

# GUARDIAN



## BETHEL CHURCH OF OOSTBURG, WISCONSIN

**H**ost to the Thirty-third General Assembly of the Orthodox Presbyterian Church, Bethel's congregation and pastor, the Rev. Donald Stanton, look forward to the arrival of commissioners. The Assembly begins formally on Tuesday, April 26, but a service of worship and communion will be held the previous evening under the auspices of the local session.

Prior to the Assembly a Conference for Pastors is scheduled to start on Friday evening, April 22. The welcome mat is out in Oostburg, Wisconsin !

## **The Trial of Jesus**

**EDWARD WYBENGA**

### **Before the Sanhedrin**

**Luke 22:63-71**

**A**fter his arrest in Gethsemane Jesus was led to the house of Caiaphas, the high priest. Here he was to stand trial before the Sanhedrin or council of elders, chief priests, and scribes. No witnesses were called in his defense; only false witnesses were allowed to speak. No justice could be expected under so prejudicial a set-up: the verdict was really settled in advance. And that verdict was that this man who called himself the Christ must die.

Throughout this hearing Jesus maintained a majestic silence. Why should he speak? People whose hearts and minds are closed to the truth will not be convinced by argument. Exasperated by his silence "the high priest arose and said unto him, Answerest thou nothing? What is it which these witness against thee? But Jesus held his peace."

Then the high priest put him under oath, saying, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." Now according to Jewish law, to be placed under oath and not give an answer was an admission of guilt. Therefore Jesus did reply at this point, "Thou hast said" — equivalent to an affirmation, "I am."

"Nevertheless I say unto you," he continued, "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Jesus here made a prediction that after his death he would rise and reign in glory, and at last come again as Judge of all the earth.

These were stupendous claims to deity before Caiaphas and the Sanhedrin. Jesus knew that this testimony would seal his death warrant, but he must speak the truth regardless of consequences.

Horried at so daring an assertion, the high priest rent his clothes, saying, "He hath spoken blasphemy: what

further need have we of witnesses? . . . What think ye? They answered and said, He is guilty of death" (Matthew 22:62-66). For a man to claim equality with God — that was blasphemy and punishable by death according to Jewish law (Lev. 24:16).

The trial of Jesus by the church-court had ended. The sinless one was pronounced guilty. Why? Because of man's sinfulness, but also because in God's redemptive plan the Son was to be the substitute for sinners. The one who had no sin was made sin for us "that we might be made the righteousness of God in him" (II Corinth. 5:21). The Savior died that those who trust in him might live forever.

### **Trial before Pilate**

**Luke 23:1-25**

**F**rom the palace of the high priest Jesus was led, bound, to Pilate, the Roman governor. Knowing very well that their charge of blasphemy would carry no weight in the civil jurisdiction — what cared Pilate about the laws of the Jewish religion? — Jesus' accusers leveled a charge that would gain the governor's ears. "We found this fellow perverting the nation," they said, "and forbidding to give tribute to Caesar." He says "that he himself is Christ a King."

Pilate therefore questioned Jesus about his kingship. He found that Jesus claimed to be a King of truth, ruling over a spiritual kingdom in the hearts of his followers and using spiritual weapons in its behalf. Convinced that such a king depending upon such weapons posed no threat to Roman law or government, Pilate's conclusion was, "I find no fault in this man."

Aroused all the more by this attitude, the leaders angrily insisted, "He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place." The mention of Galilee suggested to Pilate the possibility of shifting his responsibility to

the jurisdiction of Herod, ruler of Galilee, who was in Jerusalem at the time.

When he was sent to him, Herod was "exceeding glad to see Jesus" — not because he loved him or honored him but rather to satisfy his long-standing curiosity. He had heard many surprising things about this Galilean and hoped that Jesus might perform some miracle in his presence. Jesus, however, did not work miracles for display nor to cater to curiosity-seekers.

Herod asked him many questions but all in vain, for Jesus "answered him nothing." Unable to get anywhere with this approach, Herod and his soldiers made light of him, mocking him and putting a "gorgeous robe" upon him, then sent him back to Pilate.

Confronted once more with his unwelcome prisoner, Pilate was forced to face the issue. He was convinced in his heart that the Jews were clamoring for Jesus' death out of hatred and envy. Realizing his innocence, he saw that there was only one right course before him — to set the prisoner free. But dare he do it? Dare he incur the wrath of the Jews and risk his position as governor? He was torn between two conflicting forces — duty and fear.

Urged also by his wife, who had been troubled by a dream, Pilate as a last resort placed before the leaders and the people a choice (for it was the custom that the governor should release a prisoner during the Passover season): "Whom will ye that I release unto you? Barabbas, or Jesus who is called Christ?" (Matt. 27:17). Surely they would not choose a thief and a murderer! Yet that was exactly the choice that sprang out of their wicked determination to get rid of Christ.

Jesus was subjected to cruel scourging, then crowned with thorns and given a reed for a scepter as the soldiers bowed before him, mocking, "Hail, King of the Jews." Before Pilate in a mock-robe of scarlet he was seen in his humiliation, as Isaiah wrote, "Surely he hath borne our griefs and carried our sorrows" (53:4). "Behold the man!" said Pilate, but he awakened no pity, only the loud cries, "Crucify him! Crucify

*(continued on page 20)*

# Adolescence and the Church

## Part III — Vocational Choice

DONALD W. FELKER

When I was 30 years old and engaged in graduate study, my four-year-old daughter said to me, "Daddy, what are you going to be when you grow up and get out of school?" I was slightly taken aback. It took me a few minutes to come up with an answer that satisfied her. She had the correct impression — when a person is an adult it is normal for him to have a permanent job.

This is one characteristic which sets adolescence apart from adulthood. The adult is normally engaged in a full-time occupation. The adolescent, while he might be working part-time, is still going through the process of choosing his life's work. He is primarily engaged in a general preparation that will enable him to pursue the vocation which he chooses.

Choosing and preparing for a productive vocation is one of the aspects that seems to work against a speedy solution to the other problems of adolescence. In our previous articles we considered the problems of sexual control and independence. Both of these problems seem to be most easily solved in those societies where adolescence is very short.

If a boy or girl can become an adolescent one day and enter into adult society the next he does not have a very long or troublesome adolescence. In many of the more primitive societies this is exactly what happens. When children reach puberty they are considered adults — they enter into marriage and immediately become self-supporting in the economy of the community.

### Longer Adolescent Period

In moving to a highly industrialized society the situation changes dramatically. Approximately 50 per cent of the girls in our society do not marry until they are over 20 years of age and the age for boys would be correspondingly higher. It is extremely difficult for a young person to find employment in our society until after high school. Finding adequate employment without some college experience is also

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*Mr. Felker, visiting assistant professor of education at Indiana University, is a minister in the Reformed Presbyterian Church of North America (Covenanter). He is one of three members of their Board of Christian Education who serve as consultants with the staff of the Great Commission (OPC) Sabbath school curriculum.*

increasing in difficulty.

These facts make adolescence a period that is becoming longer with each decade. The age at which adolescents can become economically independent and find satisfaction in marriage is being pushed upward. The physical entrance into adolescence appears to occur at a younger age than it did fifty years ago.

This stretching out of the adolescent period is caused partly by the increased skills which are needed in our society. A group of problems for the adolescent is clustered about this need for different skills. I would like to mention four of these problems: (1) the increased need for higher education, (2) lack of unskilled jobs due to automation, (3) the increased necessity for choice, and (4) the urbanization of our country and the corresponding need to move to the city.

These four problems are interrelated. We have moved into a period when many types of employment which were previously open to young people are being closed. Automation is particularly eliminating those jobs which were once open to anyone who was "just willing to work hard." Today it takes more than just a willingness to work. The young person who begins looking for a job must have a saleable skill, or at least the ability to be trained in a particular skill.

Unemployment has become a pres-

ent concern. While the unemployment rate has hovered around five per cent of the working force it has been running between thirty per cent and fifty per cent of those who are less than four years out of high school. It is even higher for those who have not finished high school.

### Perplexing Problems

These staggering unemployment figures speak to the need for increased higher education. But more education, while it prepares the youth to take an adult role in society, also extends the time when he is still dependent. It takes longer to become an adult in the eyes of society today than it did fifty years ago.

The speedy passing of many jobs from the American scene also makes the matter of vocational choice more pressing for the youth of today. For many in the past there was very little choice in a vocation. If Dad was a farmer, the son also became a farmer. It was often not a choice but just an accepted part of growing up. If Dad was a coal miner or a steel worker, the son obtained a job at the same plant when he was old enough to work.

Today this following in the footsteps of Dad is frequently impossible. There are not enough jobs, or pieces of land, for all the sons to do what their fathers did. While this opens more possibilities to many of the youth today, it also pushes upon them the responsibility of making a choice. It is a choice that is made in the face of an unknown future and carries anxiety. The last factor in vocational choice is the need to be mobile in our society. If we want the teenager to be independent and self-sufficient, he may have to move. The move will probably be to one of the urban areas of our land.

The United States has become an urban country. This trend is expected to increase rapidly in coming years.

