

The Presbyterian

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EDITORIALS AND NEWS

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Liberal Arts Education in the Tradition of Historic Presbyterianism

Trinity Christian College is located in Palos Heights, Illinois, a suburb of Chicago. Presently it is a two year college with plans to become a four year school by 1970. The freshman class enrolling September, 1967 should be the first class to graduate from Trinity's four year program. The junior year will be introduced, D.V., September, 1969 and the senior year, September, 1970.

Trinity is a young school. It opened its doors seven years ago to thirty-five students. Under our Lord's gracious blessing the school now numbers 205 regular day students. There is also an interesting evening school program which is attracting more and more attention. Of special interest to the readers of this journal is the fact that two

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A Goodly Heritage

ROBERT L. ATWELL

At one a.m. the phone rang. From 1,400 miles my brother's voice said, "Bob, get hold of yourself, I've bad news." A pause and then, "Dad's dead." I was startled to realize that my immediate reaction was: that's not bad news, it's good news. It was a vivid illustration that, concerning one who has once received the gospel, there can really never be bad news. The last enemy is already conquered and death can only terminate the suffering of earth and usher in the bliss of heaven. Dad had gone in his 93rd year; his eye was not dim nor his natural force much abated. Just ten days before we'd been tramping together in seven inches of snow in forests he had taught me to love so well.

Now my heart is filled with gratitude to God for the goodly heritage that Dad left. I write down some of the features of that heritage in the prayer that my children, and children's children — and others — may also share them.

The Fear of God

Dad lived in the fear of God. His was the hall mark of the Calvinist, the man who lives *coram deo* — in the presence of God. And that fear was a contagious thing; it constitutes the best that can come to mortal man. The fear of God delivers from all other fear — of man, of circumstance, of death itself. Not at all inimical to love, it is its perfect counterpart. I can't imagine a son having a deeper love for his father but from my earliest recollection I stood in terrible dread of his displeasure. It was a good feeling. For real happiness and security a child needs some assurance that he'll be punished when he needs it. From a wholesome, loving fear of my earthly father I came to rejoice in David's word, "The fear of the Lord is clean, enduring forever."

He Lived by Revelation

He lived in, and by, and he loved two books: the book of Scripture and the book of nature. The Bible, as the

Word of God written, is the infallible rule for both faith and practice. This is our confessional position. For Dad no other position seemed tenable; this was the only basis on which doctrine and life could be certain and secure. Also he loved the woods and streams as only he can who recognizes them as part of his Father's world. Real joy was his in his daily toil whether as a carpenter or as a lumberman running the sawmill which he had owned from his late teens.

The First Day—the Lord's Day

For Dad the first day of the week was the Christian Sabbath, the Lord's Day (he thought instinctively in the terminology of the Shorter Catechism). It was "day of all the week the best," day indeed of "joy and gladness," day which gave meaning to the other days and kept things in perspective. He took seriously the command, "Six days shalt thou labor," for the mill ran six days a week, ten hours a day, and commonly was located a good hour's walk distant. Therefore "welcome was the day of rest." But the Sabbath was more than day of rest — it was a family day and preeminently a day of worship.

The last ten years we were on the farm there was not a single Lord's Day that Dad didn't take me to services. Besides, if weather permitted, Sabbath always meant that Dad would take any of the children who were old enough to tag along for a walk in the hemlocks, down the Lochard run or

JAMES EDWIN ATWELL died on December 16, 1966 at the age of 92. A member of the Associate Reformed Presbyterian Church in earlier years, he became a charter member of Faith Orthodox Presbyterian Church, Harrisville, Pennsylvania. This tribute is by his son Robert, pastor of Galloway Orthodox Presbyterian Church, Miami, Florida. Another son and two daughters also survive.

to the Scrubgrass creek or the trailing arbutus patch. It was not his Scot nature to verbalize but he saw the "sermons in stone, books in running brooks and God in everything," and so did we. Small wonder we always looked forward to the Sabbath. Would that we had more living illustrations that a properly strict Sabbath is also an irresistibly joyous Sabbath.

A High View of the Church

His view of the church was apostolic. As best I can judge it stemmed from Paul's charge to the elders to "feed the church of God, which he has purchased with his own blood." Indeed he served the church as an elder for almost sixty years. He found real satisfaction in his daily work, that too was his calling of God, and in it he excelled. It was known that if Dad sawed a log it would tally its maximum in board feet. If a wood lot purchaser had Dad as his appraiser the seller commonly asked for no other estimate. His integrity and industry were twin fruits of his faith. But it was the church and her work that had his first allegiance.

In spring thaws the roads might be impassible even for a horse and buggy. Possibly women and children could not attend. But such circumstances provided no thought of excuse for a man and I counted it a signal privilege, as the oldest child, to attend any service that was held in the church in company with him. When Dad was cutting out a piece of timber the mill ran six days a week. I can recall its being shut down on only three occasions: Christmas, the fourth of July and the day Presbytery met. Later happenings in the visible church might have caused me to entertain the false antithesis, "not churchianity but Christianity," or to espouse the error of independency, but I had long since learned a high biblical view of the church from my Dad. For him love for the church followed from Christ's love for it.

Christ Must Have Preeminence

The implicit trust which I once had in Dad, he taught me to put in Christ. It would be equally true to say that Mother taught me this. Mother compensated for Dad's reticence. It was she, chiefly, who taught us to memorize Scripture, who helped us

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There is in the New Testament not a bit of comfort for the feeble notion that controversy in the church is to be avoided, that a man can ever proclaim truth without attacking error.

The Responsibility of the Church in Our New Age

J. GRESHAM MACHEN

The question of the church's responsibility in the new age involves two other questions: (1) What is the new age?; (2) What is the church?

The former question is being answered in a number of different ways; differences of opinion prevail, in particular, with regard to the exact degree of newness to which the new age may justifiably lay claim. There are those who think that the new age is so very new that nothing that approved itself to past ages can conceivably be valid now. There are others, however, who think that human nature remains essentially the same and that two and two still make four. With this latter point of view I am on the whole inclined to agree. In particular, I hold that facts have a most unprogressive habit of staying put, and that if a thing really happened in the first century of our era, the acquisition of new knowledge and the improvement of scientific method can never make it into a thing that did not happen.

Such convictions do not blind me to the fact that we have witnessed astonishing changes in our day. Indeed, the changes have become so rapid as to cause many people to lose not only their breath but also, I fear, their head. They have led many people to think not only that nothing that is old ought by any possibility to remain in the new age, but also that whatever the new age favors is always really new.

Both these conclusions are erroneous. There are old things which ought to remain in the new age; and many of the things, both good and bad, which the new age regards as new are really as old as the hills.

Old Things Worth Retaining

In the former category are to be put, for example, the literary and artistic achievements of past generations. Those are things which the new age ought to retain, at least until the new age can produce something to put in their place, and that it has so far signally failed to do. I am well aware that when I say to the new age that Homer is still worth reading, or that the Cathedral of Amiens is superior to any of the achievements of the *art nouveau*, I am making assertions which it would be difficult for me to prove. There is no disputing about tastes. Yet, after all, until the artistic impulse is eradicated more thoroughly from human life than has so far been done even by the best efforts of the metallic civilization of our day, we cannot get rid of the categories of good and bad or high and low in the field

It was thirty years ago on the first day of the new year that Dr. Machen entered his heavenly rest at the age of 55. During the preceding months he had served as senior editor of the Presbyterian Guardian.

This address is reprinted from a pamphlet reprint from vol. 165 of "The Annals of the American Academy of Political and Social Science," Philadelphia, January 1933.

Except for an occasional "dated" reference, the reader will find Dr. Machen's message quite timely. If he is surprised at how little the "new age" has changed since the thirties, he should not be surprised at the continuing truth and therefore relevance of the gospel.

of art. But when we pay attention to those categories, it becomes evident at once that we are living today in a drab and decadent age, and that a really new impulse will probably come, as it has come so many times before, only through a rediscovery of the glories of the past.

Something very similar needs to be said in the realm of political and social science. There, too, something is being lost — something very precious, though very intangible and very difficult of defense before those who have not the love of it in their hearts. I refer to civil and religious liberty, for which our fathers were willing to sacrifice so much.

The word "liberty" has a very archaic sound today; it is often put in quotation marks by those who are obliged to use the ridiculous word at all. Yet, despised though liberty is, there are still those who love it; and unless their love of it can be eradicated from their unprogressive souls, they will never be able to agree, in their estimate of the modern age, with those who do not love it.

