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THE CHRISTIAN WOMAN 1971

Christmas and a New Day

Mrs. Pearl S. Buck
Philadelphia, Pennsylvania

Dear Mrs. Buck,

In the *Ladies Home Journal* (December 1970) you write about waking up early these days. "For," you said, "it is only the young who cannot get enough sleep. At my age sleep comes when it will and never lasts long. Perhaps the human frame resists the last sleep, from which there is no waking." But you add, "I am always glad to wake again — especially on Christmas Day, for at Christmas my thoughts turn to the miracle of birth."

That leads you to think of "the miracle child named Jesus." But then you go on to think of an "earlier child" named Confucius; "today he might be called an illegitimate child." His mother like other such mothers, declared that his father was a god; but "whoever he was, god or man, his name was too high to mention, his seed too valuable to neglect."

"Confucius," you claim, "was the predecessor of that other miracle child, Jesus Christ." How otherwise can we "explain the similarities between their teaching"? "Jesus said, 'Do unto others as you would have them do unto you.'" Five centuries earlier, Confucius had said, "Do not unto others what you would not have them do unto you."

"Can this be an accident?" you ask. You think not. You've heard somewhere that in the "lost years" after Jesus was twelve years old, he "lived in the state of Nepal" and there "learned the wisdom of Confucius."

And then, as you watched "the faint rose rays of dawn begin to lighten the dark sky," you think "of a third miracle child, who now lives in India: the young Dalai

Lama of Tibet — driven from his kingdom as Confucius was driven into exile long ago, and as Jesus was driven to the cross. The world destroys those who are miraculously born, the unexplainable ones, who because they cannot be otherwise explained are called the sons of gods." "The Dalai Lama is one of these," you say; "when he enters the room I feel his presence."

You are grieved because we "refuse their wisdom, we even deny their greatness, as Jesus was denied. We surround them with scorn and will not rest till we have put an end to them." But you believe that "they are born again. Through the miracle of birth, of some simple mother, of some unknown father, they are born again — and under their leadership the human race takes another step."

It is sad to realize that this faint glimmer was all you had to bring to the darkness of China when you were a missionary there years ago. It is heartbreaking to think that this is the best hope you can offer your "children" now.

Dear Mrs. Buck, it's only "Follow the gleam!" with no light really there. You realize that death will soon come, and the windows of the soul will be closed forever to the true Light of the world that never fades or flickers. No, there will be no "miracle child" again to help us take a step forward. There was, once for all, the dawn of the light of God's grace in the only "miracle child" who was ever the Son of God come to earth!

He is "the dayspring from on high that hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace" (Luke 1:78, 79).

May his glorious dawning bring light to your life!

C. V. T.

Cover Story/Editorial

Women's Liberation

We hope you read carefully the reports from Ruth Packer and June Cox on their participation in a "Women's Lib" workshop. Both women are members of Grace Orthodox Presbyterian Church in Westfield, N. J. Neither of them are "stereotyped," down-trodden doormats for male "chauvinists." They are Christian wives and mothers, active in church and community affairs. Both of them radiate a real joy in that freedom to be found in Christ alone.

But we also hope you won't get the impression that all concern about women's place in the church is some conspiracy of Satan. There are many questions that Christian women — and Christian men — need to be asking. Jean Gaffin points to the need to think about some of these things in her guest editorial. Just what is the submission

required of wives to their husbands, and the love demanded of husbands for their wives? The Rev. Bernard Stonehouse opens our minds to these things in his sermon. But what about the unmarried person in the church? How do we train our children in today's media-filled world? What about the problem areas some of us face, with retarded children, aged parents who need special care, the need to bridge the "generation gap"? And that's only a beginning!

The leaders of the "Women's Lib" workshop not only rejected the one dependable source of answers to such problems, but by rejecting the Word of God they lost the ability even to ask the right questions. But we have that Word. In this day of changing patterns and relationships, we are surely required to search that Word, to find the right questions to ask and the right answers to them, that in all aspects of our lives we might live to the glory of our loving God.

—J. J. M.

Cover photo by Harold M. Lambert

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Ye are my witnesses . . .

in a "women's liberation" workshop

RUTH PACKER

It all started in our Women's Sunday School class. Someone mentioned a seminar on "women's lib" to be held locally under the auspices of Church Women United. The promotional literature contained statements contrary to what the Bible teaches about man. It was suggested that some of us attend in order to raise a few questions. But I heard no more about it until June phoned to say that she had read about the meeting in the local newspaper. It was scheduled from 9:30 a.m. to 2:00 p.m. the next day. Though I had a full agenda for the day, I was committed to go and agreed to go together with June.

When I got in the car with June the next morning, she voiced my own feelings when she said, "I'm scared! Let's pray." Only after this did we proceed to our destination.

On arrival, we were surprised by the small number in attendance. When the meeting began, a half-hour late after waiting for more to show up, there were only thirty women of varying ages and from different communities present. The hostess welcomed us, and told how she had been converted to "women's lib." She introduced Dr. Nelle Morton of Drew Theological Seminary, who set the meeting's mood with a brief keynote address. This was an appeal to us as women to get out of the boxes into which society had placed us, and to think new and bigger ideas because, as we were urged to sing, "The Times Are a-Changin'".

"Who are you?"

Then we were divided into groups of six with three sets of partners in each group. Dr. Morton launched us into the spirit of the activity by having each one make three observations about her partner. Then we were to ask our partners, six times, "Who are you?" After this exchange of information, we were to ask each other twice, "By whose authority are you what you say you are?" Finally, we were to exchange personal experiences in which we felt we had been stereotyped by society.

It was fairly obvious, and became more so as the seminar moved on, that the purpose of this sensitivity session was to have us question our roles as women in a male-dominated world and thus spur us on to action in combatting this status quo. Dr. Morton thought she was asking the questions, but little did she realize the power of the Holy Spirit. Here was our opportunity, and we seized it to answer. Neither June nor I knew what the other was saying, being in separate groups, but we both spoke to the same effect:

"Who are you?" "I'm a child of God, a redeemed child of God. I'm a child of the King, a servant of the living God."

"By whose authority?" Inwardly we thanked God for the opportunity to answer in the Name of him who said,

"I have been given all authority in heaven and on earth." And we rejoiced that the Holy Spirit witnesses to these truths with our spirits and confirms them in the Scriptures!

There followed a brief discussion of stereotyping and what is meant by the word. Then we all joined in a large circle to share our experiences. One woman spoke for each group. In reporting for our group, I noted that we had agreed that in order to define who I am, I must know what man is. This triggered some trivial discussion and, when she could stand it no longer, June spoke up:

"There was a time in my life when I thought I was serving God in all the activities of the church. But I had never taken the time to study God's Word to learn what the Lord would have me do. In God's providence, I was led to the Bible. We studied it as a family and came to know the truth that in the Scriptures are found the answers to the basic problems of every age." June continued, saying that the Bible alone claims to be the word of God. It is just as relevant today as when it was written. June then suggested that we ought to turn to the Bible to see what God has to say to Christian women. As she spoke, June was keenly aware that she must immediately read the Scripture dealing with the relationship between husband and wife. Praying the Lord to help her, she opened her Bible and found that portion of Ephesians 5 where she read, "Wives submit yourselves unto your husbands as unto the Lord."

An unexpected "Amen!"

Now just before June began to read, a late arrival had entered and sat down in the one empty seat in the circle. This was next to June, and as she spoke of the need to hear God's Word, this woman kept whispering, "Amen!" With this verbal support, June was encouraged as she continued to read the entire passage even in the face of the hostility now shown in the facial expressions and mumbled comments by the conference leaders. As soon as June had finished, Dr. Morton quickly accused her of limiting God by man's words. She said that one must recognize that all of the Bible was written by men who were limited by the culture in which they lived. God, of course, is greater than any culture.

