. And the 'common' sin of neglecting the ordinances of God may require church discipline simply because there is no evidence of repentance and new obedience. The only sin that requires excommunication is the sin of continuing to sin, and stubbornly refusing to repent. And no matter what the sin, true church discipline ensures restoration and forgiveness provided there is repentance and new obedience.

However, we must not imagine that a church has true discipline only if it occasionally deals with extreme cases. To the contrary, true church discipline must seek *by a continuous process* (like preaching and administering the sacraments) to fulfill the will of God. As a matter of fact, the discipline will be more effective and salutary as it is more constantly applied and as it deals with delinquencies at the beginning thereof. A wise parent corrects his son when he first begins to go wrong. It is less painful. It is much better for the son. So it is with good church discipline. When it is delayed it becomes more painful, more difficult and less effective!

Let us remember too, that church discipline is a duty which begins with *all* the members of the church (Matthew 18:15-22).

"Where church discipline is maintained there will be a notable difference between the church and the world."

OUT OF THE NIGHT

ROBERT K. CHURCHILL

"Will you please note these four reasons why God owes man salvation, and furthermore remember that God is just and therefore he could not choose some to salvation and not all!" I had just finished the half-hour broadcast over K.E.A.R. San Francisco, on "The Decrees of God," and had even turned to Ephesians 1, referring to the doctrine of predestination. The man on the phone, being somewhat angry, punched out his sentences and hung up quickly. Before I could give an adequate answer the phone light of FM station K.E.A.R. was flashing again.

"This is Family Forum; question or comment?" said the announcer. "Oh," came an excited voice over the phone, "this message has been such a comfort to me." The woman then gave other verses besides the verses in Ephesians 1 on which I had lectured. I jotted down the references though I wondered at their relevance. Probably there was a question coming. "No," said the cultured voice, "these verses also teach that same doctrine of pre-incarnation which has always been such a comfort—thank you so much for speaking on this subject!"

I had a panel that night quite able to answer some tough questions, but this voice from the night had rendered us momentarily incoherent. Here was an earnest listener to a message and also to a discussion of the doctrine of predestination, and this listener thought we were setting forth the doctrine of reincarnation—"pre-incarnation" she had called it. I mumbled something about there being no connection between predestination and reincarnation, and then reached for a verse out of Hebrews (my wife looked it up while I quoted), "It is appointed unto man once to die and after that the judgment." There is no room for reincarnation in the gospel.

Such incidents are humbling to the preacher. He may think he is doing a fair job of setting forth the truth and

behold and lo, it is used to feed vast errors by which men are motivated.

Family Forum is broadcast over FM station K.E.A.R., San Francisco each week night from 9 to 10:30. During the month of March, the writer, who is pastor of the Community Orthodox Presbyterian Church in Sonora, led each session, assisted by other O.P.C. ministers of the Bay Area. Family Forum is divided thus:

The Open Book, 9 to 9:30—Message
The Open Mind, 9:30 to 10—Discuss
Message with Panel

The Open Line, 10 to 10:25—Phone-
in questions

What Is God?

The general theme for the month was the question "What Is God?". The evenings when we dealt with "God the Law Giver" brought many questions. The radio audience, we were told, could be classed roughly as fundamentalistic with Baptists predominating. We hoped to enlarge the circle. But dare we preach on the Ten Commandments to such an audience? The ancient heresy of anti-nomianism underlies much of fundamentalist teaching on the wondrous doctrine of salvation by grace. There is no greater need in church and nation today than to bring back the Law of God. But how penetrate prejudice? The first sounding strings were struck. "I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage." So few ever approach the law through this Preface. Here is grace—majestic, sovereign, incalculable, super-abounding.

You tell me that this law is a burden, that I should not promise to obey it? Let the redeemed one answer. In

NOTE: These programs were taped and re-broadcast one month later in Southern California, Texas, and the Greater New York area. The Orthodox Presbyterian Church was mentioned several times each evening.

Egypt we were slaves under the might of Egypt. There was not one ray of hope for us; for me and my family not a single ray of light could ever pierce our darkness. But God heard our cry, he came down and by a mighty stretched-out arm delivered us: yea and let all the world behold and wonder. You talk about this law being a burden. My friend, do you know what a burden is? We bore the slavery burden for generations. Then this great covenant God came to us, lifted the burden, broke the fetters, led us forth, and now makes known his will for the unshackled. Have any other God? Make an image? Bear false witness? Forget the Sabbath? It's all so unthinkable. Why, God bore us on eagles' wings, what a picture of irresistible grace!

I think often of my family gathered behind that blood-sprinkled door. That midnight cry still haunts me, the cry of Death. Oh, but here is my boy safe, alive. The mighty God who saves did this; and once again this same redeemer God has appeared to give us his law. Do you want me to tell you what the law is? It's just another chapter in that heavenly book which I will ever teach to my children. The name of the book is 'Salvation by Grace.'

Law and Grace

After the first shock of looking at the Ten Commandments through the Preface, the inevitable questions came. Let me choose a typical one. Evidently a preacher is on the phone. "How can we have anything to do with the law when we are dead to it? The law was only given for murderers. We are crucified with Christ, from this experience our life is infused."

Well, said the announcer, before I give your question over to the panel, would you state briefly your own view of the law? A long pause—this was unexpected. "Well, the law is a transcript of the character of God." Oh, then we would not want to die to God's character. Then quoting Dr. Machen, "A right view of the law makes man a seeker after grace."

The Fourth Commandment sizzled. We were warned of the many Adventists listening. But we delivered our souls even on this commandment. The holy Christian Sabbath was the first day of the week, and our nation could not be saved unless the Sabbath was restored. There were more calls than

we could take care of. Before my final sentence was finished the light flashed. A long distance call — a woman was highly insensed. Here she had been a listener and even a supporter of the station and never before had the station violated decorum and ethics. This was the first time you had attacked another denomination. This is so unchristian; how could a Christian broadcast tolerate such low ungentlemanly attack?

Answer — No denomination was mentioned. We were not attacking, but rather answering attacks. We think it's time for the church to answer the attacks on the Christian Sabbath which are constantly being made through mass media. People are being misled and we must speak out. Other questions, or rather comments, aimed at correcting us were standard cult procedure. I was impressed anew with the utter weakness of our so-called evangelism in this whole battle. Letters and comments were all to the effect that the only way to counter the advance of Adventism was to discard the Ten Commandments, an horrendous strategy.

In the panel discussion however, the point came out strongly that unless the Sabbath is restored the church could not be rebuilt in America. I think we were somewhat successful in showing that the Scriptures did not make a flat antithesis between law and grace. We were not saved by the law but we were saved unto the law — a revolutionary concept for most evangelicals.