To those lovers of civil and religious liberty I confess that I belong; in fact, civil and religious liberty seems to me to be more valuable than any other earthly thing — than any other thing short of that truer and profounder liberty which only God can give.

The Loss of Liberty

What estimate of the present age can possibly be complete that does not take account of what is so marked a feature of it — namely, the loss of those civil liberties for which men formerly were willing to sacrifice all that they possessed? In some countries,

The real trouble lies in that unseen realm which is found within the soul of man.

such as Russia and Italy, the attack upon liberty has been blatant and extreme; but exactly the same forces which appear there in more consistent form appear also in practically all the countries of the earth. Everywhere we have the substitution of economic considerations for great principles in the conduct of the state; everywhere a centralized state, working as the state necessarily must work, by the use of force, is taking possession of the most intimate fields of individual and family life.

These tendencies have proceeded more rapidly in America than in most other countries of the world; for if they have not progressed so far here as elsewhere, that is only because in America they had a greater handicap to overcome. Thirty years ago we hated bureaucracy and pitied those countries in Europe that were under bureaucratic control; today we are rapidly becoming one of the most bureaucratic countries of the world. Setbacks to this movement, such as the defeat, for the present at least, of the misnamed "child-labor amendment," the repeal of the Lusk laws in New York placing private teachers under state supervision and control, the invalidation of the Nebraska language law making literary education even in private schools a crime, the prevention so far of the establishment of a Federal department of education—these setbacks to the attack on liberty are, I am afraid, but temporary unless the present temper of the people changes.

The international situation, moreover, is hardly such as to give encouragement to lovers of liberty. Everywhere in the world we have centralization of power, the ticketing and cataloguing of the individual by irresponsible and doctrinaire bureaus, and, worst of all, in many places we have monopolistic control of education by the state.

But is all that new? In principle it is not. Something very much like it was advocated in Plato's *Republic* over two thousand years ago. The battle between collectivism and liberty is an age-long battle; and even the materialistic paternalism of the modern state is by no means altogether new. The technique of tyranny has,

indeed, been enormously improved; a state-controlled compulsory education has proved far more effective in crushing out liberty than the older and cruder weapons of fire and sword, and modern experts have proved to be more efficient than the dilettante tyrants of the past. But such differences are differences of degree and not of kind, and essentially the battle for freedom is the same as it always has been.

Society and the Soul

If that battle is lost, if collectivism finally triumphs, if we come to live in a world where recreation as well as labor is prescribed for us by experts appointed by the state, if the sweetness and the sorrows of family relationships are alike eliminated and liberty becomes a thing of the past, we ought to place the blame for this sad result of all the pathetic strivings of the human race exactly where it belongs. And it does not belong to the external

If a thing really happened in the first century of our era, the acquisition of new knowledge and the improvement of scientific method can never make it into a thing that did not happen.

conditions of modern life. I know that there are those who say that it does belong there; I know that there are those who tell us that individualism is impossible in an industrial age. But I do not believe them for one moment. Unquestionably, industrialism, with the accompanying achievements of modern science in both the physical and the social realm, does constitute a great temptation to destroy freedom; but temptation is not compulsion, and of real compulsion there is none.

No, my friends, there is no real reason for mankind to surrender to the machine. If liberty is crushed out, if standardization has its perfect work, if the worst of all tyrannies, the tyranny of the expert, becomes universal, if the finer aspirations of humanity give way to drab efficiency, do not blame the external conditions in the world today. If human life becomes mechanized, do not blame the machine. Put the blame exactly where it belongs—upon the soul of man.

Is it not in general within that realm of the soul of man that the evils of society have their origin today? We have developed a vast and rather wonderful machinery—the machinery of our modern life. For some reason, it has recently ceased to function. The experts are busily cranking the engine, as I used to do with my Ford car in the heroic days when a Ford was still a Ford. They are wondering why the engine does not start. They are giving learned explanations of its failure to do so; they are adducing the most intricate principles of dynamics. It is all very instructive, no doubt. But the real explanation is much simpler. It is simply that the driver of the car has forgotten to turn on the switch. The real trouble with the engine of modern society is that it is not producing a spark. The real trouble lies in that unseen realm which is found within the soul of man.

That realm cannot be neglected even in a time of immediate physical distress like the present. I do not know in detail how this physical distress is to be relieved. I would to God that I did. But one thing I do know; it will

never be relieved if, in our eagerness to relieve it, we neglect the unseen things. It is not practical to be merely practical men; man cannot successfully be treated as a machine; even the physical welfare of humanity cannot be attained if we make that the supreme object of our pursuit; even in a day when so many material problems are pressing for our attention, we cannot neglect the evils of the soul.

THE PRIMITIVE CHURCH

But if that be so, if the real trouble with the world lies in the soul of man, we may perhaps turn for help to an agency which is generally thought to have the soul of man as its special province. I mean the Christian church. That brings us to our second question: What is the church?

About nineteen hundred years ago, there came forth from Palestine a remarkable movement. At first it was obscure; but within a generation it was firmly planted in the great cities of

The Presbyterian Guardian

The supernatural Jesus presented in all of our sources was the real Jesus.

the Roman Empire, and within three centuries it had conquered the Empire itself. It has since then gone forth to the ends of the earth. That movement is called the Christian church.

What was it like in the all-important initial period, when the impulse which gave rise to it was fresh and pure? With regard to the answer to that question, there may be a certain amount of agreement among all serious historians, whether they are themselves Christians or not. Certain characteristics of the Christian church at the beginning stand out clear in the eyes both of friends and of foes.

Doctrinal—

It may clearly be observed, for example, that the Christian church at the beginning was radically doctrinal. Doctrine was not the mere expression of Christian life, as it is in the pragmatist skepticism of the present day, but—just the other way around—the doctrine, logically though not temporally, came first and the life afterward. The life was founded upon the message, and not the message upon the life.

That becomes clear everywhere in the primary documents. It appears, for example, in the First Epistle to the Thessalonians, which is admitted by all serious historians, Christian and non-Christian, to have been really written by a man of the first Christian generation—the man whose name it bears. The Apostle Paul there gives us a summary of his missionary preaching in Thessalonica—that missionary preaching which in Thessalonica and in Philippi and elsewhere did, it must be admitted, turn the world upside down. What was that missionary preaching like? Well, it contained a whole system of theology. "Ye turned to God," says Paul, "from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivereth us from the wrath to come." Christian doctrine, according to Paul, was not something that came after salvation, as an expression of Christian experience, but it was something necessary to salvation. The Christian life, according to Paul, was founded upon a message.

The same thing appears when we

turn from Paul to the very first church in Jerusalem. That too was radically doctrinal. In the First Epistle to the Corinthians—again one of the universally accepted Epistles—Paul gives us a summary of what he had received from the primitive Jerusalem church. What was it that he had received; what was it that the primitive Jerusalem church delivered over unto him? Was it a mere exhortation; was it the mere presentation of a program of life; did the first Christians in Jerusalem say merely: "Jesus has lived a noble life of self-sacrifice; we have been inspired by him to live that life, and we call upon you our hearers to share it with us"? Not at all. Here is what those first Christians said: "Christ died for our sins according to the Scriptures; he was buried; he has been raised on the third day according to the Scriptures." That is not an exhortation, but a rehearsal of facts; it is couched not in the imperative but in the indicative mood; it is not a program, but a doctrine.

I know that modern men have appealed sometimes at this point from the primitive Christian church to Jesus himself. The primitive church, it is admitted, was doctrinal; but Jesus of Nazareth, it is said, proclaimed a simple gospel of divine Fatherhood and human brotherhood, and believed in the essential goodness of man. Such an appeal from the primitive church to Jesus used to be expressed in the cry of the so-called "Liberal" church, "Back to Christ!" But that cry is somewhat antiquated today. It has become increasingly clear to the historians that the only Jesus whom we

find attested for us in our sources of information is the supernatural Redeemer presented in the four Gospels as well as in the Epistles of Paul. If there was, back of this supernatural figure, a real, non-doctrinal, purely human prophet of Nazareth, his portrait must probably lie forever hidden from us. Such, indeed is exactly the skeptical conclusion which is being reached by some of those who stand in the van of what is called progress in New Testament criticism today.

There are others, however—and to them the present writer belongs—who think that the supernatural Jesus presented in all of our sources of information was the real Jesus who walked and talked in Palestine, and that it is not necessary for us to have recourse to the truly extraordinary hypothesis that the intimate friends of Jesus, who were the leaders of the primitive church, completely misunderstood their Master's person and work.

