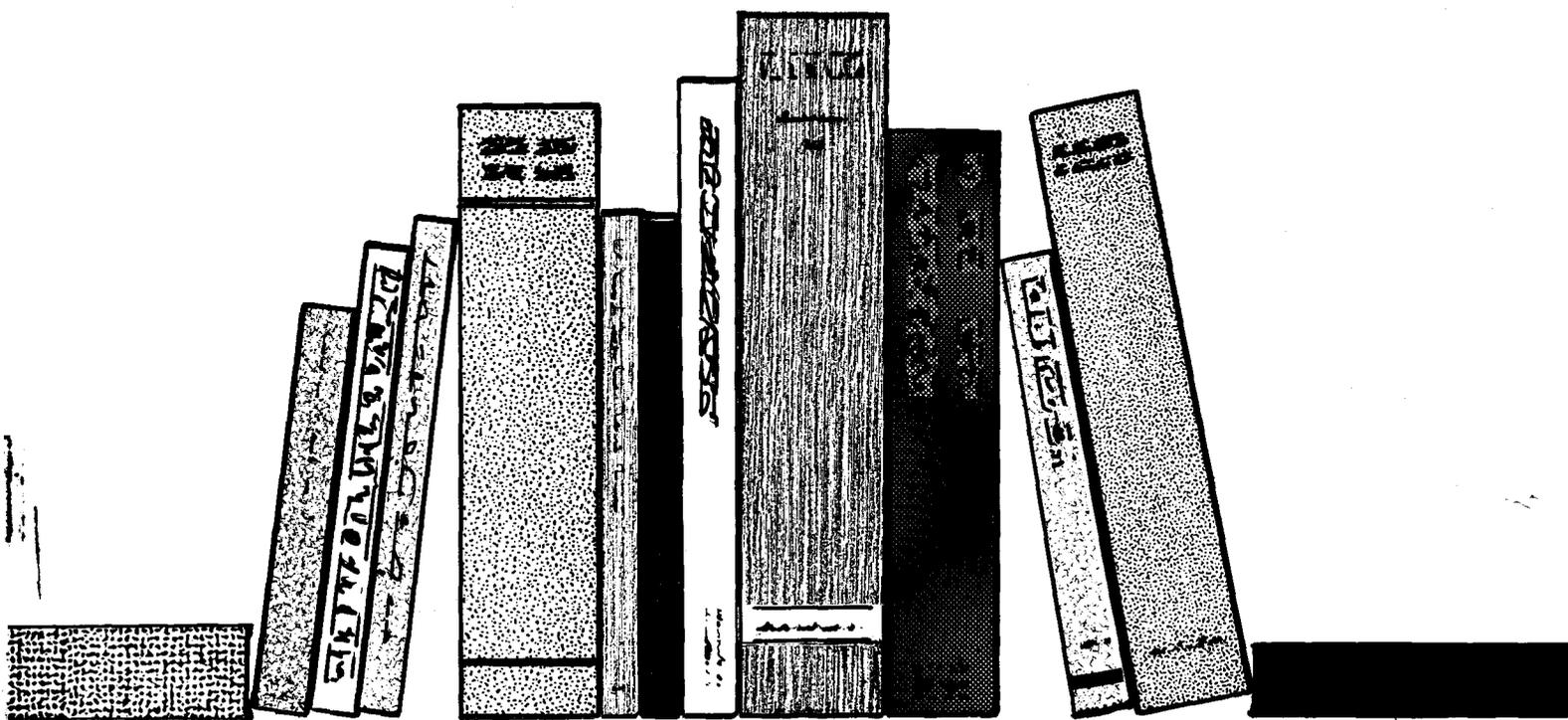


The Presbyterian Guardian

VOL. 42, NO. 5 - MAY, 1973

BOOKS



in review



Dr. Skilton to "retire"

John H. Skilton, Ph.D., Professor of New Testament, is retiring from his teaching responsibilities at Westminster Theological Seminary at the end of this academic year in June.

Dr. Skilton has recently seen the publication of a little book of devotional readings, *Think on These Things*.

He is currently waiting for publication of a volume honoring Dr. Oswald T. Allis, entitled *The Law and the Prophets*, to which many scholars have made contributions.

Though he does not plan to move his residence, Dr. Skilton does hope to engage in further writing and publishing in the future.

The Changing Scene

HENRY W. CORAY

A rare gem of a book, containing a series of meditations geared to enrich the Christian's devotional life, has just come off the press. It is *Think on These Things* by Dr. John H. Skilton, head of the New Testament Department of Westminster Seminary. We are indebted to Dr. Skilton and to the Presbyterian and Reformed Publishing Company for its production.

Between the covers of this little hardback you will find real nourishment, spiritual proteins and carbohydrates to take you through twelve weeks. Dr. Skilton is gifted by the Spirit of God in the area of literary expression as well as in depth of insight into great biblical truths. The beauty of his reflections is that as the magnetic needle of the compass unswervingly points to the north, so his pen never strays from the redemptive theme of the cross and empty tomb of Christ our Lord.

THE OLD CHINESE PHILOSOPHER

Some of the leaders of the Women's Liberation Movement are objecting to the use of the words "man" and "men." They would prefer, for example, to say "chairperson" rather than "chairman"; "laypeople" and not "laymen."

Let us see how this works out. I suggest that we stop saying "manager" and instead say "personager"; that we replace "mentality" with "peopletality"; and that we eliminate "mannerism" and call it "personerism." Thus it logically follows that the great Dr. Menninger should be called "Dr. Peoplinger." And ministers should not refer to King Manasseh, but rather call Hezekiah's son, "Personasseh." Do you not think that this chaotic mumbo-jumbo should draw from us a fervent "A-people!?"

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THE PRESBYTERIAN GUARDIAN
 7401 OLD YORK ROAD
 PHILADELPHIA, PA 19126

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

The Need for Calvinism Today

JOHN H. WHITE

The Rev. John H. White, Dean of Religious Services at Geneva College, presented the brief address below to the National Presbyterian and Reformed Fellowship meeting in Atlanta, February 15, 16, 1973.

I want to place everything I say about the need for Calvinism today in the context of our need to respond to that great body of truth called Calvinism with the attitude of Calvin himself, as that is expressed on his seal and motto—the open hand holding a burning heart and under it the words, “I offer thee my heart, O God, promptly and sincerely.” It is also, because of time, necessary for me to be provocative rather than exhaustive, and for you to see the need over against the contemporary needs in the culture and the church of today.

Calvinism has a biblical view of man’s nature.

We need Calvinism today because it has a biblical view of man’s nature. Our modern culture is nihilistic. Jean Paul Sartre has said that “man is a slob of ooze on a sea of nothingness.” In his play, *The Flies*, Sartre has one character say, “I stink! Oh how I stink! I am a mass of rottenness. . . . I have sinned a thousand times, I am a sink of ordure, and I reek to heaven.” After that speech Sartre’s god, Zeus, comments, “O worthy man.”

Calvinism has emphasized that man is a man. It has taken seriously the dignity of the human race. Man cannot be seen as bedraggled and inconsequential. Even in his fallen condition man retains a twisted but nevertheless real manifestation of his creation in the image of God. At the same time Calvinism has had a realistic view of man’s fallen nature. We are all the fallen sons and daughters of Adam; we all stand in need of restoral through Jesus Christ who is himself called the image of God.

Calvinism preaches an integral gospel.

We need Calvinism today because it preaches an integral gospel. In many churches one of the issues is whether the gospel is personal or social, individual or institutional. The World Council of Churches’ Commission on World Missions and Evangelism has recently met in Bangkok to discuss “Salvation Today.” A great deal of their discussion envisioned salvation as social change or even revolution.

Calvinism has refused to see this as an either-or issue. Man is an integral being, not a body-soul dichotomy. He is to be reached for Christ in the wholeness of his created personality. Or to put it more theologically, the missionary mandate (Matthew 28:18-20) and the cultural mandate (Genesis 1:28) are intimately related. By means of the missionary mandate we call men to faith in Jesus Christ and by means of the cultural mandate men learn the implications of Christ’s lordship and see the call to be cultural reformers.

Calvinism preaches a full gospel. That gospel demands faith in God, love to God, obedience to God. Jesus Christ makes a claim on every fiber of the fabric of our being.

Calvinism has a biblical theological approach to Scripture.

We need Calvinism today because it has a biblical theological approach to the Bible. In many of the

churches of the land there is a renewed interest in Bible study. This interest is thrilling to all Bible-believing Christians. But will that study of the Scripture be based on sound principles of interpretation?

