

GUARDIAN

Captain with the Mighty Heart ***The Story of J. Gresham Machen***

FOREWORD

"If you write a biography of a man," says Emil Ludwig, "you must make a person live in the mind of another until you have a furious, mad, passionate relation to him." These rough-cast vignettes of J. Gresham Machen are not designed to add up to a formal biography. Ned B. Stonehouse, in his *J. Gresham Machen, a Biographical Memoir* (W. B. Eerdmans Publishing Company, Grand Rapids, 1954) has given us a magnificent story of the man. This effort is, rather, a view of the famous New Testament scholar as seen through the eyes of one of his former students, with the purpose of bringing forward certain features of Dr. Machen's life and character perhaps not known to many of the present generation. It is particularly slanted toward young people. Readers will forgive the overplay of the first person pronoun. Of necessity it is used as a foil to flesh out the image of the subject.

If in the writer's enthusiasm he opens himself to the charge of hero worship, so be it. I am not unaware of J. Gresham Machen's blind spots. Who of us is without them? But I will have to state that I owe Dr. Machen a larger spiritual debt than anyone I have ever come in contact with, my beloved parents excepted. It is, then, with the hope that these portraits of a prince and a great man in Israel may live in the minds of youthful Christians until they have a "furious, mad, passionate relation to him" that the following pieces are put together.

So came the captain with the mighty heart . . . — *Edwin Markham*

I am grateful to the Rev. Paul Woolley for his many helpful suggestions.

HENRY W. CORAY
(continued on page 19)

Unseen Guests for Dinner

JOHN H. SKILTON

Some families in the Orthodox Presbyterian Church have an unknown guest for dinner every day. They have never seen their guests and they may never even learn their names. Nevertheless, they are truly hosts to brethren in Christ for whose needs they have been moved to make regular provision.

A number of these families follow the custom of making a small deposit once a day in what have been called "compassion banks." Usually at the evening meal they put five cents in some convenient receptacle, two cents for the needs of lepers in Korea and three cents for an unseen dinner guest. Toward the end of the month the "compassion banks" are emptied and their contents are sent through local churches to the Committee on General Benevolence of the Orthodox Presbyterian Church.

Every contribution of three cents for a dinner guest which is received enables the Committee to purchase two ounces of Multi-Purpose Food. This remarkably nutritive food-preparation makes possible by way of supplement a balanced meal for a leper, an orphan, or some other person in Korea whose diet is inadequate. This food can be sent, often without shipping charges, to other countries than Korea—it has actually been distributed in more than 125 nations. The needs of Korea, however, have been brought in a special way to the attention of the Committee on General Benevolence. With the help of Orthodox Presbyterian missionaries there, arrangements have been made for effective distribution of the food to needy Christians in that land.

Meals for Millions

The Multi-Purpose Food purchased by the Committee is provided by the Meals for Millions Foundation, an organization chartered in 1946 which has done notable work in famine relief and in dealing with problems of malnutrition. In recent years it has been giving much attention to setting up factories in various countries which will assist the people of those lands

in meeting their own nutritional needs.

Meals for Millions describes itself as a "non-endowed, non-profit foundation which depends upon donations from private individuals, church groups, service clubs, and industry for its support" and as "an organization utilizing the tools and talents of private enterprise to conquer world famine by helping victims of hunger produce their own food from materials and by-products otherwise wasted or fed only to animals."

Multi-Purpose Food

The Multi-Purpose Food which the Foundation provides is based on a formula prepared by Professor Henry Borsook of the California Institute of Technology. Two ounces of it, three cents' worth, will furnish a third of the recommended daily protein allowance for an adult and at least a third of the minimum daily adult requirement of ten or more vitamins and minerals.

Contributions for Multi-Purpose Food and for the other charitable work of the Committee on General Benevolence may be made through local churches or sent directly to the secretary-treasurer of the Committee, the Rev. Lester R. Bachman, Kirkwood, Lancaster County, Pa. 17536.

Hazel Hopkins, information officer of the Foundation, writes that "each 2-ounce dry weight . . . is nutritionally equivalent to one-fourth of a pound of beef, a glass of milk, a baked potato and a serving of peas." She says further that the food is "generally used as a supplement to the native diet and as little as 1-ounce has shown remarkable results in protein deficient diets." The food is compact, is pre-cooked, and keeps exceedingly well. It can be taken alone, combined with liquids, or mixed with other foods popular in the countries in which it is distributed.

The needs of our undernourished brethren in Christ are very great.

In addition to Dr. Skilton and Mr. Bachman, other members of the Committee on General Benevolence are Elder John Tolsma, Deacons Irving J. Triggs and J. Eric Crowe, and the Rev. Harvie M. Conn.

Many more homes are needed to receive them as unseen guests for dinner. As we ask our Father in heaven to "give us this day our daily bread," let us consciously include in the pronoun "us" all our hungry brethren throughout the world! Let us pray with them and for them. And can we not regularly lay aside something, in "compassion banks" or in some other way, that we may help in our Savior's name to meet their needs? Let us then open our hearts and our homes and welcome them as unseen guests to share in our blessings.

When we have an unseen guest for dinner a hungry brother in Christ we also in a genuine sense open our home to another Unseen Guest, our compassionate Lord himself. We cannot forget his words: "For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:35-36, 40).

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Captain with the Mighty Heart

HENRY W. CORAY

CHAPTER I

THE STUDENT

The world has bloomed again
In Baltimore.

So wrote Sidney Lanier, onetime professor of English at the Johns Hopkins University. Whether or not one agrees with Lanier's claim, it must be admitted that Baltimore is an exciting and complex metropolis. You might say it is bifocal. On the one hand, according to the Encyclopedia Britannica, it has been known as the "mob city." When on a certain occasion bank presidents suspended payments on notes, irate victims responded by burning grand pianos owned by said presidents. Again, voters bold enough to sign reform ballots once learned what opposition from anti-reform citizens meant: their flesh was punctured by sharp shoemakers' awls wielded by opponents. In short, they got the point.

At the same time, Baltimore has long represented the cream and honey of classical knowledge. Johns Hopkins University and at least ten other institutions of higher education have made the city a center of learning. There is a kind of old-world academic aura about its suburbs.

Heritage

Some of the dual qualities of the place must have brushed off on J. Gresham Machen. There on July 28, 1881, he "the breath of life first drew." In his early years he picked up Baltimore's ability to articulate its convictions without wavering. This power was to expand with age. And from Baltimore he absorbed the intellectual hunger for which it is noted. In him this hunger was insatiable.

His father, Arthur Webster Machen, came from solid Virginia stock, his mother from a patrician Georgia family. It was natural, therefore, that their three sons—John Gresham was in the middle—should grow up in a climate redolent with the tang of rich Calvinistic culture.

Thoreau in his *Journal* wrote, "The youth gets together his materials to build a bridge to the moon." Machen began the process of gathering his tools in high school, where he mastered Latin, Greek and French. In college he added a knowledge of German. He usually stood at the head of his class.

At seventeen he matriculated at Johns Hopkins. There were giants on the faculty in those days, men of vast intellectual girth: Kirby Smith, C. W. E. Miller, and Basil L. Gildersleeve, the last-named a celebrated scholar, a devout Presbyterian and a person close to the Machens. Gresham sat at his feet joyously and honed his mind on the whetstone turned by the master. On his part, Gildersleeve nourished an affection for his star pupil. "I think a great deal of Gresham," he told Mrs. Machen, "and admire him."

Interest in Athletics

Machen was always a serious student. Evidently, however, he never gained the doubtful honor of being labeled a grind. At Hopkins he joined the Banjo Club and the Chess Club, made the debating team, edited the university journal and was active on the Executive Council of the Y. M. C. A. While not athletically inclined himself, he followed branches of the major sports with zest. A baseball buff, he was often heard rooting for the colorful Orioles, and at Princeton Seminary seldom missed a university home football game. I well remember more than one Saturday morning when either he or Ned Stonehouse, representing him, would drift into our room and say casually, "Like to see the game this afternoon? Got a couple of tickets for you."

