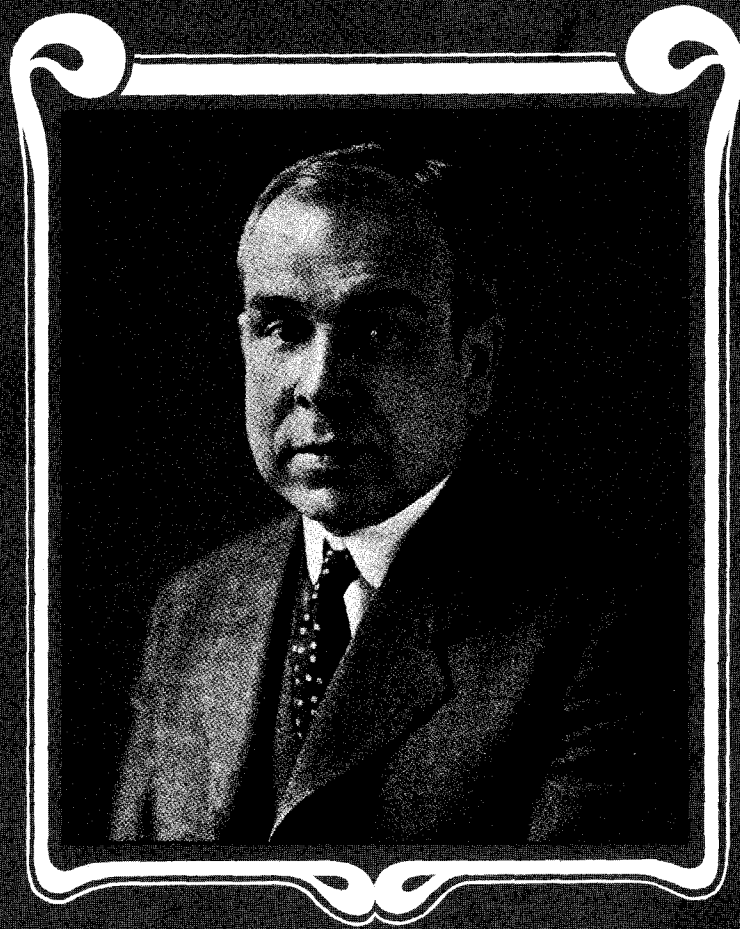


The Presbyterian Guardian

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*Respectfully
Richard Wade*

The Presbyterian Guardian
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From the Editor

At its meeting on August 30, 1979, the Board of Trustees of *The Presbyterian Guardian* voted to proceed with a merger between the *Guardian* and *The Presbyterian Journal*, a weekly magazine published in Asheville, North Carolina. The merger is to take place on November 1.

This means that, as of November 1, instead of receiving your monthly issue of the *Guardian* you will be getting the *Journal* on a weekly basis—four for the price of one! This arrangement will continue until your *Guardian* subscription expires. You will then have the option of renewing your subscription to the *Journal*; and, of course, we encourage you to do so.

The result of this merger will be that together we will reach a wider audience (well over 20,000) with the Reformed faith. Five members of the *Guardian* board, will join the 25 present members of the *Journal* board, and will be represented as well on the *Journal* board's executive committee and editorial committee.

The Presbyterian Journal was founded to serve the (theologically) conservative within the (Southern) Presbyterian Church in the United States (PCUS). Now that that conservative element has largely withdrawn from the PCUS and formed the Presbyterian Church in America (PCA), the *Journal* seeks to serve readers in a variety of Presbyterian churches; in particular, it seeks to serve churches in the North American Presbyterian and Reformed Council. For instance, it has a special arrangement with the Reformed Presbyterian Church, Evangelical Synod (RPCES), whereby the *Journal* publishes regular editions containing inserts especially prepared for RPCES readers.

Traditionally, the *Guardian* has served readers predominantly, although by no means exclusively, in the Orthodox Presbyterian Church (OPC). It has never been a denominational magazine. The

function of serving specifically OPC interests will be taken over by the new denominational magazine which will be making its appearance in January, 1980.

My own association with the *Guardian* began in April, 1978 when I was asked to edit the magazine for one year and two months as the Trustees continued to consider its future. That time period, which expired in the spring of this year was extended until December. I shall continue to serve until December, helping in the transfer of assets. After that I plan to return to my native Scotland, where a similar position is awaiting me. Hopefully, you will be hearing from me in another connection before too long!

I wish to take this opportunity to thank you, the readers, and particularly the Board of Trustees for the help and encouragement I have received over the last year or so. It has been a privilege to serve *The Presbyterian Guardian*. In my Scottish Highland upbringing I learned to respect not only my own very rich Reformation tradition, but also what was known as the "Princeton tradition" and later became the "Westminster tradition" in this country. I have always admired Dr. Machen and it has been a real honor to be associated with the magazine he founded to proclaim and defend historic Presbyterianism in the early part of this century.

Protestants do not worship tradition; they respect it. We do right to honor the past. At the same time, tradition has a way of stagnating into traditionalism if it is not constantly placed under the scrutiny of God's inerrant Word. We need to remember the motto of our Reforming forebears—*semper reformanda*, always reforming. We need to move on and move out, carrying our rich gospel heritage to an ever widening spectrum of people in this needy world. It is my prayer that in the years ahead, *The Presbyterian Journal* will be used to do just that.

The Presbyterian Guardian is published eleven times each year, every month except for a combined issue in July-August, by the Presbyterian Guardian Publishing Corporation, 7401 Old York Road, Philadelphia, Pa. 19126, at the following rates, payable in advance, postage prepaid: \$4.75 per year (\$4.25 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.

TOWARD THE FUTURE OF

The Presbyterian Church

Edmund P. Clowney

Beginning next month, *The Presbyterian Guardian* will merge with *The Presbyterian Journal* in a move that marks the growing unity of Bible-believing Presbyterians in the United States. The *Guardian* was first published on October 7, 1935 by the Presbyterian Constitutional Covenant Union. This organization supported the action of Dr. J. Gresham Machen and others associated with him who protested modernism in the foreign mission program of the Presbyterian Church in the U.S.A. and who organized the Independent Board for Presbyterian Foreign Missions. It was at a convention of the Constitutional Covenant Union on June 11, 1936 that the act of association was adopted creating the Presbyterian Church of America.

The great controversy between biblical Christianity and modernism that then raged in the Presbyterian Church in the U.S.A. was vividly reported in the *Guardian*. Dr. Machen was the author of a page, "The Changing Scene and the Unchanging Word." His comments combined reports on the battle with biblical reflection. In the June 22, 1936 issue he described the organization of the new denomination with mingled sadness and joy; sadness that such a division had been forced by the harsh measures with which the liberal leadership of the church attacked the Independent Board, but joy in the clear testimony of the new communion. Machen wrote: "We became members, at last, of a true Presbyterian Church; we recovered, at last, the blessing of the Christian fellowship . . . With what lively hope does our gaze turn now to the future! At last true evangelism can go forward without the shackle of compromising associations. The fields are

white to the harvest. The evangelists are ready to be sent. Who will give funds needed to send them out with this message of peace?"

(*Presbyterian Guardian* 2:6, p. 110)

In the same issue the editor, H. McAllister Griffiths, wrote, "Now we look ahead, with a church that is pure, that has only begun to develop and exhibit its true strength. We believe that in a generation it will compare numerically with the body whose light has gone out." (p. 111).

The generation has gone by and that prediction has not been fulfilled. The Presbyterian Church of America was soon divided. The heirs of that division in the Orthodox Presbyterian Church; the Reformed Presbyterian Church, Evangelical Synod; and the Bible Presbyterian Church would scarcely equal in numbers a score of the largest evangelical congregations in the United Presbyterian Church. That denomination, in spite of declining membership, still reports almost two and a half million members, and has more enrolled elders than the entire membership of the other churches just named.

Yet the sad fruits of modernistic control have appeared in the United Presbyterian Church. They were notable in the adoption of the Confession of 1967 and the changed forms of subscription. These changes made doctrinal discipline according to the Word of God impossible in the church and had the effect of shifting the ties that bind the church together from biblical doctrine to the forms of church order. It is because of this shift that the issues that now arise in the church do not concern the proclamation of another gospel by missionaries or ministers, but such questions as the enforced addition of

women elders to sessions and the ordaining of women to the gospel ministry. Even the homosexual issue centered not on the church's teaching about sexual purity but on the question of ordaining professed homosexuals to the gospel ministry.