What would the Hebrew prophets say if they came to America in 1963? This was our theme for a few nights as we spoke on "God Speaks through the Prophets." The discussions after the messages were lively and I think profitable. There were moral and spiritual conditions in ancient Israel and Judah which were paralleled by our nation — surprisingly so. By what reasoning do we think we can escape the same judgments? Neither Khrushchev nor "the bomb" will bury us. History teaches that nations are buried by sin.

New Trails

On Friday nights we attempted to blaze a few new trails. One Friday evening was given over to "God and Music" — we had enough talent and material for a week, very stimulating. The Christian and music, yea, the arts in general, is a subject crying for explanation.

"It's never been done before," they said.

Another subject, "God Speaks in Tongues," was very ably dealt with by Dr. Wm. Welmers of U. C. L. A. The modern tongues movement was treated, briefly and with scholarly finality — it was good to hear. But for the most part the Professor spoke on the marvels of communication, of African tribes without a written language having for the first time the Word of God in their own tongue. Many questions, many wonderings.

Another Friday evening was given over to "God and Literature." We tried to answer the question, "Why is it that in the creative arts in general and in literature especially Christianity today is so non-productive?" This took deep probing. The answer lay in the direction of great religion which is no longer a part of life. Came a voice from the night: You mentioned the Bohemian life, well I guess you would call me a beatnik, but you interest me. What I want to know is, how can I be a Christian? I asked him to look up Rev. 3:20 and John 5:24, learn them, and "do" them. Slowly he took the verses down, earnestly he thanked me and the night closed in.

"I'm so lonely," said another voice, "here in the rest home; no one comes to me." I asked her address and said I would ask our pastors to visit.

Rushing like a torrent came another voice — "You came right to my heart just now when you said something different about the 'victorious life.' I too think there is danger of dishon-

esty. And if victory comes in the trough of the wave rather than on the crest of the wave — well, that's where I've been, in the trough." We had struck a responsive chord. Many felt uneasy about much 'victorious life' teaching, but dared not speak. There is always this undercurrent in so-called 'holiness movements.' There is much that doesn't ring true. A holiness which is pumped up or put on can break the one who really pants for God.

Open Door for Calvinism

More calls than we could answer here . . . After several voices had made light of the law, a strong indignant voice asked, "If we are not under the law in any sense why do we elect government officials to uphold laws and punish lawbreakers?" Another voice: "You speak of the founding fathers of our nation, of their faith and moral fiber. But why stop there? Why not show that these Christians projected their faith into every realm of human existence, they were not mere passive believers?" Thus, out of the California night came an echo of Calvin.

Outside comments could be summarized thus:

I listened to you and other Orthodox Presbyterian ministers chat back and forth on the great things of theology — the Attributes, the Trinity, of God in Arts and Science, and it seemed so strange. The church is a shambles, God is elbowed out of everything; yet over the crowded airways comes this discussion on God. There is a scholarly use of the Bible; the talk is rich and deep with a sprinkling of humor. You may think it pretty poor. Well, one thing is sure. It's never been done before.

I chose the topic "What Is God?" purposely. I knew it was dangerous, but I wanted to see if my hunch was right. I have felt increasingly that this generation is desperately ready for Calvinism, though men have been universally and totally conditioned against the term itself.

The enmity of men against the high, pure doctrine of the Word of God will of course never cease. But the response to our month's airing of Calvinism minus the name, places before us an open door great and effectual.



RELIGION AT UNION

JOHN C. RANKIN



Believers of all denominations need to be informed of what is going on in the world of modern, so-called 'Christian' thought and life. To this end some keep up to date by reading *The Christian Century*. Better yet, in our estimation, would be *Christianity Today*. Other publications, *The Presbyterian Guardian*, for example, and the *Christian Reformed Banner*, are always helpful.

The writer happens to be a regular reader of *The Westminster Theological Journal*, *The Princeton Seminary Bulletin* and *The Union Seminary Quarterly Review*. The current issue of the last of these three publications was found to be of special interest. The leading article bears the title, "*Liberal Theology Reassessed*," and comes from the puissant pen of the recently retired president of Union, Dr. Henry Pitney VanDusen.

Dr. VanDusen has been associated with Union, first as a teacher and later as president, since 1926. Surveying the history of this period in another article in the same issue, a colleague of Dr. VanDusen, Dr. John C. Bennett, says: "During this whole period Dr. VanDusen continued to defend valiantly the essential theological position of evangelical liberalism." The next sentence adds the statement that "no professor at Union during any of these decades was an authoritarian thinker."

Liberalism Sees Itself

So Union Seminary is, as it has ever been, liberal and its professors are liberal. Further to be observed is the fact that Dr. VanDusen is spoken of as an "evangelical liberal." It is not to be supposed, however, that the term "evangelical" in the mouth of the liberal means the same as it does for the faithful, fundamental Bible-believer.

Dr. VanDusen's material, which concerns us here, began as a lecture, was continued as an article and is now available in expanded form in the pages of a book: *The Vindication of*

Liberal Theology (Charles Scribner's Sons, May 21, 1963).

Coming to the article itself, first to be noted is liberalism's familiar representation of itself as being in possession of and on the side of truth. It is of course only natural for people of every stripe to think of themselves as having truth and right on their side. What ism or religion is there that has not and does not put forward this very claim? This being the case, the conclusion is warranted that such an assertion in itself proves nothing and ever only begs the question.

Here, however, we have not only the assertion of this claim but also vehemence in the expression of it. For all this, the emphatic reiteration of the claim in no way strengthens the case for it but rather only betrays an inner lack of solid assurance in it. To emphasize liberalism's "devotion to truth," her "fearless openness to truth" and "insistence upon bringing all . . . to the test of truth" in no way reinforces the liberal contention. When the Bible has its say about its own adherence to truth it simply says: "Thy word is truth." And the Savior says: "I am the truth."

In addition to the claim of more or less exclusive knowledge and possession of the truth is the well-nigh exclusive claim to "intellectual honesty" and "fundamental personal integrity." Such qualities are of course most essential in any who aspire to Christian character and leadership. However, no group or faction has a corner on them and any special claim upon them does nothing to enhance the impression of humility in those who associate them to themselves.

We can sympathize with the casual observer as he surveys the scene of rival voices all claiming possession of the truth. It was out of this situation as it existed in his day that Pilate's

question came. Yet even so, after all contenders have been heard, 'What is truth?' is still the question.

Man in Revolt

How are we to interpret this situation if and when we see it aright? What sort of a condition lurks beneath the surface here? We are convinced that the determining fact and factor here is that man is in revolt against his Maker. If such were not the case, there would be a happy unanimity everywhere. But man is a rebel of the deepest dye. He wants nothing so much as his own "freedom" as he sees it; his own self-centered option of decision and choice. As it is, man is against God. He has set at naught all his counsel and will abide none of his reproof. He thinks as he pleases to think and does that which is right in his own eyes. The only authority he will recognize is that which he is or which resides in him.