It was then that Marian, the woman who sat down next to June, began to speak. She said that, though she had listened very carefully to what Dr. Morton had just said, she could not quite understand what she was saying about God. This newly arrived participant wanted to speak out of her own experience. She began, "I'm a black woman and I want to say that since I accepted Jesus Christ as my Savior and Lord, I have never felt bound either by my blackness or my womanhood." She testified that in Jesus Christ alone is there perfect freedom, and

(continued on next page)

that the Bible alone is our true guide for living.

As Marian spoke, I sensed a tense quietness. The spell was broken as Dr. Morton rose to speak. Her mannered gentility had now become a trembling anger; to me she seemed like one possessed by the evil one. She warned that she was going to do something she had never done before, namely, to single out certain individuals publicly. Then, pointing to June and Marian, she said, "You two women are prime examples of what the church has done through the ages — speaking with pious words, quoting from Scripture, and all the time closing your eyes to the suffering of humanity."

June replied, "If I'm accused, I ought to have an opportunity to answer!" She said that, while it was true that the church was guilty of this to a certain extent, that only pointed out the desperate need to live by the precepts of Scripture. For, as we do this, we must be attentive to the needs of our neighbor. Marian then added, "By whose standard are we to be judged?" Pointing to the Bible she said, "This is the Standard!"

We dismissed for lunch — only there wasn't any! These were women who were tired of being servants in the church and providing hospitality for church functions. They wanted to be "servants" in the lofty sense of being leaders and decision-makers. However, there was coffee if you were willing to go to the kitchen and get it yourself.

The afternoon session was keynoted by Claire Randall, director of national program development for Church Women United. The gist of her talk was that because of our changing civilization women's role in society must change also. The day was rapidly approaching when women would be freed from the chores of child bearing, bearing and nurturing; with this new liberty women could take their rightful part as leaders and decision-makers in society — along with the men. We must start now to change the stereotyped image that society has of both men and women, and must teach our children from infancy to think in new terms of their roles as boys and girls.

A "casualty" of male domination

We were then invited to speak of our own experiences on this subject. One lady referred to her sister who was reportedly a tyrannical despot in her home and made

everyone's life miserable. This was analyzed as one of the "casualties" of a male-dominated society. I asked to speak from my own experiences and was given the floor.

I said that I spoke as a wife and mother, as one who had gone back to teaching in order to help educate our two daughters. This included going back to complete my master's degree in library service. In all this I had never been discriminated against. In my job as school librarian I worked with as many men as women and had received all the privileges and respect accorded the men who worked in the same capacity. At home, we all pitched in to keep it running smoothly and my husband never indicated in any way that it was beneath his male dignity to assume the heavier portion of that work. I finished by saying that this was true, not by any merit in us, but because Jesus Christ was Lord in our lives and therefore in our home.

Miss Randall dismissed my experience as a most unusual case and me as an idealist. I hastened to reiterate that this was not so; neither my husband nor I were different from other people, but that Christ is the one who brings peace and harmony in a home. I added that it disturbed me to see all this polarization being fostered. An army cannot have all generals, and neither can a home. Church women should direct their efforts to bringing peace and healing through the gospel of Jesus Christ — not polarization — for only in him is true freedom found.

Only a few minutes remained for promoting the literature available for purchase or for free. We took what was free, and June has since then made a study of the material seeking to understand the movement's philosophy and ultimate goals.

On the way out I spoke to one woman in an effort to get her reaction to the seminar. She said she appreciated very much what my friend and I had said — that it needed so desperately to be said. We must remember that "we are not fighting against human beings, but against the wicked spiritual forces in the heavenly world, the rulers, authorities, and cosmic forces of this dark age." So it follows that the Word must be held forth in reliance of the Holy Spirit. His power alone is equal to the task. Having seen that power at work, we are glad to share our experience with you who read this.

a challenge to Christian women

JUNE COX

It is very important that Christian women participate in countering the movement of Women's Liberation. If Christ's teaching is to be stated at all, it is our duty to our Lord not only to pray that we may be used, but to be ready to act wherever any movement would use the church to foster humanistic goals.

Ruth and I came away from that first meeting assured that our Savior is indeed true to his promises. We put our trust in him. We went in our weakness, but found his strength; in our fear, but with his perfect love that casts out fear; in our ignorance, but his eternal wisdom; in our

lack of words, but found his faithful Word the truth that shall never pass away. We need only to trust and obey.

We came away knowing that we must share this working of the Spirit in our lives so that others will be encouraged to GO to every such open meeting held in the name of Christ and his church, but held to promote goals contrary to the Word of Jesus Christ.

They claim the name "church," which the Bible tells us is the body of those who belong to Christ, yet they rarely mention the Lord's name. *They assert* that the Bible is not

relevant to today's culture. *They belittle* the Bible as the words of men (and not women!) and a collection of myths. *They claim* to want their freedom, but no mention is made of the freedom given in Christ. Not one prayer was offered seeking this "freedom" or "liberation."

"They" are the leaders and ardent followers of "Women's Lib" as we experienced it. It was and is being done in the name of Christ's church by people who claim Christianity and are often acknowledged as experts in theology; yet they denounce the basic tenets of Scripture. Paul's warning to Timothy is surely meant for this day (2 Timothy 3).

What leaders say

These are typical of the writings of two leaders who were present at the meeting we attended:

"Women have been segregated in the church. They have been kept from the decision making positions. Women's suggestions are not taken seriously. They are laughed at with "dirty joke" laughter in the highest echelons of the church. One of the most important things that has to be learned by both men and women in the church is how to become colleagues. Women want really to make their full contribution. Who really has the right to deny this?" ("Women as Church Decision Makers," by Claire Randall, Director of National Programs Division, Church Women United, writing in *Tempo*, a publication of the National Council of Churches.) (In the meeting itself, Miss Randall insisted that Paul wrote for his culture, that Ephesians and Corinthians are not meant to apply to Christians today.)

"To what degree is membership in the church now, as the vote then (fifty years ago), a matter of sex privilege? We have learned to give up the illusion that freedom can come through individual struggle. We have learned, through heartbreaking disappointments and dehumanizing work inequities, that competentness, commitment, creativity, and efficiency are not enough to deal with a male supremacy that has become a pervasive, structured force in our church. This insight from the church's faith will not allow us to settle for mere equality. It demands a far more radical response. It calls the church to enter into its true heritage. It calls all its members to have done with cheap identities. It calls for new interpretations of sin, new understanding of repentance and new experiences of salvation." *Women's Liberation and the Church*, by Nelle Morton, professor emeritus, Drew University (Theological Seminary), and consultant on Women's Liberation for Church Women United.) (Miss Morton, in the meeting, said that by reading the Scriptures we are boxing God in. "She [God!] is greater than the mere words of a book that would confine Her.")

These two women, writing in national publications, speak to and for church women. They are leaders in the organized church councils and speakers of national repute for Women's Liberation. Other writers demand the "humanizing" of the English language by changing "he/she" to "co," "his/her" to "cos," and "himself/herself" to "coself." The ultimate goal would seem to be the dissolution of the family unit itself, that institution through which God has brought his covenantal blessings in every age.

January, 1971

Much of the leadership for this movement, and for similar movements aimed at remaking society, comes from the National Council of Churches or its member churches. These leaders seem to persist in looking for answers to man's problems in humanistic sociology, economics, politics, or psychology, never suggesting that Christ as he is in the Bible provides the answer to all such problems.

