

# The Presbyterian Guardian

VOL. 41, NO. 5 — MAY, 1972

## Worship the Lord thy God

LINDA B. CAMPBELL

We hear the word "worship" so often, but we are not always clear as to its meaning. It is a shortened form of "worthship," and its basic idea is the recognition of the worth of a person or object to receive praise, adoration, homage, and service.

Almighty God commands all men to worship him, for he alone is worthy. Those who refuse to bow before him will one day be compelled to bend the knee before his Son Jesus, the Lord of Glory.

Satan also seeks worshippers. He offered Christ all the kingdoms of this world if our Lord would only worship him. If Christ had bowed in worship to Satan, he would have put himself in Satan's service, acknowledging that the Prince of Darkness was worthy to be the master, worthy to be served.

How do we worship God? We come to him through repentance and faith in Jesus Christ. We are led by the Holy Spirit to understand, through the Scriptures, that God is indeed the Almighty and

alone is worthy of our worship. We bow in his presence in thanksgiving, praise and adoration for all that he is and all that he has done for us in Christ Jesus. As unworthy and undeserving, yet forgiven sinners, we submit in humility to our Master and without duplicity desire only to do his will.

Worship is not a once-a-week exercise. It is a pattern for daily living, a continuous bowing before him as our great God and Savior, loving him, trusting him, serving him and him only. Israel tried to worship God as one god among many; but he would have none of it. God has not changed. Jesus said, "Thou shalt worship the Lord thy God and him only shalt thou serve" (Matthew 4:10).

---

*Miss Campbell is a member of Grace Orthodox Presbyterian Church in Vienna, Va. This article first appeared in "Grace Notes," a newsletter to members and friends of Grace Church.*

# The Presbyterian Guardian

John J. Mitchell, Editor

May 11, 1972

The Honorable Richard M. Nixon  
1600 Pennsylvania Avenue  
Washington, D. C. 20006

Dear Mr. Nixon:

Let me express my sympathy with you in the loss of your good friend, J. Edgar Hoover. I can understand the depth of feeling in your words of eulogy at his funeral.

Yet, there was one note in your remarks that disturbed me. You spoke of Mr. Hoover's having "earned the right" to heaven. This was most unfortunate, and misleading to your hearers, for The Word of God plainly says that no man - except God's own Son - has ever earned the "right" to heaven.

The Bible says that all men sin and fall short of perfection - the only standard for admission to heaven that a perfect God would set. All of us have sinned, you and I and Mr. Hoover; and "the wages of sin is death". Death to all eternity is a fact that we all face.

What hope is there? Our only hope is in the perfect Son of God, Jesus Christ, and his death in the place of those sinners who put their whole trust in him alone. Your friend Mr. Hoover professed his faith in the Lord Jesus Christ. I do not know his heart, but if he is in heaven, he is there because he trusted his Savior to bring him there, not because he earned it.

Please, Mr. Nixon, for your own sake and hope of heaven, do not be misled in thinking that a man may earn his way into God's heaven. Scripture plainly contradicts this delusion. I pray that you will seek the truth in God's Word (in Romans 1-5, perhaps) and ask your friend Billy Graham to explain it further. Or, I would be honored to discuss it with you.

Respectfully and earnestly, in Christ's name,



John J. Mitchell

The Presbyterian Guardian is published ten times each year, every month except for combined issues in June-July and August-September, by the Presbyterian Guardian Publishing Corporation, 7401 Old York Road, Philadelphia, PA 19126, at the following rates, payable in advance, postage prepaid: \$3.75 per year (\$3.25 in clubs of ten or more; special rate for "every-family churches" on request). Second class mail privileges authorized at the Post Office, Philadelphia, Pa.

# The Changing Scene

HENRY W. CORAY

## Clichés and classics

"To make a cliché is to make a classic." So said James Bone, "the greatest Londoner since Samuel Johnson." True or false, classic or not, it is certainly a fact that the cliché, the shopworn hackneyed word, like one's vision, can become dim by reason of age — and overuse.

Take for example certain terms reverberating from liberal, and sometimes evangelical, pens and pulpits; words like "relevant," "meaningful," "involved," "encounter," "sharing," "turned on," "plugged in to Jesus," "communicate" and so on. Really now, aren't you a bit fed up with these?

They are reminiscent of the story in Aesop: "The boy cried out 'Wolf, Wolf!' and the villagers came to help him. A few days afterward he tried the same trick, and again they came to his help. Shortly after this time the villagers thought the boy was deceiving them again, and nobody came to his help." Similarly, the classical cliché can dwindle into an ineffective channel of thought "signifying nothing."

What is the cure for the cliché? The words and phrases of the Bible offer the best correction, of course. There is a freshness, a nobility, a rhythm, a variety, and a beauty in the language of the Scriptures quite unparalleled in literature. Whatever version you use in private study — and we should not forget that our Confession of Faith tells us that "they are to be translated into the vulgar [common] language of every nation into which they come" — to neglect the use of the Authorized, or King James Version, in public and private would seem to be giving up more than we have gained. (Dr. Machen used to refer to some of the modern translations as "jazzed-up versions.")

Or, you could also read the great introduction of John Calvin to the *Institutes* titled, "Dedication to His Most Gracious Christian Majesty, Francis, King of France." Here is a masterpiece of diction that challenges the "shirt-sleeve language" that today so often cheapens Christian formulations. "How forcible are right words!" (Job 6:25). How forcible indeed!

## Leisure Time

According to a recent issue of *U.S. News and World Report*, America is riding the crest of a leisure boom. There are over 40 million employed men and women who now receive three-week vacations annually. A new federal law provides five three-day weekends each year. The trend is moving rapidly toward a four-day workweek. Already nearly 2000 companies operate on this schedule and others will unquestionably follow.

All this presents a thorny problem for Christian people. True, the commandment—"Six days shalt thou labor and do all thy work"—does not stipulate what kind of labor should be engaged in. You are allotted four days to work for your company. You might, let us say, wish to "moonlight" the other two days. You may want to do something in your home or garden on Friday and Saturday. Or you might like to help your neighbor construct his house or till his field.

## The Old Chinese Philosopher

Someone asked our minister  
How many names there were  
On the membership roll  
Of the church he pastored;  
Eyes twinkling he answered,  
"Two hundred and sixty-seven souls—  
And about a dozen heels."

All of this is honorable effort and certainly conforms to the spirit of the Fourth Commandment.

Nevertheless, the extra periods of conventional non-employment do pose a peculiar temptation for the Christian community. Mark the verse in Ezekiel that states: "This was the iniquity of thy sister Sodom: pride, fulness of bread, and abundance of idleness (or "prosperous ease," according to the *ASV*) (Ezekiel 16:49). This certainly seems to be a fitting analysis of our current state, does it not?"

"Be ruled by Time, the wisest counselor of all," advised Plutarch. More binding is Paul's commission to the Ephesians to be "redeeming the time because the days are evil" (5:16).

## Presbyterian Theological Seminaries

*The Presbyterian Layman* for April finds the president of Grove City (Pa.) College, Dr. Charles S. MacKenzie, standing at the Wailing Wall lamenting the defection of United Presbyterian seminaries. He indicts the modern theologians in these centers of study for (1) being enthralled by a false historicism that says only the new is good; (2) abandoning a high view of Scripture as the inspired Word of God; and (3) selling to their students a humanistic theology which in effect diminishes biblical studies and upgrades courses on political theology and social analysis.

What can be done about this grievous situation? asks Dr. MacKenzie. His answer: (1) We must speak up, particularly to the seminary trustees; (2) we should consider establishing chairs of evangelism and lectureships on Calvin or the Westminster Confession of Faith (sic!); (3) we must seek to place men of evangelical conviction on boards of trustees; (4) a new generation of creative evangelical scholars must now start to assume the theological offensive in academia.

