

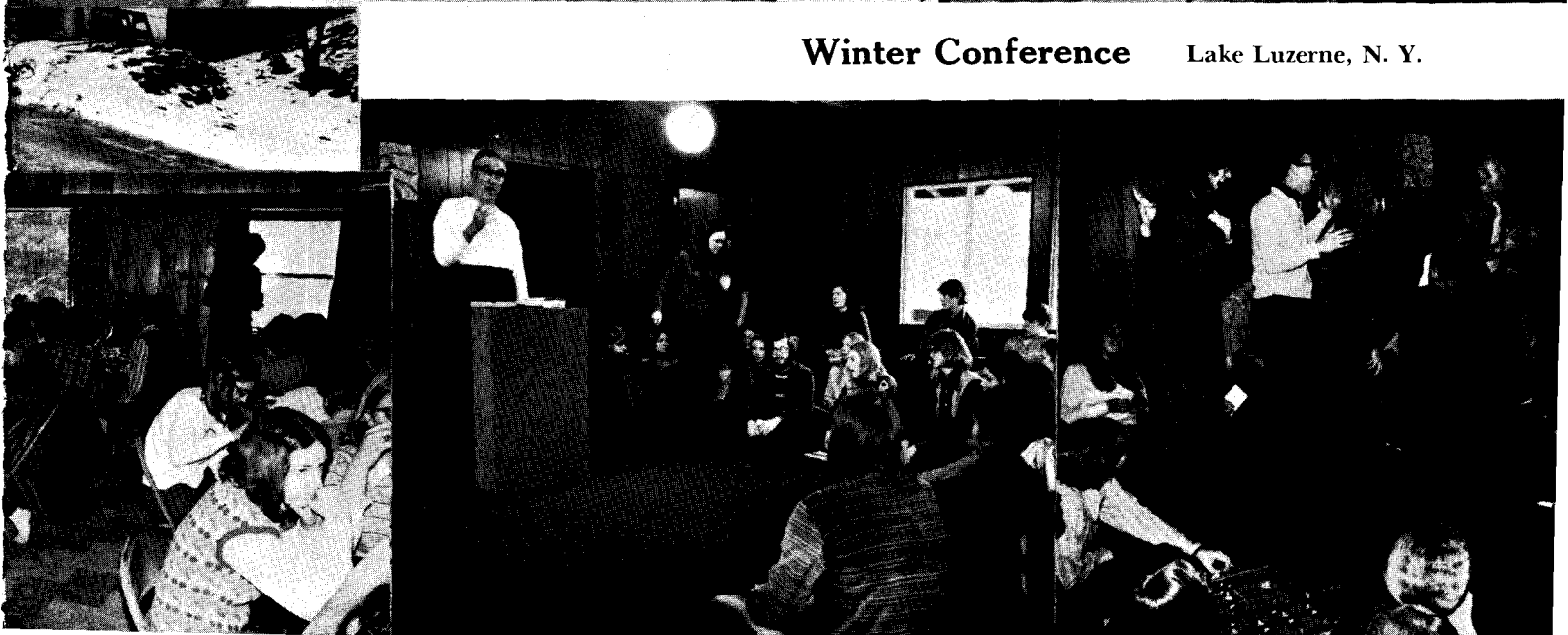
# The Presbyterian Guardian

VOL. 41, NO. 1 — JANUARY 1972



Winter Conference

Lake Luzerne, N. Y.



# The Changing Scene

HENRY W. CORAY

*Jerusalem and Athens* (Presbyterian and Reformed Pub. Co., Nutley, N. J., 1971; 452 pp., \$9.95) is a medley of essays dedicated to Dr. Cornelius Van Til, honoring him on his seventy-fifth birthday and on his fortieth year as Professor of Apologetics at Westminster Seminary.

The book includes pieces by such distinguished scholars as Hendrik G. Stoker, Herman Dooyeweerd, Philip E. Hughes, J. I. Packer, G. C. Berkouwer, S. U. Zuidema, Herman Ridderbos, and others. Dr. Van Til's "My Credo" triggers the discussions. Of the twenty-five essays, Van Til offers responses to fourteen. In these he attempts to clarify misunderstandings, answer charges, correct erroneous presuppositions, and also to acknowledge points in common.

One of the most interesting dialogs centers on the differences between Van Til and Dooyeweerd. The pundit in Holland, with his *transcendental* theory of knowledge, accuses the pundit in America of clinging to "a typical rationalistic scholastic tendency" (pp. 81-84). Van Til replies, defends his *transcendent* view, and expresses fear that Dooyeweerd concedes too much by allowing non-Christian thinkers to debate their Christian opponents "from their own ground-motif" (p. 95). "If we allow that one intelligent word can be spoken about being or acting as such," argues Van Til, "without first introducing the Creator-creature distinction, we are sunk" (p. 91). This interchange ought to do much to throw light on Dooyeweerd's position, and in particular on his influential *A New Critique of Theoretical Thought*.

*Jerusalem and Athens* is a controversial book. It is, however, healthy disputation and points up the fact that theistic theologians and philosophers can exchange their respective views with both vigor and good-will. You will find the book stimulating reading. You may need a dictionary (I did) but you will be refreshed and edified by this important volume.

## WCC versus Reader's Digest

The number two best-selling magazine in the nation has come out with a blast against the World Council of Churches. Articles by Clarence Hall (in the October and November issues of *The Reader's Digest*) are titled, "Must Our Churches Finance Revolution?" and "Which Way the World Council of Churches?"

Mr. Hall trains his gun on the activities and contributions of the WCC which, he claims, give active support to specified subversive movements. Hall is undoubtedly right in most of his accusations. One wishes, however, that he had carefully documented his material; he has failed to do this. Result: The WCC has struck back hard.

According to the *Washington Post*, World Council officials held a summit conference with Mr. Harry Harper, executive editor of the *Digest*, and demanded that the charges be retracted. Apparently one of the errors in Mr.

## FRESH AIR, UNPOLLUTED

Sometimes I am asked  
To take a carload of boys  
To a Sunday school picnic or skating party.  
And I am always impressed  
That, swarming in, the first thing they do  
Is to roll down all the windows  
No matter what kind of weather we're having!  
And I often wish  
That these same kids  
Were as eager to open the windows of the mind,  
So that the winds of truth  
Would sweep in and capture them!

Will somebody please explain to me  
Why so many followers of Mary Baker Eddy,  
Who deny the reality of pain or of illness,  
Are still seen wearing spectacles?

## The Old Chinese Philosopher

Hall's series of indictments was a quotation from the Second Vatican Council that he unfortunately attributed to the WCC. Harper admits there were indeed mistakes in Hall's broadsides, though these were "minor," he says. He maintains that the main thrust of the article's charges is accurate.

Nevertheless, under pressure, Mr. Harper has agreed that the editors of the *Digest* would "consider seriously" publishing another article in a spring issue, the author to be a representative of the WCC. One does not have to be Jeanne Dixon to predict the outcome of this battle of words. When the dust and smoke will have settled over the peaceful landscape, the much maligned (?) World Council of Churches will emerge from the fray strongly perfumed with the scent of roses.

Ever since Lord Macauley quipped that the Puritans hated bear-baiting, not because it gave pain to the bear but because it gave pleasure to the spectators, Puritanism has been the target for all kinds of misrepresentation, abuse and invective.

But the record shows that among the Puritans were not only England's greatest divines, but many of her most famous statesmen, renowned soldiers, gifted orators and poets. Contrary to opinion today, the Puritan movement acted as a grand spiritual and cultural catharsis for Elizabethan England. It was the Puritan spirit that brought freedom for the press, a high view of the sanctity of marriage, the right to divorce on the ground of infidelity, a dignified view of labor, and an active and positive program of life.

Richard Sibbes, a great Puritan leader, has well expressed the Christian world-and-life view in his *Saint's Cordial*: "Worldly things are good in themselves, and given to sweeten our passage to Heaven. . . . This world and the things thereof are all good, and were made of God for the benefit of His creatures."

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.

# Committed to LIFE

NINA M.