It is Calvinism that has articulated a biblical theological interpretation of the Scripture. I have in mind Geerhardus Vos’s view that biblical study involves the study of the character and the content of scriptural revelation in its progressive development throughout the history of redemption. This stands in contrast to a dispensational, moralistic, allegorizing or even the social approach to the Scriptures.

This biblical theological approach to Scripture sees both the organic unity and the epochal structure of biblical revelation. So as we study the unfolding of God’s revelation, we must see the progressive relationship between Jacob’s ladder, Moses’ tabernacle, and that one who tabernacles among us. All of the Scriptures find their focus in Jesus Christ. Thus all of our Bible study must bring us to see its moral and social implications in the light of the redemption wrought out through the person and work of Jesus Christ.

Calvinism’s central motif is God’s sovereignty.

We need Calvinism today because it has as its central motif the doctrine of the sovereignty of God. In the literature of our day there is a note of doom, a sense on the part of the secularist that there is a death wish on our civilization. The non-Christian scientist and sociologist, Bertrand Russell, said: “I must adjust my life everyday to live in a world of Atomic Bombs and crumbling empires. . . . The whole temple of man’s achievements must inevitably be buried beneath the debris of a universe in ruins.”

In a world so threatened and frightened the doctrine of God’s sovereignty is needed. It is not just a live option or a possible option. It is the *only* option. There are two reasons for thrusting it to the foreground of our thinking and preaching: First, it is the only legitimate totalitarian government—and it *is* totalitarian. Second, this doctrine teaches that God is in control of all the infinitesimal details of our universe and they are all working to accomplish his purposes.

John Calvin sounds as if he is speaking to our need for the dynamic preaching and teaching of the sovereignty of God when he said: “While the turbulent state of the world deprives us of our judgement, God, by the pure light of His own righteousness and wisdom, regulates all those commotions in the most exact order, and directs them to their proper end” (*Institutes*, Vol. I, Book I, Chapter 17).

We need Calvinism today!

Contemporary World Theology, HARVIE M. CONN. PRESBYTERIAN AND REFORMED PUBLISHING CO., NUTLEY, N.J., 1973. PAPERBACK, 155 PP., \$2.95.

Subtitled, "A Layman's Guidebook," this book by the professor of missions and apologetics at Westminster Seminary surveys the whole contemporary scene of theology. And why would any layman want to know that scene? Why should he be concerned with all the aberrations of theology abroad today?

I rather suspect that a great many laymen do not particularly want to know anything about these theologies. Yet, as never before, the attacks on orthodox Christianity are more subtle,

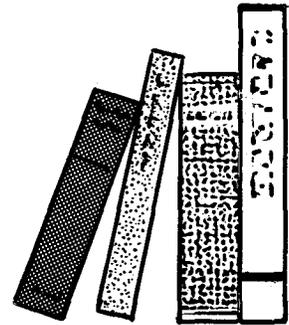
more deceptive, more clothed as angels of light, than many of us realize. It is rather startling and dismaying to read through this book and realize that almost every heretical viewpoint today is clothed in beautiful biblical language.

Professor Conn does survey the whole scene, from neo-orthodoxy and all its variants through the inconsistencies of evangelical belief that is not Reformed. He treats the more difficult areas—form criticism, situation ethics,

process theology—and those more familiar to many readers—pietism, dispensationalism, and various other evangelical branches.

Each subject is succinctly summarized in its main thrusts and equally concisely is then subjected to critical appraisal. Despite the subtitle, the reading is by no means simplistic or even simple at times. Yet there is no other book quite like it to point the way through the thorns and thistles of today's theological torments. Get it, and read it!

Books in Review



The Church before the Watching World. FRANCIS A. SCHAEFFER. INTER-VARSITY PRESS, DOWNERS GROVE, ILL., 1971. PAPERBACK, 105 PP., \$1.25.

The *Guardian's* editor agrees with both Noel Weeks and Edward Kellogg concerning this important little book. With Kellogg, I would urge all of us to read Schaeffer's book noting carefully its plea for "(1) the principle of the practice of the purity of the visible church in regard to doctrine and life, and (2) the principle of the practice of an observable love and oneness among all true Christians regardless of who and where they are." Schaeffer's survey of church history, his arguments from Scripture, his personal experiences, all reinforce this urgent demand for purity and for love, and for both simultaneously through the power of the Spirit (pp. 6, 63).

But I must also agree with Weeks that Schaeffer has confused things a bit. In a proper desire to avoid a "separatist mentality," one that would separate from anyone and everyone with whom there was the least disagreement, Schaeffer rejects the very word "separation." Yet it is clear that he sees a necessity for Christians to leave churches that have become apostate. His concern to avoid loveless separatism is right; but to give up the principle of separation is not the way to accomplish this. After all, "be ye separate" is a biblical injunction. That some have abused it does not mean it has no further validity for true Christians.

The Five Points of Calvinism, EDWIN H. PALMER. BAKER BOOK HOUSE, GRAND RAPIDS, 1972. PAPERBACK, 109 PP., \$1.95.

"A study guide," this little booklet does just that. With a chapter on each point of the TULIP, Dr. Palmer briefly analyzes each one, pointing out what it is and what it is not. He adds some thoughts on what the doctrine means in the world today, how it relates to what is seen around us. There also are helpful suggestions for discussion to follow.

Plain Mr. Knox, ELIZABETH WHITLEY. SCOTTISH REFORMATION SOCIETY, EDINBURGH, 1972. PAPERBACK, 238 PP., 45P (PRICE IN US CURRENCY NOT KNOWN).

John Knox, reformer of Scotland, died in 1572. This little book, first published in 1960, has been reissued in connection with the 400th anniversary of Knox's death.

For a gripping and moving story of a man's faith and tribulation in the service of his Lord, there is scarcely a better example than that of John Knox. Hated by queens, condemned to galley slavery, restored by God to service, Knox led the Reformation in Scotland. The fruits of his labors are to be seen in the spread of historic Presbyterian-

A sixth chapter summarizes the preceding ones by referring them all directly to God's sovereignty in the affairs of his creation. All together, these chapters and the suggested discussions could be of great benefit to any group. Certainly the distinctives of the Reformed faith are made eminently clear and understandable, and we hope, convincing to many.

ism over the globe. They are also to be found in the love of individual liberty—the prerequisite for individual responsibility to glorify God—that led the American colonies to revolution.

Elizabeth Whitley's book certainly relates the whole story of Knox and his ministry. At times her style is not easy, and some of the allusions to places and events will be lost on Americans unfamiliar with the details. Yet the reader will surely come away with a new appreciation for Knox's basic theme—the crown rights of King Jesus before all else.

The Time Is at Hand, JAY E. ADAMS: SECOND EDITION. PRESBYTERIAN AND REFORMED PUBLISHING CO., NUTLEY, N.J., 1970. 114 PP., \$2.50. REVIEWED BY LEONARD MILLER FOR *Knox News*, SILVER SPRING, MARYLAND.

One of the things I admire about the teaching of the Orthodox Presbyterian Church is that it does not go looking for controversies. What cannot be deduced from Scripture by a reasonable process of comparing Scripture with Scripture is not asserted. Throughout the Westminster Confession, though it is detailed and assertive in its summary of the Bible's teaching, one can sense restraint and a decent respect for the meaning of words.

In particular, I am glad that very little time is spent speculating on the exact sequence of events surrounding our Lord's return. We do know that he will come again, in the same manner in which he ascended. We know his return will be unexpected. Period.

But in some groups that are supposedly "evangelical," the main topic of discussion seems to be "prophecy," and theories about the last times. There is "premillennialism," "pretribulation rapture," "postmillennialism," "amillennialism," and so forth, all referring to events of the Lord's return. At times I share the sentiments of the simple evangelist who, exasperated at being pressed to state his position, replied,

"Premil, amil, windmill! We're in it!"

Yet there is a reason for the book of Revelation in the Bible, and we should be alert to what instruction it may have for us. The task is, as with any part of Scripture, to develop an understanding of it in relation to what is taught more clearly in the rest of Scripture. In that connection, I am grateful for the book by Dr. Adams, *The Time Is at Hand*.

Here Dr. Adams very candidly sets forth an interpretation of Revelation developed over a number of years of study and discussion. Fundamental to his primary thesis is the proposition that, when the angel told John, "I will tell thee the mystery," he did just that (Rev. 17:7). In other words, the strange visions are accompanied by verbal interpretations.

If this observation is correct, then Adams says, (1) "there is good reason to believe the book can be understood," and (2) "the book as a whole must refer to events contemporary to John's day" (excepting the vision of the heavenly city near the end). "The time is at hand" (Rev. 1:3) reinforces this understanding.

