

# GUARDIAN



The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

— Psalm 23

## "I Believe"

ROSEMARY CAMILLERI

Each student in the class of 1966 represents between one and twelve years of Christ-centered private education. Many have given money, time, effort, talent, and prayers to put us here at this moment—graduates of a Christian high school. This was your dream, your vision — and you have made it a reality for us. As you survey the class your emotions are probably mixed, and all tinged with a glow of just pride in the particular graduate who is responsible for your presence.

As we the graduates survey you, parents and friends, realizing your responsibility for our being here, we ask in varying tones of gratitude or puzzlement: "What is this thing that you have given us, this *Christian education*, this diploma with the name of a school that few have ever heard of?"

Have you made us monks in a space age? At the Buck Hill Falls Conference last winter we were looked upon as religious cavemen who insisted on outdated, unscientific, absolute beliefs without ever submitting them to rational examination. Is this what you have given us as equipment for survival in an intellectual world where doubt is a respectable creed — and often *the* respectable creed? Have you sealed us in a stone monastery of religious despotism, presuming to claim that what you taught us was absolute truth, ignoring scientific and philosophical 'progress'?

Or have you made us naive idealists in a world of sordid reality? Typical of our age is the non-hero: the caloused secret agent, his life a maze of deceptions, who, when asked his ultimate personal creed, replies:

I believe an eleven bus will take me to Hammersmith. I don't believe it's driven by Father Christmas.

To him, right and wrong are two sides of the same coin—a coin with which nations buy what they want, regardless of which side is up. And the little man, at the disposal of the



international coin-flippers, can believe in nothing. He is alone. This is the world into which you are sending us, having told us that Christian morality is relevant and practicable.

Have you merely left us gullible in a cynical age? Gene Shepherd, WOR radio's very vocal, self-appointed thorn in the side of every institution from motherhood to the Communist Party, tells the 1966 graduates to "keep climbing that great silly-putty mountain of life, even though all you ever find at the top are a couple of empty beer cans."

On the other hand, you have taught us that life has meaning, created and ordered by God, and oriented toward a day of judgment. You have paid Christian teachers in the fields of English, science, history, mathematics, languages—all to show us that each area of man's investigation has revealed the mark of God's creative

*Rosemary, one of two National Merit Scholarship finalists in Phil-Mont's graduating class of 22, edited the school's 1966 yearbook. Like 19 of her classmates who will continue their higher education this fall in 13 different institutions, she will enter Wheaton College, Ill. with plans to major in English.*

hand, there for us to discover. You have persuaded us that man can know his Creator.

Has it all been done to prepare us for Gene Shepherd's world, a world where "people have to hustle hard to make it through another day without being struck by lightning, devoured by a sergeant, or saved by an evangelist" and where the ultimate moral is "Keep your knees loose"? This view of life is real in our world. It is a corollary of existentialism: since life has no meaning, absurdity is profundity and vice versa.

Or perhaps you have made us masters of George Orwell's "double-think"—stable schizophrenics capable of believing in and violating our creed at the same time, capable of subscribing to spiritual values but living by the materialistic ones that are necessary to succeed in the twentieth century.

I both pray and fervently believe that you have done none of these things. You have educated us, you have taught us Christian doctrine in class, but you have let us associate with living Christians—teachers who have proved to us that Christianity is not a comfortable myth, a retreat from reality, or an unworkable ideal. They have taught us that Christianity is intellectually defensible, that faith in revelation over reason need not be apologized for, and, most vitally, that Christ works in human lives.

They — and through them, you — have given us the ability to say the two most difficult words in the vocabulary of a twentieth century American, whose idols — the intellectual, the fictional spy-hero, the professional cynic — are notoriously incapable of faith in anything. You have taught us how to say: *I believe*.

For this we express our deepest thanks.

## God's Continuing Covenant

*Edited by R. K. Churchill*

**I**t is urged by the Anti-infant-baptists, who tell us that a new church began to exist under the new covenant, that the law of God was never required to be in the *hearts* of any people until the making of that *new* covenant—that the people that claimed to be the people of God, in the former dispensation, did not have the law of God in their hearts. Now, to make this good I will read but from one author, Mr. Hillsman, to show that I do not misrepresent them; for what he says, is what they all say and believe:

Can a *new* covenant and an *old* one be the same? The character of this new institution and its members is so clearly given, and in such a manner as to settle forever, the question of infant membership, and it utterly excludes it. Its spiritual character is clearly and definitely fixed: 'And I will put my law in their minds, and write it upon their hearts'. The old church had it—the *law*—only on tables of stone, the new, the apostle says, 'in the fleshy tables of the heart' (*The Two Covenants*, page 26).

Now, there is the point. Mr. Hillsman, on another page, says the Baptists always believed and taught that. Now, mark the point he makes, for I am going to upset it by reading from the Bible to show it is outright infidelity in Mr. Hillsman and all those who follow him. The point is this: that the *old church* had the *law of God only on tables of stone*, not in the heart; and the *new covenant* has it only in the heart. Now, you see the point. Did the old church have the law of God in their hearts? If they did, Mr. Hillsman's statement is false, utterly false. If they did have it, then that is not a point of dissimilarity between the *old* and the *new* covenants. The difference is somewhere else and is something else.

### **Law in the Heart**

Now to the question, Did the old church have the law of God in their hearts?

Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the

Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart (Deut. 6:3-5).

*Can any of you beat that?* There is the heart engaged in the work away back in the day of Moses. Verse 5 continues:

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

I suppose that takes the whole man: "With all the heart, with all the soul, with all the might." Now, can the *new* covenant require more than that in the way of heart work? Can it require us to "love God" more than with all our heart, with all our soul, and with all our might? "But," says one, "you started to find the 'law of God' in their hearts." Well, do you think it possible for one to "love God" with "all the heart," with "all the soul" and with "all the might" and not have the "law of God in the heart"? The apostle says "love is the fulfilling of the law." Now the sixth verse:

And these words, which I command thee this day, shall be in thy heart.

### **Taught to Children**

There you have it. Mr. Hillsman says it was not required in the heart, and in that little book of his named the *Two Covenants* infidelity seems to be let loose, instead of giving a valid argument for a new church. None are so short sighted that they cannot see that he flatly contradicts the Bible in saying that the membership in the Jewish state of the church did not have the law of God written in their hearts, but only on tables of stone.

And now that the Jews had this "law in their hearts," what shall they do next?

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up (Deut. 6:7).

Here it is to be imparted to the children. "Sitting in the house," walking out of doors, "lying down" or "rising up," and that is the way to train your "children in the nurture and admonition of the Lord." Having the law in your own hearts you must pour it out into your children's hearts. That is what the church ought to do. But Mr. Hillsman says they did not have the law of God in their hearts under the Mosaic dispensation, and that is what all the Baptists believe and teach.

Well, let us try again; we are settling matters of importance:

Therefore shall ye lay up these my words in your heart and in your soul and bind them for a sign upon your hand, that they may be as frontlets between your eyes (Deut. 10:16).

### **God's Words**

These words I speak to you shall be in your heart and in your soul. But again:

For this commandment which I command thee this day, it is not hidden from thee, neither is it far off, It is not in heaven, that thou shouldst say, Who shall go up for us to heaven and bring it unto us, that we may hear it and do it? Neither is it beyond the sea that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it (Deut. 30:11-14).

Here it was. We find it in the heart, we find it in the soul, we find it in the mouth, that they may learn it and do it. And yet Mr. Hillsman says "the *old church* had it only on tables of stone, and not in the heart," and as contra-distinguished from this the "*new church* has it only in the heart and not on tablets of stone." It was in the heart as well as "on tables of stone," and that law that was in the heart and soul and poured out at the mouth was more especially the moral requirements, than the mere slaughter of sheep, oxen and goats. It was the law of love.

Let us try again, and pass from

Moses to David who was under the Mosaic dispensation:

The mouth of the righteous speaketh wisdom and his tongue talketh of judgment. The law of his God is in his heart; none of his steps shall slide (Psa. 37:30, 31).

### Mercy and Righteousness

Who could wish for more? Can we get more under the "new covenant" than that? Could they love God with all the heart, with all the soul and with all the might without the "law of God" being in their heart? That is all the "new covenant" requires so far as the law of God and the heart are concerned. They are not *dissimilar as to that*. This is a point of difference the Anti-infant-baptists try to make: That the *old* church had only shadows, no substance, no regeneration, and no love of God in their hearts until the "new covenant" which they say, was the covenant of grace.

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people and I will be your God (Ezek. 36:25-28).

There is the heart and there is the Spirit back in the days of Ezekiel. It was also in the day of Moses.

And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul (Deut. 30:6).

