

The Presbyterian Guardian

VOL. 40, NO. 9 — NOVEMBER 1971

1931-1971

After Forty Years

Henry W. Coray—Four
decades of service to the
Lord of Glory.



"I am filled with wonder at the greatness and the glory of the everlasting gospel. . . . It has always been, and still is, an overpowering thought to me that Almighty God, in his wisdom, has condescended to use poor, inconsistent, sinful vessels to set forth the 'glories of our God and King, the triumphs of His grace.'"

The Changing Scene

HENRY W. CORAY

The "Old Chinese Philosopher" looks out again at the passing parade from his vantage point over the Pacific Ocean. Elsewhere in this issue Coray looks back on forty years of service to his Lord.

Make America GREEN?

Charles Reich, author of *The Greening of America* (Random House, 1970) is guilty of mellontolatry, the sin of worshipping the future. He pans his candid camera into a university dining-hall where soft music is being dispensed and students, serious or joking, exchange friendly words and amiable smiles. All is sweetness and light. The whole climate is one of splendid communion and fellowship, a sacramental "breaking of bread together."

These kids really care for each other, Reich tells us. The bad old days of cutthroat competition are gone, as is the hierarchical rule when youths were fearful of vulnerability. Utopia will soon be ushered in by Reich's "Consciousness III," a program combining technology with man's innate goodness plugged into his moral resources. Strong young Americans will convert the rooftops of Berkeley into vantage points from which to watch the gorgeous sunsets glow on the tranquil campus of the University of California, while joyous throngs crowd the supermarkets and happy little children play in the People's Park—the spot that these same altruistic collegians liberated from the heartless University administration (read: "Establishment") and gave back to the public.

Were we not Calvinists we would say, "Good luck, Mr. Reich." But as those who take seriously the depravity of man's heart, we note with sadness that the People's Park now is an empty shell and visitors go there at the risk of being mugged by the "people."

The people vs. God

Any output by the late C. S. Lewis is always an eye-catcher. Eerdman's has released his latest contribution, *God in the Dock, Essays on Theology and Ethics*. It must be said of the former Cambridge don that he is nothing if not sparkling. You will find not a dull line in the series. The pieces show a characteristic perceptiveness.

In the title essay, "God in the Dock," Lewis with blistering irony berates our current arrogance: "The ancient man approached God (or even the gods) as the accused person approaches his judge. For the modern man the roles are reversed. He is the judge: God is in the dock. He is quite a kindly judge: if God should have a reasonable defence for being the god who permits war, poverty and disease, he is ready to listen to it. The trial may even end in God's acquittal. But the important thing is that Man is on the Bench and God in the Dock" (p. 244).

The English professor is equally severe on psychologists

COMPLIMENTS OF THE MANAGER

We sat in a Chinese restaurant
And an obsequious waiter, smiling,
Served us with bowls of delectable bird's-nest soup;
"Compliments of Manager Wong," he explained.

Halfway through the dinner he appeared again
Bearing thousand-year-old eggs, and said,
"Compliments of Manager Wong."

As we were finishing the meal, he came once more
To bring us delicious roasted almonds:
"Compliments of Manager Wong."

Eventually, the same thoughtful servant slipped me
A thumping bill and, bowing, whispered toothily,
"Compliments of Manager Wong."

And I thought: How like the Tempter's strategy;
He lavishes palatable goodies on his customers
Dished up in generous portions —
"Compliments of the Manager of Hell" —
And then presents the bill!

The Old Chinese Philosopher

and sociologists who would substitute for criminal punishment a Humanitarianism. In "The Humanitarian Theory of Punishment" he has this to say: "If crime is only a disease which needs cure, not sin which deserves punishment, it cannot be pardoned. How can you pardon a man for having a gumboil or a club foot? But the Humanitarian theory wants simply to abolish Justice and substitute Mercy for it. This means that you start being 'kind' to people before you have considered their rights, and then force upon them supposed kindnesses which no one but you will recognize as kindnesses and which the recipient will feel as abominable cruelties. You have overshot the mark. Mercy, detached from Justice, grows unmerciful. That is the important paradox" (p. 294). Modern jurisprudence would do well to listen to Lewis.

There are many other excellencies in the book. The writer, like nature, speaks a varied language. Theologically, he was an unashamed supernaturalist and had only scorn for liberals in the pulpit. He covers a wide range of subjects and testifies freely and boldly of his conversion to the Christian faith from radical agnosticism. This is reason for real rejoicing.

It is therefore quite disappointing that in his treatise, "Christian Apologetics," and in other essays, you will find glaring inconsistencies. For example, you have the surprising assertion, "Of course it should be pointed out that, though all salvation is through Jesus, we need not conclude that He cannot save those who have not explicitly

The Presbyterian Guardian is published ten times each year, every month except August and December, by the Presbyterian Guardian Publishing Corporation, 7401 Old York Road, Phila., Pa. 19126, at the following rates, payable in advance, postage prepaid: \$3.00 per year (\$2.50 in Clubs of ten or more). Second class mail privileges authorized at the Post Office, Philadelphia, Pa.

Of the making of many translations . . .

EUGENE GRILLI

"Translations, translations, and more translations! Why do we have to have so many of them?"

This was the reaction of one puzzled person with whom I was discussing one of the newest of the new Bible translations in English. We were talking about the New American Standard Bible, an attempt by evangelical scholars to put the Bible into reasonably modern English. My reply to my exasperated friend went somewhat as follows:

The need for accuracy

One of the primary reasons for a new translation is to improve our present English text with the light gained from the vast accumulation of recently discovered manuscripts and other helpful materials. It is necessary for God's people to have as accurate a rendering as God's providence makes possible.

Or, as our Confession of Faith puts it: *Because these original tongues [Hebrew and Greek] are not known to the people of God, who have right unto, and interest in the Scriptures, and are commanded, in the fear of God, to read and search them, therefore they are to be translated into the vulgar [every-day] language of every nation unto which they come, that, the Word of God dwelling plentifully in all, they may worship Him in an acceptable manner; and, through patience and comfort of the Scriptures, may have hope* (I, VIII).

The New American Standard Bible is certainly a large step forward. It provides an honorable, smooth-reading translation. The marginal references are good, dealing honestly with difficult passages and textual problems.

The format of the NASB presents no serious problems to this writer. However, the traditional divided page did lend itself better to rapid reading and was a great help when looking up passages or reading aloud.

Limitations of the NASB

The first limitation I would note is the NASB's use of old English "in language of prayer when addressing Deity." This struck me with an air of the mysterious. It is as if the old English had been designated *the* heavenly language. During the first three hundred years of the church, Greek

was the common language for the Christian. In the fourth century, Latin became the normal vehicle of expression for the church and dominated the scene for over a thousand years. Has there been an Assumption of and Veneration of Old English in our Protestant churches?

In formal writing and even in polite conversation we do not use *thee*, *thou*, or *thy*, or their corresponding and clumsy verb forms. Why are we forced to use it in addressing the Deity? Our audible response to God should be a natural part of us. This is not possible when we are made to use a language that is not common to us in our daily existence.

Further, is it not possible to suggest to the world that the Bible itself is archaic and irrelevant and therefore does not belong to the present day if we refuse to let go of something that we may legitimately change?

Another limitation in the NASB is the absence of pronunciation guides over difficult names. It is true that sources of help are available to the reader, but is it not more convenient to give him, in the text, what he really needs for smooth reading?

The thickness and weight of this volume does discourage one from carrying it with him. Perhaps future printings, precipitated by popular demand, will provide us with a more portable edition.

New translations? Needed!

Yes, we do need new translations. The NASB has been a large effort to meet the needs of today.

Textual criticism of the NASB that will help the layman is also needed. But these remarks are not intended to provide that help. I shall leave it to the textual scholars.

"And they read from the book, from the law of God, translating to give the sense so that they understood the reading" (Nehemiah 8:8, NASB).

The New American Standard Bible follows the principles used in the well-regarded American Standard Version of 1901. This translation adheres as closely as possible to the original languages of the Scriptures and is rendered into fluent and readable English. It is available through Great Commission Publications, 7401 Old York Road, Philadelphia, Pa. 19126, in the hardback edition for \$10.95.

accepted Him in this life" (p. 102). The stubborn truth is that, in view of passages like John 14:6 and Acts 4:12, exactly the opposite conclusion must be reached. On the same page he says, "It should (at least in my judgment) be made clear that we are not pronouncing all other religions to be totally false, but rather saying that in Christ whatever is true in other religions is consummated and perfected." This in actuality destroys the qualitative distinction between historical Christianity and other religions and cults, an idea abhorrent to the writers of Scripture.

