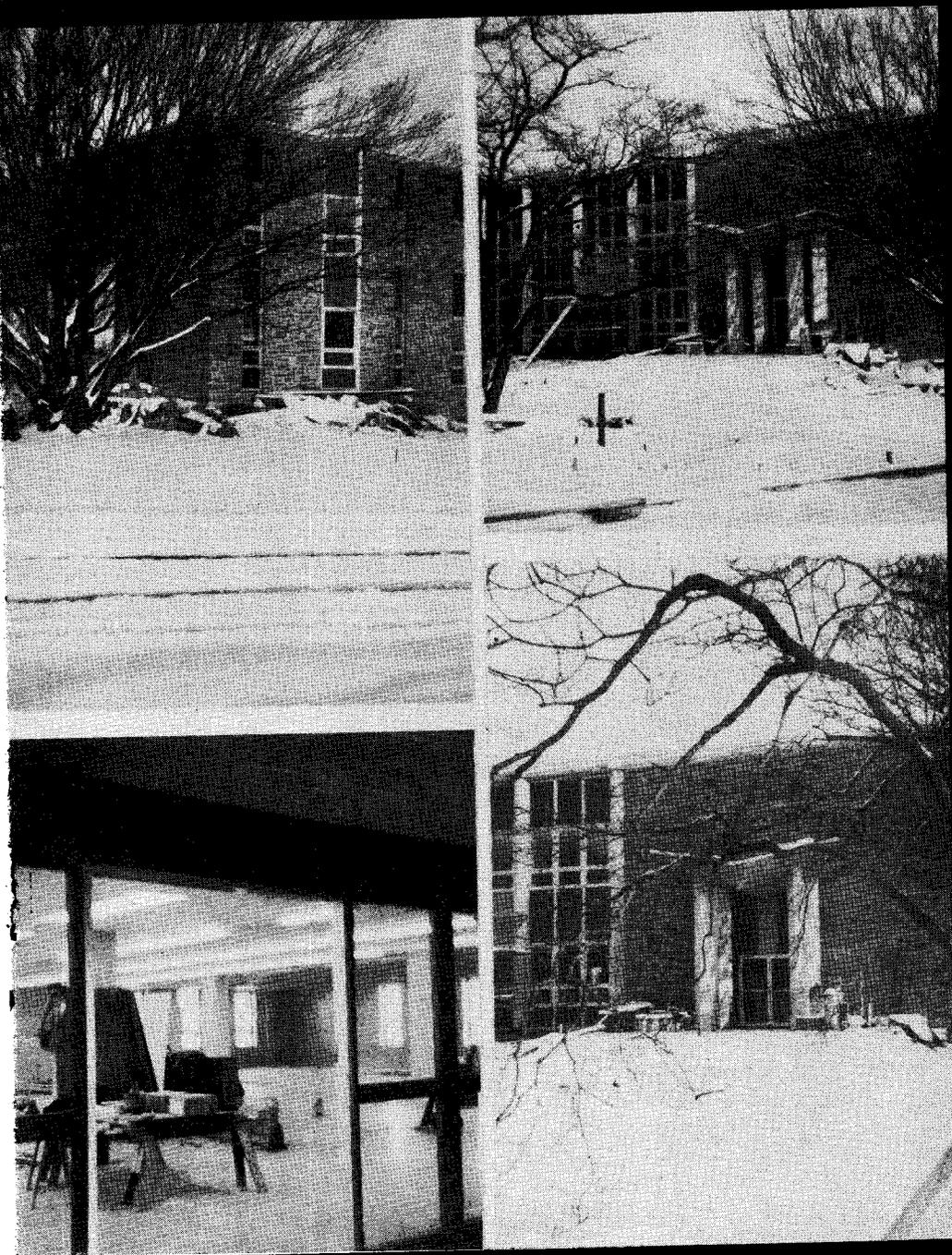


GUARDIAN



Pride and Prejudice

EDWARD WYBENGA

As Jesus and his three disciples returned from the Mount of Transfiguration to the valley below, a disturbing scene met their eyes. There were the disciples he had left behind and the scribes or doctors of the law locked in a noisome argument. Around them was the multitude of curious on-lookers and eager listeners wondering how the debate would terminate.

Jesus asked the scribes what was the subject of their debate with the disciples (Mk. 9:16). The answer was given, not by the scribes, but by the father whose only son was grievously vexed by an evil spirit, and the disciples could not cast him out. This, then, was the reason for the debate. The scribes were using the occasion to bring discredit upon the disciples before the people, and indirectly upon Christ himself. If they could not cast out the evil spirit in the name of Christ, did it not prove that their religion was vain, and that Jesus was no Messiah?

Unbelief — Luke 9:37-45

Jesus would prove the facts to be quite different, but first he must rebuke the disciples and all present for their lack of faith: "O faithless and perverse generation, how long shall I be with you and suffer you?" What a reflection this was upon the weakness of the disciples' faith!

So we too bring disgrace upon Christ and upon the Christian religion by our want of diligence, our lack of faith and courage in the Lord's work. Non-Christians conclude that the gospel can not amount to much if we put so little into it, or are so timid in presenting it. Do you see a successful salesman going about his business in that way?

Pained in heart and disappointed, Jesus asked, "How long shall I be with you and suffer you?" It takes much patience on the part of Christ to bear with our failures and our

negligence; and yet he suffers long and is kind because of his great heart of love.

The stricken father begged, "If thou canst do any thing, have compassion on us and help us." There was doubt revealed in those words but also a ray of hope. Jesus must cause him to exercise his faith, and so replied, "If thou canst believe, all things are possible to him that believeth" (Mk. 9:22, 23). It is as if Jesus would say: "It is not a question of my ability to deliver your son from the power of the devil but rather a question of your ability to believe in my power." How true of us also! Christ is able to give but are we ready to receive? Christ has the answer to our problem but will we accept the answer? Do we have the required faith?

Put to the test in this way the father cried out with tears, "Lord, I believe; help thou my unbelief" (Mk. 9:24)—as if to say: "I do have confidence in thee; I do have faith although my faith is weak and defective. Come to my rescue; strengthen my faith and complete it."

That was enough! Jesus asked no more. At once he set the child free, saying, "Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him: and he was as one dead; in so much that many said, He is dead" (Mk. 9:25, 26). "As one dead"—so fearful was this last paroxysm before the evil spirit relinquished his grasp! But in tender mercy Jesus put forth his hand, lifted him up, and restored him to his father.

The multitude was amazed at this display of the almighty power of God. The disciples were confused and perplexed. In private they asked Jesus, "Why could not we cast out the evil spirit? And Jesus said unto them, Because of your unbelief" (Matt. 17:19,

20a). Unbelief has always been basic to man's failures, fears, and ultimate ruin. Faith alone can unite us to Christ for our salvation, and empower us with the power of God!

Pride — Luke 9:46-48

Continuing on their way to Capernaum the disciples disputed among themselves as to who should be the greatest in the kingdom of heaven. By "the kingdom of heaven" they apparently meant a temporal, earthly kingdom of great splendor, of which Messiah would be king, and which he would soon set up. Next to him, who would be the greatest? — That was the question.

How true to human nature! We all want the highest place, the greatest honor, the most and the best for ourselves. That is the way of the world but it is not the way of Christ, and it ought not to be the way of those who call themselves Christians. Thus Jesus must again correct his followers. This time he uses an object lesson. He calls a child playing near by, sets him in the midst of the disciples, and then he says, as it were: "Here is the answer to your question. You want to be great? All right, then learn first to be humble. You want to be first? Very well, then learn to be last. You want to be served? Then learn first to serve."

Prejudice — Luke 9:49, 50

A third evil needed correction. Said John, "Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us."

And so we learn that we should be happy and thankful for whatever is being done to advance the true cause of Christ, even though they who do the work are not in the same denomination with us or do not agree with us in all our beliefs. They are still our co-workers in the kingdom of God.

New Addresses

The Rev. Dr. David Freeman, 190 Cherry Street, Fall River, Mass.

The Rev. Ronald E. Jenkins, Hamill, South Dakota.

The Rev. C. John Miller, 1975 Cordilleras Road, Redwood City, Calif.

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The Self-Supporting Mission Church

ROBERT K. CHURCHILL

What are the prospects for starting churches in some areas of our country without the regular stipulated financial aid from missions?

It is the hope and prayer of the writer that this report, and observations on the work in Sonora, may facilitate such ventures. The need for such works is of course apparent to all, but considering the following points may bring fresh urgency.

1. *The exploding population of our country.* In California, it's about 1,600 per day! If we started a new church every six days, we would not be keeping up with the population. All previous growth has been in a sense, backward.

2. *The increased enrollment at Westminster Seminary.* Where will the graduates go? We may rejoice of course in the wide dispersion of our graduates throughout the denominational world. Yet, because of the general apostasy and the low views of the church, the work is too often nullified. A Reformed Message in an un-Reformed church definitely has its day. But we believe that the Lord brought these young men to us that we and they might build on better foundations.

3. *The Orthodox Presbyterian Church,* not because of itself but because of what has been imparted to it, *is not just another church.* All who know the nature of the times and also what the Westminster — Orthodox Presbyterian movement really is, cannot help but hear again the words, "to the kingdom for such a time as this."

4. Prophetically we can say that America and the West have arrived at many places. We mention only one, *the famine for the Word of God.* By the denials of Modernism and Barthianism the Word of God has been lost. By the additions, extremes and interpretations of Fundamentalism, the Word of God has been buried. One cannot overestimate the ignorance in our generation of the Word of God. The main stream of historic Christianity has not been brought forward,

neither has it been brought to bear on the wholes of our culture.