Being a sinner by nature man doesn't mind being in bondage to sin. But he detests to be in subjection to the will of God; to be bound to the Word of God as the rule of faith and life. The authority of God's Word and so of our sovereign Creator-Lord himself, the infinitely high and holy God — is anathema to him. "Authoritarianism," as he calls it, that is to say, external authority in religion, in any form, is ruled out from the outset.

But to return to our examination of the article. A further inspection dis-

The authority of God's Word is anathema to the liberal.

The Presbyterian Guardian

closes a stubborn emphasis and reliance placed on what is called "the faith of Jesus." This particular mode of expression, long in use in liberal circles, is the very crux of the liberal offense. In spite of all he has to say about "God's presence in Jesus of Nazareth" all it ever really means, in the liberal assertion of it, is a subtle denial of Jesus' true and absolute and supreme divinity. The more or less concealed position is that Jesus himself was just the first and great exemplar of Christian faith. Jesus himself was the first believer, the first "Christian." That is to say he was and is ever only the pattern for the believers and never in any real sense the *object* of their faith.

Liberal View of Jesus

According to Dr. VanDusen (and we have no desire to underestimate his obvious personal qualities and powers as a thinker, an administrator, and a leader of men), but, according to this outstanding champion of the liberal faith, Jesus is just "a commanding human life." The "decisive norm" for Christian faith and life is just "the mind" and "faith" "of the man Jesus of Nazareth."

The nub of the liberal attack on the historic Christian faith appears in the attitude taken toward the decrees of the early church councils: Nicea and Chalcedon. Dr. VanDusen subscribes to the liberal creed, but he strenuously disclaims adherence to the great creeds of the past.

"Bankruptcy" and "breakdown" he says, "these are harsh and devastating verdicts to pronounce upon classical creedal formulation." Then he goes on to say of these "verdicts" that "they do not exaggerate the quagmires and distortions of tradition from which Liberal Theology offered deliverance and correction." What is involved in such assertions is of course nothing more or less than radical rejection of the fundamental doctrines of the faith; the doctrines concerning the trinity and the person of Christ. Divested of these doctrines, what remains of truly Christian faith and life? In the light of what has just been said, which of the two are *really* "bankrupt" and "broken-down" — the faith of our fathers or the new faith of their unfaithful sons? the "faith" of liberalism or the historic Christian faith? The latter remains unshaken.

The Presbyterian GUARDIAN

EDITOR

Robert E. Nicholas



All correspondence should be addressed to The Presbyterian Guardian, 7401 Old York Road, Phila. 26, Pa.

Vacations

(Some ideas were suggested by an old newsletter from one H. M. Conn, and you may note some 'Harvie-isms'.)

Vacations are wonderful things. Like beautiful weather or a wife away from home, they are appreciated most of all after they are gone. But whether after you return or before you start out, it's nice to draw a deep breath and think of time off from your usual routine.

Even if you don't go away for an extended period you will want to (and doubtless should) include some extra days for relaxation during the summer. Our Savior too sought to get away from the crowds on occasion and to find rest after wearying labors. There is relief in a change of pace. There is beauty in a change of scene.

And there are things to learn. Vacation days need not be filled with wasted hours. God may teach you some things on vacation that you will learn so well at no other time.

Take Time

You take a vacation because you need one. You need to find release from the 'terrible restlessness' of the world. There are times when your whole being, body and soul, cries out for rest. While the Christian alone can really find true rest in the Lord, he must deliberately take or make time for its enjoyment. It's not simply a matter of sleeping-pills.

On vacation you should have more time for reflection. One needs time, time to think long thoughts about God. Time to think God's thoughts after him in meditation upon the

Scriptures, where God is revealed in infinite light and glory, in holiness and justice, in sovereign grace and love.

You can take a more objective look at the pattern of your life when you 'get away from it all' for a while. You may wisely decide to drop from your all-too-hectic schedule some things of lesser importance that had become too time-consuming. Other duties that had been shunted aside in the frenzy of activity may be seen again in their place of priority.

Careless habits, thoughtlessness toward others, forgotten promises — all may be faced for what they are in the retreat from being too preoccupied to seek that which is better.

It is on returning from vacation that you realize that no one is indispensable in the church of God. When you come back, the congregation is still there (and has survived even when its pastor has had his needed rest from camps and conferences and the care of the church). The Sunday school class you teach is still studying the Word. People are still coming to prayer meeting and exercising their stewardship.

Once more you discover that Paul may plant and Apollos water, but it is the Lord who continues to give the increase. A humbling thing, a vacation. You find that other people also know how to do some things properly. Responsibility is a wonderful thing to behold, especially when someone else is doing it!

Then on vacation you may get a new appreciation for the things you left behind. You miss the fellowship of the saints with whom you regularly worship. You find yourself thinking less about their faults and more about their growth in grace — and your own. And work and school and neighbors and home never seem so good as when you come back to them again.

Above all, you may learn afresh how good God is. He gives renewed strength for your tasks. He fills your mouth with good things. He enlarges your vision of his glorious church.

You sense your own insignificance, yes. But you realize that you do have a place of God's appointment to fill. You return from vacationing refreshed and determined to serve your Lord better in that place.

R. E. N.

The Christian Sabbath or Lord's Day

FRANCIS E. MAHAFFY

A very influential sect, active in our own land and on the mission fields of the world, looks upon Sunday-keeping as the mark of the beast, a sign of apostasy, and evidence of being at least a daughter of the false Roman church. Were the error of the Seventh-day Adventists merely one of which day is to be kept holy, there would be no problem in acknowledging them as Christian brethren. Their error, however, runs far deeper than this. Nor is their divergent view of the Sabbath simply a matter of which day is to be kept holy. It is deeply rooted in far more serious error. Thus it should prove of profit to consider this viewpoint especially as it relates to the fourth commandment.

Recently, while preaching in Adi Caieh on the second commandment, an energetic Adventist Eritrean challenged my remarks during the discussion following. He could see no point in my preaching on idolatry and the worship of God, but rather said I should preach on the commandment of God regarding the Sabbath day. He gave little evidence of realizing that the first and second commandments were a part of the moral law. Having been sent as a teacher of their religion, one might expect a little more knowledge of the Word.

This viewpoint, however, is characteristic of the pervading emphasis on the Sabbath day by this group. All else fades into insignificance in comparison with the fourth commandment. Mrs. White, the prophetess of this group, claimed to have seen in a vision the ark containing the Ten Commandments with a halo of light surrounding the fourth commandment.