Motherhood can be beautiful. It can be, even where you're both the mother and father, even when you're not married. It can be, if by God's grace you are able to love another life more than your own. This is the kind of love God demands of us, the kind of love he has shown us through the gift of his own Son.

To anyone who may be tempted to avoid entering into the motherhood of that life already begun within her—To those who would escape this commitment to another life through abortion—To you I hope to give some encouragement from my own experience.

My knowledge of abortion includes this: (1) It is relatively simple and easy. (2) It seems to allow you to stay in control of your own life. (3) It seems to get rid of any guilt that may occur. (4) It is a grievous sin! In a universe whose Creator is sovereign, whose God is the giver of life, abortion does *not* leave you in control nor remove your guilt.

The consequences of cutting off a life in its most helpless form are immeasurable, even in your own life. It's heart-breaking enough to see a child looking to parents for love, security, knowledge, and guidance, and to see that child denied such vital necessities. How much worse to deny life itself to this most helpless of living things!

## Alternative to abortion

There is an alternative. There are others, too, but this is mine. I've been mother—and father—for four years, by far the best years of my life. What was once a mass of cells—alive!—within me, is now a handsome boy, building firehouses with his blocks, climbing trees he can't get down from, comparing his muscles to those of his friends.

My child loves God, in a four-year-old-way, and delights in discovering all the things God has made. And my child loves me. My love for him comes easily and naturally—from God. It's not that my love is perfect, but God's love makes me ready to love and care for this child God gave.

These four years have been good, though certainly complicated. Yet God has answered all my prayers. He has provided in his grace for things I didn't even think to pray for. He's given all the necessary things, and much more. Of course, there were and still are problems. But these are overcome because God is caring for us. It is the God of love who brings us through deep waters to safe ground. This he will do for all who confess their own sin and put their trust in his Son, Christ Jesus.

## The church — God's gift

Yes, God has given me much more than the minimum necessities for physical existence. There is the church, the people of God, that great source of counsel, friendship, spiritual guidance and even financial help. And not least, the church has helped me see my own need for a Savior who can truly remove all guilt.

God's church has provided opportunities for me to give of myself. It challenges me to dedicate myself to glorifying



God, to sanctify my own life and that of my son. These things that I now strive for are those God will remember forever. And when you experience the love of God, then it becomes urgently important that you do more for your own child than just give him the temporary things of this world.

So, give to your child. Give him first of all the opportunity to live! Give him your love, and your life that has been made clean in Christ. And then, give him Jesus for his own Savior and God will give him all things perfected in eternity.

Here, among the people for whom Christ died, is where true friendship is. Here is help for those who need help. God has never failed, working through his people. To those who need the kind of help I needed, there is the help in the church to carry through the gift of life so as to make it something beautiful among the people of God.

## Other questions

Now I know this doesn't answer all the questions. What about dating? What do you say when your child asks about his father? What do you do with your child while you're working? How do you avoid becoming socially stagnant? But here too the church will help you greatly.

And then there is your own spiritual growth to think of. Be a student of God's Word, that you might obey it and be able to raise up your child in a way that pleases your Lord and Savior.

Giving birth, raising, and sacrificing for my child, the trials of living alone, and the challenge of working to please God rather than myself—all this has brought me life more abundant by God's grace. I sincerely thank God for this hard road, for the gift of a new life to love, and for the gift of life eternal in Jesus Christ.

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*Nina is not her name. But her story here is real. And she has experienced very real sympathy and love from the church. She is also willing to talk over the problems with anyone else who wants to write her. If you do, send your letter to Nina in care of the Guardian, and we'll forward it to her.*

# Paul's trip to the third heaven

DAVID W. CLOWNEY

In the last few decades Americans and Europeans have plunged into a religious ferment unparalleled since Pentecost. The "Jesus Movement" is by no means the only manifestation. Businessmen are shocked to come out of their offices and find their children dancing in the streets with shaved heads, robes, and begging bowls, proselytizing for a Zen sect, or chanting "Hare Krishna." Centers for transcendental meditation abound; theosophy and spiritualism are more popular than ever; witchcraft and Satanism are openly practised.

Ironically, in the Orient where many of the religions originate, young people are turning away from religion. They are tired of centuries of piety and poverty, and have begun to look to Western technology for answers to their countries' desperate social ills. But their Western contemporaries have been spiritually starved by a society that makes a god of its technology, and they have begun a desperate search for spiritual food.

## Quest for religious experience

This search is above all a quest for personal religious experience. There is high interest in mysticism of all kinds. Doctrine and ethical absolutes are thought to be irrelevant, part of "organized religion," and hindrances to true religious experience.

Most *Guardian* readers come from backgrounds where doctrinal soundness is highly prized. Unfortunately, it is sometimes the only thing we prize, and the orthodox person free of gross sins is assumed to be an excellent Christian. We must not be misled by modern youth's mistrust of doctrine into our own misjudgment of their longing for religious experience. However lopsided it may be, this is a very proper desire.

In fact, the whole point of God's dealing with us is that we should be his people and he would be our God. Our relationship to God is a love relationship, a marriage—definitely a matter of experience. If we do not *experience* fellowship with God in Christ, then we are not really Christians.

If Christian experience is so important, we need to attend to it much more closely than we usually do, both for our own sakes and for the sake of this experience-minded generation. We should not lack for words when someone asks what we mean by claiming a "personal relationship with Jesus Christ."

Can you explain what you mean by this?

We can profit greatly in this by a consideration of Paul's experience as recorded in 2 Corinthians 12. Not only does he recount an experience that would intrigue any mystic, but he tells us the importance such experiences had in his own Christian life. What he says is most instructive for anyone who desires to have daily fellowship with Christ.

## Paul's strange experience

Paul records his "trip to the third heaven" with great reluctance. For fourteen years he told no one about it. He reveals it now only because his apostolic authority is at stake among these Corinthians. False teachers had bragged of their visions, revelations, and miraculous powers, discrediting Paul's ministry. To unmask them Paul makes a full display of the miraculous signs and gifts by which the Lord had authenticated his service.

Still, Paul fears that someone may think he is bragging. So he tells of his "trip" in the third person, almost as if it had not happened to him. Of course, Paul is talking about himself and gives it away in verse 7 when he slips back into the first person. Paul's point is simply to show that he himself had not qualified for such a journey to Paradise; his only qualification was his being "a man in Christ" (verse 2).

The nature of Paul's experience certainly justifies his guardedness. He says he was "caught up into the third heaven, . . . into Paradise," where he "heard unutterable utterances, that it is not permitted for a man to utter" (verses 3, 4). The place can be no other than heaven itself, the dwelling place of the Lord with his saints and angels. Surely none of Paul's readers nor his rivals could claim to have made such a trip.

But Paul did not simply go to heaven (as if that weren't enough!). He also "heard unutterable utterances" that no man is permitted to speak. This whole experience is an unsurpassable instance of "visions and revelations of [from] the Lord" (verse 1). And we must assume that what Paul heard was a direct revelation from God, perhaps spoken by the risen Lord Jesus Christ himself.

Why is this said to be "unutterable"? Did he hear something so far beyond normal human experience that he cannot put it in human words? It is not

that it was not *possible* for him to speak it, but that it was not *permitted* (the meaning of the phrase in Greek). The situation is like that of John on Patmos when he was told to "seal up what the seven thunders have said, and do not write it down" (Revelation 10:4).

The revelations that Paul received were given by God to him personally. Perhaps they were to sustain him through his difficult ministry, or perhaps as an apostle to the Gentiles he needed to know certain things. In any case, they were for him and he was not permitted to reveal them to others.

### **Not man-made, but God-given**

What conclusions may we draw from this? In the first place, we should realize that the initiative for Paul's mystical experience was on God's part; Paul himself "was caught up," and did not even know whether it was "in the body" or not. He mentions no special meditations or preparations leading up to his experience. We don't even know what Paul was doing at the time — which is the point. Paul's "trip" was not the product of any self-induced state of mind of the sort cultivated by Medieval mystics.