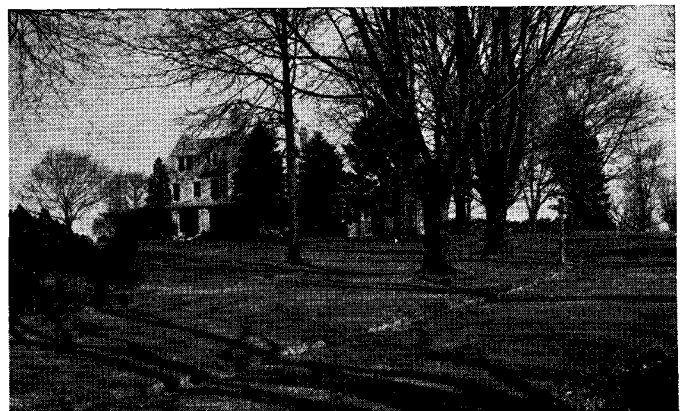
Be that as it may, there is, at any rate, not a trace of any non-doctrinal preaching that possessed one bit of power in those early days of the Christian church. It is perfectly clear that that strangely powerful movement which emerged from the obscurity of Palestine in the first century of our era was doctrinal from the very beginning and to the very core. It was totally unlike the ethical preaching of the Stoic and Cynic philosophers. Unlike those philosophers, it had a very clear-cut message; and at the center of that message was the doctrine that set forth the person and work of Jesus Christ.

Intolerant—

That brings us to our second point. The primitive church, we have just seen, was radically doctrinal. In the

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A Word to the Living

JOHN RANKIN

As a minister of Jesus Christ and a gospel preacher it is my privilege and duty to speak to the living and bring a message from God's Word.

There are two things I would like to say: one has to do with the Bible itself and the other is about the message of the Bible.

I

And first with regard to the Bible itself. The first thing of course is to have a Bible. Bibles are plentiful and I don't know whether you have one or not but I hope you have. For everyone ought to have a Bible. Not all do but everyone ought to. Whatever other books and reading matter we may have, above all we ought to have and read the Bible.

Everyone ought to read the Bible. This we should do quite regardless of what others do. In days gone by we used to have Christian Endeavor societies. The Christian Endeavorers had a pledge to this effect: "I will make it a rule of my life to pray and read the Bible every day." Without going into the matter of the pledge, the fact remains that everyone ought to be a Bible reader. Not many are, but everyone should be.

To go a step further, everyone ought not only to have and read but also ought to believe the Bible. Not all do. Many there are who seriously doubt and disbelieve what they read. They develop their own views and accept what others say but refuse to take God at his Word. The sad fact is that the churches themselves, the churches of today, are full of preachers and people who refuse to believe what the Bible says. This, however, is no excuse for our not believing. What others do or fail to do in this regard should make no difference with us. Everyone ought to believe the Bible and accept

Mr. Rankin, author and retired Orthodox Presbyterian pastor, resides with his wife in Worcester, New York.

it as God's Word. All ought to accept it as God's message to the world so that as we read we know we are listening to God.

Yet another matter with regard to the Bible is that it is not just to be read but also should be studied. In the early days of our education we were "pupils" or "scholars." But when we advanced to the higher grades we came to be known as "students," as we applied ourselves to the study of the subjects that were brought before us. So also should it be between us and the Bible. We should ponder every word with earnest mind to know what it means so that we may apply it in our lives.

Faith and Practice

Part of our study, I believe, should be to memorize portions of Scripture. Surely all ought to know the first verse of the Bible. Other portions of the Old Testament which might well be committed to memory are certain of the Psalms and the Proverbs and selected sayings of the prophets. And in God's Word in the New Testament what a wonderful array of memorable passages appear before us, to hide in our hearts.

Now all that has been said so far brings us to the end in view in all our Bible reading and study—which is to know and do the will of God: to live according to his Word. Everyone ought to be in subjection to his will; in other words, obedient to his Word. When the question is put, How is the Bible to be read and heard?—the answer is that we should "receive it with faith and love, lay it up in our hearts, and practice it in our lives." It is not enough to be Bible-believers; we must also be Bible-doers.

II

Having thought about the book itself and how it should be used, let us turn our attention to the message that it brings.

The Bible speaks of many things; as a matter of fact it covers every-

thing, which is one reason why it is so all-important. For in it we have from God himself a full account not only of himself but also of the world and of ourselves.

What I am coming to, however, about the message of God's Word, is the question as to what is first and foremost in it. What, so to speak, is the heart and core of all the teaching? When we raise that question there is one and only one answer to be given, and that is, the *gospel*.

The Gospel

Now, of course, there is still the question as to what that is. What is the gospel? Many answers have been given. But after all there are in the main only two. One of the two is that of salvation by our own works, our own goodness and our own good-doing. The other is the Bible's answer: which says that salvation is not by ourselves or by any goodness in us, for there is none, but only by Christ, his goodness and good-doing. For Christ is the Savior, the only Savior of sinner-men. He is the only one who can save us from our sins and present us faultless before the throne of God. This is good news indeed!

He came for that purpose; his coming was to that end; as the precious Book says: "This is a faithful saying and worthy of all acceptance (that is, worthy of complete acceptance on the part of all), that Christ Jesus came into the world to save sinners." "Christ died for our sins, according to the Scriptures." The Lord Jesus "came not to be ministered unto but to minister and to give his life a ransom for many." He died, "the just for the unjust, that he might bring us to God."

He who was in the beginning with God, who was God, laid aside the brightness of his glory to come down out of heaven into the world to re-

A BELIEVERS LIFE OF CHRIST

by JOHN RANKIN

"These studies impress me as having a distinct value for Christian people of today . . . The reader who ponders them with open Bible at hand will not fail to receive benefit." — Johannes Vos in the Foreword.

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deem his people. After having lived our life and having suffered and died the suffering and death due to us for sin and having risen again he returned to glory and will come again to judge the world. When next he shall appear it will be in power and glory to gather all before him to divide and judge. "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad."

When Jesus came and began to go in and out before men he took up the message of his herald and forerunner, John, which was that "the kingdom of God is at hand; repent and believe the gospel." This was the good news of the kingdom. And why not? For in Jesus Christ the King himself, the Lord of all, was here, God with us, present on earth among us in the flesh, in all the wonder of his love and grace. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Jesus the Savior

This, then, is the great message of God's Word, the heart and core of all the teaching; that is, that the Son of God is come, or as we are wont to say: "Jesus, the Savior, is here."

Let us make no mistake about it. Let us have no doubt or question. The Lord Jesus Christ, God's Son, the only Lord and Savior of men, now sits on heaven's throne at the right hand of God, the Father. At the same time this same Lord Jesus is also at work here on earth. He is here just as truly, although in another way, as he was when he lived and walked this poor old sin-cursed world of ours and went in and out among men in the days of his flesh.

And as he called men to him in his day so he calls to us today. And God, the Father, calls and God, the Spirit. And God's own true church and people ever echo the refrain to look unto Jesus, to come to him and find all life and love, all joy and blessedness, in him who is the light of men, the light which shines out in the darkness and sends forth its cheering ray, inviting us to come to him who said: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

January, 1967

Trinity Christian College

(from the cover)

Orthodox Presbyterian Church members are working on the staff and faculty. In addition, the Rev. Francis Breisch, pastor of Bethel Church, Wheaton, serves on the Board of Curators. Beginning this month the Westminster Orthodox Presbyterian Church of Evergreen Park, Ill. plans to use Trinity's chapel-auditorium for Sunday worship services while their relocation program takes place, thus affording Orthodox Presbyterian students (currently four in number) a unique opportunity of worship. The new location for Westminster Church will be a little over four miles from the campus.

Trinity Christian College was organized by a committed core of Christians who confess and love the Reformed faith. It works closely with churches which adhere to the historic Reformed faith, but is not owned or operated by any one denomination. Just as Westminster Theological Seminary is free from ecclesiastical ownership so is Trinity Christian College. It was designed this way so that many from various denominations which were once loyal to the faith may have a school where the focus of a liberal arts education is the unreconstructed Reformed faith. As the Holy Spirit leads it may very well become a fact that Trinity Christian College becomes for the Presbyterian and Reformed communities of North America what Wheaton College has become for those Evangelicals largely of the Baptist and Independent tradition. While the biblically Christian foundations of life are fast eroding in our secular age, the academic community at Trinity Christian College has an urgent and excit-



ALEXANDER C. DE JONG
President of Trinity

ing task to perform for God's glory.

The college offers education of such a kind that students in later years will be able to understand and evaluate the Christian, anti-Christian and post-Christian forces and movements in their world. Here is an institution where vital Christianity suffuses every academic discipline—thus producing a Reformed Christian perspective for all of life. And this is precisely what is needed as the acids of god-less secularity continue to eat away at the foundations of life.