Rationalistic Approach

At the very heart of the Adventist religion is a rationalistic approach to Scripture. The true Christian approach to the Word is the humble seeking of

the creature from the authoritative, infallible Word of his God. He searches the Scriptures to learn of God and his will. Mrs. White, on the other hand, gives evidence of approaching the Word in order to substantiate her own pre-conceived ideas. This rationalism is one of the outstanding characteristics of the sects. Like Jehovah's Witnesses, they quote isolated texts to "prove" their beliefs but do not arrive at their beliefs from a careful exegesis or from a humble dependence on the sovereign God of Scripture.

Mrs. White could not accept the belief in hell. It did not conform with her own idea of God's love and so she spent much effort in the "proof" that there is no hell. She rejected the Scriptural view of the atonement. Christ, for the Adventists, did not effect the salvation of his people by his perfect life, atoning death, and resurrection from the dead, and so the whole weird sanctuary position was invented to explain salvation. The Christ whom they honor is one who is said to have partaken of our fallen, sinful nature. Rejecting salvation as all of God's grace, they changed it to grace plus character, especially dependent upon a keeping of certain laws, the Sabbath being the most important. Unwilling to accept the sufficiency of Scripture, Mrs. White proclaimed herself as God's prophetess, saying, "It is God, and not an erring mortal, who has spoken."

'Mark of the Beast'

The Adventists equate the Sabbath with Saturday and the commandment thus demands Saturday-keeping. The Sabbath is viewed as commemorating only creation. They claim that the Sabbath is God's trade mark and that this trade mark was tampered with by the pope. They use Daniel 9:25 to support this view. One finds it hard to think this verse could ever have been adduced as a proof text had the theory

not previously existed.

For this group the mark of the beast is Sunday-keeping and is a sign of the authority of the pope. Those who keep Sunday instead of Saturday are declared to be daughters of Rome. The Adventists, on the other hand, claim to be the remnant church. While they grant that there are saved people in other churches, they claim that before the final end of the world all will be given opportunity to join the Adventists and worship on Saturday. Those who persist in Sunday worship will thus finally deny the faith and be forever lost.

Deadly Error

The Adventist religion is full of deadly error.¹ It denies the sufficiency of Scripture, the reality of eternal punishment, the sinless nature of Christ, and the Scriptural view of the atonement. It teaches justification by character instead of by God's grace through faith. Their aberrations of the gospel are sufficient to warrant a rejection of this teaching as "another gospel." It is necessary, however, to deal with the specific point of why Christians today worship on Sunday instead of Saturday, for it is their Sabbath teaching that has become the most important weapon in promoting their religion in the world.

While the Old Testament Sabbath was a type of the eternal Sabbath brought in by Christ, the New Testament Sabbath is essentially a commemoration of the historical event that effected that of which the Old Testament Sabbath was a type. It is a commemoration of the completion of our redemption by the resurrection of Christ from the dead. Great prominence is given in Acts and the Epistles to the resurrection of Christ. Hardly a sermon of the early missionaries is recorded that does not base our salvation upon the resurrection of Christ. Thus it is not only fitting but it would seem incongruous not to commemorate the Lord's day as the Christian Sabbath.

The Sabbath was a creation ordinance. It served to remind God's people that they were his creatures who owed their Creator complete submission and love. However, man's purpose as creature is not fulfilled apart from his becoming a new creature in

¹See *Theology of Seventh-day Adventism*, H. S. Bird, Eerdmans, 1961.

Christ through his union with Christ who obeyed God, died, and rose again on the third day for his salvation. We are given a new life by the Spirit that we might be conformed to the image of our Creator. The Paradise lost in Adam was regained in Christ. This relationship to our Creator signified by the Sabbath was effected by the resurrection of Christ on the first day of the week. The Sabbath points to the first creation and also to our new creation in the resurrected Christ, the fulfillment of the purpose of the first creation.

The Holy Spirit fell on the church on Pentecost Sunday to apply the redemption purchased by Christ for his people, to indwell and empower his church. This was to effect the sanctification of God's people of which the Sabbath was a sign. Thus when we see that the significance of the Sabbath as a sign of *creation, redemption, sanctification*, and our *rest* in God, pointed forward to Christ and especially to his completion of that work by the resurrection from the dead and sending of the Spirit, it seems most appropriate that the day should be celebrated on the Lord's day.

Sabbath Significance

Like the sign of circumcision which also consisted in an external observance to signify a spiritual truth, the Sabbath had become corrupted by legalism and Pharisaism. Like the change from circumcision to baptism to bring into clearer focus the true import of the sign, the day of the Sabbath was changed to make clear its true spiritual significance. This change served to disassociate it from the Pharisaical legalism that had distorted its true meaning. It served also to make evident the abolishing of the temporary elements and penalties of the Old Testament that were no longer in effect.

The essence of the fourth commandment consists in the labor of six consecutive days followed by one day of rest. The specific day that is to be the day of rest is not identified in the commandment itself. It even seems that in the desert the Sabbath day was dated from the first giving of the manna (Ex. 16). It is true, of course, that before Christ Saturday was kept as the holy day, but this information is given elsewhere than in the fourth commandment. The particular day to be kept is, like the penalties for Sabbath-breaking

Observing the day of Christ's resurrection.

and other regulations, of a temporary nature. Such regulations for the Jews were given elsewhere in the Old Testament. Thus it was proper in that era to observe Saturday. That which the Sabbath signified was effected by the Lord on the Lord's day, the first day of the week. It would seem only natural and completely in keeping with the nature of the changes from the old to the new dispensations that the day should accordingly be changed. The Lord's day is far more appropriate to the significance of the Sabbath since Christ than Saturday would be.

The Lord's Resurrection

Sunday is called the Lord's day. It was spoken of generally in the time of the apostles as the Lord's day. John was in the Spirit on the Lord's day. The Lord's supper was called such because of the fact that it was ordained by the Lord and in commemoration of his atoning death for our salvation. It would be natural to expect that the day of Christ's resurrection was called this, not only in commemoration of his completed redemption by the resurrection from the dead, but also because of his institution of the day. It would seem likely that the apostles kept the Lord's day because of Christ's appointment though this is not specified.

The fourth command is fully kept by observance of the Lord's day. There is nothing in the command itself that is disregarded by this practice. We know that Christ appeared to the disciples on this day (John 20:19, 26). The New Testament relates the practice of the early Christians of meeting on the Lord's day for the worship of God and the Lord's supper (Acts 20:7). Collections were to be taken up on that day for the work of the kingdom (I Cor. 16:2). John was in the Spirit on the Lord's day (Rev. 1:10). There is no reference in the New Testament to the Christians assembling for worship on Saturday.