God says, "They shall be my people, and I will be their God"—the very language of this new covenant in Hebrews 8:12. And in that "new covenant" God says:

For I will be merciful to their unrighteousness and their sins and their iniquities will I remember no more.

Now let us see if the *new* covenant was the covenant of grace. We are told there was no righteousness by faith till it was made; but Abraham was in the covenant that had righteousness by faith, in it. If there was no gospel in it how could Abraham have it preached to him, and believe it and accept it? In Genesis 15:5, 6 you will find that God asked Abraham if he was able to number the stars in the heaven. Abraham began to count the stars and was perfectly overwhelmed with the task, and in his

deep perplexity God said to him, "So shall thy seed be." He had not a child; but he "believed God, and it was counted to him for righteousness." In Romans 4:12, Paul says Abraham had that righteousness by faith, and the sign of it was circumcision. That was long before the coming of Christ, and four hundred and forty or fifty years before the covenant at Sinai. There was righteousness by faith; there was the gospel preached to Abraham.

### With Whom Was the New Covenant Made?

I have tried to make these things plain and I think they must be plain to all. But, as I said before, the fundamental point of difference between the Infant-baptists and the Anti-infant-baptists is: With whom was the new covenant made? That has been settled. It has been settled by God himself. He said it was made with the house of Israel and the house of Judah. Jeremiah says so; Paul says so, and all the translations of the Bible say so. That is forever settled.

The Lord himself said he would make that new covenant with the house of Israel and the house of Judah. Now, are you in that church? You say NO, all over the land. You deny it all the time. That new covenant undoubtedly was made with the church of God; and if you are not in the church with which that covenant was made, are you in the church of God?

If we were to admit that the constitution of the church and the laws of the church, had undergone a change, that the constitution and laws of the church now are not what they used to be—which we do not, because it is not true—would that argue that the church is not the same church? Would it of necessity be a new church because it had a new constitution, and a new code of laws? Would you, therefore, be authorized to say it is not the same church, not the same body, but a new body, a new church, a new kingdom, because the old constitution, the old law, the old covenant is gone and a new constitution, new laws, and a new covenant has been given? Are you authorized to say it is a new church? Now, I have made it just as strong by admission as they can possibly wish. The visible church has a visible state of existence. It is a religious compact, as a state is a

civil compact.

Now let us look at Kentucky as a state, not religious, but civil. It, however, is a visible state, having a constitution and body of laws. That constitution has undergone a change or two. I do not remember the date, but I know that at one time, at least, the constitution of Kentucky underwent a change. The old constitution had a code of laws in harmony with it. The time came when it was thought proper to revise that constitution. So much of it was retained, and so much was expunged, as was thought proper. There was a day given when the new constitution should go into operation. Then they had to revise the code of laws. The laws are revised, some are repealed, and they are finally made to conform to the shape of the new constitution.

### Illustration in Civil Sphere

The very day the new constitution goes into operation, the old constitution goes out. The new laws go into operation the very day the old ones cease. The old constitution and its laws have ceased; but has the State of Kentucky ceased to be the State of Kentucky under the new constitution? Or does that state remain the same civil compact with a new constitution and new laws? It is a civil compact; a visible compact. If its constitution can be revised and made new, and the compact remain the same commonwealth, I want to know if a constitution of an ecclesiastical character cannot be changed, and the new compact go on in its existence under the new constitution, and the new laws?

When the new constitution and new laws come out, every one is anxious to see them. The old laws were made for law subjects, and they were required to observe the laws. Infants could not obey the laws, but they were protected by the compact that governed the law subjects. The new constitution comes out. You are anxious to see it; you take it up, read it till you come to this clause:

On or before the first day of January, 1892, all the infants in the commonwealth of Kentucky shall be removed beyond its borders, and never thereafter shall any infants or infant be permitted to live within the borders of this commonwealth.

You do not understand this. You have always had infants with you. The state protected them while you obeyed the law; but now it is said that after

the first day of January, 1892, the infants are to be sent beyond the borders of the state, and they are not to be recognized as members of this commonwealth any more, forever. What would you think of your law-makers? My Baptists and Reform (Campbellite) brethren, would you remain in such a state? There is not one of you that would live 48 hours in a state that would legislate in that way.

Yet that is just the way you say God has legislated for his visible church. For two thousand years the children were in the church; but after awhile God revised the constitution of the church, tore down the old ecclesiastical code of laws, got up a new system of laws which he has named the new covenant, turned the children out of the church, and never after permitted parents to have their children with them, i.e. as members!

Now, I want to notice the covenant of the kingship of the church. The church is called a kingdom, and while it remains the same visible compact or body that is called a church, there are thoughts connected with one phrase that are not connected with the other. I mean this: If Christ is spoken of as a shepherd we do not grasp the thought that his people are a kingdom, but a flock. The mind readily grasps that thought. If we read of the church as a flock, the mind at once grasps the thought that Christ is the shepherd. If we read of Christ as a king, then the mind readily understands that the church is his kingdom. The parts of the figure must agree. Thus, if Christ is called the shepherd the people must be his sheep; and the corresponding thought of an enemy is the wolf. You will find this in the 10th chapter of John. Christ says, "The good shepherd giveth his life for the sheep; but the hireling who sees the wolf coming flees because he cares not for the sheep." Thus you see all the parts must agree with the whole, and the whole with the parts.

### The Church as Kingdom

We have examined the church as a church, but we are told in the 16th chapter of Ezekiel that the church prospered into a kingdom. Then there must have been a king to rule it. As a church it had a covenant of grace; as a kingdom it must have a king and there must be a covenant relationship between the king and the kingdom. In the 89th Psalm we have that. We find the church existing under a cov-

enant that was to be an everlasting covenant, commanded to a thousand generations, and we find that the new covenant was made with the old church that has been perpetuated.

Now, we will examine it as a kingdom and under the covenant of the kingship see if it is to be perpetuated as a kingdom, and whether its king is also to be perpetuated. If we find it is to be a perpetual covenant regulating the kingship, then the kingdom is to be perpetuated to all ages. If we find that it is a kingdom that existed before the coming of Christ, the statement that it is a new kingdom that began to exist at his coming is untrue.

I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations (Psa. 89:3, 4).

### To All Generations

David's throne was to be built up to all generations. He is here said to have a throne but we are not to suppose the throne here spoken of to be a literal fabric. So Christ is said to have a throne, but we do not understand that he has a literal throne — what then does the phrase suggest? Simply the right to rule. Then this is merely a form of speech suggestive of his right to rule or reign over a kingdom. What kingdom did David govern? He governed the house of Israel and the house of Judah. God gave David a covenant to regulate their relationship. How long was it to last? How long was the throne to be built up? *To all generations.* Well, generations still continue to exist, this will not be questioned. It is a matter of knowledge, we know it.

My Baptist and Reform (Campbellite) friends, has the throne of David ceased to be built up? Dr. Howell says that this promise was a failure, that God has not built up the throne of David to all generations. What is the promise? "I have made a covenant with my chosen, I have sworn unto David my servant." What did He swear? "Thy seed will I establish forever." I have sworn to it, I have bound myself with an oath. "Thy seed will I establish forever, and build up thy throne to all generations." That is what God has sworn to do, and bound himself by his own holiness. Generations have not ceased, but Dr. Howell says David's throne has ceased. He says God's promise and oath have failed! The Anti-infant-baptists all

say it. They say David's throne went to the moles and the bats hundreds of years ago. Then God has not built up David's throne to all generations as he swore to do.

God swore by his holiness to perpetuate that covenant to all generations. But what if he did? His oath and purpose must fail in order to sustain the new church theory. I ask again, did God swear falsely to David? I care not whether you say Yes or No. Either will be death to the Anti-infant-baptist cause. There are two horns to the dilemma, either of which will forever destroy the *new church theory*. If you say God swore falsely, I want to hear no more from you. If you say he swore the truth, then down goes your "new church."

Again, Psalm 89:20-28:

I have found David my servant; with my holy oil have I anointed him: with whom my hand shall be established; mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him; and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. Also I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him.

### Covenant Stands Fast

What is the covenant that shall stand fast with him? Here it is: "Thy seed will I establish forever, and build up thy throne to all generations." At the 28th verse God says: "And my covenant shall stand fast with him." And at the 29th verse he says: His seed also will I make to endure forever, and his throne as the days of heaven.

At the 4th verse God says he will build up his throne to all generations; and now he says it shall be as the days of heaven. Have the days of heaven ceased? Are the days still counted? If the days of heaven are still going on, this throne still stands. Now, my Baptist brethren, did God tell the truth to David? Does that covenant stand fast? Did David go down to his grave deceived?