What God says

God tells us that man's wicked heart must *first* be changed. The true church must be about the Father's business. Can we, as his children, stand by and permit his Word to be unheard or misused? Can we fail to speak out? Should not Christ be represented by his own disciples at every meeting calling itself "Christian"? I say this partly because of the following letter I received:

Dear June,

I am writing this in pencil because we have been asked to write, here in church, to someone we are thankful for.

Ever since our conference yesterday you have been on my mind, and the first thought was that I was glad you came. We need to confront one another, to examine purposes, relationships and results in the light, not only of the Bible and later translations, but of the working of the Holy Spirit.

I would like to ask you some questions. Just roll them around in your mind. Who first suggested that you change churches? [Ed. note: The Coxes joined with an Orthodox Presbyterian congregation after having been members of a liberal-oriented church for some years.] What would you do if you had married a church-going Christian who fell away from the church and ridiculed or even prohibited you from any of its activities?

With love,

Doesn't this letter testify that God does honor his Word if we are only faithful in bearing witness to it? Christian men and women, let us be laborers together with God. Let us never forget we are soldiers of the cross, and this battle is continually being waged on many fronts. If we will but report for duty, humbling ourselves before our mighty God, he will abundantly supply the wisdom and the power to bring glory to his Name.



The Younger Generation in Soviet Russia

Excerpts from a letter by a Russian to Pope Paul VI

The following material is translated from **Dein Reich Komme** ("Thy Kingdom Come"), a bi-monthly periodical of Licht im Osten, Missionsbund zur Ausbreitung des Evangeliums ("Light in the East, Mission-group for Spreading the Gospel"), an evangelical organization now located in West Germany and actively engaged in bringing the gospel to the people under Communist domination. Mrs. Helen Woolley translated this report and kindly brought it to our attention.

The Russian author A. E. Krassnow-Levitin, a member of the Greek Orthodox Church, discusses the question of the religious situation in his Russian homeland in a letter to Pope Paul VI. Under accusation due to his active membership in the "Initiative Group (*Initiativniki*) for the Defense of Civil Rights," Krassnow-Levitin is again in jail after having previously once spent seven years in a work camp. We take several especially interesting excerpts out of this letter:

Now a new generation is coming which did not experience Stalin any more, and this young generation is at present the most interesting element in Russia. They have the yearning for culture and knowledge, and they are seeking, with all effort, to find the reason for and the sense of life.

At present we have the third post-revolution generation. The generation of grandfathers, who lived during the Revolution and had formed it, was not indifferent to religion. The most progressive and energetic of their representatives despised the Greek Orthodox Church passionately, because the Church was, in their eyes, the main support of the Czarist regime. This passionate hatred of the Church at times grew into a wild, antireligious fanaticism.

The second generation, the one of the "fathers" to which I belong, had an attitude toward religion of a somewhat different kind: We lived and were brought up in a period when religion was driven into deep seclusion, the absolute majority of churches closed, the ministers (priests) sat in prisons and the battle against religion was being conducted with purely administrative methods. It was customary not to talk about religion in loud voices, and with silent and quiet steps she went out of our lives.

She [the second generation] does not remember the times when religion was thrust upon the people and the Church was an official institution and support of Czarism. She is not burdened with memories of the pre-revolutionary *clerus* which formed a formidable caste in which there were many, naturally, who devoted themselves and their lives without inner calling, out of laziness, and who performed their duties with purely professional indifference. Our young people are frequently areligious, often filled with antireligious preconceived notions, due to which they regard religion as a child of darkness and ignorance. But they are free from the antireligious fanaticism and the

bitterness of their grandfathers, and also of all the attempts of professional atheists under Krushchev to call forth an antireligious fanaticism; a complete lack of success was the fate of this attempt.

She, this [third] generation, also does not blindly throw out the idea of getting to know religion, of getting acquainted with religion, or of taking notice of the existence of religion. Yet she is free from that cold, despising indifference for which her fathers were so well known, which was so characteristic of her father's generation. The attitude of the average representative of the young generation towards religion is composed of a mixture of interest and distrust.

Today's youth in Russia is a restless youth. There is turmoil of spirit in them, and they passionately seek new paths whereby a breakthrough to religion is characteristic for a considerable number of boys and girls. It is not an exaggeration to say, as one does, that the strength and intensity of this religious breakthrough of the youth stands comparison with the flaming exaltation of the first Christians. The cases are growing in number here in Moscow where sons of Communists, yes, even of Chekists, are baptized. Frequently even people of Jewish race are baptized. When we look at these young people, whose turn to religion usually means sharp dissent within the family, and violent quarrels with parents (at times even unto a full break), then one involuntarily remembers the words in the Gospels: "The Spirit moves where he wills."

In the majority of cases the turning of the individual to Christ happens spontaneously, where the lay people play the main role. The apostolate of the layman, about which so much was spoken at the latest Concilium in the Vatican [i.e., "Vatican Council II"], and about which so much is being written now in the West, has been realized, become a reality, among us in Russia in recent years. In most cases of coming to Christ the priest is only the one who carries out the sacrament of baptism. In the conversion itself, and the preparation for baptism (the catechetical teaching), the ministers are often not participants.

The young people who have just found their way to the church are usually filled with the urge to proselyte, and on their own are always leading more and more boys and girls, their friends and comrades, to God. Cases are frequent where a young man who has come to real faith leads his future life-partner to Christ. Thus a Christian family is formed, with two young people who, until recently, were absolutely non-believers, non-Christians.

A new spirit can be ascertained in the contacts between the [Greek] Orthodox Church and the Sects [which includes all non-Orthodox churches]; the former distrust and the bitterness have disappeared. On the contrary, sympathy and respect for the other can be noticed. The common problems of the Church and the Sects further the closer ties still more. Thus in Russia the true ecumenicity is being carried out in the religious practice.

The Spiritual Situation in Finland

H. I. PUUKKO, Th.M.

Our "correspondent in Finland" graciously supplied this article in answer to a request by the editor. Mr. Puukko came to know and appreciate Machen, Stonehouse and Young while a university student in Helsinki. He has been engaged in assisting Professor Aapeli Saarisalo in a recently published new translation of the New Testament.

Revival movements have been a typical feature of the Lutheran Church in Finland. As early as the late seventeenth century and into the eighteenth, there existed small revivalist groups that were influenced by German Pietism. These groups did not grow very large, and were distinguished from the great revivals of the nineteenth century.

Four of the revival movements of the last century spread so widely that they have had national significance. One of them, the "Lestadian Movement," even had international importance. It began in northern Sweden as a result of the activity of Lars Levi Laestadius, Lutheran minister and internationally renowned expert on Arctic flora. His preaching found a sympathetic response throughout northern Scandinavia. All four nineteenth-century revival movements are still strong and popular, while many smaller groups remained local and were absorbed by other groups or gradually vanished.

These revivals were the protest of living Christianity against the dead clericalism, the church rituals of their times, and the ideas of the Enlightenment that permeated the church. In many Protestant countries such revival movements sooner or later generated independent churches of their own. But in Finland the development has been much more peaceful. The social development of Finland, combined with the fact that the revival groups were able to influence the national church so soon and so effectively, explains this peaceful character of their opposition. The groups have stayed inside the church in spite of their protests. The followers of Finnish revival groups thus have clearly two spiritual reference points, the church and their own movement.

There are some different accents in the doctrinal bases of these four revival movements, but also many common features. They are characteristically "low church" movements, and laymen have always had a considerable though not exclusive place in their activity. Personal faith and true Christian life are important. Plain, puritan manners of living are held in high honor. The role of the home is very significant, and especially in the times of the beginning, the meetings of the converts were mainly held in private homes. In the meeting, everyone who has an inner exhortation can speak, each in his turn. A hymn is sung between every speech. Usually all this happens spontaneously without a separate leader. Each of the great movements has its own summer conference that lasts two or three days and gathers tens of thousands of participants.