Upon finishing his course at the university, Machen decided to enter Princeton Theological Seminary. It was not that he felt a call to the Christian ministry. The prophetic urge would



Author of *Son of Tears* and other works, Mr. Coray is the pastor of the Orthodox Presbyterian Church of Sunnysvale, California. This is the first chapter of a book which he is now writing. Others will follow.

be laid on him later. But he was vitally interested in what used to be called "the queen of the sciences," theology. The longing to receive instruction from such princes of the classroom as Francis L. Patton, B. B. Warfield, William Park Armstrong, C. W. Hodge, Geerhardus Vos and others was irresistible. Interesting is the fact that he bypassed the seminaries of his own denomination, the Southern Presbyterian Church, in favor of one in the Presbyterian Church, U.S.A. (Northern Church). Since its inception Princeton had stood like a breakwater against the tides of theological liberalism, and had taught uncompromisingly the Reformed Faith in its pure form.

Marked for Greatness

He invested three profitable years in that school of the prophets. In many ways these years were to be the happiest and most carefree in his tempestuous career. He reveled in his

courses, and often wrote home in glowing language of the exhilaration that stirred his mind and soul. His ability to assimilate knowledge drew the unanimous attention of his professors. Dr. Patton and Dr. Armstrong early marked him out for great things in the academic world. In his senior year he was awarded a fellowship for his masterful thesis on the *Virgin Birth of Jesus*.

At seminary, too, he formed lifelong friendships and enjoyed delightful social contacts. Those close to Dr. Machen knew him to be no name-dropper. Nevertheless, as Stonehouse has pointed out in his *Memoir*, through family connections Gresham was a frequent visitor at the home of Woodrow Wilson, then president of Princeton University. He also had friendly contacts with the Henry van Dykes—before Dr. van Dyke turned against him. And more than one evening would find him at the residence of Francis Patton. So satisfying were these various associations that upon his graduation from seminary the prospect of parting from friends was depressing to the point of despair. "I wonder," he speculated, "if life is worth living."

Conflicts that Temper

The fellowship granted him opened the way to take graduate work abroad. He chose Marburg University first. The theological atmosphere in the Hessian city was in startling contrast to that of Princeton. Profound as was Marburg's scholarship, Machen found it frankly liberal. Under the tutelage of Wilhelm Herrmann, his faith was shaken to its core. Dr. Herrmann, a thorough mystic, must have impressed the American student with his intellectual acumen and his overflowing personality. Gresham by his own admission was completely captivated. "I tell you he is alive," he wrote his mother. And followed this with, "I have been thrown all into confusion by what he says."

At this point the comment of Dr. Stonehouse is quotable:

Later Machen was to see that the "Christ" to whom Herrmann was fervently committed never really existed and that religious experience is not as such self-validating. Evidently to a significant extent he became aware even while he heard and read Herrmann of basic weaknesses and inadequacies. He certainly never came to the point of substituting Herrmann's views for those of Orthodox Christianity. Nev-

ertheless, he was profoundly unsettled and even overwhelmed by his encounter with this man whose fervor and moral earnestness put many Christians to shame. And even when he came to reject this theology without qualification he remained affected by the experience at least to the extent of being concerned to deal in dead earnest with the views of his opponents and of being tenderly sympathetic with those who might be passing through similar struggles of doubt.

On rare occasions in his course in Gospel History at Westminster Seminary, Dr. Machen would refer to his conflicts at Marburg. I recall that one day in class he said something like this: "The great Dr. Herrmann presented his position with such power I would sometimes leave his presence wondering how I could ever retain my confidence in the historical accuracy of the Gospel narratives. Then I'd go to my room, take out the Gospel of Mark and read it from beginning to end at one sitting—and my doubts would fade. I realized that the document could not possibly be the

invention of the mind of a mere man."

"It is good for a man that he bear the yoke in his youth," said Jeremiah. The experience of some of heaven's chosen vessels supports the proposition. Before Joseph was appointed to the office of food administrator in Egypt he knew enslavement, misrepresentation and imprisonment. Moses passed forty lonely years in the wilderness. The Son of God himself "learned obedience by the things which he suffered." Machen's testing in the Continental crucible proved to be the tempering of the steel in his character so that, like Isaiah, he might eventually emerge as "a new sharp threshing instrument, having teeth." Who has not read his *What Is Faith?* without a sense of thankfulness for the author's empathetic identification with wavering Thomases? In the great day when the books are audited doubtless many a college student will rise up to call him blessed.

So came the captain
With the mighty heart . . .

First — and lasting — impressions

Your Church's Image

ALBERT G. EDWARDS, III

"You are almost welcome here," said a pastor greeting those who had come to church. What he thought he was saying was, "You are *all* most welcome here." His words remind us that the impression we think we are giving is all too often not the one we actually give.

What impression is the Orthodox Presbyterian Church giving? In particular, what impression is it giving to those who come in contact with the local churches? For each congregation is looked upon by visitors as representative of the whole church. Is it attracting people? Is it encouraging others to come and bring friends? Is it spurring on others to greater enthusiasm for the Lord? Or is it repelling? Is it discouraging visitors? Is it causing people to say, "If that's all that church is, I'll go elsewhere"?

The church is meant to grow. Christ

pictured it as a mustard seed that sprouts and spreads and soon becomes a refuge and comfort for vast numbers. Again, it is presented as a stone cut out without hands that grows and fills the whole earth. If we in the Orthodox Presbyterian Church have a message that is really the message of God's grace in its biblical fullness why are we not filling the world? Why are we not turning the world upside down? We should be the fastest growing group in the country!

As Seen by Others

Furthermore, Bible-believing young men trained for the ministry should be coming into our church in droves to minister God's Word among us. But they aren't. As a matter of fact, we find some earnest young men shaken to the core when they come in contact with some of our churches, and wondering whether they want to

have any part with our church or not.

This is a serious situation. We need to ask ourselves what sort of an impression we are giving. Are we presenting the image of the church that the New Testament says we should be giving?

Notice the impression Paul has of the young, struggling, but alive church in Thessalonica. Of it he says, "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the love of every one of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure" (II Thes. 1:3, 4).

It is an enthusiastic impression that Paul has — one he delights to talk about. How do our neighbors and visitors talk about us? Do they find these things in us and glory in them? If they did, how would this affect our growth? Wouldn't a lot more of our neighbors and friends be staying with us and becoming a part of us?

What, in particular, did Paul see as the image of the church in Thessalonica? Did he not see it as a church marked by a growing faith, a glowing love and a going patience?

A Growing Faith

Think of hearing people say of a church: "Those people really have faith!" Could that be said about us? Wouldn't it be tremendous if it could? Looking at us as individuals and as a church, would people be struck by the strength of our faith? We as a church have had a long time to grow—a little over thirty years. Can it be said that the outstanding thing about us in all these years is our faith?

And yet this was the outstanding thing about the young church in Thessalonica that had been in existence not even a year at the time Paul wrote them his second letter. This was the first thing Paul mentioned when he thought of them. This is the image that came into his mind.

What was it that made their faith so apparent? It was the same thing that Paul had mentioned in his first letter to them. "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing" (I Thes. 1:8).



Mr. Edwards is the pastor of First Orthodox Presbyterian Church of Portland, Oregon.

As a result of witness and prayer the church has found openings in two new areas in recent months. Several families have been meeting in the Robbins' home for a Sunday afternoon Bible study in the Milwaukie-Oak Grove area southeast of Portland.

Ninety miles northeast in the lumbering and farming community of Glenwood, Washington a forester's wife, Rosemarie Malroy, started a Bible class a year ago, using a study course prepared by Pastor Edwards. Some young people were converted during VBS last summer and two mothers have united with the Portland Church, which has assumed responsibility for this mission work. A Sunday school and informal services are held weekly under the direction of the Loren Obersts who make the round trip every Sunday.

The thing that made their faith so apparent was their witness. From them sounded out the word of the Lord. We should remember that they were very likely without a minister to lead them at this time. Because of serious unrest in their city, they had had to ask Paul to leave after being with them little more than three weeks. So it was not by a minister that the witnessing was done. Nor was it a minister's preaching to which he was referring. Rather it was to the enthusiastic witnessing of each one of them to the Lord.

Faith comes by hearing. It grows by obeying.

Faithful as Witnesses

And their witness was tremendous. Its effect was out of proportion to their small size. It was like a flame on a candle, a very small thing, yet something that gives light to the whole room. It was like salt, which in spite of its smallness can bring flavor to, as well as preserve, a large amount of food.

Their witness was the natural result of the joyful change that had come about in their life upon hearing the gospel. They had turned to God from idols, all those things that so take over God's proper place in one's life. Nor was their turning simply a change in thinking. They began now to serve, actively serve, the living and true God. And not only that, but they really looked for and longed for the coming of his Son from heaven, even Jesus, who had delivered them from the wrath to come (I Thes. 1:9, 10).