Neither is there anything to suggest that Paul's "trip" was anything like what is meant by the word today. There was no transformation of the consciousness of the sort claimed by Hindu Yogins, or the psychedelic experience gained through LSD. In fact, what little Paul says indicates that the revelation was verbal and not some strange psychological state.

Certainly there is no hint that Paul lost himself in the Godhead as certain of the mystics sought to do. Paul's experience was one of special closeness with God his Savior, but it in no way eliminated the distinction between creature and Creator.

Though Paul's journey into Paradise is totally unlike results sought by present-day mystics of all sorts, this does not diminish at all the overwhelming character of Paul's vision. It is a totally astonishing thing that he underwent; he was caught up into heaven, into the presence of the Lord, and given a private revelation for his personal benefit. It surely represents a high point in Paul's fellowship with the Lord, something he would constantly treasure throughout his life.

### **Glorying in the Lord's presence**

How easy it is for us to long for a similar experience! How often we might wish for just one word of the Lord for ourselves alone. And how we might envy Paul's closeness to the Lord, his actual foretaste of heaven!

How totally astonishing we must find it, then, that Paul concludes his account as he does. For he says it is not in experiences of this sort, in such spiritual "highs," that he will boast. Rather, he will

glory in his sufferings and weakness, "that the power of Christ may rest upon me" (verse 9).

This is very strange. Is Paul a masochist? What sort of perversion would make a man prefer pain to a trip to heaven? Paul did not, as a matter of fact, enjoy his sufferings. When his trip to heaven was followed by the "thorn in the flesh" (whatever kind of chronic suffering this may have been), Paul begged the Lord three times to take it away. But God would not, and now Paul glories in the result!

No, the Lord told Paul, "My grace is sufficient for you; for my strength is made perfect in weakness" (verse 9). Where Paul was weak, held back by his "thorn," the Lord made his immediate presence clearly known both to Paul and to those who watched the apostle as Christ worked through him. In this closeness of his Lord, Paul would glory.

The central focus of Paul's fellowship with God was not his taste of heaven, but the presence of the Lord in his ministry on earth. It was a ministry accompanied by suffering, both the "thorn" and all those buffetings described in Chapter 11. How different from the arrogant boastings of the spurious apostles Paul was combatting!

The experience Paul treasured most was his daily experience of the power of God working in him, the power that raised Christ from the dead, the power being made perfect in Paul's weakness. All those marvelous phrases — like "Christ in you, the hope of glory," "beholding with unveiled face the glory of the Lord," or "being changed into his likeness from one degree of glory to another" — all these have reference, not to ecstatic experiences, nor to "visions and revelations of the Lord," but to "normal" Christian life in the fellowship and power of the Spirit.

Certainly the prophets and apostles sometimes had visions and ecstatic experiences. Certainly also the early church enjoyed the more spectacular charismatic gifts. But Paul in no way equates the abundance of such gifts at Corinth with spiritual maturity or depth of fellowship with God! In fact, it was precisely this error at Corinth that Paul sought to correct.

### **Genuine fellowship with God**

To put it bluntly, fellowship with God does not consist first of all in visions, trances, mystical raptures, or ecstatic experiences. It consists rather in daily dependence on the grace of the Spirit as we pray, study the Word, and work with our Christian brothers in the tasks God has given us. Immersed in this obedience to our Lord, we will have the Spirit's testimony that we are the children of God, and our experience of genuine fellowship with God will be intimate and real.

*(Continued on Page 13)*

# A prayer about prayer

THE EDITOR

Now that the excitement has died down—but not died out—it may be good to give thanks to God that the U. S. House of Representatives killed an attempt to amend the Constitution so as to permit “nondenominational prayer” in schools or other public buildings. Even the substitute phrase, “voluntary prayer or meditation,” would not have been much better.

Now I know I’m “sticking my neck out” on this. Thousands of Bible-believing Christians worked hard for the so-called “prayer amendment.” Many conservative evangelical groups endorsed it. A great groundswell of concern was heard for restoring prayer to the public schools.

## Mistaken majority

But this great majority is wrong, I believe. It is wrong for several reasons. For one thing, any such amendment would be followed by years of litigation as the courts struggled to define just what was “voluntary prayer or meditation.” And this would put the secular government right into the midst of it, telling the citizens what prayer is.

In the second place, there is only one kind of prayer that is truly honoring to God, and that is the “offering up of our desires unto God, *in the name of Christ*, by the help of his Spirit” (*Larger Catechism* answer to Question 178). Anything other than this is lip-service at best. Anything like this is hardly going to be very pleasing to my Jewish neighbor, my Muslim, Buddhist, or even Unitarian neighbor. And what is satisfactory to him would only be an abomination to me. Far better to keep the distinctions clear!

In the third place, the attempt to amend the Constitution is the wrong approach in this case. The First Amendment both forbids the government to promote any religion, and forbids it to interfere with my free exercise of my own religious convictions. If the courts have ruled out certain instances of voluntary prayer in the schools, they have gone too far. And Christians should be challenging the courts themselves, not attempting to rewrite the Constitution.

## Stand up and pray

And what should Christians be doing? Let them pray; let them pray openly and publicly; let them pray in the public schools; let them pray to God even if it costs them something.

Let’s quit scratching our eyebrows when we begin our meal in a restaurant, or school cafeteria. Go ahead and be honest about it; bow your head, fold your hands, do whatever you normally do when you give God thanks. And let the world know that there is a God in heaven who hears you when you pray!

We do not live in a “post-Christian” world (see Bruce Hunt’s letter). But neither do we live in a Christian nation. The dollar may have the motto “In God We Trust”; but the truth is far from it. It’s high time Bible-believing Christians reckoned with the fact that they are a minority group. And it’s high time such Christians stood up—to pray in public, and to encourage one another.

So let those Christians in the public schools, or in any other public institution, gather together for prayer. If the courts forbid it, the courts are wrong and God is still the sovereign. If the courts forbid it, the courts are wrong because the Constitution itself permits it. It may take a few more court cases to prove it one way or the other. But whichever way it goes, let Christians pray and pray together publicly.

But let us not put our hopes in some misguided attempt to amend the Constitution. Let us keep the lines clear, and our testimony separate from all forms of unbelief. Let *Christians* pray together and do it in public places; but don’t confuse the issue by urging everyone to get in on the act regardless of his relation to the Lord.

So, I give thanks to God that the prayer amendment failed. I pray to God that attempts to revive it also fail. And meanwhile, I pray that God would encourage all of us to stand and pray at whatever time and place it seems appropriate for this free exercise of our religion, knowing that “if you ask anything *in my name*, I will do it” (John 14:14).

# The Presbyterian Guardian

EDITOR

JOHN J. MITCHELL

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

## Letters

### Pro and Con . . .

Just a note to say that your replying to letters written to the *Guardian* adds even more pleasure and interest to its contents. We always look forward to each issue.

J. S. W.

Houston, Texas

*Ed. note:* Thanks! On the other hand:

I wonder if there is not too much of the editor at times. It almost seems as though you have to have the last word in everything. Let the reader make his own judgments sometimes.

H. S. P.

Philadelphia, Pa.

### “Post-Christian”? NO!

The phrase, “post-Christian” age or era, as referring to these present days, has been floating around for some time. I was disturbed by it when I first heard it, some four years ago, but shocked when it was used in a *Guardian* article recently.

Are we not in danger of being trapped into a spirit of defeatism when we uncritically take up such ready-made phrases?

Calling to himself those disciples, who were later named “Christians,” our Lord established his church and declared that the gates of Hell would not prevail against it. So began the “Christian” era.

And our Lord’s “everlasting kingdom” “which shall never be destroyed” was established at his coming, and is now “within” or “in the midst of” his disciples. How then can there ever be

*The Presbyterian Guardian*

## Sheboygan's new Christian High School

Sheboygan, Wis. — On November 26, 27, the Sheboygan County Christian High School held open house and dedicated its new facilities. The school provides classrooms, library and gymnasium for grades 9 through 11, with the twelfth to be added next year. Some 42 students from Sheboygan, Oostburg, and Cedar Grove are presently enrolled.