The brilliant lecturer is also woefully weak on Scripture itself. "The Old Testament contains fabulous elements" (p. 57). "Jonah and the Whale, Noah and his Ark are fabulous; but the Court history of King David is probably

as reliable as the Court history of Louis XIV" (p. 58). It is a thousand pities that Professor Lewis left his flank wide open on these vital matters. They are the Achilles' heel in an otherwise trenchant body of writing.

Review of coming attraction

This column heartily recommends for pleasurable and profitable reading, *Jerusalem and Athens*, the *Festschrift* for Dr. Cornelius Van Til. The book is edited by E. R. Geehan and published by the Presbyterian and Reformed Publishing Company. It is a calvacade of tributes—and sometimes, criticisms—of the Professor of Apologetics at Westminster Seminary, with his pointed observations by way of response. It will be reviewed in this column soon.

MARTIN LUTHER

CARL J. REITSMA

Would the Protestant Reformation have been necessary today? There are two groups who do not think it would be.

First, there are those who just regard it as old-fashioned nonsense to keep talking about something that happened 450 years ago. Think of the changes that have occurred since then and all the new ways we have of looking at things.

Well, ho-hum, this is the conceit of our Twentieth Century. All our problems are brand spanking new, and nothing said before 1900 could possibly be of any help to us today. That is the spirit of the time we are living in — now, isn't it? If it is not new it just is not any good. But, how stupid it is to look at things in this way, to cut ourselves off from the past and to refuse to learn anything from it.

Dogmatic convictions out of date

These people just cannot be bothered with something as old and doctrinal as the Reformation. We are beyond that stage, they say. We have learned that you cannot be dogmatic about religion. After all, every religion has some good in it and you will never find one that is perfect, so why all the fuss?

What a pity it is that such ideas as these prevail to such a large extent! How far we have drifted from the vigor and decisiveness of Martin Luther's "Here I stand!" Let us be reminded that the Bible is the Word of God still today, and that agreement with it is truth just as disagreement with it is heresy. Jesus said, "Thy word is truth." And we can know what the truth is because our Lord also said, "Ye shall know the truth, and the truth shall make you free."

What a man believed made a difference in Luther's day. Many were required and were willing to die for their convictions. You see, at bottom it is indifference to the Bible as the authoritative Word of God that is responsible for the failure of so many to appreciate the Reformation.

Roman Catholicism not so bad

There is, however, another group of people who claim that the Protestant Reformation would not be necessary today. These people say that if the changes that are now taking place in the Roman Catholic Church had prevailed in the days of Martin Luther, surely no Reformation would have been necessary. They point to increased participation by the laity, masses in English, and more authority for the bishops, and especially the new attitude of friendliness toward "non-Catholics."

Well, how about these changes? How basic are they? And the answer is, they are not basic changes at all.

What difference does it make whether the Pope smiles or frowns, calls us "separated brethren" or "heretics"? If the whole theological and sacramental system remains unchanged, these friendly gestures mean nothing. The mass is just as bad in English as it is in Latin. The Roman Catholic Church has not really changed, and it will not change because it cannot change. The Roman Catholic system of doctrine has been unalterably fixed by "infallible" popes.

The Roman church can add new doctrines, but it cannot change the old ones because to do so would be to admit that it was in error. And this it cannot do without giving up its claim to infallibility. If the Roman Catholic Church were to change any of its basic doctrines, it would destroy the whole foundation upon which it rests. As recently as 1950 the Pope infallibly proclaimed the bodily assumption of the Virgin Mary, to be a doctrine of the Church; in fact, there is no support for such a teaching in the Bible, and it is clearly an invention of men. Surely the difference between Rome and the Reformation is greater today than it has ever been before in those things that really matter.

Luther's appeal to the Word

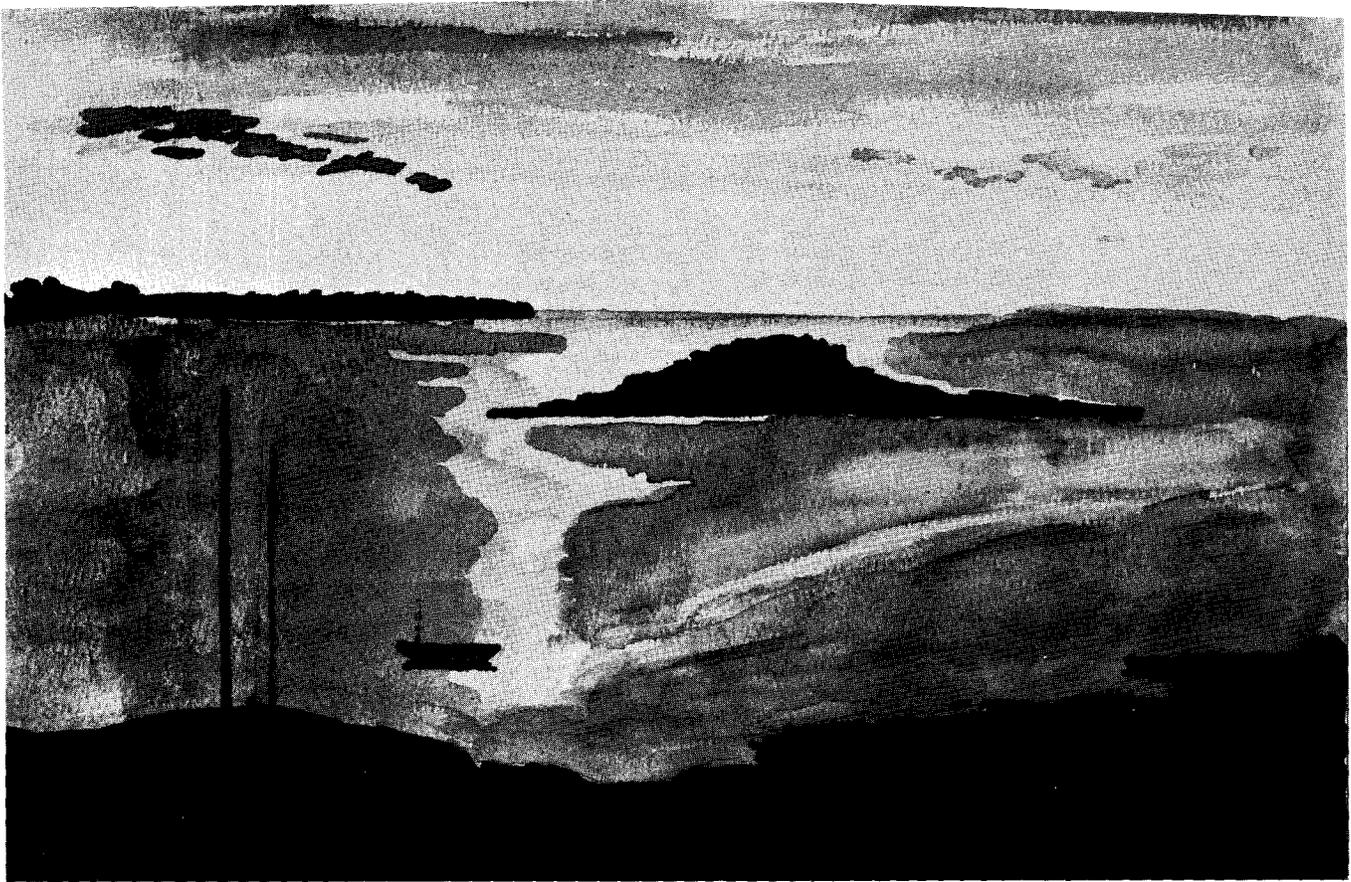
The man who saw these things so clearly in his time was Martin Luther. The Bible and not the church is the supreme authority for the Christian. In his debate with John Eck in 1519 he blurted out, "A council may sometimes err. Neither the church nor the pope can establish articles of faith. These must come from Scripture." And before the Diet of Worms in 1521 he once more declared, "My conscience is captive to the Word of God. I will not recant anything, for to go against conscience is neither honest or safe. Here I stand, I cannot do otherwise. God help me. Amen."

What a marvelous discovery it was to be so dependent upon the Lord that one became independent of men, beyond all intimidation, immune to all their threats. The supreme authority of the Bible led to further discoveries. Luther found that salvation was a totally free gift from God, that it could not and need not be earned by slavish obedience to the rules and regulations and sacraments of the Church of Rome. God's grace is free, free from man's manipulation, free to man's ultimate need. Jesus earned it for us through his blood, his sweat, his tears, his death. We live in the glory, the truth, and the freedom of the gospel. By simply putting our faith and trust in Christ, his free gift of salvation becomes ours. This is the gospel—the Bible only, Jesus only, faith only. This is also the heritage of the Protestant Reformation.