It is interesting to notice that Paul did not say, "You still have the same faith that you had when I first wrote you." Rather he said, "Your faith groweth exceedingly." Why did he say this? He spoke of the growth of their faith because faith is never a static thing. It cannot be. It either grows or it dwindles. It never stands still.

Faith comes by hearing. It grows by obeying. We must be exercised by it. Faith grows as a person steps out in faith. For example, God has promised to give us power to witness, the power of the Holy Spirit himself (Acts 1:8). But if we do not start to step out in faith, praying and believing that as we open our mouths to witness God will give us the power to do so, we never experience that power. Consequently we are not encouraged to greater faith by the experience of God's power and faithfulness in enabling us to witness for him. We learn nothing of God's power by attempting nothing in faith. We may have the form of godliness, but we know nothing of its power.

A Faith That Acts

We must seriously ask ourselves, Is our church known for its faith, or only for the form of its godliness? Are we as individuals personally known for our faith, or do we fail to manifest this fruit of the power of God? When people come in contact with us —

people like the filling station operator, the grocery clerk, the neighbor next door, the person at a nearby desk—do these people know of our faith in Jesus Christ? Have we taken the opportunity to tell them about what we personally know to be true about Jesus and the great things he has done for us? Or can we even think of a thing he has done for us?

These questions are asked, not to paralyze us with guilt, but to spur us into the real action of faith. We must consider what we are here for, and why God has called us: "Ye are a chosen generation, a royal priesthood, a holy nation, a prized (peculiar) people; that ye should show forth the praises of him who has called you out of darkness into his marvelous light" (I Peter 2:9).

God has appointed us to be witnesses to Christ, *and we must witness!* Indeed, how can we help but witness if we truly know the joy of the forgiveness of our sins, and of the amazing love of our God and Savior Jesus Christ? It's witness, or deny—and die (Matthew 10:32, 33)!

A Glowing Love

Another thing that impressed Paul about the small, struggling, but alive church in Thessalonica was their glowing love. Surely this is a heart-warming thing. How important it is to have a loving and friendly church!

Love grows by loving. Like faith, or anything else for that matter, it grows by exercise. It is for this reason, for instance, that husbands are told to love their wives. Surely in their hearts they believe they do, but they must show it. If husbands, before marriage, treated those they wished to become their wives the way so many do afterwards, there would be far more bachelors in the world.

Love must be shown to be known. It must be shown in going out of one's way for another, shown in being kind one to another, shown in taking an interest in each other's needs, joys, and sorrows. Do we all make it a point to speak with those who visit our churches? Love is shown in speaking with visitors as well as with old friends, in inviting our visitors home for Sunday dinner, in inviting students away from home to find a second home in ours. Love thinks of these things and steps in to fill many an

God brings us into the church to love and be loved.

empty spot in someone's life.

Paul knew the love of the Thessalonians, and when he heard reports of how they were doing he was greatly moved. From some of the things he heard he knew that their love was not just growing, but abounding. Notice the build-up of words he used to describe his impression. He spoke of the love of "every one of you all toward each other." Everyone was taking part, and no one was left out. They knew one another and learned to love one another—each one.

Love That Abounds

Paul was particularly amazed because he knew some of the people they found they could love. Some of them really tested one's patience. There were some he called busybodies, lazy parasites—and they loved even these. There were some he called disorderly, carelessly disregarding what God required of them in Scripture—and yet they loved even these! Paul had to remind them to be a little more firm with such people, but he knew that if they could also love them, their love was nothing less than *abounding*.

God brings us into the church to love and be loved. After all, did not our Lord say that this was to be one of the distinctive and universal marks of the church? "By this shall all men know that ye are my disciples, if ye have love one for another" (John 13:35).

Do we love others? Do we give them the impression that we do? Is this the image of the church people receive when they come into our midst? Here is a challenge to stretch out our love even more!

A Going Patience

Not only was Paul struck by the faith and the love of this live though little group; he was also impressed by their going patience. There was a patience that kept on going, that did not give out when it seemed to have reached its limit.

Why was there a need of patience? It was because of a problem that had come to them because of their faith. People persecuted them because of their faith. They said: "Stop bothering us about Christ. You used to be one

of us, you know. Are you better than we now? Stop telling us that we must change our ways and turn to the true God by believing in Jesus. We don't want to hear this any more."

We have not had to face much persecution recently, have we? Is it because we are not witnessing as they did about the Lord Jesus Christ? If there is going to be strong faith, and therefore strong witnessing, there is also going to be strong reaction.

The Christians in Thessalonica could have stopped the persecution any time they wanted to. How? Simply by keeping quiet about Christ. But they didn't. They couldn't. They had to witness.

And so we notice that Paul speaks not just of their patience, but of their patience *and faith* in all their persecutions. Faith brought the opposition. But it also provided the patience to endure it. God never forsakes us!

The Patience of Faith

How weak our faith is sometimes, and so how little our joy; for joy comes through faith in God and his Word, a faith that believes and acts (John 15:11; I John 1:3, 4). We see the opposition that may come from our witnessing. We can almost picture the look on the faces of some of our friends if we were to speak to them of the Lord Jesus Christ. And yet we forget that God has promised not only to be with us to give us grace to endure, but even to help our friends come, as we did, to that believing knowledge of Christ that has brought us our salvation. A true friend is one who does not shrink from helping another see what he needs to see.

From coming to know us, do our friends get the impression that we are a people marked by patience and faith? Do they see us as people who will let nothing keep us from witnessing to our Lord Jesus Christ, no, not outward reaction nor inward reluctance? Have they found us to be that perplexing breed that can glory in tribulation also, knowing that tribulation works patience, and patience, experience of God's help, and this experience, a hope that will never disappoint us?

Have they found us to be those who are willing to suffer for righteousness' sake and be happy, sanctifying the

Faith provides the patience to endure opposition.

Lord Jesus Christ in our hearts, ready always to give an answer to every man that asks us a reason of the hope that is in us, with meekness and fear, having a good conscience?

Have they found us conscious of the fact that we are surrounded by a great cloud of witnesses, and therefore willing to lay aside every weight, and the sin which does so easily beset us, running with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God?

What will people talk about after coming to visit you personally? What will they talk about after coming to visit your church? What image will they have of the Orthodox Presbyterian Church, of which by God's gracious purpose we are a part? Will they talk about an attitude of indifference to them, of a form of godliness that is not much more than that, of a spiritual paralysis in the church? Or will they say, "Yes, those people really have faith! They really show love! And what a marvelous patience of faith we find among them!"

My Debt to Adam Shriver

By Example and Counsel

EDWARD J. YOUNG

It was years ago and a Friday night. I was spending my college summer in Nevada, doing home missionary work. The young people of Eureka, Nevada, had just concluded a Bible study and refreshments in the manse. With youthful enthusiasm I had suggested that they leave the dishes and that I would do them the next morning. Their cooperative spirit was touching, and I was faced with the task. Saturday morning I had to make some calls, and then came home to wash the dishes. The dishes, however, were done, the kitchen was clean, and there in the living room of the manse was a man I had never seen before, the Rev. Adam G. Shriver.

Obviously our acquaintance began well, and Mr. Shriver became one of my dearest friends. It did not take long to discover that we were kindred

spirits. He was a home missionary, and one of the best I have ever met. But he was not the kind of man who regarded his own work in isolation from his responsibilities to the denomination at large. I soon discovered that he had a deep concern over the growth of modernism and plain unbelief in the church, a concern that manifested itself in proper action, and finally culminated in Mr. Shriver's leaving the United Presbyterian Church in the U.S.A. and uniting with the Orthodox Presbyterian Church.

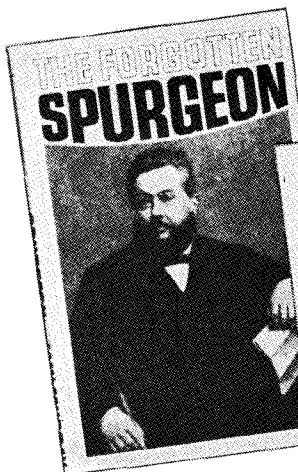
Missionary and Pastor

Together we used to drive all over the state of Nevada, often leaving the beaten path (and the main roads in those days were sometimes not much more) and driving for miles to lonely farmhouses. Here we would leave literature, talk with the family and have prayer, thus maintaining contact with those who were too far away to attend a church. Mr. Shriver's parish was wide and he was a most faithful pastor (in the best sense of the word). He really cared whether people believed in Christ; he was genuinely concerned over their welfare, both spiritual and material. The constant driving, under such difficult conditions, must often have been a great burden to him. Unless one has been in the western desert, he will have no idea of the vastness of parts of our country.