5. *The constant lack of funds* in both Denominational and Presbyterian Missions Committees. We have been forced to tie evangelism and the starting of new churches to the Dollar. Mission procedure has been largely the closing the eyes and ears to many calls, and waiting for the funds to come in before we could proceed with the Lord's Work.

QUESTION? Can we break the Dollar Bottleneck? Can we start new churches at least in some areas without financial help from overloaded Mission Boards? Can Orthodox Presbyterian men be equipped to move into a city or community, open the Word of God, do the work of an evangelist, and with minimal financial help, build the church of God?

A Brief Sketch of the Sonora Work May Be Instructive

Neither Presbytery nor Denominational Mission could help. Two families would not take NO for an answer. Churchill asked to be sent and Presbytery did the sending. This is important.



The missionary must be under authority.

Progress the first months almost Nil: group so small it discouraged visitors. It was the old story — the preaching, what the church stood for, the saving of the nation, meant nothing. If the crowd wasn't there??!! This is when the mind threatens to break. When a community withers away because it won't take polio vaccine, what happens to the soul of the physician who has been commissioned to administer the saving medicine? A Home Missionary today must sustain the deepest anguish and also a cheerful countenance. So the work of visitation, writing, speaking, teaching, preaching and prayer, went on in full swing, with countenance at least cheerful. Boundless courage must ever appear; and, it wasn't all put on.

"For while the tired waves, vainly breaking,
Seem here no painful inch to gain;
Far back, through creeks and inlets making,
Comes silent, flooding in, the main."

Opportunities came for speaking in service clubs. Letters appeared in the paper. Partial families were baptized. For the first time in years, Christians took communion. (What wounds the average church can leave on Mind and Soul!) Comes the healing of the Whole Counsel of God. Presbytery's Committee examined and received nine members. We were blazing new trails, playing it by ear (the 'little black book' was little help). Later two, then another two, high school young people joined on Confession of Faith. Communicant classes were started in homes and visitors began to come back. Three elders-elect were nominated and they constituted the Trustees. Communicant membership now is fifteen.

Search for a building site — most discouraging. Prices way out of sight. But it came in a most providential

way, as you would see if I had time to tell — a beautiful lot near the High School for \$5,000. Could we make a down payment? That week it came to \$700. That was in May. It is now January of '63 and \$3,000 has been paid in. A \$20,000 building loan from our Home Missions Committee has been approved (not raised!). In the presence of these odds came appeals from Seminary and Missions, and healthy offerings were received. Such a church may never yield to the temptation of self-centeredness, let alone self-pity. We build with the world in view.

We have had some success with after-service Round Table discussion groups, and children are working on the Catechism. We hope to visit every home in town and environs. Thus far in the venture, we have learned a few things which may be of value:

- 1) There are situations, perhaps more than we think, where a church *can* be started even if missions money is not available.
- 2) There ought to be in the denomination special training and inspiration for such church astronauts.
- 3) When a small group knows that they are on their own; that they can't appeal to a board; and it's 'sink or swim' — it does something to that church. All must get in and work; those who can, must dig down deep. The per capita giving is probably many times higher than that of the subsidized church.
- 4) Many of our best churches have been started with mission board help. This is a Tried and True way. In many cases it is the only way it could be done. However, the danger of welfareism is ever present. When churches can lean on monthly outside income — for months and years ahead, desperation in prayer and labor does not so readily grip them.

THE NEW TACK

Such a church must be self-supporting and therefore vigorous *from the start*. It cannot hang on the vine for a long time and grow. Its *future* is all in the *present*. This factor calls for the following:

1. *Financial Aid* — not for salary or rent, but *money for advertising*. From \$800 to \$1,000 a year should be available and designated for this purpose. We have been guilty of doing things in a corner. This advertising should be *effective*. Get professional help if

necessary. Weekly announcements in the papers must be kept up steadily. But occasionally large ADS (3 Col. x 6 Inches or 2 Col. x 3 Inches not less) should be used. The Ads should include sermon topics for Sunday, and also the mid-week popular Bible Class. Some word can be added as to Why this sermon, or Why this church, etc. The Write-Ups of news items are more important than we think.

Road-Signs must be placed — remember we are "the only church." (There are times when you could wish there were not so much truth in the latter). These signs range from \$40 to \$100 per year. This designated advertising fund should also be used for such things as tracts, calling cards, stationery, and educational materials. And could we have these materials at cost during the first month? Without such things the work lags, no matter how hard the missionary labors. Certain books are a *must* in recruiting people to the Reformed Faith.

2. *A Building Fund Loan*

A Loan of \$25,000 or \$35,000 should be available at the end of the first year, in some cases earlier. Churches which have not been subsidized should have some precedence. Such churches must get under way *fast*. This boost by an available loan would do two things: First, Gather a congregation sooner (Americans just won't go to church in halls); and Second, Save thousands of dollars for our Missions Committees by eliminating the long years of missionary salary and subsistence.

QUESTION DISTURBING: Would the concentration on loans for buildings



"A church building is more important than we thought."

rather than money for salaries be a new breakthrough in missions? And is it true in the very nature of the case that the astronaut church must have a building loan available *right now* for the *lift off*? Twenty-five years experience has taught us the painful fact that a church building is far more important than we thought — (than it should be?). Fact is, a beautiful building in the right place is a greater instrument for the ministry of the Word of God than it ever was. Can we face the fact? In our minds we think we can use a tent. Alas, it's only in our minds.

3. *Operation "Shew Thee"*

This is a *must* for the new outreach in evangelism. One or two families from an established church should be thrust out of their comfortable quarters to either attend the new mission church for a year or two, or preferably move to the new area to be a worker and pillar in the work. "Get thee out . . . into a land which I will shew thee." Without this daring, venturing spirit on the part of our people we cannot win this war. The pastor here will need to be a man of vision. We gain by giving; we are blest by blessing. Let there be divine urgency in this appeal.

4. *The Year of the Scrounge*

We have mentioned the necessity of an available church building loan for this self-supporting mission church. We have also mentioned the fact of the greater activity, responsibility and giving of the church that knows it is on its own. Each member and some who are not members must be a *scrounger*. I use the term of course in its best sense — as it has been used by various agencies. The chicken scratching is a scrounger; a ways and means committee of one must scrounge. The church which knows it has a job to do beyond its powers must scrounge and use every possible means and maybe a few impossible ones.

The year of the scrounge is the proposition that each subsidized church set aside a period perhaps of a month, perhaps a year, when it requests that no aid from the mission committee be received, but that instead, that amount be put into a general building loan fund. Established churches could set

aside the amount of their minister's salary and manse for a short period, perhaps a year.

During this period there would have to be a concerted, organized, daring effort on the part of each member to "scrounge around." Projects of visitation by men's and women's societies would be a must. Preferably married couples would have to become church visitors. Young People's groups would have to visit or go from house to house distributing printed matter. (Alas, our denomination has little such!) Each would have to double their giving and triple their prayer. New ideas to increase church interest and attendance would have to be forthcoming. Imagination, brawn and zeal would be taxed to the limit. For a month or a year, it would be sink or swim. The year of the scrounge could be the most blessed year of a church's existence. We might even become 'Jehovah's Witnesses'. We have nothing to fear but our own sluggishness. A word of warning. Men should come forward in each church to see that this year of the scrounge does not mean a new squeeze on the minister's finances (he probably lost sleep last night because of an overdue bill). Few congregations understand this. A word of vision. The money thus given, or released, will not disappear; it will be used over and over again through the years, growing in interest the more it is used. And the more it is used, the more evangelistic efforts will be blessed. Each dollar thus given will snowball in usefulness through the years.

5. *The New Look*

Every Christian leader knows the agony of a standstill in the Lord's work due to lack of funds. The worst of it is that when this situation develops in the face of bona fide challenges we feel there must be something the matter; could it be that we are doing the Lord's business backwards? Here, for instance, is the scriptural principle and illustration. The harvest fields are ripe—what can we do about it? Shall we wait for funds sufficient to send out the needed reapers, or shall we proceed with the labor of ingathering, believing that new wealth is in the harvest? This is the dilemma Secretaries and Mission Committees face. How can we bring our Home Missions program more in line with Christ's urgency? How often we

JONAH, NINEVEH IS WAITING!

Reluctance to do a distasteful task — preaching — preaching where God wanted him to preach — that is what characterized Jonah.

And it has characterized many young men who apparently have recognized a calling of God to the ministry to such an extent that they have entered seminary for further preparation.

Some seek the Tarshish of teaching in high schools or colleges. Others have Tarshishes all their own.

But God calls — and Nineveh is waiting. Preachers of the Word of God, heed the call! Do you look at a small, struggling church with disdain, because it can't do much for you? If it is your Nineveh, it were well that you went there. It is God's call that counts — not your desire.

Jonah, God calls. Nineveh is waiting — for you!

ALBERT G. EDWARDS

have said, we cannot afford to enter such and such a field. How can we implement the idea that we can't afford *not* to enter? Surely less outlay from the central board in starting new churches would help solve this un-Christian dilemma.

This in turn would reduce the avalanche of appeals from manifold church projects—all worthy, but as one pastor put it, quite demoralizing. What is the answer to these too frequent and, under the present scheme, necessary appeals? First of all, of course, there must be hard bed-rock giving. Too many Christians give from the top. The conduct of the whole church must command increased loyalty. Publications especially should be scrutinized: how easy it is to lose touch with the field. In some instances, the pastor dare not use the material. Probably a few ministers go for a ride. They simply don't bring their church under the great denominational burden.

