

Letter from Korea: Hard

Westminster Enters Fortieth Year

The Great Divide: Rankin

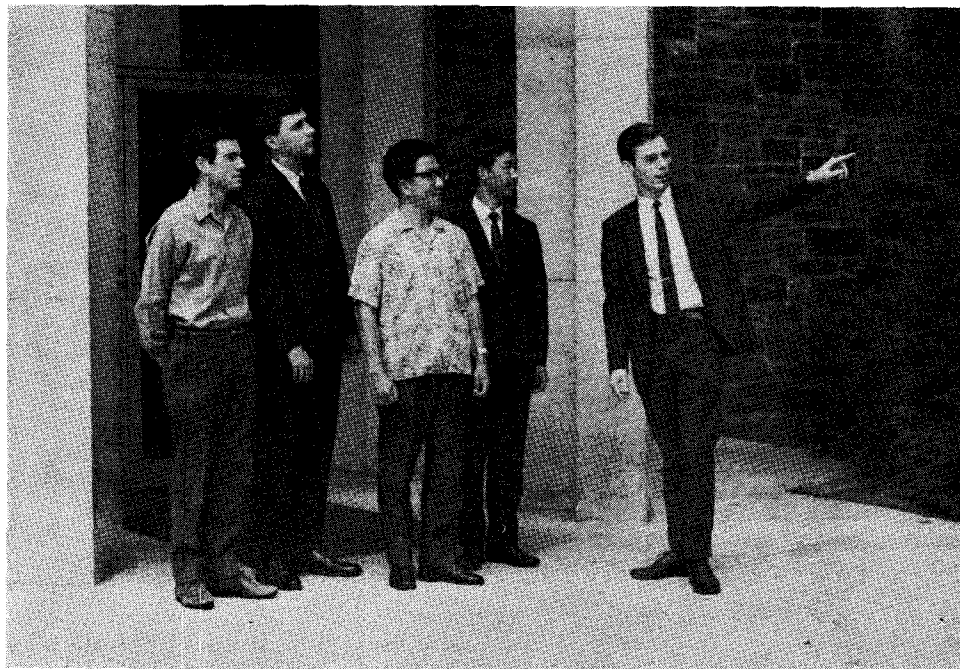
The Spirit and the Word

Editorials and Letters

Here and There in the Orthodox Presbyterian Church

VOLUME 7, NUMBER 8

SEPTEMBER 1968



James Hurley, student body president, describes the campus to early arrivals from three countries this fall.

Seminary Begins Fortieth Year

Westminster Theological Seminary began its fortieth year on September 18 with the largest student body in its history. A total of 146 men are enrolled, including 45 in the entering class. There are 29 seniors, and seven new men in the graduate program. Over 30 of the students are from outside the United States.

Dr. Louis Praamsma, pastor of the Christian Reformed Church of Fruit-

land, Ontario, addressed a large audience at the opening exercises. Speaking on the subject, "Honest to the Church of God," Dr. Praamsma urged the importance of plain honesty in the face of current tendencies "to demythologize the Bible, deconfessionalize the church, and defossilize the clergy"!

With a growing disregard for ordination vows on all sides, it is time to be honest to the true church of Jesus
(continued on page 87)

Letter from Korea

Pusan, Korea
July 15, 1968

DEAR LISA,

This afternoon I received your letter. What a surprise and a joy! I was delighted that you decided to send me that big piece of real money that you spotted with your alert eyes and captured with your fast run. (A \$20 bill was seen while riding through a shopping center parking lot. Advertising brought no response after three weeks.)

It was a very generous thing to do and I am sure it took willpower and a grateful, loving heart for Jesus and his wonderful work. As your mother says, you have "a soft heart for the sick and maimed" and I am happy to know that the money is being sent through our Missions Committee office to the lepers I work with.

And thereon hangs a tale, a real story. It may be hard for you to believe, but that \$20 bill waited at the Lost and Found Department near the supermarket where it was found so that it would come here just when it was needed, I truly believe. God in his great mercy and wisdom and love made two things happen at just the right time.

Last Saturday I went up a long mountain trail to the top where perhaps a hundred lepers live. They are healed so far as the germ being destroyed, but their bodies are ugly, their fingers are twisted, and some are missing a foot or part of a leg. There are about twenty Christians who have a little church made of mud bricks, a few unpainted doors and windows, a tin roof and a plank floor. The pulpit is like a rickety card table and there is no other furniture except the bench on which the preacher sits before the service begins.

Everyone brings his own Bible and hymnbook and at night and early morning, his own lantern or flashlight. At 3:30 every morning in the summer, the rusty old cast-iron church

bell is rung for daybreak prayer service. Almost all the Christians attend that service, as they do the two regular services on Sunday and the Wednesday evening meeting. You hear their joyful singing, their fervent prayers and see their earnest faces.

Lisa, there are several boys and girls there too and among them is one who has not yet begun school, age six. She is a cheerful and brave little girl but different from the others, for she has a harelip. There is a great division in her upper lip and jaw, so the teeth point in opposite directions, and when she smiles, which is surprisingly often, you shiver for fear the split which goes right up to the root of her nose, will come right open and bleed. Nothing seems to prevent its splitting but it never does, I am glad to say.

This little girl, named Poksoonie (like "poke soon knee") has no father any more. He was a drunkard and probably a very discouraged poor leper and he ran away. Her older two brothers and sister go to an orphanage for clean children of lepers. Poksoonie and her mother live alone on the mountain, her mother caring for about a half acre of vegetable plots on the mountain side for her living.

Well, this morning Poksoonie came down the mountain with me. At the hospital a doctor examined Poksoonie and said he could do the operation that will make her face, except for a scar, almost normal. The operation is set for next Monday and will be completed long before you read this letter. Little Poksoonie never showed any fear.

And, Lisa, here is where you come in the story. I had not yet received your letter when I left the hospital today and was wondering how I could collect enough money for the operation. The people at the Baptist hospital were very kind and reduced the costs from about \$150 for operation and ten days in the hospital down to about \$90. But I and the poor lady on

the mountain and her friends will have to get the \$90 in advance. Then your letter came! Now that I know your \$20 is on its way I realize that the Lord already knew about this whole situation and was preparing me for it. I am sure God led me up that mountain not only to preach but also to help Poksoonie.

It is hard to be a poor Korean in this big rich world. It is harder yet to have no daddy and to have a mother who has the hated scars of leprosy. But perhaps it is hardest of all to have a harelip in Korea if you are a girl. They wouldn't even take her in the little school near the orphanage, though she is of school age. And who would give her a job or marry her when she is big?

Won't you pray with me that Poksoonie's face will heal completely? Pray that she may grow up a fine Christian girl, with a chance for a good education, and a real desire to serve Christ in every way she can. And I hope you will thank our heavenly Father for the way he led you and me to try to help, and for the way we ended up working together, though we didn't know it, separated as we are by so many thousands of miles.

