

# GUARDIAN



## Covetousness

EDWARD WYBENGA

### Luke 12:13-34

While teaching the people Jesus was interrupted by a man who was concerned about getting his share of an inheritance. This man had his mind so full of worldly interests that he did not hear the things Jesus was saying.

So it can also happen in a church service. Your mind can be so occupied with your occupation or earthly interests that you do not hear the sermon. Your attention will then be centered on the world rather than on the Word.

In our Scripture passage the man's attention was fixed upon the things of this world. He wanted Jesus to settle the inheritance question between him and his brother. But Jesus would not interfere in civil matters. That was a question for civil magistrates to decide. Jesus' domain was the moral and the spiritual. After all, that was basic to everything else.

Jesus would work from within outwards. The church should do likewise. Rather than try to legislate on every political and economical and racial issue that may be current, the church should work to christianize the minds and hearts of men. Then there will follow a change for the better in the outward life of man.

The man in question was more concerned about his earthly inheritance than about the salvation of his soul. He was a victim of the sin of covetousness. To covet is to set one's heart upon things, to crave for riches, to desire that which belongs to another.

Jesus took occasion to sound this word of warning: "Beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." Material possessions, be they ever so abundant, can not give life to the spirit of man nor prevent the spirit's departure at death. Wealth can provide for the needs and desires of a man's earthly life. It can give the best of food, the finest apparel, the

costliest home. It can surround his house with trees and flowers and fountains of water. It can serve his every desire for comfort and recreation and pleasure. But material abundance can not keep a man alive when God withdraws the spirit; nor can it give peace and joy and eternal life to the soul.

It is this basic truth that Jesus sets forth in the parable of "The Rich Fool" (vv. 16-21). The man in the parable was very rich. Mother-nature had emptied her store into his lap—but back of nature is nature's God. God was the giver of this abundance. The rich man took the gift but forgot the Giver. The more he got, the more he wanted; and the more covetous he became. How strange! One would suppose that as a man's wealth increases, his covetousness would decrease. Why should he covet more when he already has so much? And yet, such is human nature. The passion for more of the world's wealth grows as one's goods increase.

### Appetite for Things

Men and women have an insatiable appetite for things. But things, as such, can not build a soul. Increased prosperity has not produced better men and women, a happier family life, more wholesome social relations, a more refined culture, a higher level of moral living, and a closer walk with God. If increased prosperity only leads to the starvation of the soul, then what have we gained?

Asked the rich man: "What shall I do, because I have no place where to bestow my fruits?" *No place?* What about the hungry mouths that need to be fed? the naked bodies that need to be clothed? the homeless wanderers that need to be sheltered? the sick who need to be cared for? the ignorant who need to be taught? the lost who need to be saved?

No place to bestow our wealth?

Ah, the world is full of suffering, misery, and need. We never have to worry about what we can do with our money. There are always plenty of worthy causes that are crying for help. But the man in the parable did not give his money away to needy people and worthy objects. He did not help to build hospitals and schools and churches. He did not help to send forth ministers and missionaries with the precious gospel, the good tidings of salvation, throughout the world. He did not help to build up the kingdom of God, and to break down the kingdom of Satan.

What did he do? He kept on piling up his goods, accumulating more and more just for himself, until at last he did not know where to put it. All his barns were filled—so he will build new and larger ones. Then he will sit back and survey his riches with inner pride and self-satisfaction. And he will say to his soul: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry!" Bask in the sunshine of perfect security and pleasure!

The rich man said one thing, but God said another: "Thou fool, this night thy soul shall be required of thee." How suddenly would it all end! And how unprepared the man was for that end!

Our times are not in our hands. The Bible says, "It is appointed unto men once to die but after this the judgment." God appoints for every man the hour of his death; and that appointment everyone will keep. None will come too soon or too late to the gate of death.

"Then whose shall those things be which thou hast provided?" That is one of the tragedies of the rich. When they die, they have to leave all the results of their toil and labors to others. And they can not be sure that it will not all be squandered and abused on ruinous pleasures that shall destroy the bodies and souls of those that come after.

How much better it is, while we are yet alive, to have devoted our wealth to the progress of God's kingdom on the earth. Then we know that it has been well placed. Thus we shall be "laying up treasures in heaven" which shall abide forever.

# SAVE for Next Summer

DONALD F. STANTON

*Pastors, sessions, parents and young people will find this report of the first SAVE project within the OPC of stimulating interest. Patterned after the SWIM (Summer Workers in Missions) program which is calling for nearly 400 young people in the Christian Reformed Church for the summer of 1964, here is an idea to begin thinking about.*

*The article will make a good program for Senior Machen League discussion.*

One morning this past summer as I was walking to the Post Office to get my mail, one of our members called and asked, "What news did you receive from the team?" He was referring to five of our young people who were in Florida taking part in a "pilot project" for the Orthodox Presbyterian Church called SAVE. (Students As Volunteer Evangelists). After talking a few minutes and giving him some of the latest information, I stopped a moment, thinking, praying, realizing what a tremendous thing this could be, if we have the blessings of God's Holy Spirit upon this project. So with a prayer upon my heart I looked for the outpouring of God's favor upon this new venture, not only this year, but for the years to come, that this might become a real movement of evangelism among the young people of our church.

This project all began with a very limited vision. I realized we had a large group of exceptionally well-structured young people in our local church who needed to use their training. At the same time Mr. Dave Zandstra and the Rev. Robert Atwell were discussing the SWIM program of the Christian Reformed Church and wondering why the Orthodox Presbyterian Church could not work out some such a project. Then at last year's General Assembly Mr. Atwell brought up this matter in an informal way.

At this point the idea of a team from Bethel Church was born, and I approached him about using some of

our young people who would be qualified and willing to do this work. From this beginning the team grew to a total of seven—five from Bethel Church (Misses Faye Grunow, Janet Davies, and Joyce Wynveen; Messrs. Dale Claerbaut, and Eugene DeMaster), Miss Gwen Cummings from our Pittsburgh, Pa. church and Miss Sherre Colvin from the local Galloway Orthodox Presbyterian Church of Miami.

We thought of the blessings that would come to the Galloway Church and we thought of the possibility of the numerous blessings upon our young people, especially in that they might grow in leadership and witnessing. But still our vision was limited. What we could not see was the blessing that would come to our own congregation. This was so abundantly manifested the morning the young people left for Florida. That Tuesday, July 16, will long be remembered.

## Personal Experience

What has SAVE meant to me personally? I'm sure that mere words can not sufficiently express what this experience has meant to me, the most blessed experience of my life. The first thing this program did was make me plan for the work in Miami. A good deal of prayer and other preparation had to precede, so that our lives might be fit vessels to carry out this task. . . . I realize now that no matter what we do, or where we go, our lives must be prepared for kingdom work. SAVE made me realize that each Christian is to be a personal missionary for Christ every day. God has given us all individual talents and opportunities to use these talents.

The thrill of presenting Christ and the benefits of the gospel to lost sinners did more to make my joy complete than any of the numerous fun-packed hours of planned recreation and fellowship that we received there. Through the blessing of the Spirit, I believe this experience will help me the rest of my life. Wouldn't you too like to be a missionary of the Cross? The fields are white unto harvest, but the laborers are few.

Dale Claerbaut (age 18)

## Welcome

The strain of one song comes to mind when I think back on my trip to Florida: "I am happy in the service of the King." The summer was really a rich experience for me and I gained much from studying the Scriptures and communion with the Lord. Working with the team set my faith more firmly on the rock, Christ Jesus. . . . When our spirits drooped—for we all did have our bad moments—as always the Holy Spirit came and comforted, as we learned many new things from the Word.

The church in Miami has such a wonderful congregation. It may be small, but they make that up many times by their enthusiasm and true ambition to have others come to a saving knowledge of their Lord. . . . This is the first impression I received when they welcomed us with open arms that first Sunday morning. We caught fire from them and all of us hoped and prayed that in some small way we'd be a blessing to them as they were to us.

Joyce Wynveen (age 17)

The Sunday before it had been announced that we would have a special prayer service to commend these young people to the grace of God. And so at 4:30 a.m. with the light of dawn just breaking across Lake Michigan, the Rev. Abe W. Ediger, who was vacationing with us at the lake, drove with me into Oostburg, both of us wondering how many would gather at this early hour for a prayer service. What a joy to find nearly 60 prayer warriors present to commend these young people to the work of the Lord! Many prayed that morning, that this SAVE team might be an honor to the Lord, to their church and to their families as they did the work of evangelism. So with the prayers offered to God, these, our young people departed—Students As Volunteer Evangelists.

The rich blessings have continued. We have learned to pray for our own young people and for a new mission church and its needs—rejoicing in its

progress, happy to see the fruit. We have come to see the problems facing mission churches in a new light. We have learned to pray more specifically for their needs, and certainly our people have learned to love the cause of missions even more. Now the Galloway Church is not just a statistic to us, but a saving force in the hands of God, and it is good to know that what we have seen is only the beginning. As the Lord advances his church, our prayers, our interest, and our support will continue with the group in Florida because of the S A V E team which we sent there this summer.

Our young people arrived home safely on Thursday, August 22. As Paul and Barnabas gathered the church together and rehearsed all that God had done through them, so that following Sunday the church heard the reports of the work given by the different team members. The girls spoke to the various departments at Sunday school in the morning. That evening the boys spoke at the service. Following the evening worship a travelog with colored slides was presented by Gene DeMaster. Approximately 300 remained to hear this account and to see what the Lord had done through our young evangelists.