Thus Adams develops an interpretation based on evidence in Revelation itself. For want of a better name, he calls it "realized millennialism," and understands the thousand years as the time during which the gospel is preached to all the world. This period began with Pentecost, includes the present, and is distinguished from a "semi-golden age" of precisely one thousand years sometime in the future.

The great tribulation and persecutions are identified by Adams as those accompanying the spread of the early church. Much of the visions offer comfort and the promise of retribution for those who are martyrs for Jesus' sake.

Some consequences of this "realized millennialism" would be: (1) God's plan for the ages, as much of it as he has revealed to us, is comprehensible and does not require complicated explanations and fantastic diagrams. (2) We await not the rebuilding of the Temple or any such event, nor do we try to read between the headlines for "signs" that the end is near; rather we participate fully in the work that God has assigned us, confident that his Word is power (Romans 1:16). (3) We are also confident that when Jesus returns (we know not when) and judges the world, the "work which he has begun in us" (Philippians 1:6) will be consummated in eternal fellowship with him.

Even so, come Lord Jesus!

Liberty of Conscience: the History of a Puritan Idea, L. JOHN VAN TIL. CRAIG PRESS, NUTLEY, N.J., 1972. PAPERBACK, 192 PP., \$3.95.

In the background of American history, there have existed two traditions concerning individual liberty of conscience. One of these sees the state, or the church, as setting forth the bounds of liberty within which conscience may be free. The other, a view that originated in English Puritanism, saw conscience as subject to God alone.

This second view is particularly significant today when appeals to the Constitution's First Amendment are so frequently in the courts of the land. Christians especially need to be well informed, both on the rationale for a biblical view of conscience and on the history of the idea itself. This volume is a welcome addition and should be carefully read and studied. As the state increasingly governs even the most private aspects of the lives of its citizens, we need to be clear on when and in what way our liberty of conscience is given to God and submission to the state is rightly resisted.

The Kingdom of God and the Church, GEERHARDUS VOS. PRESBYTERIAN AND REFORMED PUBLISHING CO., NUTLEY, N.J. PAPERBACK, 111 PP., \$2.95.

This is a reprint of a little volume by Dr. Vos, and one to be welcomed. It is a study of Scripture's teaching about the Kingdom of God, with attention to the relation to the church. Quite simply, Vos finds that "kingdom" means the effectual supremacy of God in the sphere of salvation. As such, the kingdom is a present reality

as well as a future hope.

This book is well worth any Christian's time and study. It is a corrective to many misconceptions, both from liberal theology and from Dispensationalism. But it is also a wonderful guide into firmer faith and assurance in the almighty working of our sovereign God.

To Be As God, BOLTON DAVIDHEISER. PRESBYTERIAN AND REFORMED PUBLISHING CO., NUTLEY, N.J., 1972. PAMPHLET, 41 PP., \$1.00.

Dr. Davidheiser is a biologist (Ph.D. from Johns Hopkins) who, though trained in modern scientific thought and methods, was brought to Christian faith. He has written extensively and perceptively, analyzing evolutionary thought and fallacies. In this little

booklet, he sees modern science as fallen for the serpent's temptation to be as gods. This could be a helpful book for anyone struggling to maintain historic Christian faith in confrontation with modern secular, anti-Christian science.

Genesis in Space and Time, FRANCES A. SCHAEFFER. INTER-VARSITY PRESS, DOWNERS GROVE, ILL., 1972. 167 PP.; HARDBACK, \$4.95; PAPERBACK, \$2.25. REVIEWED BY KIM BATTEAU FOR THE NEWSLETTER OF CALVARY ORTHODOX PRESBYTERIAN CHURCH, BRIDGETON, N.J.

Do you read *Reader's Digest*? *National Geographic*? Or, watch television to see the news? Do you listen to radio commentators on world events? Well, my friend, *you are being brain-washed!*

You are being brainwashed, that is, if you don't realize how these various media are propagating an essentially non-Christian, *anti-Christian*, philosophy—the philosophy of humanism. The vast majority of the men and women who write and speak via such media toss off with casual matter-of-factness such phrases as, "in the course of man's evolution," or "when life appeared on this planet 4 billion years ago," or "as in the mythical Flood story." These statements deny the Bible's account of

the origin of the universe and man.

Are you concerned? Are you influenced without being aware of it?

How important is it that we believe the opening chapters of Genesis? Very important. Supremely important. Because if you take away God's creating and man's fall, *you destroy the meaning* of Christ's coming! Slowly but surely, the Devil is persuading "Christians" to reject the first eleven chapters of the Bible as "myth." These same "Christians" think that they can still have Christ without a real original Adam and Eve. Not so! Not so at all.

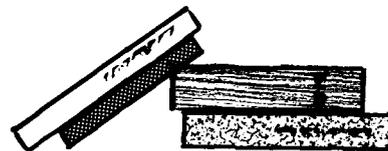
Christians must realize the importance of holding to a literal creation, a literal Adam and Eve, a literal garden of Eden, a literal fall into sin. Because

otherwise the Christian message loses its meaning completely.

This is Dr. Schaeffer's major point in this interesting, simply written (for most part), little book. It is really a commentary in brief on the highlights of the first eleven chapters of Genesis. He shows how, unless we hold firmly to the historicity of these chapters, we have nothing to say to modern man—that is, to your next door neighbor who challenges you with, "What about evolution?" Do you have an answer? Do you see what difference it makes to believe in a *personal* rather than an *impersonal* beginning for man? If not, read this book. Even if you do, read this book. It will stretch your mind and help your faith.

[The book, both hardback and paperback, is available at considerable discount from list prices, from Puritan and Reformed Books, 706A Greenbank Road, Wilmington, DE 19808.]

& more books



The Hiding Place, CORRIE TEN BOOM WITH JOHN AND ELIZABETH SHERRILL. CHOSEN BOOKS, NEW YORK, 1971. HARDBACK, 219 PP., \$5.95. REVIEWED BY FRANCES ASSINK, IN *Emmanuel Press*, WILMINGTON, DEL.

Here is a remarkable true adventure of a woman's superb Christian faith. Corrie's story is unforgettable.

Living in a centuries-old house in Haarlem, Holland, the whole endearing and resourceful Ten Boom family invite you to share the joys, secrets, shattering events, and dramatic triumphs of their life. Their house became a refuge for many persecuted Jews during World War II. Here God's law was lived, and here the words of Psalm 119—"Thou art my hiding place and my shield: I hope in thy word"—became reality.

Like many of us, Corrie lived most of her life without much excitement. Disappointed in love, she devoted herself to helping in her father's shop and became the first licensed woman watchmaker in Holland. These fifty years were a period of preparation and spiritual strengthening for the great tasks God had chosen her to perform. Her strength was going to be tested beyond the normal powers of endurance.

The significance of Corrie Ten

Boom's life is not that she is an exceptional person but, in her words, a very weak and ordinary one. You can apply this book to your own life. You will find answers to questions like these: how to handle separation from loved ones, how to get along with less, finding security in the midst of insecurity, how to forgive, how God can use weakness, dealing with difficult

Give Up Your Small Ambitions, MICHAEL GRIFFITHS. MOODY PRESS, CHICAGO, 1972. 160 PP., \$1.95. REVIEWED BY BERNARD J. STONEHOUSE, BANGOR, MAINE.

Sometimes a book is written for a highly specialized purpose and turns out to be important for a wide audience. That is surely the case with this book, written by the General Director of the Oriental Missionary Fellowship (formerly, the China Inland Mission). Its subtitle—"What you've always wanted to know about becoming a missionary"—tells you it is aimed at potential foreign missionaries.

The author combines a sparkling style, clear biblical understanding, and

people, facing death, loving enemies, what to do when evil wins.

Today Corrie is over eighty years old. She travels over the world telling the story of how God turned disaster into glory, for it was God who released her from her imprisonment in a concentration camp, through a clerical error, just one week before she was scheduled to be one of 96,000 women who perished in the gas chambers.

[*The Hiding Place* is available from Chosen Books, 107 E. 38th St., New York, NY 10016.]

an ability to deal with a host of practical questions. It is an ideal book to put in the hands of someone considering service abroad for Christ.

But the "Great Commission" is the concern of every Christian. For that reason, a wide circulation of this book could stimulate all of us to more intelligent and earnest involvement in the work of those we send to distant countries. It could also help us see our part in that "commission" here in our own home towns.

Witnessing for my Lord—continued

I would like to respond to the article "Let us not love in word or speech" by Lester DeKoster, in the February issue of the *Guardian* (reprinted from an editorial in *The Banner*).