I guess you can imagine how glad I really was, then, to get your letter. God bless you all there in Florida. It is now 11:15 p.m. and time I was in bed for I slept poorly the last two nights on the mountain, on a different floor each night (last night in the church, while the heavy rain drummed on the tin roof) and was up at 5 a.m. for late morning prayers.

With much love,
UNCLE TED

Note: This is not an appeal for money. This bill has all been taken care of by parties who became interested in the case. God's provision is cause for thanksgiving.

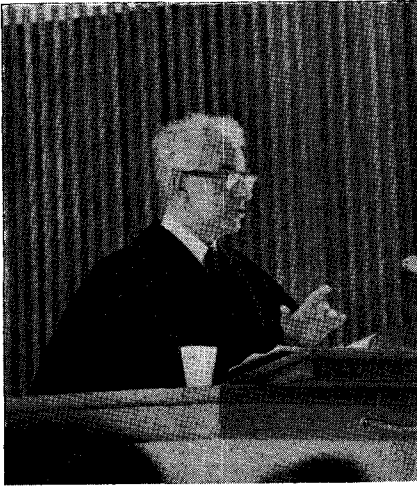
PHOTOS

Cover and page 88 furnished by
James Hurley.

Page 87 by John Tolsma.

Westminster Enters 40th Year

(from cover)



DR. LOUIS PRAAMSMA

Christ, he said. In distinction from those who want ecumenical honesty but at the cost of confessional dishonesty, and from others who view confessional standards in terms of historical relativity, giving new meanings to old and accepted phrases, Dr. Praamsma noted Abraham Kuyper's emphasis on a confessing communion of simple believers around a historic confession.

Several aspects of a true confession on the part of a Reformed church were mentioned by the speaker: We confess our faith in the Triune God in response to the Word of God. We use words — propositional truth — that have coherence and meaning according to the analogy of Scripture itself. Our confession is not individualistic, but is the common faith of all the saints of all time.

The confession's authority is ever conditioned by the written Word of God and the eschatological perspective is always in view. An honest confession is juridical: the church has the right to qualify or disqualify its office-bearers. True freedom is always found in obedience to the Word of our God, concluded Dr. Praamsma.

Mr. Gordon Mouw, pastor of Grace Orthodox Presbyterian Church of Trenton, N. J., offered the invocation. Scripture was read by Mr. Harold Harrington, pastor of the United Covenant Church of Broomall, followed by prayer by Mr. Stephen Phillips, pastor of the Stratford, N. J. Orthodox Presbyterian Church.

President Edmund Clowney, who

presided, introduced Dr. Cornelius Van Til, entering his fortieth year of teaching along with the Seminary. In bringing a greeting to the entering students, Dr. Van Til took a second look at the recent Uppsala Assembly of the World Council of Churches as it portrayed "the holy human empire" of modern theology. "The message of modern theology," he said, "is the message that man has within himself the power to lift himself by his own bootstraps toward the realization of his own ideals."

In contrast to the new meanings for old words by the advocates of this 'new humanity' that wants a 'divinity without God' Professor Van Til welcomed the new students with a promise to help them prepare "to proclaim Jesus Christ who died for sinners on the cross and rose for their justification."

Faith and Culture

A new Tuesday evening course on the European theological novel is being offered during the fall quarter, open to auditors as well as to students taking it for credit. Taught by Professor C. John Miller, the class will explore themes in Camus, Dostoevsky, Golding, Greene, and Kafka, with particular attention to the "hurt" in modern man in relation to the healing found in the gospel.

Dr. Miller, a former college teacher of literature, is assistant professor of practical theology at Westminster. He received his doctorate in June from the University of the Pacific. His thesis dealt with James Fenimore Cooper's attempt in his last five novels to criticize American civilization from a Christian point of view.

This evening course is the first of three to be given during Westminster Seminary's fortieth academic year relating the Christian faith to modern culture. The second course is an introduction to Christian poets, and the third will provide a broad perspective of man in contemporary culture, according to President Clowney.

Day of Prayer

The speaker for the annual day of prayer, scheduled for November 14, is to be Mr. Carl Ahlfeldt, pastor of Pilgrim Orthodox Presbyterian Church of Bangor, Maine.

In the Old Testament department this year, in addition to Professor John Zinkand, Dr. Meredith Kline, now on the faculty of Gordon Divinity School, will be a visiting professor during a part of the second quarter. Dr. Zinkand will also have the help of Mr. Thomas Nicholas, who is working toward his doctorate at Dropsie College, and who will teach one

President Clowney talks with Dr. Praamsma during the tea in Machen Hall following the opening ceremonies.



course during each of the three quarters.

Mr. John Frame has joined the faculty this fall as instructor in systematic theology. A candidate for his Ph.D. in philosophy from Yale University, he was ordained to the gospel ministry on July 19 by the Presbytery of Ohio of the Orthodox Presbyterian Church.

During the third quarter Dr. Martyn Lloyd-Jones, until recently pastor of the Westminster Chapel of London, England, is to come as a special lecturer in practical theology. A widely read author and a faithful expositor of Scripture, Dr. Lloyd-Jones will also deliver the address at the fortieth commencement exercises on June 11, 1969.

Of interest too is the appearance earlier this year of the third revised printing of *The Infallible Word* (Presbyterian and Reformed Publishers, Philadelphia, \$3.95 paper). This book, a symposium by members of the Westminster faculty, first appeared in 1946, and is still timely. The revision is edited by Professor Paul Woolley, and chapters by Professors Murray, Skilton and the late Dr. Young have undergone "pervasive revision." The chapters by the late Professors Stonehouse and Kuiper, and those by Dr. Van Til and the editor, are unchanged.

Dr. Wm. Hendriksen, left, and Dr. C. Van Til, long-time friends, met at the 18th annual Reformed Ministerial Institute sponsored by the Westminster Alumni Association early in September.

Dr. Hendriksen, author of a New Testament commentary series, gave three lectures during the Institute on the campus.



Of ultimate concern to all

The Great Division

JOHN RANKIN

The world is divided by one single, absolute division. Not only so, it is of the utmost importance to realize the fact and see it with clear perception of its actuality. It is the division between Christians and non-Christians, believers and unbelievers, the saved and the lost, those destined for heaven and those bound for hell.

Only a comparative few are able to perceive this in our day. To the generality of men this kind of division is in no way apparent. Divisions? yes, of course; no end. Everyone knows this. But one great absolute division? No.

In spite of all the evidence against it the world still believes in union and cooperation—its own kind, of course. Peace is desirable at almost any price because men want to go on living as they desire, undisturbed by outside interference. Man follows after peace, but somehow it never quite comes off. As God has said, "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isaiah 57:20-21).