It is our hope that the comments made by our various team members will give all the *Guardian* readers an idea of the tremendous possibilities this venture has for the future, if it can be developed on a denomination-wide basis. To the churches who will spend money to send out their young people, remember the threefold blessing you will receive—in seeing our home mission works advance, in seeing your young people grow, and not least, in seeing a real growth in mission interest and activity in your own church. It is our prayer that this program will become a real service to Christ throughout the Orthodox Presbyterian Church.



## OF WHAT VALUE IS S A V E ?

**T**he S A V E program is of value to four groups: the mission church, the home church, the team, and the denomination.

S A V E supplies the mission church with a nucleus of full-time Christian laborers to help carry out a well-attended and vigorous DVBS. This is accomplished by an extensive canvass for pupils accompanied by early planning for a well-organized school.

Besides the immediate work with the vacation Bible school, the team compiles a list of persons with a possible interest in the church. Visits are made in the homes of present and prospective members. The team also plays an active role in the regular worship services, Sunday school, and particularly the Machen Leagues.

Next, S A V E imparts into the home church a more intensive interest in the mission church (or churches) to which their young people are sent. New bonds are formed along with a more personal interest in support by prayer.

Thirdly, S A V E is possibly of greatest value to the individuals participating on the team. Time-consuming side lines are set aside, and their full attention is focused on the Word of God and the promotion of Christ's visible church. The team member sees the obstacles that confront the beginnings of a mission church. The need for the continual preaching of the gospel is magnified by the contrast of a small body of believers encompassed by unbelievers. He realizes as he has not before the importance of walking close to God and the dangers which lie in wait to engulf the unwary Christian.

Finally, the denomination may reap many benefits from such a program, which brings closer ties among congregations. The younger generation will be educated in leadership and how the church functions beyond the local bounds. Interest in the church at large will grow. S A V E will initiate missionary-minded oncoming generations within the OPC.

EUGENE DEMASTER (age 20)

### Preparation for Canvassing

**O**ne of the many activities which scared us at first was to go calling in the neighborhood. We were given some preparation ahead of time through lectures. One thing that helped us was that we practiced by going up to the door of the manse, and our assistant field leader, David Zandstra, answered with several different reactions which we might receive. He then told us how and why our replies were right or wrong. . . .

A part of our mornings and most of our afternoons were taken up with calling for the first two weeks. I'm sure we received just about every reaction that anyone ever had, from Catholics, from Jews, from people who shut the door before we could finish, while many were friendly.

The question asked most often since we came home has been, "Would you recommend more teams in the coming years?" The only answer I can give is *Yes*. It was very wonderful working with a group of Christian teen-agers and also seeing the people of the church witnessing about their Lord.

JANET DAVIES (age 17)

### Evangelism

**I** am thankful for the opportunity of doing my small part in serving my Lord through the first S A V E team of the OPC. The experiences of the team were varied, exciting, and a great blessing to all. The first two weeks in Miami were spent in calling and the second two weeks in conducting vacation Bible school. Though the building was oven-like and really too small, we were anxious to see how many boys and girls would show up. We were quite pleased and surprised to find over 125 children waiting for VBS to start, for the most part from the homes that we had called upon. . . .

The most important problem was how to reach the children from the many non-Christian homes for Christ. Some of them knew very little about the Bible, not even where Genesis was to be found. This made me grateful that I was raised in a covenantal home with Christian parents. The parents of the children were invited to the closing program, and most of them came, some hearing the gospel for the first time.

FAYE GRUNOW (age 18)

*"Ye are the light of the world."*

*The Presbyterian Guardian*

# Perspective on the Division of 1937

## Part 1 —

### “Historic Presbyterianism”

*In October 1963 we printed a study of Machen's Ecclesiology in its relation to the formation of the Presbyterian Church of America (now OPC) in 1936.*

*Herewith is the first of three articles comprising a paper written last year by another of Professor Paul Woolley's students, then a senior at Westminster.*

*We are pleased that a new generation is taking an objective look at these events. We hope the result may lead to better understanding, particularly among Evangelical and Orthodox Presbyterians of today.*

GEORGE M. MARSDEN

We became members, at last, of a “true Presbyterian Church,” wrote J. Gresham Machen. “What a joyous moment it was!”

The formation of the Presbyterian Church of America on the afternoon of June 11, 1936 was certainly a moment of deep satisfaction for Dr. Machen. The organization of the new church was a tribute to the faith which he loved, and the enthusiastic unanimity of the Assembly in electing him to be its first Moderator was a tribute to his leadership in the fight to preserve historic Presbyterianism within the Presbyterian Church in the U.S.A.

Yet the emotion of the eminent leader of the new denomination could not have been only joy that afternoon. The formation of the Presbyterian Church of America marked the last entrenchments in a war that had been all but lost. Machen recognized that the events of the last decade had “been a triumph of unbelief and sin in the Presbyterian Church in the U.S.A.”<sup>2</sup> The sorrow of continued defeats was tempered only by the joy of Christian fellowship and the hope for the future of a strong and united truly Presbyterian Church.

The members of the newly constituted Assembly certainly appeared to be united if not strong. They were united in their opposition to Modernism, and they were united in their expression of loyalty to “historic Presbyterianism.”

A year later, in June of 1937, the Presbyterian Church of America was divided. Immediately following its Third General Assembly a minority of its ministers and elders withdrew to form the Bible Presbyterian Synod. This new denomination was organized, its founders stated, “because of the departure of the Presbyterian Church of America from the historic position of American Presbyterianism.”<sup>3</sup>

*The Presbyterian Guardian*, speaking unofficially for the majority who had remained in the Presbyterian Church of America, took an opposite view of the division. “The Presbyterian Church of America,” it wrote, “has shown once again that it is determined to go forward in the historic channels of Presbyterianism regardless of cost.”<sup>4</sup>

Within less than a year the men who had united with Machen in forming “a true Presbyterian Church” were divided into two denominations, each of which claimed to represent the tradition of “historic (American) Presbyterianism.” That each side should make such an appeal to the history of Presbyterianism in America suggests that the issues which divided the Presbyterian Church of America were not entirely new; but that they reflected two distinct traditions within American Presbyterianism.

#### THE TWO TRADITIONS

When the Third General Assembly of the Presbyterian Church of America met in Philadelphia on June 1, 1937 its delegates were sharply divided into two parties whose differences focused on three distinct issues. The first was a doctrinal issue, concerning the attitude of the church toward the Dispensational form of Premillennialism. The second was a moral issue, centering on the question of whether the church should officially recommend to its members total abstinence from alcoholic beverages. The third was a matter of polity, concerning the question

of whether the church should continue to conduct its foreign missions through an independent agency in cooperation with non-Presbyterians.

History generally does not repeat itself in one hundred year cycles. Yet we are unable to resist the observation that the commissioners to the Third General Assembly of the Presbyterian Church of America may well have felt right at home had they been able to attend the Presbyterian General Assembly which had met in Philadelphia just one century earlier.

In 1837 the Presbyterian Church in the U.S.A. was similarly divided between two parties, the “Old School” and the “New School.” In that year the disagreement between the two parties had focused on three major issues. The first was a doctrinal issue, concerning the attitude of the church toward the “New Theology” which was being imported into the New School from New England. The second was a moral issue, centering on the question of whether the church should officially condemn certain practices, most notably Negro slavery and the beverage use of alcohol. The third issue was a matter of polity, concerning the question of continued cooperation with Congregationalists in the Plan of Union of 1801 and with non-Presbyterians in independent agencies for missions, Christian education, and moral reform.<sup>4a</sup>

#### Old School and New School

This striking parallel between the issues which divided the New School from the Old School in 1837 and those which divided the Bible Presbyterians from the Presbyterian Church of America in 1937 hardly can be entirely a matter of coincidence. Although the details on which the controversies focused were quite different, the essential lines of division were nearly identical. In both cases we find one party (the Old School and the majority in the Presbyterian Church of America) insisting on a strict interpretation of the

Presbyterian Standards, and a second party (the New School and the minority) maintaining that subscription to the standards should not preclude a certain latitude of interpretation in doctrine and in ethics and cooperation with non-Presbyterian agencies.

The cleavage between the two Schools in 1837, like the cleavage within the Presbyterian Church of America in 1937, reflected the conflict of two traditions which have survived within American Presbyterianism since its beginnings. In the eighteenth century this conflict had first developed in the debate over subscription to the Westminster Standards and then in the controversy of the "Old Side" and the "New Side" over revivalism which resulted in a division of the church from 1741-1758.

The character of these two traditions within American Presbyterianism has been admirably summarized in the recent *American Christianity* series:

Presbyterians of English Puritan or New England Puritan background tended toward a "low church" or more subjective, less authoritarian conception of Presbyterianism, which in the eighteenth century was called New Side and in the nineteenth century New School; while Presbyterians of Scottish and Scotch-Irish background tended toward a "high church" or more objective and authoritarian conception of the heritage, known in the eighteenth century as Old Side and in the nineteenth as Old School. In a sense the history, especially the theological history of American Presbyterianism has revolved around these two poles.<sup>5</sup>

### Within Conservative Camp

In general it has been assumed that after the Reunion of the Old School and the New School in 1869 the conflict between these two traditions re-emerged in the Conservative-Modernist controversy which culminated in the formation of the Presbyterian Church

of America in 1936.<sup>6</sup> But it is only partially true to say that there is a continuity between the New School and Modernism. Certainly there was an element of continuity in their common opposition to the strict subscription of the Old School and to the theology taught at Princeton Seminary. And certainly the New School attitude of tolerance of doctrinal innovation may have helped to open the door which let theological liberalism into the church. But it would be misleading to imply that there was any considerable direct continuity between the *theology* of the New School and Modernism.

