

The Presbyterian Guardian

VOL 40, NO. 2 — FEBRUARY 1971



*S.A.V.E.
TEAM
in
DENVER*

STUDENTS
As
VOLUNTEER
EVANGELISTS



Urbana 70

ARNOLD KRESS

Twelve thousand people singing the praises of God in one auditorium! The experience was unforgettable. Song leader Bernie Smith introduced most numbers with a few deft sentences setting forth the meaning of the song. Then he led us, with skill and enthusiasm, in singing spiritual songs both old and new.

This was Urbana 70, the NOW version of the triennial missionary conference sponsored by Inter-Varsity Christian Fellowship. An expected 9000 registrants, coming by plane, car, bus and even chartered trains, gathered in Urbana, Illinois for the December 27 - 31 conference. An unexpected 3000 others showed up also, many of whom sat up singing most of the first night while beds were being found for them.

This conference was reportedly different from previous ones, not only in the numbers attending, but in the fact that social concern was given a loud, clear emphasis. Among the many black and international speakers, black evangelist Tom Skinner struck the deepest chords of response in the audience. Few will forget his rebuke of the evangelical church for remaining silent in a racist America, or his illustration of the black mother screaming in the night when she found her two-year-old baby chewed to death by rats — in a slum apartment visited the day before by a building inspector who had accepted the owner's bribe to remain silent about the rats. Nor will they forget his call for a radical gospel of a revolutionary Jesus.

The same theme was sounded by Dr. Samuel Escobar, evangelical leader in Latin America. He traced the false dissociation of social concern from evangelism to three factors: (1) an overreaction by evangelicals to the "Social Gospel"; (2) the middle-class "captivity" of the church; and (3) the extreme monastic tendencies of the pietistic movement. Dr. Myron Augsberger, Mennonite evangelist and teacher, reiterated the theme of the revolutionary Christ from Jesus' own words: "I am come to send fire on the earth."

Other speakers included David Howard, Missionary Director for Inter-Varsity; Peter Wagner of the Andes Evangelical Mission; and Dr. Leighton Ford, an associate of Billy Graham. These speakers emphasized the more traditional aspects of evangelism, but were careful not to divorce themselves from social concern. In fact, the whole conference struggled with the relation between and the relative importance of social concern and evangelism. Some seemed to have a both-and view, though stressing evangelism as the primary aspect. Others, like Skinner, Escobar and Augsberger, insisted on the basic identity of both aspects.

The solution to the question is not a both-and of evangelism and social concern, with the inevitable subordination of the latter to the former (as in traditional

evangelism), or of the former to the latter (as in the "Social Gospel"). Rather, we must see the gospel as fundamentally one and all-inclusive, directed to the whole man, and bringing all aspects of life (individual, societal, religious, familial, political, economic, social, moral, aesthetic, etc.) into conformity to King Christ. This gospel must be set forth in the prophetic proclamation of Christ's priestly redemption and his lordship over all things. When we see it in this way, there can be no subordination of one to the other, but only an ordering of priorities within the all-inclusive gospel.

The same theme was underscored by an "underground" newspaper, *Vanguard*, printed and distributed by students and friends from the Institute for Christian Studies in Toronto (popularly known as the neo-Dooyeweerdians). The paper had no authorization from the Urbana Conference. Giving a daily critique of the conference, this organ unfortunately blunted its message of a unified, all-inclusive gospel by the use of an almost incomprehensible jargon. It also displayed a divisively negative type of "yellow journalism," evidenced an exaggerated crusader-complex, and showed a striking lack of sensitivity to the psychological impact their methods made on an uninitiated student gathering. All these traits seem to stem from an insularity that sought to address the outside world of evangelicalism, but did not really listen to those outside.

We must not neglect to mention the daily Bible expositions on the upper-room discourse (John 13 - 17) given by John R. W. Stott, the British evangelical leader. These provided an excellent biblical base for the discussions on social concern and evangelism. Filled with rich Bible content, his messages were especially helpful in dealing with the Christian's relationship to this world he is "in" but not "of." Also significant was the message of Paul Little, Urbana Director, on "God's Will for Me and World Evangelism." For many students, it was not so much what he said but the fact that he spoke on the right subject at the right time, and thus led them to a serious recommitment of their lives to Christ in terms of world mission.

The Orthodox Presbyterian Church was represented at Urbana by at least fifteen students from various schools, a number of ministers and other church members, most of whom visited us at the booth of the Committee on Foreign Missions. Significant contacts were made there both with Orthodox Presbyterian and other students. Though intangible, the value of identifying ourselves with the evangelical community represented at Urbana is significant. The booth of Westminster Theological Seminary also drew a constant stream of visitors [of whom some two hundred signed cards requesting the Seminary's catalog!].

The question now before our own church is, "What shall be our response to Urbana's message?"

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Abortion Discussion Continued

Further Comments

JOHN M. FRAME

[These remarks by Professor Frame are from a letter to the editor and refer to his article on "Abortion and the Christian" and the editor's article on "The Scriptures and Abortion," both in the November issue of *The Presbyterian Guardian*.]

1. On your separate editorial, "What about Abortion?" (page 82 of the November *Guardian*): Note that my "second glance" was not my final one. My own account of the matter began with the second paragraph of my article.

2. You were right to criticize my use of "potential" in section 3 (b) of my article. I admit it sounds as though I were saying that, according to Scripture, the unborn child is a "potential" human life, and therefore not an actual human life. However, I did not wish to say that, as is clear from 3 (a). My view is that one cannot prove from Scripture either that the fetus is a human being from conception or that it is not. In 3 (b) I was suggesting that one *can* prove from Scripture that God is concerned with the unborn child and that there is a continuity between fetal life and post-natal life. But the

terminology used was not well-chosen, since in its most natural sense it contradicts what I said in 3 (a). If I were to rewrite this portion I would change it to avoid any misunderstanding.

3. I still cannot accept your argument given in the section titled "The unborn child in Scripture" (pp. 79-81). The trouble with this argument [that wherever Scripture refers to an unborn individual, it is in language used elsewhere of persons already born] is that similar language is used of people even *before* their conception (as in Jeremiah 1:5). No one would suppose that this usage implies that human personhood begins *before* conception. So why should we appeal to similar language to support the thesis that human personality begins *at* conception? Psalm 51:5 is of course your strongest passage. But might David not be saying simply that his sin was inherited from his parents through the procreative process? Thus, from the point of conception it was determined that David would be a sinful human being. But does this imply that this determination also marks the beginning of David's humanity? This is still unclear to me.

4. On the other hand, Scripture does not make any distinction between pre- and post-natal human existence. Therefore, the "burden of proof" is on those who would make a distinction. Passages like Jeremiah 1:5 do not *prove* the personal existence of people at (or before) conception. They do prove that there is a continuity between fetal and adult life over which God exercises peculiar care and concern. Therefore, we must treat the fetus as a human being unless there are clear scriptural reasons not to do so. Jeremiah 1:5 helps to establish the "burden of proof" on those who deny the humanness of a fetus; but it does not prove the personal humanness of a fetus.

5. I am also unable to follow your remarks about a "burden of proof" [in the editorial on page 82]. Of course, my own article was an attempt to establish where that "burden" lies. What *do* we need in order to "open a question"? I think that the "modern situation" is itself adequate to cause us to search the Scriptures again, and perhaps to find that our old ideas and policies lack sufficient justification. Then such ideas and policies will need to be improved and our arguments about them sharpened. Now of course I do not want to let the question of abortion remain open very long! But I think it should be left open long enough to get the scriptural teaching clearly into the discussion.

Response to Professor Frame

1. Your first comment is well taken. I should have noted that your presentation was the result of study that went well beyond any "second glance"!

2. Your clarification of the use of "potential" removes what was to me a major difficulty. It seemed that you were assuming a basic distinction between the humanness of life before birth and of that after birth. That distinction, or the lack of it, is precisely the heart of the debate about abortion today. With that point cleared, we seem much more closely agreed than appeared at first.