This presents problems to the adolescent. It means that he may be forced to leave family, tear up the roots that

he has had in childhood and adolescence, and put down new roots. As we shall see this also presents a challenge to the church.

### Stages in Choosing

Most adolescents go through three stages in arriving at a chosen vocation. During late childhood and early adolescence they engage in a fantasy game about work. Many of the girls want to be stewardesses or movie stars — most of the boys want to be firemen, policemen, or generals. Glamour and excitement are the attractive points of a job.

When the adolescent begins to mature he begins to develop definite interests in certain vocations. He goes through a period when what he wants to be is largely determined by what he likes to do. This usually lasts until the latter part of high school.

In the last stage the adolescent brings in other factors and makes a choice of a vocation. These other factors might be such things as ability, finances, and opportunities for work. Along with interest they will determine what the adolescent will choose for a life work.

But what does the church have to do with this choice? What can the church do at this point to fulfill its responsibilities to the youth?

The *first* thing that the church must do is present the challenge of Christian service. For those who are following Christ a vocation can never be "just a job." No matter what the job might be it must be viewed as an opportunity to serve the Lord and fellowmen.

Too often the concept of service is limited to those areas in which youth are called to enter vocations which are "full-time" labors in the work of the church. But this is only a part of the biblical concept of service. Do all work as unto the Lord is the injunction of the Word.

The ideas of service and a Christian vocation extend far beyond those types of work that are directly in the service of the church. Whatever the vocation, it must be an opportunity for service and an opportunity for it to be a Christian vocation. One of the factors which should be presented to youth as they consider the choice of a life's work is the opportunities in the various fields for Christian service and witness.

The *second* thing which the church

must do in this field is provide training for service. We are doing this to some extent through our college and seminary. In these institutions we have those who are preparing for various vocations also receiving training which will fit them to use that vocation as an area of Christian service. Increasingly we find those who are graduating from our college seeking areas in which they can carry on the job for which they have been trained and also be of service to the church and to Christ. This speaks well of the training that they receive while in school.

However, many of our adolescents do not have the benefit of going to Geneva College. What are we doing to prepare those who do not choose to go to college or for various reasons choose a college other than Geneva? What training for Christian service do they receive? Much of the work of the youth organizations and conferences of our church is aimed at this type of training.

In addition to this, congregations should be more actively engaged in training for service. This can be done, and is being done in some congregations, in a number of ways. Sessions can take young men and train them in the work of the eldership. Deacon boards can let young men engage in a training program for the diaconate under their supervision. Pastors have occasionally taken young men who were interested in the ministry and have helped them come to a decision by taking them into some of the pastor's work. Some congregations have training programs in calling and others have continuing programs in training Sabbath school teachers.

### Opportunities

These are all means of letting adolescents see that the work of Christ is not only the work of those who labor full-time in the church. It is the task of all to use their vocation as an opportunity for service.

The *third* thing that the church can do is provide specific opportunities of Christian work for the youth. This would include both full-time areas of service and part-time congregational service.

A paradox of American life is the tremendous response of young people to sacrificial labor when our nation is supposedly materialistically minded. The Peace Corps offers sacrifice, not riches, but the response has been outstanding. In our own church the Chris-

tian Corps for Cyprus has gotten a response from young people that far exceeded the expectations of many. New congregations in our church have frequently been blessed with young adults who were willing to go where they were needed to serve.

### Christian Service

This response has another side to it. The other side is the responsibility of the church to have places of service. Just as the youth are finding it necessary to go to cities for employment, so the church is also finding it necessary to go into urban areas.

If we are going to ask young people to serve the church, then we must have churches in areas where there is need for service. Too often we have waited until congregations have died and youth have of necessity moved to the cities before we faced the problem.

All of the factors that are working to bring people to the cities also make it a necessity that our church move into new areas. The point at this time is, if we are going to offer the challenge of service, then we must also provide areas of service.

Many times we tend to look at this problem from only one side. It has been said, "People should settle where there is a church." Another side is, "The church must go where it has become necessary for people to settle."

It is only as we face both sides of the coin that we will have churches where they are most needed and people going where they can offer the most service.

Young people are continuing to make vocational choices. The church must continue to help meet their needs in this area.

### Wybenga

(from page 18)

him . . . If thou let this man go, thou art not Caesar's friend."

"Behold your King," insisted Pilate. "We have no king but Caesar," they replied. Succumbing to his moral cowardice, Pilate could endure no more and delivered Jesus into their hands to be crucified (cp. John 19). Oh, the shameful and fearful sin that enslaves the human heart! Jew and Gentile alike are guilty in the sight of God. Yet in the face of it all Jesus remained "obedient unto death, even the death of the cross" (Phil. 2:8).

## Collinsworth's Lectures

Edited by R. K. Churchill

### Lecture II – One and the Same Church

There are blessings in the *visible* church that are not realized *out* of it. I do not assume that regeneration is one of the blessings secured to the race by the visible church. I do not assume that an evangelical change of heart is necessarily secured by connection with the visible church; but I do assume that the church is of vast utility and benefit to the human family. If it had not been, God would not have instituted it.

But further, as to the points of difference between the Infant-baptists and the Anti-infant-baptists. The Infant-baptists assume that the visible church, since its organization as a visible church of God, remains the same church perpetuated in the different ages; while the Anti-infant-baptists, embracing the Baptists, the Campbellites, the Dunkers and Mormons, as a body — not saying that Baptists are Mormons, or Mormons Baptists — but as a body of people, they all believe the negative and say that the church that began in the family of Abraham ceased its existence about the same time of the coming of Christ in the flesh.

It is conceded by all parties, however, that an infant membership existed in the Abrahamic compact or organization. In no Anti-infant-baptist book, nor in the writings of any man in the Infant-baptist church who has opposed infant baptism, can it be found that infants were not embraced in the covenant from the days of Abraham to the coming of Christ in the flesh. By universal consent, therefore, that is forever established. Then, to further recapitulate: if our position as Infant-baptist people — that the church organized in the family of Abraham has been perpetuated to the present — is right, then opposition to it is wrong; and if the opposition is right, then we are wrong. It is impossible, in the very nature of things,

for both parties to be right on this question.

Now, I make this statement and I drive it home, first to the Infant-baptists: if the Baptist organization is, as it claims to be, exclusively and solely the visible church of God in the world, we as Infant-baptists are sinners before God for rejecting it. We are sinners in the sight of God for having children in the church, if God does not authorize them to be there. If He does not want them there, His covenant does not require it; if the covenant does not require it, it is not His will; if it is not His will, it is a sin.

Now, I change to the other side of the picture. If it is God's will that infants should be in the church, His covenant requires it; and all who oppose it are sinners in the sight of God for so doing. It can be no other way. Tender-footed Infant-baptists (who have it so at their option) are sinners before God. If God wants this matter one way and they want it another way, and will not submit to God, they are sinners in the sight of Heaven.

Now then, if we are right as to the character and the perpetuity of the visible church, all who oppose that view are wrong, they are against God's will, against His covenant, and to that extent, against His church.

#### Misrepresentations

I read from a book entitled *Baptist Succession*, by D. B. Ray, who, under the caption of "False Churches in the Land" within the pages from 402 to 410, notices the different Infant-Baptist churches. He says that *all the Infant-baptist churches* believe in nothing but baptismal regeneration, nothing but baptismal remission of sins, nothing but baptismal salvation, nothing but baptismal entrance into the presence of God—denying all spirituality. I ask you again, can we longer remain silent and not expose these libelous statements?

Dr. Howell, within the scope of the pages I have mentioned, notices the Westminster Confession of Faith, the Scotch Confession of Faith, the Cumberland Presbyterian Confession of Faith, and the Methodist Discipline, finding *baptismal remission* of sins in all of them, *baptismal regeneration* in all of them, and he puts them all together with the Roman Catholics and the Reformers (or Campbellites) as rejectors of all spiritual work and believers *alone* in baptismal regeneration. After noticing the Confessions of Faith and the Discipline, he notices Timothy Dwight, who was a Congregational minister, but a Presbyterian in doctrine, and charges baptismal regeneration to him.

I will read from Dr. Dwight, who is published all over the land in this Baptist book as a believer in nothing but baptismal regeneration. Now hear him talk for himself. Vol. IV, page 300, *Dwight's Theology*, I read as follows: "Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God." And then he says: "*To be born of water is to be baptized. To be born of the Spirit is to be regenerated.*" How is that? How much difference is there between baptism and regeneration? "To be born of water is to be baptized. To be born of the Spirit is to be regenerated." And yet Mr. Howell says he favors baptismal regeneration, and published it to the world by the authority of the Baptist church. While that old man's ashes sleep away time's storms and tempests, and while his spirit, long since fled to the realms of light, is striking with gentle touch his harp of gold to the sweet song of redemption, Dr. Howell continues to dishonor his memory with the charge of baptismal regeneration. But I read further from Dwight on the same page:

*The Kingdom of God* is a phrase used in the gospel, in a two-fold sense, and

denotes His *visible* and His *invisible* Kingdom; or *the collection of apparent* and *the collection of real saints*. The indispensable condition of entering the visible kingdom is here made by our Savior—baptism. The indispensable qualification for admission in the invisible kingdom is regeneration.