The theology of the New School had been born in New England and grew out of a strict Reformed tradition. As it developed in the New School of the Presbyterian Church in the U.S.A. it never strayed very far from that tradition.<sup>6a</sup> Modernism, on the other hand, stood much closer to the tradition of the Enlightenment in America, combined with post-Kantian theology transplanted from Europe.

A certain continuity between the New School and Modernism might be suggested in the areas of ethics and polity. The Modernists did have an interest in social reform and did favor cooperation with non-Presbyterianism. On the other hand, it was the liberal wing which favored strong central control of the Presbyterian Church in the U.S.A. in the early decades of the twentieth century.

But whatever we might conclude about the possible continuity between the New School and Modernism, we can find clear evidence that the two traditions of American Presbyterianism survived into the twentieth century within the conservative camp itself. While they were allied against the common enemy of Modernism in the

church the conflict of the two traditions was not always obvious. But once the conservatives who left the Presbyterian Church in the U.S.A. in 1936 found themselves united in the Presbyterian Church of America the old lines of controversy re-emerged almost immediately.

### BACKGROUND OF ISSUES

That each side in the Presbyterian Church of America could present itself as the legitimate heir to a major tradition within American Presbyterianism may be seen from an examination of the background of each of the three major issues which divided the young church.

#### A. *Dispensational Premillennialism*

Dispensationalism in its modern form originated in the nineteenth century. It grew largely out of the work of John Nelson Darby (1800-1882) and his followers, particularly the Plymouth Brethren.<sup>7</sup>

In the second half of the nineteenth century Dispensational schemes of Biblical interpretation became widely popular in America and became closely associated with Premillennial eschatology.<sup>8</sup> The influence of the new methods of Bible study was never confined to any one denomination of American Protestantism. The most notable manifestations of the movement were the International Bible and Prophecy Conferences held in New York State from 1878-1897. These conferences were closely associated with the popular revival movements of the late nineteenth century, and like the revival movements were interdenominational in character.<sup>9</sup>

The interdenominational character of the movements associated with Dispensationalism was natural to the Dis-

<sup>1</sup>J. Gresham Machen, "A True Presbyterian Church at Last," *The Presbyterian Guardian*, Vol. II, No. 6, (June 22, 1936), p. 110.

<sup>2</sup>*Ibid.*

<sup>3</sup>"Act of Association of the Bible Presbyterian Synod," quoted in *The Christian Beacon*, Vol. II, No. 18, (June 10, 1937), p. 1.

<sup>4</sup>*The Presbyterian Guardian*, Vol. IV, No. 6 (June 26, 1937), p. 1.

<sup>4a</sup>Cf. Lefferts A. Loetscher, *The Broadening Church*, (Philadelphia: University of Pennsylvania Press, 1957), p. 5.

<sup>5</sup>H. Shelton Smith, Robert T. Handy, and Lefferts A. Loetscher, *American Christianity*, Vol. I, 1607-1820, (New York: Charles Scribner's Sons, 1960), p. 262.

<sup>6</sup>For example, Lefferts A. Loetscher, *The Broadening Church*, p. 18 states: "But, of course, as the present study maintains throughout, broad continuities can be discerned, if the identity is not pressed too closely, between earlier New School positions and later "liberalism."

Compare Edwin H. Rian in *The Presbyterian Conflict*, (Grand Rapids: Eerdmans, 1940), Chapter I, where he maintains that "the child of New School theology" is Modernism, p. 23.

<sup>6a</sup>Cf. A. A. Hodge, *The Life of Charles Hodge*, (New York: Charles Scribner's Sons, 1880), p. 289, "The subsequent course of the New School, as a separate denomination, clearly proves that in all essentials the majority of them were sound Presbyterians, alike in principles of order and in doctrine . . ."

<sup>7</sup>Norman Kraus, *Dispensationalism in America*, (Richmond: John Knox Press, 1956), Chapters 1 & 2. Cf. George Eldon Ladd, *The Blessed Hope*, (Grand Rapids: Eerdmans, 1956); and William H. Rutgers, *Premillennialism in America*, (Goes, Holland: Oosterbaan and Le Cointre, 1930).

<sup>8</sup>Premillennialism, of course, need not be associated with Modern Dispensationalism.

<sup>9</sup>Kraus, *op. cit.*, Chapters 1-3.

<sup>10</sup>*Ibid.*, p. 134.

<sup>11</sup>*Ibid.*, p. 59.

dispensational scheme of things. The Dispensationalists' doctrine of the church emphasized the spiritual quality of the church's life, often to the point of denying the reality of its organizational structure or earthly boundaries.<sup>10</sup>

Despite the interdenominational character of the movement, Dispensationalism seems to have had its greatest appeal among Protestants of Calvinistic background, who already had acquaintance with Covenantal schemes. According to Norman Kraus, "the basic theological affinities of dispensationalism are Calvinistic."<sup>11</sup> Because of these affinities, it was natural that the new emphases should develop strong roots within the Presbyterian Church in the U.S.A.

The question relevant to our study is: how did Dispensationalism relate to the two major traditions in American Presbyterianism?

Since Dispensationalism did not become a major force in the religious life of America until after the time of the Reunion of the Old School and the New School in 1869, it is impossible to make any positive identification of Dispensational tendencies and either of the two Presbyterian Schools. Yet Dispensationalism did become a considerable factor in American Presbyterianism very shortly after the Reunion; so that we may legitimately ask whether Dispensational interpretations had a particular affinity to the tradition of one or the other of the two Schools.

### Connection with New School

In answering this question we will have to admit that our conclusions will be largely *a priori*. A major study would be required to establish any direct relationship. Yet from *a priori* considerations alone we have strong

reasons to suggest a close relationship between Dispensationalism and the tradition of the New School.

Factors which would lead us to expect Dispensationalism to appeal to the New School tradition include the following: both were closely associated with revivalism;<sup>12</sup> both favored interdenominational cooperation and work through independent agencies; both tended to favor a less authoritarian role of the visible church; and the tendency of the New School to emphasize a simple Christianity, as opposed to intellectualism, would tend to make the New School more susceptible to the simple literalism of Dispensational exegesis.

More positive continuity of the two movements is suggested by the fact that Dispensationalism seems to have flourished in the same areas that the New School flourished—Upstate New York and the Mid-West. There is also at least some identity of personnel between the two movements.<sup>13</sup> The least we can say is that there is some continuity in their common opposition to the traditionalism of the Old School-Princeton theology.<sup>14</sup>

Nevertheless, at the time when Biblical Christianity was challenged by Modernism in the Presbyterian Church in the U.S.A., the Dispensationalists were firmly allied with the conservative camp. Dispensationalists claim first of all to be Biblicists,<sup>15</sup> and their emphasis on literal interpretation of Scripture suggests a thorough-going reaction to all "scientific" tendencies which might suggest the methods of Liberal exegesis.

Theological conservatives of all types were quite ready to accept Dispensationalists as allies. The authors of the famous twelve volumes, *The Fun-*

*damentals*, included five Dispensationalists, four non-Dispensationalists, as well as three Postmillennialists.<sup>16</sup>

In the Presbyterian Church in the U.S.A. during the 1920's, the crucial decade in the battle against Modernism, there seems to have been no question of any rift within the conservative camp. As long as conservatives were confronted with the presence of Modernists within their own institutions, and as long as there was real hope of retrieving control of the church, there was little time for disputes on fine points of exegesis. The militant defense of the authority of the entire Bible itself was the crying need of the hour.

### B. Total Abstinence

Questions of moral reform have long been debated by American Presbyterians. The two sides of the debate represent roughly the two major traditions in Presbyterianism. On the one hand is the tradition associated with English Puritanism, New England Puritanism, New School Presbyterianism and revivalism, which stresses the obligation of the church to take a strong official stand with regard to all sorts of moral and social problems which are not explicitly condemned or condoned in Scripture. On the other hand is the tradition associated with Scotch and Continental Presbyterianism, the Old School, and Princeton Seminary, which has maintained that the individual should be allowed the liberty to judge for himself on such matters.

In 1818, at the time when the Presbyterian Church in the U.S.A. was cooperating closely with the Congregationalists under the Plan of Union of 1801, the Presbyterian General Assembly first adopted a resolution recom-

<sup>12</sup>New School revivalism, particularly in the Western territories, had been one of the important sources of tension with the Old School.

<sup>13</sup>Among the precursors of the Dispensational movement is the famous New School leader and Moderator, George Duffield, (Kraus, *op. cit.*, p. 54). Another New School leader, Samuel H. Cox, (Moderator of the New School Assembly in 1846) is noted for a Dispensational scheme which was in outline "the exact parallel of Scofield's system," (*Ibid.*, p. 30).