The Day Changed

Some have argued that there is no specific command to change the day. This is acknowledged. Nor are there specific commands to do various other things in the church. Many changes from the Old Testament age are rather indicated by the teaching concerning the nature of the two ages and

the example of the apostles. For example, no specific command is given for women to partake of the Lord's supper though this is clearly implied. Nor is there a precise command to discontinue the offering of bloody sacrifices or to change the form of the temple worship, etc. though these changes are perfectly evident from the whole teaching of the Word. There is no command for infants of believers to be baptized but it is evident that they are to receive this sacrament from the whole teaching of the covenant and the significance of circumcision and of baptism which replaced it. It would have been superfluous in all these cases to give a specific command.

The apostles and early Christians did what must have seemed to them the natural thing to do by keeping the Sabbath on the Lord's day to remember the finished work of Christ pictured in the Old Testament Sabbath. We too keep the Sabbath by remembering the finished work of Christ and our rest in him through his resurrection from the dead on Sunday.

The fourth commandment remains a part of the binding moral law. It is kept by observing the day of Christ's resurrection from the dead as the holy day, as was done by the apostles and early Christians.

To keep this commandment requires that we love the Lord our God with all our being. One who loves God, and only the Christian can do this, is bound to manifest that love by Sabbath-keeping in remembrance of the fact that he belongs to God through Christ, that Christ is his redeemer and sanctifier and the one who has brought him into his rest in God. May God give us grace to show our love for him by obedience to this commandment.

WHEN IN WILDWOOD, N. J.

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Book Notices and Reviews

ROBERT G. DeMOSS

Erwin L. Lucker: *Concordia Bible Dictionary*. St. Louis: Concordia Publishing House, 1963. 146 pp. plus maps. \$1.95.

Here is a pleasant publication surprise: an attractively printed Bible dictionary which, while complete enough for most purposes, is yet concise and compact enough to be carried to church and study groups conveniently.

The volume will disclose the meaning of over 6,000 biblical words in brief definitions. Variants are also listed to provide additional insights into ideas and names. The entire work is cross-referenced so that it may be used with the King James Version, the Revised Standard Version or the British Revised Version. Twelve pages of excellent quality maps from the Oxford University Press enhance the usefulness of this reference text.

This new dictionary, printed in clear type on sturdy paper, is housed in a paper-back binding and is available at a surprising price of less than two dollars. A Bible student can do without this (or a similar) dictionary only if he is the type who is gifted enough also to do without a dictionary of the English language!

The Select Works of Jonathan Edwards, Vol I. Swengel, Penna.: Bible Truth Depot, 1958. 176 pp. \$2.95.

Jonathan Edwards (1703 - 1758) may properly be regarded as the most gifted theologian and preacher in the Calvinistic tradition in American history. His writings and ministry have had a profound effect upon the Christian church which has extended far beyond his own lifetime.

His ministry at Northampton was attended by two of the most powerful revivals since the days of the Reformation. Concerning the 1735 Revival Isaac Watts wrote: "Never did we hear or read since the first ages of

Unless otherwise indicated, book notices in this section are by Robert G. DeMoss, S.T.D. Books mentioned may be ordered through the Committee on Christian Education, the Orthodox Presbyterian Church, 7401 Old York Road, Philadelphia 26, Pa.

Christianity any event of this kind so surprising ! ! ! "

This rare volume contains three sections: (1) A careful account of Edwards' life and ministry which is composed by I. H. Murray from Edwards' own diary, his letters, and from his early biographers. This account will give the reader insight into the "human" side of the American divine. (2) Edwards' own description of God's remarkable stirring of New England in revival and conversion. Surely this is relevant reading today, a day in which one of the leading figures of the church is an evangelist. (3) Three sermons complete the book. A great deal has been written about Edwards' preaching. Here one can see a word-for-word reproduction of this powerful exposition of God's word.

Every hour spent in the pages of this book will be a rich experience not available elsewhere.

Major Sects

John H. Gerstner: *The Theology of the Major Sects*. Grand Rapids: Baker Book House, 1960. 206 pp. \$3.95.

It would be unfortunate if a kind of smug curiosity were to motivate one to purchase this book. On the other hand, a sympathetic concern to shed the light of Christ in the confused lives of the adherents of modern day sects would be proper motivation.

This balanced and fair interpretation of the leading sectarian groups in America (Seventh-day Adventism, Jehovah's Witnesses, Mormonism, etc.) is carefully documented. There are rather complete summary charts included showing what each sect teaches regarding a major Christian doctrine. An extensive glossary of terms and a helpful bibliography for further reading enhance the value of the book. It should be observed that these studies are summary in nature; for any thorough examination of a sect other texts would have to be consulted.

The inclusion of "Liberalism" as a sect is questionable not only because it appears an inappropriate designation by current usage, but on the grounds

that liberalism (which is really a religious humanism) is generically different from the sects. It is, in principle, a far deeper and more basic divergence from Christianity than the sects. It is, in its most candid forms, a deliberate antithesis of the basic structure and meaning of the Christian religion. As such it deserves a separate treatment. Actually it is not fair to the intent of religious liberalism to consider it merely as a sect. It wants to be farther apart than that from historic Christianity!

This book can be recommended as an accurate, fair and easy to use reference text on the teaching of the Major Sects in America today.

Ronald S. Wallace: *The Gospel Miracles*. Grand Rapids. Wm. B. Eerdmans Publishing Co., 1960. \$3.50.

It is surprising that sermons on the miracles are not often heard. Nor are carefully written studies in the miracles of the New Testament easily found. This book is an exposition of twenty of the approximately thirty miracles recorded in Matthew, Mark and Luke. The author not only states the meaning of each but goes on to show the practical relevance of these mighty works for us in the 20th century. The sovereignty and compassion of the Lord will be seen in a fresh manner as one spends time with these chapters.

Of particular worth are the expositions of The Stilling of the Storm, The Coin in the Fish's Mouth, The Syrophenician Woman, The Raising of Jairus' Daughter and the Gadarene Demoniac. The language and style of the author are attractive and clear. Both ministers and the laity will find that this book will enrich their understanding of the miracles and will, consequently, deepen their reverence and love for the Lord of Glory.

Barth On Scripture

Klaas Runia: *Karl Barth's Doctrine of Holy Scripture*. Grand Rapids: Wm. B. Eerdmans Publishing Company. 1962. ix, 225. \$4.00.

Voices have been raised saying that it is necessary for us to move beyond a criticism of Karl Barth's view of revelation and the Bible in order to understand and appreciate his genius. This sentiment is dangerous to

the extent that it arises from the notion that whatever view Barth may have of Scripture, we may evaluate independently his understanding of the central themes of the Bible revolving around reconciliation. To be at all effective, criticism of Barth will have to be based on a view of Scripture quite other than his own. Sustained criticism of Barth's doctrine of revelation is justified, and Klaas Runia has supplied us with a fine, useful, and necessarily timely contribution in this direction.

Forthright Criticism

One rejoices in the forthright expose of the Barthian error by the vice-principal and professor of Systematic Theology at the Reformed Theological College of Geelong, Australia. He was educated in his native Holland, is a frequent contributor to Dutch church papers and is representative of the best in Dutch Reformed thinking.