Contend for the faith today

Shall we then minimize doctrinal differences with the Church of Rome while hundreds of millions of prayers are still being offered to Mary every day? Shall we return to that darkness and slavery of blind obedience to human authority?

We must pray for and work for the unity of all Christians on the basis of the truth of God's Word. But the kind of unity so many seek today, a unity that would pour down the drain the truth, the freedom, the very blood of the martyrs—that is not the kind of unity for which our Lord prayed! As for us, let us "earnestly contend for the faith which was once delivered unto the saints"!



Let no bird call

These are the words of an unbeliever in Jehovah God—the God who created the beautiful world and revealed himself in the person of Jesus Christ.

But they are words of intense overwhelming joy in the beauty of the creation.

They came to my mind at four o'clock of an August morning as I watched the pink sky change from moment to moment over the shimmering blue waters of the Penobscot Bay.

A train of thought, rambling yet unified, was set in motion and I have felt compelled to attempt to capture it and share it.

One thread of the thought went far back in my life. I became impressed with the fact that this moment of beauty and joy was not an isolated moment. It had roots that extended to my childhood—and indeed, to the eternal counsels of God!

This experience was not an experience of a person watching a sunrise—an experience that could be duplicated by another person a mile down the bay watching the same sunrise. This was mine.

And it was mine because of the whole complex bundle of experiences that have contributed to making me what I am.

One of the elements of this bundle was a childhood of hot summers in Philadelphia, not in an under-privileged

*Lord, I do fear
Thou hast made the world too beautiful this year;
My soul is all but out of me,—let fall
No burning leaf; prithee, let no bird call.*

—Edna St. Vincent Millay

NORMA R. ELLIS

area, but in an area nonetheless closed away from fields and woods and hills and sea. Then, because of a job change for my father, at fourteen I was introduced to summers on the Maine coast, where I have been privileged to vacation all but one summer since.

So this sun rising over this bay has been a part of me since the first fantastic sunrise I saw as a teenager over forty years ago.

This experience is intertwined with memories of invigorating swims off the pebbly beach, searching tide pools for miniature crabs and shrimps and starfish, fishing for flounder from a little rowboat, steaming clams in seaweed over a driftwood fire, and just leaping from rock to rock along the shore in the bright sunlight or through a curtain of fog.

This experience is intertwined with attempts to put on canvas other sunrises and pine trees and lobster buoys, attempts that were very feeble, but which gave the satisfaction of learning to look and to feel and to create.

And then there were the hours of reading along this shore—the fiction, the poetry, the essays that delighted me through high school and college—and the hours of attempting to create poetry and prose of my own. Again the attempts were feeble, but precious reminders of the satisfaction even the amateur receives as one made in the image

of God, the First Artist and Supreme Poet. Here in the desk drawer some of them lie, poems about the birches and the tides. And there are poems about God.

For preeminently, this experience of the August morning is bound up with my experience with God. There were the younger days when the mere beauty and fun of the place brought gratefulness to God for allowing me to be there! Then there were the days when the pressures of exposure to atheistic evolution brought struggles that could not have helped but be eased by the demonstration of power and wisdom and love that only a personal, yet infinite, Creator could have been the source of. These were the days when the doubts were mixed with the ringing words of the Psalmist: "The heavens declare the glory of God and the firmament showeth his handiwork."

Then the Lord, in his own time, gave me one to share with me a delight in his world, one with whom I could kneel in praise for the Lord's beauty, one whose presence made the world more meaningful.

Now a new round of experiences was ushered in, summer after summer. Through the coming into the home of seven children there were still these days by the sea. Now there were the happy voices at the shore. Now there were more picnics at spectacular beaches and historic forts and mountains overlooking the Penobscot. Now there were times of devotion with the stories of Jesus teaching by the sea or stilling the waves, of Jonah being cast into the stormy waters, of the Psalmist describing those who "go down to the sea in ships."

Through the years there have been illness and sadness at times, stirring very deeply the waters of life. But there has ever been the awareness of the presence of the sovereign God who has been there to say to the distressed hearts, "Peace, be still."

But this year has had a special note of underlying sadness. And the nature and cause of this sadness is what has made me realize in this new way that experiences are not isolated. I must tell you about this sadness.

Always there has been sin. Sodom and Gomorrah have ever been with us. But this year, many will tell you, the evidence of that sin has come in a new way to the Maine coast, as well as to your own town.

On the main street of the small coastal city where we shop sit the young people with the empty or cynical stares. Almost any hour you see them sitting on the iron fence or leaning against it. And in the midst, the trash container overflows with beer cans and cigarette butts and other remains of their poor pleasures. Somehow, in this debris there is symbolized the husks of the substance of their life.

It is these young people and others, in varying circumstances but with more or less the same hopelessness—drop-outs from high school and college, from work, from family, from God—it is these young people that make this summer different.

Some of them are children of people very dear to us, young people who are leaving homes empty and sad, who are leaving parents whose hearts are as empty as their homes, parents whose days are filled with prayer to Almighty God for the pouring of joy and sanity into these young lives.

Yet, into the midst of the sadness of this summer comes

a vibrant college girl who visits us on a day of leave from her job at an island hotel, an hour's ride out to sea. Her eyes are bright and her smile is open. Her heart is full of love for us and for her family and for the kids on the iron fence and at the Drug Addiction Center and in the coffee-house.

Why? because in her heart is the Lord Jesus Christ. His presence makes life beautiful. Even Greenwich Village has a special attraction to her because of the people she meets there who need to be told about her Savior.

And maybe it was she, really, who called forth these meandering thoughts. As she spoke to us about her deep concern for other young people, she described the experience of a person who uses marijuana. She told of a beautiful day in a sunny field. It might have been my sunrise on the morning after her visit. She said that marijuana "heightens" the beauty and experience of enjoyment of this beautiful day. It lifts and broadens the experience and intensifies it.

Yes, you've heard this before. You know it intellectually, if not in your own experience. But somehow, to me it had new significance coming from this girl who was trying to make us understand why kids use drugs.

Back to my sunrise. Why was it meaningful to me? Because it was heightened and deepened by long years of contacts with the artists and poets, long years of living with loved ones, but preeminently, long years of fellowship with the Creator who makes all things new.

What need is there for a momentary, artificially contrived sensation of heightening of the enjoyment of an experience? This could only be tawdry and cheap and hollow.

Young people need a backlog of experiences. They need to live and to study and to work and to love. Not sex now, but love for others that reaches out beyond themselves to serve, to be kind, to want not to hurt. Basically, they need to love God.

The Drug Addiction Center is open most evenings from eight to two. There is information available to young people who need it. There is a program of music by young people themselves. There is a bi-weekly newspaper that contains poems, drawings, articles by young people. The state-employed young director is working to help these kids. And perhaps he does help some of them.

But still there are those that sit and stare. With their dirty and careless attire and dishevelled hair they complain about the people who will not hire them. And they talk about the way they like to live their own lives as their own boss and do what they want to do.

No wonder they turn to marijuana to "heighten" their experience. Their life is empty of those precious experiences that combine to make a sunrise rich and glowing. They do not know the exhilarating truth that the Creator designed *that sunrise for them!*

On the other side of town is the coffeehouse. "His Way" it is called. Some of the young people have frequented "His Way," perhaps for the free food and a place to go, perhaps from curiosity or to mock, or perhaps with a deep longing that here they might find what's been missing all along. Some of them have come to know God, "whom to know aright is life eternal." If their commitment is genuine they have a new life beginning. They will be learning that the mechanical, self-induced methods of producing excite-

Who is the Schismatic?

PAUL WOOLLEY

Schism is something that the Bible does not mention under that term very often. But the Bible is clearly opposed to it. One hopes, therefore, that all Christians are against it too.

But liberal Protestants sometimes find a way to be against schism and yet for it at the same time. By saying they are against it, but attacking those Christians who do not agree with them at all points, the liberals actually promote schism.

O. P. C. "founded" by liberals

This confusing double-faced approach is going on today; but it is nothing new. In one sense, the major founders of the Orthodox Presbyterian Church were the members of the General Council of the Presbyterian Church in the U.S.A. in the 1930's.

It was these leaders in the old Presbyterian Church who induced the General Assembly of that church to order its lower judicatories to discipline those men and women who were promoting the work of preaching the gospel outside the borders of the United States. The General Council should have welcomed as much preaching of the gospel as possible. Instead, it succeeded in getting a number of men declared to be deposed from the ministry, and in having other penalties applied to men and women for being zealous to preach the gospel.

If the General Council had not objected to the preaching of the gospel, there would have been no new Presbyterian Church in 1936. These men accomplished schism even while saying they were against it.

Southern schism — by whom?