### No Baptismal Regeneration

Could he use language to make it plainer as to the difference between baptism in the visible church and regeneration in the invisible church? Yet in the face of all this plainness, he is published to the world as believing only in baptismal regeneration, and Infant-baptist ministers must let it alone! These books fall into the hands of our children, and they see the greatest men in the Infant-baptist church stand published in this false light and do not know, unless otherwise informed, but it is so. By such books the Infant-baptist cause is stifled in the bosom of our own church, and as a result our members often refuse to have their children recognized with them in the church by baptism.

But what has been the treatment of John Wesley, dear to every Methodist heart, and to millions and millions of hearts that are not members of the Methodist Church? Mr. Curtis says:

We have seen Wesley tried hard—*hard*—*hard* to keep up the doctrine of Baptismal Regeneration. That he was opposed to all spiritual work and believed only in regeneration by water baptism.

Let me read you from Wesley himself. I will read you his own thoughts upon regeneration, or the new birth, in opposition to what Mr. Curtis and Mr. Ray say he taught. Wesley preached a sermon from the text, "Marvel not that I said unto thee, Ye must be born again" (John 3:7). And after passing over the argumentative part of the sermon we come to the conclusion where he says:

I propose, in the fourth place, to subjoin a few inferences which naturally follow the preceding observations. And first, it follows, that Baptism is not the new birth.

Could he have spoken plainer than that? Curtis says, he said it was the new birth, and Mr. Ray says, he said it was regeneration. But Wesley himself in forming the conclusion from the first part of his sermon, says: "It follows that Baptism is not the new birth." If that old man were living, if God were to recall his soul from its song of redemption near His throne, and were he to come here and talk, he could not make it plainer. But Wesley continues:

*Question:* What meanest thou by this word Sacrament?

*Answer:* I mean an outward and visible sign of an inward and spiritual grace.

*Q.* — What is the outward part or form in baptism?

*A.* — Water, wherein the person is baptized in the name of the Father, Son and Holy Ghost.

*Q.* — What is the inward part or thing signified?

*A.* — A death unto sin, and a new birth unto righteousness.

Nothing, therefore, is plainer than that, according to the Church of England, baptism is not the new birth (*Wesley's Works*, Vol. 1, pp. 404-5).

Now, what do these eminent Baptist authors mean by publishing Wesley, Calvin, Dwight, Henry, and all our men in that way? But we turn now to Wesley's works, Vol. 5, pages 423-4. On the subjects of Baptism and the New Birth or Regeneration, he has written a letter to Mr. Potter, of the Church of England, who was bewildered about the sign and the thing signified. Wesley says:

Of the New Birth you say: "The terms of being *regenerated*, of being *born again*, of being *born of God*, are often used to express the works of gospel righteousness." I cannot allow this. I know not that they are ever used in Scripture to express any outward work at all. They always express an inward work of the Spirit, whereof baptism is the outward sign . . . But further, you proceed: "Our Holy Church doth teach us—that by the laver of regeneration in Baptism we are received into the number of the children of God—this is the first part of the new birth." What is the first part of the new birth? Baptism? It is the outward sign of that inward and spiritual grace; but no part of it at all. It is impossible it should be. The outward sign is no more a part of the inward grace, than the body is a part of the soul.

And yet, that venerable man of God is charged with denying all spiritual work in a book published by the Baptists, who claims to be the only scriptural church of God in the world.

### What about Calvin?

But let us see what they say about Calvin. He is published in the same light, as believing in nothing but baptismal regeneration. He is charged with writing the Westminster Confession of Faith and inserting in it baptismal regeneration. J. M. Peay, a Baptist author, published a book in 1868 on communion, in which he says that Calvin got it (baptismal regeneration) from the Catholics and put it into the Westminster Confession of Faith, and that it is there to this day! Shame upon such ignorance! For Calvin was dead nearly a hundred years before the

Westminster Confession of Faith was published. Let us see what Calvin himself says. Here it is:

Baptism is a sign of initiation by which we are admitted into the society of the church . . . First, to promote our faith towards Him. Secondly, to testify our confession before men . . . From baptism our faith derives three advantages which require to be distinctly considered; the first is, that it is proposed to us by the Lord, as a symbol and token of our purification.

Then, I remark that in Calvin's view, baptism is not *regeneration* or *purification* itself, but *at the best, only a sign*, token or symbol of it. Yet, Calvin, like Dwight and Wesley, is published as a believer in Baptismal Regeneration. Calvin goes on to show that regeneration is a spiritual work, and that baptism is its outward sign, and then says:

We may see this exemplified in Cornelius, the Centurion, who, after having received the remission of his sins and the visible graces of the Holy Spirit, was baptized; not with a view to obtain, by baptism, a more ample remission of sins, but a stronger exercise of faith and an increase of confidence from that pledge (*Calvin's Institutes*, Vol. 2, p. 477, 486).

*What was it*, let me ask, that he saw exemplified in Cornelius? *That the work of the Spirit went before baptism, and that he was baptized because he was pardoned, not for pardon.* That is Calvin's conclusion.

### Westminster Confession

I now read from the Westminster Confession of Faith, p. 144, chap. 28, which is devoted to Baptism. I read from it, because it is defamed in connection with the whole Presbyterian family. And when I read from it, I read from my own, as they are the same on this subject:

Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins and of his giving up unto God, through Jesus Christ, to walk in newness of life, which sacrament is by Christ's own appointment, to be continued in His church till the end of the world.

So, to the end of the world, Baptism is to be a *sign and seal of regeneration* — *not the thing itself, but a sign of it.*

Now, then to the Larger Catechism:

*Question 165* — What is Baptism?  
*Answer* — Baptism is a sacrament of the New Testament, wherein Christ hath

ordained the washing with water in the name of the Father and of the Son and of the Holy Ghost, to be a sign and seal of ingrafting into Himself, of remission of sins by his blood and regeneration by his spirit, of adoption and resurrection unto everlasting life. . . .

The remission of sins is by His blood, and regeneration by His Spirit—not by water baptism; it is only the sign and seal of the work.

Question 166 (Larger Catechism)—Unto whom is baptism to be administered?

Answer — Baptism is not to be administered to any that are out of the visible church, and so strangers from the covenant of promise, till they profess their faith in Christ and obedience to Him. . . .

Not until they are born again; not until they are spiritually renewed. Then, when they do believe and have entered into spiritual obedience to Christ, they are to be baptized. Yet this Confession is published as teaching Baptismal Regeneration.

Now, we have closed up the connection with that which came up in the previous lecture. I had no time then to read these offsets to the gross misrepresentations of these Baptist authors; hence, I have read them here. Now, I propose a question to the Baptist brethren: Why do you treat us as Pharisees and heathens? I love Christian people, and wherever I see the image of my Master in the face of any one, I feel that he is heir to a crown, and that his home is in heaven. It matters not whether he is a Baptist, a Methodist, a Presbyterian or a Reformer (Campbellite), if he is a child of God, he is a joint heir with Jesus Christ. I would not say a word to rasp the feelings of any Baptist brother, but brethren, you have mistreated us. You have dealt out to us that which is not becoming any Christian people. Take it back. Gather up the old misleading books and burn them, and in the future make better ones.

### Did the Old Church Cease ?

I have before stated that the Infant-baptists assume that the *visible* church began many hundreds of years before the coming of Christ in the flesh; that it has never ceased to exist, but is today the same church that began two thousand years before the coming of Christ or John the Baptist. The Baptist and Campbellite brethren say that the old church ceased and a *new* church began. They all admit that the old church had children in it, that God

*These lectures by the Rev. J. R. Collinsworth were published in 1892 by the Hudson-Kimberly Company. They have been abridged and re-edited by the Rev. R. K. Churchill of Sonora, California. The Introduction and Lecture I appeared in the January issue of the Guardian.*

*"The author of these lectures does not use weasel words . . . Let the reader be prepared for full scale attack," comments Mr. Churchill.*

put them there by a covenant. It is in all their books. But then, they say the church ceased to exist at the coming of Christ or John the Baptist, and that a new church was organized that had no infants in it. They say the old Abrahamic church went out of existence, and that the new church never allowed the children a place in it.

Well, my Baptist brethren, can you tell us *where, when, and how* it began? You answer, "We will try, if you will listen." I will do that, and let the people listen, too. Now, they start out to hunt the new church, and they have the benefit of all their ablest books published by the "American Baptist Publication Society." Here is one of them, and remember the whole Society is talking to us in this book. It is the second volume of *Theodosia Ernest*, page 457. For what are we going to read? Why, the Baptist brethren tell us that the *old* church is dead and buried (and I do not know, but some of them preached its funeral); and they are going to tell us *where* the *new* church started. Please listen as I quote the following language:

Now to settle the question at once, I will take it upon me to trace the Baptist churches on the chart of history, either backwards or forwards. We may begin here today and trace them back to John—*must I say it*—and trace them back to John on Jordan.