At present the school is beginning a vigorous building program. In the spring, a third new residence hall will be built to house some 60 resident students. Purposely the residences are kept small so that a family spirit of student interaction may prevail. A new classroom-library building is on the drawing boards and should be ready for occupancy by the fall of 1968. As more and more students desiring a biblically formed liberal arts education come to this campus, we hope to have adequate facilities on hand for their education. We ask for your prayers that this venture into Christian higher education on a solid Reformed and Presbyterian basis may continue to receive the blessings of our Savior.

The academic community welcomes your inquiries about this young, growing school. The address is Trinity Christian College, 12301 Cheyenne Drive, Palos Heights, Illinois 60463.

—ALEXANDER C. DE JONG, TH.D.,
President

COLLEGE TEACHERS

We invite confidential inquiries from persons committed to the Reformed Faith wishing to consider teaching at Trinity, especially those competent in one of the following:

*Biology, Chemistry, English
German, History, Art*

The doctorate or an active doctoral program is expected. Inquiries about combining college teaching with graduate study in the Chicago area are also solicited.

Dean of the College
TRINITY CHRISTIAN
COLLEGE
Palos Heights, Illinois 60463

In an important article in *Banner of Truth*, Volume I, 1959, the Reverend J. I. Packer points out the difference between the methodology of modern evangelism and the methodology of the Puritans. Since the days of Charles Finney, who affirmed that all men have plenary ability to turn to God at any time and who confined the Holy Spirit's activity to "moral persuasion," popular evangelism has in general adopted Finney's pattern, demanding immediate repentance and faith on the part of all sinners. Mr. Packer is firm in repudiating this pressure approach. The gospel, he maintains, requires an immediate response from all but it does not require *the same response* from all.

"The immediate duty of the unprepared sinner is not to try to believe in Christ, which he is not able to do, but to read, inquire, pray, use the means of grace and learn what he needs to be saved from . . . It is God's prerogative, not the evangelist's, to fix the time when men shall first savingly believe. For the latter to try to do so, is for man to take to himself the sovereign right of the Holy Ghost. It is an act of presumption, however credible the evangelist's motive may be. Hereby he goes beyond his commission as God's messenger; and hereby he risks doing incalculable damage to the souls of men." Again, "The appeal for immediate decision presupposes that men are free to 'decide for Christ' at any time, and this presupposition is the disastrous issue of a false, un-Scriptural view of sin."

Puritan Evangelism

Over against this, the Puritan type of evangelism was based on the solid conviction that the conversion of the sinner was the gracious sovereign work of divine power. Conversion was effected "both *mediately*, by the Word, in the mind, giving understanding and conviction, and at the same time *immediately*, with the Word, in the hidden depths of the heart, implanting new life and power, effectively dethroning sin, and making the sinner both able and willing to respond to the gospel invitation." The reason the Puritans believed this was that they took seriously the teaching of Scripture that man is *dead* in sin, radically depraved, sin's helpless bonds slave. They set man's total inability to respond to the overtures of grace over against the Spirit's ability to incline the heart

The Changing Scene

HENRY W. CORAY

toward God. The task of the Lord's spokesmen therefore is to declare God's mind as defined in the text, show the way of salvation, exhort the unconverted to learn the law, humble themselves, pray that God will reveal their guilt, and enable them to come to Christ. "Preachers are sent to tell all men that they must repent and believe in order to be saved, but it is no part of the message and word of God if they go further and tell all the unconverted that they ought 'to decide for Christ' (to use a common modern phrase) on the spot."

Dr. Packer puts the issue squarely before us when he asks, "Which way are we to take in our endeavors to spread the gospel today? Forward along the road of modern evangelism, the intensive big-scale, short-term 'campaign' with its sustained wheeling for decisions and its streamlined machinery for handling shoals of 'converts'? Or back to the old Puritan evangelism, the quieter, broader-based, long-time strategy based on the local church, according to which men seek simply to be faithful in delivering God's message and leave it to the sovereign Spirit to draw men to faith through the message in His own way and at His own speed? Which is consistent with the Bible doctrine of sin, and of conversion? Which glorifies God? These are questions which demand the most urgent consideration at the present time."

The British writer's analysis has doubtless disturbed church leaders who earnestly long to see men and women won to Christ, and who therefore are inclined to be impatient with the older and more scriptural method of the Puritans. We are living in a period of mass production. We have come to the place where in evangelism, as in business, we despise the day of small things. Not so with our gracious God. Let us never forget that he whose way is in the sea, whose path is in the great waters, and whose footsteps are not known, once called an evangelist (Philip) conducting a sweeping revival in a large city (Samaria) and sent him out into the desert to explain

the way of salvation to a single individual, and so turned that one man from darkness to light and from the power of Satan to God.

* * *

I was visiting one of our eastern churches recently. The minister remarked to me that although a large number of young people representing our movement live near the church the response is very disappointing. I should like to appeal to our youth to lend vigorous support to your sister church (or if you happen to belong to another denomination committed to the Reformed testimony to do the same). Why, I often ask myself, can the Pentecostals or the cultists command such almost passionate loyalty, and we who are committed to such a glorious heritage meet with cold indifference? Do you know the answer?

* * *

My pastor and I attended a round of The U.S. Open Golf Tournament And watched with delight The masters of the game flash their greatness on the course. "Sheer wizardry," my pastor said, shaking his head. But en route home a reaction set in And he was glum. "I'm going to smash my clubs into pieces," he said sadly, "And give up the game. Those men back there Are too much — too much." Suddenly he brightened, and added, "Ah well, but after all They can't preach sermons."

—The Old Chinese Philosopher

MOVING TO CHICAGO ?

The Rev. Donald Parker will send you a free map of Metropolitan Chicago, locating 108 residential developments in relation to tollways, expressways and other major routes up to 50 miles north, 40 miles west, and 30 miles south of Chicago's loop. A detailed driving guide to the model homes is included. Write to Mr. Parker (pastor of Westminster Orthodox Presbyterian Church) at 3516 W. 96th Street, Evergreen Park, Illinois 60642.

The Presbyterian GUARDIAN

EDITOR

ROBERT E. NICHOLAS



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Capitulation

When the revised form of the Confession of 1967 was adopted by the Boston Assembly (UPUSA) last May the reaction of most Presbyterians United for Biblical Confession may be summed up in the phrase, "We can live with it." Their decision (with very few exceptions) to give up the fight has been bolstered by some of their adherents in the religious press. (Henry Coray took note of one such piece by Thomas Gregory in his "Changing Scene" column in the October 1966 *Guardian*.)

Another attempt is found in an article by John Gerstner entitled "New Light on the Confession of 1967" (*Christianity Today*, December 9, 1966). Unhappily, the light is so dim as to be scarcely discernible. Dr. Gerstner acknowledges that the revised document "has its original neo-orthodox character still extant . . . and yet has also some unmistakably alien, orthodox elements super-imposed on its basic structure." Now it is one thing to have a few unfinished rooms in a building that has a solid foundation; but it is quite different to take up residence in a building (even if all the upper rooms are in good shape) if its "basic structure"—its foundation and framework—is unsafe. This is the case with the new Confession.

The main thrust of Gerstner's argument, however, deals with the revised third subscription question to be asked of candidates for ordination: "Will you perform the duties (of ruling elder, deacon, or minister) in obedience to Jesus Christ, under the authority of the Scriptures, and under the continuing instruction and guidance of the confessions of this Church?" (The reference, of course, is to the proposed Book of (8) Confessions to be adopted in

the overture now being considered by the presbyteries.) His train of thought is both too long and too devious to be repeated here, but it is based chiefly on the "mind" or "intention" of the 1966 Assembly in adopting the proposal—actually in refusing to pass a "crucial amendment" which he admits would have clarified "vague and debatable language."

Though this clarifying amendment failed to pass, Gerstner insists that both its proponent and Dr. Edward Dowey (who opposed it as "unnecessary") agreed that its "intention" was "implicit" in the subscription question as it stands. Yet Professor Gerstner goes on to say that this subscription question "remains the most defective item in the entire Book of Confessions and threatens to vitiate the entire document if it is construed with strictest literality."

The query persists: if the language of the question to which the ordinand must solemnly subscribe may not be understood literally, why bother with it at all? Gerstner sees that "there is a conflict between language and intention. The language simply does not say that the ordinand believes the 'instruction' and will necessarily follow the 'guidance.'"