In order that the Anti-infant-baptist doctrine may be true, the old church must be put out of the way, and a new one set up, God must be made

(continued on page 91)

## God Is Alive

CALVIN A. BUSCH

God's obituary has been written many times in history — always prematurely and with exaggeration! I have no doubt that he can handle the current stir. He may do it with sovereign grace as he did with Paul when with one presentation of the risen Christ he demolished all of Paul's premises and arguments. He may do it with sovereign scorn as described in Psalm 2: "He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

When the women of Jerusalem shed their tears out of pity for Jesus as he labored toward Golgotha, he told them not to weep for him but for themselves and for their children. Let us not be apprehensive for God but, rather, weep for fools who do not wish to retain God in their knowledge.

What makes the present fad so startling is that these "God is dead" sentiments do not emanate from eccentrics on soap boxes, but from the pulpits of the visible church which were once dedicated to the Triune God. Professors in institutions of higher learning which were begun with the ideal of Christian learning now boldly employ their lecterns and teach-ins to repudiate all that lies behind.

One may well question their scholarship and use of language when, like Professor T. J. Altizer of Emory University, they claim to be "Christian atheists." They cannot possibly mean what they say when they tell us: "God is dead." What they mean to say is that there never was a god to live or die. In their thought God is just a projection of man's anxiety. They rebel against the God who has revealed himself in the Bible as one who, in terms of the Westminster Shorter Catechism, "is a Spirit, infinite, eternal, and unchangeable in his" several attributes.

### Humanism

The day is past when we can trust all bishops to believe and preach the doctrines for which they were ordained. John A. T. Robinson, of

Woolwich in England, rises to great publicity with his treatise, *Honest to God*. In this excursion from orthodoxy he says that God is not out there, or up there. He uses the late Paul Tillich's phrase, the ground of being — whatever that may mean! But by no stretch of the imagination can it mean that there is a personal God beyond the consciousness of man.

And we are treated to the same spectacle in the United States with Bishop James Pike changing his mind and theology as rapidly as he travels. Any simple-minded person can see that such men have repudiated the heart of the Christian faith.

Although the words are bold and the rebellion is explosive, we are not surprised to see the sad results of a persistent attack upon God and the Bible that has been simmering for many years in the universities and seminaries. Karl Barth's influence in theology may be waning, but the seed of skepticism inherent in his thought lives on. The Bible for him was not an objective revelation from God, but the faulty, historically inaccurate writings of men through whom God squeaks at times like a cultured voice on a broken record.

The late Dietrich Bonhoeffer, who was imprisoned by Hitler, has had a great influence through the letters he wrote from prison. But listen to his plea for a "religionless Christianity": "Our whole 1900-year-old Christian preaching and theology rests upon the 'religious premise' of man . . . But if one day it becomes apparent that this a priori 'premise' simply does not exist, but was a historical and temporary form of human self-expression, i.e., if we reach the stage of being radically without religion . . . what does this mean for 'Christianity'? It means that the linchpin is removed

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*Mr. Busch is pastor of Emmanuel Orthodox Presbyterian Church, Morristown, N. J.*

*In the Morristown, N. J. Daily Record for March 14 the editorial page featured three articles under the heading: Issues in Focus — Is God Really Dead? We are using two of the articles here. The third, written by Professor David J. Randolph of Drew University, took a different approach.*

from the whole structure of our Christianity to date" (*Letters*, p. 91).

### Practical Atheism

Although the polls always show that the great majority are not theoretical atheists, there persists that gnawing feeling that many are practical atheists. God is a handy device to recall in those areas where science has not yet penetrated with its authoritative voice! God is invoked when all else fails. Who sings "I Need Thee Every Hour" when, as a matter of cold fact, every minute he can get along without Him very well? This sort of practical atheism dominates our educational philosophy and law. It is expressed in the arts and sciences. It pervades our novels and other literature.

Without God the inevitable takes place, as the atheistic existentialist Sartre says: ". . . If I have done away with God the Father, someone is needed to invent values . . . life has no meaning a priori . . ." Yes, without God the universe is uninterpreted. It is meaningless in origin, if one speaks of origin, and it has no goal or purpose. Man merely manipulates it for his meaningless existence devoid of hovering truth and moral law.

God does not need my testimony, but I am glad to say I need him and that I relish the revelation he has given of himself in his Word, the Bible, and in his incarnate Word, Jesus Christ. "For of him, and through him, and to him are all things: to whom be glory for ever, Amen" (Rom. 11:36).

### New Addresses

Rev. Jay E. Adams, 3310 Davisville Rd., Hatboro, Pa. 19040.

Rev. Robert W. Anderson, 1323 Friendship St., Philadelphia, Pa. 19111.

Rev. Wallace Bell, 316 Delaware Ave., Bend, Oregon 97701 (ordained by Presbytery of the West Coast).

*The Presbyterian Guardian*

## God Is

DAVID ZANDSTRA

The newest wrinkle on the counterpane of American theology is the so-called "death of God" theology. The theme is not new; Nietzsche, for example, gave expression to it over a century ago. What is new is that these theologians are proclaiming the death of God from a professed place inside Christianity in an attempt to "reform" it, not from a place outside in an attempt to destroy it.

What are the "death of God" theologians saying, if indeed they can be called "theo-logians" when they claim that their "theos" no longer exists? Commentators have seized on a classic statement from T. J. Altizer of Emory University: "We must recognize that the death of God is a historical event: God has died in our time, in our history, in our existence." What exactly this means is not crystal clear to most, including Altizer's fellow theologians. We might, however, sum up what he intends to communicate by saying that it means that it is no longer meaningful, possible, or necessary to believe in a transcendent God who acts in human history, and Christianity will have to get along without him.

But Altizer does not utter this judgment in a sorrowful or apologetic mood, as if he is one of the mourners walking behind God's casket. There is rather a sense of the prophetic about it. He feels that Christianity is better off without its God, is freed from its irrelevant shackles, and only now is able to move on to its task in the world.

### Jesus without God

What, then, is Christianity? Altizer points to and witnesses to Christ as a mystical Word of faith, hoping that this will restore a sacredness to the secularization of the world around us. Paul Van Buren, of Temple University, a linguistic analyst, believes that it is no longer possible to squeeze any more juice out of the three letter word "God," and so it is best to reject it for a more philosophical and rational statement of faith. William Hamilton

of Colgate Rochester thinks that the awareness of the "death of God" allows man to concentrate fully on the exemplar of love and service in Jesus. He is concerned not with man's position before an altar, but with his moral life in the community. It must be remembered that Nietzsche also rejected God for a moral code, even though we might prefer Hamilton's love and service to Nietzsche's blood and fire.

It is no secret that the church today, to which is entrusted the proclamation and defense of faith in God, has ceased a long time ago to be relevant and challenging to society and culture. In the primitive New Testament church, in the Middle Ages, and again in the Reformation period, the church was the foundation and center of life. Today cathedrals appeal not to brilliant young businessmen, but to old ladies with candles. Clergymen no longer expect or demand of their parishioners total involvement in the life of the church. The affairs of God are crowded into one hour on Sunday morning, and then totally ignored the rest of the week. Perhaps these modern theologians have arrived only to pronounce the coroner's verdict on the Victim of the church's negligence.

### Scripture Rejected

Secondly, the church has been thoroughly irresponsible with the truth of God given to it in the Bible. There are many 'Christians' today who identify the Bible as a human history book and Jesus as another human prophet, despite God's plain teaching in Scripture to the contrary. Is it any wonder that these theologians would rather do away with the useless figurehead of a God whom the church has already ad-

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*Mr. Zandstra, who studied at both Calvin and Westminster Seminaries, is pastor of a new Christian Reformed Church presently meeting in the Grange Hall, Flanders, N. J.*

mitted as unnecessary to speak truth or to be related to Jesus Christ?

Thirdly, we have seen in our time the emergence of great theological minds who have not been afraid to confirm these things as so. Bultmann with his demythologizing of the Bible, and Tillich with his search for a God inside us rather than out there, along with Robinson their popularizer, have set the stage for the abolition of God. This "death of God" theology then can be seen as a logical reaction to the church's irrelevance and a logical conclusion to other subjective searches for Deity.

### What Jesus Claimed

This is not to say that all theologians are grasping for handholds on the "death of God" bandwagon. It is criticized from many sides. Perhaps the most serious flaw in this movement is the fact that anyone who can read can recognize in the Gospels that Jesus' claim to fame was that he was sent by his Father, spoke in the name of his Father, and in fact was equal to God the Father himself. If one does not acknowledge this truth, he may make of Jesus whatever he wishes.

The second largest flaw to this line of thought is the witness of a multitude of Christians who believe that God is so alive and involved with them that they talk to him in prayer every day. They know that *God is!*

The final question is one of authority: whom are we going to believe concerning God's life? God himself, or one of our fellow human beings? To put it more crudely but also more vividly, we are challenged to take one side or the other of this old play on Nietzsche: "God is dead"—(signed) Nietzsche. "Nietzsche is dead"—(signed) God.