Sales and suppers and even things like stamp collecting militate against true scriptural giving and cheapen the church. The increase of gadgetry for raising funds may seem like a good thing. But in the end it works a host of evils and sacrificial giving decreases or disappears.

SUGGESTIONS

The church astronaut should be an experienced man, though we must not sell the younger men short. Having his car paid for (the minister's headache) would be a great boon. Pensions may have to go, but perhaps not. Children usually carry their own weight—they get kids which father and mother can't.

Break confinement. No matter how fiercely a fire burns, if it can be con-

finied within its circle, it is "safe." How break Orthodox Presbyterian confinement?

1. Home Bible Classes. Some will come to a home who fear the church.
2. New and clever ideas for advertising and promotion. Invite the unusual, the creative, the zany.
3. Breakfast or Luncheon Bible Classes in central downtown locations should be investigated. At first have class for a short, definite period. Don't let it gradually die.
4. The midweek service should become a Community Bible Class instead of the traditional prayer meeting, and should be advertised as such. Prayer meetings should be held at other times.
5. Discussion groups: topics which serve as a springboard for ideas of a provocative nature, yet all in the vortex of the World-and-Life View of Christianity.
6. Speak at civic groups and service clubs. This often requires outside reading or attendance at special lectures at university or school.
7. Sermons to special groups: teachers, firemen, graduates, and so on.
8. Write for a local paper—first commending and then explosive. They will take criticism if they know you are a booster.

Denominational Consciousness

A brief visit to Sonora by our Missions Secretary, the Rev. LeRoy B. Oliver, was a high mark in our progress, though I don't think he realized it. It gave us connection and understanding when we were at a low ebb. Would that he could be on the road more. Money is not the only help a

secretary gives. A denominationally conscious group is half the battle.

Strangely enough one of the hard things about the Sonora venture was totally unforeseen. We suddenly found that because we were not on the 'Payroll' of any board, we could not be classed as Denominational Missionaries in "The Messenger." This being "cast off" by our church when we most need her is un-nerving to a missionary and his wife. Presbytery missionaries are not listed either. It illustrates the need of flexibility in meeting the fluid missions situation.

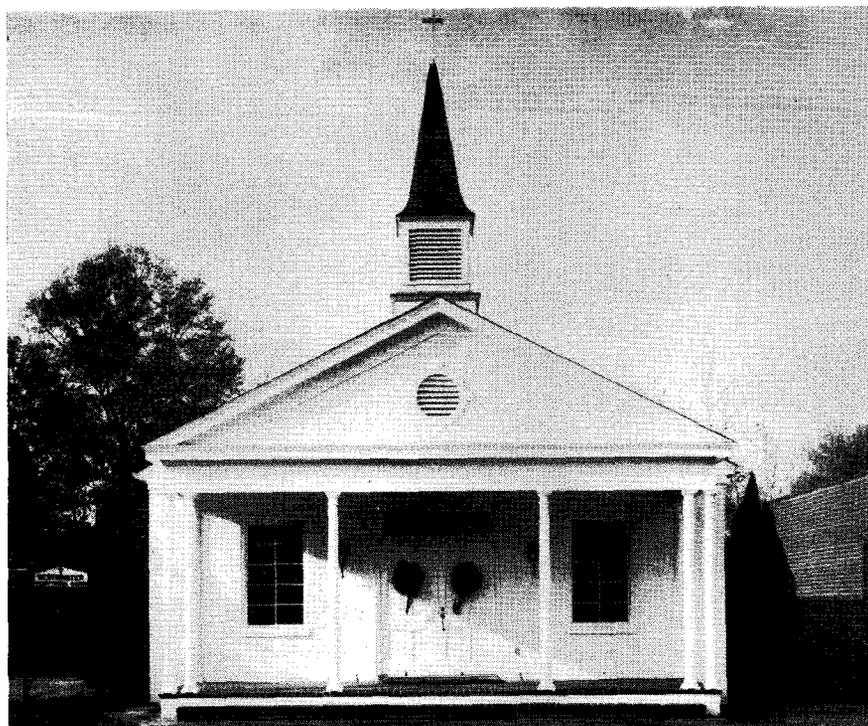
Conclusion

This report has been delayed for months. I have feared that it might cause the church to suppose that we can do away with subsidized mission churches. The writer has been in all fields, and this simply is not true. The work of our home missionaries is an unwritten story of sacrifice and heroism equalling any of the more glamorous foreign missionary annals.

Granted all this, the fact remains that changes are in order. We have not yet realized our potential. The Book of Acts gives us no instance of the church praying for opportunities to spread the gospel. What they prayed for was Boldness, Boldness to grasp the ever-present opportunity. If others add their wisdom and zeal to the astronaut church idea it should do something to get the O.P.C.—Westminster movement off the ground and more especially bring forth more of the flavor and fervor of the New Testament Church.

"I had an awful dream last night," said one of our members, "I dreamed that there was no O.P.C. in Sonora where we could worship, and bring up our children. And you know," he said, "I just got panicky." The speaker had come to the Reformed Faith the hard way, through many church experiences. "There are people," continued the speaker, "who are begging God for a church like the Orthodox Presbyterian Church." — An exaggerated statement? Perhaps so, but we who have gone through the years of continual attack may be too skeptical. The climate may be changing.

If it so be in the Providence of God, and in this dark hour of the church's history, that a people of that spirit are struggling forth from the ruins, then we may not predict the end thereof.



Westminster's Colonial style entrance and steeple were added two years ago. A social hall with kitchen was built in 1962.

An Orthodox Presbyterian Church Deep in Dixie

Westminster of Valdosta

Almost eleven years have passed since a small group of families left the Southern Presbyterian Church and formed their own church deep in the heart of Dixie. This church stands today as a living evidence of what a few can do who love the Lord and his Holy Word.

The church was organized in April of 1952, with Morton Smith as supply pastor. Mr. Smith grounded the congregation in Presbyterian doctrines until there were few who didn't know the doctrines backwards and forwards, and could quote the scriptural proof texts.

The congregation bought a small, old church building which had been vacated a few months before. The pews were hard wooden benches, the walls were painted tobacco juice brown, and the concrete floors were painted to match. Not a very pretty sight!

There was great talent and a determination in that small band. The paint brushes glided on the Sunday school rooms, and the sewing ma-

chines whizzed making curtains to enhance the windows. Pianos and rugs, long forgotten, appeared out of attics and were donated for service in the new and struggling church. One member even donated an air-conditioning unit taken out of his departments store to make room for larger and more modern equipment.

Everybody kept busy and the Lord blessed the work. Sunday school teachers were recruited and Bible leaders for the circles. The small town of Valdosta, Georgia, sat up and took notice of this up-and-coming new denomination, with which they were unfamiliar. Some would scratch their heads and say, "Orthodox Presbyterian, wonder what that means?" —and then they came to find out for themselves. The congregation began to grow, not by leaps and bounds, but slowly and steadily.

Mr. John P. Clelland was called as pastor in January 1954, straight from Yankeeland (Wilmington, Delaware) to Dixie. He was awed at first by the slowness in movement and

speech, which he found hard to comprehend, and by the gracious manners of the natives. He was a bit surprised at their knowledge of the Bible, although he had always heard the deep South referred to as the "Bible Belt."

During the years that Mr. Clelland served his congregation so faithfully, many vast and new improvements were added to the church, as well as the erection of two new Sunday school buildings. Stained glass windows replaced the ugly old push-up type windows, and new light colored mahogany pews replaced the hard brown benches. The concrete floor was carpeted, and new pulpit furniture and an organ were added, as well as new coats of paint both inside and outside. The congregation purchased a lovely brand new manse in a beautiful and desirable residential section of town.

However, all was not done for comfort and beauty. Three young people's groups were activated for Sunday evenings before church, which encouraged the youngsters to attend Sunday night services. Prayer meeting is held every Wednesday evening, for a time of prayer and Bible teaching.

Every summer a successful Vacation Bible School has been conducted which enlists the interest of all denominations in the community. A cookie factory in town donates cookies every summer, and children from other churches seem to look forward to Westminster's V.B.S. They come back summer after summer until they are too old to attend, and some even return to help teach after they pass the age limit.

The Women's Missionary Society is a very active group which sponsors four circles and a yearly missionary conference. The latest took place in January with the Reverend and Mrs. Bruce F. Hunt, our missionaries to Korea. Visitors from the community are always invited to these missionary conferences to stimulate interest and show Westminster's zeal for missionary work.

The latest (1962) addition to the church is a Social Hall complete with kitchen, of which the members, especially the ladies, are justly proud. There have been many Sunday school suppers and functions, as well as occasions for the entire family to participate in, bringing the congregation closer together in Christian fellowship.

Through these eleven years there have been many trials and tribulations, but with the Lord's help the congregation has risen above the complexities of this world. Now, however another crisis has arisen, one which is a little new and different. Mr. Clelland, beloved pastor for the past nine years, has resigned his pastorate to serve as Executive Secretary of Westminster Theological Seminary. The congregation feels the loss greatly, but accepts it as the Lord's will.

A Pulpit Committee has been appointed to seek a new pastor for Westminster Orthodox Presbyterian Church in Valdosta, Georgia, deep in Dixie, and so your prayers are needed and would be appreciated at this time.