3. My references (on page 79) to such Scripture passages as Jeremiah

1:5 (and many others) were not meant to *prove* the fully personal humanness of fetal life. What they do show is that, so far as Scripture speaks of life in the womb, it does so in the same personal terms used of other human life. This does not prove an essential identity, but does show in your words that "there is a continuity between fetal and adult life."

Psalm 51:5, where David speaks of being conceived in sin, still seems to me to prove that life from the moment of conception is fully personal life. You are not convinced. I agree that David's words imply the reception of his sinfulness through the procrea-

tive process from his parents. But is this all the words mean? We may be justified in saying that part of Jeremiah 1:5 is not meant literally (though part of it must be taken literally!). But what is there, in the context of Psalm 51, to cause us to reject a literal significance in David's words? He says that at conception sin infected him. How can he speak of sin unless he is speaking about a person accountable for that sin in God's sight? Something less than personal humanness (an appendix, perhaps) cannot be charged with sin. David sees himself as a sinner, and thus as a person, from the moment of conception.

(continued on page 23)

Comments by SAVE team members

Dear Mr. Stanton:

Thank you for the opportunity to be on the SAVE team this past summer. I felt that it was a real blessing. It gave me an opportunity to realize what a church member should be doing as a Christian witness — and what he should not leave to the minister to do alone.

I really appreciated the Kennedy course that Mr. Ediger taught. It showed me how to witness to others as well as giving me some experience in doing it. Working with Mr. Conard also helped me learn just what a minister does. And I enjoyed the Christian fellowship of the people in Denver.

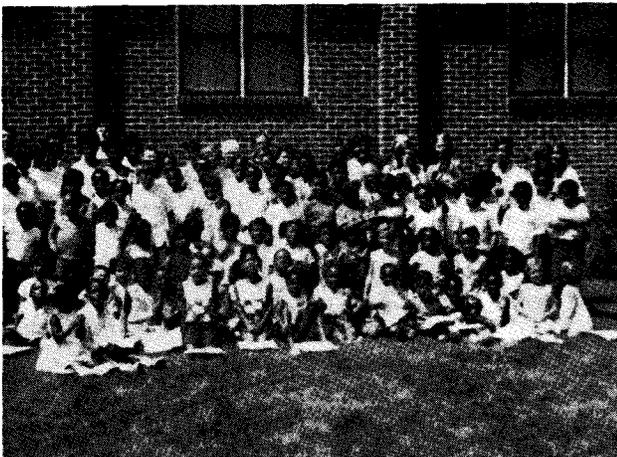
—Jay Dee Fenenga (of Winner, S.D.)

. . . . Yes, there are some things that should be changed next time. After two weeks of vacation Bible school, it would be good for the team to continue calling at students' homes. But some of the local church people should accompany us so that the follow-up continues when we leave. Also, it would be good for the team to go where local young people hang out and to work among them. We were not able to reach these young people through door-to-door calling.

Then too, the team members need more time completely to themselves for visiting friends, relaxing, shopping, or washing hair! God meant for us to work six days and then to rest. With our responsibilities on Sunday, we really needed another day to relax in order to do our best on the other days.

I think these changes would be helpful for next time. But the team effort, and all that happened, were valuable in many ways to me.

—Bonnie Black (of Eugene, Ore.)



Vacation Bible School in Denver, 1970.

. . . . I can't really put into words what I received from the SAVE team. I know I got more out of it than I put in! Most important, I really came to understand that the Lord does have complete control in my life. I came to depend on the Lord in my every-day life, and I know that without his help there's no way I would ever get through a day.

I also learned to love my fellow man for what he is, where he is, and to understand better why he is that way. After all, if God can love me, I'm sure I can love others. It's vital in today's world to try to understand people. Through Jesus Christ I've found I can do this a little better. Life is funny; you know; but without Christ can you imagine how hard it must be to laugh?

—Paula Kelley (of Ideal, S.D.)



"Mom" and Cyril
Nightengale.

One family's thanks and prayer

Although we have many youth groups in rebellion today, God has proven once more through the SAVE team in Denver, that those whom he has called shall obey his will.

This team of dedicated young Christians has inspired our family through the love they have shown for God's work and his people. They have left pleasant memories in the heart of everyone they met, both young and old. They have planted many seeds of spiritual blessings here in Denver in obedience to the Great Commission, "Go ye into all the world," preaching the gospel.

It is our prayer that the Lord will continue to strengthen them, keeping them from temptations, and that they will continue to trust in him for all their needs, and that their desires may be fulfilled according to his holy will.

—The Nightengales



SAVE team in South Philadelphia, 1969.

One pastor's reaction

Having a SAVE team in your church for four weeks is something else! And the people of the Park Hill Church in Denver responded tremendously. Mrs. Clarice Nightengale made a schedule for entertaining the team members, four the first week and five the remaining three weeks. This included meals, housing, transportation, in addition to her full time work. And she also served as hostess for my summer assistant, his wife, and their baby!

Mr. Heinrich Burckhardt, a Swiss citizen and student at Westminster Seminary, was more than an "assistant" that first week while I had to be away at Camp. The week was spent in an intensive calling program for our vacation Bible school. By week's end the team was exhausted, and ready for a trip out to the Air Force Academy.

The next two weeks were spent in preparation for and teaching in the Bible school. There was some follow-up of the earlier calling. The team also spent time in the evenings on a course in evangelism conducted by the Rev. Abe Ediger, pastor of the Immanuel Church in Thornton. He used the "Coral Ridge" materials (prepared by the Rev. Jim Kennedy of Coral Ridge, Florida). Team members felt that this course should have been started before they began calling. They continued to call, though, practicing what they learned.

The final week was used for follow-up of the Bible school contacts. Time was also spent reading and discussing books on evangelism and on how to read and understand the Bible. Team members found opportunities for personal witness to young people in our church. They also went downtown and witnessed to shop owners and clerks.

In a memorable demonstration of their own love for the Lord, the team responded to the needs of one family in the community. They had first met this family while calling for the Bible school. The mother was expecting another child, but rather sooner than we realized. When we returned some days later, she had gone to the hospital. The team members pitched in, caring for the other children, cleaning the house, and later taking the new mother back for a check-up. This mother and a friend with her children were in our morning service not long after that. Some team members continued to correspond with her, thus maintaining the witness to God's grace they had begun.

What was the effect on our church? We want another team next summer. The congregation was edified through

the personal testimony, enthusiasm and zeal for witnessing by these young people. Our members were refreshed by them and particularly thanked the team for contacts with our own teen-agers. We may not know all the effects the SAVE team made on us. We do know that five young Christians had a summer experience that will have lasting effect on their own lives.

After the team left, our Session tried to evaluate the work and consider what might better have been done. Originally we had planned simply to use them for calling and help in the vacation Bible school. Next time, however, we want to see the team much more involved with the young people of our congregation. All in all, we believe the SAVE team program provides training for youth in the work of the church and in the responsibilities of being a Christian today.

We hope that this brief report will bring even more young people to serve Christ's church through the SAVE program.

—Larry D. Conard

. . . and now, WHAT ABOUT YOU?

What are YOU doing this summer? The need is there, the door is open. What will you be doing about it?

It won't be a drop-out's vacation. It's no place for one-talent-buried-in-the-ground Christians. It will be hard work. But it will also be a time to live, to see God's power at work in others, and to know it in your own life.

Have you got a summer? We've got a place. If you are ready to speak the wonderful news of Christ to all sorts of people, write us now and tell us. Be sure to include when you can be available, and perhaps where you'd like to go. Indicate what local church you belong to, and briefly tell us why you want to be on a SAVE team. Do it now, not in June! Write to:

The Rev. Donald F. Stanton
629 Center Avenue
Oostburg, Wisconsin 53070

NOTE TO PASTORS: If you have a need for a SAVE team this summer — and if you're ready for the experience! — drop a note to Mr. Stanton with details.

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The Presbyterian Guardian

EDITOR

JOHN J. MITCHELL

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Letters to the Editor

. . . from a liberated mother

Dear Mr. Mitchell:

I've just read the January issue of the *Guardian* and thoroughly enjoyed it. What a blessing to hear reports like those given by Mrs. Packer and Mrs. Cox, and to realize that God will use us to witness. He still answers prayer, and the Bible is relevant even though the unbeliever thinks it is foolishness.