For some twenty-five years Mr. Shriver engaged in this difficult work, travelling about 2000 miles a month, covering the desert region between California and Utah and in fact carrying on a Sunday school in Utah. Nor did he spend each night in a luxurious motel, for such were unknown. He often slept in his car, and lived a rugged life. What a true blessing he was to the state of Nevada! I have heard him speak with the housewife in an isolated farm and

Dr. Young is Professor of Old Testament in Westminster Seminary.

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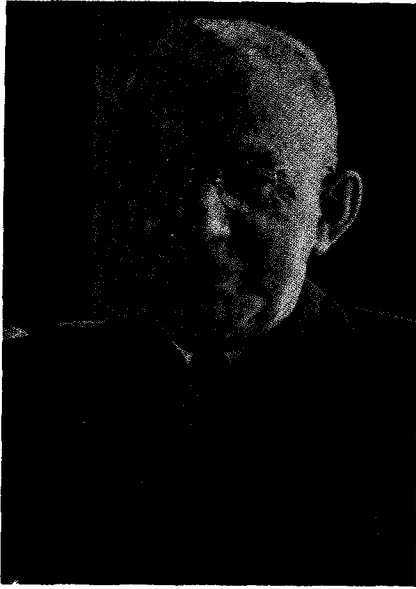


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ADAM GARFIELD SHRIVER

The Rev. Adam Shriver, 85, died on December 29, 1966 after a brief illness. A resident of Carson City, Nevada since 1927, he covered a parish of more than 120,000 square miles as a Sunday school missionary for 25 years until his 'retirement' at the age of 70. Then in 1955 he began a radio ministry, largely at his own expense, setting forth the gospel and exposing modernism.

Directed by his Presbytery to desist from any kind of ministerial activity, this stalwart man of God refused to obey such a mandate and made application to the Orthodox Presbyterian Church. The Rev. R. J. Rushdoony, for eight years a fellow pastor in the Presbytery of Nevada, wrote at that time:

The most significant part of his splendid history of service was written in 1962 when, in the face of the certainty of hostility in Nevada, Adam Shriver, unwilling to be silenced in his proclamation of the whole counsel of God, entered the Orthodox Presbyterian Church and began at the age of 80 a renewed witness.

A graduate of McCormick Seminary in Chicago, Mr. Shriver was ordained in 1915. He spent four years in Alaska and served as a missionary and pastor also in Montana, Washington, and Oregon before going to Nevada.

He is survived by his widow, two sons and a daughter, and several grandchildren. Funeral services were held at the Lutheran Church, Missouri Synod.

In his radio talk on Sunday, November 27, Mr. Shriver included these words:

A minister said to his sorrowing family gathered about his bedside: "You must not be sad. All my life I have preached to people about the joys of heaven. Now I am going to discover them for myself."

A month later Adam Shriver made the same discovery for himself.

with the rough miner (whose belt bore the inscription *Gott mit uns* — God with us) in a remote mining settlement. He was respected and loved everywhere, for he supported his doctrine with his life.

On some of these drives together as we sought to visit isolated farms, we used to speak about the overall work of the church. I expressed my love for languages and will never forget the response that Mr. Shriver made. Instead of decrying the work of the theological professor, as I had heard other missionaries do, who somehow thought that they were in the firing line whereas a professor simply divorced himself from reality and lived in an ivory tower, Mr. Shriver took an entirely different position.

Machen's Influence

He pointed me to the example of Dr. J. Gresham Machen, whom he greatly admired, and showed me how much good Dr. Machen was doing. He looked upon Dr. Machen as an ally, whose labors were supporting and aiding his own. He then showed me the tremendous opportunity for serving Christ that there was in the position of a theological professor who not only taught the truth in his own classes and sought to refute the errors of the day but who also took a stand for the truth in the courts of the church. These words made a deep impression upon me, and my resolve to serve God in the teaching of the Bible was greatly influenced by what Mr. Shriver had said. I shall ever be grate-

ful to God that I had the privilege of counting this faithful servant of his as one of my dearest friends.

This man was selfless. In all that he did he sought to bring glory to the Name of the One who had redeemed him by his precious blood. Those who think that doctrine somehow dampens enthusiasm for service should consider the example of Mr. Shriver. It was only because he believed so deeply that he was willing to labor so faithfully. Would that God would raise up more such men!

One of my most cherished possessions is a letter received from Mr. Shriver shortly before Christmastime. In it he expressed concern about the proposed Confession of 1967 and was rejoicing to learn that one elder had decided to leave the church should the Confession be adopted. Mr. Shriver is now with the Lord in whose service he labored so faithfully. And we are the poorer without him. May his devoted example inspire us also to labor sacrificially for him who loved us and gave himself for us, even Jesus our Savior.

"We now have church hymns played strictly to dance tempo on our sacred records and over the radio, as well as in the churches. We have the precious blood of Jesus set to 'boogie woogie' time. Imagine! We have the Holy Ghost synopated! The platform has become a shopwindow to display our gifts, and the visiting team looks like a mannequin parade. I would as soon expect a frog to sit down and play Beethoven's Moonlight Sonata as expect to see some of the slick preachers of this hour preach with an anointing that would cause godly fear among the people. The evangelists today are very often prepared to be anything to anybody as long as they can get people to the altar for something. They glibly call out: 'Who wants help? Who wants more power? Who wants a closer walk with God?' Such a sinning, repenting 'easy believe-ism' dishonors the blood and prostitutes the altar. We must alter the altar, for the altar is a place to die on. Let those who will not pay this price leave it alone."

—LEONARD RAVENHILL

The Presbyterian GUARDIAN

EDITOR

ROBERT E. NICHOLAS



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

"A Call to Every United Presbyterian"

With the above words the Presbyterian Lay Committee, Inc. inserted half-page advertisements in more than a hundred newspapers in the final week of 1966. Hitting at the "radical changes" in the proposed Confession of 1967, the laymen's ad noted in particular the trend toward "humanizing the Bible" and involving the church in social, political, and economic issues "at the expense of the true ecclesiastic mission of the church."

The Lay Committee used strong language. The new Confession, they said, "undermines certain basics of our Christian faith." It is "so full of compromises, concessions, contradictions, and obscure sentences that it promotes serious disagreements in the way it is interpreted and applied."

Moreover, it "does not ring true. It is so filled with ambiguities, undefined statements, (and) involved meanings . . . that it becomes possible to rationalize almost any point of view the reader seeks to establish."

What, then, do they ask laymen and others to do about this "serious challenge" to the UPUSA? They urge every sympathetic reader as "a committee of one" to compare the Westminster Confession with the new one and then "to express your opinion to your Minister and each member of your session," in particular to delegates to presbytery, urging them to vote "NO" when the matter comes up, "with the understanding that it will be returned to General Assembly for further study and review."

We commend the Lay Committee for their willingness to finance such ads in order to go over the heads of the 'establishment' with a direct appeal to the people. The obstacles are overwhelming. There are no periodicals

within their denomination to defend the biblical viewpoint. Furthermore, they face an almost total lack of support from the ministers of the church; and the group known as Presbyterians United for Biblical Confession has already capitulated. The struggle at this late date is desperate indeed.

What have these laymen really charged in this nationwide advertising? At least four things: 1 — That their church is substituting "secular matters" for the church's true task. (*The New Testament calls such "another gospel" anathema.*) 2 — That the Bible's place as "the only infallible rule of faith and practice" is undermined. (*Departure from the sole authority of Scripture as sufficient revelation comes under the indictment of Christ himself in the closing sentences of Revelation.*) 3 — That proposals of the new Confession "shatter the very foundation of our faith." (*When the "faith which was once delivered to the saints" is gone, the church has ceased to be the Christian church.*) 4 — That objective revealed truth is being replaced by a subjectivism that allows for "almost any point of view." (*When the changing opinions of men prevail, the result is a man-centered organization, not "the church of the living God, the pillar and ground of the truth."*)

It must be remembered that these "revolutionary changes" are being written into the constitution of the United Presbyterian Church.

We urge the Lay Committee to consider the alternatives in this truly desperate crisis.

Thousands of United Presbyterians await leadership to free them from the horns of their dilemma.

Ringing words must be followed by a call to courageous action.