There you have it. Trace what? Baptist churches. Trace them where? Trace them back to John *into* Jordan. So that is where the new church started—in Jordan.

I read from Mr. Crowell. Well, Mr. Crowell, what do you say? Mr. Dayton says in *Theodosia* that it started in Jordan. Mr. Dayton was one of the brightest preachers in the Baptist Church, and *you*, Mr. Crowell, belong to the same church. Let us hear another voice from the same ecclesiastical compact—from the church that says it alone is the visible church of

God in the world. Well, on page 36 of *The Church Members' Manual* you have his answer:

The phrase Kingdom of Heaven and Kingdom of God were employed by Him (God) to include all churches and all Christians and indicate that they are *one* only in their relation to Himself. The first church was that formed at Jerusalem under the ministry of the Apostles.

### New Church Alleged

This ends the quotation and from it we learn that on the day of Pentecost — that is three years and six months after Dayton found it in Jordan — *the first church was formed by the apostles in the city of Jerusalem*. Dayton says he finds it down in Jordan with John. Are they both right? They are at their wit's end hunting for the *new* church. They tell us we are wrong; that the *old* Infant-baptist Church was buried and that a new church was started. "We can show it to you," they say; and one shows it to us beginning down in Jordan; and another shows it to us beginning more than three years afterwards upon a hill in Jerusalem out of Jordan and away from Jordan.

Here are two men hunting for the beginning of a *new church* that has no "babies" in it? One finds it down in Jordan before the day of Pentecost, and the other finds it in Jerusalem on the day of Pentecost. Now they tell me the *old* church is gone, that the old Abrahamic family covenanted into existence by the God of Heaven, is gone forever; that He has organized a *new* church, and I, feeling as a Christian that I ought to be in the church, start out to hunt it. Mr. Dayton tells me he has found it at last. I ask him where, and he tells me, "*down in Jordan*." I start from the ground of destruction; I see the Infant-baptist Church laid in ruins; I am told the Abrahamic family is scattered East and West, North and South; that the breath of God has destroyed it. I start for the *new* church which Mr. Dayton tells me is down in Jordan.

I start to Jordan, and am about to pass Jerusalem. I will not look at it, but turn the other way towards Jordan. Mr. Crowell stands at the door of the temple in the city of Jerusalem and hails me. I turn to look at him and he asks, "Where are you going?" I answer, "I am going to Jordan." "What for?" "I am hunting the *new* church; they tell me it is in Jordan

(continued on page 28)



## Theolingo

ROBERT L. CLEATH

You think *you* have problems! Consider the plight of the contemporary minister as he pursues his arduous duties. For years he has taken in stride such occupational hazards as those late Saturday evening hours devoted to the preparation of that Sunday morning sermon, that cantankerous matron in charge of floral arrangements, the dour-faced disciple of thrift on his board who opposes all new expenditures, the over-solicitous young divorcee who clamors for personal counseling sessions, and the buttering-up required to nail down that honorary doctorate.

But now he faces a new threat, one that strikes at the very heart of his career as a professional communicator. After years spent assiduously cultivating an urbane style in the use of the new theological terminology—"Theolingo," as the pacesetters dub it—he is now being told that his religious language may be meaningless to modern man. The serious nature of the problem was revealed in an overheard private conversation between the Rev. Dr. Reginald Farquar, Rector of St. Ferdinand's By-the-Freeway and L. R. "Speed" Riggs, holder of the Hugh Hefner Chair of Ethics and Society at the Advanced Institute of Secular Theological Sciences.

*Speed* — Hi ho, Preacherino. What's relevant in the old *geschichte* today?

*Reg* — Glad to encounter you again, *Speed*. Hope you didn't experience too much despair in that Bogalusa jail.

*Speed* — No, it was a profound existential experience. I learned firsthand what you clerics are saying about the loneliness and boredom of man in 1965. I had a ball! But you look troubled, *Reg*.

*Reg* — How perceptive you are. To be brutally frank, my condition is one of extreme angst. I've been wanting to have dialogue with you.

*Speed* — Cheer up, old man. Angst is the price we all pay for our finitude.

*Reg* — You're not reading me right. In my personal context, I am beset

by a tragic enigma.

*Speed* — Don't tell me you're applying old concepts in a new context. How many times have I advised you to approach every new situation with a new posture? What is it that's bugging you?

*Reg* — If you spent more time on the academic treadmill and less on the picket line, you might be able to understand my predicament. It affects all of us ecclesiastical specialists.

*Speed* — You're sounding rather dogmatically testy. Remember, marching down South is my style of kerygmatic expression.

*Reg* — Kerygmatic, my chancel! If you felt that way, you'd stay down there with those people. The Institute wouldn't miss you. But I suppose you'd miss your own hero's reception here in Plushville.

*Speed* — You're getting downright nasty, Reverend. But I don't really mind. I know what estrangement does to all of us. But I still don't know the reason for your anxiety.

*Reg* — Please forgive me. That is, understand my aggression and hubris and accept me as one of the accepted.

*Speed* — Consider yourself reconciled to me.

*Reg* — Now if I can rely on your confidence, I'll share my concern with you. I've begun to realize that I'm not communicating with my koinonia! My hermeneutically sound homiletical treatises on soteriology are proving to be meaningless to my parishioners.

*Speed* — How can that be? I consider you the model of perspicacity in your use of theological linguistics. I really dig you.

*Reg* — Yes, but those British philosophers have made me doubt whether religious language can ever be anything more than emotive expression. And many of our young theologians are writing that we must discard our current theological categories. Yet when they write, their words sound a great deal like the language I try

to cultivate. I'm perplexed.

*Speed* — The language situation today may seem chaotic. But actually it's kairoitic. Although many theologically illiterate folks fail to comprehend our new insights and give us proper feedback, they soon will. You see the language we now are using constitutes the religious colloquialisms of tomorrow. So what if they now more readily understand traditionally oriented ministers? We are the ones who are bringing in the new linguistic eschaton!

*Reg* — Your words are very reassuring, *Speed*. I will approach my mission with new confidence. I will be more culturally relevant than ever as I proclaim that man's existential estrangement and finitude can, through demythologizing, be made eschatologically meaningful as ecumenical koinonians encounter each other in dialogue about the kerygma and become involved in universal social concern that will contribute to the ongoing *heilsgeschichte*. The apse, transepts, and even the narthex will resonate with the words of my kerygma!

*Speed* — Truer words never spoken.

*Reg* — How can I render my gratitude to you, *Speed*, for relieving my despair and eradicating my doubts?

*Speed* — Eradicating your doubts! I can see you have another problem. Doubts, my friends, are a blessing, not a curse. We must retain them. But the hour is late. We can engage in dialogue about doubt another time. In the meantime, keep fighting the good fight of "Theolingo."

\* \* \*

*Dr. Cleath, a graduate of the Presbyterian Seminary in San Anselmo, is teaching English and Public Speaking at California Polytechnic Institute in San Luis Obispo.*

*Cleath has used the pen name of "Balaam's Ass" in satirical articles assailing humanistic theology.*

### Change of Address

Rev. Wm. Harlee Bordeaux, 8076 Green Valley Drive, Grand Blanc, Michigan 48439.

Rev. Donald M. Parker, 3516 W. 96th Street, Evergreen Park, Illinois 60642.

Rev. Henry H. Fikkert, 152 W. Union Avenue, Cedar Grove, Wisconsin 53013.

*The Presbyterian Guardian*



**EDITOR**

Robert E. Nicholas



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

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## Pre-Assembly Conference

Is your pastor planning to attend? If he is going to the General Assembly itself—and he surely is if at all possible—both he and the congregation may benefit greatly from this prior conference. The business meetings that begin on April 26 are all work from before 8:00 a.m. until the evening sessions close at 9:15 p.m. An Assembly definitely is not to be classed as a vacation for the commissioners.

Nor is the Pre-Assembly Workshop designed as a period of restful relaxation. But it is planned for the spiritual refreshment and encouragement of the pastors and home missionaries. Most pastors need more of this than they get. Men profit much from the give-and-take of the discussion periods. It is always stimulating to share the insights and perplexities, the problems and victories of co-laborers.

It is good too that opportunity should be given, as it will, to listen to the suggestions of able men outside the Orthodox Presbyterian circle. We become so accustomed to our own ideas that we are prone to forget that others may help us to see ourselves and our tasks afresh. Even if we differ with them at some points we may sharpen our sense of the truth and of its application to our efforts.

Such a conference, furthermore, provides more of that fellowship and prayer for which many a pastor hungers. We are a small and scattered church. Many of our men see one another only two or three times a year, and then likely for a long day of Presbytery business. This gathering offers three days of fellowship and prayer with those of like precious faith. Many a soul longs for seasons

of pleading unitedly before the throne of heaven that the Spirit of God may be poured out in blessing upon our needy church.

Will your pastor have this privilege this spring in Oostburg?

