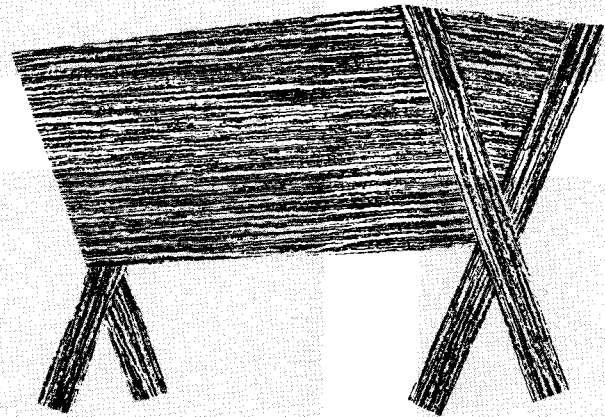


The Presbyterian Guardian

VOL. 43, NO. 10 — DECEMBER, 1974



Why was Jesus born?

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Genesis Two:

The Shortage

Everyday we hear of some kind
Of known product of some sort
Of which there was always plenty,
But today is growing short.

If we dare to ask a salesman
For some item in his store,
We will likely hear him answer,
"We can't get that any more."

Then we seek some other product,
And we're told that too is low.
"But we've always had so many,
Where do all the good things go?"

We have shivered through a winter,
We've turned down our thermostats.
Just to keep warm in our houses
We must wear our coats and hats.

We have waited long in gas lines
For some fuel to get about,
Just to hear the attendant say,
"I'm sorry, we're just sold out."

Now the whole world's having problems,
What is it that we're short of?
Could it be the greatest shortage
Is we're running out of love?

We can't solve all the world's problems,
But there is a way to start.
We can share each other's burdens
Showing love that's from the heart.

Jesus said, "Yea, love thy neighbor,
Even love him as thyself."
If we know that he is hungry,
We must care what's on his shelf.

And he said, "Now love thy brother,
This I do command of thee.
As ye've done it to another,
Ye have done it unto me."

God showed us his love through Jesus
When he came from heaven above,
Saying, "Love as I have loved you."
There's no shortage of God's love.

— Helen Enfield

*Mrs. Enfield is a member of First
Orthodox Presbyterian Church in
Portland, Oregon.*

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.

Twenty - Two

That One Talent

NELL HERWERDEN

Many of us would be so much happier if we would only put to use that one talent that is within us.

And what might that be? Mine is just loving and being with people and doing for them. For instance: holidays.

I knew what it meant to be alone, but to be alone on holidays I dreaded. I, like other past-middle-years people, still liked picnics and outings, too. My children had already left with their families and their campers — which is the ideal family fun these days — but none had asked Mother if she had any plans or what she would be doing. The kind concern would have helped. So I did feel a bit sorry for myself.

The more I thought about it, the more lonely and teary I got. Then on Sunday morning, the day before the holiday, I saw and was reminded of the others who were as alone and lonely as myself.

It only takes one

During that afternoon, the thought came to me that it really does only take one to get things started. Since no one else had said anything, it would just have to be me!

So I formed my plan. After church services that Sunday evening, I said to different ones,

"If you're going to be alone tomorrow, come over to my house for pot-

luck. Bring yourself and a dish, and come around four."

It was sort of a sudden "invite" and casual, and I did not know how many and whom to expect, if any. To my delight, a group of ten of us sat around in my yard in the shade on that holiday afternoon. It turned a little cool, so we set the dining-room table in picnic style.

There was such a variety of food! One man had even baked his own special coffeecake that morning. There was cheery talk and happiness. We spoke of the goodness of the Lord, and bowed our heads together for blessing and thankfulness.

When everyone was leaving, they thanked me for thinking of it. It had been so good to be together, brothers and sisters in the Lord, and we all agreed to try it again. After they had left, I thanked the Lord for putting the idea in my mind and for the happiness it gave us all.

Use the one you have

And I made up my mind, if that was the only talent I had — to try to make people happy — I would certainly keep it active. That way I myself would be the happiest, too. For it only takes one person with one talent to get things started.

So no matter how small your talent may be, use it. It may be just a smile or happy greeting that radiates from yourself, a cup of soup to the sick neighbor, or a quiet visit at a hospital bed. But there is a special talent inside of you that only you possess; it can be used only in your way — and your heavenly Father put it there.

Mrs. Herwerden is a member of the East Side Christian Reformed Church in Cleveland, Ohio, and her happy thought first appeared in that church's newsletter.

Note: One question comes persistently: "Are you 'Sarah'?" No. I am not. Perhaps in due time, her identity will be revealed. Meanwhile, send in your letters, and I'll see that they are forwarded to the real "Sarah."

Juanita Rolph
Rt. 2, Box 9, Glenwood, WA 98619

Dear Sarah:

My daughter came home from college upset because she and one other girl were the only girls who didn't have bikini swim suits and whose dresses were the longest on campus. I was brought up to believe that "modesty" was a necessary trait for a Christian woman. If this is true, how do I teach modesty to my daughter in these days?

—Old-fashioned.

Dear Old-fashioned:

You grapple with a question that every concerned Christian mother of girls has undoubtedly tried to deal with since the beginning of sin. However much mothers have objected to "immodest" dress on their daughters, evidence points to the fact that the world has won the battle. Mothers have either given in to the pressure or have become insensitive to the problem.

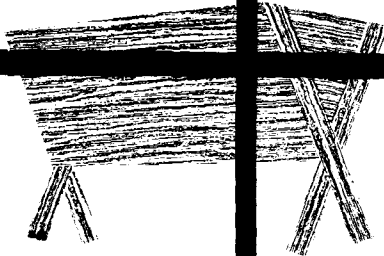
The Bible speaks to the issue. In Titus 2:5 women are told to be "chaste." In Peter 3:1-7, women's conduct in general and in matters of dress in particular is discussed; again the key emphasis (in verse 2) comes when Peter tells the women to be "chaste." This New Testament word "chaste" means pure, or free from impurities of the flesh. Modesty is just a modern word for chaste conduct.

So how do you teach your daughter modesty in these days? First of all, discuss with her what the Bible says, and ask her what she thinks God has in mind. Second, talk to other Christian women and study it together — "talk it up." Third, talk to your pastor; has he ever preached on the subject? if not, why not? And then, dear "Old-fashioned," pray that God will convince your already adult daughter as to what conduct pleases Him.

Finally, don't forget to pray for and encourage all mothers of very young girls that they may start training them early. We all must see clearly, as Peter says, how much our outer dress reflects our inner concern. Lovingly,

—Sarah.

Why was Jesus born?



LUDER G. WHITLOCK, JR.

Christmas jokes are back again. I just heard—again—the one about the little boy who drew a picture of the flight into Egypt, with the “holy family” seated in the rear of a modern airliner and with another figure up front. Asked who that was, he chirped, “Pontius the pilot.”

You hear these stories annually, over and over again. Usually they involve people, especially children, getting their facts confused about Christmas. Now is a good time for us to do some serious thinking about these facts. Most of us have done most of our shopping; decorations are in place or nearly so; many presents are wrapped and ready. So ask yourself, “Do I have the facts right about Christmas?”

Born—to give his life for many

A good question to begin with is, “Why was Jesus born?” Why did God become man? Or as Augustine asked it, *Cur Deus homo?*

Some people are as confused about why Jesus was born as they are about other facts of Christmas. But the New Testament is not confused, nor was Jesus himself. “The Son of man came to seek and to save that which was lost.”

People frequently complained about the rather low types of individuals with whom Jesus had contact. Even his disciples muttered when he took time to talk to that corrupt little sinner named Zaccheus. But Jesus replied, “The Son of man came to save sin-

ners.” He insisted on this: “The Son of man came not to be served, but to serve and to give his life a ransom for many.”