The Laymen's Call cries out for an "either — or" stand for the faith.

— R. E. N.

EDITOR'S MAIL BOX

Dear Sir:

We have read with much interest the article on "The Practice of Truth" by Francis Schaeffer in the December 1966 issue, and would think that the ideas set forth are at distinct variance with the apologetics of the Scriptures. These ideas would need radical reorganization if they are to be acceptable to those who subscribe to the doctrine as elaborated by the West-

minster Confession and the Heidelberg Catechism.

The author appeals repeatedly for a point of contact with the minds of men in sin. He finds this principle of verification in "brute facts" and would seem to regard pre-dialectical thought as in some way more conducive to the understanding of the gospel. This would appear to be advocating that the preaching of "Christ in you the hope of glory" was more readily comprehensible in ancient Athena than in modern Paris, Berlin or New York.

The author, furthermore, proceeds to utilize one of the favorite fundamentalist dichotomies, that of nature versus grace, by appealing beyond mere orthodoxy to orthopraxis. He exhorts the reader to "practice truth and antithesis," as though this would in effect make the truth of God's Word more acceptable and demonstrable to the unbeliever.

The unfortunate aspect of the article is that not once does the author indicate the Scriptures alone as the measure of the "truth" he seeks. It must ever be maintained that the Bible and the Bible alone is the self-authenticating truth, and that without the revelation of the Bible there would be no truth anywhere for blinded sinful man. The author seems to refer again and again to some objective truth inherent in man's mind, and in so doing would have us plummet headlong into the practice of "consensus of opinion" so popular in this country today.

We fear that if this false doctrine becomes widespread the author himself will unwittingly engender a sort of neo-rationalism and a neo-humanism, which in its striving for communication and accommodation with fallen man would yield ground at the very heart of our Christian faith. Evangelism is the declaration of God's judgment and the invitation of God's grace. Isn't it true that our appeal and answer can never be any other than, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and you will receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:38-39).

Cordially yours,
HARRY H. SCHAT
RAYMOND E. COMMERET
Fair Lawn, N. J.

The Confession of 1967 — Three Views: Gerstner, Hendry, Van Til

EDWARD ROBERT GEEHAN

In this article and the next we shall concern ourselves with certain aspects of the discussion about the proposed new Confession of the United Presbyterian Church in the U.S.A. First we deal with the Confession itself; in the second part, with the new form of subscription to that Confession, or more properly, to the proposed *Book of Confessions*.

Prior to the 1966 General Assembly the issues seemed clearly defined: the new Confession was obviously neo-orthodox. In 1966, however, conservatives succeeded in having several significant changes made in the Confession of 1967. Originally, the Confession referred to Scripture as "the normative witness" of the church. That phrase was dropped. In its place the following amplified doctrine of the function of Scripture now appears:

The church has received the books of the Old and New Testaments as prophetic and apostolic testimony in which it hears the word of God and by which its faith and obedience are nourished and regulated.

This replacement still has a neo-orthodox cast to it. Conservatives, however, were able to have the words which precede the above statement expanded to read as follows:

The one sufficient revelation of God is Jesus Christ, the Word of God incarnate, to whom the Holy Spirit bears unique and authoritative witness through the Holy Scriptures, which are received and obeyed as the word of God written. The Scriptures are not a witness among others, but the witness without parallel.

More explicitly, in a later sentence the words in italics (added) were inserted: "The Scriptures, *given under the guidance of the Holy Spirit*, are nevertheless the words of men . . ."

The question which now confronts us is this: "Have these new additions transformed the Confession of 1967 from a confession which gives neo-

orthodoxy creedal status to a confession which truly applies the truths of the Westminster Standards to a new day?"

To this question three men have replied: Professors John H. Gerstner (Pittsburgh), George S. Hendry (Princeton), and Cornelius Van Til (Westminster).

The Answer of Gerstner

Dr. John Gerstner tells us that the attitude or "mind" of the 1966 General Assembly in adopting (or rejecting) various additions to the Confession of 1967 was "catholic, evangelical, and reformed" (New Light on the Confession of 1967, *Christianity Today*, Dec. 9, 1966, pp. 5, 6).

Gerstner defends the view that although the new Confession was originally neo-orthodox, our own present understanding of this Confession must come from the *animus imponendi* (i.e., the "intention" of the General Assembly). It is, therefore, acceptable,

The Presbytery of Philadelphia (UPUSA) on February 14 approved the overture on the Confession of 1967 and the new subscription form by a vote of 216 to 151, after sharp debate. It is reported that the overture is getting approval by the presbyteries by a ratio of six to one. Two-thirds of the presbyteries must approve for adoption.

if it is understood in terms of an orthodox reconstruction of its meaning rather than in terms of its actual language. Gerstner insists upon this conservative interpretation of the document, particularly with reference to the Assembly debate on the third vow. He tells us, on the one hand, that the words as they stand are indeed inimical to his faith. On the other hand, when they are taken as he wants them understood, in terms of the "mind of the Assembly," the church is "more catholic, evangelical, and reformed than ever before."

The problem with Gerstner's view

is manifest. Will the church of the future be able to do otherwise than to look at the nature of the beliefs of the men who constructed this new milestone in the 'progress' of the United Presbyterian Church? Gerstner sees what the historians will never see: an ethereal consensus of opinion which he feels supports his desired conservative "intention" for the new Confession — despite its admittedly "ambiguous" language and "neo-orthodox character."

The Answer of Hendry

Dr. George S. Hendry, one of the framers of the Confession of 1967, in his article "The Bible in the Confession of 1967" (*The Princeton Seminary Bulletin*, Oct. 1966, pp. 21-24), seeks to demonstrate the incompatibility of the recent additions on the *nature of Scripture* with the rest of the new Confession. Such additions, he observes, were "to accommodate contrary views" and "conciliate those for whom the authority of the Bible is still bound up with the traditional view of the inspiration of the written word," thereby "avoiding a revival of the controversy of which the church had more than enough in the nineteen twenties."

The additions, he continues, are "extraneous to the theme of the original document." The original emphasis of the section on Scripture is upon the *use* rather than the *nature* of Scripture. Instead of an 'either-or' document, we have a "hodge-podge which attempts to combine the viewpoints of 1967 and 1647." It therefore avoids division in the church by way of "an unstable theological compromise."

Hendry says that in the new Confession the "attention is focused on the Bible as means of grace rather than as rule of faith." "Emphasis was laid on the function of the Bible . . . and the authority of the Bible was defined in terms of function."

Holding that "the Holy Spirit did not originate the Scriptures," Hendry

Mr. Geehan is a middler student at Westminster Seminary.

maintains that the Westminster Confession, in distinguishing between canonical books and non-canonical books on the basis of inspiration, "distorts history" and "betrays a docetic reluctance to acknowledge the human origin and character of the Scriptures." For the writers of the Confession of 1967, as Hendry notes, the Bible is the "extension of the incarnation." By saying this he wishes to underscore the thrust of the new Confession — that both Jesus and the Bible are revelations of God, i.e., avenues through which God encounters men, *not* objectively, but *functionally*.

Hendry sees better than Gerstner the original intent of the Confession of 1967 and therefore views the 'traditional' elements which were introduced in 1966 as wholly foreign to the meaning and intention of the new Confession. Such elements, which reflect the categories of the Westminster Confession, stand out as isolated, archaic formulations amidst a thoroughly 'contemporary' statement of faith.

The Answer of Van Til

In his just published *The Confession of 1967 — Its Theological Background and Ecumenical Significance* (Presbyterian and Reformed Pub. Co., 1967, 128 pp.) Dr. Cornelius Van Til seeks to show, by analysis of theologies of the writers of this new Confession, that it has its roots in the neo-orthodox theology of Karl Barth. For Van Til, as for Hendry, no amount of patchwork can eliminate the fact that we have before us in the Confession of 1967 a neo-orthodox creed, basically at variance with the Westminster Confession.

Developing the popular *I-It—I-Thou* distinction, Van Til finds it to be the same as Barth's distinction between *Historie* and *Geschichte* and Kant's distinction between the *phenomena* and *noumena*. Although these distinctions appear quite technical, they are not difficult to understand.

The *I-It* dimension of reality is the common sense world which surrounds us. Is this sensible world of science the 'real' world? Do we somehow structure reality? For instance, we know a cause-effect world. But is the 'real' world this way or is this cause-effect characteristic a property which we read into some unformed 'raw stuff' which exists independent of our senses? Kant, and after him Kierkegaard, and then Barth, maintained the latter.