One might see only gloom in the development of American Presbyterianism since the days of Machen: small denominations dividing further and growing slowly, the largest denomination decisively repudiating the authority of biblical doctrine for the faith and practice of the whole church.

But gloom would reveal not only a lack of faith but also of information. First, the confused situation in the United Presbyterian church is by no means beyond the reach of our Sovereign God. The great Shepherd of the sheep can judge, restore and renew. He can divide and unite. There are still thousands of true Christians in that denomination, many of them struggling for the first time with issues of which they are only now becoming aware. Recent court decisions have turned the property question upside down. As evangelical congregations in the United Presbyterian Church realize that their properties may no longer be held captive by denominational ownership they may consider afresh what their own denominational fellowship ought to be.

Further, the situation has changed radically with the establishment of the Presbyterian Church in America as a result of division in the southern Presbyterian Church (PCUS). The PCA is growing vigorously, establishing mission works here and abroad and is increasingly reaching out in fellowship with the other Presbyterian churches that take the Westminster Confession of Faith seriously. The establishment of the North American Presbyterian and Reformed Council (NAPARC) marks a new era of cooperation among the boards and agencies of these churches. The OPC and the PCA has established a joint venture for publishing Christian education materials (Great Commission Publications). The Reformed Presbyterians have sought PCA cooperation in the development of Covenant College. Orthodox Presbyterians serve on the board of the college and of World Presbyterian Missions.

When the *Guardian* was incorporated, its charter declared that the paper would remain free of ecclesiastical control. That

policy has been followed through its history. Although the *Guardian* has naturally been closely linked with the Orthodox Presbyterian Church, it has never become a denominational organ. For many years *Guardian* reporting of denominational news and issues made a denominational paper unnecessary. As the committees of the church began to publish their own papers to promote the work of home and foreign missions and Christian education it became evident that a denominational paper was needed to pool the expense of these efforts. That paper, *New Horizons* has now been established under the editorship of the Rev. Roger Schmurr.

Some have asked, "Why did not the OPC take over the *Guardian* as its denominational paper?"

The answer lies first in the fact that the *Guardian* is expressly prohibited from this action by its charter. But this is not a mere technicality. About a decade ago the *Guardian* board was expanded to include men from other denominations than the OPC. The *Guardian* trustees wanted to remain fruitful to the vision of Machen and the founders. They saw the calling of the *Guardian* to be a journal serving the whole cause of the Reformed faith in North America. They looked for the day when Machen's joy and hope might be realized: when a true Presbyterian church, free from compromise with unbelief might unite those who believe the biblical doctrine of sovereign grace in a strong ecclesiastical fellowship.

While the *Guardian* sought to pursue that course we became increasingly aware of the similar role that was being played by the *Presbyterian Journal*. That paper championed the cause of biblical Christianity in the southern Presbyterian Church and was the paper that served as a catalyst for the establishment of the Presbyterian Church in America.

The cause of Christ's kingdom surely demands that the genuinely Presbyterian denominations in this country unite without delay. That cause also demands that the revealed will of Christ for the faith and life of his church be faithfully and lovingly communicated to the thousands of true Christians who are in denominations that are being led astray by leaders who set themselves above and not under the written Word of God.

Because both the *Guardian* and the
(continued on page 11)

The Unspent Treasure:

OUR MISSIONARY LEGACY

C. John Miller

Do you remember "Roots"? Few things captured the imagination of the American public so completely as that television chronicle of a black family's life. All of a sudden, people were scouring archives and attics for traces of their family history. Overnight, the past became the "latest thing." It was seen by thousands of Americans as the key to a deeper sense of personal identity.

I don't believe that the American public ever experienced a phenomenon quite like "Roots" before, but it wasn't the first time I had seen large groups of people delve into the past with great curiosity and enthusiasm. As a pastor and seminary teacher during the past twenty years, I have seen that an interest in theological roots runs deep among Christians of almost every tradition. My own ministry lies within Reformed and Presbyterian circles. There I have observed many times that a recounting of our Reformation heritage will light up a Presbyterian countenance like little else! Our historical roots are very important to us.

And really, isn't that as it should be? The events that spread the gospel through Western Europe should inspire doxologies in the person who loves God's Word. And the amount of praise lavished on our forefather, John Calvin, in particular, justly

honors the scholar, pastor and teacher who embodied the Reformation commitment to a faith governed by the Word of God.

In my opinion, the Reformed community would be hard to surpass in the way it has respected and preserved its historical and spiritual heritage. And yet, one thing about our secular, "Roots"-seeking counterparts challenged me about the manner in which we study our past. Above all other considerations, their interest in their pasts is supremely *practical*. They study their family histories because they believe that such knowledge will provide them with a perspective that will enable them to function better *today*. They are convinced that the past will open the door to the present, that it will help them to better find perspective and purpose now.

Most of us would agree that these individuals are expecting too much from an assemblage of historical data. It is unrealistic to believe that one's past history will infuse meaning and purpose into a life which otherwise lacks them. As Reformed Christians, however, our position is different. Our individual and corporate lives *do* have meaning and purpose: to glorify God through the faithful ministry of the gospel of his Son, as it is contained in the Scriptures. We know why we are here; we do not need to look to the past to find that answer. However, I am convinced that a study of our religious heritage could be of immense instrumental value if we sought from it practical insights on the ministries of men like Calvin, Knox, Whitefield and Edwards. What was their understanding of their ministries? How did their perspectives shape the form their works took? What

© C. John Miller. Dr. Miller is a pastor of New Life Orthodox Presbyterian Church, Jenkintown, Pa. and a lecturer in Evangelism at Westminster Seminary. This article is part of a chapter in a book on Evangelism to be published by Presbyterian and Reformed Pub. Co.

of their perspectives and priorities may we adapt to our ministry in a twentieth century setting?

I believe that we as Reformed believers need to ask questions like that today, because I think most of us would agree that the Reformed community has lost much of the impact it had on the world in other periods since the Reformation. It seems as if we are heirs to a vast spiritual inheritance, but we don't know what to do with it. We know it is valuable, so we guard it to keep it intact. But we lack the practical wisdom to take our fortune and re-invest it, so that the treasures of the past may yield new bounty in our generation as well.

A number of facts about present-day Reformed Christianity suggest that we have not fully "invested" our spiritual inheritance. Why, for example, are the vitality and fruit seen in the work of men like John Calvin, John Knox, Jonathan Edwards, Gilbert Tennant and George Whitefield so largely absent in Reformed circles today? Our greatest strength, theological scholarship, nevertheless lacks the impact it had on community and culture in Calvin's day. In foreign missions, we have fallen far behind other evangelical groups. Church growth here at home is taking place primarily among Baptist, independent and Pentecostal brethren. More and more, the harvest Christ promised is being reaped by other reapers. Why should this be, when we as Reformed believers have certainly devoted ourselves to the "precious seed of the Word"?

Even more unsettling is what we see within some of our churches. Something has gone wrong when a friendly visitor attends one of our urban churches and comes out saying, as one did, "I agreed with the theology of the sermon, but the whole service carried the odor of death." Louie M. Barnes, Jr., a pastor in the Reformed Presbyterian Church, Evangelical Synod, sees a clear pattern of loss in most Reformed and Presbyterian churches. On the basis of available statistics, he reports that in 1974 "the average local church in the U.S." had "barely one nostril out of the water," with Reformed churches in most cases "experiencing the same nose-dive in 'growth' rates."¹ Now is a time when we need to learn what it was that enabled men like Calvin, Whitefield and Knox to see such blessing on their work.

As I have studied these men and their achievements in the ministry of the gospel, what has come through again and again is their conviction that the gospel, the Word of God, is *alive* and *active*, a message so powerful, and so thoroughly irresistible when applied by the Holy Spirit, that it could not help but bear fruit in the salvation of souls. Their reverence for the Word and for the doctrines of grace was great, just as ours is today, but the difference between us is this: while our emphasis is on preserving true doctrine and defending the faith, theirs was to take the gospel and go on the offensive, bringing God's message to men and conquering them in Christ. They wanted not only to preserve the gospel, but to put it to work, to see it change lives and expand God's kingdom.