The young women who wondered about bringing children into this world's conditions today, should remember that Jochebed trained Moses in a few short years so that he chose the things of God over the pleasures of Egypt. What greater work can a woman do than to train young lives in the ways of the Lord? It just can't be done in our own strength, however.

When we were first married in September of 1950, I felt that parents' attitudes were a big influence and a most important factor in the kind of teenagers we were seeing. Boys and girls notice us and hear us: they know how honest or hypocritical we are. But the older ladies said, "Just wait until you have your own!" Twenty years and six children later I'm more convinced than ever that raising a family is our greatest challenge as Christian parents. It's Mom and Dad together, and our attitudes, that has been the basis for how our children feel about things. We need habitual prayer and Bible study. As Christian parents it's our responsibility to our

WANTED: Fellowship

That which we have seen and heard declare we unto you, that ye may also have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ (1 John 1:3).

This is really it! But how to feel it is another problem. The answer is much more simple than you might think: BE A FRIEND.

Yes, be a friend! Invite someone in your church over for dinner. Now this could be someone your own age or interest-level. Or, pick someone you don't know well. You might be surprised at how really "human" they are.

Take time to do something — a friendly phone call, a Friday night get-together to talk, a favor that involves a visit.

Whatever it is, in all these things you'll find your conversation invariably leading to the church and to Christ. What a common bond we have! These discussions will leave you with a feeling of inner warmth and peace, of joy in God's goodness, and often a renewed enthusiasm for the real thing — the work of the Lord. Of course, enthusiasm is contagious. But isn't this one good reason why we need real fellowship?

And there will be times when you yourself feel down, for whatever reasons. That's the time to find your friend, tell him about it, and then pray about it together. This is real fellowship, one with another, and with the Father and his Son Jesus Christ.

A friend

children to prove, as Mrs. Packer said, that "Jesus Christ is Lord in our lives and therefore in our homes"!

Children learn to respect authority by learning that Dad is the authority at home with love. If we do not question or doubt that authority, at home or at school or in the laws of the country, then submission is not difficult but a privilege.

What greater liberation can we have than to be liberated from sin by God's grace, and then to be his servant wherever we are?

Sincerely in Him,
Mrs. William Vandenberg
Lark, North Dakota

Ed.—We received another letter, too late for this issue, with some concern for other aspects of "woman's place" today. Look for it next month.

. . . from a pastor

. . . . Would to God that our churches had more women like Ruth Packer and June Cox — and perhaps they do. I want to compliment those ladies for their courage, convictions, and faithfulness to our Lord in these days when the years of humanistic and anti-Christian teachings are becoming demonstrably obvious. Perhaps we need a mimeographed study guide to provide information and direction to the women of our church. . . .

Eugene Grilli
Libson, New York

SUBSCRIPTION EXPIRED?

See your Club secretary or send it directly to the Presbyterian Guardian.

(continued from page 19)

4. I wish we could agree on Psalm 51:5. Yet even apart from that, we do agree on a most significant point: *Scripture does not make any distinction between pre- and post-natal human existence.* This means, as you said, that "we must treat the fetus as a human being unless there are clear scriptural reasons not to do so." It means, I believe, that a fetus may not be destroyed unless there are biblical reasons shown for doing so.

5. Your difficulties with my remarks about "burden of proof" are valid ones. These were rather hasty reactions to advocates of "liberalized abortion" who assume the rightness of their cause and demand that opponents *prove* the full humanness of the fetus. This, it seemed to me, was putting the "burden of proof" on the wrong party.

At this point, with the advantage of further reflection and of your own comments on it, I would urge that the "burden of proof" is on those who would permit abortion. (On the one possible exception in the case of a threat to the mother's life, see the "Reply to Dr. Reynolds" that follows.) So long as Scripture shows a continuity between life before birth and that after birth, and so long as Scripture makes no distinction between these two stages of human life, then abortion is forbidden to the same extent that the taking of any other human life is forbidden by the Sixth Commandment. In fact, if there is even the remotest possibility that life in the womb is fully human life in God's sight, then destruction of such life is forbidden within the terms of that commandment. Any abortion in such cases would be murder.

—J. J. M.

The Westminster Standards and Abortion

STEPHEN M. REYNOLDS

The article on "The Scriptures and Abortion," in the November issue of *The Presbyterian Guardian*, suffers from a number of omissions that should be considered seriously.

In the first place there is the statement that the only exception to the total prohibition of taking human life is in the case of "God's sentence of death on those guilty of certain crimes (including that of murder itself)." This is contrary to our Standards which teach that, in addition to the one here called the "only exception" (i.e., public justice), there are two others. The Answer to Question 136 in the Larger Catechism begins: "The sins forbidden in the Sixth Commandment are: all taking away the life of ourselves or others, except in the case of public justice, lawful war, or necessary defense."

To argue that it is proper to subsume killings in lawful war and necessary defense under the heading of God's sentence of death on those guilty of certain crimes is invalid. It is important that the Church should study the exceptions "lawful war" and "necessary defense." It is not right to say that all persons participating in

a war which is unlawful are guilty of capital crimes. This is a very harsh judgment. I certainly would not want to make it and I hope the Orthodox Presbyterian Church will not make it. Would it not justify the execution of prisoners of war? Would that be right?

The difficulty of decision for a Christian to tell when a war is lawful and when unlawful is sometimes great, but he must make it according to the evidence he has. If he makes it with Christ alone the Lord of his conscience, I believe he will not be condemned by God even though God may judge, on the basis of better evidence, that the war is unlawful.

Let us look again at "necessary defense." Examine then the hypothetical case of a person (perhaps a child) who completely without malice and totally unaware that what he is doing may harm anyone, begins a course of action that will inevitably result in death to one or more persons. I cannot but believe that our Standards, under "necessary defense," would permit the killing of such a person if that is the only way his fatal course of action can be stopped. But he has not

committed a capital crime.

The Bible certainly draws a distinction between accidental and malicious killers (cf. Numbers 35:9-34). The former may escape if they go to and remain in a city of refuge. The Bible does not discuss the case of one who kills to prevent someone else from killing accidentally. It does allow a kinsman of the slain person to kill the one who accidentally killed, if the latter fails to take advantage of the city of refuge. It stands to reason that, if by killing the accidental slayer before he killed and thus preventing the death of a member of the family, it would not have been wrong to do this.

Therefore, the argument that all justified killing comes under the heading of punishing those guilty of capital crimes is invalid.

When an act is shown to be permissible according to the Scriptures and our Standards, it is not proper to say that there is a further "burden of proof" necessary to justify it. Some killings are adiaborous. In Numbers 35 (cited above) there is nothing to say that the avenger of blood must slay the accidental killer if he finds him outside the city of refuge. He might kill him, or he might forgive him. Whichever he does, there is no "burden of proof" on him to justify his conduct.

The arguments based on "necessary defense" permit the taking of the life of an unborn child to save the life of the mother in the case where one must die and the other can be saved. The mother may elect to save her own life at the expense of the life of the unborn child which would take hers if not aborted.

There is also an omission in the statement that "the preserving of one life cannot be at the expense of another human life." The editor informs me that the exception was omitted, namely, that it is permissible for one to give his life voluntarily that another may live. It is not unfair, however, to point out the omission, since a Christian might suppose that apart from Christ no one else is permitted to act so as to hasten his own death in order that another may live. Pointing out this omission serves the useful purpose of showing that there is more common ground than at first appeared. There

is agreement that in at least one instance other than public justice it is permissible to terminate a human life by a deliberate act, namely, when one person terminates his own life that another may live. Having established this it is easier to prove that there are other instances.

I hope I am not misunderstood. I do not favor permissive views of the taking of human life. I fought against a lax view of euthanasia in the Presbyterian Church in the U. S. A. I prepared an overture, sent up by the Presbytery of Chester, and approved by the 1950 General Assembly warning that Church of the serious dangers inherent in advocacy of legalized euthanasia (mercy-killing), noting that "this is in direct conflict with the interpretation of the Sixth Commandment as given in the Constitution of the Church," and that "enactment of such legislation would open the door to most dangerous and vicious practices."