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### The Midweek Call

An hour on Wednesday evening  
Spent in Bible study and prayer—  
Is it asking too much of a Christian  
This time with Christ to share?

Don't you feel the need for refreshment

When comes the half of the week?  
Consider, and make no excuses,  
But come, Christ's face to seek.

—JEANETTE TAWS  
Thornton, Colo.

## Limited Government

FRANCIS E. MAHAFFY

One of the most striking characteristics of this age is the rapid and permeating extension of the state into the lives of the individuals. The state has assumed many tasks that were formerly deemed the responsibility of the church; it has penetrated the life of the family, and often, like the Beast of Revelation 13, has set itself up as God.

Much of this extension of the power of the state is opposed by Christians of various theological and political persuasions, though there is a tendency among Christians of liberal theological convictions, individually and through church councils, to support a considerable extension of the power of the state in our lives.

Among those who believe that the Bible is the infallible Word of the living God, however, there is a divergence of viewpoint as to the proper limits of the power of the state. Some of this difference stems from diverse interpretations of the bearing of certain scriptural data, especially in the Old Testament, on the scope of the activity of the state. Matters dealt with in Leviticus 25, the conduct of Joseph in buying up the land of Egypt for Pharaoh, the commercial activities of Solomon and other of the kings of Israel, have been cited as providing warrant for activities of the state beyond that of the suppression of evil as defined by the moral law of God.

In discussing this subject that has a vital bearing on our lives today, it is necessary to keep in mind that there were many temporary elements in laws given to Israel. The fact that Israel had such laws does not provide the warrant for the state today to make the same or diverse laws. Also it must be remembered that not all the activity of the state of Israel was in accord with God's preceptive will. When Israel clamored for a king in order to be like the other nations, Samuel brought God's word to them that their king would exact high taxes, force servitude, and live magnificently at the ex-

pense of the oppressed people (I Sam. 8). Their desire for a king was a rejection of God (I Sam. 10:19).

While the Scripture records what Solomon and other kings of Israel did, this does not indicate the divine approval of such a strong centralized regime. God used it in his providence to effect his will but that does not indicate his approval of all their conduct.

More important still it must be remembered that the lawgiver in the Old Testament was the Lord God himself. It is his sovereign right to legislate in his creation. Israel was his chosen people whose king was the Lord. He gave Israel laws regarding land, slavery, concubinage to regulate the evil of divorce, the clothes of the priests, the form of the temple, etc. If we had laws from God today for such matters, there would be a moral obligation to obey them. However, it does not follow that because God once gave specific laws to Israel regarding temporal and religious matters, the state today has the right to do the same.

### God the Lawgiver

God is the lawmaker; all other authority in the family, church, and state is a derived authority subject to the law of God. Any laws the state makes must be an application of the moral law of God to specific circumstances. For the state to originate legislation defining right and wrong apart from the law of God is the sin of idolatry

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— the state setting itself up as God.

Apart from temporary laws for Israel, God also gave the moral law concisely stated in the Ten Commandments. This law is universally binding. It establishes the principles of morality which are to govern our relationship to God, to our fellow men, and to the things of the created world. The state has been given authority under God and subject to the moral law. It has been given by God the power of the sword, the emblem of coercion, in order to restrain evil. It is not its task to regulate man's relationship to God; that is the work of Christians and of the church through the preaching of the gospel. It may not raise, educate, and care for children; that is the work of parents. Nor is it competent to judge the motives of the heart; God alone sees and judges the heart.

### Restraint of Evil

Lacking specific laws from God, the state may not go beyond its divinely given mandate to restrain evil. While in the Old Testament dispensation God's law for the theocracy covered a wider area than the moral law, yet Israel sinned when she went beyond the laws of God and engaged in conduct contrary to the revealed will of her covenant God. Likewise the state today is subject to the law of God. To go beyond that is to reject God, the certain course to the divine judgment. The state's province is that of man's relationship to man, arbitrating disputes and protecting the people from violence against life and property. God has not given the state today, as he did Israel, laws in the religious and other spheres; he has given the abiding moral law to define the evil which is to be suppressed by the state.

The essence of the state's activity is force. To apply force in areas other than the restraint of evil is almost certain to result in the perpetration of evil. To use force to protect the citizens from violence, whether internal or from enemies abroad, is the legitimate task of the state. It may properly collect taxes for this function. To use the sword power, however, to redistribute the wealth in social security, by the progressive income tax, in foreign aid, urban renewal, minimum wage laws, etc. is in direct defiance of the moral law of God. It is to violate the life and property secured by the law of God. The state can not effectively protect life and property and

**EDITOR**

Robert E. Nicholas



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at the same time violate it to redistribute the property at the whim of politicians. This is to deny that the authority of the state is a derived authority subject to the law of God.

A Calvinist writes supporting social security because it is legal. This is to fail to recognize that legality is not always morality. Another Reformed writer argues that while education is the work of parents, yet general education is of so great value to society that the government must not only compel education but provide it even though it be the secular religion of agnosticism that is taught. The state can engage in neither of these activities without violating God's law by using force in teaching religion (for all education is religious) and in redistributing income.

### **Wrong Use of Force**

Once you grant the right of the state to violate the law of God in seizing and redistributing property, you have relinquished the right to protest the extension of this principle. If the state may properly, as some Calvinists have argued, through the progressive income tax, effect a greater equalization of wealth through confiscating 90 percent of one's income (or 10 percent either, for that matter), by what principle must it be prevented from confiscating 100 percent of the property of all to redistribute as it sees fit? All taxation involves redistribution, for a nation (as Calhoun has pointed out) consists in tax payers and tax consumers.

To collect taxes equitably for the legitimate function of suppressing evil is a proper use of the power of the sword. To collect taxes by force to redistribute as "charity" to certain selected individuals in the welfare state

is, on the other hand, plunder, defiance of the eighth commandment. It also involves an assumption by the state of the authority delegated by God to parents, the church, and to the individual. It is to claim for the state the prerogatives of God.

Since the administration of impartial justice (there is no other kind) is incompatible with the bestowing of favors, for the state to exceed the proper use of force in restraining evil is to render it incompetent to perform its God-given task of restraining evil. It is to propound a double standard of morality—one for the individual, and another for the collective. The individual may not steal, but he may as a member of the collective legally receive the fruit of others' labors.

### **No Double Standard**

It is a sign of decadence in the church of Christ when Calvinists join hands with liberals, neo-orthodox, Roman Catholics, members of the world church councils, and others in advocating extensions of the authority of the state in the fields of education, charity, religion, and social welfare. This activity involves of necessity the use of force to perpetuate rather than to restrain evil. We condemn private sin and advocate public sin, or at least remain silent in its presence. The strength of Calvinism lies in its acknowledgment of the sovereignty of

God over all life. His law is the standard for private morality as well as for public morality. Social ethics, contrary to the views of Barth, Brunner, et al., must be rooted in the law of the eternal God. It is a sad day for the church when Christians advocate public conduct clearly in defiance of the law of God.

God's law regulates our relation to God, man, and things. Yet states have arrogated to themselves, often with the approval of Christians, the right to legislate contrary to the divine standard. They have assumed the task of parents in caring for and educating children, the work of the church in teaching religion, and the right to the lives and property of the citizens. When the state plays God, it is certain to become diabolical.

When Christians look to the state, rather than to God, as their father, they are no longer the salt of the earth and the light of the world. To become again the light of this dark world Christians need to submit themselves more wholly to God, to recognize the sovereignty of God over all of life, and more zealously and consistently proclaim the full message of the gospel which has implications for every aspect of our life in society. Regenerated and reformed men will reform society and lead it ever more into conformity with God's law, the standard of private and social ethics.

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*Whose concern is the general welfare?*

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## **A Responsible State**

**ROBERT E. NICHOLAS**

**T**hese companion articles are neither the first nor are they likely to be the last that deal with questions of the state and its proper relationship to the church, the family, and the individual. Few issues are of greater concern to thinking Christians who wish to act responsibly as citizens, parents, and church members who believe in the sovereignty of God over all of life. In an effort to provoke thought on this complex subject the writer submits certain considerations along with the article by our good friend who ably develops the thesis of limitation of the power of the state to the restraint of evil.

Now let it be clear that we hold

not the slightest brief for the cult of statism. We decry the big-brother-knows-best idea with the growing trend toward over-centralization of power. Too many dictators in our lifetime have appeared as forerunners of what we understand to be the final antichrist as described by Paul and John in the New Testament. Man's ultimate idolatry of man for the glory of man looms all too terrifyingly on the horizon.