I believe I understand Dr. DeKoster's emphasis. But is witnessing by life or speech really an "either-or" situation? Jesus did say, "Whosoever . . . shall be ashamed of me, . . . of him also shall the Son of Man be ashamed." And Peter speaks to all Christians when he says, "Be ready always to give an answer to every man that asks you a reason of the hope that is in you." In Acts we read that when the early church was scattered abroad by persecution that they "went everywhere preaching the word (evangelizing)." Even the poor unlettered shepherds of Luke 2 couldn't contain themselves to a witness merely by their lives; after they had seen Jesus in the manger, they too "published abroad" what had been told them.

A Christian's witness by his life is, of course, absolutely necessary. Paul, in 1 Thessalonians 1, 2, glides from his preaching into the kind of life he lived with no transition at all. Witness by life and verbal witness are inseparable. But I fear a very unhealthy trend that

would emphasize one to the exclusion of the other. Certainly not every Christian is necessarily an evangelist. But every Christian ought to be able to testify, at the right opportunity, to how Christ has changed him personally and to share the Savior's concern for the salvation of the perishing.

If we are not to "love in word or in speech," then we must do more than say we love our neighbors. We must show it by our actual concern for their human needs and by sharing the most precious of all possessions—the saving knowledge of Jesus Christ. If our light is to shine before men, love demands that we not allow the world to think of us simply as good moral people, but as those whose lives have been supernaturally changed by Jesus Christ. We cannot, in these urgent times, allow our life to go uninterpreted. And that requires us to witness by our words.

David J. Miller, pastor
Westminster Orthodox
Presbyterian Church
Bend, Oregon

On a recent Lord's Day, our concern was about Christian verbal witness—whether or not every Christian has the obligation to witness orally to faith in Jesus as Savior and Lord.

First, Carl G. Kromminga's *The Communication of the Gospel through Neighboring* (his Ph.D. dissertation, 1964) helped me to come to what I think is a biblical position in the matter; I highly recommend this volume.

Second, in my sermon that day, the main proposition was: That every Christian is required to confess verbally that Jesus is Lord and Savior (see Matthew 10:32, 33; Romans 10:9, 10). This confession necessarily is nothing less than the gospel itself, and the gospel is inherently a challenge to every unbeliever to repent and believe.

Therefore, every instance of "evangelism" would be confession of Christ, as in Matthew 10 and Romans 10. But not every instance of confessing Christ (as before a session) is evangelism. Of course, the assumption in Matthew 10 and Romans 10 is that the oral confession required is more extensive than just a profession before the church congregation. I assume that the oral confession required in these and other texts is to be understood as a public profession before the world.

In other words, are we Christians not obliged to speak forth our faith,

make oral confession of Jesus as Lord and Savior, and make it where all men will know where we stand?

Edward A. Steele, pastor
First Reformed
Presbyterian Church
Indianapolis, Indiana

Ed. note: As the *Guardian* editor intended, the two brief items about Christian witness did get reactions. Dr. DeKoster also received a barrage of response to his editorial in *The Banner*. In the discussion that followed, he sought to make clear that his concern was with a particular sort of verbal witness, that of "confronting another with Jesus" so as to gain a "decision." He found no scriptural warrant requiring this kind of witness.

Many readers have tended to read into the articles their own ideas. But no Christian can rightly deny that he is required to give oral testimony before men concerning his Lord. The difficulty arises when we ask how that testimony should be made and what it should involve.

We say we love our neighbors (since to say otherwise would put us out of the circle of Christ's disciples!). Consider just what that means. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:10). That is the definition of God's love. But John hastens to add, "Beloved, if God so loved us, we ought also to love one another" (verse 11).

Now, if God's love for us was the gift of his Son, if we are to love one another also, and if we are to love our neighbor be he Christian or not, then this definition of love must guide us. If God's love to us was the giving of his Son, then our love for others should seek to present Christ to them.

Anything less than this, however much concern and helpfulness and sympathy we may show, falls short. To fail to offer a neighbor Christ—which is what he needs most of all!—is to fail him at the most crucial point. If Christ is not presented, can you say you have shown your neighbor real love?

If you can figure out some way to show Christ clearly to your neighbor without the use of words, that is fine. But if an oral witness to Christ (not just a "testimony" to your own experiences!) is what he really needs in order to see what God has done, then speak up!

—J. J. M.

Reformed Church in Japan sends missionary to Indonesia

The 1972 Synod of the Reformed Church in Japan has heartily approved the sending of Mr. and Mrs. Takashi Irifune as missionaries to Indonesia. Mr. Irifune, a minister of the Reformed Church and graduate of Kobe Reformed Seminary, plans to leave Japan next summer to take up the work. Designated gifts for the support of this new venture give promise of adequate means for maintaining the effort. Mr. Irifune will spend a year in language study and hopes to move to the island of Flores for work with a Reformed group there. This is the first "foreign missionary" sent forth by the Reformed Church in Japan. Missionaries from Korean Presbyterian bodies have been sent in recent years, and the conviction among various "mission churches" of their own obligation to the Great Commission has been growing.

The Church's Open Door—continued

In regard to the article, "The Church's Open Door" in the February issue of the *Guardian*, including the condensation of Charles Hodge's article on the terms of communion, let me say this: In the strength with which you argue for the position of an open communion, it seems to me that you did leave yourself open a little to a misunderstanding in one area.

Suppose that a person is a member of your church, and then for some reason wishes to be removed from membership because of some felt grievance. Suppose further that this person cannot be dissuaded from his course of action, and suppose further that this person does not join with another church at all. The person professes to be a believer, but has separated himself from the fellowship of your congregation and of any Bible-believing congregation. Should such a person be permitted to take the Lord's Supper if he visits your church when the communion is being administered?

I do not believe that your article provided grounds for an answer to this important question, one that I believe Scripture does provide solid grounds for. The answer I see from Scripture is that, since the Lord's Supper speaks of fellowship among those who profess to belong to Jesus Christ, and since such a person has indicated he does not want to participate in that fellowship of professing believers in any congregation, then that person is therefore out of fellowship with believers and should not be permitted to take the sacrament that speaks of fellowship. The biblical basis for this is 1 Corinthians 11, where even in the church of Corinth, where fellowship was professed but was not a reality, Paul warned that such people should not eat and drink at the Lord's table, lest eating and drinking they take condemnation to themselves.

Albert G. Edwards, pastor
First Orthodox
Presbyterian Church
Portland, Oregon

I am writing to raise some questions concerning the article on "The Church's Open Door," in particular concerning the statement in the first paragraph that says, "The door of Christ's church, of every local congregation claiming to

be part of the Body of Christ, should be as wide open as the door of heaven itself."

Is it not true that baptism is a *sine qua non* for membership in the church as an organization? Is it also the indispensable badge of membership in the church as organism? The obvious answer would seem to be that it is a prerequisite for membership in the former but not the latter. If this is correct, then the door to the church as an organization is not as broad as the door to the church as an organism.

If the door to the former were as broad as the door to the latter, we would have to admit to the church, as an organization, not only Baptists who refuse to have their children baptized, but also Quakers who believe in Christ but do not believe in baptism at all. In other words, while we believe that the Bible and our subordinate standards teach that baptism is a sign and seal of the covenant, and also the badge of membership in the church as an organization, the principle you have stated would prevent us from requiring those who are to be identified with the church as an organization to wear the badge of identification.

Is this position found in or derived from Scripture? You begin your article by quoting from Romans 14:1—"As for the man who is weak in the faith, welcome him. . . ." It seems to me that Romans 14 teaches that no discrimination against one who would become a member of the church as an organization should be based on matters in the realm of the adiaphora. However, baptism is not a subject that belongs in this category. It is commanded in Holy Scripture explicitly and implicitly. It is clearly recognized as an obligation by our subordinate standards.

While I do not advocate requiring applicants for communicant membership to accept our distinctive doctrines and would be willing, for instance, to accept a Pentecostalist if he would agree not to propagate his distinctive doctrines (except through proper channels), it seems to me that baptism, in that it is an initiatory rite, falls into a different category.

True, Hodge says that "true religion consists in 'righteousness and peace and joy in the Holy Ghost. For he who

in these things serveth Christ is acceptable to God and approved of men.' And surely those who are acceptable to God may well be acceptable to his church." However, it seems to me that, if we take this statement (Romans 14:17) in its context, it is obvious that Paul is not attempting to set before us all the "terms of communion," but only a simple summary of what in the realm of conduct constitutes a credible evidence of conversion. In order to appreciate the scope of this summary one must understand its implications, especially those of the word "righteousness."

One more question in connection with the "terms of communion": Why did you ignore Chapter V of the *Directory for Worship* [of the Orthodox Presbyterian Church, similar to instructions in other Presbyterian bodies concerning the examination a session should make of prospective members]? Here we have set before us what is involved in a credible profession of faith.