Apparently it will be necessary for an ordinand—say in 1976—first to ascertain the "intention" of the 1966 Assembly. The presbytery will then have to determine the "mind" of the man (or woman) taking the ambiguous vow. With this as a start by the time the "instruction" and "guidance" of these Confessions reaches the "mind" of the average man in the pew no one is going to be able to pin down much of anything. Surely God never intended language to be so misused. Here is subjectivism to the third degree!

After thrice conceding that the whole state of affairs is "ambiguous," and stating that he is "unsatisfied with this document—in fact, grievously distressed with it," Dr. Gerstner again appeals to the "intention" of the Assembly as reason for profound gratitude to God for the results of the church-wide debate of the past year!

In conclusion he expresses the hope that if the proposed overture is defeated, it may be on the ground of "the inadequacy of the language." If on the other hand it passes (as it is doing overwhelmingly in the presbyteries), "we shall insist," he says, that it carries "the meaning given it by the

General Assembly" and that the UPUSA is therefore "more catholic, evangelical, and reformed than ever before."

This is like eating your cake and having it too—or more bluntly, it is saying, "Heads I win, tails you lose."

It is this wholly implausible approach that has helped to ensure the capitulation of the misnamed "Presbyterians United for Biblical Confession." It is clear what their "intention" has been—language to the contrary notwithstanding. Those who cherish the Presbyterian faith can but weep.

R. E. N.

EDITOR'S MAIL BOX

Ed. Note: The second of seven subscription questions to be asked of candidates for ordination under the proposed constitutional revision now before the United Presbyterian Church is as follows:

Do you accept the Scriptures of the Old and New Testaments to be the unique and authoritative witness to Jesus Christ in the Church catholic, and by the Holy Spirit God's word to you?

Dear Sir:

The phrase in the proposed subscription statement for officers in the United Presbyterian Church in the U.S.A. "and by the Holy Spirit God's word to you" is not just a casting into different, but synonymous or explanatory words the biblical teaching of the Westminster Confession of Faith. It says in chapter 1, paragraph V: ". . . yet notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts."

The new statement is, as a matter of fact, a denial of this older formulation, though admittedly one must look deeper than the surface to see this. Every creed or confession must be seen in its historical context, if you will, from within the theological mentality in which it was framed. Therefore, though this new statement could have almost any meaning attached to it, Christians who are affected by it should not dupe themselves into thinking that everything is all right. This statement was formulated in a Bible-denying climate, and therefore it is no better than an out-and-out denial of

the divine authority of the Scriptures.

The Westminster Confession is correct when it says that in vain *we* try to convince ourselves of the divine character of the Scriptures. For it is only by the sovereign work of the Spirit witnessing to us by and with the Word which has been given that we shall be convinced. The point is, though, that if the Holy Spirit does not choose to reveal this truth to us, the Bible is no less the Word of God.

When the Christian says that the Bible is God's Word, he is saying something about the Bible in and of itself. Whether human opinion is in agreement or not, whether people comprehend this or not, it does not matter; it is truth, unalterable.

The fault of this proposed subscription statement is that it denies this basic truth, although it does so in a very subtle manner. This statement is saying that it does not make any difference as to what the Bible is in itself; as a matter of fact, this statement is saying that the Bible is not the Word of God, in the ordinary sense of those words. It only matters what value it may have for me at a particular moment. It is a question of value judgment.

Therefore, when the neo-orthodox theologian or disciple says that the Bible is God's Word, he is not confessing something about the *Bible* itself (though he may use exactly the same words the Calvinist uses); he is confessing, rather, something about himself. It is important for us to remember that the thinking behind this theological statement is that this proposition is concerned to tell us of the unfolding of faith's understanding of the Bible, and not of the self-imposed revelation of God upon men with respect to the Bible. This is what unbelieving theology has done with all of the doctrines of Christianity.

But I ask you how something can have the value of God's Word for me (subjectively), if in reality it is not God's Word (objectively)? What comfort is there in this for my hellward bound existence? In view of this fact I think no Christian (officer or layman) in the U.P.U.S.A. has the right to remain silent or comfortable in a church which would undermine the foundation of his faith.

RONALD L. SHAW
Fawn Grove, Pennsylvania

The responsibility of the church in the new age is the same as its responsibility in every age.

Machen

(from page 5)

second place, it was radically intolerant. In being radically intolerant, as in being radically doctrinal, it placed itself squarely in opposition to the spirit of that age. That was an age of syncretism and tolerance in religion; it was an age of what J. S. Phillimore has called "the courtly polygamies of the soul." But with that tolerance, with those courtly polygamies of the soul, the primitive Christian church would have nothing to do. It demanded a completely exclusive devotion. A man could not be a worshiper of the God of the Christians and at the same time be a worshiper of other gods; he could not accept the salvation offered by Christ and at the same time admit that for other people there might be some other way of salvation; he could not agree to refrain from proselytizing among men of other faiths, but came forward, no matter what it might cost, with a universal appeal. That is what I mean by saying that the primitive Christian church was radically intolerant.

Ethical—

In the third place, the primitive church was radically ethical. Religion in those days, save among the Jews, was by no means closely connected with goodness. But with such a non-ethical religion the primitive Christian church would have nothing whatever to do. God, according to the primitive Christians, is holy; and in his presence no unclean thing can stand. Jesus Christ presented a life of perfect goodness upon earth; and only they can belong to him who hunger and thirst after righteousness. Christians were, indeed, by no means perfect; they stood before God only in the merit of Christ their Saviour, not in their own merit; but they had been saved for holiness, and even in this life that holiness must begin to appear. A salvation which permitted a man to continue in sin was, according to the primitive church, no matter what profession of faith it might make, nothing but a sham.

The Reformation, like primitive Christianity, was radically doctrinal, radically intolerant, and radically ethical.

Conflicts in the Church

These characteristics of primitive Christianity have never been completely lost in the long history of the Christian church. They have, however, always had to be defended against foes within as well as without the church. The conflicts began in apostolic days; and there is in the New Testament not a bit of comfort for the feeble notion that controversy in the church is to be avoided, that a man can make his preaching positive without making it negative, that he can ever proclaim truth without attacking error. Another conflict arose in the second century, against Gnosticism, and still another when Augustine defended against Pelagius the Christian view of sin.

At the close of the Middle Ages, it looked as though at last the battle were lost—as though at last the church had become merged with the world. When Luther went to Rome, a blatant paganism was there in control. But the Bible was rediscovered; the ninety-five theses were nailed up; Calvin's *Institutes* was written; there was a counter-reformation in the Church of Rome; and the essential character of the Christian church was preserved. The Reformation, like primitive Christianity, was radically doctrinal, radically intolerant, and radically ethical. It preserved these characteristics in the face of opposition. It would not go a step with Erasmus, for example, in his indifferentism and his tolerance; it was founded squarely on the Bible, and it proclaimed, as providing the only way of salvation, the message that the Bible contains.

At the present time, the Christian church stands in the midst of another conflict. Like the previous conflicts, it is a conflict not between two forms of the Christian religion but between the Christian religion on the one hand and an alien religion on the other. Yet—again like the previous conflicts—it is carried on within the church. The non-Christian forces have made use

It is no interference with liberty for a church to insist that those who do choose to be its representatives shall not use the vantage ground of such a position to attack that for which the church exists.

of Christian terminology and have sought to dominate the organization of the church.

This modern attack upon the Christian religion has assumed many different forms, but everywhere it is essentially the same. Sometimes it is frankly naturalistic, denying the historicity of the basic miracles, such as the resurrection of Jesus Christ. At other times it assails the necessity rather than the truth of the Christian message; but, strictly speaking, to assail the necessity of the message is to assail its truth, since the universal necessity of the message is at the center of the message itself. Often the attack uses the shibboleths of a complete pragmatist skepticism. Christianity, it declares, is a life and not a doctrine; and doctrine is the expression, in the thought-forms of each generation, of Christian experience. One doctrine may express Christian experience in this generation; a contradictory doctrine may express it equally well in a generation to come. That means, of course, not merely that this or that truth is being attacked, but that truth itself is being attacked. The very possibility of our attaining to truth, as distinguished from mere usefulness, is denied.

Church Organizations Depart from the Faith

This pragmatist skepticism, this optimistic religion of a self-sufficient humanity, has been substituted today, to a very considerable extent, in most of the Protestant communions, for the redemptive religion hitherto known as Christianity—that redemptive religion with its doctrines of the awful transcendence of God, the hopelessness of a mankind lost in sin, and the mysterious grace of God in the mighty redemptive acts of the coming and death and resurrection of Jesus Christ. Many of the rank and file of the churches, many of the individual congregations, are genuinely Christian; but the central organizations of the churches have in many cases gradually discontinued their propagation of the Christian religion and have become agencies for the propagation of a

vague type of religion to which Christianity from its very beginning was diametrically opposed.