On the other hand, James Hall Brookes and Nathaniel West, two of the most active leaders in the International Prophecy Conferences, were former members of the Old School Presbyterian Church. Nevertheless, both men worked in the Mid-West where Old School emphases were less distinct.

<sup>14</sup>However, we should not press this continuity too closely. Dispensationalism was a new—and in many ways unique—development in American theology and therefore can not be identified exactly with any of the theological or ecclesiastical developments which preceded it.

<sup>15</sup>Kraus, *op. cit.*, p. 57.

<sup>16</sup>Ladd, *op. cit.*, p. 59.

<sup>17</sup>*Minutes of the General Assembly of the Presbyterian Church in the U.S.A.*, 1818 pp. 689-90. From *Digest of the Acts and Deliverances of the General Assembly of the Presbyterian Church in the United States of America*, (Philadelphia: Presbyterian Board of Publication, 1923), Vol. I, p. 468.

<sup>18</sup>*Minutes*, 1829, p. 298. From *Digest*, p. 469.

<sup>19</sup>*Minutes*, (New School), 1840, p. 15. From *Digest*, p. 469.

<sup>20</sup>Charles Hodge, *Discussions in Church Polity*, (New York: Charles Scribner's Sons, 1878), pp. 224-225.

<sup>21</sup>*Minutes*, (Old School), 1865, p. 570. From *Digest*, pp. 469-70.

<sup>22</sup>*Minutes*, 1934, p. 198; 1936, p. 156. From *The Presbyterian Constitution and Digest*, (Philadelphia: The United Presbyterian Church U.S.A., 1956), p. A710.

<sup>23</sup>Ned B. Stonehouse, *J. Gresham Machen*, (Grand Rapids: Eerdmans, 1954), p. 498.

<sup>24</sup>"The Charter of the Independent Board for Presbyterian Foreign Missions," in *The Presbyterian Guardian*, Vol. IV, No. 5, (6/12/37), p. 79.

mending that the officers and members of the church, "abstain even from the common use of ardent spirits."<sup>17</sup> The Assemblies of 1829 and 1830, being controlled by a New School majority, adopted similar resolutions and recommended the formation of temperance societies.<sup>18</sup> The Old School elements in the church were clearly opposed to such recommendations, and at the time of the Division of 1837 rejected any official stand on moral reforms.

After the Division of 1837 the New School took a strong stand for total abstinence, declaring in 1840 that total abstinence from everything that may intoxicate is "the only true principle of temperance."<sup>19</sup>

In direct reference to such a statement, Charles Hodge, the most distinguished representative of the Old School position, wrote in 1843:

This declaration of the immorality of the manufacture, sale and use of all intoxicating drinks as a beverage . . . is a declaration that their sale and use are, and always have been sinful . . . It has led to a disregard of the authority of the Word of God, to a shameful perversion of its meaning, to shocking irreverence in the manner of speaking of our blessed Redeemer.<sup>20</sup>

The Old School General Assemblies maintained their silence on this subject until 1865, when, just after the Civil War and when there was much talk of Reunion with the New School, they did recommend that their ministers enjoin their young men to practice total abstinence.<sup>21</sup>

After the Reunion of the two Schools the General Assembly of 1877 reconfirmed the New School resolution of 1840. In the years following the First World War and Prohibition the Presbyterian Church in the U.S.A. reaffirmed its official stand in favor of total abstinence, declaring in 1934 and 1936 that total abstinence was the "Christian ideal."<sup>22</sup>

In the twentieth century many of the defenders of total abstinence were found within the conservative camp of the Presbyterian Church and were the most enthusiastic supporters of the "Fundamentalist" movement. But not all conservatives were in favor of total abstinence. They were allied with the "Fundamentalists" in their fight against Modernism, but did not share the ethical views of their reform-minded brethren.

### C. *Independency*

In the early nineteenth century, prior to the founding of official de-

nomination mission boards, the Presbyterian Church in the U.S.A. had cooperated with non-Presbyterians in various independent agencies such as the American Board of Commissioners for Foreign Missions. At the time of the Division of 1837 the Old School opposed cooperation with independent agencies because these agencies helped to spread a theology which was not distinctly Presbyterian. Accordingly, the Old School conducted its mission work through its own denominational agencies. The New School, on the other hand, favored interdenominational cooperation and continued to conduct its missions through independent agencies for a time. Eventually, however, the New School was forced to end its close cooperation with other denominations and to establish denominational mission boards. After the Reunion of 1869 the Presbyterian Church in the U.S.A. continued to conduct all its missions through denominational boards.

In 1933 this pattern was broken when J. Gresham Machen and his associates established the Independent Board for Presbyterian Foreign Missions. In support of an independent mission board its founders appealed both to the constitution of the church and to the precedents in Presbyterian history. But in the last analysis the Board was founded and maintained, not because of the inherent virtues of independent missions agencies, but because its founders were convinced that it was the only means through which they could conduct truly Presbyterian mission work free from the influence of Modernism.

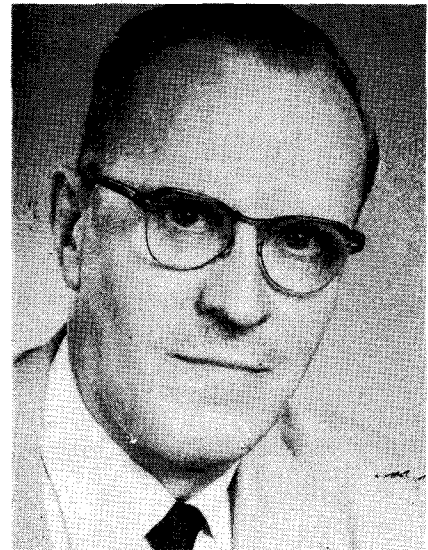
In establishing the Independent Board Machen and his associates at Westminster Seminary were breaking with their own tradition which favored a strong and unified system of church government. Dr. Ned B. Stonehouse recognized this in his biographical memoir of Machen when he wrote:

It must be admitted that there was an element of abnormality about the formation of an Independent Board since under ordinary circumstances the missions program would be conducted by official agencies of the Church. But these were abnormal times, and the bold and explosive action of the organizers of this Board, if it is to be fairly evaluated, must be understood in the context of the historical situation.<sup>23</sup>

Not everyone associated with the Independent Board shared these sentiments. As in the Presbyterian Church of America, both of the Presbyterian

traditions were represented on the Board. Certain of its members maintained that the practice of Independency was not incompatible with Presbyterian missions, and they favored some cooperation with sympathetic non-Presbyterians. Nevertheless, every effort was made to insure that the Board would be as distinctly Presbyterian as possible. With this interest the Charter of the Board explicitly stated that it would support only those missions which were consistent with the Westminster Standards and the "fundamental principles of Presbyterian Church government."<sup>24</sup>

*(to be continued)*



### Thomas Russell Birch

The man who, in his own words, "watched the first GUARDIAN roll from the presses" a little more than 28 years ago, died suddenly on his way home from work on December 9, 1963 at the age of 57. He was Thomas Russell Birch, of Roslyn, Pennsylvania.

Designated Circulation Manager and Assistant Editor during the first year of this periodical's existence, Mr. Birch continued as Managing Editor during his ten years of service to the PRESBYTERIAN GUARDIAN. As the only person who was on the staff continuously during that first decade, his resignation to establish his own photographic studio brought an expression of "sincere admiration of what he has done" from the late Dr. Ned B. Stonehouse in the issue of November 10, 1945.

He spoke of Mr. Birch as "a man of rare versatility" who had proved himself a master of journalistic skills,



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# The Presbyterian GUARDIAN

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EDITOR

Robert E. Nicholas



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

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one who showed himself to be "a man of unusual literary taste and workmanship. His own contributions . . . have not only been lucid but also have been marked by a deftness and sparkle that are the marks of distinguished writing." He had "a flair for the artistic and a sense of good form" as editor.

A good many years later, when the Rev. Leslie W. Sloat had completed his 12 years of service as managing editor, he penned this tribute to Tom Birch: "He managed the publication of the GUARDIAN during its first ten years, and he very largely determined the character it was to have. He carried it courageously through the inevitable conflicts of its early and uncertain years, which were also years of difficulty for the infant Orthodox Presbyterian denomination and even for Westminster Theological Seminary. His wisdom and determination in large measure kept it from becoming another non-descript religious periodical in a mass of such periodicals" (December 15, 1958, p. 163).

At the time of his death Mr. Birch was advertising manager for the Industrial Valley Bank and Trust Co. in Jenkintown. Earlier he had been affiliated with two Philadelphia advertising firms. A native Philadelphian, he was a graduate of Germantown Friends School and the University of Pennsylvania (1929).

His interest in the arts ranged from writing and photography to music. He served for a number of years as organist and choir director of Calvary Orthodox Presbyterian Church, Glenside, of which he was a charter member. For the past three years he had conducted a Sunday evening radio program "Great Sacred Music" on WIBF, an FM station. He was a direct descendent of William Russell and

Thomas Birch, widely acclaimed father and son artists of Philadelphia.

Surviving are his wife, Constance; a daughter, Joan (Mrs. Gary Vander Hart); a granddaughter, Abigail; and a sister, Mrs. Victor Rambo, of India, whose husband is a medical missionary.