While we hold Hodge in high regard as a theologian, this does not mean that what he says on the subject of "The Terms of Communion" is automatically recognized as being superior or even as authoritative as our subordinate standards. If the teaching of the subordinate standards on this or any other subject is not true to the Word, let us change it by due process. Otherwise, let us give them the recognition and weight that is their due as our secondary standards.

George W. Marston
Placencia, California

It seems to me, from the article on "The Church's Open Door," that the terms "church fellowship," "church member," "Christian," and "communicant" are interchangeably used. Is the interchangeable *application* of these terms the idea that you are presenting?

The article states, "We tend to think that every church member should be in more or less full accord with the doctrines and practices of his church. Anyone who does not agree with our standards, we seem to feel, should hie himself off from our fellowship and seek one more congenial to his notions"; and that Hodge's article "was written in answer to a sermon that set forth a very restrictive view of church membership requirements."

The implication here seems to be that one who holds the views set forth

in the quoted material is in error, and that such an attitude is to be abhorred. I am wondering, as an elder in a particular congregation of the Orthodox Presbyterian Church, how I am to apply, in the light of your article, the following statement from the *Directory for Worship*: "Before permitting any one to make profession of his faith in the presence of the congregation, the session shall examine him in order to assure itself so far as possible that he possesses the doctrinal knowledge requisite for active faith in the Lord Jesus Christ, relies for salvation on the merits of Christ alone, and is determined by the grace of God to lead a Christian life" (Chapter V, paragraph 2).

Am I to understand that you are suggesting that "private members of the church" and "office bearers" are different, not in degree, but in *kind*?

I will appreciate your clarification of the confusion that has arisen in my mind as a result of your article.

Dr. Robert G. Rosser, Jr., elder
Emmanuel Orthodox
Presbyterian Church
Titusville, Florida

An Attempt at Clarification

To be honest, these letters and other similar ones came as something of a surprise. I did not think of the article, "The Church's Open Door," as being in any way a setting forth of a novel idea nor in any way contradicting what is said in the *Directory for Worship*. That others do find it disturbing, however, does call for some clarification.

In the first place, the view of Dr. Hodge was by no means unique with him. He sets forth the position that had been held in American Presbyterianism from its founding. His quote from the 1839 General Assembly makes that clear: "We have *ever* admitted to our communion *all* those who, in the judgment of charity, were *sincere* disciples of Jesus Christ" (emphases added).

Nor is it fair to suggest that Hodge's view depends only on a possibly faulty application from Romans 14. Hodge also appeals to the words of Jesus, words that embrace all his disciples. But is the reference to Romans 14 out of order? When Paul says that "he who in these things ["righteousness and joy and peace in the Holy Ghost"] serveth Christ is acceptable to God and

approved of men," he is stating a general truth. It had a particular application in the context of Romans 14, but that does not prevent our seeing applications elsewhere. The question is still: If God accepts a man may we reject him?

Neither is it true that the article ignores what is said in the *Directory for Worship* of the Orthodox Presbyterian Church. Hodge, of course, did not have that particular directory, but he refers explicitly to the Directory then in use and quotes it with obvious approval and no awareness of contradiction. Hodge is not pleading that every man who says he is a Christian should be admitted into the church; he clearly supposes the church has the right to demand a *credible*, a believable, profession of faith based on knowledge and evidence.

This is where the problems arise. If a person does not possess "the doctrinal knowledge requisite for active faith in the Lord Jesus Christ"—neither more *nor* less than that—his verbal profession of faith is simply not credible. If he does not rely "for salvation on the merits of Christ alone," he is not making a real profession of faith in Christ at all. If he is not "determined by the grace of God to lead a Christian life," that failure to obey is a negation of any profession of faith he may make.

An "open-door policy" confronts us with problems. But the existence of problems before the door is no reason to narrow the opening any more than God has already done. A session must use discernment and the "judgment of charity" in seeking to determine whether a person's verbal profession is indeed credible. But if they judge that it is credible, then they are obligated to welcome such a person into the fellowship of the church. If the elders are reasonably convinced that God has accepted the individual, then they should also.

It is not the principle of the open door that is so difficult. The difficulty comes in discerning, with charity, whether a person's verbal profession is credibly sincere. I agree with Mr. Edwards that the man who breaks fellowship with every body of believers has barred himself from the Lord's table; that refusal to obey the Lord, to be one with the Lord's disciples, is evidence enough to call his profession of faith into question. So also the person who refuses to be baptized, in spite of clear commands in Scripture, evi-

dences a spirit of disobedience that negates whatever verbal profession he makes.

On the other hand, the Baptist or Pentecostalist may well be a true disciple of Christ. If that is the judgment of the session, and if the individual is willing to unite himself with the church and be subject to its ministry, then he should be received. But like all the rest of us imperfect disciples, he should be dealt with in loving concern and discipline (which does *not* mean necessarily by judicial process!) so that his understanding and practice may come to be conformed to the truth of God's Word.

The *Confession of Faith* says that "all saints that are united to Jesus Christ their head by his Spirit, and by faith, have fellowship with him . . . and communion in each other's gifts and graces. . . . Saints, by profession, are bound to maintain a holy fellowship and communion in the worship of God, . . . which communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus" (XXVI, I, II).

That is sound teaching, and we ought not to make the terms of communion either more broad or more narrow. But that is why it is so important that we seek out truly Spirit-filled men, men with discernment and understanding of the truth, to serve as officers in the church. They do not differ in kind from other believers, but they are required to have distinct gifts of judgment and wisdom in the Spirit. They must make right judgments in admitting people to membership, and they must also care for those souls who are committed to their care. It is to the Lord that they must answer for their stewardship.

—J. J. Mitchell

A Correction

In the news item about the group that left the United Presbyterian Church in Anaheim, Calif. (April *Guardian*, p. 50), it was also stated that the Brooklyn Heights Church in San Diego had left the UPUSA. This is in error.

The Brooklyn Heights Church has asked for a friendly suit to determine the sole question, "Who owns the local church property?" The first judgment has been in favor of the San Diego Presbytery. The action may be carried to a higher court.

LOVE and the Single Church

a sermon in monologues

KENT T. HINKSON

1. My name is Robert.

If there's one thing that makes me tick, it's the desire to be popular and to be in the spotlight with my crowd. But you know, it's weird; somehow the other kids know that, too. Even kids that don't especially like me are willing to egg me on to get me to make a fool of myself. "Oh, come on," they say, "I bet you can't do it. You're a chicken." So I do it.

It feels good to have them paying attention to me, even like that—they don't any other time. Yeah, I know, as soon as they get away from me they can't wait to cut me up for it. These kids claim to be Christian, too. And that's just another reason why I don't really buy this stuff about God.

I've run away from home a couple of times, it doesn't really matter how many. I get along pretty good now, but I don't really care one way or the other. Why should I? Some friends of mine got busted for smoking grass. I've smoked some too, but they never caught me. And I drink when I get the chance. There's a place near here where you can get just about anything you want.

Don't get me wrong. I've still got a heart—even if I don't have much of a reputation, at least not with those kids in the church young people's group. But they won't accept me. They like to get their kicks out of putting me down—but that's all they want from me. Do they really think I enjoy being a fool? Do they really not see that I want friends?

You know, I brought a couple of my other friends to their meetings once or twice. You'd have thought we had the plague. All I want is some love and friendship. Oh, they talk about love—but you can take their kind of love and hang it on their nose!

I'm really kinda scared of the drugs, and sex, and all that stuff. But if they won't accept me at that goodie-goodie church I'll find friends somewhere else. And maybe that's just as well.

Love is patient, love is kind, does not rejoice in unrighteousness but rejoices with truth, bears all things, believes all things, hopes all things, endures all things. Bear one another's burdens, and thus fulfill the law of Christ.

2. My name is Dennis.

Things haven't been too easy for me since my wife left me. It's rough to be a man, alone, especially when you have

kids to take care of. I've got my schedule worked out so they are in school most of the time while I'm at work—but they do have to be alone a few hours each afternoon. I know that's not a good idea; but, well, Junior is fifteen, and Dianne, she must be about twelve. It's Jeannie I'm most worried about; she's only eight years old and all. But the older two know they have to watch her.

I get a lot of criticism for that. "How are those girls ever going to learn to keep house when they're left alone so much. And have you seen the house? It looks like a dump. You'd think he would hire a house-keeper." They're pretty free with their advice. "Dennis," they say, "you ought to put Junior in a military school. He may be cutting class and pulling boyish pranks now; but soon he'll be graduating to other things." "Dennis, Dianne wears sure are dresses much too short. You ought to have more control over what she wears." And, "Dennis, you really ought to take Jeannie in hand. She's all the time fighting with the other kids."