Man continues his pursuit of peace; but facts are facts, and the Bible believer knows whereof he speaks when

he affirms the great division. "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him" (I Kings. 18:21). "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matthew 12:30). This is the Bible doctrine.

Yes, there are divisions in the world; and yet one and only one great division. Many and often deep divisions are found among the parties concerned on both sides of the great division — divisions among Christians as well as among non-Christians. This all who are on the side of Christ can only deplore and must confess with shame and sorrow.

The situation as it exists among the believers is unfortunate, but not irreparable. For, deep down in every believing heart, we know that such divisions as obtain among us not only should not but need not be. As James says in a similar connection, "My brethren, these things ought not so to be" (3:10). One day we shall "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. 4:13).

Radical

Our chief interest in this discussion is the division which must and should obtain between all real Christians and all others. This is indeed radical, and is irreparable except as God intervenes. On the other hand the situation which exists among the true believers is very different, for it is neither radical nor irreparable. The church of Christ

"on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won."

In addition to this, however, is our sweet union and communion among
(continued on page 93)

The Presbyterian Guardian

The Spirit and the Word

II. THE SPIRIT AND THE WORD

What the Scriptures say about the work of the Spirit in the church gives us a perspective from which to view his relationship to the Word. The work of the Spirit has the closest relationship to the Word of God, and more narrowly to the Scriptures which are the Word of God written. The Spirit imparts the Word, energizes the Word, witnesses to the Word, and applies the Word. The special gifts of the Spirit to the church were themselves either instruments for the direct proclamation of the Word and the edification of the church or were aids to this proclamation.

Although the in-scripturated Word does not contain all the words that God has spoken, it is itself the Word of God. The Scriptures are God-breathed, that is, the very breath of God (II Tim. 3:16). They are "pneumatic," a product of the work of the Spirit (*pneuma*) of God. They should not be separated from the work of the Spirit.

Liberal Views

Such a declaration is most necessary for understanding the communion of the Spirit today. The older liberal theology, which was strongly influenced by idealistic philosophy, sought to liberate the church from a supposedly external and legalistic submission to the words of Scripture and sought to fix its attention on the moral spirit behind them and in them. What was important was not so much the words and statements of Jesus and the apostles but the ethical spirit that pervaded and upheld them. As a consequence it could not think of the Scriptures themselves as being spiritual. What was spiritual was their moral sense.

The newer liberal theology (*e.g.*, Barthianism) has pretended to honor the Word of God in contradistinction to all human ideas and ideals. When it ascribes pneumatic character to the Word of God, it means that the Word transcends all human ideas and the words and the deeds that express them. It maintains that the ideas con-

tained in the Scriptures as well as the words of Scripture are only human. They are not only to be distinguished from the Word of God; they are incommensurable with it.

Although the older and newer liberal theologies differ in important respects, they agree that the revelation of the Spirit may not be identified with the words of Scripture. The word of the Spirit is, therefore, exclusively "ecstatic," standing out from what can be expressed in words. In the older liberalism the Spirit is the idea which undergirds the words of Scripture but cannot be identified with them. In the newer liberalism the Spirit is the dynamic power of the Word of God in contrast to the barren deadness of the words of Scripture and what they express. In both cases the work of the Spirit is set up over against the in-scripturated Word of God.

Christian View

In reply, orthodoxy must insist that the Scriptures are the breath of God and that their words are God's very words as communicated by the Spirit (II Tim. 3:16). "The entrance of thy words giveth light" (Psalm 119:130). Furthermore, it is to this Word that the Spirit testifies (Heb. 2:4). He communicates, interprets, applies, and confirms the Word. He witnesses within the believer to the truth of the Word.

One should not regard the completeness and givenness of the Word of God as an obstacle to life. Nor should its completeness be thought to be an obstacle to faith. The Scriptures themselves are living, the living Word of the living God.

What has been said is important for understanding the nature of the communion of the Spirit. Care must be taken not to limit the work of the Spirit, restricting it to an area outside

This is part two of a revised report submitted to the recent OPC General Assembly by a study committee under the chairmanship of Dr. Robert D. Knudsen. Part three will follow.

of the written Word or outside of the bounds of the institutional church. The Spirit's work may not be restricted, for example, to making contemporaneous the completed work of Jesus Christ and relating it to the future. The work of the Spirit should not be separated from the completed work of Christ, as he empowered that work and as he testifies to it. Such a misconception will lead to profound misunderstandings of the communion of the Spirit.

Intellectualization

This may occur in the most subtle fashion. There are those who say that the Spirit must be given a place as the interpreter and as the applier of the general truths of the Word of God, so that their relevancy may be seen for the concrete circumstances of life. Otherwise the believer is related to a set of codified rules and does not come directly into communion with God and his Spirit. Such a position is presented in reaction to an intellectualization of the Word and of the relationship between God and man.

The advocates of such a position do not see, however, that they themselves have just as much fallen prey to an intellectualization. The Word of God is reduced by them to a set of codified principles. Contact with the general truths of the Word alone is then thought to restrict the believer in his communion with God. He needs, in addition, the guidance of the Holy Spirit, who specifies these truths for his life. Significantly, it is precisely in this area of the specification of the general truths of the Scriptures that the communion of the Spirit is supposed to take place.

The advocates of this position fail to see, however, that such a specification of general principles also has a strongly intellectualistic character, being a communication to the understanding of how the general truths of the Scriptures are to be applied. In such a view the application of these general truths is virtually indistinguishable from additional special revelation. This view also restricts the communion of the Spirit, since it maintains that communion, at least in its fullest sense, is present only when there are special guidances.

A Living Word

Concern for the leading of the Holy Spirit in connection with the Word

is thus paired with a formalization of the Word, as if the Word itself were a series of abstract principles to which the work of the Spirit would have to add by way of application. The work of the Spirit thereby becomes little more than a casuistry, that is to say, an application of the general principles of the Word of God to specific cases. Thus, first of all, the Word is distorted by being intellectualized and formalized and then the Spirit is invoked to make up for what the Word itself is unable to accomplish. This is no true service either to the Word of God or to the Holy Spirit.

It is an affront to the Scriptures to call them a book of codified principles which must be applied by the Spirit if there is to be communion with God through the Holy Spirit. The Word of God is a living Word. It is breathed out by the living God through his Spirit. It reveals a divine life and a communion with God that in its depth transcends all human comprehension and expression. Its ultimate law is the law of love to God with all one's heart, soul, and mind, apart from which there cannot be the fulfillment of the most carefully formulated intellectual principle or specific application of principle.