Funeral services were conducted on December 11 by the Rev. Laurence C. Sibley, Jr. of Calvary Church, assisted by the Rev. Charles V. Covell, a brother of Mrs. Birch and Episcopalian rector in Christchurch, Virginia.

When Thomas Birch concluded his official relationship to, but not his interest in, the GUARDIAN back in 1945 he wrote (in the November 10 issue of that year) of nursing it through its childish diseases and watching it grow "into a bright-eyed adolescent. I think that it may now be said to have achieved manhood. Its future is concealed in the inscrutable mystery of the divine will, but God has richly blessed it in the past and I believe that He will continue that blessing. . . . Above all, pray for it."

We hope that those whose memory goes back to the early years of this magazine will be joined by many more recent readers in prayer that God's blessing may indeed continue as we enter another year of endeavor to further the aims that make such a periodical both necessary and worthwhile.

R. E. N.

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## Goals for 1964

What goals do you have in mind for this year? For your own spiritual growth? In your vocation? With regard to your church? In your reading or hobbies? As to your friendships? In witnessing to neighbors or associates? For the progress of Christian education and missions at home and abroad? For the welfare of your community and nation?

One might add to the questions, for interests are diverse. The query is: Am I drifting or perhaps slipping back in important areas of life? Or have I consciously in view certain realistic goals for the enrichment of my life, to the glory of God, in this year of our Lord that in his gracious providence may be granted to me?

A few concrete suggestions may be made—nothing new or startling, but the commonplace is sometimes forgotten in the vain search for novel solutions.

Aware of weaknesses in my spiritual life, how dissatisfied am I, really? Enough to want to do more than "resolve to do better"? Enough to begin to spend more time in study and meditation upon the Word of God—that supreme means of grace for my soul?

Enough to exert daily effort in resisting evil, avoiding indolence, stifling excuses, and striving to grow in the grace and knowledge of my Savior, the Lord of my life?

Mindful of repeated Scriptural exhortations to prayer, will I become known increasingly during 1964 as a person of prayer (not ostentatiously but in the secret place of which the Lord spoke)?

Will I remember to pray often for the President, for the governor, for legislators, judges and other magistrates, as the Bible enjoins?

Will I hold up before God's throne our missionaries, our Committees and their staffs, my pastor and session, the deacons, the Sunday school teachers? Not forgetting those of my own household, the sick and lonely, the aged, the young, the wayward, the new converts, and all in need.

What about the Sunday school? The growth of our OPC schools has not kept pace with the growth of our churches over the years, and this is strange. Our home base must see significant strengthening every year, this year—or we shall find our entire program of Christian education and foreign missions barely holding their own.

Evangelism through the Sunday school—this is one concrete goal not to be neglected in 1964.

Another goal may well be more home Bible classes, along with greater zeal in personal witnessing on the part of us all.

Elsewhere in this issue is the story of the first S A V E project and its promise of blessing. Coupled with the summertime use of seminary students by more of our churches that can afford to do so, we may set a goal of making a far wider impact on our communities.

Dare we be satisfied with our stewardship of what God has given us? With personal income at an all-time high (and estimates suggest it may go up another 6 to 8% this year) is it not possible to resist the temptation to increase personal comforts and conveniences, and rather to augment the opportunities in missions and Christian education, for such institutions as

Westminster Seminary, and for our local witness as congregations?

Nothing new or startling, as we said. Such goals are just what we ought to seek as God's servants — for the Lord's sake and the gospel's.

R. E. N.

### EDITOR'S MAIL BOX

Dear Sir:

Your comment and reflection on the President's death was deeply appreciated. The editorial clearly, but with proper human compassion, does the difficult task of applying Christian perspective. It is heartening evidence that we can speak on the events that move our times in other than tones of self-defense and petty nit-picking. . . . Thank you also for the message by Morton Smith on the same subject.

ARTHUR S. SPOONER  
Etters, Pa.

\* \* \* \*

Dear Sir:

Just a note to thank you for the fine abstract of the John Birch Society's religious views. This will be extremely helpful, and saves us much time in research, a genuine service to us all.

JAY E. ADAMS  
Westfield, N. J.

\* \* \* \*

Dear Sir:

Articles which stir basic controversial expressions of opinion are not usually found in the *Guardian*. Your recent article "The John Birch Blueprint" may well be one which excites that type of interest.

There will undoubtedly be three sides: 1) the attackers, of which there are few who have courage to speak out; 2) the neutrals or middle-of-the-roads, standing just around the nearest corner saying softly and gleefully, "Hit 'em again, make it hurt"; 3) the defenders, now reading the writings of the editor with more caution.

The attackers are in the best (?) of company, I think (?) The JBS has been a prime target of the CP throughout 1963. . . . One of the most popular tactics is the condemning of Mr. Welch and by implication the JBS.

Your review may be expected to be read with some reaction to a number of statements. Among them: (1) Scholars will undoubtedly be interested in your interpretation of Romans 13, whereby you imply all civil rulers are good. (2) You failed to note in your recommendations that they were based

on excerpts of Mr. Welch's writings in one book, ignoring many, many thousands of other writings. In addition, you ignored the actual functioning of the Society.

As an editor you have the right to enter into the arena whereby the power of the press is used to mold public opinion. You likewise have a responsibility to meet. You have presented a case for the expulsion of JB members from among the Christian Church bodies. . . .

RICHARD G. DEEMER  
Springfield, Va. (Member JBS)

*(Ed. Note: We'd like to ignore the comparison with the attitude of the Communists except to say that whether they happen to agree with us on some point is just as irrelevant to the issue as whether we may agree with Mr. Welch on some matters. As to Romans 13, neither Paul nor the editor implies that all rulers are "good," but the chapter does say they are "for (our) good.")*

*Unless the "thousands of other writings" repudiate the religious philosophy of the John Birch Society as set forth in the book reviewed, we think our conclusion will stand, that it is "inimical to biblical Christianity. . . . Evolutionary humanism is no answer to the false religion of Communism." Nor is it a foundation for capitalism or a strong America.)*

\* \* \* \*

Dear Sir:

My sincere appreciation for your article on "The John Birch Blueprint." It is good to remind our people that nothing is so effective in defeating the enemy as the gospel of Christ, and nothing so deserves our full commitment as the cause of Christ.

I think you avoided extremes with deference to the truth in a way that is a real honor to the OPC. We need this kind of sober, sincere, and spiritual insight in a day when even the Lord's people seem to be caught up by some of the deceptive winds that blow across the scene of life.

ROBERT W. NEWSOM  
San Francisco, Calif.

\* \* \* \*

Senafe, Eritrea  
East Africa  
Nov. 26, 1963

Dear Sir:

I just received the August *Presbyterian Guardian* and read the following in an editorial:

" . . . a case may be made for regarding a reasonable progressive income tax as pretty much the same in principle as the biblical concept of stewardship, with the tithe as its base and the instruction to give proportionately as God has prospered one."

I fail to see the similarity in principle between the biblical concept of stewardship and a "reasonable progressive income tax." Stewardship is rooted in the sovereignty of God, our dependence upon Him and our duty and privilege to use our lives, talents and the goods given us by God for His glory. It is of its essence that it be offered freely and voluntarily. There are those who view the State as their God from whom they derive their rights and to whom they owe unquestioned and primary allegiance, but this is not the Christian concept of the state! Wherein lies the similarity in principle between stewardship, the tithe, and the graduated income tax paid to the power of the sword?

Following are a few principles in support of the proposition that the progressive income tax is out of accord with God's Law.

1. The progressive income tax is the imposition by the majority on a minority of a tax which they themselves do not bear.

2. It is based on the desire to redistribute income. It is clearly contrary to God's law that protects life and property and forbids covetousness. God's law that forbids such conduct by an individual forbids the same conduct by the state. A "reasonable progressive income tax" presumably would seek to accomplish a "reasonable" amount of redistribution of the wealth. If inequality is wrong in principle, then why not complete socialization? Where is the line to be drawn? Any argument advanced for "reasonable progression" is equally valid for still greater progression.

3. This tax results in decreased rewards for increased work. The more one works and earns, the greater proportion he pays.

4. It removes much investment capital essential to a free market economy and necessary to economic progress. It thus destroys the base for taxes and defeats its own purpose.

5. It destroys incentives and reduces total income. Marx and Engels

advocated it as one of the means "to wrest by degrees, all capital from the bourgeoisie," to bring about socialism. But even they declared it to be "economically untenable."

6. "The part of revenue which depends on the progressive character of the tax system as a whole is negligible" (F. A. Hayek, *The Hampered Market Economy*). It serves to penalize the rich, does not really help the poorest but is easiest, as economist Hayek points out, on the politically important majority.

7. This tax in effect takes from the consumer the power to determine what is to be produced and who is to profit, and places that decision in the hands of the state. It is an effective lever to promote statism, strong central control and the diminishing of God-given individual right to life, liberty and property. The one who controls the purse has effective control of the life of the people. Freedom of speech, or worship either, will not last long under stringent economic controls.

I am convinced that a case may be made for the progressive income tax as contrary to God's perfect Law.