I had always shared the view of the editor that the fetus is a "person," but an aspect of one argument in favor of this view has required me to give it a second thought. It is pointed out

that inspired writers in the Bible refer to themselves while in the womb as "I," which sounds like a good argument for their personality in the womb. If we stress the personality of a fetus because an inspired writer may use a personal pronoun of himself in the womb, what do we do with Hebrews 7:10 where it is said that Levi was in the loins of Abraham when the patriarch met Melchisedec? Are we to assume that Levi was a "person" in the loins of Abraham, or is this just a figure of speech? If he were a person, it pushes personality back to the body of his great-grandfather, and this presents serious problems. If it is a figure of speech, it leaves the way open to call similar expressions about fetuses figures of speech also.

This is not written in favor of easy abortion laws. I detest as utterly unscriptural some of the laws now being written in various states. I still believe that easy euthanasia laws are offensive to God. My concern here has been to bring evidence from the Bible to throw light on various aspects of the problem, and to attempt to keep the distinctions between lawful war, necessary defense and public justice from being obliterated.

makes it clear that if he is taken alive his crime of breaking and entering is not punished by death. Therefore the statement that "the only exception is God's sentence of death on those guilty of certain crimes" is again seen to be incorrect.) Nevertheless, the passage is talking about a *thief* who is involved in crime, one punishable by death if he succeeds and is caught later. If he is killed in the act, that is justified because of the crime being attempted. If taken alive, the thief is not to be killed for the simple reason that he was prevented from carrying out his criminal intent; there is opportunity for repentance and mercy. But if he is killed, it is certainly not an innocent life that is taken! At the most, the Westminster Standards recognize, in "necessary defense," no more than that a life may be taken in order to prevent the commission of a crime for which the penalty is death.

You have not shown from Scripture that there is any instance, in "necessary defense" or otherwise, where an *innocent* life may lawfully be taken. Only those worthy of death, as God has declared in his Word, may have their lives lawfully taken according to that Word.

But if there is to be an appeal to some concept of "necessary defense" in the matter of abortions, it must be allowed to work both ways. If the fetus is personal human life, it has just as much claim on "necessary defense" as has the mother. If the mother's life is threatened, that automatically is a threat to the life of the unborn child. Both are vitally concerned; both can appeal to "necessary defense" if either one can. And that in itself should show the invalidity of such an appeal where two innocent, and equally sacred, human lives are at stake.

At this point you may well demand to know what is to be done in the case of a mother whose life is threatened by her pregnancy. We might say, "Leave it to the Lord." But we are required by this same Sixth Commandment to preserve life wherever possible.

Therefore, the doctor will work to prolong a threatening pregnancy until the fetus develops to the point (of "viability") where it can survive outside the womb. Then he removes the

(continued on page 27)

Reply to Dr. Reynolds

In general, you have noted certain omissions from my article that you feel are significant. The first was in my statement that "the only exception to [the Sixth Commandment's prohibition of murder] is God's sentence of death on those guilty of certain crimes (including that of murder)." This is admittedly condensed language when compared with the Larger Catechism's definition of the exception in terms of "public justice, lawful war, and necessary defense." Though you interpret my statement as referring *only* to "public justice" for individual criminals, that was not my intent.

War is lawful on two possible grounds: 1) God's condemnation of a nation for its sins (as in the days of Joshua); or 2) God's giving the power of the sword to the state to defend itself against evildoers, including aggressors from without (cf. Romans 13). War is lawful when it is directed against a corporate body guilty

of crimes worthy of death in the sight of God. Thus my statement includes "lawful war." (You ask if prisoners of war may be executed. Of course they may; Samuel executed Agag, and Nazi war criminals were executed in modern times. Leniency may be extended, of course, but there is nothing in Scripture to forbid the execution of aggressor enemies.)

It is with "necessary defense" that we reach the crucial point. You cite a hypothetical case as an example and then use it to give a rather broad definition to "necessary defense." But the framers of the Larger Catechism give only one biblical example, that of the thief who is killed or otherwise prevented from breaking into a house (Exodus 22:2, 3). (In a separate note, Dr. Reynolds says of this: It is true that this is a case of killing in "necessary defense," but not the killing of one who is caught in the act of committing a capital crime. The passage

Group Therapy — or Slander?

JAY E. ADAMS

Articles recently appearing in national magazines have emphasized the rapid growth of a modern phenomenon known as "The Group." These articles have given the public a candid look at the procedures used at the more lavish and well-known centers in which group "encounters" are taking place. (Cf. the article in *Time* magazine, November 9, 1970, pp. 54-58.) These frank reports themselves should be the most potent means for discouraging Christians from participation in such activities. The fundamentally non-Christian purposes and character of the activities of these groups should be apparent to every instructed Christian.

Shedding all principles and inhibitions (even those Christian virtues that are appropriate to normal every-day living), sinful men and women are encouraged to express their here-and-now feelings with abandon in whatever manner they may see fit. Resentments and bitterness may be vented with vehement hostility; sexually erotic contacts are encouraged in stimulating and provocative contexts. There are literally no holds barred. The desperation of unbelieving psychiatrists (if they are not to be charged with more reprehensible motives) at least seems apparent in these attempts to rid their customers of their cultural and religious "hangups."

It is not, therefore, with the more obviously extreme varieties of "Encounter Groups," "T-Groups," "Sensitivity Training Groups," "Human Potential Workshops," or whatever name a local variation of Carl Rogers' Esalen-based movement may assume, that I am concerned in this article. Rather, I should like to call your attention to the less spectacular and yet potentially more dangerous backwash now beginning to appear in schools, industry, mental institutions, counseling centers, seminaries, and even in Christian churches.

These groups have not received the publicity allotted to those national organizations which they often reflect, but they also are growing with astounding rapidity. Because participants in these less spectacular groups do not ordinarily disrobe, or engage in the more esoteric practices found in some of the more publicized programs, they may be led to suppose that they are engaged in an entirely different activity. Preachers themselves may unwittingly adopt procedures that are based upon the non-Christian presuppositions of the whole movement.

Open "confession"

In addition to the "Encounter Groups" that are based upon the non-Christian idea that an uncontrolled release of emotion is desirable, there are other forms of "Group Therapy" that stress confession and openness or honesty. One example of the latter is O. Hobart Mowrer's "Integrity Groups." (The distinction is becoming blurred even here, however, since just this year Mowrer "discovered" the need for "involvement" that has moved his confession groups closer to the Esalen movement. Mowrer now calls for shouting, crying, and "reaching out" to touch other members of the group.)

It is this latter sort of group, stressing confession in combination with elements of the encounter or sensitivity groups, that seems to be making a significant appeal to some Christians. Seminarians and youth groups, for instance, are now being subjected to such group programs. Since it is impossible to describe the endless variations upon the several basic themes running through all these groups, it might be most profitable to gather together some important biblical criteria by which any local manifestation of group encounter or therapy may be judged. Since space is limited, I shall focus in depth upon only one of these basic themes.

Among the many pertinent questions that might be asked are the following:

1) Is there any biblical warrant for systematically unlacing another person and throwing his stuffing around the room in order to ventilate one's own hostilities and thus selfishly find relief for himself? "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you" (Ephesians 4:31; read verse 32 also and James 5:9, 10; 4:11; Proverbs 10:12; Philippians 2:4; Romans 15:1-3). Do these have any answer to the question?

2) Is it really necessary to take other people apart and tell them off in the name of honesty and openness? Does biblical honesty require or allow such activity? But Paul would show us that "more excellent way," the way of charity or loving concern for others that "beareth all things" and "endureth all things" (1 Corinthians 13).

3) Is openness a biblical concept? While believers should "speak the truth in love" to one another, are they to be so open that they may freely discuss any and all matters, without distinction or exception, with anyone? There are things that are "not to be once named among you"; "for it is a shame even to speak of those things which are done of them [the children of disobedience] in secret" (Ephesians 5:3, 12).