At the heart of its portrayal of the relationship between God and man is the idea of the covenant, that God will be a God to man and that men will be God's people. Communion with God through the Spirit stands at its very center. The final issue of all of our activities must be an act of adoration directed by the Word and empowered by the Holy Spirit.

III. THE SPIRIT AND THE CHRIST

If the work of the Spirit is connected with the Word, it is just as intimately connected with the Living Word, Jesus Christ. While Christ was yet on earth, the Spirit empowered him and witnessed to him. Now that Christ has gone to be with the Father, the Spirit represents him and carries out his work.

The work of Jesus Christ as it pertains to the accomplishment of redemption is now completed. According to the Scriptures, Christ once and for all offered himself upon the cross for our sins (I Pet. 3:18; Heb. 7:27; 9:12, 26-28). This salvation the Holy Spirit applies by working faith in the believer and by bringing him more and more into conformity to the image

of Jesus Christ (II Cor. 3:18).

In his application of the work of redemption the Spirit is none other than the representative of Christ himself. Christ is seated on the throne of his father David. He is forever at the right hand of the Father where he continually makes intercession for us (Heb. 7:25). To this end the Holy Spirit also prays, with unutterable intensity (Rom. 8:26).

Before Christ ascended to be with the Father, he said that he would send another Comforter, the Holy Spirit (John 14:16; 16:7-8, 13). The Spirit, then, establishes the communion between Christ and the believer and keeps it intact. This is a communion that is based upon a union with Christ himself through the Spirit.

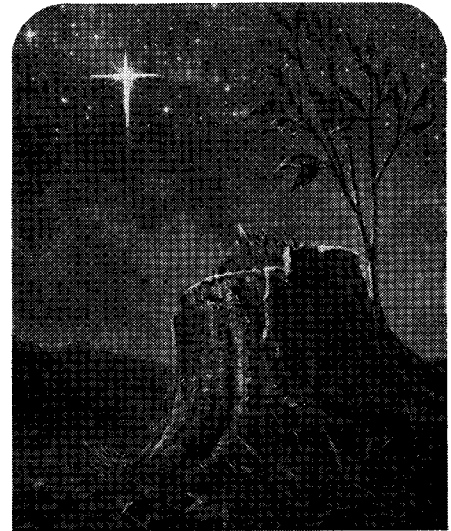
Viewed From Two Sides

The work of the Spirit, therefore, must be viewed from two sides, as he brings the needs of the believer to the Father through the Son, and as he radiates the blessings of Christ in the life of the believer.

Again we must warn against any false limitation of the work of the Spirit. It is not restricted to applying what Christ has accomplished. The work of the Spirit is a witness to the finished work of Christ as well as an application of it. Faith looks both to the past and to the future. It is both a faith in the finished work of Christ and a steady confidence that God will yet work out all those things which he has promised the believer.

In mediating the work of Christ the Holy Spirit holds an indispensable position. As the Scriptures themselves say, no man can call Christ Lord except through the Holy Spirit (I Cor. 12:3). Fellowship with Christ is fellowship with the Holy Spirit, as he witnesses to, and applies, the redemption which Christ has purchased and which he is carrying out at the right hand of the Father.

There is therefore at the heart of the believer's life a communion with the Son through the Spirit of the most intensely personal and intimate character. This communion is according to the Word of God, the Scriptures; nevertheless, without it the sense of the Scriptures and its witness is not fulfilled. From the very beginning the plan of God, that to which the Scriptures witness, has had in mind that God would be our God and that we would be his children.



WHAT MAKES CHRISTMAS CHRISTIAN?

Christmas is many things. It is always a holiday, family reunions, a tree and presents. Sometimes it is also a time of praise to God for the loving gift of his Son. A truly Christian observance of Christmas demands that our thoughts and festivities center about the Word of God who was made flesh.

This year why not make sure that your greeting cards are distinctly Christian? By their unique combination of biblically oriented art and greetings composed only of Scripture texts and Christian verse, Great Commission cards present a positive witness to Christ.

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The Presbyterian GUARDIAN

EDITOR

ROBERT E. NICHOLAS



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

Zeal for the Different

The church of this age has lost its zeal for the ministry of the Word to the lost of this generation. There is much talk about the "generation gap" today. Many in the church feel there is no real gap, but if there is—so what? And no one is doing much to fill it. The young people are thought to be a "weird group" so why minister to them! Leave the gap, or better still, dump them into it. A majority of middle class church members have no use for any young person who does not "look decent."

Because we have lost our zeal for bringing the gospel to all, the church is sick—and dying. When a church refuses to minister to a particular class of people it evidences decay. The evangelical church for the most part has refused to minister to the black community and we see the results today.

As Bible-believing churches we are not reaching out to young people and we will reap the results within our generation. There is much said about the outward appearance of the young generation—"Give them a bath," etc.—but how much concern is there for them as souls apart from God, lost and in need of the grace that we who believe in Jesus Christ have received? It seems we are more concerned with their social conformity than with their spiritual need.

As a minister of the gospel I have heard all sorts of unkind remarks about those who dress differently than the social norm or whose hair style differs. We should be careful in any judgment we make about another, especially if the judgment is based upon outward appearance.

If we so pre-judge our young people, perhaps we have other pre-

judices that are unbiblical. Most of our prejudice hinders the ministry of the Word. We refuse to witness to those we wouldn't want in "our" church. Yet young people are the adults of tomorrow—and if we do not reach them with the gospel today, what of tomorrow?

Let us learn to accept each person as a person and minister to him as an individual who needs Christ—no matter what he looks like, or the color of his skin, or his age. Most of us have found time to run down those who differ from us. We've learned to put our prejudices into words. When was the last time you witnessed to someone concerning Jesus Christ?

—EUGENE SALTZEN

(Adapted from the "Pastor's Portion" in the "La Mirada Herald.")

Rulers for a Day

If the "powers that be are ordained of God" and function as his servants (Romans 13), then to fail to vote is to despise God's providence as it relates to the means for choosing officials under our form of government. While the presidency receives the focus of attention, it is important to be informed as to state and local offices as well. The Christian who votes in ignorance is hardly voting responsibly.

Admittedly, choices are not always ideal, and in a wicked world the choice may be the lesser of the 'evils', yet even so one ought not abdicate his position as "ruler for a day" in a democracy.

In the light of Scripture the Christian citizen will approach his duty on November 5 prayerfully, thoughtfully, and with confidence in the abiding rule of God.

—R. E. N.

EDWARD J. YOUNG MEMORIAL FUND ESTABLISHED AT WESTMINSTER

A scholarship and research fund in memory of Dr. Edward J. Young has been set up by the Board of Trustees, according to an announcement by Chairman LeRoy B. Oliver. Dr. Young, who died last February, was head of the Seminary's Old Testament department.