An editorial in *The Banner* (Christian Reformed Church weekly) of October 8, accuses a number of Christians in the Presbyterian Church in the U. S. ("Southern") of promoting schism. But, of course, this has the whole thing upside down.

The Bible-loving Christians in the southern Church have

ment and happiness show up as counterfeit against the day by day living with God.

Another sparkling Christian girl, who served on the faculty picnic committee at the school where she teaches, was called upon on one occasion to make an announcement concerning the refreshments at a proposed outing. "There will be beer," she said, "for those who need it to make themselves happy."

Joy is a fruit of the Spirit, not of the vine.

In college we were called upon to write "familiar essays." That is what this is, I suppose. It is a toying with thoughts from a main idea. It is not a sermon. It is not an autobiography. It is an attempt to trace back the roots of an experience, and in doing this to come nearer to understanding those people on the iron fence.

This same young teacher told an unruly sixth-period class of high-schoolers one day: "Do you know why I don't hate your guts? It's because you are made in the image of God."

not left that church. What they want to prevent is being forced into the ministry and membership of a united Church that would have few or no required standards of belief and teaching. The United Presbyterian Church, U. S. A., has none now except for one sentence that probably excludes honest atheists from its ministry.

Our Christian brethren in the South are not innovating a new church. They are simply declaring that, when the one they now have is abolished by the liberal forces, they intend to continue to have one.

The sad necessity

Of course, it is an exceedingly sad thing that this is necessary. If the liberal Protestants now in the Presbyterian Church, U. S. were not promoting schism, through their insistent drive to merge with the United Presbyterian Church, there would be no need for the formation of any new or continuing church. These liberals have already forced the foundation of a new foreign missionary agency to serve Bible-believing Presbyterians in the South.

We think it is uncharitable and contrary to the spirit of Christian love for anyone to say that those who are trying to maintain the authority of the Bible are schismatic. We would be mightily encouraged if the editor of *The Banner* would break the old liberal tradition of accusing one's opponents of crimes in order to cover up the fact that you are committing them yourself. If the editor would see to it that all of the facts on both sides of the conflict are stated honestly, he would perform a genuine service to truth and, we presume, that is what he is interested in.

Dr. Woolley is Professor of Church History at Westminster Theological Seminary in Philadelphia, and was one of the original members of the organization that sent Bible-believing missionaries abroad to maintain pure preaching of the Word for Presbyterians in the 1930s.

Here I could really sermonize—preach to the church on love, preach to parents on understanding, preach to young people on coming to Christ who liberates from the slavery of all kinds of addiction. But this is not a sermon, I said. So it can close more fittingly with a dream. In this dream, young people all over the country are leaving their iron fences and falling on their knees in the midst of their stormy lives before the Master. And then there is the Master's voice, "Peace, be still."

With the peace of the Master within, the cup runs over and the dimensions are widened. And even when the fog hides the sun there is still the "peace that passeth understanding." And through the reaches of eternity this will be heightened more and more!

Mrs. Ellis is a pastor's wife and mother of seven. We thank her for sharing with us this glimpse into the mind and heart of a Christian. We thank God for sunrises and opened eyes to see the beauty of holiness!

Letters to the Editor

Millennial Views and Ethical Inferences

May I as a friend and reader of the *Guardian* make a couple of brief comments on recent issues?

The Jerusalem temple

I was interested in Dr. Clowney's comments in the September issue on the possible rebuilding of the temple in Jerusalem. One item that did not seem to come out in the discussion is the possibility that a literal temple may be rebuilt in Jerusalem by the Jews as a cultural item and not in sincere worship of the true God. A common interpretation among premillennialists is that at the end of our current era an anti-Christ dictator will permit the Jews to reestablish their sacrifices, and then shortly after (in the middle of Daniel's last seven-year period) he will make these sacrifices cease, and then set up an abomination of desolation and institute awful tribulation (cf. Daniel 9 and 12).

This is entirely apart from the question of the rebuilding of the temple during the millenium. I might point out here that Dr. Feinburg's view of the rebuilt temple is not the only premillennialist one. A premillennialist also may hold that the description of the millennial times in Ezekiel 40-48 includes the worship of God expressed symbolically in terms of the ancient temple. On the other hand, I as a premil find no problem in a literal temple being erected in the millenium to serve sacramentally in memory of the ancient covenant and its worship. After all, Revelation speaks of the ark of the covenant as visible in heaven; and if the ark is suitable in heaven, the temple would be suitable in the millenium. Of course, the ark in heaven may be symbolic, in which case one would argue that Ezekiel's temple also would be symbolic. On these points, some type of pre-mil and a-mil exegesis may agree.

Ethical inferences

My second comment is more serious and concerns the remark in the June/July *Guardian* (p. 85) in which the editor acknowledges a letter with the words, "Mr. Keller's article was published . . . to remind us all that Christ's

church (and her individual members) has no right to judge or legislate morals where the Lord has not done so in the Word." I think that this statement is quite significant and reveals a basic impediment to union at present between the Orthodox Presbyterian Church and the Reformed Presbyterian Church, Evangelical Synod.

We all agree of course that the Bible is our standard in morals and everything else. The question is, is it not proper for a church and its members to make ethical inferences from the stated laws and examples given in the Bible? The Larger Catechism seems clearly to say that it is our duty so to do. It remarks (Question 99, rule 6) that "under one sin or duty all of the same kind are forbidden or commanded together with all of the causes, means, occasions, and appearances thereof, and provocations thereunto." This is a broad basis and justifies the following broad interpretations of the ten commandments in the Larger Catechism.

Again, in the Confession (XX, IV), it warns that any who upon pretense of Christian liberty insist on "publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship, or conversation; . . . may lawfully be called to account, and proceeded against by the censures of the church." It seems to me here that the Westminster standards themselves do not restrict the legislation of morals to the specific statement of the Bible, but allow for appropriate inferences from the Scriptures and from conscience, and that we should be bound by such inferences, and that the church has a right to judge on the basis of such inferences.

There are, of course, many items of modern life that are not mentioned in the Bible but which are obviously covered by good inference. It seems like a perfectly clear inference that a forbidding of the use of LSD is covered by the commandment "Thou shalt not kill." The light of nature and the forbidding of similar kinds of things in the Bible would seem to justify the church and its individuals to proceed against people who in the

The Presbyterian Guardian

EDITOR

JOHN J. MITCHELL

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name of Christian liberty would engage in such a practice.

R. Laird Harris, Dean of Faculty
Covenant Theological Seminary
St. Louis, Missouri

We appreciate the manner and contents of this letter from Dr. Harris. It brings us to a focus on what is a crucial issue, not only between the OPC and the RPC/ES, but for all Christians.

The editor would hasten to agree that not only does the Lord teach us how we should live by direct precepts explicitly set forth, but that he also binds to those that are obtained from Scripture by "good and necessary inference" from the principles set forth in the Word. But that apparently leaves us with some difference of approach even so.

We have urged Dr. Harris to develop this subject further and in particular have requested him to write on his understanding of the significance of the Jerusalem Assembly (Acts 15) for the church of today.

—J. J. M.

Concerned about "Jesus Movement"

We read your article on the Jesus Movement (in the September *Guardian*), and since we have personally attended their meetings for the purpose of presenting Jesus as Lord and Savior from sin which we think is our responsibility, we would like to submit the following five points for your consideration, based upon the evidence we have observed.

1. There is no emphasis on repentance. This seems to be entirely omitted, and thus leaves the question of sin untouched. To be delivered from dope as some of these folks have been still leaves the real question of sin undealt with.

2. The Jesus that they emphasize appears to be more a creature of their own invention rather than the Christ of the Bible. He is often spoken of as a revolutionary activist.

3. There is a lack of worshipful attitude and a disrespect of holiness. This was especially seen in the way they would raise their fists and shout "J-E-S-U-S" as if giving cheers at a ball game.

4. In our experience with them we offered our help, and were told our help was not wanted, since the older generation was responsible for the youth being the way they are and since the churches have failed. When we tried to point them to the doctrines of Scripture, they were not interested in such things.

5. In the light of the pictures, some appearing even blasphemous, in their "underground" papers that we have carefully examined, we question whether this movement could not be the work of the spirit of this age rather than that of the Holy Spirit.

Nick Roorda, elder
First O. P. Church
Manteca, Calif.

Ed. note: I did not mean to suggest that all those who call themselves "Jesus People" are truly Christian. Many call Jesus "Lord", both churchgoers and "Jesus People," who will not be recognized at the Judgment! But there are groups of young people who do understand sin and the need for repentance, who do believe in Jesus as Lord and Savior from sin, who do yield to the authority of the written Word. With these we should be ready to have fellowship; of those who have the name but know not the power of the Holy Spirit, may we "save with fear, pulling them out of the fire, hating even the garment spotted by the flesh" (Jude 23). — J. J. M.