4) With what group should Christians associate? With any group indiscriminately? With Christians only? How does a Christian's relationship to the church, as a biblical group bound together by the Spirit in the bonds of the gospel, the truth and the love of God, differ from his relationship to other groups? Is it even possible for him seriously to consider participation in an encounter or therapy group composed of non-Christians? On the other hand, is there any biblical warrant for *Christians* to sponsor encounter and therapy sessions?

5) Does the Bible suggest that people with unaltered sinful life-patterns are to be dealt with in groups — or is it in just the opposite manner? Paul warns that "if any man obey not our word, . . . have no company with him; . . . but admonish him as a brother" (2 Thessalonians 3:14, 15). Does this have relevance here? What about 1 Corinthians 5:9-11?

6) Should sinfully rebellious and biblically confused persons be selected as the proper persons from whom one should seek counsel when he is in a similarly mixed-up state? "A companion of fools shall be destroyed" (Proverbs 13:20). Should the blind lead the blind?

7) Do not such groups tend to develop divisive loyalties that do not serve the cause of Christ? Paul warns us to avoid those who "cause divisions and offenses contrary to the doctrine which ye have learned" (Romans 16:17; cf. Titus 3:10). Is this warning of any importance in evaluating the tendencies of very "open" groups which, in order to persevere their "openness," become tight-knit cells? Cannot a specialized group become a substitute for the proper group — the church itself?

Slander sessions

These and other similar issues may be raised about some of the groups to which many earnest Christians have been attracted in search of help. I cannot discuss them here, but want to devote the remainder of this article to a serious objection that may be raised with regard to most of the confession-type groups now beginning to appear under Christian auspices. That objection is that there is, unintentionally, a grave amount of slander sanctioned and carried on under the aegis of the church!

Slander is specifically forbidden in many places in the Bible (as in Titus 3:2, Ephesians 4:31). Nevertheless, what happens in some groups is, in my opinion, nothing short of a violation of these divine injunctions. Members of the group are frequently encouraged to "tell their story" to persons who, until that moment, have had no involvement or interest in their lives and affairs. Yet now, before strangers, they are encouraged (often coerced) to reveal the details not only of their own foibles and failures but also those of persons who have no means of knowing that their privacy is being invaded, who are powerless to stop it, and who are not present to correct the one-sided account that inevitably is given.

Even in those groups in which one is supposed to concentrate upon his *own* sins (and this is by no means the prevailing approach), it is necessary to talk about others behind their backs simply in order to tell one's own story. Since our major problems in life mostly have to do with our relationships to others, it is nearly impossible to be "open" about ourselves and not involve others.

Can we dump our personal resentments and complaints on the table before strangers without slandering others in the process? Specifically, should young people at a Christian college or seminary be encouraged to spill the beans about their parents, their brothers and sisters, their pastors, and other young persons back home? Should wives be provided opportunity to discuss the failures of their husbands behind their backs? Should ministers in a confession-oriented group disclose intimate details about their marriages and then declare to their wives that loyalty to one another in the "group" supersedes the loyalties of the marriage relationship?

A group context of this sort encourages group members to make accusations and charges apart from the benefit of the safeguards of both the informal and official procedures involved in biblical discipline. When the group



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meets without such safeguards, it operates as a kangaroo court. Without demanding adequate evidence or witnesses, without providing for a defense by the party whose name and character may be at stake, the group allows a member to make charges that it frequently accepts at face value.

Action is often recommended on the basis of this one-sided information. In effect, in his absence and usually in complete ignorance of the fact, a brother in Christ who may be quite innocent of the charges is tried, convicted, and judged *in absentia*. Great damage may be done as a result, since the group has failed to heed the warning of Proverbs 18:17: "He who states his cause first seems right until another comes to examine him" (Berkeley Version).

Talking to others who have not previously been involved in a problem about those who are, is nothing less than the substitution of a human methodology for the divinely ordained procedures outlined in Matthew 5:23, 24; 18:15-17. God says that a Christian who is offended by another must go to him and attempt to bring about a biblical resolution of the matter leading to a reconciliation of the parties. (If he has wronged his brother, he is still obligated to go and seek reconciliation.) Jesus specifically requires that the matter be kept in the strictest privacy: "If your brother sins, go and reprove him *in private*" (Matthew 18:15, NASV).

Only when reconciliation cannot be achieved by private consultation is one allowed to involve others — and then, only two or three. These men are not pictured as members of a therapy or encounter group, but rather as competent arbiters and counselors who should be "heard." If at length

their efforts also fail, they become witnesses and official discipline is required. Only then does this matter become public, i.e. known to the church, and even this probably means it is known to the elders who represent the church, not to the entire congregation.

Biblical confession

There is a biblically legitimate form of confession group. It should be as large as, but no larger than the group of persons who are actually parties to the offense. It may include as few as two, as in the examples given in Matthew 5 and 18. That is to say, a biblical grouping provides for the possibility of reconciliation and seeks this as its end. The group, therefore, must be composed of the estranged parties. Confession is wrongly viewed when it is conceived of as an end in itself. Unbiblical groups distort confession, making it a personal catharsis that occurs through ventilation. Confession rather must be seen as a means leading toward forgiveness and reconciliation. It is a loving act in which the other person is prominently in view, not one focused merely on one's self (Ephesians 4:32).

Groups stressing confession in a non-reconciliation context often actually impede reconciliation. Airing one's sins before the group may temporarily reduce the pressure of the guilt of unconfessed sin and estrangement. The relief is temporary, to be sure, because in the long run such ventilation increases one's sense of guilt. Since the original problem has not been solved by simply ventilating it, the poor relationship has not been bettered, and the ventilation itself has added the guilt of slander to an already overburdened conscience.

(continued from page 24)

child, gives it the care needed by premature infants, and hopefully succeeds in saving two lives. This is not abortion of course, but is simply the preserving of life.

If, however, the doctor cannot hold off the threat to the mother's life until the fetus reaches viability, then we have a quite different situation. If the mother dies that early in pregnancy, the fetus will perish also. This is not a matter of "necessary defense," but a providentially ordered calamity where two innocent lives are in jeopardy. In a choice between losing two lives and saving a particular one, there is no problem: Save the one! It is the Lord who has determined to take the infant life to himself. Removing the fetus in that case is not the sacrificing of an innocent life but is simply the preserving of the only life that can be preserved.

In regard to the second "omission" you mention, I feel that it *is* unfair to find fault with the statement that "the preserving of one life cannot be at the expense of another human life." I did not, in my article, say anything about a voluntary giving up of one's life to save another. Why should I? It had nothing to do with the subject being discussed. *Voluntary self-sacrifice* has no bearing on abortion where it is the *involuntary* taking of life that is at issue. That an innocent life may be voluntarily given up for the sake of another provides no instance that would permit the taking of the life of another.

Finally, you refer to Hebrews 7:10 which does seem to be meant in some sense other than literal. That fact, however, does *not* "leave the way open to call similar expressions about fetuses figures of speech also." The river of life and its tree in Revelation 22:1, 2 is quite possibly a figure of

Need for fellowship

The amazing growth of groups must be explained as a multi-factored phenomena. For instance, new elements that characterize our modern mobile society, such as the virtual dissolution of village-style community life, have contributed to an acute sense of need for fellowship and friendship. After all, God made man a social creature who should find his fellowship in the groups that God ordained — the family, the church, etc. There is nothing wrong with the grouping together of God's people for worship, for mutual instruction and encouragement, for service and fellowship. God himself has endorsed and encouraged such grouping (Hebrews 10:24, 25).

It is not the idea of a group that must be opposed, but the distortion of the biblical idea. The problem with therapy and encounter groups is that since they are unbiblical to start with, they meet for the wrong purposes, they exist on the wrong basis, they operate with the wrong personnel, and they use the wrong methods.

There is one note yet to sound: The church has failed in large measure to help Christians meet their social needs and interpersonal relations in a truly biblical manner. It is time to do so. And this can be done only by making provisions for all of those crucial social elements that have been lost. The church must provide for its members more wholesome social contact; it must preach and teach more frequently and specifically about the mutual ministry of all believers to one another in which the Spirit's gifts are used for the benefit of all.