An award from the fund may be made by the faculty once in each biennium beginning in 1971 for graduate study or research in Old Testament or other Biblical studies at Westminster. Memorial gifts designated for this purpose are being received by the Seminary.

EDITOR'S MAIL BOX

DEAR SIR:

Have'n't we had enough of tittle-mongering in the church? I refer to the penchant for using "The Reverend," "Licentiate," "Seminarian," and "General Secretary" before the names of some kingdom workers in conversation and church-related publications. . . . There is a pronounced prejudice in favor of anyone who enjoys formal theological training and 'clerical' intentions. Before long I fully expect to hear of "Intended-Seminarian Jones," "Under-Care Smith," and "Preacher's Kid Brown"!

Jesus pointed out that it was the scribes and Pharisees who loved the chief place at feasts and the best seats in the synagogues, and salutations in the market places, and to be called Rabbi (Matthew 23:6-7). Regardless of one's opinion on the question of two or three offices in the church, no one can argue from the Bible that any elder ever appropriated a human title designed to elevate himself above other Christians. Without impugning the motives or integrity of any man, may I ask what edifying purpose these titles serve? Jesus said, "Be not ye called Rabbi, for one is your teacher, and all ye are brethren" (Matthew 23:8).

We criticize Roman Catholics for using the appellation "Father." If we are serious about the priesthood of all believers, why should we permit shopworn tradition and the pagan etiquette of Emily Post to dictate our usage? I believe the Lord will richly bless our work in the church if we make efforts to repudiate all such preference and pretense. A common "Mr." should be sufficient for any of the Lord's servants.

DONALD M. POUNDSTONE
Chestnut Hill, Pa.

* * *

More on "Gospel of Freedom"

DEAR SIR:

It was discouraging to read the letters (June issue) attacking the article "Gospel of Freedom" (March) by Francis Breisch. It was doubly disheartening to realize that three of those letters were from pastors or missionaries of the OPC, men who should be in the vanguard with Mr. Breisch in challenging our church to greater efforts for Christ in a world which so

desperately needs him and all he has to give.

But Mr. Breisch's positive suggestions for doing this are rejected as "sloganeering . . . meaningless abstractions . . . and similar simplistic solutions." Yet nowhere are we given alternative constructive solutions for putting our Christianity to work other than the vague statement that we must look "elsewhere" for guidance. Rather, we are warned that evangelical Christians, though they must deny social and racial bigotry, should not be involved in today's struggles for freedom. . . .

Finally, we are informed by one writer that much of Mr. Breisch's position, a position which affirms that true freedom is to be found only in Jesus Christ and that we Christians are first of all to accept that freedom and then to move out of our comfortable but narrow spheres and our indifference to the suffering of others to bring the knowledge of this freedom to all men, is a position that is "hostile to a consistently Christian point of view."

Hostile to consistent Christianity? I suggest that it *is* consistent Christianity. Hiding from today's problems is the easy way out; walking in the footsteps of Christ in an attempt to solve them is difficult. We need men with the compassion and courage of Mr. Breisch to show us the way.

JEAN FERINGA
Elmhurst, Illinois

* * *

DEAR SIR:

Please permit me to comment on some of the criticisms of the article on the "Gospel of Freedom" for I think they were not completely fair. I do not necessarily endorse all of Mr. Breisch's views, but I believe critics should not read into an article what is not said.

Mr. Bird suggests that Mr. Breisch implies that the Christian should support socialistic welfare schemes. Whether Mr. Breisch believes this or not, I did not find this in his article. He suggests that the article requires government - to - government foreign aid. I do not know whether Mr. Breisch believes this, but he did not say or necessarily imply that this must be the means of Western nations helping underdeveloped nations. . . .

Mr. Kellogg suggests that Mr. Breisch agrees with the means of civil

disobedience, marches and sit-ins. Maybe he does, but he did not say so in the article. . . . Indeed he said that the civil rights movement needs Jesus Christ; he did not say that we endorse all that some civil rights proponents do. Because we oppose the social gospel, it doesn't mean that we must ignore social needs corporately. Modernism is involved without the true gospel; we have the real message that gives real basis for being involved. This was Mr. Breisch's point as I see it.

Mr. Bender suggests that Mr. Breisch lends support to liberal and apostate church movements. This is manifestly unfair. He overtly rejects their social gospel. Mr. Bender's mistake is that he thinks we must not do anything that resembles what apostate churches do. He says that "even if this crusade were truly Christian, which it is not . . . this is a very poor time to be speaking out on the subject." What is wrong is that so much is said and done that is not Christian . . . our obligation would be to speak out from the Christian viewpoint, not to be quiet and uninvolved.

Mr. Breisch made two points, namely, that we are not involved and that we should be. His critics agree only with the former. I believe we, as a church, have not really wrestled with what our Biblical obligations are. Most opposition to involvement is based on the feeling that we historically haven't done it as Orthodox Presbyterians, or that we cannot do what the NCC, modernists, or welfare-state socialists do. These are not good reasons for lack of involvement. This is in effect the same line used by extreme separatists and fundamentalists with an unscriptural view of worldliness.

If we are not to be involved, let us have some good Biblical reasons why it is wrong for Reformed Christians to be involved in social progress, even corporately involved in the cause of human freedom and improvement. If it is not wrong, let us seriously consider what our Biblical responsibilities are in showing that our faith is really relevant to all of life.

C. RALPH VERNO
West Chester, Pa.

* * *

DEAR BROTHER:

It was my privilege to attend for four days the Seventh Plenary Congress

of the International Council of Christian Churches held in August at Cape May, New Jersey. While there I had opportunity for the first time to observe dedicated Christians from all over the world band themselves together for the sole purpose of preserving the purity of the Christian faith. It was a real inspiration to see some 3000 delegates present from India, Pakistan, Korea, Formosa, South Vietnam, Africa, Scandinavia, Great Britain, France, the Netherlands, South and Central America, and various parts of Canada and the United States.

Considering the doctrinal defection so blatantly flaunted by the World Council of Churches at Uppsala, Sweden last July, and the open commitment of this organization to political and social world revolution, together with the increased leanings toward left wing compromise exhibited by the National Association of Evangelicals, I could not help but be struck forcibly with the fact that in this apostate day the ICC is the only militant worldwide conservative Christian organization that dares to take a forthright stand against the rising tide of ecumenical antichrist.

Inasmuch as our Orthodox Presbyterian Church was at one time a member of the ICC . . . it seems to me that in this day of overpowering world crisis, confronting as we do a rising one world church and a coming one world state . . . we ought seriously to consider realigning ourselves with the ICC. In unity there is strength!