Yet even as we tremble at that prospect we would take issue to some extent with the view that the state is restricted to wielding the power of the sword for the restraint of evil from within or without. "Evil" appears to

be defined mainly as "violence" — overt deeds which must be restrained by force. Positive actions for the welfare of its citizens appear largely prohibited on such a view. Yet God's basic moral law both forbids sin and lays down obligations in every area of life.

It seems to this writer that the responsibility of the state in its proper sphere encompasses more than coercion of evil. We all recognize the principle of sphere sovereignty. Certain things must be done by each of the God-ordained institutions, while others are forbidden to it. The family has the responsibility of rearing its children; it may not use a shotgun to settle a dispute with its neighbor. The church's prime task is declaring the gospel; it ought not enter the political arena with its own candidate for office. The state has the obligation of preserving law and order; it is not to conduct worship for its citizens.

### Overlapping Spheres

There is, however, always some overlapping of these spheres and some mutual responsibility. If I see someone deliberately injuring another person, I may not pass by with the thought that it's up to the police to protect him—at the very least I ought to call the police. The right of the church to preach the gospel may still require it to meet local regulations on fire and safety in any building it may use. Moreover, the civil authorities are to protect its meetings from undue interference by a mob, let us say, and in that sense give "aid" to the cause of the kingdom. For its services the government may levy taxes upon its citizenry, and the citizen under our form of government ought to exercise his franchise faithfully.

It is acknowledged that the state as well as the individual is subject to the moral law of God. For that reason the state may, perhaps must, pass legislation in such an area as "pure food and drugs" to uphold the positive side of the command not to kill. There may be no "violence" but there is certainly "evil" in the needless pollution of rivers by industrial plants, and the government may properly regulate it. The state may adopt laws punishing slander (Thou shalt not bear false witness) or regulating the use of copyrighted material (Thou shalt not steal). All of this means civil servants (called "ministers of God" by Paul)

who must be paid by taxes.

The Book of James has some pretty plain speaking about the rich who fraudulently withhold the wages of their employees (stealing again), and in our complex society some type of legislation would seem imperative defining the rights and responsibilities of employer and employee. One may differ as to how far such regulations ought to go, as to whether a minimum wage should be this or that, as to when a strike affects the general welfare—but these are the things that legislatures, administrators, and courts must wrestle with.

### Responsible Stewardship

What we are suggesting is that while we may contend for limitations upon the functions of the state, this should be only one aspect of our basic insistence as Christians for *responsibility* upon the part of government. Responsible stewardship is another way of defining the moral law of God, and it holds for every sphere and for every individual. The world in which we live, however, is made up of men with sinful hearts, whose motives are devious, whose indifference is often callous, and whose flaunting of God's law is flagrant.

Ideally, the church and the home might care for all their poor, aged, sick, orphaned, or mentally ill. To our shame we must confess that Christians—a minority usually—are not without guilt in this regard. What shall we say of the many who are ignored or forgotten? Let them die in the streets because the proper sphere has failed in its responsibility? Now all hospitals could be run by groups of families, or associations of physicians, or societies of Christians. But in the face of great need, why is it contrary to God's law or his mercy for the citizens of a community, for instance, to vote to tax themselves for a community hospital? Or for a state to maintain a hospital for mentally ill patients (with or without federal funds for research, perhaps)? Nor need we quarrel with an interstate highway system, to cite another example, designed for the general welfare of the economy in which we all participate, and paid for by the taxes ("redistributed wealth" if you will) of us all.

It ought to be said that "govern-

## How far does the Bible limit government?

ment" is not something away out there in the void. Inefficient and ineffectual and even erroneous as it may be at times, it is *my* government (local, state, or federal) functioning through persons elected by my vote (whether my favored candidate won or not). I may criticize its waste and resist its encroachment upon other spheres, but I am also required to acknowledge civil rulers as ministers of God to me for good (Rom. 13:4), and to be in subjection to them, paying my taxes (vv. 5 and 6).

### Taxation

Nobody likes to be taxed, particularly when some of his money is being spent unwisely or even wrongfully, but here too the Christian's emphasis must focus on correcting abuses and promoting responsibility. This writer still cannot follow the line of argument which regards a reasonable progressive income tax as "stealing." (Only in theory did the confiscatory rate of 90 percent exist and it has since been lowered.) Is there not a difference between actual confiscation of property without compensation and taxation of income from property or earnings? Nor am I persuaded that a man who earns, say, \$15,000 should not be required to pay a higher percentage to the state (as I believe he ought to be willing to give a greater proportion to his church) than the man who barely supports his family on \$5,000.

The matter of education brings up a whole series of questions by itself, and it had better be saved for a separate article in the near future.

One final word. The writer does not have all the answers to difficult problems, and he is aware of the need for further consideration of these issues. Perhaps some of our readers will have contributions in the form of letters to the editor. But this may be enjoined upon us all:

I exhort therefore that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty — I Timothy 2:1, 2.

### PHOTOGRAPHS

P. 91 — John Knox Publicity  
P. 82 — Philotheon '66  
P. 95 — Le Roy Oliver  
Cover — Editor

# Collinsworth

(from page 85)

to forswear himself and prove recreant to his promise to that old servant. In the 34th verse, the Lord says: My covenant will I not break, nor alter the thing that is gone out of my lips.

Mr. Howell says it was a failure. Though God had sworn to it, and says here, "My covenant will I not break," yet Howell says it failed. Now, if the throne is gone, the covenant has been broken and David deceived. But says one, "Let me talk a little. We do not take the position that God broke his covenant, but that it had its day; it ripened, did the work for which it was designed, and passed away." Well, what was its design? What was its work? It was to perpetuate David's throne to all generations. Its duration was to be as the days of heaven. That is not done yet. That covenant was to carry on David's throne as the days of heaven. It has not yet been fulfilled. If this is not so God has broken his covenant though he said, "My covenant will I not break."

Howell says the promise was a failure, that the throne of David has not been built up and all the Anti-infant-baptists say so. The best they say of it, is that David's throne was a type of Christ's throne. They get it back into that shadowy business. Well, if David's throne was simply a type, then God swore he would build up that type to all generations, that it should stand as the days of heaven. How can the Anti-infant-baptists dodge these things? Only by denying the plain declarations of the Bible. But God's Word is true. The throne of David stands to all generations. The kingdom of David shall rise higher and higher; till righteousness shall cover the earth and all the kingdoms of this world shall become the kingdom of the Lord and his Christ. "Once have I sworn by my holiness that I will not lie unto David." Then the kingdom that the Anti-infant-baptists are in, is not the kingdom that Christ as David's son, according to the flesh, reigns over.

## Adults and Infants

And now, to close up: What was the membership of David's kingdom? Without a dissenting voice, all say David's kingdom was made up of adults and infants. In that kingdom,

infants were to be protected. If that kingdom goes on as God swore it should, and Christ the Son of David according to the flesh, reigns over David's kingdom, and upon David's throne, then I ask, Are you in that kingdom? I would provoke you to say you are, or that you are not. If you are, away goes the doctrine of having no "babies" in the church, away goes the folly about a new kingdom. There is not the scratch of a pen in the Old or New Testament about a new kingdom. It is the old kingdom perpetuated, and when the storms of life are over, David will see his throne built up to all generations, in Christ his Son according to the flesh. He will see the oath of God carried out, and as long as God lives that throne will be perpetuated. This is the blessed old church.

For her my tears shall fall,  
For her my prayers ascend,  
To her my cares and toils be given  
Till toils and cares shall end.

Let me die in David's kingdom.  
Let me die in the arms of David's  
Son. In the kingdom of David on  
earth let my slumbering ashes rest.

## John Knox Graduates First Class

The first graduation of John Knox Junior College and Bible Institute was held on May 30, 1966, in the Emmanuel Orthodox Presbyterian Church of Wilmington, Delaware. There were five graduates who received the Associate of Arts degree. Presiding over the exercises was the Rev. John A. Ledden, Dean of the college. About 150 parents and friends attended.

The Rev. Edmund P. Clowney, now the President of Westminster Theological Seminary, delivered the commencement address. Selecting Hebrews 13:8 as his text, he spoke of "The Unchanging Christ in a Changing World." The Rev. William A. Mahlow, Executive Secretary of World Presbyterian Missions and Chairman of the John Knox Board of Directors, presented the diplomas and gave a charge to the graduates. He stressed the urgency of providing Christian educational opportunities that uphold the inerrant Word of God and Reformed Standards—to which John Knox is committed.

Mr. Mahlow announced the action of the Board to move ahead with the



Westminster President Clowney and John Knox Board Chairman Mahlow.

purchase of a new campus for the college along with other efforts to strengthen and increase the outreach of the school. The proposed site on which John Knox has an option is in the beautiful rolling hills of Chester County just off Route 202 near West Chester, Pennsylvania. The 48-acre plot has many trees and shrubs, surfaced driveways and spacious lawns, and has been made available for only \$215,000. It is estimated that it would cost a million and a half dollars to replace the facilities that this property provides. In addition to an administration-classroom building, there are two dormitories with lounges and space for library and recreation facilities. A chapel seating 150, a dining hall, two maintenance buildings, and a water tower supplied by an artesian well are also found on the proposed campus.