Well, I'm sorry. I really don't know what to do. I'm about at my wit's end. Nobody seems to understand what it's like to be a single adult and a parent. Being a parent is hard enough. I'm a Christian, but there sure are temptations. Like this girl at work. She was sympathetic, listened to me talk without a lot of pious-sounding advice. She was willing to spend time with me, show she cared. . . . You don't know what I went through!

I was almost ready to change jobs in order to get away. Now she really thinks I'm strange. The people at church try to be helpful—especially right after my wife left—invited me over a few times. But I know it's a little hard to invite a family with three kids and a single father.

They did try. "Come to the party," they'd say; "you're welcome here." And they meant it. But most tables don't have three, or five, or seven seats, and most games just can't be played with an odd number. I'd give a lot to be able to escort a partner, to have her look at me for some little decision, or poke fun at my male chauvinism for wanting to open the door for her and be a gentleman. God wasn't joking when he said it was not good for the man to be alone. Every time I've been with the church group it's like being reminded that I am the extra, the spare.

The worst part of it is, I don't know the answer. How do other people manage these things? I just wish I could talk on an adult level about adult interests with someone who cares. I wish I had companionship. I wish I were

married.

God knows I'm alone. Why doesn't he . . . but there's no sense tying myself in knots. Maybe someday . . . I just hope something happens in time to give my girls the pattern for Christian womanhood. The women at the church are too busy raising their own families, I can understand that. But it doesn't help my daughters any. Maybe someday . . . maybe someday.

Love is kind, does not seek its own, bears all things, believes all things. We know that we have passed out of death into life, because we love the brethren. He who does not love abides in death. Every one who hates his brother is a murderer; and you know that no murderer has eternal life abiding in him. We know love by this, that he laid down his life for us; and we ought to lay down our lives for the brethren. Whoever has this world's goods, and beholds his brother in need and closes his heart against him, how does the love of God abide in him? Little children, let us not love with word or with tongue, but in deed and truth.

3. My name is Roger.

I guess you might say I'm a member of the establishment. I'm the one who usually gets blamed for putting a damper on things. That's all right, if it helps let the pressure off. I guess my hide is thick enough by now to take it.

The other day an earnest young man came up to me and asked why our church didn't have more life. Why, he'd be willing to bet that half the congregation would have heart seizures if someone shouted "Hallelujah!" or clapped during a song—if anyone would *want* to clap during one of *our* hymns! I got the idea that he thought it might be good to dispose of the old fogey half of the church through mass heart failure. But somehow, this young man's zeal for the church doesn't include turning out the lights or putting the trash out for the trashmen.

Then there's the worked-up young lady who once asked me if I ever got excited about *anything*? Well, I don't know; I do tithe; I do try to be a witness in my neighborhood; my kids aren't perfect by any means, but there is faith shining through their sins. I could have asked her a few questions too. But I'm thankful for her zeal—I hope it gets channelled properly. But ultimately, that's God's work and she is his child, so he will complete his good work in her.

It does get discouraging, though, when you're trying to glorify God with the gifts he's given you, but you are always being attacked in the name of "Spirituality." It helps to realize that you're serving the Lord first of all and not man. Well, God put every member in the body as it pleased him, and a well-rounded body needs all types. Sometimes, though, you'd think a little love among the members would help the whole body's coordination!

Love is not jealous; love does not brag and is not arrogant, does not act unbecomingly. What use is it, my brethren, if a man says he has faith, but he has no works? Can that faith save him? If a brother or sister is without clothing and in need of daily food, and one of you says to them, "Go in peace, be warmed and be filled"; and yet you do not give them what is necessary for their body: what use is that? Even so faith, if it has no works, is dead, being by itself. But someone may well say, "You have faith, and I have works; show me your faith without the works, and I will show you my faith by my works."

4. My name is Joe.

My wife and I used to live a pretty wild life. We ran with the crowd—going down to the club, drinking, telling stories—mostly dirty, swearing (and my little wife could turn the air blue). We weren't really happy. Don't get me wrong; we got along with each other, but our lives just didn't give much satisfaction.

Friends? We had them—so long as we were doing all the "in" things, you know. Both my wife and I used to go to church when we were kids. She made a profession of faith at a camp one summer. I had a Sunday school teacher who used to take me to ball games; I confessed Christ one night after a double-header. I don't really know if either of us were really Christians.

Then one day some friends of ours invited us to go to church with them. They had found this little church where the Word was preached, and they'd been saved. It really made a difference in their lives—we could tell. So when they asked us to go with them we went—well, after a few invitations. And God began to work on us through the Bible. The Holy Spirit convicted us of the sinful way we had been living, and we really trusted Christ and committed ourselves to him. It was great.

But you know, something else started happening. We lost our other friends. They weren't interested in us anymore, since we had changed so much. And not only that; frankly, we just didn't have much in common with them anymore, either. That didn't really bother us too much. After all, we really had been changed by the Holy Spirit in our lives.

But the problem was, we didn't get any new friends to take their places. Oh, don't get me wrong; the folks at church are fine people and all. But most of them have known each other for years. They had great fellowship among themselves, real love; but there wasn't room for anyone else—not for us anyway. I watched one sweet Christian lady turn her back on my wife in the pew one night at prayer meeting. She wasn't snubbing us, she was just interested in her old friend on the other side. But it hurt just the same.

We really felt like strangers there. You know, you like to have Christian friends you can do things with. You don't expect everyone to be your bosom buddy, but you would like to be in the circle that gets invited around and that feels like doing some inviting. I really don't think the church people mean harm—they probably don't realize what's happening. Everyone is just so busy. Time is so precious, I guess there isn't enough to go around.

Well, we ought to take the initiative more ourselves, I suppose. It's our fault, too. We thought of changing churches, but that doesn't seem to be the answer. I guess we'll just have to be patient and hope.

If you love those who love you, what reward have you? Do not even the publicans do the same? Love does not seek its own.

Jesus said, "By this shall all men know that you are my disciples: if you have love one for another."

The Rev. Kent Hinkson is pastor of the Calvary Orthodox Presbyterian Church in La Mirada, California. This rather unusual sermon was preached to the congregation on Sunday evening, March 18. We think that most churches will recognize the same problems in their own fellowships.

The Elders of the Church

...their scriptural qualifications (3)

LAWRENCE R. EYRES

The Holy Spirit hath made you bishops [elders], to feed the church of the Lord which he purchased with his own blood (Acts 20:28, ASV).

The Holy Spirit makes men elders. The inward call of the Spirit must be verified by the outward call of the church. Therefore, elders ought to be chosen by those over whom they are to bear rule (Acts 6:3). Nevertheless, they may not be put in possession of the office except by the laying on of hands by those already in office (Acts 6:3; 13:23; 1 Timothy 5:22; 2 Timothy 2:2).

Nor has the Spirit left us in the dark as to what are the marks of the Spirit-made man. The qualifications are carefully listed in 1 Timothy 3:2-7 and Titus 1:6-9. It is noteworthy that, "A bishop *must* be blameless . . . etc." *All* the qualifications must be met, though not in the fullest possible degree of development. All these gifts must be fully discernible in every man upon whom the hands of ordination are to be laid. This is especially important in the two primary areas that mark out the scope of the elders' labors—that of teaching and of ruling.

Two qualifications still remain to be considered (1 Timothy 3:6, 7). They differ in form, but they belong together, being more than an afterthought since these alone are hedged by serious warning and are related to the workings of the devil. Let us look at these requirements as they stand, and then at the dire consequence of their neglect.

A bishop must not be a novice

"A bishop then must be . . . *not a novice.*" The meaning is clear. An elder must not be a new Christian, a babe in the faith. Isn't that the reason for calling him an *elder*? He must be mature in faith and of approved behavior before the church. That is why Paul cautioned Timothy to "lay hands suddenly on no man" (1 Timothy 5:22). In other words, the Spirit-made men whom the ascended Lord gives to his church "for the perfecting of the saints" must not be set apart for that office until the Spirit has prepared them for it.

It is not that there will be no more growing in grace for an elder, but the Spirit's work in him must be complete to the point that he is "no more a child, tossed to and fro with every wind of doctrine"; after all, he is to help all the church to "grow up" into Christ in all things (Ephesians 4:14, 15).

Surely there are ways in which a congregation can test a man to determine his degree of Christian maturity. There is the diaconate in which he may have served. There are other significant posts in which unordained men may serve with distinction. Above all, the congregation should seek the Lord's face in this matter, earnestly resolving to be guided by his Word. The Holy Spirit will lead a congrega-

tion to a safe determination as to when a gifted man is ready for being ordained.