Finally, the church must reinstitute both informal and formal discipline among its members for the glory of God, the welfare of the church, and the reclamation and reconciliation of the offender. Encounter and therapy groups are *not* the answer.

speech not intended literally. That fact certainly does not open the way to interpreting the rivers and trees in the garden of Eden as mere figures of speech. It must be shown that the writer of the words intended them for figures of speech before we may say that they are. This has yet to be shown. Scripture *always* speaks of life in the womb in the same matter-of-fact terms it uses for life after birth. I must conclude, there being no evidence to the contrary, that these words are intended to refer to fetal life as fully human and personal.

The solution to such questions as these must come from a careful study of God's Word. We must all be ready to conform our thinking to that standard. These "dialogs" on abortion have been published in the hope of stimulating such study and careful thought in knowing the will of God on this crucial matter.

—J. J. M.

The Sabbath in Colossians 2:16, 17

Let no one, therefore, judge you in meat or in drink, or in the matter of feast-day or new moon or sabbath, which are a shadow of coming things; but the body is Christ's.

Is Paul cancelling the Fourth Commandment here? Is he freeing the Christian from the obligation to observe a weekly Sabbath of rest and worship? This passage of Scripture is perhaps the most crucial one in the debate about the believer's duty in this matter today. The study given below is a condensed version of one prepared for the Committee on Sabbath Matters (erected by the General Assembly of the Orthodox Presbyterian Church to study the basic question). It is presented here at the Committee's urging in order that others might give the whole matter serious attention.

Colossians 2 in outline

Paul begins the chapter by expressing his deep concern for believers he has never seen. He longs for them to know Christ in full comfort and assurance, to know Christ as the sum of all they need (verses 1-3).

Yet the apostle knows there are threats to a truly confident trust in the Savior (verse 4). The only answer to such threats is to hold fast to and grow in Christ alone (verses 5-7).

Whether these threats are parts of a single "Colossian heresy" or are unrelated errors current there need not concern us just now. Paul describes the threat in terms of "philosophy and vain deceit," involving man-made "traditions" and what he calls the "rudiments of the world" (verse 8).

Christ is the answer to every threat to faith and assurance, because Christ is the all and accomplished the all. He is God-become-man, the all-sufficient Savior, the absolute Lord of all, the redeemer from sin and the source of life (verses 8-15). What more could be desired than this?

Christ is the answer to the specific instances described by Paul in verses 16-23. The Christian is free even from those God-given ordinances of the Old Testament that were a "shadow" of Christ to come (verses 16, 17); for Christ has come, has taken all these "ordinances against us" and nailed them to the cross (verse 14). Nor is the Christian to worship angels (verses 18, 19); after all, he has Christ who triumphed over all "principalities and powers" (verse 15). The believer is not bound to observe the "rudiments of the world," those man-made rules of conduct that may look wise but really are valueless (verses 20-23); the Christian has no need for these since he is "dead with Christ," baptized into Christ, circumcised from the "sins of the flesh" and alive in Christ (verses 11-14).

Anything that would entice the Christian away from unswerving trust in the Savior, would beguile him to trust in his own efforts, is totally to be rejected. Christ is the Lord; we are to walk in him only.

No judging on the "shadow"

Since Christ is the whole answer to our needs, since he is the head over all things, *therefore*, let no one judge us in respect to things that are only a *shadow* of Christ himself. That is the heart of verses 16 and 17.

But what is the *shadow*? All the things mentioned in verse 16 are parts of the *shadow*, and that in turn is related to Christ whose *body* has cast the shadow backward into time. The *shadow* was a preview, a visible reality itself that pointed ahead to some more substantial thing yet to come. The *shadow* was still visible in Paul's day, but his emphatic point is that the *body* itself is now fully visible. We can forget the shadow and concentrate instead on the full reality of Christ himself.

Now what could have served as a shadow of that body which is Christ's? It could not have been any Pharisaical elaboration of God's law, any superpious scruple devised by such men. Neither could it have been any rule of ascetic practice invented by the Gnostics. Nothing in the category of man-made rules or customs could have been a true shadow of Christ. *Nothing is a part of that shadow whose body is Christ's except those things given by God for that very purpose.* This point is basic to any right interpretation of Paul's words; it is emphasized here simply because so many commentators have failed to keep it clear. The explanation of what Paul means in verse 16 must, therefore, be sought in the Old Testament revelation.

"Feast-day or new moon or sabbath"

Each of these words is found many places in the Old Testament. But the combination of them, this triad of three kinds of days, appears also. In the same order followed by Paul it is found in Ezekiel 45:17 and Hosea 2:11. In reverse order (sabbath, new moon, feast-day) it occurs in 1 Chronicles 23:31; 2 Chronicles 2:4; 8:13; 31:3 and Nehemiah 10:13; cf. also Isaiah 1:13, 14. (Reversing the order seems to lack any particular significance.) All these references are quite clearly derived from the legislation given in Numbers 28 and 29 where the ceremonial requirements for each kind of day are given. The reader is urged to stop and look through these references before continuing.

Even a brief examination of these passages makes it plain that *sabbath* must refer to the weekly Sabbath day. The special Sabbath and Jubilee years are not in view at all; other special Sabbaths during the year are included in the *new moons* and *feast-days*. Paul is referring to the annual festivals, the monthly (new moon) festivals, and the weekly Sabbaths. Whatever he means by his reference to them, it is with some aspect of these days that Paul is concerned, some aspect that is a shadow of Christ.

"Meat or drink"

Paul also refers to *meat or drink* as things included in the shadow whose body is Christ's. *Meat* has frequently been interpreted in terms of the "dietary laws" of Moses.

But *drink* cannot be explained that way for the simple reason that there were no regulations on drink for the Old Testament people of God. (There were two special provisions, for the priests on duty in Leviticus 10:9 and for Nazarites in Numbers 6:3; but these did not apply to the people in general.) In what sense, in what place, would God's people have been involved with *meat* AND *drink* as part of that shadow whose body is Christ's?

The only place where these terms do meet that requirement is in their frequent mentions throughout the Old Testament as parts of the sacrificial system. In other words, it is only as meat-offerings and drink-offerings that we find an Old Testament background for *meat* and *drink* as a shadow of Christ. For example: "And upon the prince [of the new Israel] shall be the obligation of the burnt offerings, and the meat offerings, and the drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all the appointed times of the house of Israel" (Ezekiel 45:17). Here we find not only the feast-day, new moon, and sabbath, but meat and drink as well — all the terms used by Paul in Colossians 2:16.

Ezekiel was speaking of that future when the Prince would fulfill all the appointed requirements for the house of Israel. But that Prince was Christ himself, the all-sufficient offering for his people Israel. As he says of himself (using the very same words used by Paul), "My flesh is *meat* indeed, and my blood is *drink* indeed" (John 6:55). If we have what is true meat and drink in Christ, we have no need for those meat and drink offerings that God ordained as shadows of the Christ to come.

"Feast-day—new moon—sabbath"

We have already seen that this triad of days appears several times in the Old Testament, and that wherever it does appear in this combination, the word *sabbath* refers to the weekly sabbath day. With that conclusion, many interpreters have been content and have failed to look further at the Old Testament back-ground to Paul's words.

This triad of days has its origin in Numbers 28 and 29. The main purpose of those chapters is not to set forth rules for the individual's observance of those days, but is rather the detailed prescription of the sacrifices to be offered in God's house on those days, sacrifices not for individuals but for the people as a whole.

Following upon this, we find David in 1 Chronicles 23:31 arranging for the offering of these "national" sacrifices. 2 Chronicles 2:4 has to do with Solomon's plans for and 8:13 with his actual offering of these sacrifices in behalf of all Israel in the new temple. Hezekiah makes provision for these same "national" sacrifices in 2 Chronicles 31:3. Nehemiah has the same concern after the return from captivity in Nehemiah 10:33. Ezekiel 45:17 (already quoted above) outlines the duty of the Prince of the new Israel to provide for these sacrifices in behalf of "the house of Israel." Isaiah 1:13, 14 is Jehovah's wrathful scorn for the "vain oblations" then being offered in Israel's name at Jerusalem.

