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VOLUME 38, NUMBER 3

MARCH 1969

Metzger Appointed Stewardship Coordinator

Sessions to be Visited by Key Men

Special Appeals for Committees

Authorized

Frederick ("Bud") Metzger was named national coordinator of a direct approach stewardship program at the March 6 meeting of the denominational Stewardship Committee. This important step ties in both with a current effort to meet the obligations of the 1969 budgets of our standing committees, and with long-range goals designed to modify and improve the church's whole approach toward giving and budget planning.

"We've had the cart before the horse for too long," said a member of one of the standing committees. "Instead of finding out what the churches are willing to give in order to plan our work, we've had to make plans a year in advance without knowing whether our people are really willing to commit their benevolence giving toward these budgets. When our programs are geared to the giving, and giving is done out of the motive of love for Christ, then the budget will become a guide to the *spending*, not the giving."

Here is the present situation as it faced the Stewardship Committee early in March. Total giving from our churches to the standing committees in 1968 increased less than \$5,000 over that in 1967 — which means that it fell \$25,000 short of the approved 1968 goal. While contributions had increased approximately ten percent as anticipated during the first three quarters of the year, the fourth quarter, which included the thank offering, fell far behind.

Thus plans made a year ago and approved by the past Assembly for 1969 — plans based on the normal expectation of a ten percent increase — will now require a twenty percent increase over 1968 gifts from the churches if present commitments are to be met. A strong effort must be made to close the gap.

Two-Pronged Approach

The Stewardship Committee therefore decided on two proposals: one

(continued on page 31)

A "General Assembly" in Costa Rica

CHARLES G. SCHAUFFELE

Professor Charles Schaufele and his wife, Ruth, are on a one-semester sabbatical from Gordon Divinity School, Wenham, Mass. in Costa Rica, where he is teaching two courses in Christian Education at the Seminario Biblico in San Jose. Costa Rica is reported to have the highest literacy rate of any country in Central or South America, with one-fifth of the national budget being spent on education.

While Ruth was in language school, Mr. Schaufele managed some travel to gain working knowledge of the churches, with special interest in their Christian education program. He sent the following account of a conference.

"Come with us to Tilaran," was the open invitation to travel with a purpose. Four delegates and I started at 6 a.m. February 11, travelling north from San Jose on the Inter-American highway. On stretches that resembled mini bomb craters the little Ford bus strained and shook, but the sight of southbound cars from California and Colorado gave confidence that we too could make it! By 10 o'clock we had traversed breathtakingly beautiful mountains and valley passes, grazing lands with herds of Brahma cattle, and sections of great ranches planted in coffee and banana trees for shelter—a distance of 137 miles.

The church at Tilaran was host to the 25th annual convention of the "Association of Bible Churches of Costa Rica," consisting of 26 churches and missions of 1830 baptized adults and a constituency of about 5000. There are roughly fifty thousand evangelicals in Costa Rica, where Roman Catholicism is the state-subsidized faith.

An agenda of standing committee reports accompanied by lively discussion was given prompt attention by a time-conscious chairman. The results of discipline cases were reported, as well as the organization of five new churches during the year. An extension theological training was carried on by three professors from the Seminario Biblico in three centers for two terms. Here lay leaders were offered courses

in Bible, church history, and homiletics.

A denominational Christian education worker, Miss Evelyn Herr, gave workshops and teacher training classes during the year and had several Sunday school conferences in various sections of the country. She had also arranged for children's classes and activities during the four days of the Assembly. Filmstrips in Spanish photographed from actual situations in the churches are available to the staffs of Sunday schools, D.V.B.S. and Christian Service Brigade.

A number of features of the conference were outstanding. One was a prayer and devotional hour every morning from 6 to 7 o'clock, for which about a hundred turned out. After breakfast there was also a popular Bible study in which whole families took part. Even the small children sat quietly with their parents and seemed to drink in the excellently taught exposition.

Conference Features

Besides meal times there was another part of the conference in which entire families participated—the popular evening service. An 'Evangelism-in-Depth' preacher from Argentina was the speaker, Osvaldo Mottesi. Hearty hymn singing and eager listening by young and old alike added intensity to the meetings. Here again the children and young people were in great evidence. In a beautiful and meaningful way these non-adults were made a part of this happy, thankful group of Christians rejoicing in what the Lord was doing in their midst.

Ruth and I have been reading aloud together Eugene Nida's *Customs and Cultures* and on pages 113 he writes: "In many cultures children participate much more in the activities of the community than they do in ours, and their presence at evening palavers around the campfires is not only tolerated but encouraged. Children generally have much more of a sense of being wanted and of belonging. Accordingly, disciplinary problems are

often fewer than they are in our own society."