R. E. N.

## Churches Without Pastors

The expression that is often used is "vacant pulpits" or even "vacant churches" — but we don't care for either one. Pulpits are usually being supplied in one way or another and so far as we know congregations are still meeting. Yet the fact remains that in the technical sense about sixteen Orthodox Presbyterian churches are without pastors at this writing. Five or six of these have regular supplies recognized by a Presbytery on either a full- or part-time basis, but at least ten of our congregations are actively seeking a pastor.

This is a burden which we all must share. At the most there appear to be four or five graduates available in the Westminster class of '66. The number of licentiates who seem to be in a position to accept a call is no greater. An equal number of ordained men not in the pastorate may be more or less willing to consider such a call. Theoretically, the supply of men available is about the same as the demand.

Experience suggests, however, that it will be a long time before some of these vacancies are filled. Sometimes graduates are not sure of their plans. Or a man for various reasons decides not to accept a particular call. Congregations frequently do not call a more readily available man but, after hearing several ministers, select another settled pastor who may in turn choose to remain where he is. With men and churches scattered from east to west the factors of travel and moving expense also enter in. Now all of this simply points up the difficulties—and there are others—in getting the right man together with the right church and at the right time.

We offer no easy solutions, nor have we heard of any. Each situation has its peculiar needs. Much common sense is required. The Presbyterian process moves slowly, but a willingness to reach decisions more promptly both on the part of congregations and men may help a little. It's hardly worth waiting for the perfect minister or

church! A combination of patience and prayer is indispensable. In utter dependence upon our sovereign God we shall find him to be our ever present help.

R. E. N.

## EDITOR'S MAIL BOX

Dear Sir:

Some day the fraternal spirit exhibited by the Assembly speech of Nelson Malkus may develop into a working arrangement or a church union. I honestly hope it will. And if it does, I hope that the new name of the denomination will be ready to nail into place.

Ambiguity is something we should avoid in the choice of a name. The Reformed Presbyterian Church, Evangelical Synod has a name which is easily confusable with another church. The Orthodox Presbyterian Church to this day spends a lot of effort explaining that it is neither Jewish nor Greek Catholic. Our future name should avoid confusion.

For this reason, I propose the name "The Free Presbyterian Church of America." It is a short name, easily explainable; we are free of modern unbelief, and free of ecumenical entanglements. This name includes the words of our original name. I think it is the best we could get. Can anyone think of a better?

Cordially yours,  
EDWARDS E. ELLIOTT  
Garden Grove, Calif.

## From England

Dear Brother:

From time to time your magazine is forwarded to me by my Bishop and I find its contents a great blessing. Apart from being chaplain and head of the Divinity department at Clark's College, I act as examining chaplain to the Rt. Rev. Dr. C. L. Saul, and Warden of the Ordination Training Scheme of the Protestant Evangelical Church of England.

As you probably know, the life of Reformed evangelical Christianity is all but extinct in this country. Lack of support means that even our own little Church cannot afford a residential seminary. I feel this the more, in that I was trained for the Anglican ministry, being formerly a high church-

man with a liberal theological background.

I write to show my appreciation of your stand against the so-called ecumenical movement. The fluidness of unionistic theology made me suffer greatly as a young man, and I am deeply distressed by the fact that there is not one church of any size left in England which proclaims the full faith of the gospel, or remains faithful to the great Confessions contained in the Anglican, Lutheran, and Reformed symbols of the Reformation. The only evangelical witness is being made by Pentecostal and Free Evangelical churches who have no solid dogmatic background.

I hope that you will sound the note of alarm, using Great Britain as an example, to show the effect of non-biblical theology—an effect that can be demonstrated in the statistics which show a yearly decrease in church membership. Only ten percent of the total population regularly attend a place of worship according to the latest tables. A recent report by the Church of England says that the number of men offering themselves for the ministry has dropped by 40 percent in the last three years.

A number of reasons have been put forward in Anglican newspapers. In the lead in such comments is the fact that the present trend towards the "new theology" degrades the position of the minister of the Word and Sacraments and thus stifles the flow of vocations. I would be inclined to say that the root of the matter is even more fundamental: the gospel is not preached, thus souls are not converted, thus the call is not heard.

I believe that every seminary should have a chair of ecumenical history so that every minister in training should learn thoroughly the history, theology, and destructiveness of this modern movement. I have made a special study of the whole subject and have submitted a thesis for my doctorate. As a Reformed Christian (L. Berkhof was the first book of dogmatics I read after my conversion) I feel very isolated, for there are few opportunities to join in serious study and discussion, and still less to enjoy the fulfillment of a vocation to preach and teach seminarians and laity in college and parish.

My prayerful good wishes,

ANTHONY F. M. CLAVIER  
43 Dyke Road, Brighton,  
Sussex, England.

## Highlights of a report to the 33rd General Assembly

# Committee on Christian Education

It is with thanksgiving to God for his abundant provision and wise providence that the Committee on Christian Education reports its activities for the year 1965. In the face of widespread rejection of the historic Christian faith, the God of truth continues to bless our witness to the gospel of his Son with an ever-widening distribution of the materials prepared by the committee. Although no new projects were undertaken during the past year, almost every area of the committee's activity has produced new evidence of the unprecedented opportunities confronting the Orthodox Presbyterian Church in its ministry of Christian education, not only in this country, but also in many places around the world. As God by his Son has called us to go and teach all men all the things given in his Word, may he by his Spirit grant us the love of true sons, the wisdom of faithful prophets, and the strength of obedient servants to fulfill more effectively this aspect of his great commission.

The staff of the committee includes the following personnel: the Rev. Robley Johnston, general secretary, Mr. John Tolsma, art director, Mr. Lewis Roberts, business manager (shared with the other committees), and these writers: the Rev. Messrs. John Mitchell and C. John Miller, Mrs. John Pappas, and Mrs. Robert Anderson (part-time). The office staff includes one full-time secretary, a full-time bookkeeper, and one or more clerical assistants as the occasion demands. It has been necessary to secure part-time help in the art department also.

### Publications

Sales of committee publications during the year totalled \$80,000 (round numbers will be used), an increase of 29 percent over 1964. The chief exception to the general gain was the *Vacation Bible School* program, with sales declining nine percent to a figure below \$16,000 for materials used in 335 schools. It is increasingly evident

that a new, revised cycle will be required to return the VBS project to its former effectiveness in aiding the outreach of our ministry. The committee continues to supply the Reformed Presbyterian Church (Covenanter) with a special edition of these materials.

The distribution of the *Shorter and Larger Catechisms* and the *Confession of Faith* increased by 45 percent, with *Bible Doctrine* sales up eight percent. For the first time in eight years the sale of tracts has shown improvement, more than doubling the 1964 figure. This was undoubtedly due in large part to the appearance of the tract "An Introduction to the Orthodox Presbyterian Church" and the revised edition of "Why the Orthodox Presbyterian Church?"

The number of Christmas cards and tracts sold was over 65,000, or 17,000 more than the year before. For the first time these items were advertised in religious periodicals (*Christianity Today*, *Eternity*, and *Moody Monthly*) and almost 2,000 requests for brochures were received in response. One significant element was evident in these responses: widespread dissatisfaction with most of the Christmas greetings available elsewhere. Many people expressed appreciation for the distinctly biblical greeting cards published by the committee. Sales of the weekly church bulletins remained almost the same in a total of 133 churches, 41 of these being outside the denomination.

During the year both editions of *Trinity Hymnal* were sold out. A new printing of 5,000 copies of the non-denominational edition was completed in November, and an order for 5,000 copies of the regular Orthodox Presbyterian edition was prepared for placement on January 2, 1966. As the year ended more than 25,000 copies of *Trinity Hymnal* were in use. Of the 31 new churches that purchased the hymnal in 1965, 29 were churches of other denominations, bringing to

*The 32nd General Assembly instructed this committee to cooperate with the Committee on Home Missions in a program to oppose the proposed Confession of 1967 of the United Presbyterian Church. Early in 1966 a tract written by the Rev. Calvin Cummings was published with the title "Which Faith Shall Presbyterians Confess?" Two-column advertisements in Christianity Today and Eternity brought some 450 responses following the initial insertions.*

65 the number in that category.

As a result of its study of materials for young people's groups, the committee has decided to recommend the "Youth Kits" prepared by the Reformed Presbyterian Church of North America. Although they include programs devoted to the distinctive principles of the Covenanters, the committee believes that Machen Leagues would profit from the studies embodied in these materials.

### **Sunday School Materials**

Two departments of the curriculum were in use throughout 1965. The Primary course was introduced in January in 120 churches—55 of them outside the OPC. At the end of the year these materials (a 60-page teacher's manual and a weekly take-home paper) were in use in 163 churches, of which 91 were outside the denomination.

The three-year cycle of the Senior course was begun anew in the fall quarter with only minor revisions. In 1963 when this course was introduced it was used in 76 churches, of which only 20 were outside the OPC; whereas at the end of 1965 the Senior materials were in use in 172 churches—102 of them outside the denomination.