The new school received good publicity in local papers, and managed to make its point that this is a school that "goes by The Book." "We go by the Book because it is our earnest desire that our children receive a God-centered education." The school's association of parents also stresses that "every area of study is viewed in the light of God's revelation through His word, the Bible."

a "post-Christian" age or era? For Christ "must reign until he has put all enemies under his feet"; and then it will be said, "The kingdom of this world is become the kingdom of our Lord and of his Christ; and *he shall reign forever and ever.*"

A "post-Christian" era! Perish the thought or even, the expression of it from our writings and conversations. How insidiously the Evil One goes about warring against our souls, seeking to discourage and deceive even the elect with his coined phrases.

"Middle Ages," "Dark Ages," possibly. Yes, even "a time of trouble" and "the great tribulation." But never a "post-Christian Age"!

God is not dead, whatever some modern so-called theologians may say. Neither will there ever be a post-Christian age, modern catch-words to the contrary notwithstanding.

Bruce F. Hunt  
Pusan, Korea

## Temple's veil IS rent

In the November *Guardian*, Dr. R. Laird Harris argues, in a letter to the editor, that if the ark of the covenant is visible and suitable in heaven (Rev. 11:19), then the temple itself would be suitable in the millennium.

But there are two reasons for the  
(Continued on Next Page)



## New Subscription Rates!

The Trustees of the Presbyterian Guardian Publishing Corporation authorized new subscription rates for 1972. This is the first increase in **Guardian** rates since 1960.

The increase, 75¢ per subscriber, will cover only some of the increased costs of publication. Actually, your subscription pays about half of the total cost. The remainder is made up from contributions, by individuals and churches. And not least, the costs have not gone up more only because of the low rates charged by our typesetter and printer.

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visibility of the ark in heaven. One is that the exposure of the wicked to the divine presence would involve an exposure to "lightnings, voices, thunders, an earthquake, and great hail." The survival of an exposure such as this into a millennial period is something the Scriptures do not allow (Matt. 13:41, 49). The other reason for the ark's presence in heaven is to show God's people that they have a place of refuge in the holiest place of all. The size of that place is immense (Rev. 21:16), even though it has the shape of the room where the ark rested in the Old Testament temple. The veil has been permanently rent; we can all come in, through the blood of Jesus.

If Dr. Harris finds a description of millennial times in Ezekiel 40-48, he finds more than the passage says. The reason for this meticulous exhibiting of the temple pattern is not to provide a blueprint for a reconstruction, but to give a pattern to make men *ashamed* (Ezek. 43:10, 11). The description had instant value, and still has that value, if men will take time to view it. But how would a hypothetical millennial temple make us ashamed?

A river of blessing flows from a mountain top in Ezekiel 47. In Genesis 14:18-20, a river of restoration flowed from Abraham and Melchizedek in exactly the same direction. The absence of such a river should make men ashamed. The modern men of Sodom, thirsting for the water of life, should ascend the mountain of the Lord's house.

The prominent person of Ezekiel's temple is not the high priest, but the Prince. This may represent an anticipation of the phasing out of the Levitical priesthood for another, the order of Melchizedek.

Edwards E. Elliott  
Garden Grove, Calif.

## Want "King James" only

After reading Eugene Grilli's article, "Of the making of many translations," we questioned whether we have been using the wrong Bible all these years. Were King James' men in 1611 seriously short-changed because they did not have access to the "vast accumulation of recently discovered manuscripts" now available?

We believe that the *Textus Receptus* (Received Text) is that form of the Greek New Testament that God provided for his people during the Reformation and still remains in spite of its detractors since. . . .

Unfortunately, many orthodox scholars have accepted the idea that textual criticism is a neutral science, to be applied to Scripture as to any other document. Others, like John William Burgon, have held that the *Textus Receptus* [basis for the King James' Version] is the text Christ has preserved for his church through the ages. The New American Standard Bible has many omissions, including whole verses, and many of these deal with the person of our Lord, his blood and resurrection. . . .

We believe that intelligent Christians should retain the King James' [or, Authorized Version]. Its translators were believers who admitted the divine uniqueness of the Scriptures. We want a full and complete Word of God without essential portions deleted.

The Rev. Wallace A. Bell, San Diego, Calif.

Dr. Gerald G. Latal, Manteca, Calif.

*Ed. note: In his Christian Faith in the Modern World (pp. 38-44), Dr. J. Gresham Machen says: "We . . . do not hold that the Authorized Version . . . is inspired. . . . It is a marvelously good translation, but it is not a perfect translation. There are errors in it. . . . Every one of the manuscripts contains errors; no one of them is perfect. . . . The study of the manuscripts of the Bible is a wonderfully reassuring thing. The Greek text of the new Testament, for example, from which the Authorized Version is taken is based not upon the best manuscripts but upon inferior manuscripts. Yet how infinitesimal is the difference between those inferior manuscripts and the best manuscripts—how infinitesimal in comparison with what they have in common! I do not mean that we ought not to take care in the use of the Bible; I do not mean that we ought not to try by every means within our power to determine what the exact wording of the [original] autographs was. I do think that careful Christian scholarship is a very important thing. Yet God has provided very wonderfully for the plain man who is not a scholar."*

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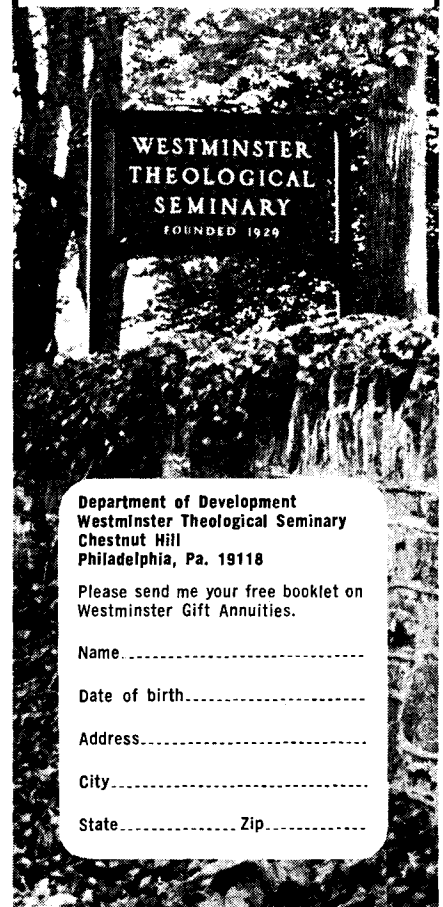
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## Acts 15

# and the Holy Spirit

ROBERT W. ECKARDT

The *Guardian's* editor has asked me to comment on the article "Acts 15 and the Authority of a Church Synod" by Dr. R. Laird Harris (*Guardian* of December 1971).

The thesis of Dr. Harris seems to be that, since the Jerusalem Council of Acts 15 was a presbyterian assembly, and since that council prohibited an action (namely, eating meats offered to idols) that is elsewhere declared by the Apostle Paul to be a matter of indifference, depending on the viewpoint of the one who partook, therefore modern presbyterian assemblies may also declare that certain acts are sinful even though they are not forbidden in the Word of God.

### Acts 15 and now

Dr. Harris rightly holds that, since elders representing the churches of the area were present along with the apostles, we have here the scriptural warrant for presbyterian assemblies. But he fails to point out the difference between that assembly and modern ones.

*The Westminster Confession of Faith* makes a distinction. It says, "All synods or councils since the Apostles' times, whether general or particular, may err" (XXXI, 3; emphasis added). The implication is that the presence of the apostles at the Jerusalem Council gave to that council an authority and an infallibility that subsequent post-apostolic councils do not have. Then the conclusion is drawn: "Therefore they [i.e., the decrees of these post-apostolic councils] may not be made the rule of faith, or practice; but to be used as a help in both" (*ibid.*).

When the decrees of the Jerusalem Council were published the letter said: "It seemed good to the Holy Spirit and to us to lay upon you no greater burden than these

essentials" (Acts 15:28, *NASB*). It is clear that the council regarded itself as *limited* by the will of the Holy Spirit.