Charles Haddon Spurgeon's ministry illustrates the perspective I am describing. The source of power for his preaching can be seen in this sermon excerpt:

"Oh the power, the melting, conquering, transforming power of that dear cross of Christ! My brethren, we have but to abide by the preaching of it, we have but constantly to tell abroad the matchless story, and we may expect to see the most remarkable spiritual results. We need despair of no man now that Jesus has died for sinners. With such a hammer as the doctrine of the cross, the most flinty heart will be broken; and with such a fire as the sweet love of Christ, the most mighty iceberg will be melted. We need never despair for the heathenish or superstitious races of men; if we can but find occasion to bring the doctrine of Christ crucified into contact with their natures, it will yet change them, and Christ will be their king."²

It was said of George Whitefield (by no less a preacher than John Newton) that "he never preached in vain."³ J. C. Ryle describes him as "the first to see that Christ's ministers must do the work of fishermen. They must not wait for souls to come to them, but must go after souls and 'compel them to come in.'"⁴ What was his motivation? "Cry out who will against this my frowardness," wrote Whitefield, "I cannot see my dear country men and fellow Christians everywhere ready to perish through ignorance and unbelief

and not endeavor to convince them of both."⁵ And to what did Whitefield attribute the amazing fruit of his preaching? "I intend to exalt and contend for more and more," he once wrote of his future ministry, "not with carnal weapons—that be far from me—but with the sword of the Spirit, the Word of God! No sword like that!"⁶

Calvin also felt the divine imperative not merely to defend the gospel, but to preach it actively to men. In his commentary on John 4:34, he notes:

". . . The nature of Christ's office is well known—to advance the kingdom of God, to restore lost souls to life, to spread the light of the gospel and in short to bring salvation to the world. The importance of these things made him forget meat and drink when he was tired and hungry. From this we receive no common comfort. It tells us that Christ was so anxious for men's salvation that the height of pleasure for him was to attend to it; for we cannot doubt that he has the same attitude towards us today."⁷

What is common to these quotations, and to the men who wrote them, is the deep awareness of God's foremost intention for his Word and for the church to whom it is entrusted: It is intended to glorify his great name *in its orientation toward the salvation of the lost!*

God had a missionary purpose when he gave mankind his Word. His desire to reveal himself to men pervades Scripture from Genesis to Revelation (Gen. 3:15, Rev. 22:17). The fervor of men like Calvin, Whitefield, Spurgeon, Knox, Edwards and Newton to reach out to the world with the gospel came out of their embracing of that purpose as their own. This is what we need to learn from our forebears; indeed, this is what we need to learn from God himself. We need to come to grips with God's missionary purpose for his Word. John Newton once commented that "Calvinism was one of the worst systems preached theoretically, but one of the best preached practically."⁸

I fear that Reformed Christians today have fallen into the error of preaching the doctrines of grace theoretically instead of preaching them practically and using the truths of Scripture to draw men to Christ. Instead of using the Bible as our instru-

ment to draw men into fellowship with God, biblical doctrine has become our grounds to exclude those—even other believers—who disagree with us. Instead of using Scripture as the sword of the Spirit to conquer men for Christ, we spend our energies defending it, as if it were fragile and easily broken. Yet we have seen throughout history that God's power and blessing has been most evident not on those who have assumed a defensive posture toward the lost of the world, but on those whose first concern is to see God save them.

I do not wish to dismiss the church's responsibility to guard her sheep from wolves teaching false doctrine. My problem lies solely with the assumption that such concerns must have first place in the normal ministry of the church. I am persuaded that this overturns God's standard order for the church and its ministry. God's first priority for his church is to proclaim the gospel to the lost, bringing them to salvation. This is followed by a cultivation of the life and unity which that gospel produces among the people of the Lord Jesus. And finally, in that context, as a living testimony to the power of the Word, the church defends herself against error.

We know that Calvin shared our concern for true doctrine, but it is noteworthy that he did not suffer from the reversal of priorities that we do. Calvin knew the Bible as a great missionary book in a way that few moderns do. For him it was largely a book of promises centering on Christ's conquest of the nations through gospel preaching. This can be seen in his commentary on Isaiah 2:3, where he says that men out of "all nations" will be conquered by "the doctrines of the gospel" and stream to Christ. Commenting on the verse that follows, he adds:

"By these words he first declares that the godly will be filled with such a desire to spread the doctrines of religion, that everyone not satisfied with his own calling and his personal knowledge will desire to draw others along with him. And nothing could be more inconsistent with the nature of faith than that deadness which would lead a man to disregard his brethren and to keep the light of knowledge choked up within his own breast."⁹

Calvin was not slow to translate his own missionary vision into action. During the years 1555 to 1562, eighty-eight men were trained and commissioned by Calvin as pastors to France. Additional works established in Holland and Scotland by men trained by Calvin were greatly blessed. In Scotland, the response to Christ was so overwhelming that one contemporary observed that "the sky rained men."

In other lands like Germany, England, Wales, Poland and Hungary, flourishing Presbyterian and Reformed churches were planted and strengthened by men trained in Geneva. Even such ardently Catholic lands as Italy and Spain were touched by their influence. An amazing zeal for Christ's cause and the glory of God were instilled in the men Calvin taught.

Yet somewhere in the years between Calvin's century and ours, our working theology has become abbreviated in a way that would have dismayed such a pioneer in missions. Our emphasis on the wonderful doctrines of grace have somehow come to mask and perhaps (in our own minds) even justify a deep-seated indifference to the lost. Evangelism, God's first priority for his Word and his church, has become a peripheral activity in the lives of many local congregations. Often it even raises eyebrows as a theologically questionable undertaking because it is so far afield of our usual defensive posture! Louie Barnes noted this attitude in his aforementioned report. Unlike other denominational leaders whose church rolls were shrinking, Barnes observed that Reformed churchmen "sense very little urgency in this situation." In fact, he says, "many of my colleagues believe that a rapidly expanding, active 'church' is proof positive that doctrinal or ethical compromise has certainly taken place."¹⁰

I also have observed this attitude among my Reformed contacts. I recall an incident in which one man in a Reformed setting accused another of Arminianism. Asked to justify his charge, he replied simply, "He does aggressive evangelism; that means he's Arminian." In another instance, a Reformed pastor was alarmed that Campus Crusade for Christ had come through his community and motivated many of his people to witness in shopping malls. His response was to teach a class positing that church officers alone were intended to do evangelism.

Of course, these are extreme examples. But what concerns me is their roots in a widely held conviction that evangelistic zeal is suspect. The abuses and inadequacies of some evangelistic groups may fuel those feelings, but I firmly believe that the greatest reason for our antipathy to zeal is that we have overlooked, as Calvin did not, God's oft-affirmed intention to draw the lost to himself through the proclamation of his Word.

If God's primary commitment to reveal himself to the world is as clear as I have maintained, why have so many well trained, godly and dedicated pastors missed it? I attribute this myopia to a "remnant theology" that makes the idea of aggressive evangelism seem pointless. One pastor defended the position this way: "We must not be impatient with history. This is the day of small things; apostasy has reduced us to a remnant. We should really rejoice that ours is the privilege of purifying and strengthening these few."

It is here that I must disagree. If I read my Bible correctly, a statement like that has no meaning for God's people since the event of Pentecost. Such a small vision simply does not square with the finality of Peter's bold announcement that the "last days" have come and that an age of fulness has dawned, with the Spirit being poured out abundantly "upon all flesh" (Acts 2:17). It closes the eyes of faith to the wonder of God's saving purpose, reaching out since Pentecost to embrace the nations. A remnant theology does not take into account the global promises of Isaiah, Ezekiel, Zecharia, John and Luke which began to be fulfilled at Pentecost.

If we as a Reformed community are to regain our strength, we need to recover a biblical theology of expectancy founded upon the knowledge that the sovereignty of God is not restricted to the salvation of a few individuals. Scripture clearly connects it to God's saving purpose as it relates to all the world, as evidenced in his own missionary character, as sealed in his promises, and as defined by his gift of all authority to the Son as the Lord of the Great Commission. Scripture's great message to man is the offer of life in Jesus Christ, and God's intention is that many hear the message and be saved.

NOTES

1. Barnes, Jr., Louie M. *The Church and Her Ministry* (Pittsburgh: The Board of Education and Publication, Reformed Presbyterian Church of North America, 1976), p. 53.
2. Spurgeon, Charles Haddon. *The Passion and Death of Christ* (Grand Rapids: William B. Eerdmans Publishing Co., 1970), p. 45.
3. Ryle, J. C. *Select Sermons of George Whitefield* (London: Banner of Truth Trust, 1958), p. 30.
4. *Ibid.*, p. 31.
5. Dallimore, Arnold. *George Whitefield Volume I* (London: Banner of Truth Trust, 1970), p. 338.
6. *Ibid.*, p. 409.
7. Calvin, John. *Calvin's Commentaries, The Gospel According to St. John*, trans. by T. H. L. Parker (Grand Rapids: William B. Eerdmans Publishing Co., 1959), Vol. I, pp. 105-106.
8. *The Autobiography of William Jay*, Eds. George Redford and John Angell James (London: Banner of Truth Trust, 1974), p. 569.
9. Calvin, John. *Calvin's Commentaries, Commentary on Isaiah* (Grand Rapids: William B. Eerdmans Publishing Co., 1948), Vol. I, p. 94.
10. Barnes, *op. cit.*, p. 53.