MRS. EUGENE M. EAGER
Public Relations Secretary



JOHN P. CLELLAND
Westminster's new Executive
Secretary at his desk.

Clelland Assumes New Post with Seminary

Following a nine-year pastorate in Valdosta, Georgia, the Rev. John P. Clelland this past month began his new work as Executive Secretary for Westminster Theological Seminary. He was asked to undertake this important assignment following the resignation of the Rev. Eugene Bradford, who has returned to a Christian Reformed pastorate in Berwyn, Illinois. During Mr. Bradford's period of service an attrac-

tive quarterly bulletin was started and is being mailed to a growing number of Westminster's friends. Many new donors have been enlisted in support of the school. The new Library nears completion.

As the Secretary of the Board of Trustees, the Rev. Calvin K. Cummings, has pointed out, not only does Westminster face "a period of unprecedented opportunity and need" with indications that its peak enrollment will continue to increase, but "the very expansion necessitated by the increased enrollment has catapulted the Seminary into a financial crisis. The annual income of the Seminary must increase some \$57,000 to cover current expenditures!" It is "for such a time as this" that God has raised up a man of "admirable qualifications" in Mr. Clelland, a man who combines "the gifts of keen theological perception with real wisdom in the field of finance," continued Mr. Cummings.

Prior to his labors in Valdosta, where he was also active in community affairs, Mr. Clelland served as pastor of the Emmanuel (formerly Eastlake) Orthodox Presbyterian Church of Wilmington, Delaware from the time of its origin in 1936. He has been President of Westminster Seminary's Board of Trustees for some years. Mr. and Mrs. Clelland expect to make their home in Roslyn this spring. The Clellands have four children, a son and two daughters, all married, in Michigan, and another son in service.

REPRINTS OF ARTICLE ON BAPTISM AVAILABLE

A number of requests have made possible the reprinting of Albert G. Edwards' article on "Baptism in the New Testament" which appeared in the November, 1962 *Guardian*.

Reprints are now available, with sufficient space on the fourth page for an imprint of the local church's name and other information, if desired. Or it may be folded and stapled for mailing, with the space used for the address.

The price is 5c each for small quantities, postpaid. Quantities of 50 or more, 4c each plus postage; 100 or more, 3c apiece plus postage. Order either from the author, the Rev. Albert G. Edwards, 10118 N.E. Campaign Street, Portland 20, Oregon or from the *Guardian* office, 7401 Old York Road, Philadelphia 26, Pa.

Biblical View of Inspiration Forsaken

EGBERT W. ANDREWS

The Charles Hodge Chair of Systematic Theology in Princeton Theological Seminary was established in honor of him who taught there for more than fifty years and of whom it has been said, "No other man has touched the thought and activities of the Church at so many points and during such an extended period."¹ Charles Hodge and those who, in the "old" Princeton before its re-organization in 1929, followed him in this chair all held the high view of Inspiration of the Reformers and their successors, which is set forth in the Scriptures. His monumental three-volume *Systematic Theology*, published in 1871, "is conditioned by two all-pervading principles: the author's unflinching belief in the plenary inspiration and infallible authority of the Bible, and his uncompromising opposition to speculative Theology."²

The main speaker at the celebration in 1872 of Hodge's semi-centennial as a teacher at Princeton referred to the two leading characteristics of the theology taught there, in these words:

In the first place, the principle upon which it rests, and which underlies every part and parcel of the lofty superstructure, is the absolute, universal and exclusive supremacy of the Word of God as the rule of faith and practice. A censorious critic said the other day, derisively, in reviewing the volumes of theology lately published: 'It is enough for Dr. Hodge to believe a thing to be true that he finds it in the Bible! We accept the token. Dr. Hodge has never got beyond the Bible. It contains every jot and tittle of his theology. And woe be to this Seminary whenever any man shall be called to fill one of its chairs, who gets his theology from any other source. The second characteristic of this system is that it is a Christology. Christ is its central sun; its pervading element; the stem from which everything in dogma, in precept, in religious experience, radiates, and towards which every thing returns. Not as a mere anatomy does Christ dwell here — the crown of a speculative organism, symmetrical and complete, but without flesh and blood and vitality. Rather is He the living soul that animates, and guides, and hallows the whole.'³

In a day of widespread departure from the historic Christian view of Inspiration, the careful reader will find this well-documented article making a significant contribution to his understanding of this important doctrine.

The author, who pursued his graduate studies at Westminster Theological Seminary while on furlough last year, has returned to his missionary labors in Taiwan.

A. A. Hodge and B. B. Warfield

Our interest today, in Princeton's Sesqui-centennial, is in the views on Inspiration of one who has been called "Princeton's best-known systematic theologian,"⁴ the present incumbent of the Charles Hodge professorship: George S. Hendry. In order, however, that these views may stand out the more clearly, it is well that we refer briefly to the immediate successors to Charles Hodge and to their understanding of Inspiration. In 1877 his own son became the second occupant of the chair. The founder of Princeton Seminary, Archibald Alexander, had been as a father to him (Dr. Hodge), and on his death-bed had entrusted him with the maintenance of the orthodox traditions.⁵ Now, "into the hands of his own son, the wearer of Archibald Alexander's name, was committed the keeping of the trust that had given Princeton a name in all the earth."⁶

Succeeding Archibald Alexander Hodge was Benjamin Breckinridge Warfield, without doubt the most illustrious successor of the first Hodge. Both A. A. Hodge and B. B. Warfield have written extensively. For their definition of "Inspiration" we quote from a joint article by that name:

During the entire history of Christian theology the word Inspiration has been used to express either some or all of the activities of God, co-operating with its human authors in the genesis of Holy Scripture. We prefer to use it in the single sense of God's continued work of

superintendence, by which, His providential, gracious, and supernatural contributions having been presupposed, He presided over the sacred writers in their entire work of writing, with the design and effect of rendering that writing an errorless record of the matters He designed them to communicate, and hence constituting the entire volume in all its parts the Word of God to us.⁷

George S. Hendry, and all the other professors at Princeton Seminary, have solemnly and *ex animo* adopted, received and subscribed the Confession of Faith and Catechisms of the Presbyterian Church in the U. S. A. as the confession of their faith, and have solemnly promised and engaged not to inculcate, teach, or insinuate anything which would appear to them to contradict or contravene, either directly or impliedly, anything taught in the said Confession of Faith or Catechisms.⁸

Distinctive Theology of the 'Old Princeton'

The successors to Dr. Hodge⁹ in the "old Princeton" thus began their labors with these symbols as their creedal statements and were consequently zealous to teach and propagate the system of doctrine set forth in the Westminster standards. "Princeton Theology is therefore a distinctive term only in so far as Princeton has won the reputation of being the redoubtable champion of Westminster Orthodoxy."¹⁰

Whether or not the "new Princeton" qualifies for such a reputation should be determined by Hendry's remarks in welcoming Karl Barth to Princeton and by the interpretation which follows. Thus, Professor Hendry says:

In welcoming Karl Barth to its Sesqui-centennial Celebration, Princeton Seminary is acting in accordance with its own theological tradition. This is not to say that it is actuated by nostalgia for the "Princeton Theology" which was taught by its great pre-exilic prophets — for their disciples in the diaspora are quick to detect in Barth the mark of the beast. But Barth himself has testified that had he been obliged to choose between

(Continued on Page 26)

EDITOR

Robert E. Nicholas



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Has Anybody Seen the Confession of Faith Lately ?

Perhaps this question may puzzle you at first, but I've been looking around and listening for something that seems to be 'lost.' Like the eraser I just put down somewhere on my desk I'm sure it can't be very far away, so it shouldn't be too difficult to find again. I'm thinking about our Westminster Confession of Faith. You remember it: hammered out back in 1643 to 1648 (along with the Catechisms), it is a part of the subordinate standards of just about every Presbyterian denomination in the world.

Now it is to be feared that many of these churches are not too unhappy at the loss, for all practical purposes, of their Creed. Some have wrapped it in sort of a 'brief statement' so that you need read only the cover jacket, as it were, to find out what the book is all about. Others, like Professor George Hendry at Princeton, have suggested quite frankly that it ought to be rewritten to bring it up (or down) to date. But we (orthodox Presbyterians) profess to believe this Confession. As ministers there is no question but that we are trying to take our ordination vows seriously. I am sure, too, that the members of our churches for the most part know that we hold to this statement of faith as setting forth what the Bible teaches. Many of them have read it at least once, and some have studied it rather carefully.

But I still can't help wondering if it isn't 'lost'—for most practical purposes? When did you last read it through? Or read even one chapter of its thirty-three? How long is it since you heard a series of sermons

based on the Confession's outline of doctrines? When our children were baptized we promised to instruct them "in the principles of our holy religion as revealed in the Scriptures. . . and as summarized in the Confession of Faith and Catechisms of this church." Are we helping them to discover this portion of their rightful heritage?

We are doubtless all at fault in one way or another. And there are some practical difficulties as to when and how to go about it. But it appears to the writer that there is one opportunity for proper use of the Confession that is worth considering—and that is in the morning worship service. Here, presumably, most of the congregation are assembled in one place, both younger covenant, and communicant members. What better time or place for 'finding' our Westminster Confession of Faith?

Many, if not most, of our churches follow the custom of repeating the so-called Apostles' Creed during the morning worship hour. We would probably agree that at best it is inadequate as an expression of the Reformed faith (see an article in the *Guardian*, September, 1958, by Ralph Verno, which raised certain pertinent questions). But even supposing that we should wish to continue to utilize that brief creedal statement, and assuming that it is proper to confess our faith audibly and unitedly as we worship God, why should we not also make some use of our Westminster Confession of Faith in a similar way?