Jesus Christ was born with a purpose. He didn’t come to wear the royal purple, to have people wait on him hand and foot. He came to work. Christ was born to serve, to minister to others by giving his own life that they might have life. As Paul so bluntly put it: “Jesus Christ came to save sinners of whom I am chief.”

Why was Jesus born? He was born to die. According to the plan of God, he was born in order to die in our place on the cross. It is high time we took the baby out of the manger. Jesus belonged there, too—but don’t leave him there. Watch him straining up the road to Golgotha. But remember him as the risen Lord who ascended to God’s right hand. His birth, his death, his resurrection, his ascension—all of these are important for our salvation.

“You mean if there were no sin Jesus would never have been born?” That’s absolutely right. If men were not sinners, if Adam had not sinned, if sin had never entered the world, the nativity would never have occurred as it did. There would have been no manger, no credulous shepherds, no wise men travelling so far. Jesus was born only because mankind did sin and because it stands under the curse of sin.

Christ was born in order to liberate us from sin and its curse. By the same token, unless we believe in Christ Jesus, there is no salvation for us. Why

was Jesus born? He was born that those who do believe in him might be freed from the guilt and power of sin, and that they might have eternal life. Jesus was born to die—that sinners might believe and live!

Born—because God loved this world

Why was Jesus born? It is also because God loved this fallen race. If the birth of Jesus tells us anything, it tells us clearly of the all-consuming love of our gracious, sovereign God.

“For God so loved the world that he gave his only begotten Son that whosoever believeth in him might not perish but have eternal life.” That is how God loved the world, and how much God loved the world—that he gave his only Son to die.

Jesus came to save sinners; he came because the Father so loved his sinful creatures that he sent the Son to save many. “This is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins.” This is love divine, all love excelling—the love that God had for lost mankind. This is the love that brought Jesus down to earth to be born for our sakes.

Christ condescended to come. He stooped and was humiliated. Don’t forget: That stable was dirty; the stench of animals hung in the air. Yet Jesus loved so much that he came. He came though he realized the supreme cost. He endured abuse and ridicule, discontent and hostility, even the shame-

The King Is Born

The King is born of Mary
As prophets long ago foretold
In words they could not understand:
"A virgin shall conceive, in Bethlehem,
Son of David, Prince of Peace,
Everlasting Father —
riding on a donkey,
despised, rejected,
a lamb for the slaughter."

How so? If the rabbis do not know,
nor the priests, nor Gamaliel himself,
How shall we? What shall we expect?

But the dragon knew — at least in part;
He knew he must stop this holy birth.
He sent his messenger Herod
to slay Rachel's children,
to leave her comfortless.

But the Child lived, grew, found God's favor;
And the Spirit of the Lord was upon him.

In time's fulness, as those prophets said,
Immanuel went forth to meet the dragon
in Judea's wilderness —
and left him bound.

The strong man bound,
the dragon vanquished;
his house despoiled,
his prison opened
By Messiah, the Son of Mary.

Yet from his vanquished masculinity,
The tethered dragon lashes forth:
"I hold you in your sin;
I am your master, yield;
Do my works, reap my end."

But you, who from the darkness of this world
have found your soul's release,
You, whose second birth the Holy Spirit
has mysteriously produced;
Believe him not, that strong man-dragon!

For Jesus came, was born, and died, and rose,
And Jesus reigns and so he shall
till death itself shall see defeat.

You, whose struggle day by day
Your soul still wracks and joy does rob;
You, who cry with hearts that hate the sin,
"O wretched man, who shall release me
from the body of this deadly death!"
You, take comfort — for the Savior died.
And now, in the heat of all your strife,
"No condemnation to those in Christ."

Darkness fades; it cannot overcome the Light;
Faith, in the Light, overcomes the world.

So, from Calvary's prospect, still we see
manger, wilderness, empty tomb,
and upper room with a huddled few,
Where the Spirit came upon Christ's church
with the power of the Age to Come.

So now we call our Sovereign God
to vindicate his promised Word.
And in our hearts we plead with him,
"Even so, Lord Jesus, again do come."

— Kent T. Hinkson

*The Rev. Mr. Hinkson is pastor of Calvary Orthodox
Presbyterian Church in La Mirada, California.*

ful death of the cross, all in order to
redeem lost sinners.

Born—the unanswered question

Why does Jesus love us so much?
Why does God so love this world? I
don't know! I don't believe that ques-
tion has yet been answered. I can't find
an answer in the Bible, nor have I met
anyone with a satisfactory answer.

There simply is no human explana-
tion for why God would love in this
way. We are not that lovable! In fact,
I wonder just how lovable we find each
other. Now our youth have style and
grace; but when you're thirty and over
the hill you've had it. Perhaps you're
not bald yet, but what appeal do you
have left? In what way are you really
lovable?

Consider the most primitive tribes-
men you can recall—the cannibals of
New Guinea, the ones who insert

wooden discs in their lips until they
look more like ducks than people.
Imagine the most crude and barbaric
people you can. What's lovable about
them?

Most people are repulsed by such
unlovable types. But think of how God
—the perfect and holy God—must
have felt when he looked at sinful
mankind, that corrupt, primitive, bar-
baric, polluted race. Yet he loved us!
It is amazing.

God loved so much that he gave his
Son up to die. That's why Jesus was
born. Here the message of Christmas
takes form and content; here alone is
"joy to the world." This is the message
of hope for today.

God loved, and gave up his Son as
a sacrifice for sinners. This is what the
world needs today. How do we solve
our painful dilemmas? How can I help
others? With the good news— Jesus

was born. Jesus came to seek and to
save the lost, and he will not quit until
the last sheep has been found.

Jesus is calling today; he still offers
hope, life, forgiveness, meaning. That's
why he was born—for the sake of his
people, for the lives of those who be-
lieve in him.

These are "the facts of Christmas."
Don't let this Christmas pass without
being sure that Jesus is your Savior.
You know why Jesus was born. Do you
trust in him to save you? Are you
living in obedience to his will? Make
your Christmas a real time of peace
and joy as you throw yourself on Jesus,
the one who came to die that sinners
like you and me might live to God's
glory.

*The Rev. Whitlock is pastor of the
West Hills Orthodox Presbyterian
Church of Harriman, Tennessee.*

Ultimatum to Netherlands church

The Synod of the Dutch Reformed Church (DRC) in South Africa has issued an ultimatum to its "mother church," the Reformed Churches in the Netherlands (GKN). The resolution, proposed by Dr. J. D. Vorster, who is a brother of South Africa's premier, concludes that "1) If the Synod of the GKN does not (within a reasonable time) excise the serious doctrinal error from its midst, and 2) if it does not rescind its decision to support terrorism on our borders in the first session of the next synod, then we will consider the ties between the DRC and the GKN as broken."

The "serious doctrinal error" refers to the views of men like Kuitert who, among other things, deny the full historicity of Genesis 1-3. The "support" of terrorism refers to a decision of the Dutch synod to permit contributions to a fund "to combat racism" sponsored by the World Council of Churches. Efforts to modify the ultimatum failed, even though it was pointed out that it was practically impossible for the GKN to comply even if it wished to do so. The DRC is the major denomination of Dutch (white) background in South Africa.

New Zealand churches break ties with GKN

The Reformed Churches in New Zealand determined to suspend the sister-church relationship with the Reformed Churches in the Netherlands. This means that membership certificates from the GKN will be accepted only after the sessions of the New Zealand churches are satisfied with those bringing such certificates, and visiting ministers from the GKN will also be required to satisfy local sessions before occupying the pulpit; women ministers from the GKN will not be received in any official capacity.

Meanwhile, the synod of the New Zealand churches authorized continued cooperation with the Orthodox Presbyterian Church in finding a missionary for Taiwan.

UP group calls for mission reform

The following statement has been submitted to the General Assembly Missions Council of the United Presbyterian Church. The council is meeting on Dec. 10, 1974, and has agreed to devote some four hours to the concerns of this "Declaration."