Through these movements our people have received much spiritual blessing. Men and women have been re-

lieved of the burdens of their sins and have begun to live a new life trusting in their Savior. Alcoholism, immorality and crimes that were prevalent and in some areas a very serious problem, have been considerably reduced.

The movements still have an important place in the spiritual life of the church, although there has also been much change especially in recent times. They now face the "problem of the third generation." Dynamic protest movements gradually become movements of tradition, and popular movements become large organizations. They lose their original freshness and become stiff and formal.

The "Fifth Revival"

Since World War II there has been much new spiritual activity in Finland. It has not been coordinated, but nevertheless has been called the Fifth Revivalist Movement, or Neopietism. It has been influenced by German Pietism as well as by certain English and American movements. The Neopietists stress the importance of the personal experience of salvation and of personal faith. They claim that a boundary line must be drawn between the converted and unconverted, between the *ecclesia* of believers and the unbelieving or hypocrite world. The eschatological aspect is underlined in sermons. One leader has even said that the church is here because men are dying.

The Neopietist movement has actively resisted Modernist theological and church ideas that have been widely propagated here in the 1950s and 1960s. These include the Lundian theology (from the Lund university in southern Sweden), the so-called "historico-critical" Bible study, "social-gospel" Christianity, the secular methods used in ecclesiastical work among the youth, and the ecumenical movement represented by the World Council of Churches. The older revival movements either have no answer to these questions or are so divided as to have no common front.

Threats to faith today

In recent years there have been two perils that must be mentioned: the excessive emphasis on social work and the desire of political circles to harness the church to serve their purposes. In both cases the transcendent has been replaced by the immanent. The perspectives of eternity have been obscured by the concerns of the temporal; the level of biblical knowledge has decreased, and in its place much of the church is in a feverish stir to make an earthly paradise out of this world.

One great cause of concern today is the place of religious instruction in the schools. Traditionally there has been in most Finnish schools two hours of religion each week. But in the new school system, now under preparation, it seems "difficult" to find room for religion as a subject of study. On the whole there is a growing tendency in political circles to belittle or even to despise the importance of the

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Christian heritage in the life of our people.

The theological education in our universities has gradually gone over to the Modernists. This tendency began about a half century ago, and today the men of this persuasion have a monopoly in our two theological faculties. Therefore, the possibilities of founding a free faculty (the so-called "faculty of the congregation") have been studied by some leaders in the Fifth Revivalist Movement. In this they have followed the pattern of Norway where a free faculty was founded about sixty years ago to counteract the modernist faculty of Oslo university. This plan has not yet reached the stage of realization in Finland, however.

Besides these negative phenomena, there is also positive development. In the pressure of battle, the Fifth Revivalist Movement has gradually begun to take shape as a more coherent front. In addition to this the bishops, who earlier were rather weak and tried to stay out of the debates, have

now come to realize the perilous situation. It would appear that in our church there will be more consciousness of the effects of departing from Christian foundations.

In addition to the Lutheran Church, there are many small Protestant communions in Finland, the Pentecostal, Free Church, Methodist, Baptist and Adventist groups. Of these the Pentecostals are most active and have many missionaries abroad and a large publishing house here in Finland.

The Christian faith has traditionally had a firm foothold in Finland. Though the universal apostasy and the new theological tendencies that are not based on the Bible but on human speculation do cause grief and trouble, nevertheless there is good reason to rejoice. Good seed is being sown and it still finds soil to grow in, in men and women of all ages.

An interim report

The Sabbath Question

THE EDITOR

A Committee on Sabbath Matters was erected by last year's Assembly to (1) "study the extent to which the Westminster Confession of Faith and Catechisms faithfully reflect the Scripture teaching in regard to the Fourth Commandment," and (2) "act as a board of inquiry with regards to matters concerning [a] complaint" against actions of the Presbytery of the Midwest which, in effect, were to refuse to undertake judicial process dealing with views of the Sabbath that differed markedly from those of the Confession and held by a minister of the presbytery.

This committee intended to complete its report for this year's Assembly since the question involved an individual's standing in a doctrinal matter. Since the minister has accepted a call to work in another denomination, this practical urgency was relieved. The committee felt that its progress warranted further effort to study the questions involved, and that such additional time spent would be profitable. Its report should be presented next year.

Since the question has interested so many, it seems helpful to give some indication of the committee's progress so far. In discussing the doctrinal aspect of its mandate, the committee found that Colossians 2:16, 17 was perhaps the most crucial passage: Does Paul teach that the Sabbath is a matter of liberty here, or does he mean something else? Or, is the Fourth Commandment abrogated, or is it (as the Confession affirms) still binding on all?

The majority of the committee agrees that the Confession's basic teaching on the Sabbath is a faithful reflection of Scripture teaching. (The committee feels that an exhaustive analysis of the details and implications of the Confession's views would take too long; it has concentrated on the basic question of the Fourth Commandment's validity in this dispensation.) A minority believes that the Fourth Commandment has been fulfilled by Christ, that Christians enjoying the eternal rest of God now are not obliged to

observe a day of rest as such; however, the minority does hold that the Lord's Day, or first day of the week, is set forth in the New Testament as the day for Christians to assemble for worship and to present their offerings to the Lord.

Despite the differences just noted, the committee unanimously agrees that certain views, allegedly held by the individual minister originally charged in the presbytery, were in error; that (1) to hold "that God has not appointed the first day of the week to be the Christian Sabbath or Lord's Day" is in error; (2) to hold that it is "a matter of indifference" which day of the week be appointed for regular worship is in error; (3) to hold that "the distinction between the six days and the seventh day contained in the fourth commandment does not apply in this dispensation" is in error. (These are greatly condensed expressions, but do indicate the areas of concern.)

The committee could not agree as to whether such views are an offense, as defined in the Book or Discipline, requiring formal judicial action by a presbytery. The majority agreed that any erroneous opinion could properly be called an offense and given such judgment as presbytery deemed expedient. A minority, concerned to preserve a liberty of viewpoint within subscription to the secondary standards, could not agree that the views in question were sufficient to constitute an offense subject to judicial procedure. In other words, the majority is prepared to recommend that the original complaint be sustained against the Presbytery of the Midwest (though the practical consequence would be minimal so far as further judicial process is concerned).

The GUARDIAN hopes to present at least a condensed summary of the committee's report when it is available, and before next year's Assembly. We plan also to present some discussion of the biblical materials involved, including an examination of Colossians 2:16, 17.

Marriage in the Lord

BERNARD J. STONEHOUSE



Nothing underlines the significance of marriage more than the comparison between the union of married persons and the union of Christ and his church. The model for every marriage is the loving lordship of Jesus Christ and the willing, loving submission of believers to him.

There are many figures in the Bible that speak of our close relation to our Lord. The vine and the branches, the head and the body — these are well-known. But no figure is more characteristic in both Testaments than the repeated declaration of God's love for us as that of a husband for his bride, and the obligation of the bride to serve her Lord in singleminded, unswerving devotion. There are obligations and commitments which you are about to avow; but undergirding these promises is the basic relationship of love.

You, Dorothy, are to submit to John as unto the Lord. He is to be your head even as Christ is the head of the church. This teaching is the subject of many jokes today, and it is precisely because this instruction is so frequently ignored. There are perhaps many reasons for the breakdown of American homes. But a husband who

These words were spoken to Miss Dorothy Dunn and Mr. John Williams at the time of their marriage in Portland, Maine on August 8, 1970. We are printing them, not only for John and Dottie, but as a reminder to us all of God's pattern for and purpose in the marriage of his obedient children.

will not assume that rightful headship, or a wife who chafes at submissive obedience, are often the cause of marriage failure.