Now obviously it is too lengthy to use all at once, but could not a chapter, or portion thereof, be read each week, so that in the course of a year, let us say, a congregation would cover this summary of the whole counsel of God? The minister could say something to this effect: Let us confess together what we believe concerning the Holy Scripture (or Christ the Mediator, or whatever the chapter might be). Then in unison the confessional statement could be read. On Sabbaths when the sacraments were to be observed, the pertinent chapters could be used. Chapter XXIV might be deemed appropriate when a wedding was to take place during the week, and other chapters might be found particularly suitable on certain occasions. It would not be essential that the precise order of the Confession be followed.

From time to time the minister might wish to preach a series of sermons suggested by topics of the Confession, for either morning or evening messages. Now this is not to urge any requirement for such preaching, but it is possible that our reaction to some of the disadvantages of such formal schemes ignores the wisdom of occasional preaching which requires the orderly attention of God's people to the basic teachings of the Bible as systematized in the Confession. Such preaching places some necessity upon minister and people to consider the whole of God's truth, including those doctrines which are more difficult either to understand or to heed.

One very opportune reason for offering this suggestion is that now our congregations have ready access to the Confession of Faith in the pews: for it is found in *Trinity Hymnal* on pages 673-689. Presumably this creedal statement was included in the hymnal to help us to know, to learn, and to obey the truth of God. Think of the cumulative benefits of such attention to the Confession over the years. If our boys and girls have read with us, annually, chapter by chapter and section by section, these carefully chosen and fitting words, from the time they are able to follow at least some of them on through their high school days, their minds will surely be more enlightened and their hearts stirred to stronger faith and obedience. When they come for the tenth time, say, to the awesome words with which Chapter II opens: *There is but one only, living, and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts or passions; immutable, immense, eternal, incomprehensible, almighty, most wise, most holy. . .* how shall they ever escape the lasting impression of such moving and soul-stretching concepts? How much more meaningful may be their professions of faith! How much deeper will be the knowledge of God on the part of us all, that God whom to know aright is life eternal!

Would you like to rediscover the Westminster Confession, so near at hand, yet so easily overlooked? Your letters of comment will be welcomed, and used as space and value permit.

R. E. N.

ANDREWS (From Page 24)

the options available to him in his early days, he would have chosen the way of orthodoxy before the heart was weakened by doctrinal adiposity. This concern has driven him beyond orthodoxy to the evangelical core of the faith of the Reformers, which in turn, points beyond itself to the message of the New Testament.¹¹

It will be seen from Hendry's position, to be presented below, that he stands in the line of Barth. We shall seek to determine whether this "new Princeton" position is indeed the same as the "core of the faith of the Reformers."

We have seen that the "Princeton Theology" was characterized by a zealousness to uphold and expound the Westminster standards. In keeping with this, it is not surprising that A. A. Hodge has written a commentary on the Confession of Faith,¹² and that B. B. Warfield and others have written voluminously on this and related subjects. George S. Hendry has also recently published an interpretation of the Confession of Faith.¹³ But whereas the men of "old Princeton" are concerned to set forth in full the meaning and relevance of the doctrine of Inspiration, one senses in Hendry's remarks an embarrassment at having to treat of it at all. Thus Hodge: "The fact that the Scriptures are thus inspired is proved, because they assert it of themselves; and because they must either be credited as true in this respect or rejected as false in all respects."¹⁴

Inspiration Minimized

On the other hand, Hendry's view of Revelation and Inspiration is not that of the Confession. He confuses Revelation with Regeneration and Inspiration with Illumination. Thus: "An essential moment in the Christian notion of revelation is that it is more than a communication of knowledge. It is a communication of life."¹⁵ And: "The doctrine of the inner witness of the Holy Spirit means that we cannot truly grasp the inspiration of the Bible until we are ourselves inspired by the same Spirit by whom the writers of the Bible were inspired."¹⁶

The doctrine of Inspiration conflicts with Hendry's view of Revelation. He therefore minimizes its importance in the Confession. He asks, "What is inspiration? Inspiration means that the Spirit of God was at work in the production of these writings. If, however,

we ask, Precisely how did the Spirit of God inspire them? the Confession does not answer this question. Various theories have been devised regarding the inspiration of the Bible, but none of them can claim the endorsement of the Confession."¹⁷ Hendry, in commenting on Chapter I, section 4 of the Confession, curiously interprets the phrase "God . . . the author thereof" (in the sentence "The authority of the Holy Scripture . . . dependeth . . . wholly upon God . . . the author thereof") as follows: "The authority of Scripture derives solely from God who is 'the author thereof'; that is, the source of its authority (not the literary author: the Confession does not imply that God wrote the Bible)."¹⁸

Views of Warfield and Calvin

This whole position of Hendry regarding the position of the Confession with regard to Revelation and the Inspiration of the Scriptures is flatly contradicted by Warfield. Commenting on the statement of the Confession, Chapter I, section two, that "all the books of the Old and New Testament," in their entirety, are declared to be "given by inspiration of God," he says:

But although this special passage presents no formal definition of the nature of inspiration, the Confession by no means leaves its own conception of the nature of inspiration undefined. Already in the first section it had declared that it was God who constituted Scripture by Himself committing His will wholly unto writing, thereby making another way of revelation in addition to those other supernatural ways formerly used by Him. And in the third section this inspiration, so strongly affirmed in the second section as the characteristic of all the books of the Old and New Testaments, is declared to make these books divine and not human writings. In conformity with this, the Confession subsequently declares that the Biblical books have 'God (who is truth itself)' for their 'author' (section 4), that they are 'immediately inspired by God' (section 8), so that they are 'the very Word of God' (Larger Catechism, Q 4), that they are of 'infallible and divine authority' (section 5), and are to be believed to be true by the Christian man in everything that is revealed in them (XIV, 2). As the historical meaning of the word 'Inspiration', conferred on the Scriptures in our present section, is not doubtful, so neither is the meaning of these phrases, further describing its Confessional sense.¹⁹

Hendry, however, intends to go "beyond orthodoxy to the evangelical core of the faith of the Reformers." "The main insight," he says, "of the Reformation was that faith is a personal relation with God in Christ through

the Holy Spirit, and that it is the function of Church, Bible, sacraments, etc., to serve as means to this end."²⁰ So far so good. But when he finds support for his dislike for the doctrine of Inspiration from his view that Calvin held "no theory of inspiration to explain how the Word of God came to prophets and apostles,"²¹ we must demur. Calvin, in commenting on II Timothy 3:16, says:

In order to uphold the authority of the Scripture, he declares that it is *divinely inspired*; for if it be so, it is beyond all controversy that men ought to receive it with reverence. This is a principle which distinguishes our religion from all others, that we know that God hath spoken to us and are fully convinced that the prophets did not speak at their own suggestion, but that being organs of the Holy Spirit, they only uttered what they had been commissioned from heaven to declare. Whoever, then, wishes to profit in the Scriptures, let him, first of all, lay down this as a settled point, that the Law and the prophets are not a doctrine delivered according to the will and pleasure of men, but dictated by the Holy Spirit.²²

Hendry's Attitude

It is indeed in the chapter "The Holy Spirit and the Word" of his book *The Holy Spirit in Christian Theology* that Hendry's attitude to the doctrine of Inspiration is most clearly expressed. He is tracing the genesis and history of the doctrine of "the inner witness of the Holy Spirit." He maintains that Luther and not Calvin was the originator of this doctrine, that Luther's issue with Rome was at first not a matter of the authority of Scripture but rather that when the Church failed him, he found "a power in the Word that is able . . . to speak direct to the heart of the believer."²³ This power is the power of the Holy Spirit. This, according to Hendry, is also Calvin's teaching, his only difference from Luther being that Calvin has made a significant addition. "The Word is not only the *instrument*, but also the object of the Spirit's witness; for the efficacy of the Word is contingent on an acknowledgement of its divine origin, and it is the divine origin of Scripture that is certified by the witness of the Spirit."²⁴

Hendry questions whether the Holy Spirit furnishes us with such a formal attestation of the authority of Scripture and he finds that it was to overcome the basic weakness revealed by this question that Calvin's successors developed the doctrine of Inspiration.

This doctrine, according to Hendry, was to a large extent "a revival of ideas that had been current in the Church in the early centuries and that represented an amalgam of ideas derived from late Judaism and the religious world of Hellenism."²⁵ This is how he presents it:

In the popular religions of ancient Greece inspiration was conceived in a 'mechanical' sense as a kind of divine frenzy or ecstasy which came upon the devotees with overwhelming force, suspending or superseding their normal faculties and impelling them to speech or bodily movements over which they had no control . . . The source of inspiration was understood to be a vapor exhaled from the earth, and it was when the priestess, who sat on a tripod above the chasm, received this vapor into her body, that she gave forth prophetic utterance.²⁶

'Dictation' a Misrepresentation

The way for the reception of such theories of inspiration in the Judaism of Palestine and the East, Hendry says, was by the shift of interest from the spoken to the written word. After the living word of prophecy had ceased, it became an easy transition to extend the idea of inspiration to the written word of prophecy. According to this theory of Hendry and others, the "conception was first introduced into Christian thought by some of the apologists of the second century."²⁷ As the authority of the Church came to overshadow the authority of Scripture and interest in the question of inspiration tended to decrease, there was a long period when this doctrine lay dormant. It was only revived when the successors of the Reformers used it to strengthen the authority of Scripture in opposition to the authority of the Church. So runs the theory.