Certain questions intrude themselves on Dr. MacKenzie and the Presbyterian men of evangelical persuasion. Where were they in the late 1920s when the battle over the future of Princeton Seminary was raging? (One might ask where were the 6,999 other warriors of the faith when Elijah stood alone on Mt. Carmel to challenge the forces of Baal.) Princeton was the last bastion of Reformed theology in the (then) Presbyterian Church in the U. S. A. When Dr. Machen and others raised the issue and the lines were drawn, not many of the masses who professed orthodoxy in the Presbyterian Church took a stand. Most remained on the sidelines and watched the tides of conflict ebb and flow.

Again, where in the United Presbyterian Church would Dr. MacKenzie recruit scholars who would not only define but defend historic Calvinism? If such men ever would be appointed to chairs in liberal seminaries, and should they

(Continued on page 69)

# The *Once-er*

This nation of ours is full of *once-ers*. Indeed, seventy per cent of the ten per cent who attend church at all are *once-ers*. And the *once-er* is the person who attends church only once a week, usually on Sunday morning. Is the *once-er* a Christian?

That is the question I would put to you, dear reader. And to work toward an answer, let's examine the *once-er* in the light of God's Word and the summary of its teaching set forth in the Westminster Confession of Faith and Catechisms.

The Word of God tells us to keep the Sabbath Day holy. God made much of this commandment. It was to distinguish the children of Israel from the heathen nations around them. It was to bear testimony to the world that God was dwelling among his people. The Lord God provided his people with a double portion of the manna each week so they wouldn't have to go out to gather any on the Sabbath. They were to be free to seek the Lord and the one who cared so little about it that he would gather his firewood that day was cut off and stoned to death.

So I ask, Is attending church for an hour or so on a Sunday morning a keeping holy of the Sabbath Day? The *once-er* usually complains if that service lasts much over an hour.

Of course we don't know what the *once-er* may be doing the rest of the Lord's Day. But still the question ought to be asked: Why should one wish to miss the Sunday evening service? Surely a Christian would delight to spend that evening together with other Christians, to spend it in worship and in the hearing of God's Word whenever the opportunity presents itself.

To be sure, illness or the frailty of old age may hinder one from attending more than one worship service a week. I doubt, however, if this is the real reason why the average *once-er* absents himself. Let's be honest. Is it not more likely that the *once-er* puts doing other things and meeting other people first?

This is not keeping the Sabbath holy. Neither is it the characteristic of a Christian who, in the Sermon on the Mount, is seen as hungering and thirsting after righteousness. And neither is such absenteeism likely to meet with the approval of the Lord of the Sabbath who would allow no competitors when he asked men and women to follow him.

Forsake not the assembling together

The *once-er* may object that the stated meetings of the church are not ordered by Scripture. But if we follow this logic we would have no stated meetings at all. There is no direct word in Scripture ordering the *once-er* to attend the Sunday morning service either.

Although the Scriptures do not list times for meetings, it certainly appears that the first-century Christians met more often than once on a Sabbath morning. Indeed, it appears that the Christians of this period delighted to be together as often as possible. Then of course, there is the command of Hebrews 10:25 that exhorts Christians not to forsake the assembling of themselves together "as the custom of some is."

Does he despise God's mercy?

God, in his mercy, is still permitting Christians in this land the freedom to gather for worship. Christians may build their church buildings, park their cars outside, and openly carry their Bibles with them. Inside the building they are free to praise God in song, to pray together, and to hear his Word preached—without fear of governmental interference. Is the *once-er* despising this gracious gift of God?

Then there is also God's grace in sustaining his church in this world. Through the church God provides his people the means of grace. He raises up elders for his church. Many of these elders stand in the pulpits to minister the precious Word of God. Dare we despise such mercy and grace?

The *once-er* does. Time and time again the *once-er* will allow God's appointed spokesman to minister the Word to empty pews and bare walls. The *once-er* thinks nothing of leaving the minister to preach to sticks and stones. He absents himself regularly on Sunday evenings, as well as from mid-week prayer and Bible study. One of the marks of the

---

## MODERN PHARISEE No. 538



"CHURCH AT NIGHT? THAT'S FOR THOSE WHO REALLY NEED IT!"

*The Presbyterian Guardian*

Christian is love for the brethren; is it love to allow the minister to preach to empty seats?

God surely warned Israel very clearly about the danger of forgetting his mercies, and neglecting his grace. The *once-er* seems to care little for these things.

#### Is he giving testimony to the world?

And what is the testimony of God's church to the world today? The gathered saints are, by their congregating together, a testimony to the existence of God. That testimony breaks down on Sunday evenings and during the rest of the week as far as the *once-er* is concerned. He has no real conviction about the church as the salt and light in the world.

What too of his testimony in his service to the Lord? The Scriptures show that salvation is to the end that we might be able to do God's good works of service to him. The Scriptures show believers serving their Lord together. They are shown praying together, studying the Word together, and declaring its truth into the world together. The church, in other words, is one of the chief outlets for Christian service to the Lord.

The *once-er* does not serve the Lord this way. The peak on a Sunday morning. Or, he may faithfully show up once of his service may well be the offering he puts in the plate a month for a trustee meeting or women's missionary society gathering. Of course, the *once-er* may argue that he serves God daily as an individual living in the world. But does that ring true?

Why, if he really means to serve the Lord, does he absent himself from all the stated gatherings of the church but one? If he really means to serve God daily wouldn't he rejoice in the opportunity to fellowship with the saints as often as possible, to join the worship, praise, prayer, hearing of the Word, to give his time, treasure, and talents to the Lord?

The truth of the matter, in most cases at least, is that the *once-er* does not really serve God at all. He does not really understand what it means to give himself wholly unto the Lord. He may profess Christ with his lips, but his deeds—or the lack of them!—are a denial of his Lord.

#### Does he ignore his church's Confession?

What can we say of the *once-er's* attitude toward his own church's standards? Every organized church flies under some flag; even those with "no creed but the Bible" have an unwritten constitution. We are mainly concerned here with those whose secondary standards are the Westminster Confession of Faith and Catechisms. What do these standards say?

"The public assemblies are not to be carelessly or willfully neglected or forsaken, when God, by His Word or

providence, calleth thereunto" (*Confession*, XXI, Section 6).

"This sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest all the day from their own works, words, and thoughts about their wordly employments and recreations; but also are taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy" (*Confession*, XXI, Section 8).

For the *once-er* who joined a Reformed or Presbyterian church did give an affirmative answer to a question like this: "Do you acknowledge Jesus Christ as your sovereign Lord; and do you promise in reliance on the grace of God, to serve Him with all that is in you, to forsake the world, to mortify your old nature, and to lead a godly life?" This question is asked of all who become communicant members of the Orthodox Presbyterian Church, and most churches have a similarly worded question.

If the *once-er* has answered this question in the affirmative and remains a *once-er* in his attendance at the worship services of the church, he is living a lie. To say yes to such a question demands much more than once-a-week attendance on Sunday morning.

Is the *once-er* a Christian? He may be; but the evidence he shows makes it difficult to believe that his profession of faith and obedience is genuine!

*The Rev. Mr. Bell is pastor of the Paradise Hills Orthodox Presbyterian Church in San Diego.*

(Continued from page 67)

muster the courage to teach militantly the great Reformed doctrines of grace, they would be promptly ejected. Does not Dr. MacKenzie know by now that the liberals are in point of fact about as intolerant a breed of men as ever drew breath? The history of the Presbyterian churches in Ireland and Scotland, to say nothing of America, if it tells us anything, tells us that theological liberals believe in liberty for any and all *who agree with them*.

Dr. MacKenzie is undoubtedly sincere in his distress. But does he not realize that the battle is over and the mopping up process is going on? With the radical change in the doctrinal structure of his church since the *Confession of '67* was officially adopted, there are now no safeguards to doctrinal purity. Whatever pronouncements are being made today amount only to pious advice. The tragic cry once more goes up, "Too little and too late!"

Should those of us outside that once great church chortle gleefully? Indeed not. May we have the spirit of David when he said, "Rivers of waters run down mine eyes, because they keep not thy law (Psalm 119:136).

# SEVEN PERFECT REASONS FOR MISSING PRAYER MEETING

EDWARD L. VOLZ

If you don't attend prayer meeting each week, you are in the majority among church members as a group. By democratic logic, to be in the majority is to be right, right? But if it is right not to attend prayer meeting, there should be some good reasons. Let's look at a few.