### The will of the Spirit

Since apostolic times, the *only* source from which to find the will of the Holy Spirit is the written Word of God. "The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture; unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men" (*Confession of Faith*, I, 6). "The supreme judge by which all controversies of religion are to be determined . . . can be no other but the Holy Spirit speaking in the Scripture" (I, 10).

If the Jerusalem Council regarded itself as limited by the will of the Holy Spirit, our modern post-apostolic councils and assemblies must also rigidly set such a limitation upon themselves. And since the only source from which to determine the will of the Holy Spirit is the written Word of God, our councils have the right to speak authoritatively on ethical matters, as well as on all others, *only according to the plain teaching of the Bible*.

I am grateful to Dr. Harris for his helpful remarks. But I am afraid he did not take proper account of the fact that the presence of the apostles, with their unique gift of the Holy Spirit, gave to the Jerusalem Council an authority and infallibility that subsequent assemblies do not have and should not claim for themselves.

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*The Rev. Robert W. Eckardt is the pastor of Covenant Orthodox Presbyterian Church, Vineland, New Jersey.*

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## The Session Book

The following testimony was adopted by the Session of Calvary Orthodox Presbyterian Church, La Mirada, California:

### Witness against "voluntary abortion"

The Lord of the church requires his church to stand as a witness to the world of the just commands of his holy law (Ezekiel 33:1-6).

Many questions have arisen concerning the matter of voluntary abortion. Laws have been and are being changed to make these abortions easier to obtain. Respect for human life on all levels of our society has thus been lessened.

We therefore affirm that voluntary abortion, except to save the physical life of the mother, is in violation of the Sixth Commandment (Exodus 20:13): abortion is murder. We state the following reasons: (1) The Bible treats human personhood as beginning at conception (Psalm 139:13-

16; 51:5; Jeremiah 1:4, 5; Luke 1:41-44; 1:29-38; Exodus 21:22-25). (2) The Bible considers the human person to be a complete person, body and soul (Genesis 2:7; Numbers 23:10; Deuteronomy 6:5; 1 Thessalonians 5:23). This unity is severed only by death and then only temporarily until the natural, intended union is restored at the resurrection (2 Corinthians 5:8; 1 Thessalonians 4:13-17). This removes the artificial question of when the soul is "added" to the body. (3) The Bible forbids murder because man is created as the image of God (Genesis 9:5, 6). The Bible further says that succeeding generations of men are conceived in the image of God (Genesis 5:1-3).

We call upon society and the church to show compassion toward unwed mothers and mothers of unwanted children. To this end, not only sympathetic counsel, but also concrete help should be extended (1 John 3:16-18; James 2:14-17).

But we also call upon our society to return to the law of God, recognizing the Word of God that "Righteousness exalts a nation, but sin is a reproach to any people" (Proverbs 14:34).—*Approved in Session, September 16, 1971.*

## The Christmas Revolution

RICHARD M. LEWIS

*The Christ who was born at Bethlehem came to bring in a kingdom that should destroy the great tyrannies of men (Daniel 7). And from the beginning, the salt of the earth has worked to "turn the world upside down." Mr. Lewis, pastor of the Covenant Orthodox Presbyterian Church in Berkeley, continues to show some of the "revolutionary" effects of Christianity.*

### 5. Modern Abolition of Slavery

The slavery of the ancient Greco-Roman world had almost died out by the end of the tenth century. But in the fifteenth century there came a revival of the classical learning of the ancient world. And it is no accident that modern slavery was reintroduced at the time of this Renaissance. The license and paganism of that "enlightened" period must be held accountable for slavery's revival and the subsequent evils growing out of it that still plague us today.

Though Pope Leo X (1513-1522) had spoken against slavery, the Roman Church's need for its own reform was too great for it to be the instrument for ending the slavery and slave trade of modern times. The first church body to take a stand against slavery was the Quakers. Other leaders gave isolated and occasional protests. But it was the Evangelical Revival under Whitefield and the Wesleys that led to slavery's rejection by the British government, which had long been the greatest offender in the slave trade.

It was the labors of such Evangelicals as William Wilberforce, Thomas Clarkson and Granville Sharp, in spite of strong opposition, that led to Parliament's abolishing of the slave trade in 1807. Then in 1833, slaves throughout the British Empire were set free. These acts did much to shake the institution of slavery in America also.

Not only was this Emancipation Act an Evangelical accomplishment, the successful liberation of many slaves without violence was also due to Evangelical influence. As the day of freedom, August 1, 1834, drew near, there was great anxiety and fear of insurrection and bloodshed especially on the large plantations of the West Indies. But Evangelical missionaries had worked tirelessly among the slaves, often being persecuted by the owners, and had prepared the way.

On the evening before emancipation, the churches and chapels were opened and the slaves crowded in. As midnight approached, they fell on their knees hushed in prayer. On the first stroke of twelve, they sprang to their feet, and throughout every island glad sounds of thanksgiving rang out. In company with the missionaries, the newly freed slaves then went forth to the highest hills to watch the sun rise for the dawn of a new age for all the Negroes. During the rest of that day the churches continued to be thronged and the predictions of bloodshed and violence proved false.

The work of these Evangelical missionaries made the conclusion of the anti-slavery crusade successful, even as the work of Evangelicals in England had made it possible in the beginning.

### 6. The Rights of Women

In the ancient world, a woman was little better than a slave. She was shut up in a secluded part of the house and spent her life with slaves. A Roman husband had the power of life and death over his wife, and in Roman law she was clearly defined, not as a person, but a thing.

From the beginning Christianity served to raise the position of women. One pagan author exclaimed, "What women these Christians have!" After Christianity became the Empire's official religion, laws were passed for the betterment of women. Women were granted certain rights to property, to guardianship of their children, and the rape of nuns or deaconesses was made punishable by death.

Better than all this, the sanctity of marriage was protected by restricting the man's right to a divorce. Prior to this there was no real limit on the man at all, and marriage itself had largely fallen into disuse. Living together was sufficient proof of marriage.

Despite Christian influence, corruption was so deep that the strict view of Christians, who recognized adultery alone as ground for divorce, could not be carried out by state law. As late as the fifth century we hear a Christian author complain that men exchange wives as they would garments—a rather up-to-date sounding comment!

Augustine set forth an ingenious argument for woman's proper position. Noting that Eve was not taken from Adam's foot to be his slave, nor from his head to be his ruler, he suggests that she was taken from his side to be his beloved partner.

Tertullian writes about a Christian home in terms that show the tremendous contrast to pagan society: "What a union of two believers—one hope, one vow, one discipline, and one worship! They are brother and sister, two fellow-servants, one spirit and one flesh. Where there is one flesh, there is also one spirit. They pray together, fast together, instruct, exhort, and support each other. They go together to the church of God, and to the table of the Lord. They share each other's tribulation, persecution and revival. Neither conceals anything from the other; neither avoids, neither annoys the other. They delight to visit the sick, supply the needy, give alms without constraint, and in daily zeal lay their offerings before the altar without scruple or hindrance." Would that this picture were more visible today!

### 7. Education for the People

Popular education in England began with the Sunday schools established by Robert Raikes, beginning in 1780. His experiment caught the public's attention, partly because of his influence as a newspaper editor and partly because he was backed by John Wesley. In these schools both reading and writing, as well as Bible knowledge, were taught. By 1791 the movement had spread to America, and on its hundredth anniversary it had taken root in every continent with over one million voluntary teachers at work.

A direct offshoot of the Sunday school movement was the Ragged School Union. This was an effort by Thomas Cranfield to reach slum children who were too ragged to attend Sunday school. Besides the school for children, the Union conducted evening and Sunday schools for working people, homemaking classes for women and classes in tailoring and shoemaking.

The Union was so sensitive to needs, and so elastic in organization, that it established youth clubs, help for cripples, mothers' meetings, coffee-rooms, athletic fields, recreational classes, bath houses, and distribution of food and clothing to the needy. Holidays in the country for sick children were provided, along with maternity centers, garden clubs, flower shows and countless other social activities. All in all, the Union was one of the most Christian and most creative of modern social welfare movements.