Is Jesus "Superstar"?

I am writing in reply to the article on the rock opera *Jesus Christ, Superstar* (in the May issue of the *Guardian*).

The Bible says, "Judge not, that you be not judged" (Matthew 7:1). In the article, authors John Kuschke and Daryl Martin say that it is non-Christians who are describing Christ in this opera. Some months ago I was watching the TV program "To Tell

the Truth" when the composer of this opera was interviewed. The host asked him if calling Jesus Christ "Superstar" was disrespectful. The composer's reply went something like this: "No, I don't think it's disrespectful at all. Jesus has done a lot in my life, and to me he IS a superstar! Only the people who haven't experienced Christ's saving love would consider this disrespectful." This isn't a direct quote, but it's basically what he said. How can the authors of the article say he is not a Christian when he says that he is?

"The opera is based on his (Judas') point of view, expressed as if he were looking back on the whole trial and death of Christ." I agree with this line from the article, but not with the

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (act of August 12, 1970; Section 3685, Title 39, United States Code):

1. Date of filing: September 23, 1971.
2. Title of publication: The Presbyterian Guardian.
3. Frequency of issue: Nine times per year.
4. Location of known office of publication: 7401 Old York Rd., Philadelphia PA 19126.
5. Location of headquarters: same.
6. and 7. Publisher and Owner: The Presbyterian Guardian Publishing Corp.; John J. Mitchell, editor; same address as above.
8. Known bondholders, etc.: none.
9. In accordance with the provisions of 39 U. S. C. 3626, I hereby request permission to mail the publication named in Item 1 at the reduced postage rates presently authorized by this statute. /s/ John J. Mitchell, editor.
10. The purpose, function, and nonprofit status of this organization and the exempt status for Federal income tax purposes have not changed during preceding 12 months.
11. Av. number copies each issue (x); actual number copies issue nearest filing date (y).
A. Total No. Copies Printed: (x) 3211; (y) 3400. B. Paid circulation: counter sales — (x) 93; (y) 100; mail subscriptions — (x) 2459; (y) 2706. C. Total paid circulation: (x) 2552; (y) 2806. D. Free distribution, samples, etc.: (x) 402; (y) 440. E. Total distribution: (x) 2954; (y) 3246. F. Office use, left-over, etc.: (x) 257; (y) 154. G. Total: (x) 3211; (y) 3400.

I certify that the statements made by me above are correct and complete.

JOHN J. MITCHELL, editor.

next: "Judas is the hero." Jesus Christ was portrayed in the opera as the healer, the Son of God, the Savior and teacher, who showed love to all. For Judas to kill him would hardly make Judas the hero!

I also disagree with the article's understanding of Mary Magdalene's song, "I Don't Know How to Love Him." In his book, *Women of the New Testament*, Dr. Abraham Kuyper says: "Seven devils had made her personality their seat. There are some who infer from this fact that she was an adulterous woman. This is by no means a necessary implication. She had nothing in common with the repentant sinner who washed Jesus' feet. But we may safely infer from the fact that she was possessed of devils that she was by nature very passionate and impetuous."

Her song suggests that Mary Magdalene had loved before, but only for sex. Now she had a different kind of love in her, for Christ. He had cast out devils from her and she was very grateful, and she really loved him. But because she had never experienced this kind of love before, she didn't know how to handle it. That she loved Christ is shown in Mark 15:40-41 and in other places.

Perhaps by listening to the opera again you could get the meaning out of it that the composer seemed to have in mind. I know in my life, I could never live without Christ. He's put in me a love for other people that I never could have experienced had it not been for his love to me. Jesus Christ is my "Superstar."

Sue Stingley
Fort Lewis, Washington

This thoughtful letter deserves some response. I think, Sue, you have a point about this matter of judging others. Yet we are also told to try the spirits to see whether they are from God (1 John 4:1-3). The problem is to discern whether the *product* of a person's mind truly shows Christ as he truly was, even while avoiding any pronouncement on that person's inmost *heart*, for that is not ours to judge. John and Daryl were trying to do the former, but could have been more cautious in the way they said it.

Is the "spirit" in *Jesus Christ, Superstar* really of God? Is the portrait of Jesus given there really true and com-

Coffee/Chocolate-mint/Hi-karate/Lemon-lime . . .

Time was when the birth of a child into a family was an occasion for rejoicing, and the death of someone brought about a situation of sorrow. Not so today anymore, as the implications of a perverted, twisted-around sense of values are being worked out.

Under the pretext of "population control," the birth of a child is lamented as a cause for consternation if not frustration. After all, another (junior) neighbor, which the Bible tells us we must love as ourselves, may inhibit our present aspirations for a "better life" — i.e., the production and possession of more junk which either we or our burdened heirs (if any) must eventually dispose of.

The demise of the aging, however, reduces the demands on the total food supply. Therefore, with a projected drop in food prices, one should merrily anticipate buying dog and cat food at reduced prices. And really, doesn't your pet deserve the very best? Let us rejoice, then, as each antiquated relic graciously bites the dust.

Thus the day may well be coming when the present taboos and legal restraints against suicide are finally removed. Then from our abounding arsenal of ingenious gadgetry will be developed new vending machines the size of telephone booths. These chrome-

plated, tastefully upholstered suicide stalls will be placed in convenient locations, easily available to those public-minded citizens willing to make their personal contribution to "zero population growth."

These machines should offer some variety of out-goings. There will be a dial for speed control — *Immediate*, for the here-and-now characters; *Short*, for those who want to make a last telephone call to a friend or to the obituary department of their favorite newspaper; and *Gradual*, for those who wish to savor the nobility of their final act of concern for others.

And, of course, there will also be a variety of coin slots to give the departing citizen his preferred flavor or aroma of chemical life-liquidator. These would include the entire range of aftershave lotions, perfumes, and deodorants, artificial flavors and air-fresheners — those all-upon-a-lifetime ingredients of success and happiness.

Cost and pricing factors for the apparatus would be determined either by the market demand or by government regulation of public utilities.

Meanwhile — the angels will weep, . . . and so should we.

With sorrowing imagination,
G. Don Eastman

plete? I think not. The opera neglects many essential characteristics of Jesus, especially his full deity as God-in-the-flesh. It also distorts his perfect humanity by supposing he had doubts, was confused, and really mixed up. Any view of Jesus Christ that fails to show forth both his perfect humanness and his total Godhood is hardly a true or Christian view.

I agree with you that Mary Magdalene's song might be interpreted the way you see it. Whether the composers meant it that way, I'm not so sure. They seem to have the idea, a very common one actually, that Mary had been a prostitute. As Dr. Kuyper says, there's no justification for that idea. (Neither is there any reason to suppose that Mary was naturally passionate or impetuous just because she once had seven devils. Others had devils causing dumbness, convulsions, super-human strength; but there is no hint that these people were especially passionate.)

Actually, what evidence we have for Mary's love for Christ shows that she did. "know how to love him." She gave

of her substance, was a devoted follower, and had been for some time before as well as after his death; see Luke 8:1-3. The Bible gives no suggestion that she was at all confused. On the contrary, and in contrast to the confused minds of the (male) disciples, Mary is one of those faithful women whose example of true devotion shows forth so clearly in the Gospels.

If *Jesus Christ, Superstar* fails to give a true picture of Christ, by failing to acknowledge his full deity or even to hint that there was more to his life than a tragically final death, then it is not a true or Christian production. It may well serve to get many people to wonder about Christ; it will not serve to give them the right answers, because it does not stick to what the Scripture reveals about our Lord and Savior.

Without judging the composer's own heart, we should warn anyone that experiencing "Christ's saving love" when it is not that of the Christ of the Scriptures is to experience something far short of what God offers to those who truly believe in the Christ of the Scriptures. And it is this Christ that

we Christians must be presenting to the world of today. *Jesus Christ, Superstar* presents a different Jesus.

Thank you for writing, and for saying what others may have thought also. I hope this discussion has helped.

John Mitchell

"Christian group therapy"

I am grateful to see in your pages what I believe is the beginning of a resolution of the controversy among Christians on groups. It is found in the discussion of the presuppositions of group process at the end of Gerald H. O'Donnell's article in the October *Guardian*. They are worth quoting:

"Because the presuppositions underlying group therapy are unbiblical, a simple revision of certain aspects of the technique cannot transform group therapy into 'Christian group therapy.' Rather, commitment to a biblical view of man requires us to challenge group therapy's basic premise that spiritual healing can best be achieved through an uninhibited expression of feelings.