A DECLARATION AND CALL

We, an assembly of ministers and lay persons in the United Presbyterian Church, U.S.A., at the call of Presbyterians United for Biblical Concerns, wish to make public our deep concern over the mission crisis in our church and further do covenant together under God to work for the implementation of our Lord's Great Commission for the evangelization of all nations. We are distressed by confusion over the meaning of evangelism, by the declining number of missionaries supported by our denomination, and by the dwindling financial commitment of the people to the overseas missionary enterprise. This situation is most tragic and inexcusable in view of the spiritual needs of the world's nearly three-and-a-half billion people, more than two-thirds of whom are not Christians.

The problems we see have many causes, but fundamental to them all is what we perceive to be a widely publicized but deficient theology of mission within our Church. This deficiency at best blunts the edge of the missionary enterprise, and at worst denies the power and uniqueness of God's work of salvation in Christ Jesus.

It is impossible to make theological affirmations without corresponding denials. Therefore, we deny that social action apart from a personal witness to Jesus Christ is biblical evangelism. We deny that political liberation is evangelism. We deny that mere

moral reform is evangelism. We affirm the duty of Christians to become involved with others in working for justice, dignity and liberation from all forms of oppression. We confess our own failures in many of these areas. Nevertheless, in themselves social concerns, however important, are inadequate as the focal point for the Church's mission; for they fail to deal with man's great and fundamental problem, namely, the sin which alienates him from God and erects barriers between himself and other persons. We believe that a church must speak to the world in cooperation with sister churches and not merely to the sister churches.

We find ourselves in great sympathy with the signers of the Lausanne Covenant (1974) and affirm with them—but with reference to our own task of worldwide mission—"To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord, he now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Savior and Lord, with a view to persuading people to come to him personally and so be reconciled to God. In issuing the gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow him to deny themselves, take up their cross, and identify themselves with his new community. The results of evangelism include obedience to Christ, incorporation into his church and respon-

sible service in the world.”

We further affirm our:

(1) Faith in the divine inspiration and unique authority of the Bible as the written Word of God. Through the Scriptures God speaks today, as he has also spoken in ages past. They are the spiritual seed by which he brings forth life in men and women.

(2) Knowledge that apart from the grace of God in Jesus Christ, as declared in the Scriptures, men are lost in sin and under God's judgment. The knowledge of the lostness of those outside of Christ is one motivation undergirding our proclamation of the Gospel in his name. We are deeply motivated by a desire to obey Christ's call to evangelism and by love for those who are without him.

(3) Joy that God was in Christ reconciling the world to himself. We believe that Jesus died in our place as our sin-bearer and that faith in him as Savior is the sole means by which any person can be reconciled to God.

(4) Belief in the indispensability of the visible church as the vehicle of world mission.

(5) Awareness that when we have done our best to be faithful to our Lord's Great Commission, nevertheless, the salvation of any individual can be accomplished only by the sovereign God, who alone opens blind eyes and moves men to embrace the Savior. Consequently, we acknowledge our need of and pray for God's Holy Spirit to energize our efforts and bring his own work to fruition.

(6) Expectation of the promised and personal return of Jesus Christ in glory to consummate his kingdom and to render judgment upon both the living and the dead. The knowledge that we must one day give account before Him impels us to be his faithful stewards and witnesses in this world.

We believe that the task of world evangelization, as we have enunciated it, applies to Christians throughout the entire world. But as members of the United Presbyterian Church in the U.S.A. we face a task uniquely our own. We are inadequately involved in the missionary enterprise and, therefore, require nothing less than a reformation of mission theology and a corresponding alteration of missionary structures within our denomination.

THEREFORE:

(1) We call upon the General Assembly Mission Council of the United Presbyterian Church in the U.S.A. to join with us in affirming before the Church and the world this statement of mission as expressing the theological foundation upon which the church must always build her mission in this world.

(2) We call upon the General Assembly Mission Council and the Church to establish the overseas mission enterprise of our church as a separate agency responsible to the General Assembly Mission Council. This agency shall have the ultimate responsibility to carry out the work of world evangelization. It shall have the authority to solicit, receive and disburse funds, not

subject to equalization, for the implementation of this responsibility. Further, it shall have authority to recruit, train, send and evaluate all personnel so engaged and to interpret the overseas mission enterprise to the church at large. We bring to the attention of the General Assembly Mission Council the fact that an increasing number of churches and persons are now using alternate channels for the implementation of biblical mission concerns such as non-denominational faith missions. We also recognize that there is the further alternative of the formation of organizations "for the conduct of a special work for missionary or other benevolence purposes" as explicitly provided in Chapter 28 of the Form of Government. We are persuaded that if this call is turned aside the trend to faith missions and search for other options will continue unabated.

(3) We call upon the General Assembly Mission Council to respond immediately to this "Declaration and Call" with positive action.

(4) We call upon the church at large to respond to this "Declaration and Call" as individuals and judicatories. We urge support be declared through communication to the Office of Presbyterians United for Biblical Concerns, P. O. Box 13124, Oakland, CA 94661, by articles and letters in the various church publications and by direct communications to the General Assembly Mission Council and other appropriate denominational agencies.

In view of these concerns, we pledge ourselves to prayer that God will bring revival and renewal upon the United Presbyterian Church, beginning with us. We further pledge ourselves to reappraisal of our lifestyles and patterns of giving to demonstrate our wholehearted involvement in the world mission enterprise, and invite the church at large to join us in these pledges and commitments.

The commission has been given by our Lord; the task is great; the time is short; our response is clear!

TO GOD BE THE GLORY.

Comment: There is much to rejoice in, both in the fact of such a statement's being issued and in much of its content. We should pray that this may bear fruit and even that the United Presbyterian Church will experience revival.

It is only honest to suggest that a genuine alteration in mission structure and policy is unlikely despite the strong financial pressure already facing denominational executive planners. The implied threat to set up an 'Independent Board' under the U.P. Form of Government is no panacea; any such board would be subject to general assembly control—and that body is not likely to smile on a competitor to its own agency.

It is also interesting to imagine parallels to the 1930s, and Dr. Machen's effort to reform the missions policy of the old Presbyterian Church, U.S.A. We may also pray that the signers of this "Declaration and Call" will be so moved of the Spirit that they will come to a willing obedience to *all* that Christ commanded his church to be and do, even if that requires them to "let goods and kindred go."

—J. J. M.

ARE

I'm OK—You're OK, by Thomas A. Harris, M.D. Fleming H. Revell Co. (Spire Books); paperback, 317 pp., \$1.95. Reviewed by Dr. Cornelius Van Til, Emeritus Professor of Apologetics at Westminster Theological Seminary.

We're told that this book has been on "*The New York Times* Bestseller List" for over a year. And the author warns that "it is important that this book be read from front to back."

Dr. Harris says his book "is the product of a search to find answers for people who are looking for hard facts in answer to the questions about how the mind operates, why we do what we do, and how we can stop doing what we do if we wish. The answer lies in what I feel is one of the most promising breakthroughs in psychiatry in many years. It is called Transactional Analysis. It has given hope to people who have become discouraged by the vagueness of many of the traditional types of psychotherapy. It has given a new answer to people who want to change rather than adjust, to people who want transformation rather than conformation. It is realistic in that it confronts the patient with the fact that he is responsible for what happens in the future no matter what has happened in the past. Moreover, it is enabling persons to change, to establish self-control and self-direction, and to discover the reality of a freedom of choice" (pp. 13f.).

To obtain these benefits the reader must learn to understand himself by means of *Transactional Analysis*, and this means the reader must understand the terms it uses, such as "Parent," "Adult," and "Child." "Continual observation has supported the assumption that these three states exist in all people. It is as if in each person there is the same little person he was when he was three years old. There are also within him his own parents. These are recordings in the brain of actual experiences of internal and external events, the most significant of which happened during the first five years of life. There is a third state, different from these two. The first two are called Parent and Child, and the third, Adult" (pp. 39f.).