With three years of publication experience behind it, the committee, at two meetings in January and February, 1966, undertook a thorough review of the progress and prospects of the Sunday school program. As of the end of 1965, a total of almost \$160,000 had been invested in this project. Of this amount, over \$21,000 has come from contributions designated for the program. Sales of Sunday school materials have supplied some \$37,000, the committee's general funds have provided \$45,000, and borrowed funds have made up the difference.

An early decision must be made as to further development of the curricu-

lum. Work has proceeded on the preparation of a course for the Intermediate department, with publication hopefully set for the fall of 1967. It is clear that considerably larger sales in each department would be realized if a full curriculum were available or in immediate prospect. However, a decision to proceed would require a further increase in the percentage of the combined budget to this committee for a three-year period from 1967 to 1969, and such a decision can be made only by the General Assembly itself.

### **Financial Picture**

Note should again be taken of the contribution to the Sabbath school program made by the Reformed Presbyterian Church of North America. In accordance with the action of the Synod of that church in 1964, its Board of Christian Education has been authorized to cooperate in the planning of the Great Commission Curriculum and to assist the publication program financially. To the end of 1965 close to \$10,000 has been received from the Reformed Presbyterian Church of North America, and representatives of their Board of Christian Education have met periodically with the staff of our committee to discuss and formulate plans for the development of the curriculum. A total of \$30,000 in contributions over a period of approximately three years has been approved for this cooperative effort.

The financial condition of the committee is occasion for both thanksgiving and sober concern. Income from both sales and contributions reached all-time highs in 1965. Sales of over \$80,000 were \$18,000 more than a year ago, and contributions of over \$58,000 exceeded last year's total by well over \$10,000.

Nevertheless, the audited treasurer's report shows a net loss of \$3,500 on the year's operations. The loss can be traced mainly to three factors—contri-

butions to the committee fell \$1,500 short of the amount set in the combined budget; the resumption of space advertising (in nine periodicals bringing 3,000 responses); and additions to the writing staff in preparation for an Intermediate course.

### **Important Decisions**

It may not be amiss at this juncture to call to the church's attention the magnitude of the commitment which is involved in the Sunday school program. By the end of 1966 the investment in this program will be approaching a quarter of a million dollars with two courses in publication and a third in preparation. In order to produce a complete curriculum of courses for the Beginner through the Senior departments and to provide for the necessary revision of courses, an additional half-million dollars will be required by 1971. During the period of development, sales will be restricted by our lack of a complete curriculum and so sales can be expected to return no more than \$325,000 by 1971. Thus, an average of almost \$40,000 for the next six years must be supplied by contributions for this part of the committee's program alone.

As for a decision respecting the future of the Sunday school program, the point of no return is approaching and may even have been passed. Therefore, the action of this Assembly with respect to the budget for 1967 is crucial since it commits the committee and the church to an additional step in the development of the total curriculum. To fail to take this step would jeopardize the present investment of more than \$200,000. To delay that move could mean the loss of sales to many churches that are counting on a steady progress toward completion of the curriculum. But if this step is approved at this point, it must be with the determination to provide the financial resources necessary to see it through.

**For informative literature on the Confession of 1967 write to:**

The Orthodox Presbyterian Church  
7401 Old York Road, Philadelphia, Pa. 19126

Please send me a free copy of "Which Faith Shall Presbyterians Confess?"

Name \_\_\_\_\_

Address \_\_\_\_\_

I am also interested in learning more about the Orthodox Presbyterian Church.

# Collinsworth's Lectures

(from page 23)

and I am going there to look for it." But Crowell says: "Hold on; there is no church there. God never had a church down in Jordan. He had no church when John was in Jordan. It was organized in Jerusalem three years and six months after John's operations in Jordan." I then begin to look at Jerusalem a little more, and I look Mr. Crowell full in the face. He tells me the *old* church is dead and gone; that it was destroyed and a *new* church started. "Yes; but your brother, Mr. Dayton, told me it was started in Jordan." "He is mistaken," says Mr. Crowell, "It did not start there, but in Jerusalem."

I turn my steps slowly and rather reluctantly toward the city of Jerusalem, when up starts some one on the Mount of Olives: the same Mr. Peay that says Calvin put Baptismal Regeneration in the Confession of Faith hails me and says: "Where are you going?" "To Jerusalem." "What for?" "To hunt the church." "There is no church there. Christ organized the first church on the Mount of Olives, where he called his disciples and chose twelve of them and sent them forth to preach the gospel. Here was the first church organized under Heaven."

## Confusion Apparent

Well, I am lost. I cannot find the church. Why? If the new church started in Jordan or at Jerusalem or on the Mount of Olives, where Mr. Peay says it did, why can they not find it? What is the cause of their confusion? Why do these brethren differ so widely on this question? Because there is not a word in the Bible about the church having its origin either in Jordan or at Jerusalem or on the Mount of Olives. The Bible knows nothing about the beginning of a *new* church in Jordan. The Bible knows nothing about the beginning of a *new* church at Jerusalem on the day of Pentecost; and it knows nothing about the beginning of a *new* church on the Mount of Olives. They are guessing and because we, an Infant-baptists, will not accept their guesses, they *un-church* us and stigmatize us as merely voluntary human societies.

I next quote from *The Baptist* by Dr. T. G. Jones. It is published by the "American Baptist Publication So-

ciety" and under the sanction of the whole church, the same body of people that formed the first church in Jordan and also in the other places mentioned. Well, Mr. Jones, have you any information on the subject of the *new* church? I read on page 45 of his work:

The church to which Christ referred when he said, "On this rock I will build my church and the gates of hell shall not prevail against it", *first became visible as an outward local organization at Jerusalem.*

## The Search Continues

But here is Mr. Curtis. Mr. Curtis, can you tell us anything about the *new* church? The old Abrahamic family we are told is gone; the old church with its children is gone forever, and a *new* church is started that has no children in it. Can you tell us where it is? We started to Jordan, but Mr. Crowell said it was not there; we started to Jerusalem and Mr. Peay said it was not there; we started to the Mount of Olives, and both Mr. Crowell and Dr. Jones said it was not there. What does Mr. Curtis say? On pages 227-8 of his book you will find his answer in the following words:

God has always had a seed to serve Him. Long before the event recorded in Genesis 6:3 — that is, in Noah's day — there were men of personal and practical holiness, but not of the same conspicuous and avowed piety as henceforth. Accordingly, in Genesis 6:3 — we find them known as the 'Sons of God'. Here, then, commenced the distinction between the church and the world.

There you have it. Mr. Curtis could not find water enough in Jordan, so he had to go back to the flood. This was about *three thousand years before the coming of Christ and the days of John the Baptist*. Curtis finds the church beginning *in the days before the flood*. Dayton finds it *in the days of John the Baptist in Jordan*. Crowell found it, after that time, in *Jerusalem*. Jones found it at the same place. Peay found it between Jordan and Jerusalem on the Mount of Olives, but Curtis found it at the time of *the flood*. Why all this confusion among the people who say they are *the only true church*? It must be because their theory as to the origin of the church is false. But Mr. Curtis continues as follows:

And just in proportion as it has been kept up, religion has ever prospered, etc.

We are not now, however, going to discuss the state of the world and of the church as they were five thousand years ago. We have to speak of them as they are *now*.

Mr. Curtis found a church in the world 5,000 years ago. It is not yet 2,000 years since the days of John, and yet Curtis finds a church existing 3,000 years before John's time. Here is the last book of the church hunters and the last I shall use till I come to the best of books. This is entitled *The Covenant*, written by the same Dr. Howell before quoted. On page 126 he says:

Now the visibility began dimly to appear, as in the distant horizon, the faint outline of a towering mountain. Christ Himself finished it when in an upper room, the same night in which He was betrayed, He instituted and administered the sacred supper. At that hour the separation was complete, the kingdom set up, and the church arose, visible and bright, like the morning sun, shining without a cloud.

## Visible at Last

Howell saw the church rise like the morning sun, the returning king of day. Like the unclouded morning sun driving the mist before it, the church rose and drove from the world the darkness that had been hovering over it for 4,000 years. It was going up in all its grandeur and glory, throwing a flood of light over the face of the earth. What man, with half an eye, can not see the rising and unclouded sun? If you tell him he does not see it, he will laugh at you. Yet, there was Mr. Dayton, Mr. Crowell, Mr. Peay and Mr. Curtis, who, with eyes wide open, failed to see that unclouded sun, rising in all its glory and throwing a flood of light over the face of nature. No, sir; they could not see it. Mr. Howell saw the great luminary of Heaven rising unclouded and flashing rays of light all over the land; although none of his Baptist brethren could see it. But he says on page 127:

The Lord added to the church, daily, the saved. The exact point of time, therefore, at which the Church of Christ became visible was on the night of His betrayal and at the moment of the conclusion of the sacred supper. From that moment, it was the *visible* church of our Lord and Savior Jesus Christ.

He comes down to the moment of time. He says: "At that moment of time, it became the *visible church* of our Lord and Savior Jesus Christ." What a confusion among these advocates of the new church!

I now propose something more sensible. I am really gratified that I am

through with this confusion. Now I come to the Book that I am ever pleased to deal with. It is the Book of books. Here is the light—the Book that, like its author, *cannot* prevaricate, *cannot* err. Here is the light that will guide us through life and light up the dark valley of the shadow of death. Here is the Book that David said was a “lamp to his feet and a light to his path.”