"Of course, there is a place for a type of 'group therapy' in the Christian

A letter to a Pastor

The letter reproduced below is an exact copy, except for minor changes to preserve anonymity, received by an Orthodox Presbyterian pastor. It so warmed his heart that he thought others might also be encouraged. Would *you* be prepared to write a letter like this?

Dear Pastor,
I didn't find opportunity today to express my appreciation to you, and so I will do it now in writing.
Today was a day that my wife and I have looked forward to for nearly a year now—a day when we could become united with a church that sets forth the faith and practice that we feel is set forth in God's Word. The Reformed Faith is a new and delightful experience for us each day, and this event has been another milestone in our walk with our God.

I want to thank you for your interest in us in these last weeks of instruction, and to thank you for your faithfulness to the Scriptures in your ministry. A man of your conviction is rare in these days and we feel it a great honor and responsibility to be under your ministry. I just want you to know of my respect and appreciation for you lest you misunderstand any comments or suggestions I may make to you. I don't want to be critical or contentious, but I do feel a duty to discuss matters of concern with you as they may arise. I thank you for your openness toward us in this matter.

We do indeed wish to submit to the discipline of this church, and I plead with you and the session to bring to our attention any matter in our lives that is found deficient in faith or practice.

My time and talent is available to be used in any way you deem suitable, and please feel free to call on me at any time. I am your brother in Christ and servant of His.

Tom

community, if that term is understood literally to mean healing administered by a group. In fact, the church of Jesus Christ ought to be a truly therapeutic community in which believers pool their gifts and work together in order to administer the healing power of Christ. Believers as a community of prophets ought to bring the healing Word of God to bear upon personal problems. As a community of priests they ought to bear the burdens of others in prayer. As a community of kings they ought to use their talents and abilities to enhance the welfare of others.

"If there were more of this kind of 'Christian group therapy' in the church, troubled Christians might not be so quick to turn to non-Christian therapeutic techniques for help."

That's great. This is the kind of group therapy carried on at The Counseling Center, Inc. of Willow Grove, with which I am connected. The Christian counselors there do it imperfectly of course.

This is the kind of group I am trying to foster at the Calvary Reformed Presbyterian Church of Willow Grove. Though we are not involved in group therapy, we do have small groups

studying the Bible and ministering to one another by sharing, etc.

I hope I do not detract from this advance in the debate by saying I wish that Mr. O'Donnell had labeled the group therapy discussed in most of the article *secular* group therapy.

I'd like to comment on other elements of Mr. O'Donnell's article but I do not want to detract from my agreement with the conclusions that he makes and which I have quoted above.

Richard W. Gray, pastor
Calvary Reformed Presbyterian
Church, Willow Grove, Pa.

After forty years

HENRY W. CORAY

The four decades since I first entered the Christian ministry have witnessed kaleidoscopic shifts in every sphere. C. P. Snow has pointed out that currently "the rate of change has increased so much that our imagination can't keep up." Another pundit says, "No exaggeration, no hyperbole, no outrage can realistically describe the extent and pace of change." One sometimes gets the impression he is watching a series of film clips on a wide screen flashing before him so fast that no one sequence registers on the mind.

"Future shock"

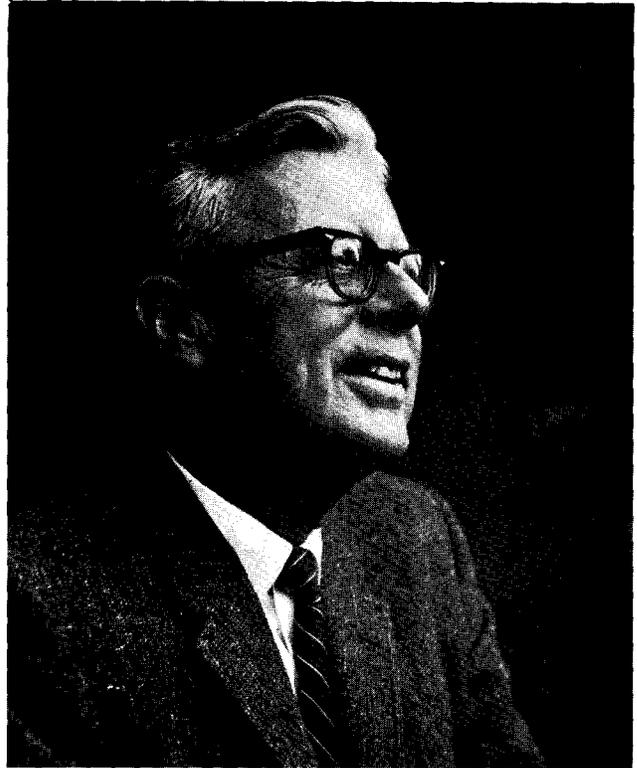
So it is also in the intellectual realm. "Ninety percent of all scientists who ever lived are now alive and new discoveries are being made every day," writes Toffler in *Future Shock*. Again, a modern analyst tells us that he spends twenty-five to fifty percent of his working time trying to keep up with what is going on. Westinghouse engineers admit that one half of what they have acquired in technological training will be outdated within ten years. A well-known scientist indicates that at the present rate of increase of knowledge, by the time a child born today is graduated from college the amount of knowledge will be four times as great. By the time the same child is fifty, the amount will be thirty-two times as great!

Small wonder that Toffler declares, "Knowledge, like people, places, things, and organizational forms, is becoming disposable." The throw-away mentality has certainly invaded the region of gray matter.

Turmoil in theology

In the past forty years comparable changes have taken place in theological thinking. During the earlier years, old-line liberalism, or modernism, dominated the field. This gave way to the so-called neo-orthodoxy of Barth and Brunner. Then came forward the brilliant Paul Tillich representing "the decline and fall of practically everything." In turn Bultmann with his demythologizing process made some impact on the younger scholars. The radical "God-is-dead" theologians, like pinwheels, produced a great deal of noise but little light. Presently the stream is muddied, and one can only guess what would be the bewilderment of Alice were she to return from Wonderland and be given a Cook's Tour of our musical-chair theological panorama.

In the area of morals the transition has been equally eruptive. Standards of yesteryear have been shattered like potsherds. Communal living has become commonplace. Sophisticated collegians, male and female, are living together without benefit of clergy. Sodomites are not only asking for acceptance in the social orbit but are now demanding formal approval. Homosexual churches are springing up in our major cities, despite such passages as Romans



1:24-28 and 1 Corinthians 6:9-11—texts that condemn the practice in ringing terms. In suburbia, sex grouping among married couples (which is really organized adultery) is on the upswing. You cannot help wondering how long it will be before the God who destroyed Sodom and Gomorrah will explode some kind of thunderbolt on the land of free love and the brave new world of moral revolution.

The unchanging gospel

What are the impressions of one who has invested forty years in the ministry?

Looking back to 1931 when I was ordained a minister in the (old) Presbyterian Church USA, I am filled with wonder at the greatness and the glory of the everlasting gospel. Against the shifting sands of man-made theological and philosophical systems, how impregnable stands the towering breakwater of God's truth! "Forever, O Lord, thy word is settled in the heavens."

In the light of such permanence as this the popular slogan—"We must make the gospel relevant!"—becomes absurd. Relevant to what, pray? Does sunshine need to be made relevant to the continuation of life, or water to the quenching of thirst, or food to the sustenance of life? The gospel *is* relevant to our most basic needs. You don't make something relevant that is already relevant! When the message ceases to relate, it ceases to be the gospel.

The drudgery of ministry

In God's providence, the Lord has permitted me to serve in his vineyard in a triple capacity: as pastor, foreign missionary, and home missionary. The assignment has added up to a rich and varied experience.

Now it is undeniable that a great deal of service in the ministry is just plain drudgery. Young men considering, or preparing for the prophetic office ought to be aware of this. Golden compensations are legion, that is true. But on the other hand, there are times when flesh and mind cry out for surcease.

In his magnificent essay, *On the Emotional Life of Our Lord*, Dr. Warfield has shown how Jesus, in moments of bitter travail of spirit, was battered with wave after wave of profound agitation. "Now is my soul troubled." "My soul is exceeding sorrowful, even unto death." If the Son learned obedience by the things that *he* suffered, how can his spokesmen expect to escape the crucible? "Can ye drink of the cup that I drink of? And be baptized with the baptism that I am baptized with?" These are questions that address themselves to all believers in Christ, and that includes his ministers.

What about the response to the overtures of grace? My experience in the Orient, as in California and Pennsylvania, was that in general listeners maintained stoical indifference. In my recent four-year pastorate at Glenside, I discovered that some of the students at Westminster Seminary appeared discouraged because the labors of many of its graduates produced so little fruit statistically.