Successive chapters point out that Scripture is not simply a witness to divine revelation but *is* that divine revelation; that the thought of errors in the Bible not only ruins the reliability of the witness, but is incompatible with the divine perfections of the primary author; and that inspiration is not characteristic of the people who hear the Word, but of the Word itself. Though the project is complicated by the technical nature of the subject matter and the frequent appeal to foreign language sources (mostly in footnotes), any layman willing to apply himself to a thoughtful reading of this book will profit from a deeper understanding of these basic observations, often repeated, but whose essential meaning, correctness, and serious character are less often grasped.

The apologetic thrust of the argument is not enhanced, however, by the author's seeming delight in using expressions with the theme, "So far Barth teaches what Reformed theology has always stated as its doctrine of inspiration" (p. 138). The divergence of Barth from Reformed orthodoxy is, after all, what Runia wishes to stress. His method often succeeds only in relativizing the difference by creating the impression that the divergence at crucial points has no telling effects all along the line.

We gain nothing by saying, "Apart from the characteristic Barthian distinc-

tion between the Bible and the Word of God, a distinction which again and again comes to the fore, we gratefully acknowledge that Barth presents the great principle of the authority (and sufficiency) of the Bible in a clear and convincing way" (p. 174). The very last thing Barth wants to do is to think of authority apart from this distinction; and the very thing which orthodox *must* do, is to think of authority in terms of an identity of the Bible with the Word of God.

As always, the common ground appeal is better suited to win friends than to convince them of the truth. If we cannot do both, it is better to do the latter.

NORMAN SHEPHERD
Westminster Seminary
Philadelphia, Pa.

The Story of Madame John Calvin

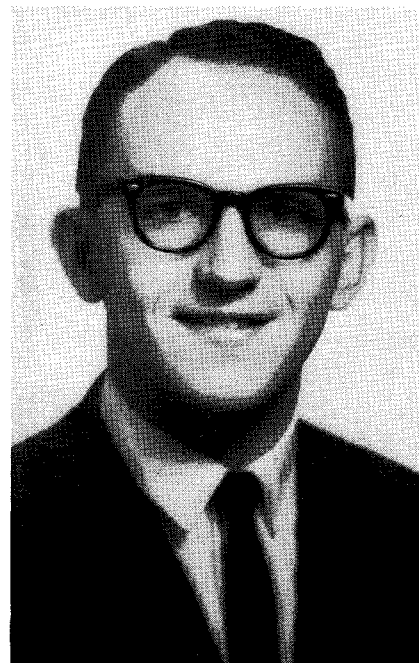
Edna Gerstner: *Idelette*. Zondervan Publishing House, Grand Rapids, Mich., 1963. 160 pp. \$2.50.

Here is an absorbing, quickly read biographical novel based on the life of the little-known wife of John Calvin.

Idelette, a widow with two small children, was a member of the Reformer's congregation. Several of his close friends, feeling that he needed a woman's tender care in his illnesses, had tried to arrange a marriage for Calvin, but without success until they interceded in behalf of Idelette. She entered the marriage with some reluctance, but true love flowered, and a delightful story unfolds with informative historical background and the familiar names and scenes of the Geneva of Calvin's day.

The novel is an outgrowth of a year spent in Switzerland when the author's husband, Professor John H. Gerstner of Pittsburgh Theological Seminary, was on sabbatical leave. This fascinating account, we are told, "is based on little known details authenticated by facts found in the very University where Calvin taught"; and Mrs. Gerstner made use of her access to the Library to do the necessary research. When you get this book, order an extra copy as a gift for a friend!

ELSIE NICHOLAS



CALVIN RUSSELL MALCOR

Calvin Malcor Ordained

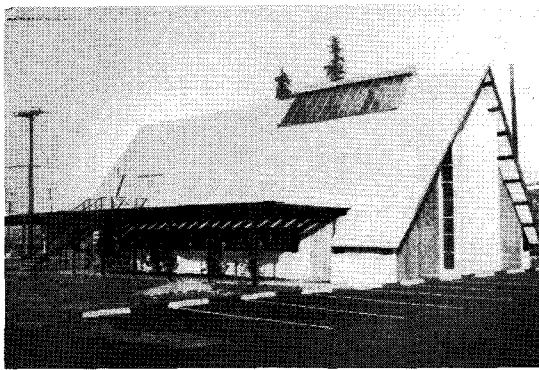
Calvin Russell Malcor was ordained to the gospel ministry and installed as pastor of the Beverly Orthodox Presbyterian Church on Sunday afternoon, March 17. Presiding at the service under the auspices of the Presbytery of California was the Rev. Dwight Poundstone, a former pastor of Beverly Church, now of La Mirada. A Scripture reading and prayer was given by the Rev. Edwards Elliott, with the sermon by the Rev. Lawrence Eyres.

Following the ordination by prayer and the laying on of hands of the Presbytery, a charge to the congregation was given by the Rev. Michael Stingley, a 1962 Westminster Seminary classmate. The charge to the minister was delivered by Pastor Ralph Clough of the Manhattan Beach congregation in which Mr. Malcor grew up and in which his father, now deceased, served as elder and Sunday school superintendent for many years.

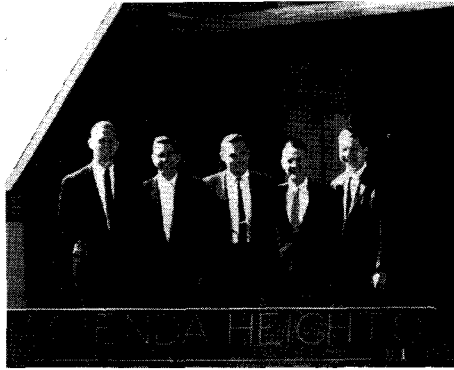
The ladies of the Beverly Guild served refreshments for members and friends at a reception afterwards.

During his Seminary years Mr. Malcor worked in the Center Square (Pa.) Church and assisted with the Seminary's television program.

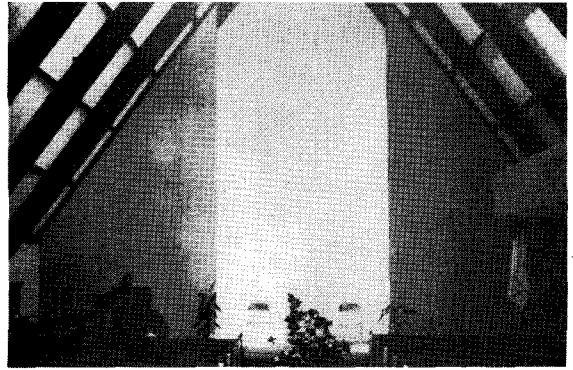
Mr. and Mrs. Malcor are the parents of a daughter, Deanna Esther, born on May 16.