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J. Cameron Fraser, man. editor

The Church & The School

Part 2

Wallace W. Marshall, Jr.

This is the second part of the Rev. Wallace W. Marshall, Jr.'s article on the question of whether it is proper for the church to provide Christian day schools. In the first part of his article Mr. Marshall argued that the education of children in matters other than the Word of God is beyond the specific task of the church. In this second part, he shows that the education of children is the duty of parents. Thus neither the church as such nor the state should undertake this responsibility. It is the responsibility of parents to provide distinctively Christian education for their children.

The research on which this article is based was conducted at Westminster and Princeton Seminary libraries. It has proved impossible to complete publication of parts 3 and 4 of the report ("Historical Precedents" and "The Doctoral Office"). The thrust of the argument, however, has been presented in parts 1 and 2. Those wishing to read the entire report may write to the author at 9213 Hummingbird Terrace, Gaithersburg, Md. 20760.

Responsibility For Christian Education of Children A. Distinctly Religious Instruction

When we turn to the Word of God with regard to the matter of instruction of children, there is no doubt that the primary responsibility for the instruction of children rests upon their parents. This is so even in regard to specifically religious instruction or the teaching of the Word of God. All of Scripture reflects the mind of God expressed first to Abraham: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham

that which he hath spoken of him" (Gen. 18:19). After the law was given, the Lord said:

Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes saw, and lest they depart from thy heart all the days of thy life; but make them known unto thy children and thy children's children (Deut. 4:5). And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children (Deut. 6:6,7). Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them your children (Deut. 11:18, 19).

Notice the character of this instruction. It is teaching the Word of God to children; and although there was already a priesthood in Israel, one of whose functions was to provide instruction in the law of God, the religious education of children is committed to the parents. The reason for this is that God has constituted children and their relationship to their parents in such a way that they receive instruction best from their mothers and fathers. No other persons or institution, including the church, can ever make the equivalent impressions upon a child or young person that his parents can.

The book of Proverbs also makes clear that the primary responsibility for the education of children rests with parents: The fear of the Lord is the beginning of knowledge; but the foolish despise wisdom and instruction. My son, hear the instruction of thy

father, and forsake not the law of thy mother (Prov. 1:7,8). Hear, my sons, the instruction of a father, and attend to know understanding; for I give you good doctrine; forsake ye not my law (Prov. 4:1,2). My son, keep the commandment of thy father, and forsake not the law of thy mother: bind them continually upon thy heart, tie them about thy neck (Prov. 6:20,21). A wise son heareth his father's instruction (Prov. 13:1). A fool despiseth his father's correction (Prov. 15:5).

The New Testament teaches the same truth:

Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord (Eph. 6:4).

These very words form the basis for the vow by parents when presenting their children for baptism: "Do you promise to instruct your children in the principles of our holy religion . . . and to bring them up in the nurture and admonition of the Lord?" The church surely has a responsibility to fulfill in the nurture of children, but it is clear that the primary responsibility rests with the parents. The "lion's share" of religious instruction must be done in the home; and if it is not, no amount of instruction anywhere else can ordinarily compensate for this loss. One of the chief criticisms of the American Sunday School movement in the nineteenth century was that it tended to discourage the teaching of God's Word by the parents to their children.⁶

Even though the primary responsibility for instruction of children in the Christian faith rests with parents it must be said that the church also has an educational task to perform with regard to children inasmuch as they are members of the church even before publicly professing faith in Christ. This responsibility is fulfilled in part during the public worship of God, especially in the preaching of God's Word; for children receive some things through the sermons even from the time when they first begin to compre-

hend spoken words. As they grow older, of course, they receive and comprehend more and more of the pulpit teaching. The church's responsibility for nurture is also fulfilled during pastoral visits in the home as children are particularly addressed as to their understanding of saving truth. Such visits ought also to be occasions of direct instruction by the pastor. Children are also instructed in a concentrated way by the church when, having reached years of discretion, they indicate a desire to come to the Lord's table. These are ways in which the church as an institution instructs her children, and the significance of this education ought never to be underestimated.

We need to ask, however, whether there are additional ways in which the church ought directly to teach children as a specific group or class of persons within the church. The question is worthy of much attention whether one considers "Sunday school" an appropriate activity or not. It is interesting to note that John Owen, who maintained that there is a public office of "teacher" in the church separate and distinct from the pastor, suggests that a primary function of such teachers or "catechists" should be instructing the young "in the rudiments of religion."⁷

Even though the church has some direct responsibility in the matter of teaching its own children the Christian religion, it ought to be clear that the church has no responsibility for their general vocational education. As we have already seen, the church is limited in its teaching to the teaching of the Word of God. Few Reformed thinkers from the 16th through the 19th centuries ever questioned the assumption that the state had a large measure of responsibility in the area of general education. Nevertheless, an evaluation of the biblical data alone would lead us to conclude that broad vocational education as well as *primary* responsibility for religious in-

6. *Minutes of the General Assembly of the Presbyterian Church*. (1834 original, ed.), p. 43.

struction lies within the domain of the family. Parents must not only assume responsibility for the spiritual nurture of their children, but also assume responsibility for teaching them the broad understanding and skills necessary to equip them for whatever vocation they may have. Professor Paul Woolley of Westminster Seminary puts it aptly this way:

The whole broad field of education in general is the concern of the family. Education should be Christian throughout, it should be given from a Christian basis. But it is primarily intended to prepare the individual for the responsibilities of this life; it differs from the education given by the church in that it has a much broader reference.⁸

It must be emphasized that non-church-operated education does not mean and does not necessitate a secularized education. On the contrary, everything that is taught must be set forth in relation to God the Creator and sustainer of all things. As John Murray puts it so well: "In a word, education must be Christian. And this means far more than that the teacher acts as a Christian; it means that the subject matter must derive its integrating principle from the Scripture."⁹ History ought to be taught as the unfolding of the eternal purpose of God to glorify himself. How important it is for the student to know that history is not just a string of aimless facts but that which flows from the decree of God as the first cause. It is also needful to see history from the perspective of the great warfare between Satan and his kingdom and Christ and his kingdom. Christ does not just govern all things, but he executes this government of the world in the interest of the church (Ephesians 1:22). And who could deny that science is to be taught in such a way as to illustrate the wisdom and power of God revealed in his works of creation and providence. At the

7. *Works of John Owen, True Nature of a Gospel Church*, ch. VI "Of the Office of Teachers in the Church," from *Works of John Owen*, London: Banner of Truth. Vol. XVI, p. 103.

same time, any scientific endeavor which does not assume the truth of the biblical account of creation, the great flood, etc., will be erroneous.

It is certainly true that an education is not made Christian by adding prayer, Bible lectures and even healthy biblical discipline to an unsound or secular curriculum. However, it is just as true that the Word of God itself has its rightful place in the schools also. Of all the writers examined and whatever their views on how a broad Christian educational program should be operated, all emphasize that the truth of God's Word itself must also be taught in the school—from Calvin through Thornwell who in 1853 defended state operated general education which was Christian and Protestant.¹⁰ There may be much discussion about how much theology, catechism or Bible ought to be taught in the schools and what form such teaching should take, but it is difficult to maintain that the great spiritual, eternal truths of God's Word should have no place in a Christian school. Professor Murray puts it pointedly:

Education is directed to those who are natively in rebellion against God. The essence of sin is to be against God and against our fellow human beings. This is its extreme gravity and the judgment of God is correspondingly extreme. If we fail to take account of our definition as human beings made in the image of God, then education misses its chief end to glorify God. But it is the fact that man is in God's image that makes sin so serious and makes all the more indispensable a specifically Christian instruction, an instruction centered in the realities of sin and redemption.

All of this is implicit in the term "Christian education." If it is Christian, it is Christ-centered and must find its focus in all that is involved

8. *Minutes of the Thirteenth General Assembly, op. cit.*, p. 76.