In part the answer is, When were the doctrines of sovereign mercy ever popular? One of Hemingway's biographers says of his subject: "Ernest committed suicide because he couldn't have life on his own terms." Undoubtedly our churches could pick up many more members if we toned down the distinctively Reformed tenets and offered men salvation on their terms. But the test of prosperity is not in outward success, but rather in fidelity to God's revelation. "I have labored in vain and spent my strength for nought, and in vain," was Isaiah's plaintive cry. But don't stop reading there. The prophet goes on to say, "Yet surely my judgment is with the Lord, and my work with my God." Isaiah had learned that faithfulness to the heavenly vision, not outward success, is the test of true prosperity.

The sacrifice of the fathers

Incidentally, I cannot but wish that the younger generation in the Orthodox Presbyterian Church could realize the tremendous amount of sacrifice made by some of our home missionaries when our movement began in the late 1930s. You would appreciate more the efforts of the pioneers. Blood and toil and sweat and tears were poured into the foundations. I know of men whose monthly salaries—when they received them!—came to \$25.00. There were unsung heroes in those days. I do hope our young people will not forget it.

If there have been disappointments and discouragements in my tour of duty (and I confess with horror that I also look back on many failings) I am grateful for the associations that God has given Betty and me. The ministers and elders in the Reformed camp may not be numbered among the world's great, as men count greatness. Yet I esteem them to be among the noblemen on earth, princes in Israel, aristocrats in their own right.

The same is true of laymen. Almost universally I have found the people with whom I've worked a source of real inspiration, allowing for human weaknesses. I rejoice in what the chemistry of grace has done to not a few of Christ's little ones. Who but longsuffering saints would put up with

such ineptitudes as: "This quotation is from that great New England theologian, *Jonathan Winters*"? How many congregations in America would overlook the minister's forgetting to receive the offering? On another occasion, when I had planned to begin a series of biographical messages on David's life, I announced, "This evening we are starting a series of *biological* studies in the life of David." I wondered why the Glenside congregation exploded!

Finally, it has always been, and still is, an overpowering thought to me that Almighty God, in his wisdom, has condescended to use poor, inconsistent, sinful vessels to set forth the "glories of our God and King, the triumphs of His grace." It is an honor of which the most gifted mortal is totally unworthy. "We have been approved of God to be entrusted with the gospel," said Paul wonderingly. It is indeed grace upon grace.

"Seemeth it but a small thing unto you that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them?"

I think you all know the answer.

The Rev. Henry W. Coray, recently retired as pastor of Calvary Orthodox Presbyterian Church in Glenside, Pennsylvania, is now living in California. May the Lord continue to shower his grace upon his faithful servants, Henry and Betty.

The Session Book

Continuing a feature begun last month, the *Guardian* intends to publish actions of church sessions that may be of help to others in improving their own situations or meeting their own problems. To continue this feature, though, we do need to hear what *you* are doing.

What about "Junior Church"?

What do you do with the wiggly, noisy, largely bored children during the regular worship service? Many churches have instituted "Junior Church" to get the kids out of the way and to help them grow up to the point of joining in the regular worship. But what should the limits of age be on attendance at "Junior Church"? How do you avoid having this become only a baby-sitting service for parents who cannot or will not work to prepare their children for participation in worship of God?

One session has decided that "Junior Church" is the wrong name, that it does not contribute to the children's maturing, and that it tends to encourage parents to take the easy course. Yet the session recognized that very young children, other than nursery-age infants, do need some help in preparing for attendance in the regular worship service.

This session has instituted a "Beginners' Hour" for children of two years of age and up to kindergarten only. The program is intended to help these children, instructing them in the elements of worship, teaching hymns, and the Lord's Prayer, and thus preparing them to join their families. But the program also seeks to involve parents in the task of preparing their young children for worship. In fact, it is hoped that the "Beginners' Hour" will work itself out of a job as children become ready to join others in worshipping God together.

BOOK REVIEW

THE BIBLE, NATURAL SCIENCE, AND EVOLUTION, by Russell W. Maatman; the Reformed Fellowship, Inc., Grand Rapids, 1970. (Paperback, 165 pp., \$3.50)

A more accurate title for this book would be, "The Relation between Christianity and Science." For the author has written to show that one can take the Bible seriously and still be a scientist whose views are accredited and whose knowledge is that of the latest scientific scholarship. Truly a most necessary and welcome book!

The author, as Professor of Chemistry and Chairman of the Division of Natural Science at Dordt College in Iowa, demonstrates throughout this book that, both as a scientist and a committed Christian willing to uphold and defend the truth of the Bible as the inerrant Word of God (p. 21), he is eminently qualified to write upon the subjects that make up the thesis of the book.

True science and the Bible

Professor Maatman's thesis is that the Bible and true science do not contradict one another, since the one true God reveals himself both in his Word (special revelation) and in his works (general revelation of creation and providence). However, the interpreters of God's revelations fall into two categories: the regenerate or Christian, and the unregenerate or natural man. As such, these groups will approach the facts of God's Word and world with their own presuppositions about and interpretations of these facts. Hence, the differences between what the Bible and science do teach, not to mention the conflicts!

The author deals with his subject in a comprehensive manner as is evident from the fifteen chapter divisions of the book. Some of the titles are: "Has the Bible Helped Science?", "Natural Law and Miracle," "In Defense of Science," "The Bible on the Age of the Universe," "Science on the Age of the Universe," "Biological Evolution," "The Bible on the Origin of Man."

Maatman is at his best in exposing the vulnerability of the natural (as distinguished from the Christian) scientist's views, because the facts of the

universe with which he deals are unable to support his presuppositions beyond the basis of theories. And the theories themselves are always tentative and subject to modification depending on an ever-enlarging fund of information from newly discovered data.

Moreover, natural science is left with insolvable problems that its incorrect presuppositions create. It wishes to rule out the possibility of miracles, for example, because they do not conform to the "natural laws" of scientific verification. But with the development of the quantum theory (which posits unpredictable behavior for atomic particles), natural science can no longer be dogmatic about the cause-and-effect principle. It must now admit, in theory at least, the possible occurrence of the unusual or even the miraculous.

Also, the natural scientist would dearly love to demonstrate that the universe is finite both in time and space, for only so can the laws of such a universe be knowable and controlled. But the scientist's human limitations clearly make such an effort impossible. To the extent that his "laws" do not cover all the known data of the universe, to that extent the scientist's "laws" are vulnerable. By contrast, the Christian who accepts the revelation God has given in his Word has an explanation of reality that makes room for the supernatural as well as the natural, for the beginning and end of time, for the eternal and the temporal, for the known, the not-yet known and the unknowable.

Admitted weakness in evolution

Professor Maatman also reveals weaknesses in the theory of evolution that honest evolutionists acknowledge. Mutations, for example, cannot account sufficiently for changes in life organisms; even if two billion years is given for the development of life from a one-celled organism to the present diversified complexity, this is sufficient time to account for the supposed evolutionary changes. According to evolutionists' own reckoning, a million years is re-

quired to evolve a new species, and thus two billion years would result in only two thousand species. Again, the total lack of intermediate forms between the species (the "missing links") also requires "a large amount of faith on the part of whoever accepts evolution" (p. 144).

The author also points out the untenability of the theistic evolutionist's position. With regard to man, the theistic evolutionist would maintain that God used some preexisting animal into which he placed a human soul. But Maatman refutes this view as follows: "Nothing else in creation is like the body of man" (p. 148) which, unlike that of beasts, will be raised at the resurrection from the dust; God gave man life after he had created the animals (p. 151); and God's creative activity in Genesis 2:7 is described, not as giving a soul to a living organism, but as making a living creature from a lifeless form (p. 152). Maatman also shows that Genesis 2:7 cannot be interpreted symbolically, since it is an integral part of the ten "generations" divisions in Genesis, all of which are firmly associated with history (p. 153).

While the above can only be a sampling of this book, it should reveal enough of the subject matter to whet the reading appetite of anyone who has an appreciation for the problems the author has boldly tackled within the limits of his thesis.

Undiscussed problems noted

It is only fair, therefore, to point out a few things this reviewer wishes that Maatman had dealt with while writing so timely a book. He mentions (p. 105) how the distance of stars can be measured accurately up to some 300 light-years by means of geometrical triangulation (using two fixed points from which to calculate a third unknown one). While the accuracy of this method appears unassailable, the method of calculating distances for stars beyond this limit by means of

variations in their brightness would not seem to be trustworthy, especially when distances of up to 20 million light-years for some galaxies are mentioned (p. 106).