FRANCIS E. MAHAFFY

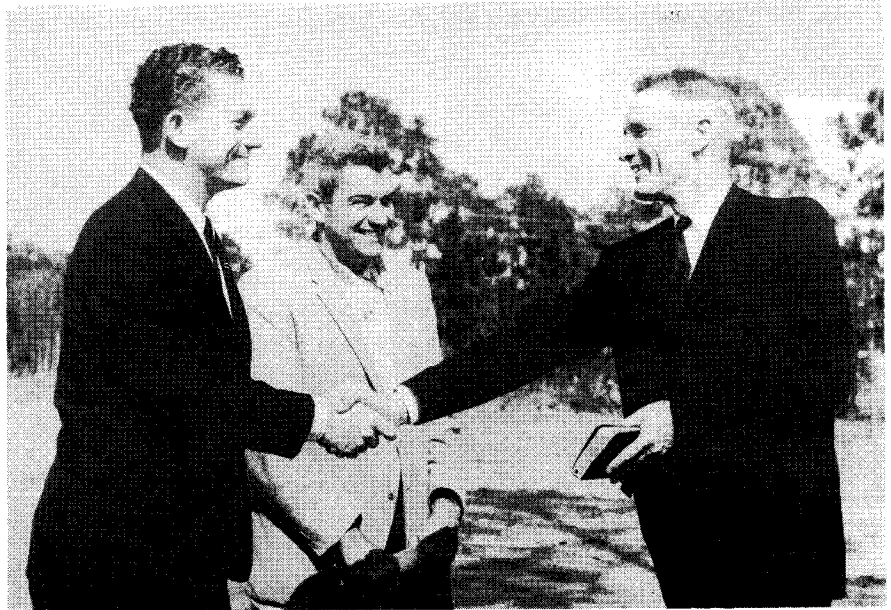
*(Ed. Note: Mr. Mahaffy, quoting a parenthesis in an editorial on opposing Communism, writes with his usual vigor on what he regards as an important moral issue. We are not persuaded that all the right is on one side, however.)*

*This is not the place to debate the economics of taxation policies, but granted an income tax, and provided the rates are 'reasonable' and not confiscatory, we do not see that it is 'stealing' to require one with a larger income to pay a greater proportion. The alternative of setting everybody's rate at an equal but somewhat higher base level may turn out to be 'stealing' from those least able to bear it.*

*The point of our quoted comparison was simply that the biblical concept of stewardship recognizes an increase in proportion to prosperity. We regard the tithe as the base or point of beginning for all, but we think the Bible teaches that the man whom God prospers has an obligation cheerfully and freely to give more than a tithe.*

*If this type of 'inequality' is legitimate in one sphere, we do not see that it is wrong in principle for taxation, even if abused or advocated in some quarters out of false motives.)*

January, 1964



Donald Morgan, builder, shakes hands with Robert Atwell, pastor, as Loyd Frank Vann, architect, looks on.

## Galloway Breaks Ground in Southwest Miami

Galloway Orthodox Presbyterian Church of Miami, Florida began 1964 with a Ground Breaking Service on New Year's Day. Following a sermon by the pastor on "I must do the work of Him that sent me, while it is day" (John 9:4), the first earth was turned by James Barker, Alan Childs, Robert Guerrin, Dan A. Hames, John Tate and William Yonker. These six men, and John Leathen who was absent through illness, with their wives, make up the 14 members of Sharon Church of Hialeah who originally petitioned for the establishment of an Orthodox Presbyterian Church in Southwest Miami. The Rev. Glenn R. Coie of the Sharon Church led in the closing prayer.

Loyd Frank Vann and Associates, noted firm of Church Architects, was represented by Loyd Frank Vann who has designed a central Sanctuary with flanking educational units in contemporary architectural style. The long flowing lines of the facade and the use of wood, local stone, cathedral glass, clearstory windows, and brick and keystone paving, complement the flat tropical environment of the site. A central steeple rising 70 feet further accentuates the dominance of the church over the auxiliary buildings and other features of the Florida landscape.

Morgan Construction Company was

represented by Donald Morgan whose schedule calls for completion of construction by June. Mr. Morgan's firm presented one of the low bids and his expression of willingness to supervise with the church serving as its own contractor promises to save several thousand dollars in costs and taxes.

The Galloway congregation, organized in January of 1962, has grown to 23 families. Morning church attendance for November-December averaged 110. The main asset continues to be the enthusiasm of the members to reach their friends and neighbors with the gospel. A big encouragement lies in the community's indication of willingness to hear our message. Outstanding example is the Tuesday morning Bible Class which has been attended to date by 114 different ladies. The concern of the congregation to reach the area with the whole counsel of God is both illustrated and furthered by the prominent part they have had in the progress of the new Westminster Christian Day School which currently has 173 students in grades K through 10.

\$85,000 of the \$125,000 bond issue, first offered October 23, has been sold and Merchants Bank of Miami has

The cover pictures as well as the one with this article were taken by Marie Wood. She and her husband, Jack, also prepared the publicity brochures used in the neighborhood and for bond sales.

agreed to loan as much as \$40,000 for one year, thus giving the congregation an additional year to sell the remaining bonds without delaying construction further.

The support of the denomination, through its Committee on Home Missions and Church Extension, has enabled this church to develop in a way that gives promise of increased effectiveness in the community. Their gratitude has had tangible expression in contributions in excess of two thousand dollars to denominational causes in 1963. God's goodness is manifest too in present property equity of some \$45,000.

Alan Childs has served as chairman

of the Building-Finance Committee, aided by Peter Forbes, David Hall, Charles Spooner and Robert Guerrin. The latter two have given particular attention to building matters and the other two to finances.

The congregation is especially grateful to all the friends who have supported the work in their prayers and to those who have purchased bonds. Since a church's prosperity can never be measured in dollars but always in terms of souls—and since there is little hope that the rest of the bond issue can be sold in the congregation—continuation of such help is needed, and needed urgently.

ROBERT L. ATWELL

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### *Another Message in a Monolog*

## Gentile of the Gentiles

WILLIAM L. HIEMSTRA

I am the Canaanitish Woman, the woman of Canaan, a Syro-Phoenician by nation mentioned in the Bible (Matt. 15:21-28; Mark 7:24-30). Some people have been known as a "Hebrew of the Hebrews." I might be called a "Gentile of the Gentiles." I was a descendent of some of the original inhabitants of Canaan. Therefore I was a person who had very little reason to expect any help from the Messiah of the Jews. Nevertheless I did seek the help of Jesus of Nazareth because I had a pressing problem.

In a sense the problem was not my own; it was that of my little daughter. Because of a mother-child relationship her problem was really my problem. I suppose parents have always identified themselves with their children. It was due to great concern for my child that I sought help from Jesus of Nazareth. Mark writes that my young girl was held by an unclean spirit. This was the sad burden of my heart—that is that which caused me to go to Jesus of Nazareth when I heard that he was coming to the area north of Jerusalem.

I approached Jesus of Nazareth with my request. I cried to him with all the anguish of my spirit, with all the love for my daughter in my heart. I said, "Have mercy on me, O Lord, Thou Son of David." There was something

within me which caused me to approach Jesus as the Messiah of Israel. I really had no clear idea of what the word "Messiah" meant; I had heard other people use the term. I was conscious of my great need and in my desperate condition I came to the spiritual King of the Jews, asking if he might in passing grant some little crumb of blessing to a woman of Canaan.

In response to my request the Lord Jesus did not answer me. It was rather perplexing, the silence of Jesus. It was certainly unusual to think of him as being silent when he was accustomed to speaking such good and great words. But on this particular occasion the lips which were always so ready to speak were strangely silent. You might wonder why Jesus was silent. Was it because he didn't know what to say? Was he silent because he wanted to give me an opportunity to press my claim? Was he silent because he wanted me to say more to see if I really meant what I said the first time?

### **Perseverance**

The disciples who were not present immediately appeared and advised Jesus, "Send her away for she crieth after us." The disciples of Jesus were

annoyed and embarrassed because of the commotion that I was creating. I was not aware of this at the moment. To me it was a simple matter. I was walking along the street, I had a need, Jesus happened to be there so I called to him because I desperately needed help. The silence of Jesus had not quieted me—I pressed my claim. I repeated my cry, I ran and called after him again and again, until the disciples interfered. At first it seemed that they were a little more merciful than the Master. It seems quite plausible to think that: they said something and he said nothing. The disciples wanted the Master to say something to me, anything, just to get rid of me.

It's true that the disciples and Jesus had been very busy at Capernaum. They did need rest but remember I had a very real problem. The disciples only considered me to be a troublesome person and did not seem concerned about my need. Other people who read the Gospels and some of those who wrote the Gospels told me later about other people who were rewarded for their perseverance. The Lord Jesus spoke about perseverance too in the parable of the "unjust judge" and the "friend at midnight." In these parables the Lord said that even as man will answer a persevering petition, not from unmixed kindness but partially from selfishness, that to a greater degree he would regard those who persevered in faith and prayer.

### **Jesus' Silence**

Upon reflection the compassion of the disciples was but a seeming compassion. The silence of Jesus only seemed to be harshness. The disciples wanted me to be answered by Jesus to get rid of me and I came to understand that Jesus delayed his answer in order to receive me. The Lord was silent in order that he might give me a greater blessing. Jesus replied to the twelve disciples, "I am not sent but to the lost sheep of the House of Israel." This was his explanation of the fact that he could not be forced to go beyond his commission, the commission which he received from his Heavenly Father. Jesus must have asked God what he should do in this situation. Would it be the will of God that at this particular time he would make a big exception in his commission to go to the Jews; that he might speak a word and do a deed for a Gentile?