Scripturally I do not see how we can conscientiously remain neutral in the face of the awful juggernaut which threatens to destroy us. We must join together in giving the world the warning signal, lest the blood of the innocent be required at our hands. How can we stand idly by while others are doing the fighting for us? Rather we should lend the ICC our full support and voice with them our witness of separation from apostasy and opposition to Communism, Romanism, Ecumenism, Modernism and Red Russia. Let us stand up and be counted with our valiant brethren who suffer for the cause of Christ and will not bow the knee to the ecumenical Baal. Forgetting the differences that keep us aloof, make unity for the cause of Christ our highest goal.

WILLIAM A. DE JONGE
Montclair, New Jersey

Great Division

(from page 88)

ourselves. This is our God-given sanctified state and condition. It is a strong and blessed union, which, wherever present, should and does spell an end to all enmity and strife. All who are Christ's have this sweet and happy union and communion. As the Savior said: "Have salt in yourselves, and have peace one with another" (Mark 9:50). In other words: Be your own true believing selves and at the same time maintain that concord which your station as my followers requires. The Bible as a whole is rich with references to this effect.

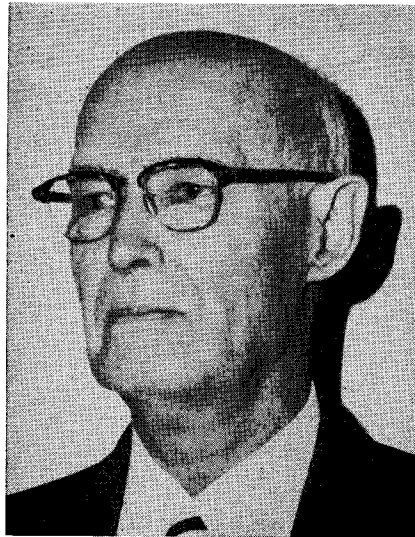
We have directed our attention to the teaching concerning harmonious relations among Christians. But what of the situation as between us and the world? "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:19). (See also Matthew 10:22 and James 4:4.)

Enmity with the World

Every true believer, having identified himself with Christ, knows what is meant by the enmity of non-believing humanity. All whose loyalty and love is not given to the truth as it is in Christ are at heart our enemies. Indeed they are not only our enemies; they are also enemies of each other, and of all men. All real love is Christian, and genuine Christian love is not known among the men and women of the world.

It devolves upon us to explain the use of such terms as "true believer" and "real Christians." We are thinking in terms of God's own great dividing line, not any line of ours. And God's dividing line separates between the good and the evil, the righteous and the unrighteous, the saved and the lost. In other words, God's line pertains to the actual situation relative to sin and salvation. The great question is, What is salvation and what does it mean for each and every one of the children of men?

Volumes could of course be written on this; also the whole order of salvation is involved. But the heart of it all is that real salvation is personal relation to Christ as Lord and Savior. Such personal relation involves acceptance of all that is revealed in connec-



Mr. Rankin is a retired Orthodox Presbyterian pastor. In addition to his book, A Believer's Life of Christ, he is the writer of a series of articles in Blue Banner Faith and Life titled "The Lord's Great Controversy," of which number 11 has appeared in the July-September quarterly issue.

tion with the person and work of Christ and the work of God by him. Here is the meaning of true Christian faith and religion.

Taking Sides

Beyond this, however, we have to consider what salvation is in its effect on all of life's relationships. In the very act of accepting Christ the believer has taken sides. He has taken his stand with the Savior on his side. Henceforth and forever he is for all that the Lord Jesus is for, as well as being for all those who are his. On the other hand, he is against all that Jesus is against; and, in a sense, against all who are against him. He is against them in respect to what they are and for them only in regard to what they may become by the grace of God.

We may not neglect the Savior's word in this connection given in Matthew 7:13, 14: the "strait gate and narrow way" as compared with the "wide gate and broad way." Owing to the weakness of the flesh the believers have their disagreements and of course the enemies of the truth often disagree among themselves. But

as one has said, "One thing they always do: they forget their differences, close ranks, and fight against the truth whenever they are brought face to face with it" (Malcolm MacKay in *The Contender*, Jan.-Feb. 1968, p. 1).

On the other hand, all should remember that Christ is no longer on the cross. Now he lives and reigns on high at the right hand of the Father in highest glory, praying for his own true church and people that they may be one in him and stand together in close rank under the banner of true faith and life.

A Concealed Division

A topic of special importance in connection with the great division is the element of concealment which attaches to it. The fact is that this division is largely hidden and glossed over. It is by no means entirely out in the open, and we have to reckon with this.

Very much of the opposition to true religion comes under cover of vain pretense and false profession, so that the appearance is contrary to the fact. On the other hand, the testimony which is for the faith often fails to appear in its own proper light. So the truth is obscured and the realities of the case are ever in need of painstaking clarification. This adds to the burden of all who desire to be faithful to the Word and the faith.

What needs to be done is to keep in mind that it is only natural for sin and unbelief to skulk and hide. Within the sphere of Christendom itself man's natural enmity to God is glossed over and obscured. This is accomplished by adherence to the forms, terms, names and language of the faith, to the underlying exclusion and avoidance of the reality. This means that sham, pretense and hypocrisy, conscious or unconscious, must be carefully noted and exposed.

Christianity and Liberalism

It is a situation which confronts us with special force today. Of course it has always obtained in lesser or greater measure — in Jesus' own day, in pre-Reformation days and again in modern times; probably never more than today. We are reminded of Dr. Warfield's "Un-Christian Christianity," Dr. Patton's "The New Christianity," Dr. Machen's "Christianity and Liberalism" and Dr. VanTil's "Christian-

ity and Barthianism." Also Dr. Eldersveld used the term, "the historic Christian faith," in opposition to the anti-fundamental Modernism so rampant in home, school, and churches of today.

Let us clearly understand and mark it well that, things being as they are, there is hope for true discernment only as we apply ourselves to the detection and exposure of the facts as they exist about us. For a flood of lying spirits has gone out into the world. The interests of the faith are assailed by a host of "false Christs" and "false prophets" designed, if that were possible, to "deceive the very elect." "And no marvel; for Satan himself is transformed into an angel of light" (2 Cor. 11:14).

Deception and Discernment

On the other hand, God is able to open the eyes of the understanding of his own people. Upon them he bestows a keen and penetrating insight fitted to pierce through all the deceit and cunning of the Adversary and his agents. Thus he enables the true believer to set himself in full array in opposition to all that is contrary to what he believes and knows on the authority of God speaking in his Word.

As one has said: "To the human eye there appears a medley of religious denominations and sects, but before the divine eye all are reduced to two sides—those on the Lord's side and those not on his side. To the Lord the line of division is distinct and clear, making two sides only, precluding the possibility of a third, and entirely excluding a position of neutrality (Sidney Norton: "Who is on the Lord's Side?" *Banner of Truth*, Jan. 1968).