The Parent. "The Parent is a huge collection of recordings in the brain of unquestioned or imposed external

events perceived by a person in his early years, a period which we have designated roughly as the first five years of life" (p. 40).

The Child. "While external events are being recorded as that body of data we call the Parent, there is another recording being made simultaneously. This is the recording of *internal* events, the responses of the little person to what he sees and hears" (p. 47). "It is this 'seeing and hearing and feeling and understanding' body of data which we define as the Child" (p. 48).

The Adult. "At about ten months of age a remarkable thing begins to happen to the child. Until that time his life has consisted mainly of helpless or unthinking responses to the demands and stimulations by those around him. He has a Parent and a Child. What he has not had is the ability either to choose his responses or to manipulate his surroundings. He has had no self-direction, no ability to move out to meet life. . . . At ten months, however, he begins to experience the power of locomotion. . . . This self-actualization is the beginning of the Adult" (pp. 51f.).

In early years, the Adult "is fragile and tentative. It is easily 'knocked out' by commands from the Parent and fear in the Child." The Adult "is different from the Parent, which is 'judgmental in an imitative way and seeks to enforce sets of borrowed standards, and from the Child, which tends to react more abruptly on the basis of prelogical thinking and poorly differentiated or distorted perceptions.' Through the Adult the little person can begin to tell the difference between life as it was taught and demonstrated to him (Parent), life as he felt it or wished it or fantasied it (Child), and life as he figures it out by himself (Adult)" (pp. 52f.).

The four life positions

Then we go on to learn about "The Four Life Positions" taken by human beings "with respect to oneself and others." They are:

1. I'm not OK—you're OK.
2. I'm not OK—you're not OK.
3. I'm OK—you're not OK.
4. I'm OK—you're OK.

The first, "I'm not OK—you're OK," is "the universal position of early childhood, being the infant's logical conclusion from the situation of birth and infancy" (p. 67). Things are made comfortable (so, "you're OK"), but the infant himself feels helpless ("I'm not OK").

After the infant is no longer being "stroked" or handled all the time, the second position develops: "I'm not OK—you're not OK." "Life, which in the first year had some comforts, now has none. The stroking has disappeared. . . . In this position the Adult stops developing since one of its primary functions . . . is thwarted in that there is no source of stroking" (p. 70).

The third position, "I'm OK—you're not OK," is the "criminal position." "There are no OK people. Therefore there are no OK strokes" (p. 73). "They are the persons 'without a conscience' who are convinced that they are OK no matter what they do and that the total fault in every situation lies in others" (p. 73).

The fourth position, "I'm OK—you're OK," differs qualitatively from the first three. The great joy of Dr. Harris is that he can tell us all that we have "freedom to change." "This freedom grows from knowing the truth about what is in the Parent and what is in the Child and how this data feeds into present-day transactions. It also requires the truth, or the *evidence*, about the world in which he lives. Such freedom requires the knowledge that everyone with whom one deals has a Parent, an Adult, and a Child" (p. 83).

Man is not a billiard ball. There is the ordinary causal order. But there is also "another type of causal order which Charles Hartshorne calls 'creative causation'" (p. 87). It is the Adult in us that has this freedom (p. 169).

YOU OK?

So, with Teilhard de Chardin we may say that "the tension between science and faith should be resolved not in terms either of elimination or duality, but in terms of a synthesis" (p. 246).

Mrs. Harris and moral values

With this motto as inspiration, Mrs. Harris writes the chapter on "P-A-C and Moral Values." With Elton Trueblood we must agree that "subjective relativism [in the moral realm] can be reduced to absurdity" (p. 252). "If there is no universal 'should,' there is no way of saying that Albert Schweitzer was a better man than Adolf Hitler" (p. 253).

Says Mrs. Harris: "I would like to suggest that a reasonable approximation of this objective moral order, or of ultimate truth, is that *persons are important* in that they are all bound together in a universal relatedness which transcends their own personal existence" (p. 254). Persons are important. But "the Adult is the only part of us that can choose to make the statement 'I Am Important, You Are Important.' The Parent and Child are not free to do so, being committed to that which, on the one hand, was learned and observed in a particular culture and, on the other hand, what was felt and understood" (p. 256).

If then we are all to follow the Adult in us and practice the idea that all persons are important, we shall repress "a Child acceptance of authoritarian dogma as an act of faith . . ." (p. 260). When morality is "encased in the structure of religion, it is essentially Parent. It is dated, frequently unexamined, and often contradictory" (p. 260). Dr. James A. Pike teaches us this.

The Adult in us may, to be sure, accept the "central message of Christ's ministry." This message centers about "the concept of grace." The Adult in us can accept this *concept of grace* if only together with "the father of all 'new Christian theologians'" [Tillich]

we interpret this as a "theological way of saying I'M OK—YOU'RE OK. It is not YOU CAN BE OK, IF, OR YOU WILL BE ACCEPTED, IF, but rather YOU ARE ACCEPTED, unconditionally" (p. 261).

Or as Tillich says, The prostitute "came to Jesus because she was forgiven," not to be forgiven. "This concept is incomprehensible to many 'religious persons,' because it can only be perceived by the Adult, and many religious persons are Parent-dominated" (p. 261). "The non-Adult transmission of Christian doctrines has been the greatest enemy of the Christian message of grace" (p. 263).

"The doctrine of grace (I'M OK—YOU'RE OK) is hardly recognizable in such doctrines as The Elect and Predestination, preached by the Parent-damning and Child-raging Elmer Gantrys and Jonathan Edwardses who saw the glories of heaven in terms of a ringside seat at the right hand of God to watch the spectacle of the damned burning in hell" (p. 263).

Scientific basis for theology

The author turns again to Chardin and Tillich to show how the idea of Transactional Analysis, in terms of P-A-C, provides the scientific basis for a truly Christian theology of grace, i.e., a theology of grace that means the *unconditional* acceptance of all persons as persons.

True religious experience is the experience of unconditional acceptance of all persons by God as the "ground of being" (p. 267, from Tillich). This is a mystical experience, an experience of self-emptying. James A. Pike has shown how Zen Buddhists and Christians alike have such a religious experience (p. 268). "I believe the Adult's function in the religious experience is to block out the Parent in order that the Natural Child may reawaken to its own worth and beauty as a part of God's creation" (p. 268).

"The early Christians met to talk about an exciting encounter, about having met a man, named Jesus, who walked with them, who laughed with them, who cried with them, and whose openness and compassion for people was a central historical example of I'M OK—YOU'RE OK" (p. 270).

Condemning historic Christianity

Looking back over the argument of this book, one sees that at every step

it implies or expresses a condemnation of historic Christianity. The very vocabulary of P-A-C excludes the idea of man being a creature, fallen into sin, bound for eternal death except that Christ died for him on the cross for his sin and rose from the dead for his justification; according to P-A-C, no one has sinned. Everything the historic Christian creeds say about God, about man, and about Christ is regarded as something the *Adult* in us cannot accept.

The philosophical position presupposed by the Harris book is that of Immanuel Kant with its notion of human autonomy, and of pure contingency and abstract rationality as correlative to one another. The Harris book assumes uncritically that this is an intelligible position. Yet it obviously is not. How can human personality say "I'm OK—You're OK" if it cannot even say *I am*?

Of course Dr. Harris is right when he says that the kind of Christianity that fits his scientific notions of P-A-C is the sort of universalism that finds its current expression in the Christ-Mystique of men like Teilhard de Chardin and Paul Tillich. The author might have added Karl Barth. For him as well as for the others Christ stands for the idea that all men are what they are because they are ideally perfect in Him.