9. John Murray. "Christian Education," *Blue Banner Faith and Life*. July-September 1967, p. 128 and reprinted in *The Presbyterian Guardian* October, 1975, p. 135.

in the person and work of Jesus Christ as Redeemer and Lord. Only the provisions of God's grace in Christ meet our need. To withhold from pupils the elements of the Christian faith is not only to conceal from them the realities of life but also to deprive them of the only means of meeting the exigencies and crises of life and of fulfilling the great end of their existence. To put it bluntly, it is to damn them to godlessness.¹¹

On the assumption that what Professor Murray says here is correct, a very productive line of thought would be who should teach the "elements of the Christian faith" in the school? Here, no doubt is a place where public teachers of the church could be employed, at least in part (perhaps the teacher or "doctor" if, indeed, this is a separate and distinct non-pastoral office in the church). However, it seems wrong to say that only the church can teach the Word of God. Professor R. B. Kuiper emphasizes that this is a "Romanist" idea.¹² In fact, fathers and mothers teach, or should teach, the Word of God and its doctrine (catechism) to their children; and this is not the teaching of the church. Perhaps this function in the school may be best carried out by public teachers or catechists set apart or certified by the church, but it would be wrong to deny as a matter of principle that laymen could teach the "elements of the Christian faith" in a broad educational program.

In any case, it is not necessary for a broad Christian education program to be conducted under the auspices of the church. Even ecclesiastical oversight over the teaching of a church-certified catechist or ordained public teacher would not necessitate or make lawful ecclesiastical oversight over the entire school.

10. Rev. James H. Thornwell. "A Letter on Public Instruction in South Carolina," *Home, The School and The Church*, ed. C. Van Rensselaer, Vol. VII, Philadelphia, 1857, p. 71. 11. John Murray, *op. cit.*, p. 143.

12. R. B. Kuiper. "The Proper Agent of Theological Education in View of the Relation of Nature and Special Grace," *Minutes of the Twelfth General Assembly of the Orthodox Presbyterian Church*, May 17-23, 1945, p. 83.

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Letters

Correction on "Verhey Case"

As a long-time reader of the *Guardian* I noticed that your report on the Christian Reformed Church Synod contained a significant error which should be corrected (as the *Banner* report on which it was apparently based had to be corrected in a later issue).

In dealing with what it considered the "most serious" matter before that Synod your report stated that "The Dutton consistory was commended for its concern, but cautioned not to continue making 'unwarranted and unsubstantial charges against Dr. Verhey.'" This concluding recommendation of the advisory committee was not passed by the Synod but action on it was "withheld" by a strong majority vote. There were no "unsubstantial (or as the recommendation actually read, 'unsubstantiated') and unwarranted charges." The committee's second recommendation and the Synod's decision, in fact, had to admit this. The Synod declared "that it is not persuaded that some aspects of Dr. Verhey's method have been shaped by and integrated into his, and the church's confession about the Bible." Grounds given for this decision were

- a. His designation of the earthquake in Matthew 28:2 appears to question the event-character of an occurrence which accompanied the resurrection of Jesus from the dead, and the message he derives from that passage is then based on an event which may not have happened.
- b. It is unclear that a method which suggests that Jesus may not have uttered the "except for fornication" clause in Matthew 19:9 does not call into question the historical reliability of the biblical record.

Despite this admission, the committee (appointed by the officers of the previous Synod and plainly seeking to avoid any action against Dr. Verhey) and the Synod, following its advice, let the matter go with urging Dr. Verhey to "reexamine his method" and advising him to "speak

cautiously" on such matters.

What undoubtedly influenced the Synod action was the support given to Dr. Verhey's method in the discussion of them by three of the professors of Calvin Seminary. One of them, Dr. B. Van Elderen, plainly said that a judgment against the position of Dr. Verhey in these matters would also be a judgment against that of many others including himself.

The significance of all this is that a Christian Reformed Synod, for the third time confronted, in this case, by the need to maintain by investigatory and disciplinary action its creeds concerning the Bible, has again refused to carry out its duty. As the *Grand Rapids Press* in this case correctly headlined its report, "Synod Allows Minister His Debatable Views." The Synod's later formal "reiteration" of earlier Synod decisions about "the mercy and infallibility of the Scriptures" must not be permitted to obscure the fact that the Synod itself was not maintaining those decisions.

We in the CRC appreciate the interest and prayers of your readers as we seek to deal responsibly with these discouraging developments.

Peter De Jong
Pastor of the Dutton Christian Reformed Church and
Managing Editor of the *Outlook*

ERA and Biblical Justice

I have been troubled by letters concerning the Equal Rights Amendment that have appeared in recent issues of the *Guardian*. I somehow missed the April issue so I cannot comment on Susan Duggan's article. However, the letters by James Jordan (May) and by Messrs. Young and Mahaffy (July/August) raise some questions that must be addressed.

Mr. Jordan makes the statement, "the people who have pushed [ERA] all along are radicals and lesbians." Perhaps this statement is a little rash. After all, my wife and my mother (both of whom are believing Christians) staunchly support the ERA. Neither one is a lesbian (!),

and it hardly behoves Mr. Jordan to make such a categorical generalization about sisters in Christ, or anyone else for that matter. Perhaps they are "radicals," but that is a word whose meaning is largely subjective in modern usage. I think we need to be more careful in making general assumptions about what a biblical Christian's political persuasions can be.

Undoubtedly there are some lesbians in the pro-ERA camp. However, many at the forefront of the anti-ERA forces are Mormons, whose presuppositions and aims are hardly biblical either, not to mention their view of the role of women. If guilt by association is the measure by which we determine our political options, we must ask ourselves: which is a more serious offense in God's sight—homosexuality or idolatry? Obviously, any political course we take will require us to have as co-belligerents (to use Francis Schaeffer's term) some whose motives may be greatly different from ours.

This brings us to a second issue, one which is raised by each of the above-mentioned writers: what would be the far-reaching effects of the ERA? The writers suggest possibilities including homosexual marriages, unisexual toilets, sending mothers to war, and Federal interference in church government. Perhaps we need to take these possibilities seriously. Yet, aren't those who advocate such things already making headway without ERA? The "radicals and lesbians," though they may support ERA, do not really need it to achieve their ends. A quick reading of the newspaper will show us that.

So who does need ERA? Perhaps, the widow who, after 25 years of marriage, finds that she has no credit rating, because she is a woman. Or the young widow or divorcee with children who can't get a job, because prospective employers fear the pressures of working and raising children at the same time will make her undependable. (These may be "facts of life," as Mr. Jordan calls them, but do they constitute biblical justice?)

Certainly we can try to pass individual

laws to plug the loopholes. But there are fifty states with loopholes to plug, and new loopholes can appear as fast as old ones are plugged when they are being made by vested interests. If "modification of particular laws" is as simple as Mr. Mahaffy suggests, then why *aren't* the supposed advocates of homosexual marriage taking that route?

The real issue for the Christian is not so much the undesired side-effects that certain people may try to achieve with the ERA. Rather, it is the benefits that could be achieved in justice, mercy and faithfulness. The laws in Leviticus 25 and Deuteronomy 15 certainly had plenty of potential for abuse, but they were nonetheless commanded by God. His people were to practice justice and trust God to protect them in their vulnerability. The biblical person is called repeatedly to help the poor, the orphan and the widow, and this seems to be the basic goal of most ERA supporters. If these goals truly can be achieved better through specific legislation (and I'm open to correction on this matter) then let those advocating this approach start formulating legislation to do just that. If they did, I might be less inclined to question their true motives.

I fear that the real issue among Christians goes beyond the ERA. We tend to be conservative in our Christianity because we are conservative and afraid of change in all aspects of life. We claim to be Reformed in doctrine and to take the Old Testament law seriously, and yet we lead the opposition to anything that seeks to bring about the kind of righteousness and justice the law demands. It seems that we hermeneutically seal plain biblical demands with our exhaustive theology when it comes to protecting our middle-class rights and comforts from those more needy than ourselves.

We seem to forget that we are forgiven sinners, and thus we rail against "the anti-God forces in our society!!!" If it is by the grace of God alone that we are who we are, and if that grace is from a sovereign God, we should be free to show the same grace to others, politically as well

as personally. And our God, who champions "kindness, justice and righteousness on earth" (Jer. 9:24) will establish his kingdom against all powers of evil.

David L. Remington
Missoula, Mt.

Murray on "Justification"

Thank you for the Rev. John J. Mitchell's review of Vol. II of John Murray's *Collected Writings*. Unfortunately the valid observation which the reviewer makes concerning Professor's Murray's understanding of the nature of justifying faith is marred by the apparent omission of the first two sentences of the paragraph from which the reviewer quotes to substantiate his point. The whole citation should read: "Faith is always joined with repentance, love, and hope. A faith severed from these is not the faith of the contrite and therefore it is not the faith that justifies. But it is faith alone that justifies because its specific quality is to find our all in Christ and his righteousness" (p. 217).