**1. I can pray just as well at home.** The question isn't whether or not we can pray better at church. The issue is, Should Christians gather for prayer? And the Bible's answer is, Yes.

Group prayer seems to characterize the church of Acts following Jesus' ascension (as in Acts 2:42; 4:23-31; 12:5; 12:12; 20:36). The church of Jesus Christ must recognize its need of divine mercy, and call upon God to supply that need. How appropriate it is that we gather together to pray, thus encouraging and guiding one another.

**2. I'm embarrassed to pray in public.** No doubt this reason does keep as many from prayer meeting as any other. However, many who were once embarrassed to pray publicly have conquered their fears through God's grace, and now they pray regularly in public. But the change from fear to confidence won't come without practice; only if you practice will you conquer your fear of praying in public. And even if you don't pray out loud, you can still pray silently with the rest.

Then too, Christ promised to "confess" before his Father in heaven those who confessed him here on earth before men. Praying to the Father in the name of Christ in the presence of fellow Christians is just such a confession. If you haven't done any public confessing of Christ lately, the weekly prayer meeting is at least a helpful way to get in practice!

**3. My schedule is so busy, I just can't get it in.** How true this is of so many of us. And I agree that if this really is your problem, you may not be able to do much about it. At least you can't until you stop trying to fit your duties and your relationship to God into your own little world, and begin putting God first in a practical way in all of your life.

We do have twenty-four hours a day; we have time to do all sorts of things we want to do. The only question is, Do we want to serve the Lord our God with our whole heart, mind, soul and body—or not?

**4. They never pray about anything important.** This is a serious charge. Prayer must be about matters of vital concern to us or we are just mouthing words. And prayer ought to be quite specific, not just vaguely pious wishes for

"all the missionaries overseas."

However, there is a solution to this problem, and you are part of it. If you avoid prayer meetings for this reason, then spend some time this week thinking about one or two very specific requests that you have and bring them with you to prayer meeting. That would certainly help transform our prayer time!

**5. Prayer meetings are cold and impersonal.** Oh, you noticed! Well, there *is* good reason for this feeling, YOU WEREN'T THERE! Let us warm each other by our presence and participation—provoking one another to good works.

**6. Those who pray tend to be loud-mouthed hypocrites.** When we come to prayer meeting, we want God alone to judge our prayers. Therefore, we ought not to condemn the form, the words, or the motives of anyone who has come to pray with us before God. If we seek to improve our own prayers, soon any hypocrites will be in a small minority—or convicted of their own error!

**7. God's in charge anyway, so prayers don't really count.** God *is* in control—praise his Name! But his Word never leads us to think that his sovereignty makes our prayers vain. Quite the contrary; the sovereignty of God actually establishes our prayers. When we pray, even for the most "difficult" things, we know that no one and no thing can keep our God from answering those prayers.

Calling upon God in prayer, then, is to be for us a joyful, triumphant time. Let us share our joy and victory as we come together to pray with God's people in the weekly prayer meeting.

*Adapted from the newsletter of the First Orthodox Presbyterian Church, Long Beach, Calif. The Rev. Mr. Volz is assistant pastor of that church.*

## TEACHER/PRINCIPAL WANTED

Peninsula Christian School  
22507 S. Figueroa Street  
Carson, Calif. 90745

4th, 5th, 6th Grades  
Min. Teaching Experience: 2 years

Adhering to the Westminster

Confession of Faith

# Two Pictures of our President in Peking

BRUCE F. HUNT

Yesterday I was talking with a young Korean pastor, a former high school teacher and now a graduate of Korea Theological Seminary. In addition to a very busy and fruitful ministry as a pastor, he has taken on the further burden of teaching Greek at the seminary.

We were discussing President Nixon's trip to Peking, and two pictures taken during that trip were mentioned. One shows Mr. Nixon drinking toasts with the leaders of Red China, and the other shows him helping Chou En Lai remove his coat. Not particularly unusual to Western eyes, these pictures were widely circulated in news media throughout the world.

But to oriental eyes, symbols and symbolic actions can mean a great deal. As one writer said, "In diplomacy, context means a lot." Symbols perhaps mean more in the East than in the West, though of course President Nixon's trip was itself intended to have major symbolic meaning.

## A simple, helpful gesture?

The picture that seemed to call forth the sharpest reaction by my Korean friend was the one in which President Nixon helped Chou with his coat. I have heard other Koreans also mention this. My friend felt that Mr. Nixon had demeaned and compromised himself by putting himself beneath Chou. Some might put this down to his oriental feeling about "face," though there are those in America also who feel as he does.

Koreans, and Korean Christians especially, have suffered and are still suffering much from Communism — more than people of the West can possibly imagine. For over a decade they have been unable to learn what happened to friends and relatives in Communist North Korea. They live now in fear of a recurrence of the terrible Korean war. Very naturally, they are not happy about any show of weakness toward Communism on the part of the United States. I too have wondered how any good could come out of President Nixon's visit. Yet I feel that there may be another way to look at this particular picture.

I am aware of what the news correspondents have said about our "losing face" when President Nixon seemed to be accepting a status below that of the Red Chinese leader. And I know too that the only way to talk to some people seems to be from a position of strength. In a book titled *Mao Tse Tung and I Were Beggars*, Siao Yu who was a schoolmate of Mao says that, even in his student days, Mao admired force and strength — rather than the mere promulgation of social ideals — as the way to cure society's troubles.

Even so, I still wonder if one of the fine public things that may have come from President Nixon's trip was that act of helping Chou with his coat. Protocol and "oriental psychology" notwithstanding, it seems to have been an unrehearsed, spontaneous act of simple courtesy. Whether Mr. Nixon thought of it, at the time, as an especially Christian act, I do not know. But we can at least point out Jesus' words:

"Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise author-

ity upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant" (Matthew 21:25-27). "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (John 13:14, 15).

## A silly, dangerous gesture?

My Korean friend was also disturbed by President Nixon's drinking of toasts in alcoholic beverages. "Why should a Christian compromise himself by drinking intoxicating liquor for political purposes?" was the gist of his criticism. Others, including myself, have been unhappy with such incidents, though perhaps not for the reasons stated by my friend.

It has bothered me that in the recent conferences between Red Cross representatives of North and South Korea, they are always pictured exchanging toasts in alcoholic beverages. Such pictures were also very frequent in connection with President Nixon's trip to Peking.

King David knew the power of alcohol to dim man's reason when he made Uriah drunk. So did Lot's daughters when they made their father drunk. I realize there is a danger of undermining Scripture's authority if we set up extra-biblical "rules" or catalogue as "sin" anything that is not clearly shown to be a sin by Scripture. And I do not believe that drinking wine can in itself be simply catalogued as sin.

Yet the Scriptures clearly designate drunkenness as a sin and warn against the harmful effects of strong drink. There is enough danger in the kind of diplomacy involved in the Peking trip, be it the "symbolism" of the trip itself, or of the President's helping Chou with his coat, or even the "symbolic" significance of his toasting the Red Chinese leaders. With all that, one could only wish that wine-cup diplomacy, where the slightest fuzziness in thinking could be disastrous, were avoided by the President and our statesmen altogether apart from whatever "symbolic" meaning people may read into it.

If there was, as reported in certain news magazines, an order that the Americans were never to offer a toast with water, it would have been both silly and unmanly to be bound by such a "protocol." Such an order does not recognize personal liberty, let alone true "Christian liberty." Where did our freedoms go?

---

*The Rev. Mr. Hunt is a missionary to Korea. Born in Korea to missionary parents, he is recognized by Koreans as one of the few "Westerners" who really understands "Oriental psychology."*

*Letters from Korea and from Taiwan report great concern among Christians in those lands about the possible consequences of President Nixon's trip. As those who know by direct experience what Communist power can and may do, their concern should be ours as well. And these Christians fully expect that any Communist takeover would result in their speedy martyrdom.*



# The Elders of the Church

## — selected by the church

LAWRENCE R. EYRES

*"Though the character, qualifications and authority of church officers are laid down in the Holy Scriptures, as well as the proper method of their investiture and institution [i.e., ordination and installation], yet the election of the persons to the exercise of this authority, in any particular society, is in that society."*

This statement is in the chapter on "Preliminary Principles" of biblical church government in the *Form of Government* of the Orthodox Presbyterian Church. Simply put, we are told that, though the rulers of the church must be chosen with due regard for the biblical requirements of their office, it is still the church itself that must do the choosing and not some outside body.