The point is that from God's standpoint the world is divided between the converted and the unconverted, between those who are inside and those who are outside of his kingdom. Whether one is outside or inside the church, he is on the wrong side unless he is born again and saved by Christ.

One True Religion

Christianity has come from God and stands forever as the one and only true religion. It completely excludes all other than itself as false. In the final analysis it is narrow and intolerant. As things are today there are two different faiths that go by the name of Christian, sad to say.

These two dwell alongside each other within the sphere of Christendom. However similar in appearance they are utterly unlike in essential content. One of the two brings a message of salvation by works; the other salvation by faith in Jesus Christ—his person, life, and work. Christianity stands alone in sublime singularity as the one and only religion of salvation by grace through faith in the work of God in and through his Son.

One of the two is true to God, to his Word and plan of salvation. The other is false and unfaithful to God and only simulates the faith that it purports to be. Which of the two is the true can be determined only by reference to God's Word, but the age-old creeds of the church can be of great assistance; such as the apostles', the Nicene, and those which came forth from the great Reformation.

Seeing It As It Is

By way of summary, as we have seen, the division is concealed. "The natural man receiveth not the things of the Spirit" (I Cor. 2:4). And, "If our gospel be hid, it is hid to them that are lost" (I Cor. 4:3, 4). Only

those who have been truly converted ever see the picture as it really is. A. W. Tozer, in his *Incredible Christian*, has well described what sin has done to mankind in the realm of thought. "Our ideas," he says, "rarely accord with things as they are but are distorted by a kind of moral astigmatism that throws everything out of focus. Through a multitude of errors our total philosophy is out of line."

And yet the division is revealed. Faith must and will manifest itself in thought and word and deed; in attraction to the same in others and in aversion to all unbelief. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven" (Matthew 5:14-16).

The doctrine of God's great division certainly stands near the center of the divine scheme of things; as close to the heart of the things of God as anything could be since Christ himself, God manifest in the flesh, is the great Divider. The fact of God's great division is of ultimate and vital concern to all. Who is on the Lord's side is always in question. On whose side are you?

Here and There in the ORTHODOX PRESBYTERIAN CHURCH

Wildwood, N. J. — Mr. Leonard Chanoux served again this summer as director of the Boardwalk Chapel under the sponsorship of the Presbytery of New Jersey, with Mr. Thomas Mullen of Vineland at the organ, and a different speaker and special music each week. Mr. and Mrs. Chanoux are the parents of a daughter, Melissa Annette, born April 9.

Long Beach, Calif. — Priscilla, daughter of Mr. and Mrs. Lawrence Eyres, was united in marriage to Mr. David King on August 23. David, a graduate of U.C.L.A., is entering Westminster Seminary this fall.

Wilmington, Del. — Ten men from Emmanuel Church joined more than a hundred others at the annual spring Reformed Laymen's Conference. The Speaker was Dr. Joel Nederhood, radio pastor of the CRC Back to God Hour.

As a follow-up to a successful teacher training series on methods in the spring, a six-week course on contents for the Sunday school staff has been planned for this fall, according to the latest "Emmanuel Press." A Saturday afternoon seminar on October 26 will feature the writers of the Great Commission Sunday school curriculum, Mr. John Mitchell, Mrs. Helen Pappas, and Mrs. Dorothy Anderson.

La Mirada, Calif. — An evening of fellowship was enjoyed with the David Moores in mid-July as they were en route to Japan. . . . The annual birthday party for everyone in the church sponsored by the Women's Missionary Society featured home mission fields this year.

Center Square, Pa. — Mr. Ronald Jenkins was installed as pastor of Community Church by the Presbytery of Philadelphia on September 26, with

Dr. Clair Davis, recently elected moderator, presiding. The sermon was delivered by Dr. Robert Knudsen, and Mr. Tony van Brakel, an elder in Community Church, read the Scripture. Following the formal installation, the two charges were given by Messrs. Henry Coray and Norman Shepherd. Mr. John Frame was organist.

Mr. Jenkins had served for the past five years as pastor of Westminster Church, Hamill, So. Dakota. Moving east in August, while the seven children visited grandparents in New England, the parents looked for adequate housing, which they have found in nearby Oreland, within reach of Phil-Mont Christian Academy where the school-age children are enrolled.

Shaver Lake, Calif. — Mr. and Mrs. Dwight Poundstone returned from a six-week tour in Europe just in time for him to assist as dean of the 18th annual family conference, held again this year at Camp Sierra. Among other speakers were Messrs. Henry Krabbendam, Sunnyvale, Salvador Solis, Los Angeles, and Henry Coray, Glenside, Pa.

Denver, Colo. — On March 20 Mr. Larry D. Conard, Westminster '67, was ordained and installed as pastor of Park Hill Church in this city which has over half the population of the state. Participants in the service were Messrs. Abe Ediger, Robert Sander, and Jay Adams, assistant professor of practical theology, who gave the sermon. The Conards are only five minutes from the airport and invite a call if you have a stop-over there!

Miss Harriet Z. Teal, long-time member of the congregation, died on August 15 in her 84th year. Miss Teal, a native of Pennsylvania, came west with the Benson Male family in 1938 and labored in Sunday school and children's work for many years in Denver, Oak Creek and elsewhere. Years ago she wrote a series of "Stories for the Children's Hour" for the *Presbyterian Guardian*.

Funeral services were held in Norristown, Pa. with Pastor Calvin Busch of Morristown, N. J., a friend from Colorado days, in charge.

A memorial service "of praise for the work of divine grace in the life of God's servant" was held in Park

Hill Church, in keeping with plans which she herself had made. Included were some of her favorite hymns sung by Mr. Daniel Stukey, by a group of young people she had taught, and by her close friends, the Male family, all but two of whom were in Denver at the time.

Santee, Calif. — A member of Valley Church, Cdr. John McCants USN (Ret), was honored this spring by having a new 750-man barracks on North Island named after him. He received the Distinguished Flying Cross for a 1942 mid-air rescue of a man hanging upside down from another plane and caught in parachute lines. He was Admiral Halsey's personal pilot during World War II.

Pastor Bruce Coie gave the closing prayer at the recent dedication of the Santee County Water District's Wastewater Treatment Plant (see "The Town that Laundered Water" in April 1967 *Readers' Digest*).

Hatboro, Pa. — Trinity Church was host for the fall meeting of Presbytery. Dr. Clair Davis was chosen as moderator, and Mr. Ronald Shaw was

New Addresses

The following changes in ministers' addresses have occurred since the July 1 listing in the printed *Minutes of the 35th General Assembly (OPC)*:

Egbert W. Andrews, P. O. Box 353, Kaohsiung, Taiwan, Rep. of China.

Lester R. Bachman, 806 Dorsea Rd., Centerville, Lancaster Co., Pa. 17601.