Similarly, several pages later under the rubric, "Justification and Good Works," Murray writes, "And, again, the faith that justifies is faith conjoined with repentance;" and further, "Faith works itself out by love. The faith that does not work is not the faith that justifies: 'Shew me thy faith without thy works, and I will shew thee my faith by my works' (James 2:18)" (p. 221).

There is ample warrant for the reviewer's conclusion that while Murray guards against the notion that anything but the righteousness of Christ is the ground of justification, "dead faith," faith that is not conjoined with repentance and faith that does not work, will not secure justification. It is an exhortation that evangelical Protestantism needs to take to heart.

Norman Shepherd
Associate Professor of
Systematic Theology
Westminster Theological Seminary

The Meaning of "Approve"

I should like to take exception to John J. Mitchell's ["An Assembly at Work,"

June 1979] exposition of the meaning of the ordination vow "to approve of the government, discipline, and worship" of the church. Mr. Mitchell holds that one may "approve of," that is, promise to conduct one's official duties in accord with, a document while "actually disapproving" of some of that document's provisions "rather strongly." Thus a man can be ordained, planning to abide by the standards of the church, and yet have "every intention of seeking some major change in those standards."

Perhaps Mr. Mitchell has access to some private definition of the English word 'approve,' but my dictionary (the Oxford English Dictionary) includes in its definition the concepts "to pronounce to be good, commend," . . . "To make good (a statement or position): to show to be true, prove, demonstrate," and "to confirm authoritatively; to sanction," but gives no hint of the Jesuitical definition Mr. Mitchell advances. Perhaps Mr. Mitchell would care to share the source for his comments with your readers.

David C. Lachman
North Hills, Pa.

The Presbyterian Church (continued)

Journal now have the same task set before them, there is no good reason for them to remain separate, and every reason why there should be one clear journalistic voice serving Machen's hope for American Presbyterianism.

The trustees of the *Guardian* have therefore proposed this merger to the *Presbyterian Journal* and the *Journal* has graciously accepted. Five *Guardian* trustees will be added to the *Journal* board and two will serve on the executive committee.

We urge *Guardian* readers to support the *Journal* with subscriptions and gifts and to pray that the Lord will use the merged paper to the great purpose of true Presbyterian witness to his grace.

News & Views

"Whatever Happened to the Human Race?"

The world premiere of the Franky Schaeffer V film series "Whatever Happened to the Human Race?" was held at the Philadelphia Academy of Music, Friday, September 7 and Saturday September 8, 1979. A total of five films were shown and each but the last was followed by a discussion period during which questions on the contents of the films were entertained by the major participants, Dr. Francis Schaeffer and Dr. C. Everett Koop, surgeon-in-chief at Philadelphia's Children's hospital and Professor of Pediatric Surgery at the University of Pennsylvania.

Also participating in the first of the five films and in the discussion session which followed it was Dr. Mildred Jefferson, a surgeon from Boston and President of the "Right to Life" movement. In addition, Franky Schaeffer delivered a powerful "Call to Action" at the close of the Friday evening session, and Mrs. Edith Schaeffer spoke on "Affliction" on Saturday morning. Her book by that name was on display at the seminar.

It was generally agreed that the films were graphically superior to the previous Schaeffer production "How Should We Then Live." The first film was on abortion; the second on infanticide (the killing of already born infants); the third on euthenasia; the fourth outlined the failure of humanistic philosophy and presented the Christian gospel as the only valid philosophy of life. The fifth film, entitled "Truth and History," was a straight-forward presentation of the gospel.

Several dramatic effects were used. The opening scene of the first film showed a series of cages containing experimental rabbits, then rats and finally a crying baby. It was a dramatic reminder of the direction in which our society is going. Another scene showed dolls on conveyor belts and an unsmiling man in a white coat throwing those dolls without arms and legs into a "reject box." Yet another featured a line of black people in chains walking up towards the Lincoln Memorial

in Washington D.C.—a sobering reminder that in all generations there have been those who have been classed as "non-persons."

On the whole, however, the films did not depend too much on dramatic effects. As Franky Schaeffer said, "We don't need to shock people; we have the facts on our side."

The seminar sponsors said they were trying to raise \$600,000 so that they can distribute the film to all public schools in the country. Members of the more than 2,200 audience were encouraged to write to a local television station urging it to show the films.

Copies of Dr. Schaeffer and Koop's companion book *Whatever Happened to the Human Race?* (Old Tappan, N.J., Fleming H. Revell Co., 1979) were on display at the seminar, at discount prices. They sell for \$13.95 with a special discount price of \$11.95 until December 31.

Sowing Precious Seed on New Jersey Beaches

Ask almost anyone visiting Wildwood, N.J., and they'll tell you that this popular seashore resort is their place to "get away from it all." The wide, sandy beaches; the boardwalk crammed with amusements, rides and souvenir stands; the bars and discos scattered throughout the town, all are geared to the vacationer's quest for a break from the tedium and tensions of everyday life.

But for one person who has come to Wildwood hoping to escape the problems that have haunted him at home, the crowds and honky-tonk gaiety of the Wildwood scene can make him feel more lonely and burdened than ever. And it is often this person, in the providence of God, who "just happens" to come across the Boardwalk Chapel, a unique evangelistic outreach operated by the New Jersey presbytery of the Orthodox Presbyterian Church.

Since it was opened in 1945 under the enthusiastic direction of the Rev. Leslie Dunn, then pastor of Calvary Orthodox

Presbyterian Church in Wildwood, the Boardwalk Chapel has had an opportunity to reach vacationers that is apparently unequalled by any other Christian beach mission. Situated directly on the boardwalk, a block away from Wildwood's busy Convention Hall, it is estimated that four thousand people pass by the chapel every hour of the evening (with large but lesser numbers during the day as well). When they do, they are exposed to a fast-paced program presenting the gospel of Christ via music, testimonies, skits and mini-sermons by visiting Reformed pastors. These nightly meetings are designed to attract the attention of curious passers-by, and then to give them the gospel in a brief but memorable form.

There are other forms of evangelistic outreach too. Seminarians have staffed the chapel each summer since 1970, and a training program for college students was instituted in 1973, when the presbytery bought the Dunn House on Schellenger Avenue to house the participants. This influx of personnel has enabled the chapel to provide personal counseling to many, an afternoon child evangelism program, and personal witnessing on the beach and boardwalk every afternoon and evening. The fruit from the 1979 season should encourage all of us eager to see an expansion of biblical, Reformed evangelism.

According to Jon W. Stevenson, the Chapel's first full-time director for the past two years, and an elder at Calvary OPC, the chapel's staff of 25 people were able to share the gospel personally with approximately 2,000 individuals this summer. Countless others heard the Word through the programs, and 13 made professions of faith in Christ. Now is the important time for God's people to be praying that additional fruit would be borne from the seed planted in many hearts. As a former staff member at the chapel in 1972 and 1973, I have discovered that such fruit can sometimes come years later. This year I met two individuals—one now a Hebrew Christian and the other a girl who has broken from a deeply troubled

past—who first heard the gospel at the chapel and turned to Christ several years later.

Clearly, the opportunities for evangelism at the chapel are virtually limitless. Its location and capacity to train students in evangelism show a great potential to reach the thousands who visit Wildwood daily. However, funds are needed for important renovations to the chapel and for seminary staff salaries each season. Reformed churches need to be informed about the opportunities the chapel offers for the training of their youth.

The harvest is great in Wildwood, and the chapel is unique in the OPC in the opportunities it offers laborers. I encourage you to consider the chapel as worthy of your personal and church support and interest.

Truly, we are limited here only by our vision.

Ronald Lutz, Pastor
New Life Orthodox
Presbyterian Church
Jenkintown, Pa.

The Regional Seminary of the Northeast

IRVINGTON, N.J.—Descending the steps into the basement of the Regional Seminary building I could hear the familiar, deep voice of Bill Iverson, as he was teaching students from the book of Acts. As I took my seat, he stopped and explained, in his easy southern manner, why I was there. He resumed his lecture that late afternoon. I was handed a cup of coffee, and felt at home.