The duty of the wife to obey is well-known — although not too frequently followed. But a husband, aware of this scriptural commandment, can use it to become a tyrant. He *can* do this, but only if he ignores the rest of Paul's teaching. The husband who is the head of his household is also the husband who is to love his wife "as Christ also loved the church and gave himself for it." Thus, "men ought to love their wives as their own bodies," nourishing and cherishing them. The love of a husband for his wife is beautifully expressed in these words from Proverbs:

**Let your fountain be blessed,
and rejoice in the wife of
your youth,
a lovely hind, a graceful
doe.**

**Let her affection fill you at
all times with delight,
be infatuated always with
her love.**

—Proverbs 5:18, 19 (RSV)

That kind of love, the love Christ showed, is a forgiving love. It is an unselfish love, an understanding love, a self-sacrificing love. Marriage should help us understand something of the depths of Christ's love for us; but his love far transcends any human parallel. You love each other with eyes that see beauty and honesty and joy in each other. But "God commends his love toward us in that while we were yet sinners — enemies, rebels — Christ died for us." Your love for each other can only grow, and grow deeper, if you continue both of you to submit to the loving headship of Jesus Christ. Only in a home that experiences first of all the love of God can there develop that true love by each of you for the other.

Many are saying today that variety is the answer to the strains of present-day marriage. They say that marriage becomes a bore, that life-long commitments are outmoded. "But the Christian knows," as one man put it, "that when Jesus is called to the marriage, the first wine may well be good; and, contrary to human expectations, the wine gets better and better." Surely, the marriage where Christ remains a guest will grow in richness of love and mutual joy.

Finally, it is my prayer that the love you experience together may extend from that exclusive relationship between you two so as to reach in ever-widening circles to children, to friends, to neighbors. May the home you establish be a center of love, that those who sense it and know it may trace that love back to its source in God's love for us in the Son who loved us and gave himself for us.

The Presbyterian Guardian

EDITOR

JOHN J. MITCHELL

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

Five LONG Weekends — What are YOU doing?

Are you aware that 1971 will legally have five long holiday-weekends? By act of Congress, Washington's Birthday [sic!], Memorial Day, Labor Day, Columbus Day, and Veterans Day, will fall on Monday this year and regularly so from now on — February 15, May 31, September 6, October 11, and October 25, respectively, for 1971.

So what? So, what are you going to be doing on those weekends? Government offices, banks, many businesses and industries will be closed on those Mondays — and thousands of Americans will hit the road to make the most of it. And, thousands of churches will see their Sunday schools nearly empty, the attendance at worship drastically reduced. Add to this the "normal" absences during regular vacation periods, plus a few others that happen to combine a holiday with a weekend (like July 4 this year), and the impact on the church will surely be felt. So, what *are* you going to be doing on those weekends?

It's quite unrealistic to expect all good church-members to stay home those weekends. For some, it is an opportunity for needed rest and relaxation, and for time together as families. But for how many of them will it also become a holiday from the preaching of God's Word? So far, I have heard and read absolutely nothing to suggest that anyone has really given this much thought. The only attempts to profit from the holiday system have been the customs of some Bible con-

Guest editorial

The Christian Woman, 1971

JEAN GAFFIN

The pot has been simmering a long time. It finally boiled over when Betty Friedan told us that woman must free herself from the shackles of the past and find self-fulfillment. In the wake of her book, *The Feminine Mystique*, countless articles praised her; many others denounced her. Nobody ignored her.*

Ideally, the book should not have created any difficulty for a Christian Woman. After all, she knows her true identity; she has her genuine freedom in Christ. Her role is carefully delineated in the Word of God. Naturally, the world's women were in a stew. Mrs. Friedan was exactly right when she said they had not found their true identities, their "meaningful" roles in society.

What really happened, of course, was that Christian women got into just as much of a stew. Some went about dogmatically stating that this was all hogwash, protesting a bit too loudly at times. Others were swept along with the exhilaration of discovering that women after all didn't have to feel content with changing diapers and scrubbing kitchen floors.

I suspect that most Christians, however, were taken aback. Most were

left perplexed by this new battlecry. They felt adrift in a sea of confused notions and emotions.

Who is the Christian woman of 1971? Is she a new and different person from her counterpart of past years? Does her new set of problems require new answers? Or do the old answers need reviewing and renewing?

To ask these questions is to present ourselves with an awesome task. In future issues we shall seek to find what purpose Christ has for the woman in his church today.

*Ed. note: Well, perhaps *no woman* did.

Mrs. Gaffin has, in her capacity as "guest editor," promised further discussion in future issues of the *Guardian*. It is the "regular editor" who will have to deliver on that pledge! We have a down-payment in the reports on a visit to a women's liberation workshop elsewhere in this issue. But if there is to be any adequate discussion of the purpose of Christ for women in the church (and that is surely a many-faceted subject), then some help from other readers is necessary. In other words, HELP!

—J. J. M.

ferences to hold family retreats on such weekends. (French Creek will hold its fourth Memorial Day outing this year; Quarryville has had a family conference through Labor Day for several years.)

But what about the local church? What about the Christian family that wants to use the long weekends for rest and for edification? Is this an opportunity for special Bible institutes in certain churches? Is there a possibility of having vacation Bible school then? Are there ways for families to join together for mutual blessings? And can we not see an open door to bring the gospel to some of these vacation areas themselves?

Five long weekends! In an increasingly secularized society we must use every opportunity to edify ourselves and to proclaim the gospel to others. We must — before we lose all possibilities of doing so! If you, as an individual or as part of a local church, are making some plans to take advantage of these long weekends for the cause of Christ and his church, please let us know about them. Your plan may be just the hint someone else needs to suggest a key to his own situation. Let the *Guardian* hear what you are doing! And may the Lord enable us to use this challenge to his glory!

—J. J. M.

A look at "other flocks"

Recently a young Christian told me that she and other young married believers were seriously questioning whether they should have children. At first I thought it had to do with the "population explosion." But her concern was deeper than that: Did she have the "right" to expose her children to this present world of unbelief and oppression, immorality and defiance, a world that's getting worse all the time? In fact, she wondered whether the forces of secularism would even allow her any genuine control over her children's training.

Perhaps this is a bit extreme, you think. Yet even now public schools are reaching out for a twelve-month operation, are adding on a pre-kindergarten year. Day-care centers are being set up for even younger infants. It's not really hard to imagine the state in control of children's lives almost from birth. It's not too hard, because it

has happened already in certain parts of the world.

What is the Christian to do? For one thing, let him or her read about the situations in Finland and Russia reported in this issue. Why that? Because they remind us that our Lord has "other flocks"; we're simply not the only seven thousand who've yet to bow to Baal. And because these reports show us that God's sovereign power is still at work. Concern for our children? Yes, but let it be mixed with faith in the Lord God whose word is to us and to our children!

—J. J. M.

"Separation from Unbelief"

The article with this title, by Dr. George W. Knight III, was included in the November *Guardian*. It is now available in tract form. Price, including postage: 10 for 60¢; 100 for \$2.50. If you can use these, let us know while they're still on hand!