This year's student body came to John Knox from over 30 congregations in three states, one Canadian province, and Grand Cayman Island. There were 17 full-time and 22 part-time students, and present applications indicate that enrollment will more than double for the fall term. Students are offered a transfer program in Bible, Liberal Arts, or Business, which will permit entrance in the Junior year of a four-year college. Two-year terminal programs may also be taken, of course. Over 25 colleges and universities have already agreed to accept John Knox credits for full evaluation.

Students who are interested in securing further information should write to Dean John Ledden, 907 North Broom Street, Wilmington, Delaware 19806.

# The Obligation of Infant Baptism

The Presbytery of the West Coast overtured "the Thirty-second General Assembly to render a decision in the following matter: Does the Constitution of the Orthodox Presbyterian Church permit church sessions to receive into communicant membership those who refuse to present their children for baptism on account of scruples concerning infant baptism?" (*Minutes of the Thirty-second General Assembly*, p. 7). The Assembly elected "a committee of three to consider the matter proposed to the Assembly by the Presbytery of the West Coast" (*ibid.*, p. 101).

It is not a matter of dispute in the Orthodox Presbyterian Church that the baptism of the children of believers is a divine institution and that, therefore, it is the obligation of believing parents to present their children for baptism. This is clearly stated in the subordinate standards (*cf. Confession of Faith*, XXI, v; XXVIII, iv-vi; *Larger Catechism*, Q. 166; *Shorter Catechism*, Q. 95; *The Directory for the Public Worship of God*, IV, B, 2 and 4) and it is the belief and profession of the Church that the position enunciated in these standards is grounded in the teaching of Scripture as the primary and infallible rule of faith and practice.

The only question, therefore, that is posed in the directive given to the committee is the character of the offense of which believing parents are guilty when they "refuse" to present their children for baptism. The consideration of this question requires a study of the place of baptism in the New Testament institution. In addressing itself to this question the committee takes for granted the interpretation given in the subordinate standards as the biblical position, namely, that baptism is the sign and seal of covenant grace, more specifically, the sign and seal of union with Christ, of the remission of sins, and of regeneration by the Spirit and must not be construed as the means of imparting the grace signified. The question then is: what importance is attached to this ordinance in the insti-

*This report is one of several articles on the subject of infant baptism which we have printed within the past year (see in Vol. 34, pages 38, 39, 112, 138). The series of Collinsworth Lectures also deals with this subject.*

tution of Christ?

It is not apparent that Hebrews 6:2 may properly be appealed to in support of the thesis that Christian baptism is here stated to be one of the first principles of the doctrine of Christ. The precise term used as well as the plural "baptisms" would suggest that other baptisms may be in view (*cf. Mark 7:4; Heb. 9:10*). But other passages clearly show how significant in the esteem of our Lord and of his apostles was this ordinance in that church which Christ came to build and in the kingdom of which the church is the expression.

## Scriptural Considerations

The original institution (Matt. 28:19) certifies to us that baptism is basic in and integral to the commission which Christ gave to his disciples on the eve of his departure to the right hand of the Majesty on high. The construction of the text cited indicates that baptism is a necessary part of the process of discipling the nations. But perhaps of greater significance for our present interest is the coordination of baptism with discipling the nations and teaching them to observe all that Jesus had commanded. Recoil from sacerdotalist conceptions of baptism is too liable to becloud our thought and we fail to appreciate the all-important locus of baptism in the commission of our Lord to the church.

It is this lesson that Peter applies on the day of Pentecost when men were pricked in their heart and said "what shall we do?" Peter's reply was: "Repent, and be baptized each one of you in the name of Jesus Christ for the remission of your sins" (Acts 2:38). Here again the coordination points to the central place which baptism occupies in the response of the believing heart to God's testimony in the overtures of saving grace (*cf. vs.*

41). The history of the apostolic church and the many allusions to baptism show the continuance and confirmation of the precedent established by Peter on the day of Pentecost (*cf. Acts 8:12, 13, 16, 36, 38; 9:18; 10:47, 48; 16:15, 33; 19:5; 22:16; Rom. 6:3, 4; Gal. 3:27; I Pet. 3:21*).

## One Baptism

There is one other passage that should not be overlooked. It is Ephesians 4:5. "One baptism" has been interpreted as referring not to the ordinance of baptism but to the cross of Christ as that to which our Lord referred when he said "I have a baptism to be baptized with" (Luke 12:50; *cf. Mark 10:38*). There is not sufficient reason for this view and there are decided objections to its adoption. It might appear that the context in which the reference to "one baptism" occurs would require something more central to the Christian confession than the ordinance of baptism. The passages already noted show the fallacy of such an assumption. These passages, demonstrating the important place occupied by baptism in the institution of our Lord and in apostolic practice, provide the pattern by which we should be prepared for the coordination found in Ephesians 4:5.

The analogy derived from other New Testament data, while pointing us to the proper interpretation of the "one baptism" of Ephesians 4:5, should not, however, obscure the striking character of the reference to baptism in this context. For this passage, perhaps more than any other, points up the cardinal place of the ordinance in apostolic doctrine. This lesson is emphasized by those tenets of the faith with which it is coordinated — one body, one Spirit, one hope of our calling, one Lord, one faith, one God and Father of all (*cf. Eph. 4:4-6*). What needs to be appreciated is that baptism is the sign and seal, of *God's covenant grace*. It is the certification and confirmation which he adds to his grace, the seal of his faithfulness to the covenant.

As circumcision was God's covenant in the flesh of Israel (*cf.* Gen. 17:10, 11, 13) so baptism is the covenant in New Testament covenant realization. It is this concept of the significance of baptism that alone explains and validates the place assigned to it in Christ's original institution (Matt. 28:19) and in apostolic teaching and practice. It needs to be reiterated that rightful reaction against sacerdotalist conceptions and tendencies must not be allowed so to eclipse our thinking that we fail to accord to baptism its meaning and intent as the seal of God's faithfulness.

### A Divine Institution

The question now is: what is the relevance of the thesis propounded above to the directive given to the committee by the General Assembly? In the esteem of the committee the implications should be apparent. Since the Orthodox Presbyterian Church takes the position that infant baptism, that is, the baptism of the children of believers, is a divine institution, it is not proper to make any differentiation in respect of meaning, intent, and obligation between adult baptism and infant baptism. There is one baptism. And the sanction belonging to baptism, established above from the biblical evidence, applies to infant baptism as truly as to adult baptism. It is taken for granted that the person who *refuses* to be baptized would not be admitted to communicant membership and that a baptized communicant member who declares his renunciation of the propriety of baptism would immediately become subject to discipline. It is the judgment of the committee that the question posed in the overture from the Presbytery of the West Coast and passed on to the committee for consideration arises only when the place of baptism in the Christian institution is not duly appreciated and a sharp line of differentiation is drawn, perhaps not explicitly but yet in effect, between adult baptism and infant baptism.

The committee has deep sympathy for those who have been subjected to anti-paedobaptist arguments and who find it difficult to accede to the necessity and validity of infant baptism. It is also aware of the appeal of the Orthodox Presbyterian Church to earnest Christians who for many reasons wish to become members of a denomination which in all other respects bears

a corporate witness to what they believe to be the truth of the gospel. Church sessions should be sensitive to the desires and needs of such persons and be ready to offer them to the fullest extent compatible with our constitution the fellowship of the church including the privilege of participating in the Lord's supper with the communicant members of the congregations over which they exercise oversight.

### Danger of Weakened Witness

The committee considers, however, that to admit to communicant membership those who "refuse" to present their children for baptism would constitute a weakening of the witness the church bears to the ordinance of infant baptism as one of divine warrant, authority, and obligation. Of greater weight is the fact that infant baptism is the way in which God continues to remind and assure us of that which belongs to the administration of his redemptive, covenantal purpose. The defect of the person not persuaded of this aspect of God's revealed counsel is not concerned with what is peripheral but with what is basic in the Christian institution. And the person who resolutely refuses to present his or her children for baptism is rejecting the covenant promise and grace which God has certified to his people from Abraham's day till now. It is this perspective that lends gravity to the offense.