May we remark in passing, however, that the apologists of the early church need not necessarily be supposed to have held the 'dictation' theory. Some of Calvin's language might perhaps permit such a theory to be attributed to him also, but we know that he did not hold it. As Warfield has remarked, "What Calvin has in mind is not to insist that the mode of inspiration was dictation, but that the result of inspiration is as if it were by dictation . . . The term 'dictation' was no doubt in current use at the time to express rather the effects than the mode of inspiration."²⁸

According to the Westminster Con-

fession of Faith, Chapter I, sections 4 and 5:

Scripture is authoritative because God is its author and he is its author because, as is stated in section 2, it was given by inspiration of God . . . It is, however, by the inward work of the Holy Spirit bearing witness by and with the Word in our hearts that we become convinced of that authority. The authority of Scripture is an objective and permanent fact residing in the quality of inspiration; the conviction on our part has to wait for that inward testimony by which the antecedent facts of divinity and authority are borne in upon our minds and consciences.²⁹

Section 4 of Chapter I of the Confession treats of the Authority of the Scripture; section 5 treats of the conviction of that authority.

Other Barthian Aberrations

When a man has repudiated the high doctrine of Inspiration, as has Dr. Hendry, aberrations in other directions might also be expected. Thus, with other Barthians, he considers that both sections 4 and 5 treat of the Authority of the Bible.³⁰ The proof of this authority he finds in "the inward work of the Holy Spirit." The Confession finds that the proof of the divine authority of Scripture is in its perfections: "the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the word of God."³¹ But Hendry believes in the "errancy of Scripture"³² so he must deny that the "indicia" prove its divine authority.³³

Finally, let us look at Hendry's view of "the inner witness of the Holy Spirit." According to Caspar Wistar Hodge, grandson of Charles Hodge and the last occupant of the chair that bears his name in the "old Princeton":

The Witness of the Holy Spirit to the Bible . . . is not objective in the sense of being the mystical communication to the mind of a truth or proposition, nor is it a subjective inference from Christian experience. It is simply the saving work of the Holy Spirit on the heart removing the spiritual blindness produced by sin, so that the marks of God's hand in the Bible can be clearly seen and appreciated.³⁴

The Witness of the Spirit is the Witness of God to us. It therefore proceeds

in the opposite way from the argument from experience. It is a witness to the Bible itself as such and as a whole, and hence by inference we may proceed to infer the divine and revelatory character of the contents of the Scripture. When our eyes have been opened and our spiritual blindness has been removed, we can see in the Bible itself all the marks of its divine authorship.³⁵

Calvin Misunderstood

Hendry berates Calvin for making "the testimony of the Spirit *in* the Word to Christ contingent on a testimony of the Spirit *to* the Word, i.e. to its divine authorship." He complains that thereby Calvin obscured "the essentially personal character of faith."³⁶ This stricture rests on a misunderstanding of Calvin. He repeatedly represents Calvin as speaking of the testimony of the Spirit as a certification,³⁷ or formal attestation³⁸ of the authority of Scripture. Hendry's objection is that this objective deliverance is interposed between "faith and its true object and faith becomes depersonalized."³⁹

This is a misinterpretation of Calvin, as can be plainly seen from the following quotations:

We shall soon see that all the books of the sacred Scripture very far excel all other writings. If we read it with pure eyes and sound minds, we shall immediately perceive the majesty of God, which will subdue our audacious contradictions, and compel us to obey him . . . The testimony of the Spirit is superior to all reason. For, as God alone is a sufficient witness of himself in his own word, so also the word will never gain credit in the hearts of men, till it be confirmed by the internal testimony of the Spirit . . . because till he illumine their minds, they are perpetually fluctuating amidst a multitude of doubts.⁴⁰

It can be seen from the above that the testimony of the Spirit, far from interposing some obstructive proposition between the believer and the Word of life, has the effect of removing everything that would obstruct the free course of that Word.

Subjectivism

The Confession refers to God speaking to us *in* his Word. Hendry does not use this terminology. For him, the Scripture contains errors. It therefore cannot stand alone. It is a *means* of grace and only one of these means, and is therefore less than sufficient to convey the fullness of the gospel.⁴¹ It is only a medium through which the Holy Spirit speaks the living word.⁴² God does not speak to us *in* the Word but he speaks his word to us

through the Bible. And only then, by that experience, do we recognize its authority as the word of God.⁴³ Hendry makes the experience normative. He realizes, I believe, that this is all very subjective. He cannot register the testimony of the Spirit in the Word in any antecedent properties of the Scriptural record. So he places it "at the point where the testimony of Scripture and the testimony of the Church converge. But this is a point outside and above themselves, a point that they can reach only by over-reaching themselves."⁴⁴ It is still subjective, or we have returned to the authority of Mother Church.

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.⁴⁵

Footnotes to Andrews' Article

¹Francis L. Patton, "Charles Hodge," *The Presbyterian Review*, II, (April 1881), 349.

²*Ibid.*, 371.

³A. A. Hodge, *The Life of Charles Hodge*, New York, Charles Scribner's Sons, 1880, p 516.

⁴John T. Elson, "Witness to an Ancient Truth," *Time*, LXXIX, (April 20, 1962), 65.

⁵Patton, *op. cit.*, p 377.

⁶*Ibid.*

⁷A. A. Hodge, B. B. Warfield, "Inspiration," *The Presbyterian Review*, II (April 1821), 232.

⁸From the Charter and Plan of the Theological Seminary of the Presbyterian Church, Princeton, N. J. Revised to February, 1927.

⁹viz A. A. Hodge, B. B. Warfield & Caspar W. Hodge.

¹⁰Patton, *op. cit.*, p 361.

¹¹George S. Hendry, "Sesqui-Centennial," *Alumni News, Princeton Theological Seminary*, I (Spring 1962), 4.

¹²A. A. Hodge, *A Commentary on the Confession of Faith*, Philadelphia, Presbyterian Board of Christian Education, 1932.

¹³George S. Hendry, *The Westminster Confession for Today*, Richmond, Va., John Knox Press, 1960.

¹⁴Hodge, *op. cit.*, p 55.

¹⁵George S. Hendry, *God the Creator*, Nashville, Tenn., Cokesbury Press, 1938.

¹⁶Hendry, *The Westminster Confession for Today*, p 32.

¹⁷*Ibid.*, p 29.

¹⁸*Ibid.*, p 30.

¹⁹B. B. Warfield, *The Westminster Assembly and its Work*, New York, Oxford University Press, 1931, pp 203, 204.

²⁰George S. Hendry, *The Holy Spirit in Christian Theology*, Philadelphia, The Westminster Press, 1956, p 90.

²¹*Ibid.*, p 78.

²²J. Calvin, *Commentary on the Pastoral Epistles*, trans. by Rev. Wm. Pringle, Grand Rapids, Wm. B. Eerdmans Pub. Co., 1948, II Tim. 3:16.

²³Hendry, *The Holy Spirit in Christian Theology*, p 73.

²⁴*Ibid.*, p 75.

²⁵*Ibid.*, p 79.

²⁶*Loc. cit.* and pp 79 ff.

²⁷*Ibid.*, p 82.

²⁸B. B. Warfield, *Calvin and Calvinism*, New York, Oxford University Press, 1931, pp 63-64.

²⁹The Members of the Faculty of Westminster Theological Seminary, *The Infallible Word*, Philadelphia, The Presbyterian Guardian Publishing Corporation, 1946, p 44. Westminster Seminary might well be called the continuing "old Princeton"; Professor John Murray, from whose chapter "The Attestation of Scripture" the above quotations are taken, might be called the spiritual successor to Charles Hodge.

³⁰Hendry, *The Westminster Confession for Today*, p. 30.

³¹*Confession of Faith, Larger Catechism, Shorter Catechism, Directory of Public Worship, Presbyterian Church Government*, Edinburgh & London, Wm. Blackwood & Sons Ltd., 1959, pp 4-5.

³²Hendry, *The Holy Spirit in Christian Theology*, p 95.

³³Hendry, *The Westminster Confession for Today*, p 32.

³⁴Caspar Wister Hodge, "The Witness of the Holy Spirit to the Bible," *Princeton Theological Review*, XI, (1913), pp 63-64.

³⁵*Ibid.*, p 76.

³⁶Hendry, *The Holy Spirit in Christian Theology*, pp 89-90.

³⁷*Ibid.*, pp 75-76.

³⁸*Ibid.*, pp 77-78.

³⁹*Ibid.*, p 90.

⁴⁰J. Calvin, *Institutes of the Christian Religion*, trans. from the Latin by John Allen, I, Memorial Edition, Philadelphia, Presbyterian Board of Publication, 1909, Book I, Chap. VII, 4, p 79.

⁴¹Hendry, *The Holy Spirit in Christian Theology*, p 94.

⁴²Hendry, *The Westminster Confession for Today*, p 33.

⁴³*Ibid.*, p 32.

⁴⁴Hendry, *The Holy Spirit in Christian Theology*, p 95.

⁴⁵Isaiah 8:20.

"THE TESTIMONY OF A 32ND DEGREE MASON"

A member of the Orthodox Presbyterian Church, formerly a 32nd degree Mason, has prepared a paper in which he contrasts Biblical doctrine with Masonic dogma. Faced with the question for the first time when he sought membership in an Orthodox Presbyterian Church, he engaged in serious research of Masonry in comparison with the teachings of the Word of God.