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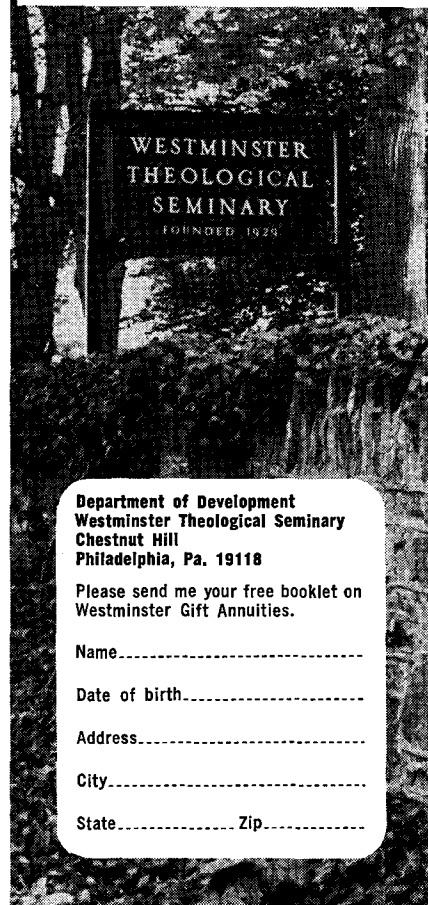
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BOOK REVIEW

TODAY'S GOSPEL: AUTHENTIC OR SYNTHETIC? by Walter J. Chantry.
The Banner of Truth Trust, 1970. (Paperback, 96 pp., \$.75)

One of the most remarkable phenomena of our day is the growing interest in the Puritan pastors and theologians of the seventeenth century and those who followed in their line in later centuries. Who could have predicted that there would be a market for the complete works of John Owen (sixteen volumes!) in this present scientific and technological age? These and similar works continue to come from the Banner of Truth Trust in London, and a grateful public is using them. More than that, they are influencing the lives and ministries of pastors and laymen. What accounts for this?

An answer, at least in part, has been supplied by *Today's Gospel: Authentic or Synthetic?* by Walter Chantry, 1963 graduate of Westminster Theological Seminary and pastor of Grace Baptist Church in Carlisle, Pa. for the past seven years. The author frankly acknowledges the help he has received from the Puritan divines in his own ministry. The question mark in the title does not reflect doubt or vacillation in his own mind, but points to the issue he is laying before the church today and especially before those charged with the responsibility to tend the flock of God. Is the gospel proclaimed today the gospel delivered to us in the Word of God, or is it something other? Many people are asking today whether the gospel is relevant to the concerns of modern man; Pastor Chantry asks whether our concerns are relevant to the gospel!

Since the author heartily subscribes to the theology of the Westminster Confession of Faith and has derived so much insight from those who wrote that Confession, this book is of special interest to those of us who are determined not to go the route of the United Presbyterian *Confession of 1967*, but are concerned rather to know how the gospel of Jesus Christ will make an impact on the lives of men and women today.

Pastor Chantry has *not* chosen to develop his thesis by setting the gospel of modern evangelicals alongside quotations from the Puritans in order to draw conclusions; rather, he has focused on the encounter between Jesus and the rich young man (Mark 10:17-27) and asks whether the central and essential elements of Christ's own gospel find a corresponding place in our evangelism. At an alarming number of points the author finds that they don't! Modern methods of evangelism often show little power in spite of the appearance of power, and the converts are frequently "sad examples of Christianity. They make profession of faith, and then continue to live like the world" (p. 13).

This review would draw attention, by way of illustration, to one major element in our Savior's proclamation that is often lacking in the proclamation of those who strive to be his followers. That is the demand for repentance. One chapter is devoted to this subject, and the author shows how a failure to make clear who God is in all of his perfection and holiness, and what are the demands of his law, will result in a failure to require men to turn from sin to righteousness. "Consequently this misinformed age imagines that it can continue in its old ways of life while adding Jesus as a personal Hell insurance for the world to come" (p. 50). This point is well made.

The "relevant" gospel

Many are doubtless sensitive to an unbearable dilemma. We set forth Jesus Christ as he is revealed in Scripture but find that he is not relevant to the needs of modern man *as modern man interprets those needs*. If we try to be relevant to those needs, we find ourselves presenting Christ as a Daddy Warbucks who will help us out of our problems and frustrations. But we know the gospel is far more profound than that!

The solution lies in allowing God *both* to diagnose the need *and* to provide the answer. Jesus came not only to save us but also to cleanse us from all unrighteousness. He is for the believer both justification and sanctification. If the law of God contained in the Scriptures of the Old and New Testaments is not set forth as the standard of righteousness, then Jesus Christ and his gospel will be irrelevant and we will seek for relevance in some pseudo-gospel or philosophical system.

This reviewer believes that the suppression of the demand for repentance in gospel preaching may be traceable to the influence of dispensationalism on contemporary evangelicalism. The gift of the law was the distinguishing feature of the Old Covenant, and the gospel in the old economy was proclaimed preeminently in terms of the demand for repentance. The prophets call upon the covenant people to turn from their idols to serve the living and true God. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed" (Psalm 37:3). The demand for faith was never absent; but the demand for repentance was always loud and clear.

This same demand is taken up in the New Covenant as Jesus makes the gospel of John the Baptist his own: "Repent: for the kingdom of heaven is at hand" (Matthew 4:17). Paul opens up the universal dimensions of this gospel when he declares to the Athenians that God will no longer wink at ignorance "but now commandeth all men everywhere to repent" (Acts 17:30).

Under the influence of dispensationalism, the tendency has been to set law over against gospel and to think of the New Testament alone as the canon for the church of the New Covenant. It is not surprising that the doctrine of repentance has been viewed as an alien intruder and

its concerns suppressed. This was not so in the Westminster Confession and Catechisms and ought not be so in today's preaching.

What is saving faith?

The reviewer is reluctant to suggest an area where *Today's Gospel* may need greater clarity lest he appear ungrateful for the accomplishments of the book. The suggestion is made only because it is fully in line with the author's own intent and purpose.

The book includes a chapter on "Preaching Faith Toward God's Son" where many useful and necessary observations are made. Chantry says, "Faith is not the nod of a head to a series of facts" (p. 61). This point needs to be made again and again; faith without obedience to the law is dead indeed, is not saving faith at all.

Nevertheless, the question may be asked whether, in his concern to restore repentance and obedience to law to their proper places in preaching, the author may not have temporarily eclipsed the specific character of saving faith. The definition of saving faith in the Westminster Confession (XIV, 2) is unsurpassed. By this faith, a Christian believes to be true whatsoever is revealed in the Word, for the authority of God himself speaking in it, and yields obedience to its commands. "But the principal acts of saving faith are, accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace."

It is of the essence of faith as trust to accept Jesus Christ as Savior. It is also, as Pastor Chantry is rightly concerned to drive home, of the essence of faith to accept the Savior as *both* justifier and sanctifier. Jesus Christ alone is the hope of the believer, the guarantee of his acceptability before God, and thus the source of his joy in the midst of weakness, poverty, and misery both physical and spiritual. At the same time, because Jesus Christ is the believer's sanctification, the fruit of the Spirit as seen in his life will never tempt him to self-righteous complacency. Rather he will rejoice that the excellence and sufficiency of the Redeemer is being made known through his life; "ye are our epistle

written in our hearts, known and read of all men" (2 Corinthians 3:2).

Some may choose to see *Today's Gospel* as evidence that evangelicals, having divorced themselves from the professing but apostate church against which and to which J. Gresham Machen protested so vigorously, are now turning on themselves to devour one another in internecine strife that honors neither God nor his gospel. We must be on guard against the deception of Satan that sets brother against brother. But it would be a capital mistake to think of this book as nurturing that deception. It is not written *against* evangelicals but *for* them.