In the previous article I sought to show from Scripture that it is God who makes men elders, including those we call ministers). In this article I want to set forth as equally scriptural the principle that the church must choose its own elders.

### God's decision/the church's choice

And right here we are faced with a paradox. If God in effect says who should and who should not exercise rule over his church, then in what sense are the members of the church permitted to make their own choice? Here is the answer: God qualifies men with spiritual gifts; but the church must learn how to recognize those men so qualified and then must proceed to set them apart to the holy office of elder.

It should be clear as day that a very large share of the blame for misrule in our churches must be charged to the failure of congregations to select only God's chosen men. There is so much eagerness on the part of congregations—especially those that are new and expanding—to have what they deem an adequacy of ruling elders; as a result, they frequently fail to study both the Word of God and the men of the church. Consequently, they rush headlong to choose those whom they view as the best available and thrust into office men whom God has not really called.

The problem is aggravated by the fact that so few men will openly seek the office of ruling elder, and thus fail to prepare themselves for this high office. It is quite different in the case of those seeking the pastorate. The latter are often driven by a sense of the divine call; they undergo years of costly training; they are licensed as probationers to make a trial of their gifts to preach the gospel. Then, after the training and the trials, they may be ordained to the office—but *not until the church has given testimony that these men actually possess gifts for the ministry*. Even here mistakes occur, but not with the frequency of those we make in ordaining ruling elders.

The situation in regard to ruling elders is quite different.

Here the office tends to seek the man. Even after it has appeared to find him, the man must be persuaded that God wants him in the office. Consequently, the congregation often learns to its sorrow that it has persuaded men to run for the office whom God has not sent. It would have been better that the church consulted less its own eagerness and more the man's own reluctance!

### Desiring the office of elder

What is the answer? First, the male members of the church ought more readily to ask themselves whether God might possibly want them to be elders. While I intend to deal with the qualifications for the eldership at a later point, yet we should note here what Paul wrote to Timothy: "It is a true saying, If any man desire the office of a bishop [elder], he desireth a good work" (1 Timothy 3:1). It is *not* wrong to desire the eldership! A man, full of a desire to serve Christ in his church, will then examine himself and study to grow up into that maturity which is in Christ. And so, when there is need for him, he will be ready to serve, and the church's choosing will be far less hazardous.

The other side of the solution of this problem lies in increasing the discernment of the congregation. In Hebrews 5:14, those to whom the epistle is addressed are reproved for a lack of discernment: "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." More positively, John exhorts his readers to "try the spirits" (1 John 4:1-6). That is, they were to learn to test the men who came to them professing to be men of God to see whether they were actuated by the Spirit of Christ or the spirit of Antichrist.

Similarly, John exhorts "the elect lady" to refuse hospitality to those who came not holding the true doctrine of Christ (2 John 10, 11). All that needs to be added here is simply this: Does the Head of the church lay upon the members the requirement that they be discerners of men and of doctrines? Does he require us to discern which men can fulfill the doctrines of God in the use of the means of grace?

More directly, the Scriptures set forth the first prerequisite for the eldership: "A bishop then must be blameless" (1 Timothy 3:2). And who is to judge of his blamelessness if not the congregation in which he belongs and over which he is to rule? "Moreover," Paul says in verse 7, "he must have a good report of them which are without." It is obviously the congregation's prerogative and duty to discover and approve this man's reputation so that he may be a worthy representative of Christ both in the church and toward the world.

Again Paul entreats believers to "know them which labour among you, and are over you in the Lord, and ad-



monish you; and to esteem them" (1 Thessalonians 5:12, 13). It would certainly appear that this knowledge and esteem must be present *before* the man is elevated to office. It would be both impossible and improper to grant esteem where no esteem is warranted.

This is the crux of the whole matter. It is a high privilege to be allowed to choose one's own spiritual rulers, and abuse of that privilege exacts a fearful price. A good comparison is the privilege a Christian woman has to choose her own husband. She wants to be in submission to him; but there are some men (including some Christian men!) to whom submission is hard to give. It therefore behooves her to take great care what man she would marry. If she chooses hastily and unwisely, she has only herself to blame! So also in the church's choice of her elders.

### The church's right to choose

Do congregations really have this power of choice from Scripture? Strange as it may seem, there is very little direct evidence to that effect. We know from Scripture that the whole institution of the eldership was carried over into the New Testament church from Old Testament origins (including the pattern of the synagog as we see it in the Gospels and Acts).

But even here there is no clear guide as to how elders were chosen. Christ himself commissioned the original twelve. But in the first instance of other men being set apart for office we do have a clear scriptural guide.

In Acts 6:1-8 we read about the dissension that arose over inequity in the daily division of food between the Jewish-speaking and the Greek-speaking widows of the Jerusalem church. The apostles declared that their primary duty—the preaching of the Word of God—should not be interrupted by serving tables. "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business" (verse 3).

Notice that the apostles instructed the congregation to find these men. The church was to make the selection. The apostles themselves would ordain ("appoint") the men, and presumably reserved the right to veto an unwise choice. Nevertheless, it is the body of believers who were to take the initiative in choosing their own officers. This principle has been basic to Presbyterian church government ever since.

The congregation must not only choose its spiritual leaders, but it must choose them wisely. And wisdom is

available to those believers who seek it from the Word and in prayer to him who "giveth to all men liberally, and upbraideth not." It follows that, to avoid laying hands on any man "suddenly" (1 Timothy 5:22), the church must have true knowledge of the character and gifts of every man she would put in the place of rule.

That the church has not always done this is painfully evident to all who observe the life of the church today. It would seem that at least a year of observing would be a reasonable minimum before a church elevates a man to the office of elder. This is true even in the case of those who have ruled in other congregations. Paul did not immediately ordain elders in the newly established churches of his first missionary journey—not even those who were synagog elders already. Only after they had all been established did he return to these congregations to ordain elders in each one. For some of these the waiting period may well have been as much as a year. Not only that, these men were chosen and ordained with prayer and fasting (Acts 14:21-23; cf. 13:3).

Our ascended Lord has been providing gifted men for his church since Pentecost. He can be depended on to continue the supply till he comes again. These gifts should be prayed for, developed, and encouraged on the part of men in the church. This is God's way.

Recently I heard a sermon in which the preacher spoke of ministers and others who were over-zealous that their particular gifts be recognized and given a place in the church. The preacher said that there was no need to worry about that; if anyone has gifts, and uses his opportunities to exercise these gifts, in due time the church will recognize them. The man need not make a place for his gifts to be employed; rather, the gifts themselves will make a place for him!

How true this is! A correct attitude for all who serve our sovereign Lord is just this: What I am is really not very important. What is important is that whatever Christ has given me I will make available to him to use where and when and how he chooses. Then I will have all the satisfaction I need, and more honor than I can safely cope with. This is especially true for those whom Christ has gifted and given "for the perfecting of the saints, unto the work of the ministry, unto the edifying of the body of Christ."

---

*This series by The Rev. Mr. Eyres, missionary-pastor in Dayton, Ohio, will be continued in coming issues.*

---

## ANNUAL PENSACOLA THEOLOGICAL INSTITUTE

The sixteenth annual Pensacola Theological Institute is scheduled for August 13-20 at the McIlwain Memorial Presbyterian Church in Pensacola, Florida.

This year's faculty includes Dr. Robert Strong of Montgomery, Ala., Dr. George C. Fuller of Reformed Theological Seminary, Jackson,

Miss., the Rev. Albert N. Martin, Baptist pastor, Essex Fells, N.J., Dr. James I. Packer, Principal of Tyndale Hall, England, the Rev. Jack B. Scott of Reformed Seminary and Mr. Henry Thomas Ford, music professor at Belhaven College.