It is this estimate of baptism that underlies the statement of our subordinate standards when the Confession says that it is "a great sin to condemn or neglect this ordinance" (XXVIII, v) and the Directory for Worship that the children of the faithful "are holy in Christ, and as members of his church ought to be baptized" (IV, B, 4). It cannot be denied that the person refusing baptism for his children is delinquent in doctrine. It is the obligation of the session (in the case envisioned in this study) to apprise him of this. It is scarcely compatible with honesty, therefore, for such a person to answer in the affirmative such a question or any other form of question of similar purport as must

be asked of those being received into communicant membership, namely, "Do you agree to submit in the Lord to the government of this church and, in case you should be found delinquent in doctrine or life, to heed its discipline?" (*ibid.*, V, 5, 4).

### Other Considerations

In support and confirmation of the foregoing position the following additional considerations are offered.

(1) God has revealed his great displeasure with those who refuse or neglect the administration of the sign of the covenant (Gen. 17:14, Exod. 4:24-26).

(2) To refuse the covenant sign to the children of believers is to deny God's covenant claim upon them, and thus to withhold from him those who are rightfully his. Such denial provokes him to anger (Exod. 4:22-26; Mark 10:13, 14).

(3) The riches of God's grace are most clearly seen in his covenant mercies and to deny baptism to the children of the church prevents the grace of God from being seen in all its richness and manifestly detracts from its fulness. This cannot help but weaken the sense of gratitude in both parents and children and consequently rob God of the praise and thanksgiving that is due to him.

(4) Those professing parents who refuse to present their children for baptism thereby deny their solemn obligation to keep God's covenant by raising their children in the knowledge and fear of the Lord, and deprive their children as well as themselves of the comfort of God's covenant promise.

(5) Professing parents who refuse to present their children for baptism withhold from the church of Christ the holy seed which God in his goodness has provided for it, and consequently deprive their children of the nurture and discipline which the body of Christ imparts to its members.

In answer to the objection that the scriptural evidence for the ordinance of infant baptism is not of such clarity as to command our obedience, it may be conceded that there is no express command in Scripture to baptize in-

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*It is not proper to make any differentiation in respect of meaning, intent, and obligation between adult baptism and infant baptism.*

fants. Nevertheless, what by good and necessary inference can be deduced from Scripture is to be received as authoritative (*Confession of Faith* I, vi) and the scriptural evidence for infant baptism clearly falls within this category. It may be further objected that in order to establish this doctrine such a closely reasoned and complicated process of inference and deduction is demanded that it is not reasonable to require those to conform to this ordinance who are unable to exert such powers of logic. In answer to this objection, it must be affirmed that the doctrine of the covenant of grace is all-pervasive in Scripture and that it takes no great powers of reasoning to find the rightful place of the children of believers within its fold.

\* \* \*

The committee also incorporates in its report the following qualifying considerations of one of its members.

This member entertains no hesitation as to the importance of the baptism of the children of believing parents. The glory of the unity of the covenant of grace throughout Scriptures must be constantly proclaimed. The privilege as well as the duty of Christian parents to present their infant seed for the sacrament of baptism must often be set forth. The Bible and our secondary standards make this altogether plain. On this there can be no disagreement.

#### **Possible Exceptions?**

The question is whether sessions *may* "receive into communicant membership those who refuse to present their children for baptism on account of scruples concerning infant baptism." The contention of this member of the committee is that our General Assembly ought not to declare that under no circumstances may a session receive into communicant membership one who refuses to present a covenant child for baptism. There *may* be occasions when a session ought to receive a Christian brother into its fullest fellowship even though that brother be unable in good conscience to appreciate the privilege that is his to present his child in Christian baptism.

A believer belongs in the church. The believer ought to be in the most faithful church to be found. While the Orthodox Presbyterian Church properly insists that its officers subscribe fully to the system of doctrine taught in the Westminster Standards, it has of members required a credible con-

fession of faith in Christ. And has not the ministry of the church been appointed "for the perfecting of the saints . . . for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:12, 13)?

There may well be situations where it would be highly unwise to receive as communicant members those who refuse to present their children for baptism. It would hardly make for harmony in the church to receive a brother who determinedly opposes the expressed doctrinal position of the church. In a home mission situation the admission of several families refusing to present their children for baptism might represent such a proportion of the entire congregation as to threaten the very character of the church as a Reformed communion.

But one can also conceive of circumstances in which it would amount to undue severity and harshness not to welcome a brother Christian desirous of becoming a communicant member, though unable from the view point of his own convictions, poorly grounded though they be, to present his infant child for Christian baptism. Shall we allow such a believer to seek his fullest spiritual fellowship in a communion less faithful to the gospel than ours? Or shall we welcome him as a Christian brother indeed and trust that the ministry of the Word and the blessing of the Spirit will bring him in time to see that his *whole* family should bear the sign and seal of covenant grace?

#### **Judgment of the Session**

This, of course, indicates that all the circumstances must be taken into account as best we are able to do. This member would refrain from making a blanket statement as to the reception into communicant membership of those refusing to have their children baptized. The decision may in some instances be affirmative, in others not. And this just puts the problem where it belongs, back to the session of the local church. This is not sidestepping the issue but placing the responsibility where, according to the genius of Presbyterianism, it belongs. Historically such questions have been left with the local session.

It is noteworthy that in J. Aspin-

wall Hodge's *What Is Presbyterian Law?* it is asserted again and again that it is the session that must resolve such matters. For instance, on page 143, of the 8th edition we read: "And in 1872 the Assembly asserted 'that the admission of persons to sealing ordinances is confided by the Form of Government really and exclusively to the church Session.'" On page 140 of the same volume Hodge says: "Parents declining to present their children for baptism are not to be refused on account of scruples concerning infant baptism, yet in every such case the Session must judge of the expediency of admitting them."

Respectfully submitted,  
CHARLES H. ELLIS  
LAURENCE N. VAIL  
JOHN MURRAY,  
chairman

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#### **EDITOR'S MAIL BOX**

Dear Sir:

The superiority of "constant, individual personal work" to the method of public evangelistic meetings is manifest not only in the church life of Korea, but in that of America as well (see Vol. 35, No. 4, article by H. M. Conn).

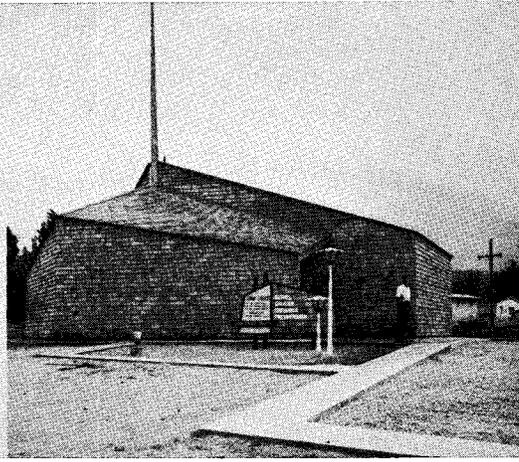
During the closing days of the Los Angeles Coliseum Crusade there was a breakfast for ministers at the Biltmore. It was reported that there had been about 36,000 decisions. Imagine, then, the impact of the letter which arrived five weeks after the campaign ended, which stated plaintively that 30,000 of those who had signed cards could not be accounted for as having become associated with any church.

The truth is that the superstructure of any evangelistic effort must rest on a foundation of local, patient testimony. Some of the decision cards which I received were signed by covenant children, who only now are coming to the point of communicant membership. The dinner of herbs, where love is, is in this case better than the fatted ox, where seats are readied for honorable men who in reality are hostile to the gospel, and whose appetite may involve a taste for sheep.

EDWARDS E. ELLIOTT  
Garden Grove, Calif.



Home Missionary Everett DeVelde at First Church, Baltimore, Maryland.



New building of Bethel Church in Grand Junction, Colorado.



Group meeting with Home Missionary Edward Kellogg, Point Loma, Calif.

## HERE AND THERE IN THE ORTHODOX PRESBYTERIAN CHURCH

**Baltimore, Md.** — First Church has "a new lease on life" with the coming of the Rev. Everett DeVelde as pastor. Called by the Committee on Home Missions and Church Extension to serve in Maryland with an appointment as stated supply in Baltimore for a two-year period, Mr. DeVelde was installed by the Presbytery of Philadelphia on June 23. With the Rev. Robert Vining presiding, a sermon was preached by the Rev. Charles Ellis. The Rev. LeRoy Oliver gave a charge to the missionary-pastor, and the Rev. Kenneth Meilahn, who had been the moderator of the session, delivered a charge to the congregation. Some renovation of the building on Erdman Avenue has been started.

After concluding a 24-year pastorate in Vineland, N. J. in February, Mr. and Mrs. DeVelde have moved into their new home on Roy Terrace, Rt. 2, Fallston, Md., north of Baltimore. The pulpit of First Church was supplied during the past year by the Rev. Hendrik Krabbendam, doctoral candidate at Westminster Seminary.