The author discerns among evangelicals an "honest search for God's power to return to the preaching of today" (p. 10). But he has also discovered some crucial errors, and for the sake of the gospel has chosen not to be silent. Beyond question, the author rejoices in every word spoken on behalf of Jesus Christ in antithesis to the apostasy of modern pseudo-Christianity. But he pleads with us to realize that just as the Puritans found the answer to Rome's apostasy in the *whole* counsel of God, so we today must counter sin and unbelief both inside and outside the professing church with the whole counsel of God. We must evangelize in accordance with the genius of that system of truth we confess to find in the Word of God.

We are grateful to God for every evidence of zeal for evangelism in our Reformed churches. We are grateful to God also for the earnest desire that the evangelistic method give glory to the triune God and that it rest in the power of the Spirit. Pastor Chantry's book is worthy of our attention. It is not a book only for ministers and elders. It is for all those charged with responsibility for giving a reason for the hope that is in us to all who ask, and for all who are responsible to discern the gifts of ministry in potential pastors.

The writing is clear and understandable even for those who may not have read widely in theological or devotional literature. The book will prove of value not only for private use but also as a focus for discussion groups in the church or at home.

NORMAN SHEPHERD
Westminster Theological Seminary

NOTICE: *Today's Gospel: Authentic or Synthetic?* is available to *Guardian* readers. Just drop us a note with your check (75¢ each; we'll pay the postage) and give your address in full. OR, you may write to **Puritan Publications, Box 652, Carlisle, Pa. 17013 and request their catalog including many other valuable Puritan books; you may order Pastor Chantry's book from them also.**

A FIRST BOOK OF DAILY READINGS, by D. Martyn Lloyd-Jones. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1970. (Paperback, 376 pp., \$2.95)

It has been the good habit of many Christians to use a day-by-day book throughout the year for their devotions. This has been the practice of the reviewer for many years. In seeking a book for this year I came upon Dr. Lloyd-Jones' *A First Book of Daily Readings*.

This book is quite different from most devotional readers in that it is a collection of short selected portions from Dr. Lloyd-Jones' books and

pamphlets. The selection, by Frank Cumbers, will be of profit spiritually to the reader, and will bring rich blessing to the scholar, the preacher, and the layman as well.

God's gift to the church in the ministry of Dr. Lloyd-Jones will surely be multiplied many times through the purchase, use and distribution of this helpful, Christ-exalting book.

PASTOR ED. BABE
Philadelphia, Pa.

Revelation, Speculation and Science

GREG BAHNSEN

It is one of those embarrassing historical ironies that modern science could not have arisen except in the atmosphere of a Christian world-and-life view. Nevertheless, the scientific community today persists in playing the prodigal by assuming an antagonistic stance against the Christianity of divine revelation. Hypnotized by Darwin's evolutionary scheme and enchanted with the products of scientific technology, modern man has granted science a secularized godship and bows before it in fetish idolatry.

This pitting of science against revelation is certainly odd. For, a certain state of affairs is needed for the scientific endeavor to be meaningful or fruitful. The scientist must believe that the state of affairs is conducive to science, or he would not venture into the scientific enterprise. He must believe that there is a world of things and processes that can be known, and that he himself sustains a relationship to this world that allows him to know these objects and events. But then, what reason can the scientist give for his belief that the state of affairs is actually conducive to science? Why is the world such as it is and not otherwise?

The predicament for science

Here the scientist, who depends on the self-sufficiency of his logico-empirical procedures, is in a predicament. His response is usually to make various hypotheses about the world and then point to the beneficial results that flow from such hypotheses; he gives, can give, no reason for those hypotheses—they just are, because they work. If pressed, or if he is philosophically inclined, he may even go so far as to say that his "working hypotheses" have no reason unless it be "chance."

In other words, the consistent naturalistic scientist seems to hold to an irrational set of beliefs about the state of affairs simply in order that his "rational" scientific endeavor may get off the ground. It is rather obvious that prior to any scientific endeavor we must begin either from speculation (about "chance" hypotheses) or from revelation. The Scriptures (of the one Person who *knows*) reveal how it is that this world, and man in it, are such as to make scientific endeavor meaningful. The state of affairs that exists is due to the creation and providence of the sovereign God. If science (so-called) could actually refute the truths of Scripture, then there would be no actual basis for science at all. The desire of the scientific community to pit its enterprise and conclusions against Christian revelation is ultimately suicidal.

The question of origins

The antagonism between science and Scripture historically came to a head in the question of origins. The Christian asserts that the world *is* conducive to the scientific task precisely because God created it that way. (And this crea-

tion is revealed to be "nature," a completed work of God not subject to the continuing progressive development posited by evolutionary theory.) Even within the Christian community, remnants of this bitter confrontation are still evident in the dispute between those who hold to a "mature" (completed) creation, and those well-meaning scientists and theologians who would accommodate to the "science-in-vogue" by holding to "theistic evolution." Yet, it must be remembered, the non-Christian naturalistic scientist considers the "fact" of evolution as the supreme case against the Bible.

Despite the enthusiasms of modern science in pursuing study and research on the "origin of life," it must be recognized that all questions of origins fall outside the realm of empirical science! The methodology of science is simply not equipped to deal with events that are neither recurring or repeatable under experimental control. In the matter of origins, where the scientist can neither observe nor experiment, one is left to depend either on guesswork speculation or infallible revelation. The choice should be simple; for the Christian, it is.

Naturalistic science will usually retort that examination of present materials and processes enables us to extrapolate backwards so as to determine what must have occurred. But here again, forsaking his own basic methods, the scientist is speculating (not observing) on the course of historical development; he assumes (but cannot show experimentally) that not only is nature uniform now but always has been, that processes seen today have always worked as they do now. (The "theistic evolutionist" likewise assumes that today's processes must be basically similar to God's creative activities. This, in effect, is to say that creation was "immature," that God did not finish his creative work at a point in the past.) To pretend to answer questions about origins by extrapolating the observable present into the unobservable past is to reason in a circle; it is to forsake the proper descriptive role of science and to make it an arbitrary determiner of the past instead.

The answer: the Triune God

The origin and nature of the universe depend upon the Triune God. The scientist cannot proceed without a prior belief (acknowledged or not) in the sovereign Creator. Obviously also, the doctrines of creation and providence as found in Scripture are mutually necessary; to believe the one is to believe the other. The scientist too must believe in the controlling providence of God over the processes of the creation, or else he wouldn't be a scientist.

Years ago, David Hume noted that the scientists proceed on a scientifically unfounded, yet critically essential belief

in the uniformity of observable nature. Yet, he pointed out, there is no reason (beyond psychological habit) for the naturalistic scientist to expect the sun to come up tomorrow. Science as an autonomous self-contained discipline has no honest answer to Hume. But if science, properly conceived, subordinates itself to God's revelation, then it knows why the sun will come up for it knows that God providentially controls all the operations of his created universe in a regular and dependable fashion.

The scientist must presuppose a regulated universe, and in so doing he presupposes an ordered creation. Every scientist makes certain basic assumptions about reality and knowledge, consciously or otherwise; and these thoughts are religiously motivated: "That which is known of God is plainly seen in them, for God has revealed it to them. For since the creation of the world His unseen attributes, not only His infinite power but also His divine nature, have been perceived, being understood by the things created" (Romans 1:19-20).

The question of relationship

It should be clear at this point what the relationship between science and Scripture properly is. The presupposition of any meaningful scientific endeavor is the truth of Christian theism as given in God's Word; if the world is not what Scripture says it is then science is not possible. The sovereign God controls all the operations of his creation, thus providing the uniformity we see in nature, a connection between the mind and the material world, a union of logic and facts, and standards of absolute truth.