In all these passages, it is the sacrifices designated for the three kinds of days that are in view; in no case is the individual's observance of the days the issue, except in Numbers 28 and 29 where cessation from labor is re-

quired of the people in order that the special sacrifices may be observed (and even there it is omitted from the portion dealing with the weekly Sabbath!). In all these passages, where this combination of three kinds of days is mentioned, the subject is the official sacrifices to be offered in behalf of the whole people of Israel.

The only passage including the triad of days where sacrifices are not explicitly mentioned is Hosea 2:11. It reads: "And I will cause all her [Israel's] mirth to cease, her feast-day, her new moon, and her sabbath, and all her appointed feast." This is the Lord's judgment on an apostate people, a prophecy of Jerusalem's destruction and the people's exile.

Does it mean that *observance* of all these days is to cease? Not at all! The one pattern of ordained religious observance that did not cease during the time of the captivity was the weekly Sabbath. In fact, the Lord urged his people in the exile to continue this observance faithfully (Ezekiel 20:12-24; cf. Isaiah 56:28; 58:13, 14). What did cease, however, was the whole sacrificial system at the temple in Jerusalem. Hosea 2:11 is not referring to the *observance* of such days as the weekly Sabbath, but to the *official sacrifices* that had been ordained for Israel on those days.

Wherever in the Old Testament we find this catalog of three kinds of days we find also that the subject of concern is the official national sacrifices ordained for those days. When Paul uses this same phrasing, this same triad of special days, he must have the same basic meaning in mind. He is saying, in other words, that no one is to judge the believer in regard to whether he chooses to continue supporting the official sacrifices in Jerusalem that were still being offered then or whether he refrains from contributing to these.

To the present writer it seems clear that Paul was referring here to various provisions of the Old Testament law concerned with ceremonial and sacrificial regulations and to this alone. These things are surely in the category of those things which made up that shadow whose body is Christ's. There is no *necessity* to suppose that Paul in any way meant to abrogate the Fourth Commandment's requirement of a weekly day of rest and worship.

This discussion of Colossians 2:16, 17, even if all the conclusions are accepted, does not settle the question about the validity of the Fourth Commandment for Christians today. It does, however, provide what is a reasonable interpretation of Colossians 2:16, 17 that does not view Paul's words as a setting aside of the necessity for weekly Sabbath-keeping. We might paraphrase the passage this way: "Let no one, therefore (since Christ is the all-sufficient Savior), judge you (pro or con) in meat-offerings or in drink-offerings or in the matter of official sacrifices on a feast-day or new moon or (weekly) sabbath; these things are a shadow of the things to come, but the body casting the shadow and bringing in the reality of what was foreshadowed is Christ himself incarnate."

When Paul wrote, the shadow still survived in Jerusalem. Scarcely ten years later the shadow system was destroyed. We are free from the obligation to maintain those shadow-sacrifices; we have the Sacrifice once-for-all offered up to God for our redemption!

—John J. Mitchell

The Rejected

HENRY W. CORAY

No sooner had the dust of battle in the major engagement settled than the smog of a minor one began to form.

Late in the calendar year 1935, Professor John Murray launched a series of articles in *The Presbyterian Guardian* titled, "The Reformed Faith and Modern Substitutes." In the May 1936 issue, in a piece on Dispensationalism, Mr. Murray pointed out some serious defects in the scheme of things as developed, for instance, by Scofield, Chafer, and Feinberg. Murray said:

Our standards are explicit that the Mosaic dispensation was an administration of the covenant of grace that comes to its full exhibition in the New Testament revelation. Dispensationalists are emphatic and reiterative that the governing principle of this Mosaic dispensation was the principle of law or covenant of works. The contrast between the two positions is absolute.

Murray also quoted Chafer as declaring:

The early part of Matthew belongs to the dispensation of law rather than grace. "Grace and truth came by Jesus Christ" became effective with the cross of Christ rather than with his birth. From Feinberg this salvo issued:

God does not have two mutually exclusive principles as law and grace operative in the same period. . . . The principles of law and grace are mutually destructive; it is impossible for them to exist together.

Curiously, some of the warriors who had fought beside Machen up to this point, even including H. McAllister Griffiths, objected to Murray's analysis fearing it would divide the brethren.

About this time Professor R. B. Kuiper of Westminster Theological Seminary published an article in *The Banner*, official organ of the Christian Reformed Church. In it he made reference to the fact that the newly organized Presbyterian Church of America was taking precautions to see that its candidates for the gospel ministry were not tainted with Arminianism or Dispensationalism.

Promptly the Rev. Carl McIntire, member of the Independent Board for Presbyterian Foreign Missions and editor of a new periodical *The Christian Beacon*, accused Professor Kuiper of labeling Premillennialism a heretical teaching. In so doing Mr. McIntire introduced a new note. Kuiper had not charged Premillennialism, but rather Dispensationalism, with error. Kuiper requested *The Beacon* to print his answer to the editor's charge, but McIntire refused.

At this juncture Dr. Machen entered the picture. He pled with Mr. McIntire to reconsider his decision not to publish Kuiper's communication. McIntire was adamant. Between Kuiper and McIntire there flowed a lengthy and sometimes angry correspondence.

I must confess here that it is with considerable reluctance that I incorporate in this story certain excerpts from a letter Machen wrote McIntire. Why with reluctance? Because for three years in seminary Carl McIntire and I were classmates and good friends. Also, when the Independent Board appointed Mrs. Coray and me to China, the Collingswood Church, of which Carl was and still is pastor, supported us and until our resignation from that Board were wonderful to us. It is, however, a well-authenticated fact, as readers of *The Beacon* can testify, that for years Carl McIntire has insisted that the mantle of J. Gresham Machen has fallen on his shoulders, that he is carrying on the fight against unbelief from the point where Machen stopped. In the light of this I am constrained to reveal Machen's attitude toward his former colleague. In a letter to McIntire dated October 23, 1936, Machen said:

When an editor attacks or criticizes any in his paper, it is imperatively demanded by journalistic ethics as well as by the ethics of the Bible that he should give the person attacked or criticized full opportunity to defend himself, and defend himself in his own way.

I wrote the *Toronto Star* in answer to something that was pub-

lished in quotation of me in that paper. My letter was published, promptly and in full. So it has been in many other cases. Is it not sad, then, that a religious journal like the *Christian Beacon* should stand on an ethical plane so much lower than that which prevails among the men of the world?

There are few things more reprehensible than the conduct of an editor who feels free to attack or criticize people and represent their views or utterances as he pleases, and then does not permit them to present their view of the matter to the readers of the paper. How sad it would be for you, who have shown yourself to be so brave in a great conflict and to whom God has given such fine talents, to descend to conduct like that!

What, after all, does religion amount to if it permits those who profess it to run rough-shod over the homely principles of fair play in dealings between man and man?

Herbert D. Morton, in his *Origins of the Twentieth Century Reformation*, comments: "The separatists who stood with J. Gresham Machen brought to the Presbyterian Church of America great personal, spiritual, and intellectual powers. They were people with a heritage and people with a cause. Many had suffered together. It remained to be seen whether or not they would be able to work together."

Even before Machen's death early in 1937 it became evident that the separatists would not be able to work together. There were, as this writer sees it, several contributing factors leading to fragmentation.

One was the rift developing between Machen and McIntire. Until November 1936, Dr. Machen had served as president of the Independent Board. In the November meeting of the Board, Machen was voted out of office. At the time, Mrs. Coray and I were living in Manchuria. I wrote to Carl requesting an explanation for the move on the part of a majority of the members of the Board. His reply — viewed in the light of his own subsequent history as an officeholder in various organizations — is most interesting. He wrote me that Machen was getting too much power!