"A Regional Seminary is a theological tactical headquarters which takes *academics* to the field and lets it stand up for itself. The teachers are pastor-scholars who are active in the mission of the church. The students are a community of scholars who will risk being vulnerable to truth through ministry, and who learn availability to the Sovereign Lord of the Church in the eternal present. The life-style is simple, unencumbered by buildings, faculty tenure, pensions, and the grade as the measure of all things. It is primarily concerned with making *holy* men with com-

passionate hearts and *thinking* heads. It is heuristic, with learning that is known as *lateral transmission*, not vertical (piped down from the top). It is not *regulatory* as most American schools, but demands self-discipline and body-life responsibility. It functions as a *congregation-in-mission* with its emerging eldership."

Bill Iverson, through cooperative agreements with many institutions of higher learning, has taught hundreds of students since the Newark riots in 1967. The past academic year has seen the beginning, under Dr. Iverson's leadership, of the Regional Seminary (TRS) in the Northeast, which has as its objective the planting of new churches and strengthening of churches-in-transition by means of training pastors and lay-leaders.

Highlights of the first year included the opening two weeks spent with Dr. R. C. Sproul at the Ligonier Valley Study Center in western Pennsylvania, and three weeks during January with six churches in Florida, including working among Cubans in Miami, and with a Tom Skinner Club in Orlando. The ecumenical character of TRS is reflected in the composition of the faculty. Dr. Iverson, a church planter of the Presbyterian Church in America, teaches church history. Pastor Dwight Gregory, a church planter of the Free Methodist Church in northern N.J., instructs in English Bible, *via* the inductive method. In addition, guest speakers display multi-colored backgrounds and experiences. On such is Pastor Harry Morris, a Baptist preacher employed by the (Lutheran) Deaconry Chapel whose building TRS uses, who addressed the seminary on the history of Baptists. A man-power pool of resource people consists of men such as R. C. Sproul, Dr. Richard Lovelace of Gordon-Conwell Seminary in Massachusetts and Dr. O. Palmer Robertson of Westminster Seminary, Philadelphia. Scott Murphy, a graduate of Biblical School of Theology, Hatfield, Pennsylvania, and a doctoral candidate at Drew University, assists in the teaching of church history.

The new academic year started on Sept. 17th with an opening convocation which

featured as speakers Dr. Stuart Sacks and Pastor Royal Peek. Dr. Sacks, organizing pastor of Benth Presbyterian Church (PCA), Bryn Mawr, Pa., talked of the sovereignty of God and evangelism. He emphasized the fact that God's people are often frightened when witnessing because of "raw unbelief" in God's sovereignty and power. Mr. Peek, director of Christ's Mission, an international church planting organization, challenged the group with the great need for church planters. There was an interlude between the two speakers in which the group of 32 was divided into smaller groups for a season of prayer. Among those attending were church planters, family members, and other friends, as well as students and faculty.

Frank J. Smith
Ministerial Associate
Millburn, N.J.

Conference on "Reaching Every Nation"

Dr. Ralph Winter, Director of the U.S. Center for World Mission, Pasadena, Ca. was on Westminster Seminary campus for a one day conference, Saturday, September 22.

Dr. Winter gave an address on the theme "Reaching Every Nation." A nation, he said, is not the same as a country. It is a *genetic or cultural unit* within a country. This means that whereas almost every *country* in the world has been reached with the gospel in one way or another, there are 16,750 *nations* still to be reached. The country of India alone contains some 3,000 nations, of which only 71 have been reached with any form of gospel witness.

Dr. Winter called, not only for missionaries to go to these "unreached" or "hidden" people, but for church leaders at home to stir up interest and inform their people of the needs abroad. For every 20 missionaries who go abroad, he said, we need 80 at home. To reach the goal of "a church for every people" by the year 2,000 we need 230,000 missionary couples to bring the gospel to the "hidden people" of the world.

Book Reviews

THE MYSTERY OF OLD ABE

by W. G. Vandehulst. Translated by Johannes de Viet, St. Catherines, Ont.: Paideia Press, 120 pp. 1978. \$3.95

PIERRE AND HIS FRIENDS

by W. G. Vandehulst. Translated by Johannes de Viet, St. Catherines, Ont.: Paideia Press, 175 pp., 1978. \$3.95

Reviewed by Debbie Hotchkiss, Christ Memorial Christian School, Philadelphia, Pa.

It is often very difficult to find books for children which are not only of literary quality but also, and most important, of spiritual value. W. G. Vandehulst is a very gifted and famous storyteller from the Netherlands. His writing style is warm and charming. His stories have been read and loved by the Dutch people for many years. Into each story is woven the reality of God. His characters are colorful and life-like yet their sinful hearts are also acknowledged. Repentance and faith in the Lord Jesus Christ is shown as the only hope for sinful men.

Vandehulst has written many books but only a few have recently been translated into English. This review covers the following two books:

The Mystery of Old Abe is an intriguing mystery filled with excitement. The struggles of an old man with his sin against God; his hatred and bitterness toward his fellow men; the pranks of three boys; a little lost girl; a fire; a half-crazed horse; a mysterious coin . . . all blend together into a tangled web which eventually leads to the conversion of Old Abe. Children will thoroughly enjoy this story. Ages ten and up.

Pierre and His Friends is a very tender, moving story about a sick child who is cared for by his poor grandfather. They are victims of war. Vandehulst writes about the tragedy of one family and in so doing, he captures the agony which countless families experienced during the second world war.

In contrast to Grandfather and Pierre, Vandehulst develops the characters of four young boys. They are oblivious to

the sufferings of war. They enjoy life and their imaginative play and problems are delightful. Then they meet Pierre. One boy in particular begins to have many searching questions. This is a very beautiful story which children will love. Ages ten and up.

JOURNEY THROUGH THE NIGHT

VOL 1: INTO THE DARKNESS

VOL 2: THE DARKNESS

DEEPENS

VOL 3: DAWN'S EARLY LIGHT

VOL 4: A NEW DAY

by Anne DeVries, translated by Harry der Nederlander, St. Catherines, Ont.: Paideia Press, 1978, 213 pp. \$4.95 per volume.

Reviewed by Debbie Hotchkiss.

This story has also been recently translated from the Dutch. It was written by Anne DeVries, a very capable and popular novelist in the Netherlands. The four volumes were written to capture the experiences of the Dutch people during the Nazi occupation of World War II. This review covers only Volume 4, *A New Day*.

The story continues in this volume with John's escape from prison and his efforts to reach home. It deals with the end of the five years of war and the brave work of the underground. Tensions mount as the Germans realize their time is ending. The story is moving, very thrilling yet very sad. The horrors of war are described, but the prayers and faith of the Dutch Christians display the hope and strength by which they lived even in such difficult circumstances. This is an unforgettable book.

THE THOUGHT OF THE EVANGELICAL LEADERS: NOTES OF THE DISCUSSIONS OF THE ECLECTIC SOCIETY, LONDON, DURING THE YEARS 1798-1814.

edited by John H. Pratt. Carlisle, Pa.: Banner of Truth Trust, 1978, 530 pp. \$10.95. Reviewed by Donald A. Dunkerley, pastor, McIlwain Memorial Church (PCA), Pensacola, Fl.

John Newton, Thomas Scott, Charles Simeon and other British evangelical

leaders of the early 19th century met regularly for discussion of spiritual, theological and biblical topics. Full notes were taken of many of these discussions, first published in 1856 and now made available to us.

Under each topic are listed the principal comments of the participants in the discussion, often in what appears to be concise summary form, by the secretary of the meeting.

Some of the discussions are mainly of historic value, especially discussions of missionary methods since these men were leaders of the beginnings of the modern missions movement.

Others are of perpetual interest, especially to ministers of the gospel, including:

- What is the best preparation for the pulpit?
- What are the characteristics of a spiritual mind and what are the means of growth therein?
- What is it to preach Christ, and how far should circumstances regulate the method of doing it?
- What was the apostolic method of preaching?
- Upon what grounds do we invite unconverted sinners to believe in the Lord Jesus Christ?
- What is the distinction between evangelical devotion and enthusiasm?
- What are the temptations peculiar to ministers and the best way of resisting them?

Studying this volume enables one to become better acquainted with the thinking and the personalities of the men who participated in the eclectic society. The opinions and comments of John Newton seem, at least to this reader, to be among the most pertinent and profound, and this book has strengthened my appreciation for his practical wisdom.

CHRISTIAN LEADERS OF THE 18th CENTURY

by J. C. Ryle, Carlisle, Pa.: Banner of Truth, 1978, 432 pp. \$3.95.