### 8. Revolution in Science

In the Middle Ages, the Arab world was the scene of the greatest activity in the sciences such as mathematics, astronomy, and medicine. The Christian West remained backward for some time.

Contact with the Arabs and Jews in southern Europe opened the eyes of Western scholars to the riches of Greek and Arabic learning. Aristotle, the Greek philosopher who lived some 300 years before Christ, dominated the scientific views of both the Greeks and Arabs and came to do so also in Medieval Europe.

In the thirteenth century, however, a man arose who greatly influenced scientific thought. Though he admired Aristotle, Roger Bacon was also a profoundly original thinker. His scientific vision made him the prophet of the new world of science.

Unlike Aristotle, Bacon believed that all knowledge springs ultimately from the revelation given in the Scriptures. He was prepared to subordinate all human knowledge to the divine wisdom in the Bible. Modern scientists, for the most part, have rejected Bacon's view of Scripture's primacy. Yet his statements about the aims and ideals of science have continued to have their influence on scientists down to the present day.

The Greeks were not much interested in the practical results of science but sought for theoretical knowledge. In contrast, Bacon developed a theory of experimental science that largely anticipated modern views of science. To Bacon, the scientist was an expert who gained his knowledge through the experimental method. Bacon also realized that science means power, and taught that it was the divinely ordained instrument by which the church could fulfill its mission toward mankind and bring about God's kingdom on earth. He urged the church to use the tool of science to subdue the infidels rather than the bloody and wasteful methods of the Crusades.

As a scientist Bacon was not free of fantastic ideas. His astronomy was mixed with astrology and his chemistry with alchemy. But his vision of a world ruled by a science dedicated to moral and spiritual ends has an importance far beyond the half-magical forms in which Bacon expressed it. His vision marks the beginning of the ideal that has dominated Western science. The scientific view of the Western world is not the Greek ideal of knowledge for its own sake or for the happiness of knowing causes; rather it is Bacon's

*Me?!*

## —teach Sunday school?

"For though by this time YOU OUGHT TO BE TEACHERS, you have need for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food" (Hebrews 5:12).

It is clearly God's will that every believer should gain a mature understanding of the basic truths of God's Word—AND that he should share that truth in an intelligible manner with other people. Now, it may be true that some believers lack the *ability* to teach in a formal classroom situation. But we are never justified in allowing ignorance of the Scriptures to prevent our serving the Lord in this way. Too often, as in the passage quoted above, believers are unable to teach simply because of spiritual laziness or willful ignorance of God's Word.

Don't quickly brush aside the matter of your teaching a Sunday school class. Consider once again whether or not the Lord is calling you to serve him in this very important way. And then, get someone to teach you the elementary principles of the Word so that you might teach others also.

—Adapted from a notice in Calvary Clippings announcing a training workshop for teachers at Calvary Orthodox Presbyterian Church, Bridgeton, N. J., the Rev. Robert L. Marshall, pastor.

ideal of science as a means of subjecting nature to the service of man.

Bacon realized the limitless possibilities of scientific knowledge. He also recognized its potential dangers, and in this respect anticipated modern times. Bacon wanted to limit experimental scientists to a small body of experts, fearing that otherwise the new knowledge would be perverted to anti-social ends. Nor did he want to leave these experts to their own devices. For Bacon it was imperative that the church should control and organize a select body of scientists to be, as it were, the brains of Christendom.

In these days of nuclear power, computer technology, and rocket engines, we cannot afford to despise Bacon's warnings of the danger of allowing such vast forces to escape moral direction. Though Bacon's method of control is impractical, he sought this moral direction from the right source—the Scriptures.

### CONCLUSION

The Christian faith has led to many other social developments for the good of all men. It early led to laws limiting or prohibiting work on Sunday so that people might worship and enjoy the day. It has also led some to demonstrate so openly and forcefully that saloons and brothels have had to close. Where it leads us next will depend very much on how sensitive Christians are to its teachings and to their obligation to show love to their neighbors. That it will continue to turn the world upside down is the expected result of "The Christmas Revolution" until the Lord himself returns to complete the recreation of this world of travail.

# JOHN CALVIN

CARL J. REITSMA

John Calvin was 27 and a thoroughly skilled philosopher-theologian on the July day in 1536 when he first arrived in Geneva—a tired, thin young man of middle height with a pale, finely chiseled face, a long nose and a pointed beard. On his way from Paris to Strasbourg, where he planned to settle down and study, he was detoured through Geneva by military operations. He intended to stay in the city only overnight.



But a red-bearded Reformer, named William Farel, had heard of the brilliant Frenchman's arrival and went to him at his inn to beg him to stay. Calvin declined. Farel roared at him: "You are simply following your own wishes, and I declare in the name of Almighty God, that if you refuse to take part in the Lord's task in this church, God will curse the quiet life you want for your studies!" Calvin was thoroughly frightened. "I felt," he wrote later, "as if God from heaven had laid his mighty hand on me to stop me from my course. . . . I did not continue my journey."

## The reform of Geneva

It is a good thing Calvin did stay in Geneva. Zwingli had brought the Reformation to Switzerland, but he had died in battle against the Roman Catholics. Then came fiery William Farel who swept away what was left of the Mass, the priesthood and subordination to Rome. But what was to take the place of Romanism?

Genevans were quite content to live without any religious authority or moral standards. Even by the lax standards of that day, Geneva had a reputation for being unruly, riotous, and immoral—a prostitute's paradise. By God's grace, Calvin was the man God would use to fill the vacuum left by the retreat of Romanism.

John Calvin knew that when grace forgave, it went on to

transform. Rarely in the world's history has such a tremendous change taken place. In the thirty years until Calvin's death, the licentious, pleasure-loving Genevans became earnest, God-fearing people.

The secret of Calvin's power as a Reformer was the high place of authority he gave to the Bible as the Word of God. Of course, all the Reformers accepted the Bible as authoritative; but Calvin more than any other bowed his mind to the Word of God.

His reverence for the whole Word was so great that when Scripture spoke of human depravity, he did the same; when Scripture spoke of God's predestination, he followed that line without hesitation; when Scripture emphasized the necessity of being born again, he stressed the same point; when Scripture underscored human responsibility, Calvin did the same. He did not dilute one doctrine with another, or try to take the sharp edge off a particular truth by balancing it against another. No! Calvin let the Scripture speak. He was first a Bible student and then a biblical theologian, first an interpreter and then a systematizer.

## The value of Calvin

It is because John Calvin took the Bible so seriously that his writings have retained much of their value for us today. Calvin was no faddist. He did not keep on harping about a few pet themes. In all controversy that dogged him constantly, he of course had to be negative. But never was he such at the expense of the positive development of biblical doctrines. Calvin's thrust did not depend upon his negative criticism of others, but upon the beauty, the power, the greatness of the gospel he proclaimed. That is what commended Calvin to his hearers, and to those who read his works today.

What an important lesson there is in this for us who battle against the massive current of unbelief sweeping through the churches today. As necessary as it is to contend for the faith, let us beware of becoming negative, reactionary, of dissipating our strength in disputation, or of thriving on controversy.

As a minister of the Word of God, Calvin preached almost daily, going through book after book of the Bible. His sermons were based on the careful study of the biblical text, and much of this study has been preserved in his *Commentaries* on almost every book of the Bible.

John Calvin also wrote many other doctrinal and argumentative works. But the most significant of all these is his *Institutes of the Christian Religion*, which grew from a small volume in 1536 to the final edition of 1559 which we know in translation today. Written in Latin, they were translated by Calvin himself into his own brilliant French. Sometimes he speaks as a pastor and sometimes as an angry disputant who is impatient with a particular error so distasteful to him. But always he speaks as an expositor of the Word of God, as one who knows that only by an under-

standing of the Scriptures can men come to know God and find eternal life.

### The sum of Calvinism

Calvinism has been summed up in the phrase, "the sovereignty of God." This is an excellent way of putting it. The God presented to us in the Bible was acknowledged by Calvin to be the sovereign God whose free grace, entirely independent and totally effectual grace, is the perfect answer to a helpless sinner's need. To God alone belongs all the credit for man's salvation, from God's loving election before the foundation of the world to God's final work of glorification in the world to come.