### New Testament Teaching

We are going to ask Paul whether the church was established in the days of the Apostles, in the City of Jerusalem, on the Day of Pentecost or not. Now, hear him:

Husbands, love your wives, even as Christ also loved the church and gave himself for it (Eph. 5:25).

Christ loved something and He gave His life for it. Christian friends, shall we treat with indifference that which He loved so well? Shall we regard it as a matter of small moment when Christ loved it so as to give His life for it? It must be something grand and glorious. It claimed Heaven's attention. Angels were concerned about it. God, the Father, was concerned about it. God, the Son, loved it so much that He laid down His life for it. Christ loved it and called it His spouse, His wife.

It was a church made up of parents and children, and He loved it. He loved the adults and the infants. He loved it so much as to give Himself for it; and before He died, He took the little ones in His arms and laid His hands upon their heads, and blessed them saying, “Of such is my kingdom; of such is my church.” He loved all the membership and died for all. He died for it. *There we have the church in existence before He died, and His death occurred about seven weeks before the day of Pentecost.* Because of His love for it He tasted death on the cross.

Christ loved but one church and that church began prior to His death, away back in the days of Abraham. He was born in it, lived in it, and died for it. That is the church for which we are working (Acts 20:28). This is the address of Paul to the elders of the congregation at Ephesus: Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood.

The church was purchased with His blood fifty days before the day of

Pentecost. This passage is so much like the one from Ephesians that it scarcely needs additional comment.

Now, let us see whether this church for which Christ died existed before His death. We have shown already that it existed before the day of Pentecost and at the time of His death.

Now, let us see if it existed prior to His death:

Moreover, if thy brother shall trespass against thee, go and tell him his fault, between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church (Matt. 18:15, 16, 17).

Here is a disciplinary law given by Christ to his disciples before His death. How long we do not know. Now let us suppose a case. Here are Peter and John. Both have heard the law. John transgresses against Peter. Peter at once remembered what the Master said, and says unto himself: I will go and do it. He goes to John and says: “John, you remember that but one hour or two since, the Master told us that if one brother transgressed against another, the offended brother should go to the transgressor and tell him alone of his fault and not trumpet it to the world. I have come now, Brother John, to submit to you your offense against me.” But John turns on his heels and says: “Peter, attend to your own business and I will attend to mine.”

### Tell It to the Church

Then Peter takes the next step and says: “Now, John, I have come a second time and have brought *two* of the brethren with me as the Master directs. Now, John, will you not retrace your steps?” But John again refuses and bids him attend to his own business. He will not listen to either Peter or the brethren. Peter is nonplussed for a moment, and then remembers the words of the Master, “*If he will not hear them, tell it to the church.*” Then he determines to appeal to the church, when John turns on his heels, with delight and exclaims: “Very well! but there is no church to tell it to, and will not be until the day of Pentecost, or about that time. You see, Peter, there is no church to which you can appeal: now I have got you, old fellow. You are at the end of your row.” It is easy to see the difficulties that hang about this new church

theory. If there was no church then in existence the Savior's language is without meaning, and wholly inapplicable. The force of this argument against the *new church theory* cannot be overcome.

I have no objection to talking about those who have suffered much for the church, and the Baptist brethren love to talk of the martyrs, which is well enough in the proper place. They were noble Christians, members of the church who were willing to march into the jaws of death for the sake of Christ. Now I am going to let a martyr talk to you. One that while he looked wicked men in the face and talked of Abraham, Isaac and Jacob, saw heaven open and the glory of God revealed. Stephen, the martyr; Stephen, the man of God, full of faith and the Holy Ghost; Stephen, the first man to suffer death for the cause of Christ in the new dispensation of the church. He was permitted by his murderers to preach his last sermon, but they murdered him before he finished it.

He commenced it away back in the days of Abraham, and traced the history of the church step by step, while he was exposed to the storms and revilings of the wicked rabble. His (Abraham's) family went down into Egypt and God sent Moses after them. And the Divinity that appeared in the bush was but a faint glimmering of the Divinity of the Son of God. It was the Christ of the church, it was the Christ that loved the church, and it was the Christ the head of the church. And Stephen talked of this mission of Moses. Now I will read Acts 7:37-38:

This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in the Mount Sinai, and with our fathers; who received the lively oracles to give unto us.

### Church in the Wilderness

*Then there was a church back in Moses' day, Christ was with Moses in that church, and that church in which he was then present was surely the church of Christ. Moses was in Christ's church.*

Now if the church was in Moses' day it did not begin in Jordan; it did not begin at Jerusalem; it did not begin on the Mount of Olives; it did not begin on the day of Pentecost; and

it did not rise like an unobscured sun on the night of the betrayal, as Howell says, no sir. It was in Moses' day and *Moses was in it*, and Christ was in it. All the difficulties are removed when we let the Bible talk for itself. Some persons tell us it was established, but it was the congregation of Israel. We have the simple Greek word (*ecclesia*) that is used for *church* throughout the whole Bible. It does not matter whether it is translated church or congregation, it is the same. In the Septuagint it is never translated church, but congregation.

In every place in the New Testament where we have the word church, it is translated from this word "ecclesia" in the original. Why the translators make that difference is not for me to say, but it matters not; it is from the same word. If both are

from the Greek word "ecclesia" — it does not matter which we use. Moses was in the *ecclesia* which is translated church. *It was Christ's church*, and He was in it with Moses. Hence we have found the church existing in the days of Moses.

As the identity of the church is our topic it is well to lay a good foundation for our work. The first and second lectures are mainly taken up in laying the foundation for those that follow, and if I lay a good foundation, I shall be able to show a solid building. And if I do not establish the continuation of the same old church, it will not be because the Bible does not teach it. The organization of the church and its perpetuity, and its membership, are matters of revelation, and are as clearly revealed in the Bible, as the existence of God himself.

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## Korea News

HARVIE M. CONN

CHURCH STATISTICS for Korea in 1965 have just been released. According to the *Prayer Calendar*, an annual publication of the Christian Literature Society of Korea, the church in Korea continues its path of rapid expansion. The *Prayer Calendar* lists eighteen denominations (several smaller ones are not listed, and the Seventh Day Adventists are included) with a total of 8,163 congregations in those denominations, and 8,915 church workers to shepherd them. The four largest Presbyterian bodies account for roughly 61 per cent of the total.

The largest of the denominations is the Presbyterian Church, Tong Hap group, associated with missionaries of the United Presbyterian U.S.A., Southern Presbyterian, and Australian Presbyterian Churches. According to the *Prayer Calendar*, it has 2,133 congregations, 2,223 church workers, and a constituency of 514,740. (The phrase "constituency" includes not only communicant members, but also Sunday school children, inquirers, and catechumens. It has long-standing in Korean church circles.)

### Hap Dong and Koryu Groups

Missionaries of the Orthodox Presbyterian Church and the Reformed Presbyterian Church, Evangelical

Synod labor with two of the other four bodies. One, the second largest in Korea, and often called popularly the Hap Dong group, is said to have a constituency of 508,722 in 1,765 churches with 2,046 church workers. The other group is the so-called Koryu group, numbering 473 congregations and 384 church workers. The *Prayer Calendar* lists the Koryu group as having a constituency of 38,818. But two of the seven Koryu group Presbyteries reporting gave only the number of communicants, not listing inquirers, Sunday school children or catechumens. The figure for the Koryu group is therefore lower than it is in reality.

What do the figures mean? They may mean very little, if they are inaccurate. Unfortunately, Korean church statistics in the past have not always been faithfully reported for one reason or another. Church divisions and the bitter rivalry they create sometimes easily lead to temptations of addition and multiplication when the facts might call for subtraction and division. In this situation, the number of congregations can be misleading. A schism may create two congregations but not necessarily twice as many Christians. The confusion of the aft-

ernath may also find one side or the other claiming the same congregations. All of these factors make one extremely cautious in interpreting Korean church figures.

What does one think, for example, of the Hap Dong group, reported to have added approximately 600 church workers to its roles in the space of one year? One begins to doubt the figure when he remembers that the seminary graduates only about forty students a year. Or what does one think of the Tong Hap group, which is said to have added 165,836 new constituents since last year's report — three times as many as its nearest competitor, the Hap Dong group? Yet, according to the *Prayer Calendar*, the Hap Dong added 147 congregations, while the Tong Hap added 106. One begins to doubt some of the statistics.

### Presbyterian Growth

If, however, your skepticism is not complete, a picture begins to form. Regardless of division and inaccuracy, the church is growing. The total Protestant constituency in Korea is roughly 222,000 more than a year before. There are almost 200 more new Presbyterian churches in the country than there were a year ago.

If you are an Orthodox Presbyterian, you are rejoicing at this. Your missionaries, six of them, are privileged to collaborate with a national church that accounts for 31 per cent of the Protestant community of Korea! This church is larger than *all* the national churches in Japan, Formosa, and Ethiopia put together, with which the Orthodox Presbyterian missionaries labor. That is reason for rejoicing.