The world, they said, as it really is apart from our contact with it, is unknowable. God is clearly part of the 'real' world, and as such is unknowable. Because the world receives its form from us, God is unable to reveal himself in it. A 'miracle' (an event with other than natural causes) is impossible because the only world we can know is a cause-effect world. God cannot be encountered directly (e.g., in Jesus of Nazareth or the Bible) in any aspect of history. In the *I-It* dimension God is mute!

Although for this new theology, Van Til observes, God may not be known conceptually, he may be known personally, in the *I-Thou* dimension. For Van Til as for Hendry, the God, the Christ, and the Bible of the Westminster divines are not the same as the God, the Christ, and the Bible of the writers of the Confession of 1967.

After reading Dr. Van Til's book we cannot help but agree that the United Presbyterian Church in the U.S.A. will adopt the Confession of 1967 to its own further spiritual peril. For those interested in pursuing this vital question Van Til's latest book is a *must*. (I might add, that aside

DR. VAN TIL'S NEW BOOK
The Confession of 1967:
Background and Significance
 (Presbyterian and Reformed, 1967,
 128 pp. \$2.50)
 may be ordered from
GREAT COMMISSION
PUBLICATIONS
 7401 Old York Road
 Phila., Pa. 19126

from the issue in view, Van Til's *Confession of 1967: Background and Significance* is a very readable introduction to popular American neo-orthodoxy for the theologically acute layman.)

In the next article we plan to deal with the new form of subscription which will also become effective with the constitutional change scheduled for final adoption by the UPUSA General Assembly of 1967.

Meanwhile, let no one think that these are merely academic changes. They are issues of life and death. Shall the church give the people of God the Bread of Life — or the stone of modern theology in which man meets only his idealized self in an encounter with a phantom God?

A New Congregation Is Formed

San Diego Rallies Bring Fruit

A month after initial approval of the Confession of 1967 in May 1965 a public rally in a San Diego hotel attracted some 300 concerned Presbyterians. The message which the Rev. Edward Kellogg delivered on that occasion was printed in the July-August 1965 Guardian. Another rally and further contacts led to the results here related by Mr. Kellogg.

The political involvement of the National Council and its member churches has disturbed many people. Others have been awakened by the liberalism of the proposed new Confession for United Presbyterians. These were two of the reasons why a group of Christians living in Point Loma, Pacific Beach, and La Jolla, California desired an Orthodox Presbyterian Church. Some had become acquainted with the denomination through two rallies held in San Diego to warn

people of the unscriptural character of the Confession of 1967.

The Session of the Paradise Hills Church of San Diego felt a responsibility and saw an opportunity. It authorized its pastor, the Rev. Edward Kellogg, to seek to establish a branch work. From mid-January to the first of March last year calls were made, meeting places considered, and two planning meetings held. Then on March 6, 1966 the people gathered for their first service of worship in this new work.

It was fitting that the Rev. Leroy Oliver, General Secretary of the Home Missions Committee, should be the guest minister on May 22 when nineteen persons were received into communicant membership. Since this was a branch of the Paradise Hills Church they were first enrolled as members of that congregation.

Further instruction classes were held

during the summer as others prepared to unite. It was then that Mr. Kellogg accepted a call of the denominational committee to serve as its missionary and the Presbytery dissolved his relationship to the Paradise Hills Church. The new group also elected officers who began to prepare for the time when they would be installed.

The fall meeting of the Presbytery of Southern California was held at the Bayview Church of Chula Vista. Presented to that meeting was a request that the Paradise Hills congregation be divided and that those worshipping in Point Loma be constituted a separate congregation. This request was granted and so on Saturday, October 15 a new congregation was established in the Orthodox Presbyterian Church.

By further Presbytery action the Paradise Hills Session served as the interim session for the new church until November 29, when Lloyd Baldrige, Kenneth Sharp, and Roy Smith were ordained and installed as elders and with the pastor became the new session. Dale Femrite and Glen Malpass were also installed to serve with the elders on a Board of Trustees.



PARTICIPANTS IN SERVICE OF ORDINATION AND INSTALLATION
L. to R. — Roy Smith, Hiram Bellis, Gordon Peterman, Wallace Bell, Lloyd Baldrige, Robert Graham, Kenneth Sharp, Bruce Coie, George Smith, Ralph Clough, Edward Kellogg.

The members of this new congregation are working hard and are showing a wonderful devotion to their Lord and Savior. There are thousands of other Christians throughout the country who need to be freed from churches that have turned away from the true Christian faith to the errors of modernism and neo-orthodoxy, churches

that have become deeply involved in political activity to the neglect of the preaching of the true gospel. May the Orthodox Presbyterian Church be faithful and stand ready to encourage and help such Christians in this hour of testing.

— EDWARD L. KELLOGG

He shall gather the lambs with his arm.

The Church as a Flock

Collinsworth Lecture IX — Edited by R. K. Churchill

I am going to read you a few Scriptures to show you that the church is a flock. I shall first read you the language of Paul to the elders of the congregation at Ephesus. He had called the elders of the church together to deliver them an address. He was about to leave that part of the country after having been there three years or more in the capacity of a pastor and evangelist. The people of the church were much attached to him. He addressed them with great feeling, and they fell upon his neck and kissed him. He told them he was going to leave them, and after that they would see his face no more in the flesh.

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed

the church of God, which he hath purchased with his own blood (Acts 20:28).

He first calls it a *flock* and then a *church*. Then the church was a flock, and the flock was the church. There can be no misconception of this.

The Chief Shepherd

I read again as follows:

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away (I Peter 5:1-4).

This is Peter's address to the elders. He made it the duty of the elders to

oversee the flock. As there is a *chief* Shepherd, there must be *subordinate* shepherds. The chief Shepherd is the shepherd over the whole flock. The subordinate shepherds are the elders and those having control of congregations. As there are subordinate shepherds, there are subordinate flocks. These are the congregations scattered abroad. Christ was the chief Shepherd. It is not so said here; but I purpose to show you he is. But the first thing to be proven is that the church is the flock. Now I refer you to the Psalms of David:

Thy way is in the sea, and thy footsteps are not known. Thou leddest thy people like a flock by the hand of Moses and Aaron (Psalm 77:19, 20).

What people was it Moses and

Aaron led? The people of God, the descendants of Abraham, the visible church, the "vine that was brought out of Egypt." They were the people. They were the *flock* that was led "by the hand of Moses and Aaron." I have shown you (Acts 20:28 and I Peter 5:1-4) that the church was a flock; and from this Psalm that Moses and Aaron led the church as a flock out of Egypt. Now was that flock the church? Acts 7:38: Stephen tells us that Moses "was in the church in the wilderness with the angel that spoke to him in Mount Sinai." Then that which was called the "church" was called the "flock" by the Psalmist.

Now we have ascertained that the church was a flock and the flock the church. What made up that flock when Moses was leading it out of Egypt? Parents and their children. It had the *lambs* in it. The parts of the figure must agree with the whole. When the church is called a flock, the one that leads or watches over it is the shepherd, and the increase are the lambs. Then the flock had a shepherd, and the church was the flock, and it was made up of adults and infants. That is the point to be arrived at in considering the perpetuity of the church as a flock. See the following:

He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence; and smote all the first-born in Egypt; the chief of their strength in the tabernacles of Ham: but made his own people to go forth like sheep, and guided them in the wilderness like a flock (Psalm 78:50-52).

The Flock in Egypt

Here there is no chance to mistake what people were that flock. They were the people that were brought out of Egypt.

Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth (Psalm 80:1).

Here is the Shepherd addressed. There can be no question about who the flock was: *Israel was the flock*. Now, I will simply mention the 34th chapter of Ezekiel, and ask you all to read it with reference to the shepherd and the flock, to ascertain who was the flock, and who claimed it. In different parts of that chapter you will find the Lord says Israel are like "lost sheep," and I will "save my flock."

Now, what did the Savior say when he was here? He came for a purpose, a divine purpose. Christ was accosted on a certain occasion by a woman who

cried to him to have mercy upon her. He gave no attention to what was said. The disciples said to him, "Send her away"; and Jesus answered: "I am not sent but unto the lost sheep of the house of Israel" (Matthew 15:24).

She was not of the house. She was not of the church, and he said, "I am not sent but unto the lost sheep of the house of Israel." When he chose his apostles, ordained them, and commissioned them, he said:

Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel (Matthew 10:5, 6).