The book closes with these words: "We base our hope for the future on the fact that we have seen persons change. How they have done it is the good news of this book. We trust it may be a volume of hope and an important page of the manual for the survival of mankind" (p. 304).

Thus the combined forces of modern process science, process philosophy and process theology are trying to repress the truth of God's revelation within them and about them in unrighteousness. The prodigal son knows he is at the swine trough, but refuses to return to the Father's house.

May the natives of Mansoul not be deceived by the lofty language about human personality. It is the language of Adam when he declared his independence of God and undertook to prove that "reality" would enable him to prove that he could replace God. May God in his mercy, send his Spirit into the hearts of modern men who continue to glory in the wisdom of the world however often it is shown to be foolishness with God.

Books in Review

The Baptism, Filling and Gifts of the Holy Spirit, by W. A. Criswell. Zondervans, Grand Rapids, 1973. 144 pp., paperback, \$1.25 Reviewed by the editor of *Christian News*, December 10, 1973.

The chapters in this book were originally prepared for delivery as a series of messages to the author's congregation, the First Baptist Church of Dallas. The author is a former president of the Southern Baptist Convention. In this book there are chapters on "The Baptism of the Holy Spirit and Its Results," "Filling with the Holy Spirit," "The Second Blessing," "Charismata," "Healing," "Speaking in Tongues," "The Fruit of the Spirit." Here are some facts he lists on speaking in tongues, "Modern Glossolalia":

"First fact: The basic doctrine that lies back of glossolalian practice is wrong. That doctrine is this: that speaking in tongues is the necessary evidence of the filling (they use the word 'baptism') of the Holy Spirit. This doctrine is in direct opposition to the distinct and emphasized teaching of the Word of God. In I Corinthians 12:13 Paul says that all the Christians at Corinth had been baptized by the Holy Spirit, had been added to the body of Christ. But in I Corinthians 12:28-30 Paul avows that all do not speak with tongues.

"Second fact: In the years of my reading through Christian history and of my studying the lives of great men of God, I have never once found an instance where a mighty hero of the

faith spoke in unknown tongues.

"Third fact: In the long history of the Church, after the days of the apostles, wherever the phenomenon of glossolalia has appeared it has been looked upon as heresy.

"Fourth fact: Modern Glossolalia is a bewildering development. In the last century (after a silence in tongue-speaking for hundreds of years) there appeared in England a man by the name of Edward Irving who presented himself as a prophet of God. He dressed like one (with long, uncut hair) and he looked like one (with a towering stature). He and his 'Irvingites' began the tongue-speaking movement that has reached us today.

"Fifth fact: As far as I have been able to learn, no real language is ever spoken by the glossolaliast. He truly speaks in an unknown and unknowable tongue.

"Sixth fact: Whatever and whenever glossolalia appears it is always hurtful and divisive. There is no exception to this. It is but another instrument for the tragic torture of the body of Christ. I have seen some of the finest churches torn apart by the practice. I have seen some of our churches that were lighthouses for Christ in pioneer and pagan lands destroyed by the doctrine."

Signs of the Apostles—An Examination of the New Pentecostalism, by Walter J. Chantry. The Banner of Truth Trust, Carlisle, Pa., 1973. 102 pp., paperback. Also reviewed by the editor of *Christian News* (an orthodox Lutheran newsweekly with a remarkable impact especially among Missouri Synod Lutheranism).

A scripturally straightforward and clear examination of the New Pentecostalism. The author writes: "Let there be no mistaking the central thrust of the 'charismatic revival,' it is offering the church a new approach to authority and absolute truth. Most prominent among the wonders of the modern pentecostal movement are 'speaking in tongues,' 'dreams,' and 'visions.' None of these gifts may be conceived of apart from the concept of an infallible revelation from God delivered to us through those who are experiencing the gifts" (p. 27).

Chantry observes that "A survey of 'charismatic' meetings reveals a very low esteem for God's Word. Those who attend are more elated over the words of the twentieth-century prophets than over the inscripturated words of Christ and his apostles. It is the message in tongues that thrills participants with the conviction that God has spoken to them in their meetings.

"As the 'gifts' increase, exposition of God's Word decreases. Meetings are filled with 'sharing experiences' but with only an occasional reference to the Holy Word of God" (p. 28). The

author adds: "'Charismatic' enthusiasts are undermining confidence in the sufficiency of Scripture. Direct revelation in visions, dreams, and tongues is sought for instruction" (p. 30). According to him, "Pentecostal practice is a *de facto* denial of the sufficiency of Scripture" (p. 30).

Charismatics are quite willing to worship with those who deny such doctrines as justification by faith alone. These doctrines just aren't that important for them. Chantry notes that "Their experience of 'the spirit' has ushered in a bond of unity irrespective of doctrine. Modernists who have dreamed of ecumenical union have greeted the pentecostal experiences as the key for unlocking the issues of faith and order which have kept the ecumenical door shut. And well they might greet the 'charismatic' phenomena. It has popularized their philosophic existentialism which by-passes truth. It has convinced even evangelicals to accept any who share remarkable 'experiences,' regardless of the doctrine professed (p. 80).

Comment: Both of these books are worth having and reading, and passing on to friends, especially those involved in or intrigued by the "charismatic" experiences. One caution, however: Neither of these books will in itself convict a convinced "charismatic" of the error of his thinking. Both tend to look at the extremes of neo-Pentecostalism and point at these very extremes. There are individuals who, though they engage in some "charismatic" activities, will rightly feel innocent of the more outlandish actions of others.

Neither of the books do the thorough exegesis of relevant passages that is necessary to persuade the more moderate "charismatics" or those sympathetic to them. I am not aware that such a book has yet been written, though there is an abundance of literature on the subject today. What we need is a study of the phenomenon, beginning with the more moderate and sensible advocates, dealing with their relatively cautious approach to Scripture teaching. Warfield didn't do the job, nor has it yet been done to my knowledge.

These two books are recommended. But we need more yet on this admittedly difficult and divisive subject.

— J. J. M.

The Gift of Prophecy Today

To a weak and divided church in the apostolic age Paul wrote, "Follow the way of love and eagerly desire spiritual gifts, especially the gift of prophecy" (1 Corinthians 14:1, *NIV*).

Prophecy is commended because of its usefulness in building up the church through words that strengthen, encourage, and comfort (vv.3f.). But how does this apply today? More precisely, does the fact of the completed New Testament scriptures have any bearing on the exercise of the gift of prophecy today?

Prophecy in the apostolic age

To answer the question it is necessary first of all to have a clear understanding of the nature of prophecy in the days of the apostles. In the book of Acts we find that Agabus, through the Spirit, foretold widespread famine (Acts 11:27f.) and the arrest of Paul (21:10f.), as did others also (20:23; 21:4). In this foretelling of the future, observe the *immediacy* of the Spirit's speaking as indicated by the prophetic formula, "Thus says the Holy Spirit" (21:11).

Not only insight into the future but also direct verbal guidance was given to the church in the apostolic age. "The Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them'" (Acts 13:2). This explicit direction was presumably given through the prophets mentioned in the preceding verse. Certainly Timothy also was marked out for his ministry through prophecy, through which he also received some spiritual gift at the time of his ordination (1 Timothy 1:18; 4:14).

In addition to foresight and direct verbal guidance, the prophets in the apostolic age were the organs of redemptive revelation. Paul indicates this clearly when he speaks of "the mystery of Christ which was not made known to men in other generations as it has now been revealed by the Spirit to God's holy apostles and prophets"

DAVID CLYDE JONES

(Ephesians 3:5). It is thus understandable that apostles and prophets should head the list of spiritual gifts of Christ to the church (Ephesians 4:11; 1 Corinthians 12:28), for they share the unique place of the foundation of the church upon the truth (Ephesians 2:20).