John M. Frame, 126 Allison Rd., Willow Grove, Pa. 19090 (ordained by the Presbytery of Ohio).

Ronald E. Jenkins, 125 Apel Ave., Oreland, Pa. 19075.

John D. Johnston, 102 Morrison Rd., Taichung, Taiwan, Rep. of China.

Arnold S. Kress, 28 Uwa Cho, Komegafukuro, Sendai-Shi, Miyagi Ken, Japan.

Jonathan D. Male, Box 672, Ocoee, Florida 32761.

Francis E. Mahaffy, 3010 N. Olcott Ave., Chicago, Ill. 60635.

Laurence C. Sibley, 4253 Larkspur Lane, Cleveland, Ohio 44128.

David M. Moore, Shin-machi 2-59-18, Fuchu-Shi, Tokyo-to 183, Japan (member Central Mississippi Presbytery, PCUS, serving under OPC).

named stated clerk. Three men were licensed to preach the gospel: Mr. Alan Moak, a senior at Westminster; Mr. Barry Hofford, who is leading the Covenant Chapel work in Burtonsville, Md. under the session of Knox Church; and Mr. Robert Marshall, who has been asked to serve the Belcroft Bible Church in Bowie, Md.

Long Beach, Calif. — Mrs. Ruth Fleming of First Church was one of sixty California teachers selected to attend the third annual American Heritage Workshop for California teachers held at the Freedoms Foundation at Valley Forge, Pa. for five days in August. "I surely ought to be able to make history come alive in my fifth grade," she wrote after her return. "The objective of the workshop was to focus attention on the fundamental freedoms upon which our American way of life is based and the attacks against them."

Baltimore, Md. — The relationship of Mr. Everett DeVelde to First Church has been changed from stated supply to pastor as a result of a call issued by the congregation and approved by the Presbytery.

Morristown, N. J. — Emmanuel Church participated along with some other churches and Christian businessmen in a "testimony on the Green" Friday evenings during the summer. Music, personal testimonies, and a gospel message by Pastor Calvin Busch were included, and copies of "Good News for Modern Man" were offered to those who would accept them.

Another opportunity for witness came through participation in a booth sponsored by the Morris County Evangelical Ministers' Association at the County Fair for one week in August. On a table in front of a display showing the proposed new building were Great Commission tracts, literature about the Boardwalk Chapel, Westminster Seminary, and Missions, and copies of books by Orthodox Presbyterian authors. Members of the church took turns in manning the booth.

Ballymoney, No. Ireland — Dr. and Mrs. David Calderwood have been visiting in Ireland the past six months. Dr. Calderwood, a retired Orthodox Presbyterian pastor, writes that he has missed preaching on only

Return Requested

one Sabbath, speaking in many of the Reformed Presbyterian congregations, including the Londonderry Church where he was ordained 52 years ago and which he served as pastor for four years prior to coming to the U.S.A. He wrote while visiting Professor Fred Leahy who had just returned from the RES meeting.

Marietta, Ohio — Mr. Andrew E. Wickholm was installed as pastor of Faith Church on September 27 by the Presbytery of Ohio. Services are now being held at 423 Second Street, next door to the Wickholm residence. Mr. Wickholm, who came here from a pastorate in Pittsgrove, N. J., also has a Christian book store in his home.

Hatboro, Pa. — Mr. John Bettler, pastor of Trinity Church, was united in marriage to Miss Merrie Pappas, daughter of Mr. and Mrs. John Pappas, and a 1967 graduate of Gordon College. The ceremony took place on September 28 at Calvary Church, Glenside, with the Rev. LeRoy Oliver officiating.

Kirkwood, Pa. — A call has been issued for the pastoral services of Mr. Arthur Steltzer of the Presbytery of Philadelphia. Mrs. Steltzer and their three children have been received as members of Calvary Church, Glenside, and the children were baptized.

Conference for Christian Leaders

The Rev. Ian Tait of England is scheduled to speak at a conference for ministers and laymen November 4 to 6 at the Calvary Reformed Presbyterian Church of Willow Grove, Dr. Richard Gray, pastor. His topics at the popular evening services (Monday and Wednesday) are "The Dangers of Despair" and "The Degrees of Faith."

On Tuesday morning he will speak on "Puritanism and How It Went Wrong" and that afternoon on "The Puritan Doctrine of Joy."

for young people . . . where the ACTION is! . . . Georgia, December 27-30, 1968

There's nothing wrong with wanting to be where the action is. Youth is a time of excitement when it's great to be alive.

It's pretty hard for one person to develop a lot of action. It's like one hand clapping! Action takes people, in the plural. When young people who are in touch with the source of real action, Jesus Christ, can get together, the potential is tremendous. So here's the news about where the action is. There's a big youth conference coming up, one that you won't want to miss.

This conference is being planned for the Christmas vacation period. It will begin Friday, December 27, and run through Monday, December 30. It's a big weekend, filled with opportunity for Christian fellowship and for really getting to know some Christians with different backgrounds.

Where do you go in December for a conference? To Georgia, to the fabulous layout of the Georgia Baptist Conference Grounds near Toccoa, about 80 miles northeast of Atlanta. The airlines will take you to Atlanta for half-price (youth fare — stand-by, of course). From Atlanta, buses will take you to the Conference Grounds for a terrific time.

The different thing about this conference is that it will include young people from the Christian Reformed Church, the Orthodox Presbyterian Church, and the Reformed Presbyterian Church in North America. What do you know about the two churches to which you don't belong? About as much as their young people know about yours! Because young Christians who share the Reformed faith ought to know more about each other, the Reformed Ecumenical Synod is planning this conference.

Will you be there? That depends. You see, the limit on those who attend is 200, and those 200 will be divided between the three churches. Any high school senior and post-high youth are eligible. If this sounds like the action you'd like to be a part of, start planning now and get your registration in early. We'll correspond with you about your travel plans.

See you in December . . . in Georgia . . . where the action is!

CONFERENCE HIGHLIGHTS

Sharing with youth of three churches —

- Panels, small groups — get to know Christian youth of other denominations.
- Inspiration and information: Leaders include Ken Smith (Reformed Presbyterian), Frank Breisch (Orthodox Presbyterian), Jim Lont (Christian Reformed), Paul Schrotenboer (General Secretary, Reformed Ecumenical Synod).
- Folksinging, recreation (200-acre lake and recreation area).
- Final Fellowship Luncheon, Monday noon, December 30.

Registration Blank. Send to:

R. E. S. YOUTH CONFERENCE
1677 Gentian Drive, S. E.
Grand Rapids, Michigan 49508

Count me in on the action!

Name _____ Age _____

Address _____

Church _____

Enclose \$18.00 registration fee before November 1; \$20.00 after November 1.

Pastor's signature