So, in speaking about the responsibility of the church in the new age, I want it to be distinctly understood that I am not speaking about the responsibility of the existing Protestant church organizations (unless they can be reformed), but about the responsibility of a true Christian church. The present ecclesiastical organizations may have their uses in the world. There may be a need for such societies of general welfare as some of them have become; there may be a need for the political activities in which they are increasingly engaged: but such functions are certainly not at all the distinctive function of a real Christian church.

Even in the sphere of such worldly functions, I am inclined to think that there are agencies more worthy of your attention than these Protestant church organizations, or than, for example, such an organization as the Federal Council of the Churches of Christ in America.* The trouble is that the gentlemen in control of these organizations are, though with the best and most honorable intentions in the world, in a hopelessly false position.

The churches are for the most part creedal; it is on the basis of their creeds that they have in the past appealed, and that to some extent they still appeal, for support; yet the central organizations of the churches have quietly pushed the creeds into the background and have devoted themselves to other activities and a different propaganda. Perhaps in doing so they have accomplished good here and there in a worldly sort of way. But, in general, the false position in which they stand has militated against their highest usefulness. Equivocation, the double use of traditional terminology, subscription to solemn creedal statements in a sense different from the sense originally intended in those statements — these things give a man

* Predecessor of the National Council of Churches.

Westminster Seminary Notes

Mid-January found Dr. James I. Packer, Warden of Latimer House, Oxford, beginning a six-week period as Special Lecturer at Westminster Seminary. One series of lectures will be on English Puritanism. The other course is on the Doctrine of the Work of Christ in its development through the centuries.

Two Worcester Lectures are scheduled, the first on January 20 by H. Evan Runner, Th.M., Ph. D., Professor of Philosophy at Calvin College. His topic is "Philosophizing by the Light of God's Word — Some Illustrations of Its Usefulness." Dr. Runner, who received his B.D. from Westminster in 1939, will also address the All-Seminary Banquet that evening at the Collegeville Inn.

The second Worcester Lecturer is Dr. Jan D. Dengerink of the Netherlands, who is to speak on February 6 on "The Christian's Responsibility in Society." Dr. Dengerink is a founder of the International Association for Reformed Faith and Action and an editor of its "Bulletin."

The annual Day of Prayer has been planned for February 2, with Professor Charles Horne as guest speaker. Professor Horne is a member of the faculty of the Wheaton Graduate School of Theology. Prior to his present appointment he taught at the Moody Bible Institute. He is an elder in Bethel Orthodox Presbyterian Church, Wheaton, Illinois.

February 14 is the annual Alumni Day at Westminster. President Edmund P. Clowney will bring greetings and Professor E. J. Young will speak concerning Old Testament matters prior to the dinner in Machen Hall. Dr. Packer is to give the evening address, reports the Rev. Calvin Busch, president of the Alumni Association.

The new term also saw the Rev. C. John Miller undertaking his work as Lecturer in Practical Theology, teaching a course in Christian Education and offering a new course on Calvinism in American Literature. Mr. Miller, a former Christian High School teacher and Orthodox Presbyterian pastor, taught English at the University of the Pacific while working toward his Ph.D. He is now finishing his doctoral dissertation. He has served for the past year and a half as pastor of the Mechanicsville, Pa. Chapel.

a poor platform upon which to stand, no matter what it is that he proposes, upon that platform, to do.

CHARACTERISTICS OF A TRUE CHRISTIAN CHURCH

But if the existing Protestant church organizations, with some notable exceptions, must be radically reformed before they can be regarded as truly Christian, what, as distinguished from these organizations, is the function of a true Christian church?

Doctrinal—

In the first place, a true Christian church, now as always, will be radically doctrinal. It will never use the shibboleths of a pragmatist skepticism. It will never say that doctrine is the expression of experience; it will never confuse the useful with the true, but will place truth at the basis of all its striving and all its life. Into the welter of changing human opinion, into the modern despair with regard to any knowledge of the meaning of life, it will come with a clear and imperious message. That message it will find in the Bible, which it will hold to contain not a record of man's religious experience but a record of a revelation from God.

Intolerant —

In the second place, a true Christian church will be radically intolerant. At that point, however, a word of explanation is in place. The intolerance of the church, in the sense in which I am speaking of it, does not involve any interference with liberty; on the contrary, it means the preservation of liberty. One of the most important elements in civil and religious liberty is the right of voluntary association—the right of citizens to band themselves together for any lawful purpose whatever, whether that purpose does or does not commend itself to the generality of their fellow men. Now, a church is a voluntary association. No one is compelled to be a member of it; no one is compelled to be one of its accredited representatives. It is, therefore, no interference with liberty for a church to insist that those who do choose to be its accredited representatives shall not use the vantage ground of such a position to attack that for which the church exists.

A Christianity tolerant of other religions is just no Christianity at all.

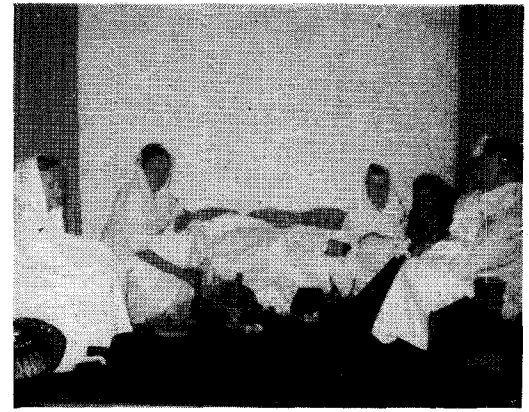
It would, indeed, be an interference with liberty for a church, through the ballot box or otherwise, to use the power of the state to compel men to assent to the church's creed or conform to the church's program. To that kind of intolerance I am opposed with all my might and main. I am also opposed to church union for somewhat similar reasons, as well as for other reasons still more important. I am opposed to the depressing dream of one monopolistic church organization, placing the whole Protestant world under one set of committees and boards. If that dream were ever realized, it would be an intolerable tyranny. Certainly it would mean the death of any true Christian unity. I trust that the efforts of the church-unionists may be defeated, like the efforts of the opponents of liberty in other fields.

But when I say that a true Christian church is radically intolerant, I mean simply that the church must maintain the high exclusiveness and universality of its message. It presents the gospel of Jesus Christ not merely as one way of salvation, but as the only way. It cannot make common cause with other faiths. It cannot agree not to proselytize. Its appeal is universal, and admits of no exceptions. All are lost in sin; none may be saved except by the way set forth in the gospel. Therein lies the offense of the Christian religion, but therein lies also its glory and its power. A Christianity tolerant of other religions is just no Christianity at all.

Ethical—

In the third place, a true Christian church will be radically ethical. It will not be ethical in the sense that it will cherish any hope in an appeal to the human will; it will not be ethical in the sense that it will regard itself as perfect, even when its members have been redeemed by the grace of God. But it will be ethical in the sense that it will cherish the hope of true goodness in the other world, and that even here and now it will exhibit the beginnings of a new life which is the gift of God.

That new life will express itself in love. Love will overflow, without questions, without calculation, to all men whether they be Christians or



Mahaffys Present Skit

A skit written and performed by members of the Mahaffy family was a feature of the annual harvest dinner of Westminster Church, Westchester, Illinois. Young people served the chicken dinner prepared by the women of the congregation, whose pastor is the Rev. Ivan DeMaster.

Pictured are Samuel, Mrs. Mahaffy, Elizabeth, Peter, Mary, Paul, and the Rev. Francis Mahaffy — portraying family life and dress in Eritrea. Mr. Mahaffy elaborated on the mission work in that land, following the skit.

not; but it will be far too intense a passion ever to be satisfied with a mere philanthropy. It will offer men simple benefits; it will never pass coldly by on the other side when a man is in bodily need. But it will never be content to satisfy men's bodily needs; it will never seek to make men content with creature comforts or with the coldness of a vague natural religion. Rather will it seek to bring all men everywhere, without exception, high and low, rich and poor, learned and ignorant, compatriot and alien, into the full warmth and joy of the household of faith.