Hacienda Heights Church



The Session: Messrs. Viss, York, Essig, Pastor Albright, and Larson.



Interior of Sanctuary

Another new Orthodox Presbyterian church building

Hacienda Heights Dedication

The new sanctuary of the Hacienda Heights Orthodox Presbyterian Church, located at the corner of Hacienda Blvd. and LaSubida Drive, was dedicated on Sunday afternoon, February 24. Friends from the neighborhood and from sister churches joined the members in filling the sanctuary for the dedicatory service.

The sermon, "What We Preach," was delivered by the Rev. Le Roy B. Oliver, General Secretary of the Committee on Home Missions and Church Extension. Also participating in the service were the Rev. Edwards E. Elliott of Garden Grove, the Rev. Daniel Van Houte who led in the dedicatory prayer, and the Rev. Dwight H. Poundstone of La Mirada who sang. Pastor-elect H. Wilson Albright presided. A prelude of sacred numbers was presented on the Baldwin organ by Mr. William Viss.

Mr. Albright was installed as pastor of the church the following Wednesday evening. Presiding was the Rev. Richard Lewis, Moderator of the Presbytery of California and pastor of the Covenant Church of Berkeley. The service was held in connection with the meeting of the Presbytery being held in the Calvary Church of La Mirada. A sermon was delivered by the Rev. Ralph E. Clough, pastor of the First Presbyterian Church (Orthodox) of Manhattan Beach. The Rev. Louis E. Knowles delivered the charge to the congregation, and the Rev. Henry W. Coray gave the charge to the pastor.

Hacienda Heights is a new residential community in what was until three years ago a beautiful valley of orange groves located at the foot of the north slopes of the Whittier Hills and about

ten miles north of the Calvary Orthodox Presbyterian Church of La Mirada (formerly Whittier). The congregation occupied the new sanctuary on January 20th. It has been most gratifying to have new families in attendance each week since.

If ever there was a church which could be called an Orthodox Presbyterian Church, Hacienda Heights, in the good providence of God, is one. With its roots in the work of the Rev. Robert E. Nicholas, formerly a home missionary for the Presbytery of California, the membership of the church includes an unusually high percentage of those who were Orthodox Presbyterians in other places from Oregon to New Jersey. The financial assistance of the Missions Committees of Presbytery and of the denomination has enabled the church to progress more rapidly, and loans from individuals in other congregations and from the denomination's loan fund have made possible the construction of the new building. In the construction work itself, groups from sister congregations gave valuable assistance.

Worship services in La Habra began in a Scout Building in the spring of 1956, when the town was growing from a sleepy village of 5,000 to a population of some 20,000. The group had grown to approximately 60 when Mr. Nicholas went east to become editor of the *Presbyterian Guardian* in the fall of 1958. Nevertheless this little group displayed remarkable faithfulness and determination to establish a church to extend the witness to the true gospel. Mr. Albright, though holding a full-time job in industry at that time, was invited to conduct the services be-

ginning in February of 1959, and the group petitioned Presbytery to be organized as a congregation. This petition was granted, and the group became the 20th congregation of the Presbytery in the spring of 1959.

Important decisions had to be made. The rented Townsend Hall then in use was not suitable indefinitely, and a location for a building had to be found. Possible sites in La Habra and near-by Hacienda Heights and Brea were considered. The congregation decided upon the Hacienda Heights location largely because of its need of a church — there was only one church in that area which had a projected population of over 60,000. Although the site is four miles from La Habra, it is accessible by a main thoroughfare and is actually closer to the homes of some of the out-of-town members.

A corner lot was purchased for \$9500. It is not large, as modern church sites go — a little less than an acre — but the location is strategic. It is at a corner of Highway 39, a main north-and-south artery, and it is in a new and burgeoning residential area. (Two years later, the church was offered \$25,000 for this site.)

A contract for construction for approximately \$40,000 finally was let in July 1962, and construction began immediately. Men of the congregation undertook portions of the construction and painting, which reduced the contract cost by almost \$4000. The church is very grateful to the men of sister congregations who helped very substantially in these do-it-yourself portions of the project. The generosity of the Long Beach Church too is appreciated for the gift of the pews from their former sanctuary. Light fixtures were donated by the Prescolite Company of San Leandro, Calif.

Since it was decided to build the sanctuary first, the next pressing need is for the Sunday school quarters.

H. WILSON ALBRIGHT

Here and There in the Orthodox Presbyterian Church

Grove City, Pa.—Wayside Church in April used for the first time a Communion table given by the Rev. and Mrs. William Randall in memory of his mother, Mrs. Kathleen Randall. Pastor Thomas Tyson also reports increasing use of the church library with the addition of new books as a result of gifts from the Randalls, the Dorcas Circle, and others.

Bend, Oregon—Westminster Church has been without a pastor since the resignation of the Rev. Edward Wybenga. (The Wybengas have recently moved to Edgerton, Minn. where he continues to receive treatment for an illness of long standing.) The latest of several calls has been extended to the Rev. Thomas Beech, presently pastor of the Reformed Church (Eureka Classis) of Ashley, No. Dakota.

Stratford, N. J.—Beth MacDonald received the D.A.R. award given annually to the outstanding senior girl in New Jersey high schools and joined winners from other schools in an audience with Governor Hughes in Trenton. The award takes into account especially citizenship and character, reports Pastor Jack Peterson. Five young people recently became communicant members: Bunny Davis, Lynn Gibson, Kitty Landrum, John Phillips, and Barry Webb.

Berkeley, Calif. — The annual Westminster Lectures held in Covenant Church at the end of March were well attended, according to Elder David Neilands of the committee in charge. A number of people traveled a hundred miles or more and professors and students from at least three local seminaries heard Dr. E. J. Young develop the theme "Isaiah Speaks to Our Day." The lectures were taped for later release both on local and distant radio stations.

Valdosta, Georgia — Westminster Church is looking forward to the coming of the Rev. Robert Valentine, who has accepted the call extended to him. A 1944 graduate of Westminster Seminary, Mr. Valentine has been pastor of the Westminster Church (Presby-

terian, U.S.) of Shreveport, La. for the past ten years. The Rev. John Clelland left the Valdosta congregation to become Executive Secretary for Westminster Seminary this past winter. Mr. and Mrs. Clelland were in Valdosta recently and Mr. Clelland occupied his former pulpit on the 9th of June.

Wilkinsburg, Pa. — Ohio Presbyterian held its spring meeting in April at the Covenant Church (Pittsburgh) with Mrs. Donald Taws speaking in the afternoon and the men joining the ladies for an evening program that included slides shown by Mr. Taws.