When he commissioned his apostles he sent them nowhere else. And he commanded them to preach, saying, "The kingdom of heaven is at hand." Then they were sent to the "lost sheep of the house of Israel" to preach to the church, not outside of the church. The flock was the church. Now, to ascertain who the Shepherd was, we read as follows:

Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep (John 10:1-5).

At the 11th verse he says:

I am the good shepherd: the good shepherd giveth his life for the sheep.

The Good Shepherd

Christ was the *good* Shepherd and gave his life for the sheep. At the 14th verse he says:

I am the good shepherd, and know my sheep, and am known of mine.

And in the 16th verse he says:

And other sheep I have, which are not of this fold: them also I must bring, and

These lectures, appearing in the Guardian from time to time, have been condensed and edited by the Rev. Robert K. Churchill, pastor of Calvary Orthodox Presbyterian Church, Sonora, California. They were given by the Rev. J. R. Collinsworth, a Campbellite who became a Presbyterian, and were published in 1892 in Kansas City, Missouri.

While each lecture is something of a unit, together they deal with the identity and continuity of the visible church as seen under several scriptural figures, such as kingdom, tabernacle of David, olive tree — with particular reference to the inclusion of children as subjects of baptism. The issues dealt with are very much up to date!

they shall hear my voice; and there shall be one fold and one shepherd.

Here he had reference to the Gentiles that were to form a part of his people, that when they were gathered in and grafted upon the Jewish stalk there would be "one fold and one Shepherd." Here is the perpetuity of that flock under that Shepherd, and that Shepherd and that flock stand connected together. Now a question comes up. Did the flock have *lambs* in it? Turn now to Isaiah:

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God (Isaiah 40:1-3).

Prophecy Fulfilled

There can be no mistake as to when this prophecy was fulfilled. Turn to Matthew 3 (or Mark 1:1-3, Luke 3:4-5):

In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Isaiah, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight (Matthew 3:1-3).

Matthew says it was the voice of John the Baptist. Then there can be no question as to the application of this prophecy. That prophecy of Isaiah was fulfilled in the days of John the Baptist and Christ. John was the voice and Christ was the Lord that was coming. That voice came to introduce him to his kingdom—to make straight in the desert a highway for him. That God was the God that was made manifest in the flesh. It was the Christ that was promised in the flesh, and John was the messenger sent before him, the one that stood crying in the wilderness. So there can be no mistake in the time of the fulfillment of that prophecy. Now Isaiah:

Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him (Isaiah 40:10).

His reward was to be with him, and his work before him. What was the special work Isaiah referred to? He was to perform that work while here in the flesh. His way was to be prepared by John. His work was before him. Now what was that work? Eleventh verse, "He shall feed his flock." Just remember the 10th chapter of

John: "I am the good shepherd." Just remember the 77th, 78th and 80th Psalms. Just remember the 20th of Acts, and the 5th chapter of I Peter, that the church was called "the flock."

The flock was "brought out of Egypt." Christ was the Shepherd. In I Corinthians 10:4 we are told that the Jews between the Red Sea and the Jordan did all drink spiritual water from the same Rock, "and that Rock was Christ." Paul tells us that Moses in Egypt esteemed the reproaches of Christ greater riches than all the treasures of Egypt. In Hosea 11:1 it is said:

When Israel was a child, then I loved him, and called my son out of Egypt.

Out of Egypt

Christ, the Son of God, was in Egypt, and he called Israel his Son, his first-born; and there were the *two sons* called out of Egypt. The *visible church* was called the Son, and *Christ* was called the Son; and when he was born in the church, and Herod would have slain him, Joseph was warned to flee into Egypt with his mother, and remain till warned. When Herod was dead, Joseph was warned, and he came out of Egypt with the young child, that it might be fulfilled by the prophet, "Out of Egypt have I called my son." There is Christ in the flesh in Egypt, and as the Son he is called out of Egypt. The church was the flock that Christ was in, and he first came out of Egypt in the flock, Moses and Aaron leading the flock.

He shall feed his flock like a shepherd: he shall gather the lambs with his arm (Isaiah 40:11).

But if the flock had no *lambs* in it, how could he gather them in his arm? If he had no flock, how could he feed his flock? He was to feed the flock, and gather the lambs in his arm. The lambs were in the flock; they belonged to it; and that was a part of the work that lay before him. How did he feed his flock? Not literally. As a Shepherd he took care of the increase of the lambs. How did he do it? I suppose there will be no dissenting voice when I say he fed them by *teaching* them. He imparted spiritual food. The church was to be taught; it was to be instructed. The flock was to be fed by the Shepherd in this spiritual sense. He was not to feed them literally, but religiously. Hence it is said that "man shall not live by bread alone, but by every word that proceedeth from the mouth of God." Christ was a teacher. He im-

parted instructions; and by that means fed his flock. But that was only a part of the work assigned him.

Gather the Lambs

As a shepherd he had something else to do. He was to "gather the lambs in his arm, and carry them in his bosom." If there was no such thing for him to do, why did Isaiah thus prophesy? And that there can be no mistake as to the time of the fulfillment of this prophecy, look again at the language of Isaiah in reference to the voice of one crying in the wilderness. It was fulfilled in John and Christ. While Christ was here in the capacity of a shepherd feeding his flock, he performed the other service of gathering the lambs in his arm, and carrying them in his bosom.

Did he do it? You remember that on a certain occasion — Matthew 19 and Luke 18 — it is said they brought to the Savior "little children." Luke calls them "infants." They are used as meaning the same thing, for the little ones Matthew speaks of, Luke calls "infants." They were brought to Christ; he was the Shepherd. Some saw them and forbade it, and rebuked those that brought them. Now do not lose sight of Christ's work. Here are the "lambs" brought to him, and those are rebuked that brought them.

Now in Mark's record of this matter he says that when Christ "saw this he was much displeased" with them. It displeased him that any were forbidden to bring the little ones to him. Why? Because he was the good Shepherd. What was the good Shepherd to do? "*Feed his flock.*" What else?



"*Gather his lambs in his arms.*" And when some were forbidden to bring the little children to him, he was "much displeased," and said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God" — or, as Matthew has it, "for of such is the kingdom of heaven."

Of Such

It is the same thing, and means the visible church. He could not have referred to the kingdom of ultimate glory, for these little ones were in the mortal state. Here were the "infants" in their *fallen nature*: yet "of such is the kingdom of heaven." They had yet to die. Such as he spoke of form part of the kingdom of heaven. The child is born in this world a frail, sinful creature, and in that condition is not fit for the kingdom above. It has to be changed before it is fit for the kingdom above, but the kingdom of God is of such as these "infants" then were.

But, says one, you have misconceived the whole thing. These verses do not have reference to little children that should be gathered in his arms, but to new converts that were babes in the church. They form the lambs. But there is a difficulty there. You cannot make new converts without teaching. Baptists, Reformers (Campbellites), and all, say you have to teach adults before conversion. If that is so, they are old enough to be taught; they can be fed. But there was a part of the church that could not be fed, and that part Christ "gathered in his arms."

Before his death Jesus approached Jerusalem from the Mount of Olives, his disciples hard by. And from that mount he looked over the devoted city, the city where God's temple was, the consecrated city where he had raised the dead; where he had told them that he was Christ, the Son of God, and the Savior of mankind. He had raised the dead before their eyes and they would not believe him. He had healed the sick and they would not believe him. He had cleansed the leper and they would not believe him. He had cast out demons and they would not believe him. He opened the eyes of the blind and gave them vision; he opened the ears of the deaf and caused them to hear; he made the lame to walk, and still they would not believe him. They came forward with the foul charge that he cast out devils

by Beelzebub, the prince of devils. He would have redeemed his people, but they would not.

Jesus' Tears

His disciples anxiously look him in the face, but he seems to be alone in the world. He was thinking of their coming fate. He was thinking of the time when Jerusalem would be deluged with blood. He was thinking of the time when the face of the sun should be hidden with her smoke. He was thinking of her final overthrow, when the temple should be torn down and the city burned up. His disciples were astonished at his steadfast gaze. Presently they see, O my soul! what do they see? They see the tears flowing from his eyes.

Were they not moved? If you had been there and seen those tears, how would you have felt? To have seen the tears of that Christ that was crowned with glory ineffable, enthroned with God the Father, with angels bending before him! That one that loved the church so much! That one that was with the church in Egypt! That one that had been with his flock all the while! That one that loved the church so much that he left the pure abode above, bade the archangels adieu for a time, laid aside his robe and crown and became acquainted with man's anguish, sufferings and grief. He shed tears!