The burden of proof is nevertheless against "taking a chance." "Necessity as the mother of invention" has no application here. To "see" in a man that which the Lord has not given him is gross folly. The wiser course is "better to be safe than sorry" when choosing men to be elders.

A bishop must have a good report

"Moreover he must have a *good report of them that are without.*" At first sight this seems strange. What does the outside world know about Christian maturity and spiritual gifts? Did Jesus not say, "Blessed are ye when men shall revile you . . . for my sake" (Matthew 5:11)?

But the world is not altogether stupid. Worldly people recognize an honest man when they see one. They soon discover, in the course of their everyday affairs, who is to be trusted. They may take delight in the untrustworthiness of one who "has gone kooky on religion," but when such a man stands out as a man of his word they will know it.

So, Peter writes concerning the man who is always ready to give an answer for his Christian hope, that he must have "a good conscience; that, whereas they speak evil of you, as evildoers, they may be ashamed that falsely accuse your good conversation [manner of life] in Christ" (1 Peter 3:16). Again, in the words of Paul, speaking for himself and those with him, he says that they have "renounced the hidden things of dishonesty, not walking in craftiness, . . . but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." (2 Corinthians 4:2).

The urgency of being cautious

We come now to Paul's reasons for urging caution in the choice of elders. The danger is that, "lest being lifted up with pride he fall into the condemnation of the devil"; and "lest he fall into reproach and the snare of the devil" (1 Timothy 3:6, 7).

The church, by exercising its choice of elders ill-advisedly, opens a door for the devil to enter into the affairs of the church and to throw it into turmoil. When this happens the Adversary always wins and the church loses. Satan has a vested interest in "getting to" those who occupy places of service for Christ. Those in high office have farther to fall. David in his adultery and murder, and Peter in his denial of the Lord, are both cardinal examples.

But the church, through hasty action, may even be throwing the man himself into the devil's snare. A man, young in the faith, unaware of the virulent power and corruption that still assails the life of the Christian, may be wide open to the temptation to pride. And pride is the mother sin. God hates it; the devil loves it. "Pride goeth before destruction,

and a haughty spirit before a fall" (Proverbs 16:18).

Then, when the novice falls (as he well may do when elevated to an eminence for which he is unprepared), guess who will be there to accuse him and tell him that he is not even a child of God, that God will never forgive such a sinner as he is? The devil, given access to a believer's thought through a lack of vigilance, will influence the thoughts of a man. He will lead him on to haughtiness and self-justification of his pride and so blow him up even higher. Then, when the inevitable crash comes, the father of lies will suddenly switch tactics, from promoting thoughts of self-justification to those of self-condemnation. So convincing can he be to the fallen novice that the poor man will not even be able to lay hold of the covenant promise of forgiveness (1 John 1:9). The consequences can be devastating; the victim may never fully recover in this life. Ours is a clever and vicious enemy!

The danger of reproach before the world

An unwise choice of a man as an elder can also inflict great damage outside the church. The ordaining of unfit men, especially when their unfitness is in the area of their public morality in all its aspects, is another opened door to the enemy of all righteousness. The presumptuously chosen man may be brought "into reproach and the snare of the devil," and this reproach is that of the outside world.

The world outside the church is already in the devil's power; he is the prince of this world. Satan is the spirit that now works in the children of disobedience (Ephesians 2:2). It is easy for him to magnify the instabilities, the weaknesses, and the foibles of the Christian, the best of

whom are far from perfect! This is a problem for every believer.

But when the church elevates a man to the highest office (under Christ) in Christ's church, it says in effect, "Behold one who is like unto Christ, whom we have chosen to teach us about Christ and to bear rule over us in Christ's name." Then that man had better be above reproach in matters of personal godliness and common morality. If the name of Christ is blasphemed before the world because of the church's ill-advised choice, who will be drawn into the services of worship to hear the proclamation of the Word of God?

The danger of a snare for the man

But what does Paul mean by suggesting that the unworthy elder himself will fall into the snare of the devil? This man, whose life will not stand the scrutiny of the world, has a false notion of what personal godliness is and of the need for it as it relates to his own daily walk. And his fellow believers have confirmed him in his folly. He is a man entrapped; his conscience is hardened against any pricking; he is a stranger to self-examination.

Assuming that he is, nevertheless, a true believer, it would be too much to label him a *hypocrite*. Yet such a man harbors hypocrisy in his own bosom. The fact that he is blind to his own inconsistency of life only makes the matter worse. What will it take to open his eyes? Not a constant prayer life, for he has none. Not the admonition of his fellow believers, because he will answer thus: "I'm good enough to have been chosen an elder of the church; who are you to question my personal life?" A situation like this is enough to make the angels weep and the devil to laugh with glee.

Now we can readily see why Paul saved these two qualifications until the end of the list. They apply to and are the explication of the preceding qualifications. The first of these two rules—Let him not be a novice!—relates to a man's judgment of his own gifts and graces. The second—Let him be above reproach!—relates to the man's apprehension (or misapprehension) of the vital importance of public morality and godliness before men.

Both the existence of evil and even the appearance of it are to be shunned by every true man of God. The devil knows how to twist our weaknesses and to exploit our sins to his own ends. He is always on the job; he never takes a vacation. Satan knows what to look for in Christians to cast them down into self-condemnation and to do great harm to the cause of Christ in the process. The devil has innumerable helpers in the demon host, and many among the human race that delight to find excuses to blaspheme their Creator.

Christians are always opening doors for the devil to enter. It's bad enough that the lowly believer is often ensnared. But what is manifestly worse is that the best of churches often give Satan an open invitation to entrap those in the highest office of the church. "How are the mighty fallen, and the weapons of war perished! (2 Samuel 1:27).

The Rev. Lawrence R. Eyres is a pastor in Dayton, Ohio. He writes out of long experience and observation, as well as careful study of the Scripture. It is our prayer, and his, that these articles on the elders of the church may be of help to churches and to elders and to those who may become elders.

Devaluation Offering

FOR
ORTHODOX PRESBYTERIAN
FOREIGN MISSIONS

TWO DEVALUATIONS OF U.S. DOLLAR—

1. RAISE MISSIONARIES' LIVING COSTS
2. INCREASE FOREIGN MISSIONS COSTS

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Letters

Thanks for Schaeffer on "Separation"

The article by Dr. Noel Weeks, "We Sympathize Dr. Schaeffer, but..." in the March issue of the *Guardian*, stimulated me to read once again Schaeffer's book, *The Church Before the Watching World*. I praise God for that book and am thankful it is coming into the hands of thousands of readers. I doubt if any popular book since the separation of 1936 has done as much to compel serious thought concerning one's obligation to separate from apostasy.

Weeks criticizes Schaeffer's analysis of problems that arise when separation occurs. Concerning Schaeffer's comments about the problem facing those who remain in after separation has taken place, Weeks says: "One could wish for greater care in the way he writes. One almost has the impression that failure to come out creates people who are fuzzy on doctrine..."

About those who stay in

Exactly what did Schaeffer say? On page 76, paragraph 3, he says, "Those who stay in have an opposite tendency toward a growing latitudinarianism; this has tended to happen in evangelical circles in the United States. The tendency is to go from ecclesiastical latitudinarianism to cooperative comprehensiveness. Thus Christians may still talk about truth but tend less and less to practice truth."

I appreciate very much the clarity of Schaeffer's statement. I should hope it would be plain to any discerning Christian that both Scripture and current church history contain many illustrations to prove that one compromise leads to another. Failure to obey the Scripture in separating from apostasy certainly results in a tendency to a growing latitudinarianism and eventual cooperative comprehensiveness.

About those who come out

Concerning those who do separate themselves from a church that becomes apostate, Schaeffer says (page 76, paragraph 2), "Those who come out tend to become hard; they tend to become absolutists even in the lesser points of doctrine. One must realize that there is a great difference between believing in absolutes and having an absolute mentality about everything.

They tend to lose their Christian love for those true Christians who do not come out. Men who have been friends for years suddenly become estranged."

It should be observed that Schaeffer says these are tendencies. Certainly there was a tendency to lose Christian love for those true Christians who did come out in 1936. Most ministers separating then had come on a long pilgrimage from some type of fundamentalism to the Reformed faith. For many it took three years at Westminster Theological Seminary to develop that doctrine of the church that made separation seem necessary.

But once the new church was formed, we were not willing to give three years or three months or three weeks to persuade Christian friends in the Presbyterian Church, U.S.A. that they ought to leave that denomination. Many of us failed, at least in practice, to distinguish between our duty to separate from an apostate organization and the biblical teaching concerning our relation and responsibility toward Christians who remained in that organization. I expect most ministers who were charter members of the Presbyterian Church of America [now the Orthodox Presbyterian Church] had scores of friends within the U.S.A. Church. But within weeks after separation, most communication with these friends had largely ceased.