Jesus was silent for a purpose. He recognized that after his blessed vic-

tory from death and the grave, the gospel which he was now preaching in Judea and Galilee would be preached to all nations, races and classes. He knew in advance (as I didn't know) that the great gospel would be preached later in all the Gentile world because there would be room for all. After I became a disciple the other disciples told me about the emphasis that Jesus placed upon his commission of "being sent." If you will look in your Gospels you will find that the word "sent" is used forty-four times concerning Jesus. The Lord had occasion to say of himself, "I am not come of myself but He that sent me is true." He had come to the Jew, but in due time he would come to all.

The look of the Savior was one of benevolence and compassion when he was silent. There was no doubt about his love for me. There was a friendliness in his look though he answered me not a word. There was no harshness, there was no indifference in his look toward me. It was because of his sense of calling and obedience to God and to his will that he was silent. But his silence gave me some hope; my faith had something to cling to. At least he had not rejected me—at least he had not said "no." He had not said "go home"! Therefore I pressed my claim; I persevered. I did more than cry after him, I fell at his feet. I worshipped him and in quiet sobbings I repeated again and again, "Lord, Lord help me, help me!"

Up to this moment the Lord Jesus had been silent toward me. When he answered he said, "It is not meet to take the children's bread and cast it to dogs." In other words, "Though you call me a Son of David, you are not of Israel, and to Israel I am sent." It is children's bread that I have to give and you are not of the family circle. It is not right that I should give the children's bread to dogs.

I am sure that you will agree with me that this was a harsh statement. If you were to be honest with yourselves you might express your surprise that the meek and lowly Jesus of Nazareth should speak these words at all. But when Jesus called me a dog, he was not describing me as one of those wild dogs of eastern cities which were common and feared by all. The word he used described me as one of those little dogs, the household pets that Romans had, a popular domestic favorite. In the Gentile world in which

I lived there were also little dogs which would often be around the table. We Gentiles knew that it was right that the children should first be filled and then the dogs.

### Even for Dogs

This was a crucial moment in my life; it was a very difficult time. I was not a child of Abraham—I was told this and I knew it to be true. As a woman of Canaan I had no claim upon Israel's Messiah. There were only two ways open to me. One was to admit and agree that I was not a child of Abraham and only desired to be a beggar and ask for crumbs from the table. I could also become angry as people so often do when attacked. I might have said, "What are you doing here, Jesus of Nazareth? Why don't you go back to your own country, to Jerusalem, where you belong, with all those fine people? Then you wouldn't have to look at Gentiles such as I am."

But unknown to me faith had been given to me. I agreed with the One who always spoke the truth even though it was hard to bear. I said, "In truth Lord, yet the dogs eat of the crumbs which fall from their master's table." I was saying, "Lord, help me in whatever way you can. I acknowledge that I don't know you very well, but I believe that you will be merciful to me because you are One of great love. I believe you will find some way to help me because I trust you completely. I have no one else to whom I can go." It was this quality of believing in Christ completely as someone sent of God and who was true to his Father in all things that caused the lips of Jesus to speak words of praise to me.

I suppose he saw this as an important distinction between the Jews at Jerusalem and me, a Canaanitish Woman. The Jews always wanted to impose their rules upon him. They wanted him to accommodate himself to their man-made rules. I was willing that God should have his rules and, if possible, I wanted to accommodate myself to them. I agreed with the Lord Jesus. I said, "Yes, dog I am, unclean, unworthy, but don't you know that men show kindness to dogs?" Masters at least give them crumbs from the table. Master, I want to be your little dog. It may not be right to take the children's bread and give it to the dogs but even in the homes of Gentiles little dogs which are under the table sometimes get crumbs before the meal

is finished.

My cry for mercy broke through, blessing had come near and I must have it, dog though I was. I had an attitude similar to that of someone else who said, "I will not let Thee go, except Thou bless me." This was my faith, humble, bold; I would not be put off. I might have responded with anger to the designation *dog*. But I took that disagreeable, seemingly harsh statement, and I extracted from it an argument to further plead my cause for my daughter for whom I was willing to give my life.

### Great Faith

Then the Savior spoke the words which the Holy Spirit thought important enough to have recorded in God's Book: "Oh, woman, great is thy faith, be it unto thee even as thou wilt. For the same, go thy way; the demon is gone out of thy daughter." And so by God's grace I became a glorious exception, a Gentile of the Gentiles saved by Israel's Messiah. I was one of the advance fruits of Pentecost. I overcame the obstacles with faith.

You will recall from your knowledge of the Gospels that there were others who did the same thing. The paralytic had to overcome all kinds of physical hindrances and blind Bartimaeus had to overcome the hindrances of his fellowmen. I had to overcome great barriers, the silence of Christ, his exclusive concern with Israel, and the preoccupation of disciples to rid Jesus of a troublesome woman. But I persevered because I was willing to take the lowest place if only it were at the feet of Christ, asking for a blessing, the healing of my child. I was willing to give him first place as Master, and I agreed that the Jews were God's children and sons of Abraham. I was willing to be a little dog, to take the lowest place. Because of this the Savior gave me the highest praise.

I foreshadowed the glorious day of the gospel in which you live, since now there is neither male nor female, Jew or Greek, bond or free, but whoever you are, wherever you come from, you can be one in Christ. I wonder if you would be willing to accept the encouraging word of a Gentile of the Gentiles that you persevere in your faith even as I did in mine. With this attitude you will be honoring Christ and pleasing God. Then you will receive the blessing you need for today and all your tomorrows until you see his face and fall at his feet as I did.

## A Precocious Autobiography

ROBERT K. CHURCHILL

Revolution was the religion of our family . . . in spite of everything—even in spite of the horrors of Stalin's concentration camps—the Russian people never lost faith in the ideals of the Revolution. . . . Hard as it is to admit, the war (with Germany) lightened the Russians' spiritual burden, for they no longer needed to be insincere. And this was the chief cause of their victory."

**YEVGENY YEVTUSHENKO — A Precocious Autobiography, E. P. Dutton & Co., New York, 1963, is one of those books which leaves the reader never again quite the same. Here is a tremendously revealing story of a young poet who could write**

"All those who fuss,  
                    at meetings, and fret,  
Pouring out lies in a shower,  
Don't care  
                    that the power is  
                                    Soviet.  
All they care  
                    is that it is power."

Yevtushenko and his generation are saying things which Americans once said but are saying no more: e.g., "where bread is short, ideals are bread." "To those who suffer real privation an ideal is the first necessity of life."

This book contains valuable insights about the making of a poet. From his scholarly father our author inherited a love for books, and from his peasant mother, his love for the land. Hemingway's books shook him by their extreme terseness. He was "spellbound by Nietzsche's almost biblical use of metaphor." He was overwhelmed by the spiritual loftiness of Thomas Mann's *Magic Mountain*, "built, as a rock, on the sufferings of mankind." Like many an American youth he can tell of being bored by the classics because they were poorly taught. Later, Tolstoy's sentences became heavy blocks of granite; "Chekhov's rhythms, soft as autumn leaves; Dostoevsky's

moaning and quivering like telegraph wires at night."

### An Illusory World

But creativity had to come the hard way. After Yevtushenko published his first book of poems he overheard a prospective buyer say to the salesclerk: "But I don't call any of this poetry. It's just drumbeating—that isn't going to restore anyone's faith in life." He went home and read his own book again and suddenly realized that it was of no use to anyone, "nothing but curlicues decorating a vacuum." He went out to walk in the night. Crowds walked past him. The years of war and reconstruction, the years of great triumphs and great lies, had laid their tragic shadow upon their faces. Tired eyes and bent backs spoke of the hopelessness of ever understanding anything. And yet these people were not embittered or sullen, they were timidly kind and expected an answering kindness. A drunk with a creaking artificial leg walked along with an accordion singing of a lonely mountain ash. Two women in quilted jackets and felt boots went by saying: "But suppose there's no such thing as love at all?"—"There is, Varya, there is, only you must wait . . . Love will hear and come." In a doorway a young man was awkwardly hugging a girl, kissing away the snowflakes caught in her hair. Yevtushenko felt ashamed. His book had been of an illusory world; he had failed the real world of people building, struggling, weeping, and kissing. He wandered by a river, took the money he had received from his first book and tossed it all into the wind. He was rid of the

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*Mr. Churchill, pastor of the Community Orthodox Presbyterian Church, Sonora, California, touches upon some questions that are "suppressed in many a heart" in this review article of the autobiography of a Russian poet.*

money paid him for writing untruthfully.

After Stalin's death prisoners returned from concentration camps and with them arrived the news of the gigantic scale of injustices. It was a crisis hour and some arose to promise more food, more clothing and so on. "Suppose we do gorge ourselves . . . and put on new suits," said a factory worker, "where shall we go in them?" What the Russian people wanted, said Yevgeny, was for someone to say openly and seriously how they were going to live. They had never reduced the notion of "living" to food, housing and clothing. (Let the West take note.) To them, says our Poet, "living had always included believing."

### Looking for Truth

Yevtushenko wrote critically in order to cleanse the stains from the banner of the Revolution. Some of course feared this would be used by the enemy. But youth especially welcomed the poems as weapons of reform. The nation was demanding the truth about itself.