**Grand Junction, Colo.**—The first unit in the building program of Bethel Church was dedicated during the last week of May. It was a joyful occasion for this small congregation served by the Rev. John Verhage. Two families from the pastor's former church, Bethel of Oostburg, Wisconsin, were present to bring greetings and a gift of 50 *Trinity Hymnals*. The Wisconsin church has also contributed to the new building of this home mission

labor of their former pastor. The Rev. Donald Taws and the Rev. Le Roy Oliver, general secretary of the denominational Committee on Home Missions, also took part in the service.

**San Diego, Calif.** — The Rev. Edward Kellogg has accepted the call of the Committee on Home Missions and Church Extension to labor as a home missionary in the southern California area. Work has begun with several families in the vicinity of Point Loma and La Jolla. The group is holding services in a Seventh Day Adventist building at the present time. Mr. Kellogg has been the pastor of the Paradise Hills, San Diego congregation (formerly First Church of National City) for the past 12 years. Seminarian and Mrs. Allan Curry are assisting in San Diego this summer.

**Westchester, Ill.** — Westminster Church, whose former pastor, the Rev. Harlee Bordeaux, is now engaged in radio work in Michigan, has extended a call to the Rev. Ivan DeMaster. Mr. DeMaster has been the pastor of the Center Square, Pa. Church since his graduation from Westminster Seminary in 1962.

**Portland, Oregon** — First Church will have the assistance of Mr. and Mrs. Larry Baurer for ten weeks this summer. For Larry, who has had two years at Westminster, and Sue it will be "homecoming" since both are graduates of Portland State, where they met through IVCF . . . With more than 25 registered for White Branch

Camp July 25-30 from First Church alone, Pastor Albert Edwards expects a capacity crowd at this annual conference for Orthodox Presbyterian and Christian Reformed young people in the Oregon-Washington area.

**West Collingswood, N. J.** — Among those who have preached in Immanuel Church in recent weeks are the Rev. Messrs. Carl Ahlfeldt, Wilson Albright, and Laurence Sibley. The church has been without a pastor for nearly a year.

**Philadelphia, Pa.** — Mediator Church, which celebrated the 25th anniversary of its building in February, has engaged the services of seminary graduate Joseph Kickasola for the summer. He will pursue graduate studies in the fall, at which time the Rev. Jay Adams will supply the pulpit.

**Westfield, N. J.** — With the moving of the Jay Adams family to Hatboro, Pa. this summer, Grace Church will begin the process of seeking a new pastor. Mr. Adams is to begin full-time teaching at Westminster Seminary in September.

**La Mirada, Calif.** — Calvary Church on May 15 called licentiate Eugene Saltzen to be its pastor following several months of his services as stated supply. A native of California, he is married and the father of three children. Over 6'6" in height, he was an outstanding basketball player and worked for a time in a sporting goods store. After his conversion in 1958 while watching a Billy Graham telecast he entered college and this year was graduated from Talbot Theological Seminary. While there a fellow student introduced him to the Orthodox Presbyterian Church and he united with the Garden Grove Church.

Mr. Saltzen completed his examinations before Presbytery on May 27 and was ordained and installed as pastor of Calvary Church at an evening service on June 4. Participants were the Rev. Messrs. Lawrence Eyres, Calvin Malcor, Wilson Albright, Louis Knowles, and Edwards Elliott, his former pastor, who preached the sermon. (*News gleaned from the attractive monthly "Calvary Press"*).

**Fawn Grove, Pa.** — Faith Church has issued a call to licentiate Ronald Shaw, who has been dismissed by the Presbytery of New Jersey to Philadelphia. Mr. Shaw has been working as assistant to the librarian of Montgomery Library, Westminster Seminary, since his graduation in 1965.

**Garfield, N. J.** — The Gordon Mouws and the Ray Cominerets planned an evening of sacred music for the benefit of Westminster Seminary early in May. In addition to Mrs. Mouw and Mrs. Commeret, soloists were Mr. Maurice Penn and the Rev. Jack Peterson. The Seminary quartet sang and President Edmund Clowney spoke. The concert was held in the First Christian Reformed Church of Paterson.

**Branchton, Pa.** — The ladies of the New Hope congregation were hostesses for the spring Presbyterian of the Presbytery of Ohio, with Mrs. Gabrielse presiding. Mrs. Kress and Mrs. Sandberg led in devotions, and the Rev. Harvie Conn emphasized the importance of prayer in aiding the work of missions. Mrs. Tavares, reporter, said the luncheon featured a hat show with Mrs. Fluck as coordinator, in which several of the Pittsburgh ladies each displayed an original chapeau representing the latest in books for Christian enjoyment.

**Harmony, N. J.** — The Calvary Community Church, whose pastor is the Rev. Lewis Grotenhuis, was received in April as a particular congregation of the Orthodox Presbyterian Church by the Presbytery of New Jersey. Participants in the service of reception were the Rev. Messrs. Jay Adams, moderator, Edmund Clowney, preacher, Raymond Commeret, Calvin Busch, and elder Fred Metzger.

**Los Angeles, Calif.** — Elder William Woodhouse, a charter member with his wife, who died six years ago, of Beverly Church, went to be with the Lord on February 28 at the age of 92. Mr. Lylburn is now the Sunday school superintendent, succeeding elder Grover Coleman, who had served faithfully for many years, reports Pastor Calvin Malcor.

**Harriman, Tenn.** — Plans have been drawn for the construction of a new church building seating 168, with an educational wing including eight classrooms, a fellowship hall and a study for the pastor, the Rev. John Thompson. Using the local name "Conservative Presbyterian Church," the congregation of 72 communicants and 14 covenant children affiliated last year with the Orthodox Presbyterian denomination. Mr. Thompson, together with the Rev. Robert Valentine of Valdosta, Ga., is assisting a prayer fellowship of Orthodox Presbyterians and other friends that meets twice monthly in Atlanta.

**Harrisville, Pa.** — The Rev. George Morton has reported the death some months ago of William K. Speer, long-time elder of Faith Church. "A beloved elder and friend, his outstanding Christian character and faithfulness in Christian service was a worthy example. He had a highminded sense of duty and a passion to see souls brought to the Savior, as he himself trusted in Jesus Christ for eternal life." He is survived by his widow, six children, 14 grandchildren and one great grandchild.

**Vineland, N. J.** — Covenant Church has extended a call for the pastoral services of the Rev. Robert Eckardt, who has ministered to the Emmanuel Church of Wilmington, Del. for the past 12 years.

**Silver Spring, Md.** — Westminster Seminary graduate Richard Wirth will be assisting in the work of Knox Church during the summer. The Rev. Everett DeVelde presented a series of slides with a narration going back to the founding of Westminster Seminary and the early years of the Orthodox Presbyterian denomination as a part of a 30th anniversary observance. Mr. DeVelde has shown the slides in several churches this spring and summer.

**Bellmawr, N. J.** — Immanuel Church has called the Rev. Kenneth Meilahn to be its pastor. He has been teacher and principal in the Christian Day School of Middletown, Pa. since 1953. Immanuel's former pastor, the Rev. Howard Hart, now serves Trinity Church of Bridgewater, So. Dakota.

**Grove City, Pa.** — With the reception of Covenant Church by the Presbytery of Ohio at its meeting on May 16, and the granting of the petition of that congregation and the Wayside Church to be merged, there is now a united church in Grove City under the pastorate of the Rev. Henry Tavares, who had served the Wayside congregation for the past two years. The name chosen by the united church is Covenant, and the "former Covenant" building at 140 East Poplar is to be the meeting-place. The "former Wayside" property on Mercer Road will be sold.

**Morristown, N. J.** — With the court's approval of a variance for the Bell Telephone purchase of its present property, Immanuel Church anticipates a go-ahead to the architect for plans for a new building on its Whippany site. While an appeal is still possible, according to Pastor Calvin Busch, it is hoped that the long-awaited move to more adequate facilities may coincide with the congregation's 40th anniversary in 1967.

### New Addresses

Chap. John W. Betzold, 0767885, HQ USACOMZEUR, APO New York, N. Y. 09058.

Rev. Abe W. Ediger, 521 Lincoln, Winner, So. Dak. 57580.

Rev. Dwight H. Poundstone, 5395 Paseo Orlando, Santa Barbara, Calif. 93105 (corrected street number).

Rev. Eugene C. Saltzen, 12132 S. Luitwieler Ave., La Mirada, Calif. 90638 (ordained by Presbytery of Southern California).

Rev. William A. Shell, 803 Forest Ave., Waterloo, Iowa 50702.

Chap. Michael D. Stingley, U.S.A., HQ 6th Missile Bn, 62nd Arty, 32nd Arty Bgde, APO New York, N. Y. 09162.

Rev. Edwin C. Urban, 9702 Stanton Dr., Fairfax, Va. 22030.