The relation between science and Scripture is not one of synthesis between two tentative theories; rather, it must be one of subordination. If science is not subordinate of Scripture, then Scripture must be subordinate to science and science itself will be autonomous. If science is independent of revelation, then nature must be assumed to be self-sufficient and containing in itself the principles for its own interpretation. Thus God is either identified with nature (the error of pantheism) or is shoved out of the picture altogether (the practical result of deism). Either God is God, or science deifies itself.

The activity of science is never impartial; there is always a substructure of metaphysical or religiously motivated belief. If there were not, science would be futile, its feet firmly planted in mid-air. The naturalistic scientist claims to work with "the facts." Yet even to speak of "facts" is to make some metaphysical declaration concerning the existence of factuality itself. The only "honest" metaphysics for the philosopher who rejects God's revelation is an agnostic solipsism, an "I-don't-know-and-it-can't-be-known-ism." Yet, if there is one metaphysics besides Christianity that the scientist abhors, it is solipsism. But, on what basis can he discredit this "logical" position? What source of information can refute it?

The basis: Scripture's truth

The only basis, the only presupposition, that allows for factuality and the scientific enterprise is the truth of

Scripture. Without the Bible, science has no order in nature to expect, and the scientist finds himself adrift between abstract timeless logic and pure ultimate potentiality—or "pure chance." The world of actuality is only an accident, and the "universe" (if there is such a thing) cannot be known since there is no known connection between sense experience and analytic thinking, no reason why irrational dreams are not as true as rational thought.

The scientist must believe that he confronts a *system* when he does his work, or else the work would be futile. That system is either the result of the purposeful plan of the sovereign God, or it is the reflection into the unknowable "universe" of the ordering mind of man—which in its turn is equally unknowable. If the scientist refuses to presuppose the truth of Scripture (which is actually an epistemological impossibility), he will have neither a true universe to investigate or any reason to suppose he has the ability to do so. The Bible provides the only possible presupposition for all thought and science.

We turn down a dark alley if we do not submit every discipline, every thought, to God's absolute authority. We must begin with Scripture and let it interpret the scientific enterprise. The Word of Christ the Lord must be given first place in everything. If we neglect to let Scripture govern every academic pursuit, we have fallen prey to the shifting sands of human opinion.

The archaic "modern" approach

Adam and Eve took the "modern" approach; they wanted to interpret the world apart from supernatural revelation. The question of what were the qualities and nature of a particular fruit and what effects from eating it might result, were "scientific" questions to be answered by independent research apart from the Word of an authoritative Lord. Why should we repeat their error? It should be obvious that if man, before his disabling fall into sin, needed God's supernatural revelation to interpret his world properly, how much more do we who live under the effects of sin! The methodology of Adam and Eve, being inspired by Satan, has come to be exalted and followed by all unrepentant sinners and is the substance of "science" as commonly conceived.

The only true science, the only science worthy of the name, proceeds from the truth of God's supernatural revelation to fulfill its divinely given task of subduing God's creation (Genesis 1:28). To attempt science apart from God's Word and authority is spiritual suicide for the effort itself and the scientist who attempts it. Man is never autonomous; he is always a creature dependent upon his Creator God. In science, as in philosophy, culture, or politics, "except the Lord build the house they labor in vain that build it" (Psalm 127:1).

Greg Babnsen, a junior at Westminster Theological Seminary, is a graduate in philosophy from Westmont College (Santa Barbara).

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Here and There in The Orthodox Presbyterian Church

Lewisburg, Pa. — The Tri-County Church celebrated its fourth anniversary on Sunday, December 13, with the Rev. LeRoy B. Oliver as guest minister. The morning worship service is regularly broadcast, from 9 to 10 a.m., over radio stations WUDO of Lewisburg and WPGM of Danville, covering a fifty-mile radius. Under the leadership of its pastor, Dr. L. Craig Long, the church hopes to begin construction this spring of a combined residence and meeting place. The congregation has pledged and in the bank, \$10,000 toward the expected cost of \$25,000. This church, in north-central Pennsylvania, is the only Orthodox Presbyterian witness between Middletown, Pa. and Rochester, N. Y. The congregation requests the prayers of God's people for its efforts; gifts to its building fund may be sent to elder and treasurer Harry Vogt, R. D. 1, Allenwood, Pa. 17810.

Philadelphia, Pa. — Miss Jan Stevenson, assistant to the Rev. William C. Krispin at Emmanuel Chapel here, has spent many weeks in the hospital. She was released on December 7, spending some time with the Robert Meekers in Willow Grove, Pa., and expects to spend at least another month recuperating at her parents' home in Arlington, Va. Many small Philadelphians have been praying for her recovery, and your prayers are requested also.

San Diego, Calif. — Roger W. Schmurr was ordained as assistant pastor of the Point Loma Church on Sunday, November 29. His duties will be primarily with the church's educational ministry and among the young people. His address: 4730½ Pt. Loma Ave., San Diego, CA 92107.

Abilene, Tex. — The Rev. Jonathan D. Male has taken up his duties with the newly organized Orthodox Presbyterian Church here. His new address: 1514 Glendale, Abilene, TX 79603.

Bangor and Lewiston, Maine — The Rev. Bernard J. Stonehouse was installed as pastor of Pilgrim Church in Bangor on Friday, December 4 during a snow storm. On the following Tuesday, December 8, David Paul Stonehouse was born! On Saturday, December 12, the Presbytery of New York and New England approved the call to the Rev. Donald R. Miller to serve as pastor and missionary-at-large in Lewiston, Maine. The Stonehouses are now living at 85 Wiley Ave., Bangor, ME 04401; the Millers expect to be moving into 2 Hunton Place, Auburn, ME 04210 during the holiday season.

King James Bible on tape
New York — The American Bible Society announced the release of the New Testament and Psalms in the King James Version recorded on cassettes. The voice on the tapes is that of Alexander Scourby, television personality who for a number of years has volunteered his services to make recordings for the blind.

The new cassette edition of the King James New Testament is listed at \$29 and the one with Psalms at \$36 [other versions on tape also available]. Playback equipment for the talking records and the cassette is loaned by the Library of Congress free to persons who are "legally blind" for the duration of the need.

For further information, write the American Bible Society, 1865 Broadway, New York, NY 10023.

Denver, Col. — The Presbytery of the Dakotas meeting here on November 6, issued a letter of standing to the Rev. Thomas A. Beech who had accepted a call to labor in the Reformed Church in America. At an earlier meeting, the presbytery had received the Rev. William J. Bomer who is working with a new group in Hutchinson, Kansas. His new address: 29 Sunflower, Hutchinson, KS 67501. And one we missed earlier: Mr. John W. Mahaffy was ordained to the ministry and installed as pastor of Grace Church, Tulsa, Oklahoma on October 16. His address: 1954 E. 35th Place, Tulsa, OK 74105.

Faith-Promise Plan

Silver Spring, Md. — The Knox Church continues its use of the "Faith-Promise Plan" for the systematic giving of its members and sensible planning by the church. "How does it work? After deciding upon the amount he will try to give, each person who is participating fills out a card to remind himself of the promise, then signs it. An unsigned stub containing the vital information is given to the church so that responsible planning may be done. The giver may specify what proportion of his gift goes for benevolences" (*Knox News*, Dec., 1970).

Servicemen in Hawaii

Leave/liberty in Honolulu? You'll find a cordial welcome (and some limited facilities for couples on R&R!) at the Christian Reformed Church of Honolulu. Contact Rev. M. Groote (phone 536-1524), and attend the worship services (10:45 a.m., 7 p.m.) at the Hawaiian Mission Elementary School, 1415 Maki St., Honolulu (Mail address: 2875 Pacific Hgts. Rd., Honolulu, Hawaii 96813.)