"When men who were well versed in the Scriptures and ordained of God to preach the gospel and to rule in the church questioned my affiliation with the Masonic Lodge," he wrote in the introduction to his statement, "I could not ignore this challenge, for I had no desire to dishonor my Saviour. I felt that it was obligatory upon my spiritual, moral, and intellectual integrity to answer this for my own peace of mind, but I had no intention of leaving Masonry upon the opinion of non-Masons. . . . It was not until I reviewed the Masonic rituals and philosophy and compared them to Biblical doctrine that I saw that allegiance to Masonic dogma conflicts with Christian faith and is a substitute for it, and that the two are irreconcilable."

His testimony as to why he concluded that he must renounce membership in the Lodge is given in a straightforward and carefully documented style under ten "affirmations" regarding Masonry, and its errors.

A limited supply is available in mimeographed form, and a copy may be obtained at cost (25c including postage) from the Rev. Calvin K. Cummings, 1608 Graham Blvd., Pittsburgh 35, Penna.

DORDT COLLEGE FOUR-YEAR COLLEGE PROGRAM

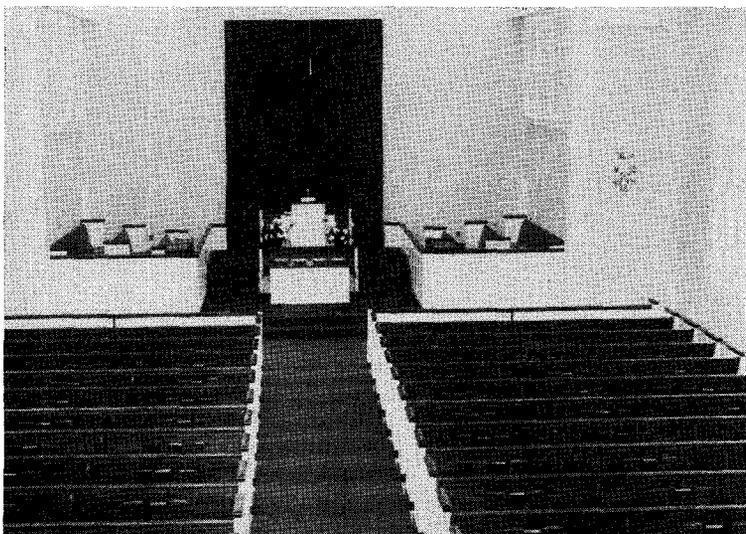
The junior year of Dordt's four-year college program will begin in September.

Four-year programs leading to the A.B. degree will be offered in:

- General Education
- Elementary Education
- Secondary Education
- Pre-Seminary

Interested students are requested to correspond with the Dean at an early date to work out a program of studies.

For application forms, housing information, catalog, and additional information, please correspond with Douglas Ribbens, Dean of the College, Dordt College, Sioux Center, Iowa.



INTERIOR OF COVENANT CHURCH, VINELAND
Shown here is the front portion of the spacious auditorium where commissioners to the Thirtieth General Assembly of the Orthodox Presbyterian Church will meet during the last week of March. The new building was dedicated in February a year ago.

Thirtieth General Assembly in Vineland March 26th

Covenant Church of Vineland, New Jersey is completing plans to welcome commissioners and guests to the Thirtieth General Assembly of the Orthodox Presbyterian Church which convenes much earlier than usual this year during the last week of March. The local Session is arranging a 7:45 p.m. service on Monday evening, March 25, at which the Moderator of the 1962 Assembly, the Rev. Robert Atwell of Miami, Florida, will preach. The Lord's Supper will be observed.

The Committee on Arrangements (the Rev. Everett Develde, host pastor, elders Ralph Ellis and Ted Stratton, Sr., and the Rev. Ralph Clough) is hoping to house everyone in homes in Vineland and has requested prompt return of the information cards sent to pastors for themselves and elder-commissioners. Meals will be provided in the Fellowship Hall of Covenant Church at modest cost.

The Assembly itself will be called to order at 9:00 a.m. on Tuesday, March 26, and the proposed docket sent out from the office of the Stated Clerk, with 40 items listed, would appear to suggest that commissioners will be occupied with Assembly business for most of the remainder of the

week. Tuesday evening is set aside to permit meetings of Temporary Committees erected by the Assembly. The only popular service planned during the Assembly is on Thursday night, when the Committees on Christian Education, Home Missions, and Foreign Missions will have charge.

E. J. Young Is Westminster Lecturer in Berkeley

Professor Edward J. Young is scheduled to deliver the eighth annual Westminster Lecture Series in Covenant Church, Berkeley, California on March 26, 27, and 28. The Inter-Varsity Christian Fellowship Chapter plans to sponsor Dr. Young for a meeting on the campus of the University of California, and he will speak on some of the many seminary campuses in the area.

The local committee, headed by Elder David L. Neilands, has expressed confidence "that year by year this lecture series is making an increasing impact upon the area. Last year's lectures, delivered by Dr. Van Til, were taped by Christian radio station KEAR and released on three consecutive Sunday evenings," it was noted. Prayer is requested that doors will be opened and the Word widely heard.

Book Reviews

Recommended for Deacons

Peter Y. De Jong: *The Ministry of Mercy For Today*. Baker Book House, Grand Rapids. 1961. 261 pp. \$2.50.

Very little has been written in the English language about the office and work of the Deacon. To fill this gap Dr. De Jong, gifted and able Christian Reformed pastor, has brought his active pen in this paperback first printed in 1951 and reprinted in 1961.

The book is designed to meet the need for a practical handbook for deacons, as well as for a comprehensive source book on the diaconate. It does both jobs in a very excellent way. In particular it must be commended for being so clear, interesting and readable. In meeting the need as it does, it takes its rightful place alongside the handbook for elders, *Taking Heed To The Flock*, by De Jong.

In his presentation of the scriptural basis, De Jong treats not only those passages which deal directly with the deacons, such as Acts 6 and I Timothy 3:8-12, but with great insight relates also the Old Testament background in its stress on mercy and also our Lord's own example and teaching. A very fascinating history of the work of the deacons is given in the entire Christian church in general, and in the Reformed churches in the Netherlands in particular. This last is particularly noteworthy and valuable because of the great strides in this area which have been made in Holland in this century and the last.

How shall the deacons perform their work? In three significant chapters Dr. De Jong not only points out the biblical principles but makes many important practical suggestions.

Important for the church today is the state's role in modern society. How does this affect the role of the deacons? De Jong points out that the state may not relieve the church or the deacons of their obligation in the whole picture of need. The question of the cooperation that should prevail is discussed with real insight. Similarly the author discusses the cooperation and relationship of the deacons with institutions of mercy and with other diaconates. Throughout there is a proper regard for biblical principles

coupled with a good awareness of and a profiting from the experience of the history of the church with these problems.

In his last chapter De Jong wrestles with the relation of women and the ministry of mercy. Although he takes the position that the women in the New Testament were not officially deaconesses, he does hold that they performed an invaluable service then, and can and should do so now. Their services are upon the approval of the elders and under the direction of the deacons.

Although admittedly written in the framework of the Christian Reformed Church, and including many references to its church order, standards, history, and practices, it is perhaps the most valuable handbook available in English for the work of the diaconate in any church. It should be placed in the hands of deacons, and used.

GEORGE W. KNIGHT, III
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The Christian Man

William Fitch: *The Beatitudes of Jesus*. Eerdmans, Grand Rapids. 1961. 132 pp. \$3.00

“Preaching is not a soliloquy—an opportunity to develop an interesting theme. No! It is a communication and an assault!” So says William Fitch, pastor of Knox Presbyterian Church in Toronto, in his book of sermons on *The Sermon*.

The Sermon itself is a communication. In the part under study in Fitch's book, *The Beatitudes*, Jesus is telling us what a real Christian is. There is a wealth of information in those few, short verses. When carefully studied they lay bare the heart of the matter. They cut through externals to present the spiritual core of the life which Jesus Christ gives to his sheep.

This communication is also an assault. The natural man must be broken before God as he becomes a Christian. He must be poor, mourning, meek and hungry. In each of these qualities it is the spiritual life of the man that lies in the foreground. He is overwhelmed by the majesty of God (poor in spirit); his heart becomes broken because of his own sin (mourning); he humbly awaits God's pleasure (meek); and deeply craves the righteousness of Christ. The Beatitudes also present a searching account of the

quality of the Christian life—merciful, pure and peaceful.

Fitch has ably presented both the message and the challenge of the Beatitudes. For the most part, his material is an expository unfolding of the details of the text. Chapter 9 (persecution) was the only disappointment from this point of view. Here he presents a topical treatment instead of expository. The material is pertinent and accurate, but this message is not an unfolding of Mt. 5:10-12. Instead, several texts are treated, one per point, from other parts of Scripture.

As I was reading and studying Fitch, I was also using D. Martyn Lloyd-Jones' *Studies in the Sermon on the Mount*. A comparison reveals certain similarities, not only of substance (which you would expect from two evangelicals), but also of style and expression at some points. But there are also clear differences. Lloyd-Jones' treatment is more straight-forward, almost lecture-like, with a great deal of meat per page. Fitch is more artistic. Poetry and prose quotations abound. Generally, these contribute to the impact of what he says, even though, because of the time and space they use, he has to “say” less than Jones did. Fitch is content to make fewer points and to inscribe them deeply in his hearer's mind.