The Institute provides a week of in-depth study for ministers,

missionaries, church officers, and thoughtful Christians generally. Study time, combined with the white sands of Pensacola Beach and the blue waters of the Gulf of Mexico, promise profit and pleasure to all who attend.

Costs are modest with meals and dormitory accommodations for those who register early. For information write to:

**Pensacola Theol. Institute  
McIlwain Mem. Presbyterian Ch.  
1220 E. Blount Street  
Pensacola, FL 32503**

# Adoption — another alternative

PRISCILLA GALBRAITH

I very much appreciated Nina's concern for life as expressed in her article, "Committed to Life." She has obviously worked to make her own choice out of the several alternatives to abortion succeed.

There are other alternatives, though, and I would like to speak on behalf of the girl who decides that adoption is what she would choose for her child. I am convinced that there is more than one way to "love another life more than your own."

## Giving love and life

I am a social worker at Bethany Christian Home, a Christian agency working with young women who have a decision to make, as did Nina, concerning the future of their children. One girl asked me if I remembered the story in the Bible of the two women who came to Solomon, each claiming that one child was her own. Finally, when Solomon ordered that the child should be cut in half, the true mother was willing to give up the child to the other woman so that it might live.

This girl then told me that she felt as if this were what she was doing—not that keeping the child would deny it life, but that keeping it would deny it things the child could not have if she kept it. Most of all, to keep the child would deny it two parents and a normal childhood. Not knowing her own future, the girl felt that she would be gambling if she kept her child. She knew that she could provide love to her child; but could she give the child the time and attention she wanted him to have while she worked to provide some financial security for the two of them? Would her future husband accept the child after his own children were born? How much could she keep on giving and giving while yet so young and in need of so much herself emotionally?

Yes, this girl loved her baby, too. But she decided to "give up" her baby for adoption because she was convinced that, more than just giving *up* her child, she was giving *to* her child. She would be giving that child both love and security, parents with a stable marriage, a father with steady employment, a mother who could remain at home with her child as a baby, and a way to protect the child from prejudice. She felt too that she was giving to herself and her own future family by allowing herself a chance to mature, to go to school or work, to make new friends, and so become the kind of person who some day could give in turn to her husband and future children.

## Making a responsible decision

I do not mean to imply that Nina's decision was wrong. But I would not want her decision to appear to be the only one a Christian can make. I believe that God calls for responsible behavior. Making a decision regarding the future of a child means making a responsible decision and a responsible plan.

Because there are Christian adoption agencies and Christian parents seeking children to adopt, then keeping and raising her child herself is not the only choice open to an

unmarried mother. Releasing her child for adoption by a Christian family, ready and prepared for the raising of a child, is an alternative frequently chosen. Many young women, who truly love their babies, do trust that a Christian family will give the child love and satisfy his needs as a normal child.

I would like to add too, for the benefit of anyone involved in this type of situation, that there are Christian counseling agencies like Bethany Christian Home that give trained professional counseling to a parent, or parents, during a pregnancy and afterward, throughout this decision-making time. Bethany itself makes arrangements for the parents—if they are from out-of-state—to live in the area near the agency (Bethany has two locations, in North Haledon, New Jersey, and Grand Rapids, Michigan) during this time.

---

Miss Galbraith serves with the Bethany Christian Home in Grand Rapids. In correspondence with the editor, she also mentioned another aspect of this type of situation that caused concern, but hesitated to include it because it might sound critical of pastors. The concern is this (and any pastors who may feel criticized can take it up with the editor rather than with Miss Galbraith!):

Frequently it happens that a pastor, confronted with the need to deal pastorally with an unwed pregnant girl, will attempt to provide all the counseling necessary. To be sure, he has a vitally important duty in this area, not least of which is the necessity to lead the girl to a full repentance for her sin. But a pastor is not at all necessarily equipped to provide all the other help and advice that should follow—whether the girl repents or not. There is another life to consider here, and he may not be in the best position to know the best solution to the difficulties involved.

In other words, pastors, do your pastoral duty. But be a true shepherd also by seeking out the sort of professional counseling needed for the girl and her child. An agency, like Bethany Christian Home, established by Christians to perform a Christian service, can be a valuable assistant to any pastor. For that reason, the *Guardian* has run an ad from time to time for this Home as a public service. (And if any pastor feels there is more to be said on the subject, the editor will readily grant him the space to say it.)

—J. J. M.

---

## BETHANY CHRISTIAN HOME

offers

**HELP to unmarried parents**

Contact:

**BETHANY CHRISTIAN HOME, INC.**  
475 High Mountain Road  
North Haledon, N.J. 07508

or

**BETHANY CHRISTIAN HOME, INC.**  
901 Eastern, N.E.  
Grand Rapids, Mich. 49503

---

# The Presbyterian Guardian

EDITOR

JOHN J. MITCHELL

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

## Letters

### Flaw in the Catechism?

When great men of God formed the Westminster Catechisms in 1648, words within the contemporary vocabulary were used. These words were found to be very adequate then. But English is an *alive* language; it changes as the users need it to serve their purposes.

Question 2 of the Shorter Catechism asks: *What rule hath God given to direct us how we may glorify and enjoy him?* The answer says: *The word of God, which is contained in the scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.*

I would conjecture that the word "contained" is the very key that has permitted liberalism not just to creep but to come galloping into Presbyterianism. At the time the Assembly of Divines at Westminster and the Commissioners from the Church of Scotland chose to use "contained," it meant what they intended to say—that the whole Bible was, is, always shall be the inspired Word of God. The choice of word served them well.

Today, however, the word "contain" carries the connotation of parts, as pointed out by Evans and Evans in *A Dictionary of Contemporary American*

### Knollwood Reminder

The Knollwood Presbyterian Lodge will again be opened to Reformed Presbyterian and Orthodox Presbyterian families for a delightful vacation retreat. Rates include meals, and are \$10 per day for adults, \$6 for children under 12, or \$60 and \$35 respectively for a week. The season begins June 24 and runs to September 2. For further information, write to: Knollwood Lodge, Birchwood, Wisc. 54817.

*Usage* with this illustration: "One might say of a certain package that it contained six reams of paper and that among these six reams were included two of blue paper and one of yellow."

Oh, yes! How easily the liberal has found his excuses! "The Bible contains God's word in part, yes, but the uncomfortable sections are only mythology and thus not binding. After all, it was written by men. Etc., *ad nauseam*."

Theologians, I submit that perhaps it would be well to consider a slight word-revision in the answer to Question 2 of the Shorter Catechism. Deleting "contained in" so as to read, "The word of God, which is \_\_\_\_\_ the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him," would leave no room for pew-sitters to construct their own versions of God's holy, infallibly inspired Word.

Mrs. Juanita Ward Rolph  
Glenwood, Wash.

We do enjoy the *Guardian*. It's full of ferment (the good kind!) and very relevant to the needs both of the pastor and the people. I find them reading it more and more.

But sometimes we almost don't get our copies. They come in a thin manila envelope that's not strong enough to survive the abuse of postal employees. Perhaps you could use a stronger package?

A. Boyce Spooner  
Titusville, Fla.

*Ed. note:* Sorry about that! We'll use a tougher package from now on. And if others get badly mauled *Guardians*, let us know. We can't guarantee anything, but we can try to help.

A couple of comments about the *Guardian*: First, we think it is much more readable for a layman than it used to be, but we need more news of churches. Second, I appreciate getting the *Guardian* as news, not history, the May issue in May, that is.

Robert J. Tenpas  
Oostburg, Wisc.

*Ed. note:* Thanks! We do try—harder, though we're not even Number 2. And we would be glad to print more news of churches if we only had it to print. Which is simply to say, Let us

hear from you!

Actually, the *Guardian* has been a bit late recently, and you may not have gotten yours within the month of its issue. We'll keep trying—harder!