I highly recommend Schaeffer's book and hope not only that all *Guardian* subscribers will read it, but also buy quantities to give to friends in today's apostate churches.

Edward L. Kellogg, pastor
Point Loma O. P. Church
San Diego, Calif.

Ed. note: Schaeffer's book, *The Church Before the Watching World*, is available in paperback from Inter-Varsity Press, Downers Grove, IL 60515. See brief review elsewhere in this issue of the *Guardian*.

The Presbyterian Guardian

EDITOR
JOHN J. MITCHELL

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The Presbyterian Guardian

"Career missionary"? / chosen missionary!

BRUCE F. HUNT

Coining words and phrases can become an engaging pastime. But like smoking marijuana, it can occasionally have harmful effects.

There is a phrase, which I've run across in my reading, against which I would like to register my protest before it gets too far off the ground. That phrase is "career missionary."

I know that "career" is a perfectly respectable word. Many missionaries have had a fruitful missionary career—using the word to refer to a "running," or the "course of a person's life." But as Christians, we need to be on our guard if we're tempted to use it to mean *one's own* "chosen calling," or when we talk of "making a career for oneself." We may find the word ending up with the other definition of "career" given by Webster, namely, "a short gallop, a gambol, or a frisk." That would be rather unbecoming for a Christian's calling!

Paul, the apostle and missionary to Gentiles, spoke of having been *sent*. It was not his choice. Rather, he was *elect* from before the foundations of

the world. He had been laid hold on by Christ, and for Christ's purpose. Jesus said, "Ye have not chosen me, but I have chosen you." The world needs missionaries today who do not choose to be "career missionaries" out of their own inclinations; it needs missionaries who have been chosen by God and the church for the purpose.

Now I praise God for the good statesmen and diplomats that he has raised up, many of whom I have known from my contact over the years with people in our nation's service. Yet I have found that, like "politician," the term "career diplomat" has not always had the best connotation. Somehow the phrase seems to suggest more that the individual chose that "career" to serve himself than that he was chosen to serve his country.

We need good missionaries, yes. We need "witnesses faithful to death," yes. But let us be on our guard about looking for and nurturing "career missionaries" that meet the definition contained in an advertisement appearing in Fuller Seminary's "Church Growth

Bulletin": "Learn from career missionaries who have twenty years' experience in the front lines and are *now* teaching missions. . . . Earn a graduate degree in missions." (I personally know two young missionaries who early left the field to work on graduate degrees at Fuller and subsequently did not return to the field.) There are missionaries who say, "We can't get young people to go to the mission field unless we tell them to go and figure on giving only about ten years of their lives to mission work."

In the advertisement referred to above, it also says, "You might find advanced study in great commission missions rewarding. A rich treat awaits you in reading a hundred books on the glory and glamour, the problems and solutions, etc." *Reading* about the glory and glamour of missions may be a treat, and a degree for advanced *study* rewarding; but actual missionary work is not usually glamorous to the ones who do it, though it is very rewarding in permanent values.

The Lord said he was sending his disciples as sheep among wolves. Ezekiel was sent to those who were rebellious, impudent, hard-hearted, to those who would not hear, sent among briars, thorns and scorpions, to people with hostile looks and rebellious words. He went in bitterness of spirit and sat among the people overwhelmed. Jonah tried to run away from his mission, but was "sent" perforce. No, being a missionary is not glamorous.

But being a missionary, one called to proclaim the gospel to men lost in sin, is rewarding in permanent values. "They that turn many to righteousness" shall shine "as the stars forever and ever." And our Lord, when he commanded his disciples to go, also promised to be with those he sent, even to the end of the age.

The Rev. Bruce F. Hunt and his wife Kathy were both born in Korea of missionary parents. They have spent most of their lives there in missionary service.

TWO

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THIS SUMMER

1. John Kyle State Park, Sardis, Mississippi — June 18-23
Harvie Conn, Professor at Westminster Theological Seminary, Main Speaker
2. King College, Bristol, Tennessee — July 9-14
John Reisinger, Editor of "Sword & Trowel" magazine, Main Speaker

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Here and There in The Orthodox Presbyterian Church

Abilene, Texas—The Presbytery of the Dakotas, meeting here on March 27-29, examined and proceeded to license Mr. Karl Dortzbach as a candidate for the gospel ministry. Mr. Dortzbach is presently enrolled at Westminster Seminary. He and his wife hope to spend the summer in Eritrea as assistants in the work there.

Presbytery also licensed Mr. Glenn Jerrell who is serving as pastor-elect of the church in Winner, S. Dak. Mr. Jerrell completed his seminary training last spring and has been laboring in Winner for the past several months.

Sioux Center, Iowa—Formation of a new Orthodox Presbyterian group has been underway here since February. The group is under the oversight of the session of Trinity Church in Bridgewater, S. Dak. The Presbytery of the Dakotas is overturning the General Assembly to transfer Sioux County, Iowa from the Presbytery of the Midwest to their own jurisdiction in order that the Presbytery of the Dakotas may proceed to organize a congregation there.

A complaint against this action has been lodged with the presbytery, on the grounds that formation of an Orthodox Presbyterian Church in that locality would harm relations with the Christian Reformed Church and that the needs for such a new church have not been shown.

Presque Isle, Caribou, Maine—Plans are underway to initiate a new work in this northern part of Maine. A church building and manse are available, and the Rev. Charles E. Stanton, presently pastor in Houlton, expects to begin work in the area this summer. Readers who have friends in the area might send their names to Mr. Stanton, R.F.D. 2, Houlton, ME 04730

Denver, Colo.—The Rev. Larry D. Conard, pastor of the Park Hill Church here, has accepted the call of the Bayview Church in Chula Vista, Calif. Mr. Conard expects to move to Chula Vista this summer.

Bancroft, S. Dak.—The Rev. Stanford M. Sutton Jr., pastor of Trinity Church here and of the churches in Manchester and Yale, S. Dak., has accepted the call of the Second Parish Church in Portland, Maine. He expects to move to Portland also early in the summer.

Yale, S. Dak.—As of August 31, 1973, the Orthodox Presbyterian Church of Yale will be dissolved. This church dates from 1925. It was received into the Orthodox Presbyterian Church in 1942 and has been served in a joint charge with Bancroft and Manchester. The members of the Yale Church will transfer their membership to the churches in Bancroft or Manchester.

Abilene, Texas—The Presbytery of the Dakotas adopted overtures for presentation to the Fortieth General Assembly of the Orthodox Presbyterian Church, meeting in Manhattan Beach, Calif., May 14-18, as follows:

(1) That the revised Form of Government require all Orthodox Presbyterian ministers transferring into a new presbytery to be examined in Christian faith and theology, and that decennial examinations of all ministers in a presbytery also be conducted. (A presbytery is now required to give such an examination to all ministers coming from other denominations. It is free to give whatever examinations it wishes to those transferring from other Orthodox Presbyterian presbyteries. No reexamination provision has ever been

regularly followed, though a presbytery is free to make such tests of its members as it pleases.)

(2) That the General Assembly urge the Committee on Christian Education to continue publication of vacation Bible school materials. (The Committee has suspended such publication in view of cost factors, particularly in revising the materials and handwork suggestions.)

(3) That the Committee on Diaconal Ministries (formerly, General Benevolence) be requested to study the needs of those ministers retiring in the next five years, and to inform presbyteries how they may meet these needs.

(4) That when the proposed plan of union of the Orthodox Presbyterian and Reformed Presbyterian/Evangelical Synod churches is presented to the Forty-first General Assembly (1974), the present proportionate representation system be suspended in order that all ministers and every church may be represented at this important assembly.

Bridgeton, Fairton, Pittsgrove, N.J.—A missionary conference on April 26-29 was held, involving Calvary Church in Bridgeton, Faith Church in Pittsgrove, and the Fairfield Independent Church in Fairton. Gatherings of all three churches were scheduled, including a family dinner at the Daretown school. Separate worship services were held on Sunday morning and a joint service at Bridgeton in the evening. Speakers included the Rev. James Petty, the Rev. and Mrs. Egbert Andrews, Mr. David Clowney, Mr. Tony Blair, Dr. Richard B. Gaffin Jr., and the Rev. John P. Galbraith.

Charlottesville, Va.—The Emmanuel Chapel here is looking forward to the ordination of Mr. Timothy Gregson as its missionary-pastor. The congregation of Calvary Church, Manassas, Va., of which the chapel is an outpost, has called Mr. Gregson to undertake the work. A graduate of Reformed Episcopal Seminary, Mr. Gregson has been serving since October in the Charlottesville and Bridgewater, Va., areas.