If you are an Orthodox Presbyterian missionary in Korea, you may not be so happy. Your missions committee is only one among fifty-one working in the country. A total force of approximately 182 missionaries are working with the other two liberal-oriented Presbyterian groups in Korea. A total of ten missionaries — yours and those of the World Presbyterian Mission — are working with the remaining half of Korean Presbyterianism. Those 182 missionaries are scattered throughout the country in 14 separate stations or geographical areas. You and your associates can manage no more than three.

What do the figures mean? Look up Matthew 9:37-38 for God's own commentary.

## DeVelde Concludes Long Vineland Pastorate

After twenty-four years as pastor of Covenant Orthodox Presbyterian Church the Rev. Everett C. DeVelde closed his ministry in Vineland, New Jersey with the regular services of February 13, preaching on "Paul's Valedictory" in the evening. Morning worship has been heard over station WWBZ for the past 18 years.

During that same period Pastor DeVelde produced more than six thousand 25-minute programs for a daily devotional broadcast over the same station six mornings a week. (Mr. Andrew Wikholm, of Pittsgrove, is now presenting this morning broadcast.) Mr. DeVelde also prepared a weekly program for WIKÉ in Newport, Vermont during the past decade. Mrs. DeVelde has been teaching in the Bridgeton Christian School for six years.

Pastor and Mrs. DeVelde were honored earlier in the month at a gathering of members and friends of the congregation in the fellowship hall of the church building which was dedicated four years ago. In the course of his busy pastorate 174 infants were baptized and 103 adults. There were 350 persons received into the membership of the church. Within the congregation there have been 89 marriages, and Mr. DeVelde performed a large number of other wedding ceremonies. He also conducted 134 funerals for families related to the church.

Mr. DeVelde is a member of the denominational Committee on Home Missions and serves as executive director for the Boardwalk Chapel of the Presbytery of New Jersey. After a season of rest and visiting with relatives he plans to undertake another pastorate.



## Southern California Licenses Two Candidates

The Rev. Dwight Poundstone was elected Moderator of the Presbytery of Southern California at its meeting on February 9 and 10, succeeding the Rev. Edwards Elliott. The Rev. Calvin Malcor was named to another two-year term as Assistant Clerk, with the Rev. Ralph Clough continuing as Clerk.

Preceded by a time of reports and prayer, the two-day sessions were held in the Paradise Hills Church of San Diego. Mr. Carl Ericksen of First Church, Manhattan Beach and Mr. Eugene Saltzen of the Garden Grove congregation completed their parts of trial for licensure with their theological examinations on the floor of Presbytery. They were formally licensed to preach the gospel at a Wednesday evening service, during which the Rev. Salvador Solis preached on "The Changeless God" from Psalm 102:25-27.

## Missions Congress to Draw One Thousand Leaders

A Congress on the Worldwide Mission of the Church is expected to bring together a thousand missionary and church leaders representing the conservative and evangelical agencies of Christian missions from April 9 to 16 in Wheaton, Illinois. Meeting during the spring vacation period on the Wheaton College campus, the Congress will have delegates from every country that has ever received a missionary.

Sponsored by the Evangelical Foreign Mission Association (composed of 59 smaller Protestant denominations and agencies) and by the Interdenominational Foreign Missions Association (made up of 46 independent boards and agencies), the Congress "hopes to set a pattern and strategy for effective and continuing Christian missionary work for the next generation." Leaders of these two groups declare that such a Congress has been made necessary because of the absorption of the one-time International Missionary Council into the World Council of Churches in 1961. They can work neither within its theological framework nor adhere to its unbiblical concepts of the nature and purpose

of the missionary task.

The significance of this meeting is emphasized when it is noted that the small denominations with only about two million members represented in these evangelical agencies support more than 13,000 full-time missionaries overseas. The 55 agencies connected with the National Council's Overseas Missions Division, on the other hand, representing denominations totalling some 40 million members, are supporting only about 9,100 full-time missionaries.

Although the Orthodox Presbyterian Church is not affiliated with the two sponsoring groups, a representative of its Committee on Foreign Missions is expected to attend as an observer.

## Presbytery of Philadelphia

Trinity Church, Hatboro opened its recently completed building for the January meeting of the Presbytery of Philadelphia. A call from Calvary Church of Cedar Grove, Wisconsin to the Rev. Henry Fikkert was accepted and the pastoral relationship with Fawn Grove was dissolved as of February 28. The Rev. John Galbraith was named moderator of the session of Faith Church. Mr. Richard Wirth, a senior at Westminster and a member of Calvary Church, Glenside was examined and enrolled under the care of Presbytery.

Two committee vacancies through resignation were filled: Dr. L. Craig Long was elected to the Committee on Candidates and Credentials, replacing Dr. Robert Knudsen; and elder Hugh Whitted was named to the place vacated by elder Lewis Roberts on the Committee on Correspondence with Presbyteries of Other Churches.

Presbytery supported recommendations of its Committee on Church Extension to assist the congregations of First Church, Baltimore and Gethsemane Church, Philadelphia to the extent of \$1700 during 1966 by means of offerings over and above regular benevolence giving.

In response to a resolution presented by elder Cyrus Ferguson of Kirkwood protesting an action of the Pennsylvania House of Representatives a committee was directed to put it into definitive form for action. At a meeting postponed from January 31 to February 14 because of "the big snow" the



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protest was adopted, imploring the legislative body to rescind its December resolution directed against the Rev. Carl McIntire and Radio Station WXUR, Media. Among grounds stated were "giving preference to one religious establishment over another"; "judging the religious beliefs and moral character of a minister of a particular Christian church"; "without any public investigation" and "contrary to the constitution of the commonwealth."

### Sonora Church Dedicated

In gratitude for the gracious keeping  
of the divine covenant throughout  
past generations,

In reliance upon the promises that the  
gates of hell shall not prevail against  
the church,

In hope of the eternal glory of the  
church triumphant,

WE DEDICATE THIS HOUSE

The church edifice was finished and after many delays and a second loan from our Church Extension Fund the furnishings were installed. A carpet of two-tone gold color was glued down (this was a must acoustic-wise for our radio broadcast). The cantilever pews, stained a golden oak, were installed with matching pulpit. A gold-colored seam in the pulpit face blends into the high massive communion table with the words *Till He Come* carved on its front edge.

The beams of the A-frame building carry the eye upward to a height of forty feet. The roof sheeting, beams, and paneling are each stained a different tone of brown with the wood grain visible. The inside concrete brick walls are a soft green color cut by narrow windows ten feet apart. Three giant crosses tower outside in front of the church, commanding the countryside and illuminated at night. Upon entering through the outside flamingo doors, how hushed and "amiable are thy tabernacles"! Along the walls are four art glass windows, handmade in memory of a mother now in the church triumphant. The many colored leaflike pattern suggests the burning bush. Through these 'flames' the light streams and a diffused glory, tempered

### COMMUNITY CHURCH, SONORA SESSION



Dr. Jack Julien, Pastor Churchill, Fred Vanderpleats, and Howard Peterson

yet strong, spreads its fire over golden oak pews and carpet.

Three hours before the Dedication Service on February 4 a Conn organ was brought in—"Jesu, Joy of Man's Desiring" was our first prelude.

"All People That on Earth Do Dwell" sounded forth from 170 voices and the service of dedication was underway. A sextet, which had traveled over 200 miles from a Baptist Church and Christian School, rendered two Psalms from *Trinity Hymninal*; every word could be heard. The Rev. Henry Coray of Sunnyside brought the message from Solomon's dedicatory prayer. Other participating ministers were the Rev. J. J. Weersing of Ripon, retired minister of the Christian Reformed Church, the Rev. Melvin Nonhof of Santa Cruz, and the Rev. Richard Lewis of Berkeley. A newly elected elder was ordained by the laying on of hands, and after

#### CHRISTIAN SCHOOL TEACHER

Needed for 5th-6th grade of the Pittsburgh, Pa. Christian School. Missionary challenge — Good salary and living conditions.

Write:

Calvin K. Cummings  
1608 Graham Blvd.  
Pittsburgh, Pa. 15235

singing "Praise God From Whom All Blessings Flow," the presbyters, young people who have gathered for a snow retreat, visitors, and members, gathered in the temporary social hall for refreshments.

This was the realization of many prayers; the fulfillment of a dream; and at the same time a new opportunity. From our tiny beginnings in 1961 to our moving into the new building in 1965 to the present dedication — how wondrously God has wrought! So wondrously indeed that no man can take one bit of glory to himself.

— R. K. CHURCHILL

#### TEACHERS NEEDED

Oostburg Christian School for the 1966-67 term: principal-teacher in departmentalized 6th - 7th - 8th grade, and teacher in intermediate grades. Write to Roland J. Dirkse, 725 Park Avenue, Oostburg, Wisconsin 53070.

Philadelphia-Montgomery Christian Academy: foreign language and math teachers for high school, and two elementary teachers. Write William Viss, Box 93, Wyncote, Pa. 19095.

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