The question of continuation

The point to be made here is this: If the gift of prophecy continues unmodified after the completion of the New Testament, then the possibility of extra-scriptural redemptive revelation remains open. Conversely, if there is reason to believe that God has given the full embodiment of the revelatory witness to Christ in the apostolic Scriptures, then there is reason to believe

Those who argue for the exercise of the gift of prophecy today just as in the apostolic age are saying, in effect, that Scripture is insufficient as the rule of our obedience.

that the gift of prophecy is not given today as it was in the apostolic age.

Those who hold that the gift of prophecy should be exercised in the church today usually stress the local, temporary significance of New Testament prophecy, such as that reflected in Acts (about coming famine, Paul's arrest, and the like). And those who hold this view draw back from the inference of the possibility of further revelation of redemptive truth.

(J. Rodman Williams, on page 16 of *The Era of the Spirit*, however, accepts the possibility of a revelation prefaced by "Thus says the Lord" and "even going beyond the words of Scripture." Williams' view without question impinges upon the traditional Protestant principle of Scripture alone.)

But what about the more restricted

view? It is sometimes argued that since prophecy is addressed to the requirements of a particular situation, stating what the church should do in special circumstances, it does not impinge upon the canon of Scripture. Such prophecy does not "add" to Scripture because no additional words of permanent and universal significance are given. Is this compatible with historic Protestantism?

The *sola Scriptura* principle

This basic principle of the Reformation, that Scripture alone is God's word to men, is expressed in the Westminster Confession of Faith as follows: "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 [alleged] new revelations of the Spirit or traditions of men" (I,6).

The polemic against the anabaptists bears out the warrant for inserting "alleged" before the phrase "new revelations of the Spirit." The intention of the words, as may be seen from the reference to tradition, is to exclude *any* claim to an infallible word of God from *any* source other than Scripture.

As the Larger Catechism puts it: "The holy scriptures of the Old and New Testament are the word of God, the only rule of faith and obedience" (Q.3). Prophecy today, as the voice of the Holy Spirit, is incompatible with this principle of Scripture alone. Those who argue for its exercise today just as in the apostolic age are saying, in effect, that Scripture is insufficient as the rule of our obedience.

Evidence of the gift's cessation

Without entering into a full theological defense of the sole authority and sufficiency of Scripture, perhaps some
(Continued on the next page.)

(Cont'd from preceding page.)

exegetical considerations are in order to support the assertion that prophecy as the direct voice of the Holy Spirit has indeed ceased.

There is within the New Testament itself a shift in emphasis as the church grew and its foundations were laid. Paul's exhortations to seek the gift of prophecy (1 Corinthians 14:39) and not to despise prophecies (1 Thessalonians 5:20) occur in the earliest of his epistles. But when, toward the end of his ministry, Paul writes to Timothy he instructs him to give attention to reading, exhortation and teaching (1 Timothy 4:13).

In other words, prophecy does not have the preeminent place that it once had now that there is a deposit of faith available which Timothy is committed to expound, apply, and defend. Moreover, though Paul writes in the pastoral epistles of Timothy's being set apart by prophetic utterance, he gives no indication that this will continue as the norm for choosing pastoral leaders.

He rather presents the moral and spiritual qualifications on which the decision to ordain must be based in the church.

Finally, appeal must be made to the sufficiency of Scripture as taught in 2 Timothy 3:16, 17: "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work" (NIV). Once Scripture is complete nothing more is needed, and any further "revelations of the Spirit" are superfluous. God has spoken all that is necessary for his servants to be *thoroughly* equipped for every good work.

Does this render Joel's prophecy meaningless to us, when he foretold the outpouring of the Spirit in the latter days that would prompt the sons and daughters of God's people to prophecy? No, the prophetic office of all believers does continue and they do speak forth the truth of God. But this does not entail their continuing to receive special revelations any more than

the priesthood of all believers means that they actually offer atoning sacrifices.

The prophets in the apostolic age exhorted and taught as well as prophesied in the strict sense (Acts 15:32-35). The permanently valid application of Paul's encouragement of the gift of prophecy is that, on the basis of the completed revelation in Scripture, any member of the body of Christ may speak words of edification, exhortation, and consolation, and some are especially gifted to do so.

The Rev. Mr. Jones is a professor in systematic theology at Covenant Theological Seminary in St. Louis. The article above was offered to the Guardian at the urging of a colleague at the Seminary.

The whole area of special gifts of the Spirit today is one of great importance in view of the claims and practices of those called, loosely, "charismatics" or "neo-pentecostals." We look forward to a series of articles in this area by Dr. O. Palmer Robertson.

The Session Book

From time to time the *Guardian* has reported under this heading various decisions by local sessions that might be of interest to others also. We think the following is well worth consideration by every session.

At the time of a recent baptism of a covenant child, one session addressed the congregation, saying, "We rejoice with these Christian parents in God's gift to them. But we also feel with them their helplessness to accomplish by themselves alone the forming and rearing of this child's young life for God. We therefore join our prayers to theirs for God's blessing upon the means he would have them use in bringing their child up 'in the nurture and admonition of the Lord.'

"To the end that we may realize that we share somewhat in the responsibility for the nurture of this covenant child, the following vow will be presented to the congregation at the time of baptism:

"Our Lord Jesus Christ said, 'Whoso receiveth one such child in my name receiveth me.' Will you, the members of this congregation, receive this child, and as brothers and sisters of these parents promise to assist and encourage them in fulfilling these vows by your counsel, prayer, and godly example?"

A similar vow is regularly required of congregations both in the Presbyterian Church, U.S. and the new Presbyterian Church in America. We believe every congregation ought to be reminded, by some such vow or otherwise, of their responsibility together for the nurture of all the covenant children in their midst.

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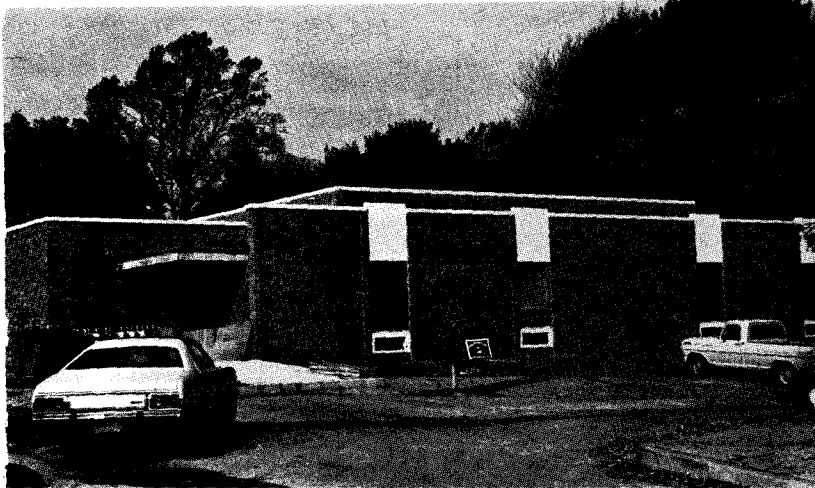
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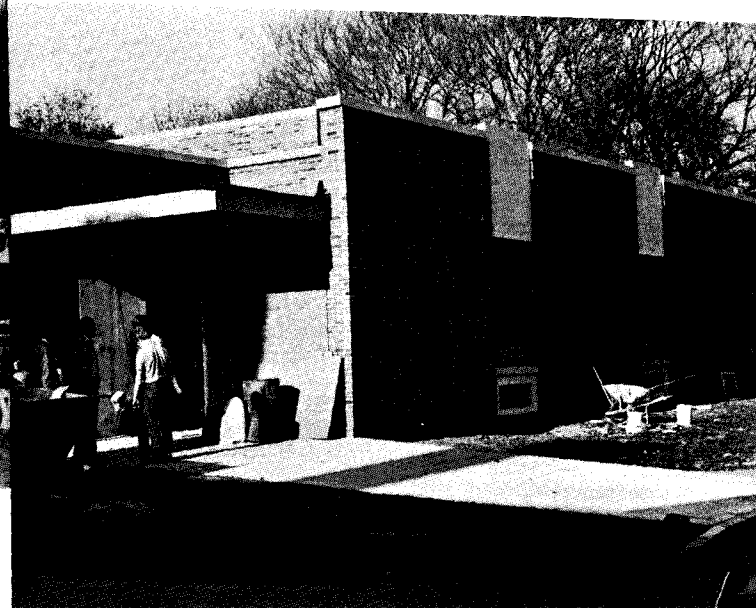
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The new chapel and classroom building on Westminster's campus. Though not to be formally named till February 13, the seminary trustees have already determined to call it Van Til Hall.



bringing forth out of the treasure things new and old . . .