What the Church Should Avoid

There are certain things which you cannot expect from such a true Christian church. In the first place, you cannot expect from it any cooperation with non-Christian religion or with a non-Christian program of ethical culture. There are those who tell us that the Bible ought to be put into the public schools, and that the public schools should seek to build character by showing the children that honesty is the best policy and that good Americans do not lie nor steal. With such

programs a true Christian church will have nothing to do. The Bible, it will hold, is made to say the direct opposite of what it means if any hope is held out to mankind from its ethical portions apart from its great redemptive center and core; and character building on the basis of human experience may be character destruction; it is the very antithesis of that view of sin which is at the foundation of all Christian convictions and all Christian life.

There is no such thing, a true Christian Church will insist, as a universally valid fund of religious principles upon which particular religions, including the Christian religion, may build; "religion" in that vague sense is not only inadequate but false; and a morality based upon human experience instead of upon the law of God is no true morality. Against such programs of religious education and character building, a true Christian church will seek from the state liberty for all parents everywhere to bring up their children in accordance with the dictates of their conscience, will bring up its own children in accordance with the Word of

In a forthcoming issue the Rev. Henry W. Coray will begin a series of articles on the life and influence of J. Gresham Machen and its significance for a new generation. Mr. Coray, Orthodox Presbyterian pastor in Sunnyvale, California, is the author of several books as well as of the popular column, "The Changing Scene," in this periodical.

God, and will try to persuade all other parents, becoming Christians, to bring up their children in that same Christian way.

In the second place, you cannot expect from a true Christian church any official pronouncements upon the political or social questions of the day, and you cannot expect cooperation with the state in anything involving the use of force. Important are the functions of the police, and members of the church, either individually or in such special associations as they may choose to form, should aid the police in every lawful way in the exercise of those functions. But the function of the church in its corporate capacity is of an entirely different kind. Its weapons against evil are spiritual, not carnal; and by becoming a political lobby, through the advocacy of political measures whether good or bad, the

A morality based upon human experience instead of upon the law of God is no true morality.

church is turning aside from its proper mission, which is to bring to bear upon human hearts the solemn and imperious, yet also sweet and gracious, appeal of the gospel of Christ.

What the Church Should Do

Such things you cannot expect from a true Christian church. But there are other things which you may expect. If you are dissatisfied with a relative goodness, which is no goodness at all; if you are conscious of your sin and if you hunger and thirst after righteousness; if you are dissatisfied with the world and are seeking the living God, then turn to the church of Jesus Christ. That church is not always easy to distinguish today. It does not always present itself to you in powerful organizations; it is often hidden away here and there, in individual congregations resisting the central ecclesiastical mechanism; it is found in groups, large or small, of those who have been redeemed from sin and are citizens of a heavenly kingdom. But wherever it is found, you must turn to that true church of Jesus Christ for a message from God. The message will not be enforced by human authority or by the pomp of numbers. Yet some of you may hear it. If you do hear it and heed it, you will possess riches greater than the riches of all the world.

Do you think that if you heed the message you will be less successful students of political and social science; do you think that by becoming citizens of another world you will become less fitted to solve this world's problems; do you think that acceptance of the Christian message will hinder political or social advance? No, my friends. I will present to you a strange paradox but an assured truth — this world's problems can never be solved by those who make this world the object of their desires. This world cannot ultimately be bettered if you think that this world is all. To move the world you must have a place to stand.

The Christian Message

This, then, is the answer that I give to the question before us. The responsibility of the church in the new age is the same as its responsibility in every age. It is to testify that this world is lost in sin; that the span of human life — nay, all the length of

human history — is an infinitesimal island in the awful depths of eternity; that there is a mysterious, holy living God, Creator of all, Upholder of all, infinitely beyond all; that he has revealed himself to us in his Word and offered us communion with himself through Jesus Christ the Lord; that there is no other salvation, for individuals or for nations, save this, but that this salvation is full and free, and that whosoever possesses it has for himself and for all others to whom he may be the instrument of bringing it a treasure compared with which all the kingdoms of the earth — nay, all the wonders of the starry heavens — are as the dust of the street.

An unpopular message it is — an impractical message, we are told. But it is the message of the Christian church. Neglect it, and you will have destruction; heed it, and you will have life.

THE SINGING SAVIOR

(Psalm 22)

He came into our midst with song.
Hallelujah!
He had the smell of hell.
My God! My God!
Where are You?
Where am I?

His song explodes with wrath and curse.

Hallelujah!
He has the scent of heav'n.
My God! My God!
Here You are!
Here I am!

His song exults with righteousness.

Hallelujah!
He has the breath of peace.
Our God! Our God!
We are here!
We are near!

Sing on! Sing on! Lord Jesus Christ!

Hallelujah!
Repeat redemption's theme.
Your God! Our God!
The elect
Sing Your song.
Hallelujah!

CALVIN A. BUSCH

The committee appointed by the Portland General Assembly to delve into the propriety of admitting to membership in the Orthodox Presbyterian Church parents who refuse to present their children for baptism did an admirable piece of work. Evidence from Scripture and the constitution of the church was marshalled to demonstrate in no uncertain terms that children of believers ought to be baptized. Undoubtedly the report is correct in asserting from the beginning that the baptism of the children of believers is a divine institution, and as such is beyond dispute in the denomination.

Apparently, however, the Oostburg Assembly was not entirely certain that the matter had been resolved, and voted to send the report to sessions for study. The following comments are not intended as definitive wisdom on the subject but are offered as *marginal notes* to encourage and assist in the study proposed by the Assembly.

1. The report seems to be saying that while parents refusing to present their children for baptism ought not to be admitted to membership in the church they are to be offered the fellowship of the congregation even to the point of participation in the Lord's Supper. That is to say, they may be communicants, but not communicant members.

The refusal of communicant membership is, in the case of a believer, a form of discipline, and in effect is a form of excommunication. The Form of Government of the Orthodox Presbyterian Church outlines the steps of discipline to be applied where there is delinquency; but in that procedure the refusal of fellowship at the Lord's table precedes excommunication. Would it not be more consistent with

Mr. Shepherd, who is Associate Professor of Systematic Theology in Westminster Seminary, refers to a committee report presented to the 33rd General Assembly. This report was reprinted in the Presbyterian Guardian, July-August, 1966, pp. 92-94.

The report was sent to the sessions for study in connection with the Assembly's declaration "that the admission to membership of those who cannot in good conscience present their children for baptism is a matter for judgment by the session."

MARGINAL NOTES on questions concerning

Parents and Infant Baptism

NORMAN SHEPHERD

our constitution to grant these parents membership but refuse them the Lord's Supper? That is, to apply the less severe form of discipline before the more severe?

2. The same point can be made from another angle. Suppose a childless couple sound in doctrine joined the church. Suppose further that by the time the children came, the parents had changed their views and refused to let the children be baptized. Would the session without further action simply excommunicate this couple? Would not the session rather enter upon a period of intensive instruction? Excommunication might be the ultimate issue, but not necessarily (see below, note 6). It would seem presumptuous to *assume* that excommunication will be the ultimate issue and on that ground to refuse membership to parents having anti-paedobaptist (anti-infant-baptist) views.

The Body of Christ

3. Neither party in the dispute would seem ready to exclude from the Lord's Supper believing parents refusing to present their children for baptism. Instinctively we recognize that such parents belong to the body of Christ. However, if we say that one who belongs to the body of Christ does not belong in the Orthodox Presbyterian denomination, we are in effect challenging the catholicity of the denomination and disturbing the unity of the body of Christ.

4. The report says, "It is taken for granted that the person who *refuses* to be baptized would not be admitted to communicant membership . . ." Unfortunately the report does not say whether he ought also to be excluded from the Lord's table. In keeping with the logic of the report, he might very well be admitted to the sacrament since the report wishes to draw no sharp line of differentiation between adult baptism and infant baptism, and insists that the necessity for infant baptism is virtually as patent as the necessity for adult baptism. (The report says: ". . . it must be affirmed

that the doctrine of the covenant of grace is all-pervasive in Scripture and that it takes no great powers of reasoning to find the rightful place of the children of believers within its fold.")

But the proposition that one who refused "the sign and seal of union with Christ, of the remission of sins, and of regeneration by the Spirit" may be welcomed to the Lord's table is, to say the least, highly debatable. Would not the same delinquency preventing his membership in the church also prevent his attendance at the Lord's Supper? Applied to the case of parents, would not the same logic tend to exclude them from both the Lord's Supper and membership?