"The Calvinist is the man who has seen God, and who having seen God in His glory, is filled, on the one hand, with a sense of his own unworthiness to stand in God's sight, as a creature and much more as a sinner, and, on the other hand with adoring wonder that nevertheless this God is a God who receives sinners. He who believes in God without reserve, and is determined that God shall be God to him, in all his thinking, feeling, willing—in the entire compass of his life activities, intellectual, moral, spiritual, individual, social and religious relations—is a Calvinist."—Dr. Benjamin B. Warfield.

John Calvin was a man who loved freedom. Unfortunately, the duties of church and state had been mixed ever since the Middle Ages, and though Calvin made progress in securing greater liberty for the church from the civil authorities, not even Calvin himself was yet free from the idea that the state might enforce church discipline. A case in point is that of the bold heretic, Michael Servetus. With Calvin's approval, Servetus was burned at the stake for deny-

ing that Christ was neither fully human nor divine. Death for heresy is not right; but most of Europe, Protestant or Catholic, supported what was done to Servetus. Lutherans, Romanists, and Reformers alike, all approved; Calvin ought not to be singled out for special condemnation, but recognized as one whose usual perception of God's will was lacking in this concern.

The fact remains that the execution of Servetus was wrong. And it should teach us a continuing lesson. When we ignore the distinction between church and state, and when ministers of the gospel—be they orthodox or liberal—become involved in political maneuvering, we will soon find the church powerless and on a dead-end street. The failure to keep the distinction clear meant the end of Zwingli; his futile political ambitions brought him to his death in battle and curtailed the spread of the Reformation in Switzerland.

It is easy to think we are being relevant in all this political activity; but this is sheer self-deception. Never before has the church had such a big mouth about the affairs of the world—and so little real influence in them! No, let the church be the church. The Holy Spirit is our power, not public opinion, picketing, or political protest. The weapons of our warfare are not carnal but spiritual.

What the world needs to hear is good, sound, solid preaching of the Word of God. With a high view of the church of Christ, with proper discipline and clear Christian living, the people of God will again be heard in the world and the church of God will again be taken seriously as a holy institution with an authoritative message.

Again, let the church be the church!

*The Rev. Carl J. Reitsma is pastor of Sharon Orthodox Presbyterian Church in Hialeah, Florida.*

### *Paul's trip to the third Heaven.*

(Continued from Page 5)

Paul was quite serious, not wanting anyone to suppose that the content of his gospel of salvation by faith and life in the Spirit could somehow be bypassed through some ecstatic hotline to God. Such a bypass would be a delusion, and no true fellowship at all. To seek such ecstatic experiences is to waste our efforts when the way to fellowship with God is simple and available to all. Perhaps the reason why some Christians are so desirous of ecstatic experiences is because the way to fellowship is so simple and readily available; but that is what we should have expected, since God himself wants to have fellowship with *all* his people.

What Paul glories in is his sufferings. It is in them and his life of service that Paul, with all other Christians, knows "the love of God that passeth understanding." Within that context of suffering and of fellowship in service, Paul's rapture to the third heaven was a great treasure, literally a foretaste of heaven. Outside of that context, the experience would have no meaning at all.

Would we also experience the closeness to the Lord that Paul enjoyed? Then let us seek to be

used by the Lord as Paul was. Ask the Lord to place opportunities to serve him that will stretch us far beyond anything we normally would be able to do. If we ask this with true readiness of heart, willing to lose our lives for Christ's sake, the result may well involve us in suffering and want. But as we give such service to the Lord, we will experience the power and blessing of God in ways we never knew before.

Though Christ was crucified in weakness, yet he lives by God's power. We also are weak in Christ, but we shall live with him by that same power of God. So, let us examine ourselves, to see if we are truly in the faith and so prove ourselves. After all, do we not know that Jesus Christ himself is in us? (Cf. 2 Corinthians 13:4, 5.)

*Mr. Clowney was recently licensed to preach the gospel and is serving his Lord in the ministry of the Church of the City in Philadelphia. He was asked to write this article after giving a talk on Paul's "trip" to a group of young people, several of whom had sought religious experiences through drugs and Satanism before coming to know the Lord personally. They responded so enthusiastically that we felt others might be similarly blessed by it.*

# A plea to "Jehovah's Witnesses"

IVAN J. DeMASTER

*The letter below is adapted from one actually sent to two former members who left a congregation of Christ's church, having been attracted to the "Jehovah's Witnesses." The appeal to Scripture is particularly appropriate in dealing with these people; they sincerely mean to obey the Scripture, but have been misled in understanding its teachings.*

Dear Bill and Kathy,

I read your letter to the Session with its request that your membership be terminated at the church. The Session regretfully acted to remove your family from the roll of members of this church, and requested that I write you a letter of concern.

When you first came to us, we felt you shared with us a real love for Christ, and that your faith and joy was in knowing our heavenly Father and in the grace of his Son Jesus. We have been very sorrowful to see you drift apart from us and now finally to sever the relationship. I have expressed this to you before, so you know it is not something I add now.

## God's name, Jehovah

If you were becoming involved in another Bible-believing church, we would not be so sad in having you leave. But we are exceedingly concerned to see you moving toward the Jehovah's Witnesses.

I acknowledge that they are very strong on Bible study, but I do not believe that they understand or teach the basic message of the Bible. You suggested that if we would know God's name, we should read Psalm 83:18 where it says God's "name alone is Jehovah." May I respond by urging you to consider the following:

1. Jehovah is God's covenant name and it reveals his gracious character toward his people. This name shows us that he is the God who redeems his people and keeps his promise. Exodus 3:13-14 explains the basic meaning of the name in the words, "I AM THAT I AM." And Jehovah tells Moses to speak to the people of Israel in the name of the God I AM, the God who is now to redeem his people.

2. The English word Jehovah is a combination of two Hebrew words, the consonants from one and the vowels from another. The Jews thought the Lord's name was so holy it ought not to be pronounced. When they read the letters JHVH in the Old Testament, they would speak the ordinary word meaning "Lord," which has the vowels e-o-a in Hebrew. The word "Jehovah" was made from these two words. Actually, no one knows how the Hebrew word JHVH should be pronounced, and we do not actually know this personal name of God any more.

3. God's concern is that all people know him, the living and true God, who has revealed to us his name Jehovah. This is what Psalm 83:18 emphasizes. We are to know God as the one who is most high over all the earth, whose name is Jehovah the gracious covenant God who keeps his promise, the only one who is known by this name.

4. Up to this point, most of what I have said is similar to teachings of the Jehovah's Witnesses. Now I would emphasize this: Jehovah is the God that we honor and serve at our church. The Jehovah of the Old Testament is the Triune God of the New Testament; more specifically, Jehovah is Jesus Christ, the true God, the eternal Son.

## Jesus is Jehovah

Let me try to explain why I say this. Isaiah writes that he saw the glory of Jehovah sitting on the throne (Isaiah 6:5). After the angel comes to him, Isaiah is sent forth to preach (verses 9, 10). But in John 12:37-41, we are told that the people saw the miracles of Jesus and did not believe on him. This was what Isaiah foretold about Jesus (53:1, as well as 6:1-10; compare John 12:40 with Isaiah 6:9, 10). John says that Isaiah wrote these words when he saw the glory of Jesus and spoke of him. But when did Isaiah see the glory of Jesus? When he saw Jehovah of Hosts on the throne. Jesus is Jehovah.

In Isaiah 45:21, God speaks of himself as "Jehovah; and there is no God else besides me, a just God and a Saviour; there is none besides me." But who alone is God and Savior in the New Testament? "Thou shalt call his name Jesus, for he shall save his people from their sins" (Matthew 1:21); and "they shall call his name Immanuel, which is, being interpreted, God with us" (verse 23). And then, "in the name of Jesus. . . in him doth this man stand here before you whole. . . Neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts 4:10, 12).