In 1937, McIntire and a group of church leaders, finding themselves in conflict over what they considered to be irreconcilable differences with the

position of Westminster Theological Seminary, withdrew their support from that institution and founded Faith Theological Seminary. In *The Christian Beacon* for October 2, 1941, McIntire published in full his Address of Dedication of the property given to Faith Seminary. Here are several of his allegations from that address:

After Dr. Machen was removed there came to the fore an element in Westminster Seminary which told the students that they were not loyal to Christ if they did not substitute for the ordinary grape juice of the Communion cup fermented, intoxicating wine. . . . Under this influence certain students held cocktail parties, and some went so far as to become intoxicated. . . . Coupled with this after the death of Dr. Machen, to the bewilderment of others there came to the fore an intolerance of those who believed in the premillennial return of Jesus Christ, and a Seminary spokesman accused those who loved this view of being anti-Reformed heretics. Then there was a harsh intolerance for various opinions. The new church, they were determined, would be an amillennial body. The Seminary was going to present the "Biblical view, which they held to be amillennialism. . . ." It seemed that one cannon after another was exploded by the Seminary to confuse and drive from the movement all who did not agree with the new leadership of the Seminary after Dr. Machen's removal. A hyper-Calvinism even criticized former students who in their zeal for evangelism gave pulpit invitations for men to come forward and accept Christ. They seemed to make their emphasis on the "Reformed Faith" almost a fetish. . . . Faith Seminary would continue the defense of the faith represented by Dr. Machen in his celebrated works, such as "What Is Faith?", "Christianity and Liberalism," "The Origin of Paul's Religion," and "The Virgin Birth." It would sound the call to a consistent Calvinism, to an appreciation of the Reformed Faith in the warmth and zeal for the salvation of the lost, its implicit reliance on the sovereignty of God, and its full honoring of the grace of God. There is no other institution in existence with its single purpose and clear vision of America's need.

The above claims and indictments are so palpably false, vicious, and unsupported by the naked facts that a thunderous silence serves as the best refutation of them.

The founding of Faith Seminary was the forerunner of a schismatic rupture within the Presbyterian Church of America.

Dr. Allan A. MacRae, president of Faith Seminary, has written the *Story of the Bible Presbyterian Church* (Collingswood Synod) in pamphlet form. Professor MacRae refers to certain men who with Dr. Machen pioneered the break with the old Presbyterian Church in the U. S. A. Among them were Dr. McIntire, Dr. Harold Laird and Dr. J. Oliver Buswell, Jr. He states that these men "determined to carry on the testimony of Presbyterianism as it existed prior to the infiltration of Modernism. They resolved to hold the Bible at the very center of their work. Out of this situation the Bible Presbyterian Church was born."

It is surpassing strange that Dr. MacRae thus represents the inception of the Bible Presbyterian Church. He fails to mention that he and other leaders of that church actually pulled out of the Presbyterian Church of America (later named the Orthodox Presbyterian Church). It was out of that situation of differences among those who together had left or been driven from the Presbyterian Church in the U. S. A. that what is now known as the Bible Presbyterian Synod originated. In Dr. MacRae's pamphlet not a single reference is made to the Presbyterian Church of America or to Westminster Theological Seminary. One not acquainted with the actual history of the two bodies would never suspect that either that church or that seminary existed, much less that the Bible Presbyterian Synod or Faith Theological Seminary had ever had any relation to them.

Not many years after this fracture, a number of the churchmen who had moved with Dr. McIntire into the new church, for reasons which by now ought to be obvious to the religious world, split with him and formed yet another denomination. This group later on joined forces with another Reformed body to form the present Reformed Presbyterian Church, Evangelical Synod.

In retrospect, there is probably not a person living who passed through those tumultuous years who does not look back on the fragmentation with

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sorrow and regret. Unfortunately in controversy emotions too often color principles, feelings run high, statements are tossed off that should never be voiced, personality clashes with personality, and scars of battle will be carried to the cemetery. You cannot help wondering how matters would have developed had Machen been spared. In God's program he was removed; and Christ's church moves on, blundering, bruised and bleeding. "God's workmen are called home but His work goes forward."

Those of us who knew Machen cannot but be thankful for one bright gleam in an otherwise dark climax to his life. The prophet phrased it for us: "*The righteous perisheth and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come*" (Isaiah 56:1).

Return Requested

Here and There in The Orthodox Presbyterian Church

Los Angeles, Calif. — Reports from this earthquake-stricken area indicate that the O. P. churches have been spared any damage from the February 9 disaster.

Manhattan Beach, Calif. — The First Church has called the Rev. Calvin R. Malcor, present pastor of Grace Church in Torrance, as assistant pastor for youth work.

Santee, Calif. — The Rev. Bruce A. Coie has resigned as pastor of the Valley Church, and is seeking a pastorate elsewhere.

Raleigh, N.C. — The Orthodox Presbyterian Church of Raleigh, a newly organized chapel of the Presbytery of the South, meets regularly each Lord's Day for Bible study (9:45 a.m.) and worship (11:00 a.m.) at the Raleigh Woman's Club. The meeting place is on Woman's Club Drive just off North Glenwood Avenue and south of U.S. 1 Beltway. Contact: G. M. Botkin, 919-467-8552, or W. L. Cox, Jr., 919-876-2671.

Orlando, Fla. — A Youth Round-Up, December 29-30, at Lake Sherwood Church heard speakers Clarence Duff, Bernice Boney, Boyce Spooner, Gary Adams, Jim Copeland and Don Phillips. A much-appreciated devotional message was brought by Ted Pappas, elder at Galloway in Miami.

Lake Luzerne, N.Y. — A rather cooler youth conference was held here on December 28-31 with "delegates" from New York, Massachusetts, and Maine and from Orthodox Presbyterian, Reformed Presbyterian, Christian Reformed and Independent churches. Forty-four young people braved the snow and enjoyed the warm fellowship.

Glenside, Pa. — The Rev. Henry Coray resigned from his pastorate at Calvary Church, effective September 1. Mr. Coray expects to return to California, concentrate on writing and golf, and enjoy a well-deserved retirement.

BULLETIN — New subscriptions, including several "every-family churches", have forced the *Guardian* to increase its press run. This kind of added expense we like! Thanks for the encouragement!

Missouri Lutherans set Day of Prayer for POWs

St. Louis — Dr. J. A. O. Preus, president of the Lutheran Church, Missouri Synod, has declared March 14, 1971 as a Day of Prayer for prisoners-of-war and those missing in action in Southeast Asia. Dr. Preus also urges other churches to join in prayer this day and to join in a plea to North Vietnam for permission to visit their POW camps.

Philadelphia — The National Presbyterian and Reformed Fellowship was organized last fall by conservative leaders from ten Presbyterian and Reformed denominations. Its goal, announced here recently, is to encourage those "who seek in our time the unity of a pure witness to the Word of God and the testimony of Jesus Christ."

Authorized representatives from the Orthodox Presbyterian Church, Reformed Presbyterian Church Evangelical Synod, and Reformed Presbyterian Church in N. A., with unofficial participants from the Christian Reformed Church, Presbyterian Church U. S., Reformed Church in America, and the United Presbyterian Church U. S. A., answered the initial invitation from Dr. G. Aiken Taylor, "Southern"

Presbyterian churchman and editor of *The Presbyterian Journal*, to form the new association. Observers from the Associate Reformed Presbyterian Church, the Conservative Congregational Christian Conference and the Reformed Episcopal Church were also present.

Membership is open to ministers and elders of Presbyterian or Reformed churches who support the Fellowship's goals. An April meeting in Atlanta is to adopt a constitution. Temporary address: First Presbyterian Church, 609 Brickell Ave., Miami, FL 33132.

One-Day Seminars for Laymen Philadelphia

Westminster Theological Seminary is extending its services to the "grassroots" through one-day training sessions on "Bible Study Today". Dr. Edmund P. Clowney and Professor John M. Frame will conduct seminars on February 20 in Hialeah, Fla., February 27 in the Philadelphia area, March 6 in Paterson, N. J., and March 20 in Los Angeles. There is no charge, though an offering will be taken to defray expenses. If you can attend, register now in order to make sure of receiving the discussion materials. Address: Robert G. den Dulk, Westminster Theological Seminary, Philadelphia, Pa. 19118.

50,000 "legal" murders

New York — Since New York's legislature liberalized the abortion law, an estimated 50,000 unborn lives have been taken. In a few cases, the aborted fetus began to breathe, fighting for its life; reaction may yet force changes in the law. For an informative newsletter on abortion developments in courts and legislatures, send to: National Right to Life Committee, Box 9365, Washington, D.C. 20005.