Credible Profession

Nevertheless, the report would welcome these parents to the Lord's table. This charity seems to arise from "sympathy" commended by the admitted forcefulness of "anti-paedobaptist arguments" in the minds of some people. Presumably these arguments are stronger than those which could be advanced against adult baptism. That being the case, some differentiation in the treatment of adults refusing baptism and parents refusing baptism for the children would seem to be in order. Adults refusing baptism should be excluded both from the Lord's Supper and from membership, but ultimately on the grounds that the profession of faith is not credible. Parents refusing to present their children for baptism might be admitted to the Lord's Supper (as suggested by the report) and to membership, though an intensive program of instruction would have to be undertaken to deal with the anti-paedobaptist arguments. It is altogether conceivable that following this period of instruction the session might be compelled to take further steps of discipline.

5. This writer has heard the argument developed that a single adult baptized believer who rejected the doctrine of infant baptism might properly be received into the Orthodox Presby-

terian Church, but must be refused if he is married and refuses to present children which have been born to the union. The report does not reflect on this question but since the thought has been advanced, it is worth considering.

Such a view would seem to be saying that delinquency in practice is worse than delinquency in doctrine. An analogous case might be that of a man who believed there was nothing wrong with murder, but who could be admitted to church membership as long as he hadn't actually murdered anybody. The fallacy is apparent. If a single adult, delinquent in doctrine, may be admitted, because he is not in a position to put his doctrine into practice, on what grounds is his married colleague to be excluded? Surely a childless household is not the price of membership in the denomination!

Instruction and Discipline

6. The report suggests that parents refusing to present their children could not honestly say that they were willing to heed the discipline of the church. Undoubtedly this is a strong argument, but there is still room for a question-mark. Is the committee certain that in every case there is such unwillingness? The readiness of these parents to be instructed in the church and sit under its ministry would initially suggest the opposite.

Many who are deficient and delinquent in doctrine and practice are admitted to the Orthodox Presbyterian Church upon a profession of a willingness to heed its discipline. Where the delinquency becomes more resolute, more severe discipline is applied. Only when the party renders his profession incredible by refusing obedience to what he knows to be the command of Christ is he excommunicated.

It is not clear that in every case where adult believers do not present their children there is such *wilful* disobedience. Indeed, this may well be the case, but only the judiciary examining the parents could determine that. Only by thorough investigation can the session determine whether there is a readiness to heed the discipline of the church, whether there is a heart-desire to submit to the authority of Christ, that is, whether the profession of faith is credible. Certainly a refusal to present children for baptism should cause the session to pause long and hard before granting that the fourth question asked of incoming members can be answered honestly in the affirmative.

7. Contrary to the suggestion of the report, admitting persons to membership in the Orthodox Presbyterian Church who refuse to present their children for baptism does not of itself weaken the testimony of the denomination to the necessity of infant baptism. Delinquency in doctrine or practice by any member of the denomination does not of itself represent constitutional laxity. The testimony is destroyed when there is a refusal to teach and discipline in accordance with the standards of the church.

It is here that the real dangers lie. Such a shadow of opprobrium has been cast over church discipline that sessions may hesitate to take the steps for which a particular case calls. Discipline is a gift of Christ to his church for the purpose of maintaining its purity. We deceive ourselves and do dishonor to the Savior when we set aside discipline and assume that we can maintain doctrinal and moral purity.

Atwell

(from page 2)

to understand the grand redemptive truths to which Dad's life and attitudes bore testimony.

His limitations and imperfections were real, of course. At a very early age I broke my china headed doll into perhaps a thousand pieces. My tears were easily dried for I was sure that Dad could fix anything. When he came home from work his failure constituted my first bitter disillusionment. He caught me, at nine years of age, playing baseball "catch" with my five year old brother on the Sabbath. It was doubtless bad pedagogy that he punished me by requiring that I memorize the 23rd Psalm in the old metrical version. But it is evidence that the man was better than his method that beginning then my love for the Psalms has only grown.

The same year my uncle offered me two piglets if I would promise never to smoke. My immediate response was that Dad smokes and of course I will too when I am grown. He overheard and simply told me that actually he did enough smoking for himself, for my brother, and for me and not to make any promises I would not keep—but that such a promise would be a good one to make and to keep. I took the piglets and some 45 years later my brother, then a cardiac specialist,

declared that the Surgeon-General's report on cigarettes had been an understatement at least as far as heart diseases were concerned. A few months later Dad, who for seventy years had smoked or chewed tobacco incessantly, quit. He didn't "cut-down"—he quit and never again touched tobacco in any form.

A Heritage to Share

What I'm saying is that somehow from my parents I learned that while a trust that is placed in man is bound always to bring disappointment, trust placed in Christ never makes ashamed. From my earliest recollection I knew myself as a hell-deserving sinner beyond human help. But I knew also that Christ had borne the penalty due me and thought of him as my Savior. And this knowledge of the love of God in Christ had its rich practical consequence for this present world. When dark days came Mother was wont to declare, "Never has God forsaken us and he will not now," and Dad's silent calm was really a resounding "Amen."

On such a background how could I consider his leaving this earth to be bad news? He is gone but he left a rich heritage—ininitely more precious than all the wealth that this world holds. Surely I could ask nothing better than that I be allowed to share my heritage with others and know that in sharing it my share can only be enriched.

Redeemer Chapel, Atlanta

Redeemer Orthodox Presbyterian Chapel of Atlanta, Georgia was formally organized on November 13, 1966. The group, which had been meeting as a prayer fellowship since early June, was established as a chapel by the Session of the Conservative Presbyterian Church, Harriman, Tennessee. Pastor John Thompson, Jr. conducts the prayer meeting each Tuesday evening at the Recreation Center in Chamblee.

In organizing this new chapel the Session received into membership Mr. and Mrs. Roy Diefenthaler (formerly of Galloway Church, Miami), Mr. and Mrs. Edward Bowker (formerly of the Methodist Church, Hialeah), Mr. and Mrs. Travis Gaites and Trent Gaites (formerly of Immanuel Church,

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Ocoee), and Mr. and Mrs. Stephen Furlong (formerly of Sharon Church, Hialeah). The Session also recorded the names of Stacie and Jody Gaites, Lisa, Debbie, and Susan Diefenthaler, Andrea Furlong, and Eddie and Donny Bowker as covenant children.

Visitors have attended the gatherings from far and near and a score or more families have shown some interest in a truly Reformed witness in the area. The Tuesday evening meetings are open to all, and Mr. Thompson would appreciate receiving the names and addresses of others who may have concern for an Orthodox Presbyterian testimony or who should be called upon. Local contact may be made through the Diefenthalers (451-0356) or the Bowkers (451-6208).

Seattle Congregation Enters New Building

Opening services at the new southwest location of the Seattle Orthodox Presbyterian Church were held on November 6. Later in the month a missionary meeting with the Rev. Francis Mahaffy and a Thanksgiving Day service helped to sound the note of rejoicing at this significant forward step on the part of this small but enthusiastic congregation, according to Pastor D. Robert Lindberg. Dedicatory services were scheduled for December 11 with the Rev. Albert Edwards of First Church, Portland, Oregon as speaker.

Formerly known as Puget Sound Chapel, the church came into being as a result of Bible classes held in various homes by Pastor Lindberg. Returning from Taiwan after a term of missionary service, the Lindbergs had settled in Seattle. In 1959 a small church was organized which met in the living room of the Lindberg home. In November 1962 they began meeting in the YMCA building.

As pastor and people became increasingly concerned about their independence from any church fellowship or control, they looked about for a church body "which represented our



SEATTLE CONGREGATION IN ITS NEW MEETING-PLACE
28th Avenue S.W. and S.W. Holden Street

doctrinal views and with which we would feel at home," stated Mr. Lindberg. "We found our answer in the Orthodox Presbyterian Church." In April 1964 the congregation, with its pastor, was received by the West Coast Presbytery.

The people kept showing interest in getting their own property by contributing to a building fund, and after a long search, in the spring of 1966, found what they wanted at their new site. Extensive remodeling of the former dwelling began under the supervision of Elder DeLong, and almost all of the necessary labor was volunteered. Meanwhile Pastor Lindberg has continued to teach in the Watson Groen Christian School.

Although there are only a dozen families in the church, there are two elders: Mr. A. James Delong and Mr. Albert G. Bender. Paul Doepke, a senior in Westminster Seminary, is a member of the congregation. "The challenge of the Northwest, and Seattle in particular, is very great. The

need for the witness of our church is tremendous!" wrote Pastor Lindberg. "Pray that God will use us in the furtherance of the gospel in our day."

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New Addresses

Rev. Wallace Bell, 6292 Potomac St., San Diego, Calif. 92114 (corrected street number).

Rev. John Murray, Badbea, Bonar Bridge, Ardgay, Ross-shire, Scotland.

Rev. Donald H. Taws, 461 N.W. 39th St., Ft. Lauderdale, Fla. 33309.