One word about the illustrations by Armand Merizon. I do not consider myself an artist, or an art critic, but perhaps that only makes my reaction more valid from the layman's point of view. Apart from the ones opposite pp. 57 and 71 (hunger and mercy) they do not seem to be particularly relevant to the interpretation taken by the author. The pictures of Christ opposite pp. 3 and 121 are particularly poor. Even apart from the question of whether he should be pictured or not, the facial expression is not appropriate to the subject matter.

A clear understanding of this portion of *The Sermon on the Mount* is a necessity for today's Christian. He needs to be reminded, not only once again but repeatedly, what a real Christian is. The Beatitudes furnish us in a few words with Christ's definition of the Christian man. I would recommend this book for church libraries and for reading by the Christian public.

LAURENCE C. SIBLEY, JR.
Lisbon, New York

Project Green Stamps

Furnish a new church with pulpit and pews by collecting S. & H. Green Stamps? The idea seemed incredible, but now the congregation and friends of the Grace Orthodox Presbyterian Church (White Horse, Trenton, N. J.) are proving it can be done!

“The plan was born of financial necessity,” reports the Rev. Donald M. Parker, “and the building committee saw it as a feasible opportunity.”

Almost one hundred members and neighborhood friends of Grace Church enjoyed their S. & H. Green Stamp kick-off dinner and program Saturday evening, January 26. The festivities were held at the congregation's temporary meeting place, the White Horse Volunteer Fire House. The evening included a covered-dish supper and music by Rosanne Segear, Mrs. Charles Sprague, and the choir. The Senior Youth Fellowship presented a skit based upon nursery rhymes with Green Stamp implications.

The pastor explained the S. & H. Green Stamp Group Savings Plan: “As an authorized group of the S. & H. Group Savings Plan we may solicit and receive S. & H. Green Stamps. The 1,670 filled collector's books will be redeemed by the Sperry and Hutchinson Company for our pews, screening, pulpit and communion table.”

Adults and young people were divided into two competitive divisions, the Red and Green teams. Heading the Red team are majors Mr. and Mrs. William Othold and captains Mr. and Mrs. Garry Osinga. The Green team is majored by Mr. and Mrs. Walter Karp and their captains, Mr. and Mrs. John Mundras.

“We will welcome contributions of S. & H. Green Stamps from individuals in our community and sister churches anywhere,” stated those in charge.

The new church building now under construction is expected to be completed in April. New church furnishings will be ordered as soon as the quota of 1,670 filled S. & H. Green Stamp books is met.

It was announced that Green Stamps or books may be sent to Rev. Donald M. Parker at 3 Jamaica Way, Trenton 10, N. J.

The Presbyterian Guardian



Committee Initiates Unusual Plan
for Furnishing New Church
in Trenton.

Standing (left to right): Mr. and Mrs. John Mundras, the Rev. and Mrs. Donald Parker, Mr. Gerben Osinga. Seated: Mrs. Walter Karp and Mrs. Ann Othold.

Whose Work Is the Ministry ?

ROBERT W. NEWSOM

To some the answer to this question may be very easy. There seems to be a division of labor which is traditional in the church today. It goes something like this: the pastor does the preaching, the elders the praying, and the people do the paying. If you are tempted to answer like that, be careful! While this may be convenient for some, it is crippling to the church and in conflict with the Bible's blueprint for the ministry.

In the fourth chapter of Ephesians, Paul reminds us that Christ has gifted his church with men. These men form some of the personnel which are to see that his program is properly carried out in the world.

And he gave some to be apostles, and some to be prophets, and some to be evangelists, and some to be pastors, and teachers — FOR the perfecting of the saints, UNTO the work of the ministry, UNTO the

This little article is taken from a column called "From the Pastor's Study" in the "Chapel Chimes" of First Orthodox Presbyterian Church, San Francisco, California.

edifying of the body of Christ (Ephesians 4:11-12).

Some of this personnel was temporary and has since finished its task in the church of Christ. Apostles and prophets were needed in the establishing of the church, but the apostolic office has ceased to exist. Evangelists are needed continually in the extending of the church. But of primary interest to us is the role of the pastor-teacher (the construction indicates the two works are always joined), and the role of the people.

The true minister of Christ is a gift from the risen Lord to his church. He has the sober responsibility to be a shepherd to the flock which God has

given him. The primary concept of the shepherd role in the New Testament is that of *feeding* the sheep the milk and meat of the Word of God. Paul expresses the purpose as "the perfecting of the saints." The pastor-teacher is to do something *for* the saints. He, like his Master, has been sent not to be ministered unto but to minister to the flock. The picturesque nature of the idea of *perfecting* can be seen in Matthew 21:4, where it is used to refer to the *mending* of nets. There sometimes are broken believers, broken in heart and spirit. The pastor-teacher must bind them up and keep them in good working order.

The other idea is that of *equipping*. Here the pastor-teacher is to instruct, encourage, and edify the saints by feeding them upon the whole counsel of the Word of God. Above every other role he may be called upon to play, he is to be primarily a minister of the Word of God.

Our text tells us that this purpose is for two reasons. These reasons involve the people. Why are the saints to be built up? Paul says "UNTO," which means "for the purpose of the work of the ministry, for the purpose of the edifying of the body of Christ." *It is the people who are to do the work of the ministry.* The pastor-teacher and his people are not worker and watchers, but workers together in the Lord. Each one of us needs this sense of ministry in our lives, whether we be a young Sunday schooler or an adult in the morning worship. It is when the meeting is over that the service begins.

Someday the church will no longer need any under-shepherds for the whole church will have been gathered to the fold of the Chief and Good Shepherd who gave his life for the sheep. Until then, let us be diligent to follow this blueprint of ministry. The Lord has given men to his church. These are committed to the task of giving his Word to his saints. And these saints are to take that Word to the world.

Whose work is the ministry?

Gordon Adopts Trimester Program

Based on intensive studies which have been carried on more than a year, the Board of Trustees of Gordon College and Gordon Divinity

School have authorized the conversion of the calendar from the standard semester program to a trimester program. The change includes both the undergraduate college of the arts and sciences, and the graduate divinity school, and will begin in September, 1963. Students will attend three equal periods of 14 weeks each which will enable them to finish their college undergraduate degree in three years. The seminary degree may be earned in two years beyond the bachelor of arts. Students presently enrolled will complete their degree requirements without disruption.

By changing to the new schedule, the school will be making better use of the educational plant by utilizing it through 12 months of the year, and will be making more efficient use of its highly trained faculty. Classes will begin in September and the first trimester will run until just prior to Christmas. The second period will extend through the first week of April, and the third to the end of July.

Coupled with the calendar change are curricular revisions designed to take the students into the subject matter in much greater depth. A solid core of required subjects will be the heart of the program, but the student may, in the case of the college, major in one of 10 different areas. The seminary men, the majority of whom are studying for the pastoral ministry, may also elect subjects which will prepare them for other specialized areas of ministry.

New and proven teaching techniques will be employed in certain parts of the curriculum, including the use of closed circuit T. V., language laboratories, programmed learning devices, and at the higher levels, a strong emphasis on independent study.

By taking this forward looking approach in making facilities available for a larger number of students year around, Gordon is joining more than 50 other colleges and universities who have successfully made a similar change.

THE CHANGING SCENE

HENRY W. CORAY

In his *Writer's Notebook*, Somerset Maugham has this to say about his infidelity: "I do not believe in God. I see no need of such an idea. It is incredible to me that there should be an after-life. I find the notion of a future life outrageous and of a future reward extravagant. I am convinced that when I die, I shall cease entirely to be."

Here in five short sentences Mr. Maugham uses the first person pronoun seven times. It is reminiscent of the proud words of the rich fool our Lord mentions in the parable: "What shall I do, because I have no room where to bestow my fruits? . . . This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." The problem of this person, and of Maugham, is that they have "I" trouble. Their whole thinking is based on the complete autonomy of man. It starts, continues and stops on the horizontal plane, and so inevitably leads to two states: intellectual vacuum, and spiritual bankruptcy. "Thou fool, this night thy soul shall be required of thee."

Over against the stark nakedness of infidelity, whether philosophical, as with Maugham, or practical, as with

the rich fool, stands the glowing position of theism. Faith has its springboard in revelation: "In the beginning God . . ." It sweeps on through the ruins of Eden to the agony of Gethsemane, the tragedy of Golgotha, the glory of the empty tomb, and promises, "He that hath the Son hath life." In the words of Matthew Arnold, "From the contagion of the world's slow stain he is secure."

* * * *

In a lecture delivered to students, Professor Charles G. Shaw of New York University listed what he labeled seven deadly values. They are, he declared, communication, speed, entertainment, health, psychology, sex, youth. To these "the American mind is keyed." They are, we might add, the deities towering on the pedestals of the new Pantheon. Before them multitudes bow and cry out, "These be thy gods, O Israel, which brought thee up out of the land of Egypt."

* * * *

Too many Christian people are like the woman driver who, when submitting to car inspection, was asked the question, "How come you drive with your emergency brake on?" "Oh," she answered, "I always drive with my emergency brake on and then when an accident happens I'm ready."

* * * *

An atheist and a clergyman were involved
In a religious discussion.

The minister challenged the atheist's dogmatism.

"How is it," he said, "you can be so sure

Of your stand? Where do you get

The information about the God you deny?"

"Well," said the atheist blandly,

"You should know how it is;

There are some things

You just have to accept

By faith."

The Old Chinese Philosopher