Then he opened his mouth and from his loving heart, from his great heart, he spoke:

O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! (Matthew 23:37).

Concern for the Children

I preached repentance to you, but you would not repent; I called you, but you would not come. I am the Shepherd of the flock. The little children are my lambs. I would have gathered thy children together how oft, but ye would not. You would not come to me yourselves, nor let me gather the little children. The word translated "children" means *little* children. I would have gathered them together even as a hen gathers her chickens under her wings, and ye would not.

* * *

Now my friends, we come to this thought: the children in the church

visible from its organization to its crowning glory. A few brief reflections to prepare the way.

Their children also shall be as aforesaid, and their congregation shall be established before me (Jeremiah 30:20).

That is the church; the church of Israel; the "twelve tribes"; the church that is to be surrounded with a wall great and high, with twelve gates and twelve angels watching at the gate. They are within that wall protected by the guardian angels, and there will be no church in there but that of the "house of Israel and the house of Judah." That is the church that is to become a "great mountain and fill the whole earth." Their congregations shall be established before God, and their children shall be as aforesaid.

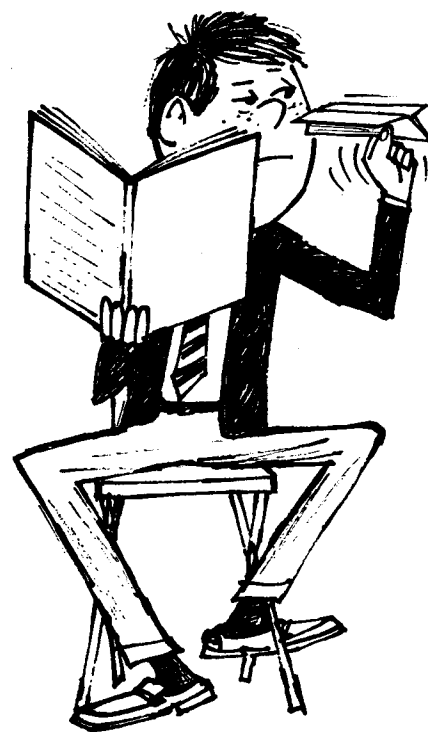
Infants in the Church

How was it then? The infants were in the church with their parents. The twelve tribes had their infant offspring with them. Then place side by side with this the language of Amos, that the "tabernacle of David that was fallen down should be built up as in the days of old." Then place side by side with this the works of Christ when here in the flesh, gathering the little lambs of the flock and carrying them in his bosom. Then place side by side with this the language of Peter on the day of Pentecost:

Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children. . . .

There are the children to be baptized on the day of Pentecost and receive the seal in the forehead for the first time, and all that are in that holy mountain are sealed in their foreheads. There are to be the *little* child, the *sucking* child, and the *weaned* child, and they are to be brought into subjection to Christ.

Now, is that grand fabric that is guarded by angels with God in the midst of it, that is to become a great mountain and fill the whole earth (Daniel 2), is that fabric worthy of your attention? Do you desire to be members of it? It is God's church. It is God's visible kingdom. All earthly kingdoms will have had their glory day. They may have started like the mustard seed, and gradually, progressively and successfully advanced to their glory day, but their strong walls must totter and fall. Many are now known only on the pages of history; God's breath would blast them out of



Does your Sunday school have Teenage Troubles?

Perhaps you've noticed—when it comes to Sunday school, many teenagers couldn't care less. Somehow it is hard for a Bible class to compete with the swinging beat of the everyday life of modern adolescents. And in a sense, no Sunday school curriculum will ever "swing" enough to satisfy these hyperactive, unpredictable individuals.

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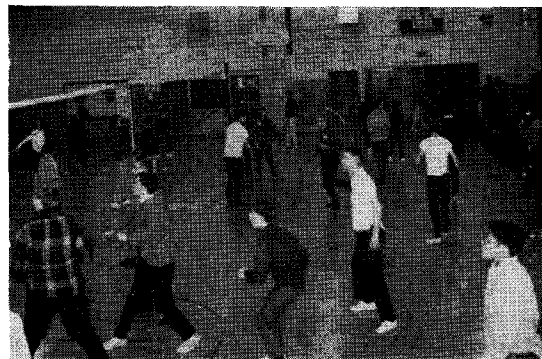
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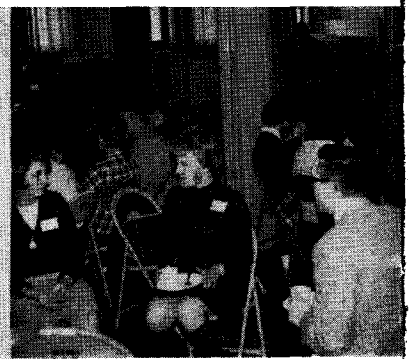
Mr. Kenneth Austin
P.O. Box 4376 Campus Station
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Volley Ball at Oostburg High



Devotional Service



Refreshments

existence. Others would spring up and prosper and spread till crowned and capped in perfection; but God shakes the earth and they fall. The dark empire of Satan is being shaken and will have to fall.

Glory of the Church

But God's mountain kingdom is to stand forever. No storm can shake it. The thunders may roll about it and the lightnings sport around it, but they all fall harmless at the foundation of the wall where the apostles' names are recorded. In the glory day of God's kingdom the prowling demons may show disturbance, but the never-slumbering angels of God stand hard by its gates, watching them.

Do you not wish to be with the "twelve tribes" within the gates? Do you not wish to be in the "olive tree" that is to grow on and on till it kisses the blue arch above? Until God's love takes it up from earth and plants it deep in the land of promise? Do you not wish to be a branch of that olive tree of which Abraham is the root, his long line and the Gentile grafts the branches, together with the broken branches that are to come back when nation shall lift up sword against nation no more?

In that kingdom let me labor. In that kingdom let me live. In that kingdom let me talk. Watched by the angels, let me sing. Within its consecrated walls let me pray. As long as I live in this house of clay, as long as these lungs can breathe, as long as these lips can move and this tongue articulate,

Oostburg Hosts Youth Rally

Seventy-five young people from Illinois and Wisconsin met in Oostburg December 27-28 for a rally sponsored by the Presbytery of Wisconsin. Mr. James Bosgraf, stated supply of the Hanover Park, Illinois Chapel, brought three timely messages on the theme, "Walking with Christ in 1967."

Recreational activities included roller skating at a nearby rink and games at the Oostburg High School Gym. Bethel Church, the Rev. Donald Stanton, pastor, served as hosts, assisted by young people and leaders of Calvary Church, Cedar Grove. The two Machen Leagues presented a program as a basis for discussion on the subject, "How to Improve our Machen League Programs."

Co-Chairmen were Ernest Wieberdink and Robert Ingelse, with committees on lodging, food, recreation, and program.

C. A. P. S. Convention

The Christian Association for Psychological Studies will hold its annual convention on April 12 and 13 at Stouffer's Inn, Oak Brook, Ill., using the theme "Contemporary Morality and Behavioral Deviations."

Addresses are scheduled by Prof. Hugh Koops of Western Seminary,

Let me on the desert labor,
Let me on the mountain tell
How he died, my blessed Savior,
To redeem a world from hell.

1967 SAVE PROGRAM
Bethel Church, Oostburg is again looking forward to sending out a team of young people to assist other churches in visitation and evangelism this summer.

If there are places who would like a team, or young people who would be interested in serving under the SAVE program, you are invited to write to the Rev. Donald F. Stanton, 629 Center Avenue, Oostburg, Wisc. 53070. He has offered to act as a "clearing house" for 1967.

Holland, on "The New Morality"; by Lee Travis, Ph.D., Dean of the School of Psychology, Fuller Seminary, on "Character Disorders"; and by Vernon Grounds, Ph.D., President of Conservative Baptist Seminary, Denver, on "Community (Social) Management of What To Do About It."

Sectional meetings with papers and discussion have been planned on the topics of Alcoholism, Sexual Deviations, the Social Protector, and the Delinquent Adolescent. The aim of the Association is to help professional persons to work cooperatively as Christians to explore such fields as psychology and psychotherapy for better insight of personality and interpersonal relations, and to promote the lordship of Christ in these scientific disciplines.

Advance registration materials and further information may be obtained from William Hiemstra, Ph.D., Executive Secretary of C.A.P.S., 6850 S. Division Ave. (Pine Rest Hospital), Grand Rapids, Mich. 49508.