*The glory of Jehovah that Isaiah saw is the glory of Jesus. The Old Testament Jehovah is the only God and Savior. But the New Testament Jesus is both God and Savior, the only name in which men may be saved.*

Jehovah also says, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else" (Isaiah 45:22). But in the New Testament we are urged to be "looking unto Jesus, the author and finisher of our faith" (Hebrews 12:2); and "looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 21). Why does the New Testament tell us to look to Jesus and not Jehovah?

Jehovah has revealed his sovereign grace and fulfilled his covenant promises in the name and the person of Jesus Christ. Here is Jehovah himself, Jesus "my Lord and my God," the gracious name of the living God revealed to sinners around the world. A witness for Jehovah is a witness for Jesus Christ.

We still hope and pray that you might return to your first profession, and once more join with us to praise the grace and enjoy the kingdom of the Lord Jesus Christ.

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*The Rev. Ivan J. DeMaster is pastor of the Westminster Orthodox Presbyterian Church, Westchester, Illinois.*

## Letter from Aunt Polly

October 23, 1971

Dear Trudi,

The Gaffins' furlough year is just about passed. We expect to be back in Taiwan by November. We are returning with many pleasant memories of the past year in our wonderful homeland. Among them was our visit to your home. How is your grandmother? Our hearts warm as we recall the gracious entertainment of your beautiful mother and noble father, with your grandmother to care for and freshly plowed fields awaiting spring planting. Your Dad even took time to fill our gas tank and direct us on across the balmy South Dakota plains.

Trudi, at the breakfast table, with your mother's backing, you had gotten up the courage to ask us a question. But your school bus came just then and you rushed off with a hurried goodbye and no answer to the question. It is a timely one, though, and I want to give you an answer.

"Why did you leave the great mainland of China and go to a small island like Taiwan?" you asked. We left because we were driven out by the Communists under the leadership of Chairman Mao. The lawful government of the Republic of China, under the leadership of President Chiang, was driven out also.

The government fled across the Taiwan Straits to Taiwan, the only one of the eighteen provinces of China that the Communists had not overrun. So we call Taiwan, Free China. There the Nationalist government of China was set up. And there for the past twenty-one years Orthodox Presbyterian mis-

sionaries have had freedom to preach the gospel just as we do in our own country. How we thank God for this freedom. We have gone peacefully and unafraid about our Father's business, preaching the Word among the nearly fifteen million people in the island province of Taiwan. Pray that we may continue to have this freedom!

Yet, at the same time we must not forget the people in the seventeen provinces of mainland China. They are living under the Satanic tyranny of Communism, always fearing and in great poverty. If they worship God or read or listen to God's truth, it must be done secretly. Pray that God may deliver them from the bondage of Communist slavery and open the door of freedom for preaching the truth to China's millions on the mainland.

There's one other thing I want to say to you about praying. Don't just pray for the missionaries. Pray for the believers in our mission fields. Pray especially for those in mainland China now. The missionaries left there twenty years ago, but the Christians remained. They have suffered many horrors.

My friend, Mrs. Bien, who was just my age, lived with her oldest son in mainland China. He loved her as you love your mother and he wanted to provide all her needs. Her other son and daughter on Taiwan loved her too and sent her packages and money. But the Communist authorities in the neighborhood were always watching. They said a woman who is growing old may not have so much to eat and wear. She can do less and less work and is not worth caring for. After several years of this slow starvation and exposure, Mrs. Bien died.

When we heard, in Taiwan, about her death, her son had a memorial service for her. We wept for joy that God had taken her from her miserable dilemma. We wept for sorrow too that we had not been able to share our plenty with her or with the many people in mainland China suffering as Mrs. Bien had suffered. At that memorial service, with the memory of Mrs. Bien so fresh in our hearts, we prayed fervently for these folks. We prayed that the Holy Spirit of our God would be so near to them in their misery that they would never waiver in faith or doubt his love.

Unfortunately, we humans don't always pray so fervently. Look in Hebrews 13:3 and see what the Holy Spirit says about our duty to pray for those in Communist bondage.

Your loving friend,  
"Aunt Polly"



# The Presbyterian Guardian

7401 Old York Road  
Philadelphia, Pa. 19126

Mr. Kenneth Austin  
P.O. Box 95  
Oakland City, Ind. 47560  
Feb. 71 72

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## Here and There in The Orthodox Presbyterian Church

**Philadelphia, Pa.** — The Church of the City is now located at 4207 Baltimore Ave., Philadelphia, PA 19104. Sunday worship is at 5 p.m. The church serves residents and students in the West Philadelphia area where the University of Pennsylvania is located. The new address is also home for the James C. Pettys and David M. Clowneys. The Rev. Mr. Petty is pastor, with Mr. Clowney serving as assistant, having been licensed to preach by the Presbytery of Philadelphia. At its old address at 3735 Walnut Street, the group is providing bookstore service with sound evangelical and Reformed literature for the university community.

**Denver, Col., Oklahoma City, Okla., and Eugene, Ore.** — Musical chairs is the name of the game as the Rev. Glenn T. Black is called to do home missionary work in the Denver area, the Rev. H. Larry Baurer to replace Mr. Black in Eugene, and Knox Church in Oklahoma City is left with the empty chair as it searches for a new pastor.

**Valdosta, Ga.** — The Presbytery of the South meeting here in October licensed Mr. Larry G. Mininger to preach the gospel. A call from the Lake Sherwood, Fla., congregation was placed in Mr. Mininger's hands. He is laboring with this church now, and lives at 3716 Westgate Rd., Orlando FL 32808.

The Presbytery also determined to advise the denominational Committee on General Benevolence that, because of "the priority the Bible gives to the needs of believers and the limited funds of the Orthodox Presbyterian Church, the Committee on General Benevolence [should] limit its support to distinctively Christian causes in the foreseeable future."

**WANTED:** Names of friends or relatives living in the two university towns of Pullman, Washington and Moscow, Idaho, who might be interested in an Orthodox Presbyterian work there. Send any possible contacts to the Rev. Ronald J. McKenzie, 405 240th S. W., Bothell, WA 98011.

### Elder leads Holy Land Tour

Dr. Robert H. Kyle, prominent neuro-surgeon in Cedar Falls, Iowa, and elder in Christ Church of Cedar-look (Orthodox Presbyterian), plans his second unique tour of the Holy Land for March 14-23, 1972.

The tour is organized with a definite spiritual emphasis by Christians sensitive to the needs of those on tour. Five days will be spent in exploring biblical sites, working out from a hotel in Jerusalem. En route there will be brief tours of Zurich and Geneva. On the return, a two-day stop in London includes a visit to the British Museum.

Special features include a lecture on archaeology at the American Institute of Holy Land Studies. The tour also includes a visit to the Weizmann Institute of Science at Rehoveth where staff members outline the latest in Israeli science.

Cost of the tour is \$669, from New York, plus tax and tips. Openings are still available through Dr. Kyle, 4710 Cedar Heights Drive, Cedar Falls, IA 50613.

**WANTED:** Names of friends or relatives in Westchester County, New York, who might be interested in the weekly Bible class now being conducted in the New Rochelle-Pelham Manor area. Send possible contacts to the Rev. John C. Hills, 882 Garfield St., Franklin Square, NY 11010.

## Young People Hear Harvie

One hundred high school and college young people met at the Peniel Bible Conference grounds at Lake Luzerne, N.Y., for a winter Bible conference. Held December 27-30, the conference was sponsored by the Presbytery of New York and New England of the Orthodox Presbyterian Church. Groups came from Bangor, Maine; Hamilton, Mass.; Hamden, Conn.; Philadelphia, and Rochester, as well as nearby Schenectady.

The principal speaker was the Rev. Harvie M. Conn, missionary to Korea. Mr. Conn presented a powerful challenge based upon the work of the Holy Spirit as recorded in the Book of Acts. Many of his listeners evidenced a strong desire to be more faithful and effective in their witness to Christ, and much interest was shown in learning how to establish small-group Bible studies.

This was the third such conference sponsored by the Presbytery, and attendance was near capacity. The Rev. Wendell L. Rockey Jr. was director, assisted by the Rev. Messrs. Raymond M. Meiners and Bernard J. Stonehouse.