Westminster Theological Seminary

More students than ever before, more cars on campus than ever before, more classes scheduled than ever before, more variety in studies than ever before — and less dormitory space, less parking space, more confusion from construction activity, more dirt and chaos.

That's Westminster today. If the seminary ever did seem like a monastery quietly perched on its hill, those days are gone. The roar of the expressway is a constant background punctuated by the abrupt clashing of con-

struction equipment in the foreground.

The new study center and classroom building is rapidly nearing completion, and may well have been used before this reaches the printer. The building contains a large auditorium, which is to be equipped with the latest videotaping system. Classrooms surround it, each one spacious and well-lighted.

Also, the old is being upgraded. Machen Hall, the original mansion to which the seminary moved in 1939, is beginning to see its own face-lifting started. The huge, monstrously heavy iron-and-glass entry doors have been replaced with modern, smoothly operating plate-glass doors. Inside stairwells are being made fire-proof, and further improvements are scheduled.

As soon as construction on the classroom building is completed, it is hoped to begin immediately on the first of the dormitory units.

There are more women on campus than ever before, most of them taking advantage of the seminary's new Master of Arts in Religion program, a two-year program including most of the normal seminary schedule except for preaching courses. Students in general seem much more earnestly zealous for doing the Lord's work; required practical projects have many students actively engaged in direct evangelism in many areas.

We see both new and old on Westminster's campus, all devoted to the instruction "unto the kingdom of heaven." And we see scribes-to-be learning the old truths and seeking new ways to speak them to our modern chaotic world.

LeRoy Oliver takes his own picture in the new plate-glass door recently installed in Machen Hall. The brick wall reflected in the door is that of the new chapel-classroom building directly across the driveway.



Textbook protests, parental rights laws, forced busing

Who IS responsible for educating our children?

Recent disturbances in Charleston, West Virginia, over textbooks intended for use in local public schools focus attention on a basic question every Christian parent must answer: Who IS responsible for educating my child?

The Kanawha County dispute arose last April when one school board member objected to some books chosen for the fall term by the Teachers' Textbook Selection Committee. A local pastor took up the crusade and opposition to the books spread. Many protesters felt the books were anti-American, anti-Christian, erotic, pro-rebellion, and subversive.

To quiet the opposition, the board removed the most offensive texts, but kept others and pointed to a state regulation that requires all textbooks to reflect racial, religious, and cultural pluralism in the community. Early in September, parents began picketing the school board offices and children were kept home from school. Violence flared.

There seems to be little reason to hope that this particular dispute will find a happy conclusion. Other disputes over school texts have sprung up elsewhere. Continuing rancor over materials in sex education courses exists. School professionals and parents have never been farther apart.

The rights of parents

Several state legislatures have recently seen bills introduced that would guarantee certain rights to parents in the education of their children. Some of these have to do with forced busing, access to school records, or other aspects of the educational process. In July, a bill (No. 1972) entitled "An Act Concerning Education and the Rights of Parents" was introduced in New Jersey's legislature.

This bill declares that it is the responsibility of parents to provide for the education of their children. It states that the primary function of the school is to develop the intellectual capabilities of the child, that the school has neither the right nor the responsibility to inter-

RUTH PACKER

fere in all areas of personal development. It spells out many safeguards, and requires written parental consent for many school "services" that administrators have long taken for granted.

At first glance, this would seem to be a welcome recognition of the responsibility of parents for the education of their children and for their rights in determining what might be done to the child. Such a measure, I felt, deserved the hearty support of all Christians. This was legislative action that might stem the tide of promiscuity in the classrooms.

A few difficulties

A more careful study of this proposed legislation presented several areas of difficulty. For example:

1. Even the premise that the school's primary function is to develop the intellectual capabilities indicates a complete lack of understanding of what "education" really is.

2. Growing out of this, it is obviously futile to attempt to educate in the full sense of the word and still observe the provisions of the bill.

Education, if it is meaningful, is not merely the pumping in of information into the heads of the students. Reasoning is an intellectual capability. But reasoning involves value judgments, which implies a standard against which comparisons may be made. The bill affirms to the school the development of reasoning ability; but it forbids the school from seeking to change a child's values, attitudes, and beliefs. The most a school could do is to catalog all the possible values, attitudes, or beliefs in the community and leave the children to sink or swim in a morass of confusion, doubt, and uncertainty. Is this "education"?

The whole point is simply that a child comes to school not as a mere intellect to be developed, but as a human being, an organic entity with social needs, emotional needs, and—

more important — spiritual needs. Whether we like it or not, it is a "whole child" that confronts the teacher.

N.J. Bill 1972 is dangerous because it would lull the Christian community into believing that it had done its duty by working for the enactment of such legislation, a law that is neither feasible or educationally sound. The very act of forbidding the voicing of value judgments is, in effect, to deny that right may or should be distinguished from wrong, truth from error, good from evil.

One answer for Christians

There is only one way for the Christian parent to faithfully discharge his responsibility for the education of his child in a pluralistic society. That is by means of the Christian school that functions as an extension of the Christian home.

However, we can ill afford to let the matter rest there. Just as the state assumes responsibility for educating its future citizens, so the whole Christian community must assume responsibility for educating the young of Christ's kingdom. That kingdom transcends all earthly governments and demands our primary allegiance. What a privilege, as well as a responsibility, is ours!

Those who are blessed with a Christian school in their area should surely support it faithfully in prayer and gifts. Those who have none should pray the Lord of the kingdom to open the way for such a blessing. Who IS responsible for educating our children? All of us, parents first of all, but the whole community of redeemed people have that duty and privilege under their King.

Mrs. Ruth Packer is a member of Grace Orthodox Presbyterian Church in Westfield, New Jersey, and has been active in the recent development of the Covenant Christian School in that community. The thoughts given here first appeared in the school's newsletter.

Here & There

Edinboro-Meadville, Penna. — A group of believers in this area of northwestern Pennsylvania is seeking others to join with them to organize an Orthodox Presbyterian work there. Names of possible contacts may be sent to Dave Grotenhuis, 250 S. Main St., Cambridge Springs, PA 16403.

Tallahassee, Fla. — *The new Orthodox Presbyterian congregation here looks forward to the arrival of its first pastor, the Rev. Calvin K. Cummings, recently 'retired' pastor of Covenant Church in Pittsburgh.*

Charlotte, N.C. — Calvary Presbytery of the Presbyterian Church in America recently named the Rev. Charles L. Wilson as the organizing pastor for a new congregation in this 'Queen City' of the Carolinas.

Long Beach, Calif. — *The Rev. Wilson H. Rinker has resigned as pastor of First O. P. Church here in order to take the position of headmaster of the Lake Elsinore Military Academy. The church's assistant pastor, the Edward L. Volz, has been called by the denomination's Committee on Christian Education as a writer-editor.*

Manhattan Beach, Calif. — The Rev. Michael D. Stingley was installed as senior pastor of the Orthodox Presbyterian Church here. Mr. Stingley comes to this pastoral post after several years in the U.S. Army chaplaincy.