Also, differing methods of gauging the age of rocks by measuring the radioactive decay of their constituent elements appears to give ages of three to four billion years for some of earth's igneous rocks (those from the super-heated core), thus confirming science's view that the earth is at least this old. Professor Maatman reconciles this and other evidences of great age for the earth and universe by taking at least some of the "days" of Genesis 1 as long periods of time. However, this reviewer feels that the author neglected any discussion of the sedimentary rocks in which fossils are found, rocks that are crucial in connection with the biblical affirmation of the flood. Shouldn't the reader have been told whether or not radioactivity can determine the age of these rocks? If so, just how old are they? Failure to bring this point into his discussion of the age of rocks is a regrettable omission, since it obviously has a bearing on the antiquity of early human history (which Maatman would agree dates back some thousands, but not millions of years).

It is also significant that Maatman leaves the question of the age of man open (p. 157). Why? Since he has so clearly shown that life could not have evolved as the evolutionist claims, and since he does not regard man as having been present on earth for millions of years, then why not "nail down" the age of man scientifically too, or at least set forth some significant limits for it? Or, do radioactive datings and other scientific methods for determining age fail us at this point? We are left wondering.

"Apparent age" of the sun

If the earth is billions of years old, the same thing is also true of the sun. Professor Maatman does not believe that the sun was first created on the fourth creation day. Rather, he gives good biblical arguments to support the view that sun was the source of earth's light from the beginning (there was alternate light and darkness during the first three days; plants were growing before the fourth day; p. 111). This would mean that the sun, together with the moon and stars, first became visible

to earth on the fourth day.

The question then is whether it is scientific to assume that a sun billions of years old has been a steady source of light and warmth to the earth during all those eons. If so, how does this agree with some scientific estimates that, since the sun's burning is gradually causing it to vaporize through nuclear reaction, its mass will have changed sufficiently in only ten million more years to bring earth to a violent end within an expanding sun gone wild? As a Christian, Professor Maatman does not of course agree with this view of earth's end for, according to the Bible, that end is connected with Christ's return and not the sun's demise.

The question remains, if the sun is already billions of years old, is it now about to burn out within the relatively short time of ten million years? And if so, is it fair to suppose that during all this assumed preceding period of time (four billion years or so) its light and heat have been a steady source for life on earth? Or, has life on earth perhaps been very "late" after all? Or, is the universe's "great age" really only an "apparent age" to some degree at least?

Obviously, this book does not answer all the questions that can be raised about the intriguing relationship between the Bible and science. But it is well worth reading as another important contribution by someone who is both a scientist and a serious Bible scholar.

Perhaps others, equally qualified as Christians and scientists, will be motivated by this book to take up where Professor Maatman has left off in seeking the answers that need to be found if both the Bible's truth and the increasing knowledge of science are to be taken seriously as pointing to the one God, and to the world he made to reveal his own glory.

Raymond O. Zorn

The Rev. R. O. Zorn is pastor of the Reformed Church in Sydney, Australia. He is a graduate of Westminster Theological Seminary, with the Th. M. degree.

Professor Maatman's book may be ordered from Baker Book House, 1019 Wealthy, Grand Rapids MI 49506; cost, \$3.50.

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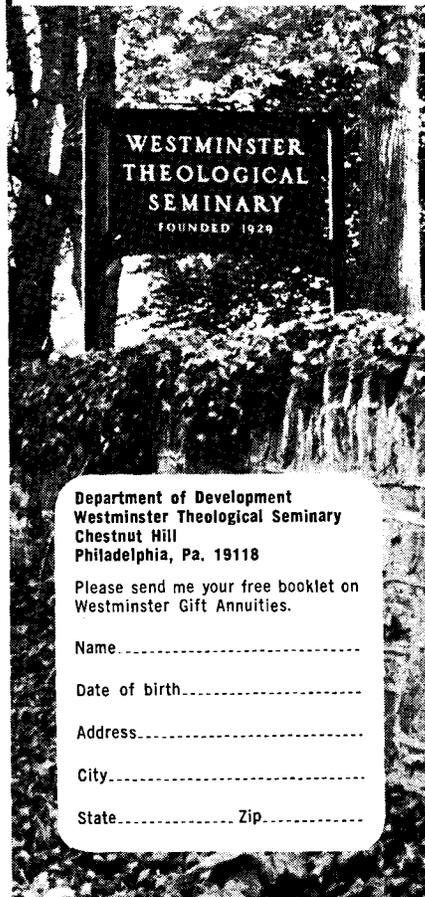
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Manassas, Va. — The service of installation for the Rev. Richard J. Wirth as pastor of Calvary Church was held here on October 10.

Hatboro, Pa. — The Rev. Thomas E. Tyson was installed as pastor of Trinity Church in a service held on October 1.

Kirkwood, Pa. — The Presbytery of Philadelphia, meeting here on September 20, licensed Messrs. Charles G. Dennison and Robert R. Drake to preach the gospel. Mr. Drake is serving as pulpit supply at Calvary Church in Glenside. Mr. Dennison, who was married to Miss Virginia Lee Graham on October 15, will be residing in the Philadelphia area and is actively seeking a place of service. The presbytery also received the Rev. Thomas E. Tyson from the Reformed Churches of New Zealand, and determined to ordain Mr. A. Le Roy Greer as pastor of the Kirkwood Church.

Bridgeton, N. J. — Calvary Church held a "Mortgage Burning Ceremony" on October 2, in which the congregation celebrated the completion of the financial payments on their building. Messrs. Fred Barker, Edgar Moore, William Holder, Carlisle Gale, Vernon Eames, and the Rev. Robert Marshall, pastor, took an active part in the act of arson. "The people rejoiced because they had offered so willingly, for they made their offering to the Lord with a whole heart . . . And all the assembly blessed the Lord" (1 Chronicles 29:9, 20).

Tinley Park, Ill. — The Presbytery of the Midwest took Mr. Samuel Mahaffy, son of the Rev. Francis Mahaffy, under its care as a candidate for the gospel ministry. (Another son, John, is pastor in Tulsa, Oklahoma.)

The presbytery also sustained parts of trial for licensure by Mr. John Fikkert who is serving as missionary in Green Bay, Wisconsin.

Oostburg, Wisc. — Bethel Church has instituted a "Continue Your Biblical Education Program" during the Sunday School hour, providing electives for young people and adults. Courses on the Minor Prophets, Biblical Evangelism, the Christian Home, and the Person and Work of Christ are being offered.

Koreans ask for Bruce Hunt to stay on

As reported in *Kidoh Simbo* ("Christian News") of October 2, the General Assembly of the Korean Presbyterian Church (Hapdong) determined to ask the Committee on Foreign Missions of the Orthodox Presbyterian Church to permit Missionary Bruce Hunt to continue his service in Korea even after his retirement.

Young People Meeting For Worship

Rockville, Md., Phillipsburg, N. J. Two groups of young people, call them "Jesus People" perhaps, are now meeting regularly. The session of Knox Church, Silver Spring, Maryland has approved the holding of worship services in Rockville led by the Rev. Robert Lucas. Those attending are primarily the young people from Twinbrook Park among whom a remarkable work of the Spirit has been taking place over the last several months through the efforts of Elder Ned Gummel. The Rockville meeting is being held in the Gummel home, 1016 Neal Drive at 7 p.m. each Sunday.

In northwestern New Jersey, another group of young people has been

meeting regularly for Bible study on Thursday nights at the home of the Rev. Lewis Grotenhuis. Recently the group began worship services on Friday evenings at Calvary Community Church, with invited speakers on hand. Attendance has ranged from fifty to nearly a hundred.

In both these cases, the young people involved are from all sorts of backgrounds, who have come to know the Lord through the testimony of faithful witnesses young and old. The groups include former addicts, many with police records, Satan cultists, and "drop-outs." Their joy in the Lord is an inspiration to all who know them.

\$170,000 Bond Issue

Westminster Church in Westchester, Illinois is seeking \$170,000 for its proposed new building (not the \$17,000 reported here earlier!). Bonds in \$100, \$500, and \$1000 amounts are being offered, paying 8% for a fifteen-year term. Further information is available from Mr. Kasik or Mr. Klokow at 1625 Manheim Road, Westchester, IL 60153.

Teaching by Horoscope

According to *Time* magazine, the president of New York City's board of education has suggested that public school teachers in the city might find it helpful to use astrology in dealing with their pupils, and thus avoid some of the conflicts within the classroom due to conflicting zodiacal patterns of the children, or of the teachers.

Well, if you aren't willing to accept God's prescription for the ills that plague us, it's understandable that men would seek some other. But this seems to be the depth of grabbing for straws so far. Since so many problems are undoubtedly due to Satan, perhaps it would be wise to import witches into the schools to keep Beelzebub calmed down.