Significantly, the poet tells of the results of publishing one cycle of his poems. Copies were torn out of the Young Guard. But on the same day, he got a cable from a Soviet ship at sea, "We have read your poems. Keep it up,"—signed "The Crew." He also tells of reading his poetry to workers in a factory during the lunch hour. Sandwiches were forgotten and one elderly woman said: "Read some more, dear . . . we'll make up the time . . ." Said this woman later, "Just write the truth, son . . . Look for the truth in yourself and take it to the people. Look for the truth in people and store it in yourself."

And here is food for thought. In visiting different countries this Russian poet does not go to see the beautiful and the historical. He looks instead for men who are prepared to fight heart and soul against lies, the abuse

of power, the exploitation of man by man. And everywhere, says he, I find such men.

But some brainwashing still abides with Yevtushenko. He cannot see Stalin as a by-product of Communism, neither does he see in him the scapegoat necessary for every dictatorship. He says he has always believed that a Communist is a man who puts the people's interests above his own, but who, at the same time, would never wantonly squander human lives in the name of those interests.

I suppose we must allow a man his ideals, but can idealism be so divorced from reality? Do not the lives already squandered rise up in judgment? Is this a clean break with the Communist manifesto, or just one of its amazing inconsistencies? Noteworthy also is the following: "Stalin distorted Lenin's ideas, because to Lenin . . . Communism was to serve man, whereas under Stalin it appeared that man served Communism." So Communism serves man? Yevtushenko should preach this doctrine while standing on the Berlin Wall.

But greater validity comes in his statement that under Stalin work became more important than the worker, that all spiritual life was reduced to the problems of the assembly line.

### Thoughts That Jolt

Yevtushenko is not a convert to the West. Though out of favor, he says he is a Communist fighting to cleanse the spirit of the Revolution. But this 'precocious' biography reveals some disquieting facts. Here is a spirit and a verve which were once a part of the American dream. We cannot read this work without being jolted by the thought that probably in our dealings with the Russians we have not found the range, we have not been on target.

This book is required reading for all Peace Corps students. But it should be read with insight. At his best Yevtushenko is objective and objectivity cannot be a part of the Marxist-Communist dialectic. In this respect Yevtushenko is no more Communist than the Bill of Rights or the Protestant Reformation.

But this itself is significant. Has there come a change? Is life and thought in Russia breaking out of the false premise and foregone conclusion of the reasoned dialectic? Certain it is that this poet shows a Russia which is not a monolithic structure of one-way ideology.

January, 1964

And this brings us to a question suppressed in many a heart. What about the Russian people themselves? They are a deeply religious people more sensitive to art and ideals than we of the West. How is it that there can be no rapport between us? Can it be that in the realm of art, which makes the whole world akin, more can be accomplished than in the realm of diplomacy and bomb threats? It is in this context that the Yevtushenko story speaks volumes.

In Paris—it could have been America—a student said: "In general I'm for socialism. But I'd rather wait until you get stores like the Galeries Lafayette in Moscow. After that I might consider fighting for socialism . . ." Said Yevtushenko, "I felt ashamed for this senile young man." "What he wants is to have his future served to

him on a silver platter." And he continued, "It makes me proud not to be just an onlooker but to be taking part in my people's heroic struggle for the future."

This strikes home. As a minister of the Orthodox Presbyterian Church, how often one hears this: "When you get that new church built we will come." Or when asked to attend worship and take a stand, people say: "We might surprise you someday." This is the response, not to socialism, but to the Kingdom of God, and it is symbolic and typical of our America—we have that 'silver platter' look. One need not be a prophet today to see that we are in deep trouble. What do we find in America to match the spirit of this Russian? If the flame of freedom still burns, where in our culture is the oil that feeds such a fierce flame?

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## THE CHANGING SCENE

HENRY W. CORAY

A subtle danger always present in the service of the Lord Jesus Christ is for his workmen to set forth the life-giving redemptive truths as though they were cold unrelated abstractions. Turner, the famous artist, was explaining to Charles Kingsley how he could paint such a graphic picture of a storm at sea. "I went to Holland and engaged a fisherman to take me out in a boat into the next storm. He did. I had him bind me to the mast. Not only did I see the storm but I felt it. It blew itself into me until I became part of it. Then I came back and painted the picture."

"It blew itself into me . . ." It is small wonder that Turner produced such living art. Let Christian people rise up and storm the parapets of heaven for the searching wind of the Spirit to blow into our cold hearts the momentous message of Calvary until it is as much a part of us as breathing, then living art will be produced in our times too.

\* \* \* \*

On rare occasions some theological liberal is known to take a hard look at his position and come up with a surprising analysis. A few years ago Arthur Cushman McGiffert, Jr., Pro-

fessor of Christian Theology at Chicago Seminary, opened his mind and heart to the American public when, in his work on Jonathan Edwards, he wrote:

"Modern religious liberalism has for over a century been disinclined to recognize as significant facts those exhibitions of cosmic ruthlessness, human inequality, bestiality, and misery of which the ancient doctrines of divine wrath, divine election, and divine punishment, original sin and human depravity were an interpretation. Has religious liberalism, in neglecting to give an adequate philosophy for these facts, failed where a philosophy of life has no business to fail? Has modern religion glossed over the stern facts of life with a saccharine sentimentality about the fatherhood of God? Has it taken the iron out of its ethic? Sin does not disappear just because it is not talked about or recognized. Heredity remains, though we may wish that all of us started from scratch."

McGiffert then goes on to criticize the burgeoning neo-orthodoxy of Karl Barth. "Its theory of revelation," he charges, "as well as its tendency to take refuge in the mystery of paradox whenever the philosophical nut becomes too difficult to crack, are likely

## THE PRESBYTERIAN GUARDIAN

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to prove unacceptable. But Calvinism has pointed out facts the importance of which the present generation is again coming to appreciate."

The professor's junket into the Confessional Box should be as challenging as it is refreshing. Surely it hurls the gauntlet at the feet of those of us seriously pledged to the propagation of that form of doctrine to which we have been delivered. Is historic Calvinism, with its rich veins of thought, really contemporary? If so, shall we not take up the gauntlet and put forth greater efforts to spread it to all corners of earth?

\* \* \* \*

If there is one word that describes the state of our generation it is the adjective violent. The assassinations of our late President and of the young man accused of murdering him point up this truth. By way of corroboration, a rash of pulse-racing films scream horror from your local cinema marquee. Here are a few: *Brain Eaters*, *Blood Feast*, *Cover Girl Killer*, *Terrified* (*A Black Graveyard with a Killer on the Loose*), *Blood of the Vampire*, *Blood of Dracula* (*We Dare You to See It Alone!*). Ridiculous? Yes, but also bad. *Sports Illustrated* recently ran a spread featuring the growing number of serious injuries registered in professional football. We Westerners sometimes accuse the Oriental of holding life as a cheap commodity. Isn't it time judgment should begin at our own house?

There is an arresting and perhaps significant similarity which identifies Noah's age with ours. God looked over the ancient world and said to Noah, "The end of all flesh is come before me, for the earth is filled with violence . . ." (Genesis 6:13). One cannot afford to be overly dogmatic in predictive prophecy. Nevertheless it is worthy of note that our Lord, outlining the momentous events preceding his return, drew a parallel between that future segment of history and Noah's period. "As the days of Noah were, so shall also the coming of the Son of man be" (Matthew 24:37).

One of the major denominations  
In your esteemed country  
Has hired Radio Pitchman Stan  
Friberg  
To tape commercials  
Plugging its Sunday services.  
The punch line runs something like:  
"By not attending church  
The blessing you miss may be your  
own."  
I place this fillip in juxtaposition  
With the challenge of the great  
Founder of the faith:  
"If any man will come after me,  
Let him deny himself,  
And take up his cross,  
And follow me."  
And I do confess  
To being somewhat surprised,  
And a little shocked.

—*The Old Chinese Philosopher*

### Seminary Day of Prayer

Guest speaker for the annual Day of Prayer at Westminster Theological Seminary is the Rev. Gordon H. Girod, pastor of the Seventh Reformed Church of Grand Rapids, Michigan. All classes will be suspended on the date set aside, January 30, with several times and purposes for prayer suggested throughout the day for both students and faculty. The Rev. Mr. Girod is to bring morning and evening messages.

### Pre-Assembly Conference

The Rev. Herbert Butt of Newberg, Oregon will lead the opening devotional service on Friday evening, April 24 for the Pre-Assembly Conference prior to the annual Orthodox Presbyterian General Assembly. Sponsored by the Committees on Home Missions and Church Extension and on Christian Education, the sessions will extend through Monday, April 27 at the host church, Knox, of Silver Spring, Md., a suburb of Washington, D.C.

Topics to be considered during the Saturday and Monday meetings include "Visitation Evangelism," led by the Rev. Jay Adams of Westfield, N.J. and "Use of the Sunday School as an Evangelistic Agency," by the Rev. Edward Kellogg of San Diego, Calif. The Rev. Glenn Coie of Hialeah, Fla. will speak on the subject, "Organizing the Finances of the Church for the Increase of Members," and the Rev. Robert Atwell of Southwest Miami will describe the "S A V E Program" introduced last summer.

### New Addresses

The Rev. Robert W. Eckardt, 1811 Gravers Lane, Graylyn Crest, Wilmington, Delaware—19803.

The Rev. Gerald G. Latal, Th.D., 1695 West Lane, Stockton, California—95205.

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