### "Out of touch" in astronomy? Zorn on Hodgson on Zorn on Maatman

Allow me a word of comment on the letter by Mr. Richard G. Hodgson [in the February *Guardian*] who wrote in reaction to my review of Russell W. Maatman's *The Bible, Natural Science, and Evolution* [in the November *Guardian*]. The reason for the delay in my reply is that the *Guardian*, traveling by overseas surface mail, takes several months to reach us "down under" in Australia.

Mr. Hodgson feels that my review reflects my being "out of touch with the developments of the past sixty years" in the field of astronomy. This is indeed possible. Though I might have hoped that, even if only a mere "layman" in the field of astronomy, my reading of current material was not that out of date.

Be that as it may, it is a fact that I have only expressed views (no matter how allegedly old they may be) that have been presented by the experts with the same degree of confidence in their correctness that Mr. Hodgson now expresses in his letter of rebuttal.

This leads me to wonder: Can his views (even if we are to grant that they are the latest in the field) be accepted as accurate by his readers with the same confidence he himself has in calling views out of date that differ from his own? Let us hope that his confidence in the latest conclusions of his field of science are justified.

And, haven't I read somewhere about the quasars that threaten to throw the scientific reckoning of astral distances into disarray? Of course, you understand, I only mention this as a "layman."

The Rev. Raymond O. Zorn, pastor  
Reformed Church, Sydney, Australia

### CHANGING ADDRESSES????

Please let us know all about it, so your *Guardian* can find you!!

# BOOK REVIEW

**The Late Great Planet Earth**, Hal Lindsey and Carole C. Carlson. Zondervan, Grand Rapids, Mich. (Cloth, \$3.95/Paper, \$1.95. 192 pages). First published in 1970, this book is now in its thirteenth printing with 500,000 copies in circulation.

Are you curious about how this age will end? Of course, who isn't? Have you attempted to map or chart the events that will accompany the Second Coming of Christ? Many Christians attempt this, at least in a limited way. But since it is difficult to piece out the future, the man who can come along with a simple, direct, breezy and dogmatic projection of these details is a man who will be rewarded.

And so it happens that *The Late Great Planet Earth* now has "Over 500,000 copies in print," as its jacket proclaims. The title is reminiscent of Amillennialism; but the book is not only Premillennial but Dispensational in its approach.

The date-setting game can go to the head like Russian roulette. The victims are not only the dupes, but the perpetrators. The Book of Proverbs (1: 17) warns us to avoid an obvious snare: "In vain is the net spread in the sight of any bird." The bird who is aware of the snare should not fall for the bait. This bird—the author—is well aware of the snare, but falls anyway.

So well aware is he that he titles a paragraph, "Raised Eyebrows" (p. 43). In it he says, "Many Bible students in recent years tried to fit the events of World War I and II to the prophetic signs which would herald the imminent return of Christ. Their failure discredited prophecy."

### "This generation"

But Lindsey is committed to the Dispensational interpretation of "this generation" mentioned in Matthew 24: 34. Instead of finding a preliminary fulfillment in the destruction of Jerusalem, he says (pp. 53, 54):

When the Jewish people, after nearly 2,000 years of exile, under relentless persecution, became a nation again on 14 May 1948 the "fig tree" put forth its first leaves.

Jesus said that this would indicate that He was "at the door," ready to return. Then He said, "Truly I say to you, *this generation* will not pass away until all these things take place" (Matthew 24:34 NASB).

What generation? Obviously, in context, the generation that would see the signs—chief among them the rebirth of Israel. A generation in the Bible is something like forty years. If this is a correct deduction, then within forty years or so of 1948, all these things would take place. Many scholars who have studied Bible prophecy all their lives believe that this is so.

In other words, the period from 1948 to 1988 is crucial. This period would include what Lindsey speaks of as "the seven year countdown"—Daniel's "missing" week. But at the outset of that week of years, the anti-Christ would be in full power, the Jerusalem temple would have been completed, and the church would already have been "raptured."

But look at this calendar again. Subtract seven from 1988 and you have 1981. Subtract the time it would take to design and build the temple again, the time it would take to train and ordain its priests and singers, the time it would take to demolish carefully the mosque of the Dome of the Rock—not to mention the time it would take to prepare the Moslem Arabs to accept all this with a degree of political correctness—and you have NOW. The discrediting of this calendar is not far off.

The jacket speaks of "authentic voices which have been overlooked by modern, sophisticated man . . . the voices of the ancient seers of Israel, the Hebrew prophets. Three millenniums of history are strewn with evidence of their prophetic marksmanship and to ignore their incredible predictions of man's destiny and the events which are soon to effect [sic] this planet will be perhaps the greatest folly of this generation."

Well, the past century has been strewn with the wreckage of the date-setters. The disappointed followers of William Miller did not ascend to heaven in 1843. Louis Napoleon was not the anti-Christ. The projection of H. Grattan Guinness' two-volume work on *The Approaching End of the Age*

*(Continued on next page)*

# EVANGELISM CONFERENCE

sponsored by

**PRESBYTERIAN  
EVANGELISTIC  
FELLOWSHIP**

**August 18–23, 1972  
Montreat, North Carolina**

MAIN ADDRESSES:

Dr. Grady Wilson  
Rev. Kennedy Smartt  
Dr. Mariano DiGangi  
Rev. Mario Rivera  
Rev. James M. Baird  
Dr. Robert Reymond  
Rev. Ben Wilkinson

THE BIBLE HOUR led by  
Rev. William E. Hill, Jr.

**26 seminars on Evangelism  
directed by qualified and  
experienced personnel.**

MUSIC PROGRAM directed by  
Rev. & Mrs. Iner Basinger

YOUTH PROGRAM Director  
Rev. Carl Wilson  
Campus Crusade for Christ

"A Vacation with Inspiration" planned with the entire family in mind. Special and separate youth programs, activities and seminars for all kindergarten, junior, junior high, high school and college ages. Nursery for children under 4 years of age.

For Evangelism Conference brochure clip this coupon and mail to:

**Presbyterian Evangelistic Fellowship  
P. O. Box 808  
Hopewell, VA 23860**

NAME . . . . .  
ADDRESS . . . . .  
CITY . . . . .  
STATE . . . . . ZIP . . . . .

Please send me ..... Evangelism Conference brochures.

failed in 1921. Louis S. Bauman's *God and Gog in 1936 (?)* was not helped much by the addition of the question mark.

Usually these prophetic experts, including Lindsey, identify Gog and Magog of Ezekiel 38 with various modern nations. In *The Presbyterian Guardian* of Feb. 25, 1940, Dr. Edward J. Young dealt with this type of thinking. At that time there was high excitement over the Molotov-Ribbentrop pact that brought Nazi Germany and Communist Russia into a temporary agreement to destroy Poland. This, said the prophetic experts, was the fulfillment of the prophecy concerning the joining of Gog and Gomer. According to Dr. Donald G. Barnhouse, "Ezekiel knew more about it than the *Saturday Evening Post*, though they crowed much louder." Of such experts Dr. Young then said, "Occasionally they thus score a hit, but our impression is that on the whole their batting average has been overrated."

**Daniel 9:27**

The superstructure of Lindsey's Dispensational projection rests like an inverted pyramid on a single text of Scripture—Daniel 9:27. In order to make this text serve the purpose he wants it to serve, certain vital features are read into it. These added elements appear in my parentheses:

"And he (anti-Christ) shall confirm a covenant with many (the tribulation Jews) for one (deferred) week, and in the midst of the week he shall cause the (restored) sacrifice and oblation to cease."

The presence of so many imported elements undermines the value of the text as a proof for what Lindsey would project. There are competent scholars who are ready to identify the person spoken of as the Messiah himself who causes all sacrifice and oblation to cease by his final sacrifice at Calvary. This harmonizes beautifully with the rest of Scripture. At the very least, the presence of another relevant and possible interpretation should give a Bible student pause, rather than allowing him to demonstrate such unscholarly and impatient dogmatism as is displayed in this book.