New officers installed by Mrs. Kress for two-year terms are: Mrs. Gaylord Shaw, Grove City, president; Mrs. Clifford Rea of Covenant Church, vice-president; Mrs. George Morton, Harrisville, secretary; Mrs. Laird Whiting, Edinburg, treasurer.

Portland, Oregon—Director Albert Edwards has announced plans for the annual White Branch Camp for young people, grades six through high school, at McKenzie Bridge, July 22 - 27. The teaching staff includes the Rev. Messrs. Herbert Butt (Essentials of Prayer), Howard Spaan (Protestant Reformation and Daniel), and Bernard Niemeyer (Kingdom of Israel), with evening messages (How Great Thou Art) by the director.

Vienna, Virginia — Grace Chapel is anticipating the ministry of the Rev. Laurance Vail, who has accepted the call of the denominational Home Missions Committee to this field. Mr. Vail has been a home missionary-pastor in Thornton, Colo. since 1955.

Glenside, Pa. — Calvary Church, for two years without a pastor, continues to have its pulpit supplied by Westminster Seminary men and other ministers or licentiates in the area. A call to the Rev. Frank Breisch, of Wheaton, was declined.

Plans are under way for remodeling the present structure as the first step in an expansion program which includes the purchase of 333 Cherry Lane from Mrs. Margaret Stonehouse as a manse.

La Mirada, Calif.— Calvary Co-Pilots' annual overnight retreat at Fall-i-g Springs Lodge featured the Rev. Ralph Clough in a series of four informal messages on "The Beginnings." New Co-Pilot Captains are David and Donna Strong.

Plans were made for the ordination in June of newly elected elders Preston Barr III and Roy Butler . . . Jonathan Chao, who has completed one year at Westminster Seminary, is assisting in the work of Calvary Church for six weeks in the early summer, reports Pastor Dwight Poundstone.

Ludlow-Smyrna, Maine — Bethel Church is being served this summer by Westminster graduate Sam Allison, formerly a member of the U.P. Church, who with his wife recently united with the Center Square (Pa.) Orthodox Presbyterian Church. Mrs. Allison taught second grade in the Willow Grove Christian Day School the past two years.

Silver Spring, Md. — Mr. David A. Carson was ordained a ruling elder of Knox Church on the first Sunday in May. . . . Mr. John Janney, who has finished his second year at Westminster Seminary, is spending the summer assisting in the church's work. Pastor Charles Ellis has announced ten-week courses on Leadership Training and Discipleship to be taught by Mr. and Mrs. Janney on Thursday evenings.

Hume Lake, Calif. — The annual Family Bible Conference sponsored by the Blue Ridge Bible Conference Association is scheduled for July 13 - 20, with Professor Robert Knudsen of Westminster Seminary as guest speaker. The Junior and Senior High Camps will follow during successive weeks at Acorn Lodge.

Clair Davis Ordained

Clair Davis, a graduate of Westminster Theological Seminary in 1956, was ordained as a Teacher of the Word of God by the Presbytery of Wisconsin on March 3 in Westchester, Illinois. The Rev. George Marston preached the sermon, and a charge was given by the host pastor of Westminster Church, the Rev. Glenn Black.

Professor Davis has accepted appointment as Visiting Professor of Theology in the Wheaton Graduate School of Theology where he will be

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teaching Historical and Systematic Theology. He has been on the faculty of Olivet College, Michigan, in the department of Philosophy and Religion. Professor and Mrs. Davis have two children, Erik Vauhn, and Jessica Gwyn, ages two and one-half, and one.

EQUIPMENT OFFERED

The following materials formerly used by the Redeemer congregation are offered to any group that has need:

23 *Trinity Hymnals*

22 *Presbyterian Hymnals (1911)*

One *pulpit Bible*

Two *aluminum offering plates*

Two *pulpit Bible markers (red, white)*

One *hymn and psalter selection board*

One *table lectern*

12 *metal folding chairs (kindergarten)*

One *aluminum Communion set (including two trays for bread, two for glasses with extra glasses, cloths)*

If you can use any of these, write the Rev. Robley Johnston, 7401 Old York Rd., Philadelphia 26, Pa.

Boardwalk Chapel 1963 Summer Speakers

The schedule of speakers is as follows:

June 28—July 4:

Rev. A. Boyce Spooner, Hatboro, Pa.

July 1—7:

Rev. Howard Hart, Bellmawr, N. J.

Rev. Everett DeVelde, Vineland, N. J.

July 8—14:

Rev. Arthur Olson, Bridgeton, N. J.

July 15—21:

Rev. Calvin Busch, Morristown, N. J.

July 22—28:

Rev. Leslie Dunn, Portland, Maine

July 29—August 4:

Rev. Wendell Rockey, Jr., Cranston, R. I.

August 5—11:

Rev. Robert Eckardt, Wilmington, Del.

August 12—18:

Rev. Cromwell Roskamp, Baltimore, Md.

August 19—25:

Chaplain John Betzold, Fort Dix, N. J.

August 26—September 2:

Rev. Thomas Champness, Garfield, N. J.

Too Busy

Busy, busy, busy... accomplish... get things done... have something to show for what you're doing. What a feverish world. Everyone seems to be in a mad rush to out-do everyone else. And this desire to get results that show seems to permeate the Christian world as well. Could this be why we spend so little time in prayer?

Father gets up, eats, rushes off to work where he puts in a full and active day before rushing home for supper, the paper, and "devotions" before falling, tired out, into bed—unless he must attend a meeting. Mother's day is much the same except that instead of rushing off to work she rushes into work. Except for a few minutes a day when the family reads the Bible together and has family prayer (and many families don't even have that) there is little time for the exercise of prayer.

So little time is spent in quiet meditation, earnest soul searching, urgent intercession. "Think of the things I could be *doing* while I'm on my knees." "I have so much to do. How can I take time to pray?" "And besides, I can't see any results from prayer—or at least I have to wait so long to see any." Man isn't naturally patient. We seem to want what we want when we want it. And God doesn't answer prayer that way. So we just can't be bothered. We have things

to do. We're just too busy getting things done to pray.

BE A DOER

I have so much to do—
And doing gets results.
If I, my friend, were you,
I'd soon correct my faults.

You think and think and think...
What do you think about?
If your boat's about to sink,
A thought won't bail you out.

And you say you meditate—
Why, what a waste of time.
Can't you learn what's two times
eight
Unless you make it rhyme?

And you pray—why that's a laugh.
Isn't prayer a weakling's crutch?
When you have to face the gaff
Those words won't help you much.

So I say, "Git up and git!"
Look at what I get done.
If you want to get ahead a bit,
Emulate my ways, my son.

Prologue on an Epitaph

Here lies John Jones—a Doer...
Never had a worthwhile thought—
Prayer, praise, and insight
Never were his delight,
And here lies the gain he sought.

DOROTHY E. KREISS