LADY HUNTINGTON AND HER FRIENDS

by Helen C. Knight. Grand Rapids:

Baker Book House, 1979, 292 pp., paper, \$3.45. Reviewed by Donald A. Dunkerley. Both of these books, reprints of 19th century volumes, give us glimpses of the leaders of the 18th century awakening in Britain, particularly those of Reformed persuasion such as George Whitefield, Daniel Rowlands, William Romaine and Henry Venn.

Ryle's book, first published in 1885, is the better of the two and should be read first.

A number of these biographies have been previously re-published by the Banner, some in a 1960 volume, *Five Christian Leaders*, and the biography of Whitefield as an introduction to *Select Sermons of George Whitefield* in 1958.

Looking back, I realize these biographies in their earlier Banner editions have had a very significant role in shaping my own life and ministry. I received this complete edition with great joy, delighting to re-read and receive further benefits from the chapters which I had read before, and benefiting for the first time from those that were new to me.

Ryle writes with a simple, clear, crisp style and he enables us to feel the freshness, clarity and force of the preaching of the men of whom he writes. The centrality of the cross in their preaching is seen as the great secret of their power, along with their urgency and aggressive spirit in seeking to bring men to the Savior.

The volume by Knight, first published in 1853, draws on the papers of the Countess of Huntington, a close friend and benefactor of Reformed leaders of the awakening. We are enabled to see these men through her eyes, in the light of her diaries and letters. The life of Lady Huntington provides the structure for the book, but the author is clearly concerned to tell us even more of her notable friends than of herself.

EXPOSITIONS OF ST. PAUL

by Richard Sibbes, edited by Alexander B. Grosart. Carlisle, Pa.: Banner of Truth, 1977, 544 pp., \$11.95

THE EPISTLES OF PAUL

by James Fergusson.

HEBREWS

by David Dickson. Carlisle, Pa.: Banner of Truth, 1978, 582 pp. \$17.95. All reviewed by Donald A. Dunkerley.

These volumes of classic Reformed commentary on Paul's letters plus Hebrews deserve to be much consulted reference books on the shelves of all Reformed ministers.

The volume by Sibbes, the fifth volume from the seven volume set of the complete works of this outstanding Puritan preacher (1577-1635), stands as a companion volume to the 1973 Banner reprint of Volume 1. It is not a commentary on Paul's letters, but detailed expositions of many single texts, a few passages of just a few verses and one complete chapter. Sibbes is clear, warm, Christ-centered, practical and aimed at the heart.

The other volume, a member of the Geneva series of commentaries, consists almost entirely of the 500-page double column exposition by Fergusson, first published 1659-74, to which is appended a brief commentary by Dickson on Hebrews from 1635. It is an excellent example of the pithy and practical style of commentaries characteristic of Puritans.

Many 20th century commentaries will soon be out-of-date because they major on technical questions of limited value and current theories that will be short-lived. Puritan writings such as the above have proven enduring because they focus on the eternal questions and matters of the heart.

UNION WITH CHRIST

by Albert N. Martin. Toronto: Gospel Witness Publications, no date, 119 pp., paper, \$2.00 plus postage from *The Gospel Witness*, 130 Gerrard Street East, Toronto, Canada M5A 3T4; elsewhere \$2.95. Reviewed by J. Cameron Fraser

This book contains a series of lectures delivered in Toronto Baptist Seminary, February 15-17, 1978 by the well-known pastor of Trinity Baptist Church, Essexfells, N.J. The lecture format is intentionally preserved, and we are informed that the lectures are also available on cassette.

It is not always an advantage to preserve the spoken word in written form. Good preaching does not necessarily make for good reading. The tendency is to have needless repetition and overly elaborate sentence structure. However, the evidence of this is minimal in Dr. Martin's lectures. One senses that every word was carefully chosen. To derive the maximum benefit from this book, it might be good to read the lectures aloud and thus recapture something of their original force.

The book is divided into two main sections: "Union With Christ in its Theological Perspectives," and "Union With Christ in its Practical Implications." The reason for this division is that Part 1 was delivered to theological students who were expected to have a working acquaintance with theological vocabulary. Part 2 was delivered to a more general audience.

Dr. Martin's strength lies in his ability to drive home the practical implications of a doctrine in a challenging and heart-warming way. This is particularly evident in Part 2 which deals with such matters as (among others) "Union With Christ and Saving Religion," "The Effect of Saving Religion," "The Fruit of Saving Religion," "Spiritual Stability," and "Personal Sanctification." But it also spills over into Part 1, which never becomes a dry, academic exercise but is suffused with that warmth of devotion and truly practical theology that is the hallmark of the Puritan tradition in which Dr. Martin stands.

There is little that is original in this book. The author freely acknowledges indebtedness to Professor John Murray's work *Redemption Accomplished and Applied* for the theological structure which he follows. The value of the book lies in its urgency and its concern for the cultivation of true godliness.

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A CHRISTIAN MOTHER'S View from Sodom

Donna F. McIlhenny

“. . . and if he (God) rescued righteous Lot, oppressed by the sensual conduct of unprincipled men, (for by what he was and heard that righteous man, while living among them, felt his righteous soul tormented day after day with their lawless deeds)”

II Peter 2:7 & 8

I now truly understand this passage of Scripture as I have never understood it before. God, in his gracious providence, has placed myself and my family (husband and three children) in the city of San Francisco, to endeavor to subdue our tiny part of the creation for the kingdom of Jesus Christ. It is neither an easy, nor at times a pleasant place to be for a Bible-believing Christian today. We have lived in San Francisco for six years now. During that time our three children have been born. Our oldest daughter is just starting school this year; a pleasant prospect when they will be attending a Christian school, correct? Not so here. It was difficult to find a “Christian” school that was not either infested with or was sympathetic to the homosexual community. Living in the city there is not a yard for our children to play in so we must take them to a recreation area. We cannot take them to certain parts of the biggest and most beautiful park in the city (Golden Gate Park) because of the open “love making” between those of the same sex. This park is six blocks away from our home and church.

This is not intended to offend any Christian brothers or sisters but there is far more to tell. Just as the Allies, after

World War II, made the German people walk through the concentration camps so they could know what really had taken place, and not to forget, so we as Christians today must not turn our backs on what is going on around us because it offends *our* moral purity . . . instead, we must open our eyes to see and comprehend the sins that are being unashamedly and now publicly committed against the law of God. As I recount events, I trust the reader will not think of his own offense but the tremendous offense that these things are to Jesus Christ. Endeavor to keep in mind the omnipresence of God and how grievous these scenes are to our Lord.

There is an annual event here in the Gay Community called the Castro Street Fair. It is held in a two city block area in the heart of the city, barricaded on all borders by the police. In this two block area was a sea of bodies, packed tightly together the entire length of the two blocks and the width of the street (from store-front to store-front). There were many empty blocks that could have been used in either direction, up or down the street, but the “sardine” effect was for a reason . . . better to use the hands indiscriminately all over *any* body. I saw groups of lesbians kissing and hugging one another, some with babies strapped to their backs or toddlers in strollers. No, I *don't* know why they came to have those babies but they did, and those children will be raised in this atmosphere. I saw many clever costumes—well made—

well worn; for instance, “Miss Piggy,” “Superman,” “Wonder Woman,” and various undergarments made for women . . . of course these were all worn by men. I saw many “macho-men” dressed in leather vests and pants making love on the street corner. I saw men with hands in each others pants, fondling one another. I saw several groups of three to four each, who would take turns “gang raping” one another. Perhaps the term “raping” is not appropriate because the victim was always willing. This was done directly in front of a policeman. I saw a man dressed in see-through gauze pants with thin leather straps worn tightly around his genitals. The least conspicuous event of the day was a naked man who walked right past me; no one paid any attention to him with so much else going on. Remember, the police are on the perimeter of this entire scene. I ran the gamut of emotions from fear, to anger, to physical sickness, to depression, to nervous laughter.

Remember this is all done “*Coram Deo*”—in the presence of God. There is no objective nor end to the sex acts and life style I saw except an open, blatant display of defiance of their Creator—God.

Dear reader, think not only how grieved God is with the Gay Community but with those within our city who by word confess Christ but whose deeds of apathy say otherwise. The Christian Community in San Francisco is as the church of Laodecia: “I know your deeds, that you are neither hot nor cold; I would that you were cold or hot. So because you are lukewarm and neither hot nor cold, I will spit you out of my mouth.” Rev. 3:15 & 16. I know there are those truly righteous men in our “Sodom of the West.” Will San Francisco be spared for the sake of 50 righteous men . . . for 45 . . . for 40 . . . for 30 . . . for 10 . . . Lord . . .