On page 103 Lindsey says, "The Bible gives a perfect biographical sketch of this future world leader"; on page 111, "There are going to be 144,000 Jewish Billy Grahams turned loose on this earth"; on page 113, "We

believe that Christians will not be around to watch the debacle brought about by the cruelest dictator of all time." But then, why should the apostle Paul warn the church about the man of sin, if the church is never going to see him? This warning is plainly stated in 2 Thessalonians 2:3, 4.

Lindsey, mapping out future military campaigns, pictures the Russians and the Red Chinese as *foes* of the kingdom of the anti-Christ. This will be news to many who meet today in secret worship behind the Iron and Bamboo Curtains.

The book would bring this impact to the Christian community: (1) Help the Jews restore the temple (or at least wish them well in such a denial of New Testament teaching). (2) Prepare these Jews with intestinal fortitude for the coming tribulation. (3) Chart their escape from the kingdom of the anti-Christ. (4) Meet them in the millennial kingdom.

**False hope**

Worse than date-setting, this involves extending a false hope by preaching another gospel to such Jews—the hope for a chance at salvation after the "Rapture." But the Bible *never* makes a distinction between a "Rapture" and the Second Coming. There is no other day of salvation but today. We are not authorized to proclaim any other last days than these last days in which we live. It is *now* that we must seek the ingrafting of Israel into the ancient covenant tree. There will never be any other tree in which to graft them.

This book also leads the Christians into a false security. The idea that we shall be favored, and that God is too kind to permit his church to go through dark days of tribulation, is grossly misleading. What about those Christians now suffering in various parts of the world? They may well conclude, and some of them indeed have, that they are in the tribulation—and that they have been left behind while others have by now been "raptured."

Christians living in freedom, Christians living in persecution, as well as Jews anywhere, need the truth of Scripture rather than the message of this breezy, too easy, projection of the future.

—Edwards E. Elliott

*The Rev. Mr. Elliott is pastor of the Orthodox Presbyterian Church in Garden Grove, California.*

# HAVE YOU HEARD?

Have you frequently heard the words "Gift Annuities"?

Have you heard that Westminster Theological Seminary recently announced a new Gift Annuity Program?

**HAVE YOU WONDERED?**

Have you wondered exactly what gift annuities are?

Have you been a little uncertain as to whether those ads were inviting people to invest or asking them to give?

**HAVE YOU WISHED?**

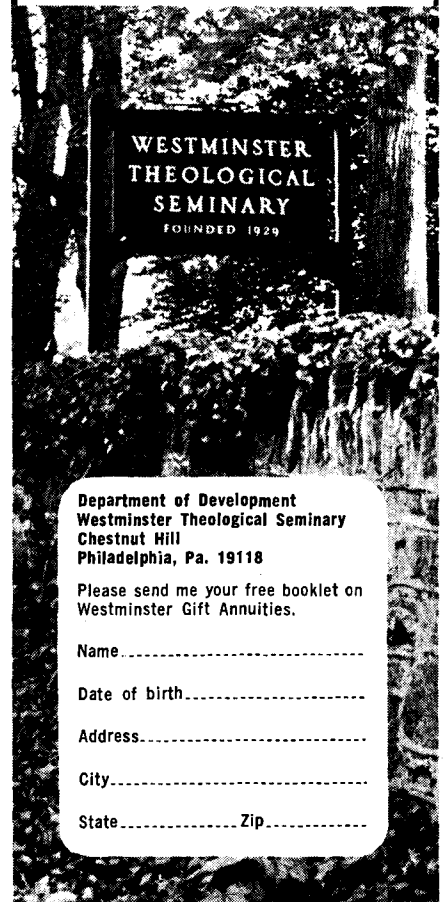
Have you wished you had more money to give Westminster?

Have you wished you had more financial security?

**HAVE YOU WORRIED?**

Have you worried a little that you might outlive your resources?

For answers to these questions send coupon today for Free Booklet.



Department of Development  
Westminster Theological Seminary  
Chestnut Hill  
Philadelphia, Pa. 19118

Please send me your free booklet on Westminster Gift Annuities.

Name.....  
Date of birth.....  
Address.....  
City.....  
State..... Zip.....

# What is religious Art?

KAN HA-BAE

Where do we turn to for religious art? to Rembrandt's "The Supper at Emmaus," rather than to "The Slaughter House"? to T. S. Eliot's "Murder in the Cathedral," rather than to Rodgers and Hammerstein's "Sound of Music"? to Eerdmans rather than to Random House or Grove Press?

## Impossible "working definition"

"Religious art" may be defined in terms of subject matter limited to parochially religious materials—evangelism designed as a novel for high school students, plays whose center of action is a church building and whose hero is a martyred archbishop, a painting of Christ's crucifixion or of the Virgin Mary.

Jane Dillenger, in her *Style and Content in Christian Art* (Abingdon Press, 1965), is content with such a working definition. And one can hardly deny its working value. But it is far too negative an approach. Or perhaps it would be better to say it is not positive.

Ultimately, like some doctors, it treats symptoms instead of the disease. It does not touch the structure of art itself, but only its subject matter. It makes religion an eccentric addition to art, limited by its adjectival function. Religion, in this approach, operates alongside of art rather than in it or through it.

This tendency to see religion in an adjectival rather than a defining function shows up in a sentence like: "Only great art can be great religious art" (Dillenger, *op. cit.*, p. 11). That sentence succeeds in reducing religion from a gut position to that of a diseased appendix. In the spirit of the Enlightenment, and of the Neo-enlightenment that we call Secularism with its theology of secularization, it accommodates both art and religion to a disintegrated selfhood.

This approach sees life as compartmentalized in a sort of *Time* magazine type of fashion—with sections for Art, Books, Business, Cinema, People, Religion, Show Business. It asks that art first be art, then it can be religious. It asks the impossible both from art and from religion.

## A religious definition

Pablo Picasso once said that "art is a lie that makes us realize the truth." This may be close to what T. S. Eliot meant when he said that the function of the theatre is that of "imposing a credible order upon ordinary reality, and thereby eliciting some perception of an order in reality." Picasso's lie, or Eliot's imposed order, is epiphany, the disclosure of an artistic view of life and the world, the call to see what the artist himself sees.

So then, Van Goyen's world is not Poussin's. Both painted norms, wishes, visions of mankind. And, as their visions were different, so was the world they painted. "Van Goyen sings his song in praise of the beauty of the world here and now, the world God created, the fullness of reality in which we live. . . . Poussin dreams of an earthly paradise, with great men, a high humanity, but alas, a fragile and easily broken one, as if it is a dream that will never be fulfilled"

(H. R. Rookmaaker, *Modern Art and the Death of a Culture*, Inter-Varsity Press, 1970, P. 23).

Art and literature, "as human activity, is not simply a harmless pleasurable emotion or a cultured response to unconscious drives which is the artist's own business." Art is a *sermon*, preached with paint or poetry, whose text is the "heart" of man. "Art is a symbolically significant expression of what lies in a man's heart, with what vision he views the world, how he adores whom. Art telltales in whose service a man stands because art itself is always a consecrated offering, a disconcertingly undogmatic yet terribly moving attempt to bring honor and glory and power to something" (Calvin Seerveld, *A Christian Critique of Art and Literature*, Assoc. for Reformed Scientific Studies, 1968; p. 28).

This sort of definition is frankly religious in tone, because all art is frankly religious in tone. Art is iconical, if you prefer the word.

## The artist, as image of God

Always and everywhere, man stands before the face of God in Christ, addressed by his Word. It is as impossible to consider the artist and his work apart from this relationship, as it is to consider him anything less than the image of God. As image of God, the artist is bound to God both in the structure of his being and in his assigned task.

This bond, of man to God, we call "religion." It centers in man's "heart" and it comes out through his pen or brush. It cannot help being expressed. It is the center of man, the direction expressed in all his work, the point of view that molds the way he loves his wife, or reads his newspaper, or eats his meal. Religion is not merely what the artist may do on Sunday in a church building. It is also what he will do on Monday in his studio or at his writing desk.

Art is religion, the "worship" of the artist through brush or typewriter (cf. Romans 12:1). It is service to the god of his own creation, or to the God who is there in Christ.