JOINT PUBLICATIONS VENTURE UNDERWAY

Representatives of the Christian Education committees of the Orthodox Presbyterian Church and the Presbyterian Church in America met in Philadelphia, Penna. on November 22, 1974 to inaugurate a joint publication enterprise to serve both denominations.

To be called Great Commission Publications, Inc., the new corporation will acquire the assets of the OPC's similarly named agency. Operation of the new agency will formally begin on July 1, 1975 for an initial period of five years. (Either church may cancel its participation on eighteen months notice.)

Temporary officers of the new corporation are the Rev. Messrs. Robert Nicholas (OPC), chairman; Harold Borchert (PCA), vice-chairman; Kenneth Meilahn (OPC), secretary. The group also named the Rev. Robley J. Johnston, long-time general secretary for the O. P. committee, to be executive director.

A tentative schedule of production calls for a new Adult Sunday School series to be ready in the Fall of 1976; a new VBS curriculum for Summer 1977; a new Senior High Sunday school course for Fall 1978; and a Pre-school curriculum for Fall 1979.

A spirit of confidence and unanimity has permeated discussions leading up to this joint endeavor. Problems for the future success of the venture are mainly in the area of securing needed and competent personnel for the proposed schedule of publications.

Cerritos-Artesia, Calif. — The Cerritos Chapel (OPC) is enjoying new facilities in the Artesia United Methodist Church. Under the leadership of its pastor, the Rev. Robert W. Newsom, and despite the loss of two key families, chapel attendance has increased.

Pittsgrove, N. J. — *The congregation of Faith O. P. Church has called Licentiate Roy Kerns to be its new pastor. Mr. Kerns is a recent graduate of Westminster Seminary.*

Escanaba, Mich. — The O. P. Chapel of Delta County (upper peninsular area of Michigan) has organized; the group recently purchased 25 *Trinity Hymnals* (and would appreciate aid from another group to help in the costs!). Contact for the chapel is Mr. Neil I. Troutman, 622 624 S. 14th St., Escanaba, MI 49829.

CROSS-COUNTRY "TWINS"

They were both born on November 1, both weighed in at 7 lbs. 8 oz. One was a girl, Kimberly Dawn, born to the Rev. and Mrs. Robert Marshall in Bridgeton, N.J. The other was a boy, David Timothy, born to the Rev. and Mrs. Roger Wagner in Sonora, Calif.

SCHAEFFER TO LECTURE AT WESTMINSTER

Dr. Francis A. Schaeffer will lecture at Westminster Seminary on December 16, 1974. The lecture, to be at 10:30 a.m., is open to the public. Dr. Schaeffer's work is centered in the L'Abri Fellowship in Huémoz, Switzerland. Dr. Schaeffer was a student at Westminster in 1935-37.

SIX INTERCHURCH GROUPS MEET

The interchurch relations committees of six denominations met together on October 25-26 in Pittsburgh, Penna. Represented were the Associate Reformed Presbyterian Church, Christian Reformed Church, Orthodox Presbyterian Church, Presbyterian Church in America, Reformed Presbyterian Church, Evangelical Synod, and Reformed Presbyterian Church in North America. The joint group also invited the Reformed Church, U.S. (Eureka Classis) to participate in later such meetings.

A sub-committee was established to prepare a plan for cooperation among the respective churches, drawn from proposals suggested in the joint meeting. Such a plan would be presented to the full body for possible recommendation to the denominations themselves.

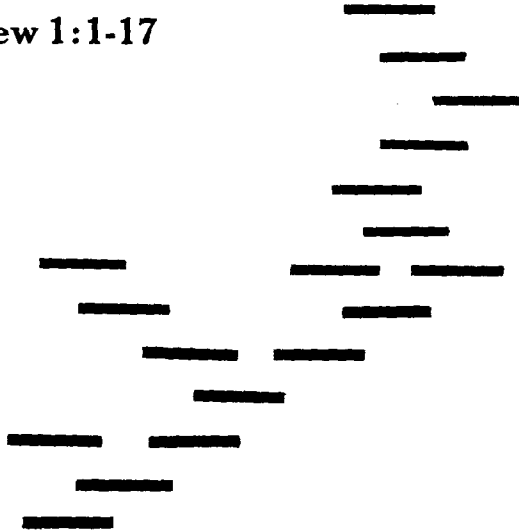
Among the proposals made was one urging the various churches to cooperate in world-wide relief services; the Christian Reformed Church has the most extensive such service now. Another proposal recommended publication of a directory of all the cooperating churches.

It was also proposed that there be a federation of Presbyterian and Reformed churches that would include coordination of agencies and the holding of consultative assemblies. The ultimate goal of union into one church was urged.

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Matthew 1:1-17



An Endless Genealogy?

CALVIN A. BUSCH

Paul wrote to Timothy that he should command certain men not to devote themselves to myths and endless genealogies. But have you ever been tempted to see the beginning of Matthew's gospel as one of these "endless genealogies"? Perhaps you skipped through this series of "begats" in order to get to the "real" message of the writer.

But is it possible that you missed a real message this way? Matthew begins with the fact that Jesus Christ is the son of David. And this reminds us that our Christian faith is rooted in the words and deeds that God spoke and performed in the past, that are recorded for us in the Scriptures of the Old Testament.

Heir to a promise

Every Sunday school child knows that David was a very important character. His life's story begins in 1 Samuel 16 and his death is recorded in 1 Kings 2. Before you read any further in Matthew, would it not be wise to refresh yourself about David?

That would include refreshing your memory of the Psalms that the Holy Spirit inspired David to compose.

David's life was rich and complex. But when Matthew tells us that Jesus Christ is David's son, could it be that this is a vital fact affecting all those who believe, both the Jew and the Gentile?

God made a promise to David. He told the young king that he would build his dynasty into an everlasting rule (in 2 Samuel 7). This promise is sung again in Psalm 132. Peter referred to it at Pentecost:

"Men and brethren, let me freely speak to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day. But, being a prophet and knowing that God had sworn an oath to him that, of his physical descendants, he would raise up one to sit on his throne, he seeing this beforehand spoke of the resurrection of Christ, that his soul was not left in the grave, nor did his body suffer decay. This Jesus God has raised up, and we are all witnesses of it. Therefore, being exalted to the right hand of God and having received from the Father the promise of the Holy

Spirit, he has poured forth this that you now see and hear. For David is not ascended to heaven; but he says himself, The LORD said unto my Lord, Sit at my right hand, until I make thy foes thy footstool."

Heir to the throne

Yes, Matthew points us to a most important bit of information about our Lord Jesus Christ. Paul, in writing his powerful epistle to the Romans, picks it up again: he speaks of "the gospel which he had promised beforehand through his prophets in the holy scriptures, concerning his Son, who in his physical nature was a descendant of David."

The name of David, in the plan and providence of God, must be linked with the name of our Lord Jesus Christ. He was born into David's family, and he is ascended to David's throne. So you see that Matthew was right at home in the gospel of Jesus Christ when he began his story as he did.

David's "son" is a true descendant of the shepherd-king. David's greater son is also a Savior-King. He rules now on the true throne of his famous ancestor, the everlasting throne that God promised so long ago.

In Revelation 3:7 we learn that Jesus "holds the key of David," and he has opened a door that no man can shut. This bit of information is edifying, not only for that church in ancient Philadelphia, but for the holy catholic church right up to the moment the last redeemed member enters in. Jesus Christ is the son of David, with the key of David, sitting on the throne of David, having opened the door of heaven to lost sinners.

Yes, let's not rush by that genealogy in Matthew. The gospel is there!

The Rev. Mr. Busch is pastor of Emmanuel Orthodox Presbyterian Church in Whippany, New Jersey. While recuperating from a mild heart attack, he took up pen—well, actually a typewriter—and we are grateful for his thoughts.