This is why you cannot ask art to be firstly art and then to be religious art. All art is religion by its very nature. The proper distinction to raise is not religious art versus non-religious art, but religious art as truth versus religious art as error.

The Dillenger type of observer can only examine a canvas or a play or a film after it has been divested of its central message by the critic's own presuppositions. You cannot understand a painting until you understand its central thrust; you cannot paint a circle by removing all the curved lines on your canvas. You cannot touch the heart of the artist or of his work without touching "religion," the artist's own built-in bond to the God who created him.

---

This article first appeared in the Korean language magazine, *New Literature for a New Day*. Some present readers may recognize the author's name as the Korean spelling for Conn, Harvie. The Rev. Harvie M. Conn is a missionary to Korea.

## LAKE GEORGE PRESBYTERIAN FAMILY CAMPING ASSOCIATION



Nearly fifteen years ago Orthodox and Reformed Presbyterians were talking about finding a place for low-cost, Christian camping for families. Primarily through the initiative of Mr. Ervin Rhoda, the dream has begun to take real shape during the past year. Mr. Rhoda, an elder in the Reformed Presbyterian Church of Newburgh, N.Y., is president of the Lake George (Maine) Presbyterian Family Camping Association.

Over a year ago, a group of men walked across the ice of Lake George to inspect a twenty-acre site for the Association. Lake George is six miles east of Skowhegan, Maine, near the center of the state. It is less than ten hours from Philadelphia, via Interstate 95, and similarly close to other metropolitan centers in the East.

Last summer bulldozers moved in to open a road and to clear the waterfront. Because it was marshy, railroad ties were brought in and sand is to cover them, providing a firm beach and gently sloping descent into the water. This spring the official survey is being made and lots marked out.

The purpose of the Association is "to provide a Christ-centered, non-profit family camp and recreation facility". Officers include Mr. Rhoda; the Rev. Arthur Kay, vice-president; the Rev. Harold Dorman, treasurer; and the Rev. Charles Stanton,

secretary. Membership dues are ten dollars a year, and an additional fifteen dollars a year entitles a member-family to exclusive use of a lot.

The lots now being surveyed are to be 150x140 feet, and are being assigned to applicants on a "first-come, first-served" basis. The land is tax-free, though any permanent structures erected are taxable. Lot-holders may camp out on their sites, or build as they wish.

A large flowing spring provides pure water. Further road improvements are to be made this summer, and the waterfront completed. Nothing is meant to be elaborate as the idea is for a low-cost and easily supervised facility to provide a place of relaxation for Christian families.

Already there is talk of having Bible conferences at the site—or just letting them happen. Many of the Association members are ministers and teachers, well able to give valuable Bible study direction. The Cornville Orthodox Presbyterian Church is not far away for regular worship.

The Association is to be Reformed in its theological commitment, and the By-laws require that a majority of the directors be members of the Orthodox or Reformed Presbyterian, or Christian Reformed Churches. Members must be able to make a credible profession of faith in Christ. Membership in the Association is still open at this time and a few lots are still available.

All applications, requests for information, or other correspondence should be directed to the Rev. Charles Stanton, R.D. 2, Houlton, ME 04730.

Scenes at Lake George in central Maine, site being developed by the Lake George Presbyterian Family Camping Association.



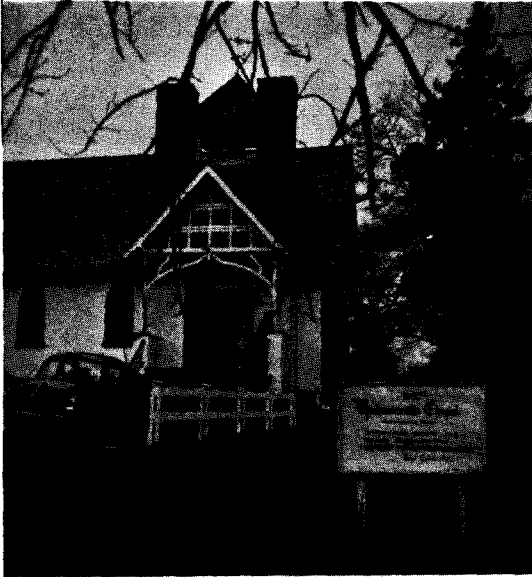


# The Presbyterian Guardian

7401 Old York Road  
Philadelphia, Pa. 19126

Mr. Kenneth Austin  
P.O. Box 95  
Oakland City, Ind. 47660  
Feb.

Second Class Postage Paid  
At Philadelphia, Pa.



**Mechanicsville, Pa.**—The Mechanicsville Chapel was officially received as a particular congregation of the Presbytery of Philadelphia at a service here on April 23. The Rev. Thomas E. Tyson, representing the Presbytery and serving as the Chapel's moderator, presided; Dr. D. Clair Davis of Westminster Seminary preached the Word.

Mechanicsville Chapel (which intends to continue using this name, even though it is a fully organized church) has been an independent congregation for many years. Dr. C. John Miller had served as its pastor for the past few years, and under his ministry the congregation determined to affiliate with the Orthodox Presbyterian Church. Dr. Miller resigned as pastor in January, and the Chapel is now actively seeking a pastor.

This church, located in rural Bucks

County, has been very active in evangelizing throughout the area. Contacts in New Hope and Doylestown, Pa., are being maintained. The area generally has been a mecca for "turned-off" young people, and drug abuse is prevalent. Several souls have been won to Christ in recent months, and God's grace has worked marvellously in many lives that had experienced the depths of sin.

This new outpost for the Reformed faith will strengthen the ministry of others in this area where the gospel is so sorely needed. And the example of this congregation of God's people should stir up greater zeal among others. We thank God for the Mechanicsville Chapel and pray that together we may continue and expand the proclamation of the sovereign grace of God that many come to find their rest in our Lord and Savior.

## Here and There in The Orthodox Presbyterian Church

**Fairton, N. J.**—The Presbytery of New Jersey ordained Mr. Charles G. Dennison to the gospel ministry on May 9. The Rev. Mr. Dennison is serving as stated supply for the Fairfield Independent Church here. Mrs. Dennison is the former Virginia Lee Graham, daughter of the Rev. Robert H. Graham of Novato, Calif. The Dennison's mailing address is: c/o Fairfield Independent Church, Church Lane, Fairton, N.J. 08320.

**Tinley Park, Ill.**—The congregation of the Forest View Church, on May 2, voted unanimously to request the Presbytery of the Midwest to dissolve the congregation. Though the congregation had made encouraging gains in recent years both in numbers and in giving, and has both a manse and new church building, growing dissension

among the members led to the decision to seek dissolution. Whether the work will be continued is uncertain. The church's pastor, the Rev. Donald M. Parker, has agreed to serve as a regional representative of the National Association for Christian Political Action on a part-time basis. NACPA is an organization of Christians who seek to implement biblical principles in political affairs.

**Chula Vista, Calif.**—The Bayview Church here has called the Rev. John D. Johnston to be its pastor. Mr. Johnston returned to the United States last summer after serving several years as a missionary in Taiwan. The Johnston family expects to move to the area after school is out. Temporary mailing address: 505 E. Naples St., Chula Vista, CA 92011.

**Edinburg, Pa.**—The spring meeting of the Presbyterial Auxiliary of the Presbytery of Ohio met here in the Nashua Church on April 29. People from the churches and chapels in Ohio and Western Pennsylvania were present. The program included: Dr. Thomas Armour of Sharon, Pa., speaking on "A Christian Ministry to the Sick"; Mr. David King, home missionary in Alliance, Ohio, speaking on "Compassion for the Unbeliever"; and the Christian Public School (from Beaver Falls, Pa.), directed by Mrs. Donna Wilson, presented a summary of the Bible using songs, readings, and Bible verses.

*Ed. note:* Why do we run notices of the meetings of this presbyterial and not of others? Because they always send us the news!

**Orlando, Fla.**—On May 5, the Presbytery of the South ordained Mr. Larry G. Mininger to the gospel ministry and installed him as pastor of the Lake Sherwood Church here. The Rev. and Mrs. Mininger live at 3716 Westgate Rd., Orlando, FL 32808.