It was the older boys, high school and college age, who took care of the little ones during the conference sessions. The small children just ran to them with eagerness after the morning Bible studies, as the older fellows led them in stories and activities at their level prepared by Miss Herr.

No Generation Gap

The teenage youth were also involved in their own activities during the business sessions, and here the youth leaders themselves had prepared studies and games. One feature that was especially appealing was the "talentos" time each evening from 6 to 7 before the popular service. Here groups from the various congregations sang, or gave readings, original poetry, instrumental music, or performed in some other way. It was not a contest, but a sharing of what they had been doing. Many of the young people were students at the University of Costa Rica and had their guitars, sang folk music, and looked like a typical college crowd in the States. There was certainly no generation gap here, as all ages were working together in a most wholesome way.

Families in Tilaran shared their quarters with the visiting families freely and there was a communal kitchen with its rice and beans for those who brought tents and cots. Mike Berg and I stayed in a motel for 15 colones a night for the two of us, which amounted to about \$1.10 apiece. Al Grimm camped in the bus. T-bone steak dinner at the restaurant on the plaza was about a dollar and filet mignon was \$1.25. A can of pork and beans from the U.S. costs \$1.10. How about having our 1970 General Assembly in Costa Rica! It's a land of warm sunshine, and the bougainvillea, roses, poinsettias and jacaranda are all blooming even at the end of the dry season.

A Reformed Testimony in WICHITA, KANSAS

The Reformed Presbyterian Church
6300 Tarrytown, Park City

G. I. Williamson, Pastor SH 4-1305

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QUESTION TWO

JOHN J. MITCHELL

"Do you sincerely receive and adopt the Confession of Faith and Catechisms of this church, as containing the system of doctrine taught in the holy Scriptures?"

So reads the second question asked of every man being ordained to office in the Orthodox Presbyterian Church; a similarly worded question is used in most other Presbyterian bodies around the world. But why call attention to this just now? For one thing, it is always in order to remind ourselves of these solemn vows once taken. It may be helpful also to those preparing themselves to answer the question in the future. It may be of value also in clarifying our understanding as we contemplate a possible union of Orthodox Presbyterian and Reformed Presbyterian (Evangelical Synod) Churches.¹ It happens also to be a problem that may confront commissioners to the General Assembly in May. (This article may be charged with trying to "mold the mind" of the Assembly. That being nearly impossible, it will serve a purpose if it stirs up study of the subject now — while giving those with different views time to prepare an answer!)

The Interpretation of Hodge—Good Enough ?

What does it mean to give an affirmative answer to this Question 2 required of all those being ordained? The history of opinions of the subject would fill a small book. For most of us, the interpretation set forth by Charles Hodge has been the usually accepted answer.² Yet what may once have been an adequate answer may no longer meet the needs, or may itself have been so variously interpreted as to be no unified answer today.

In setting forth his interpretation, Hodge wrote against a background of concerns in his own day. He rejected two prevalent views of that time, the over-strict view that demanded subscription to every proposition in the Confession, and the excessively vague view that would require acceptance only of the "essential doctrines of Christianity." So far as I know, no

one among us is urging either of these interpretations of Question 2. It is with Hodge's own view, his *via media*, that we should be concerned.

Hodge stated his criteria this way: "The two principles which, by the common consent of all men, determine the interpretation of oaths and professions of faith, are, first, the plain, historical meaning of the words; and secondly, the *animus imponentis*, that is, the intention of the party imposing the oath or requiring the profession" (*Church Polity*, p. 319). Whether such common consent is possible in this "age of Alice" where a word "means just what I choose it to mean" is debatable; but at least for us the principles stated should receive ready consent.

Hodge's "System of Doctrine"—Not Good Enough !

Nevertheless, I would suggest that Hodge did not follow his own principles as closely as he should have. He assumed an interpretation of Question 2 that "what is adopted is the 'system of doctrine'" (*Church Polity*, p. 336). Having made his basic approach in terms of the "system of doctrine," Hodge proceeded to set forth what was included in that system. His catalog of "essential and necessary" doctrines (a phrase taken from the "preliminary act" of the Synod of 1729 when the Confession was first being considered as the standard of doctrine for American Presbyterianism) includes these elements: i. the basic doctrines of Christianity, ii. the

¹ Cf. "Creedal Changes and Subscription to the *System of Doctrine*," by Dr. Clair Davis in *The Presbyterian Guardian*, March, 1967.

² The most readily available source for Hodge's view is his discussion in his *Church Polity*, pp. 318-342. A condensed version of this was published in *The Presbyterian Guardian* of August 3, 1936 (Vol. 2, No. 9) under the title "What is the 'System of Doctrine'?"

generally Protestant doctrines, iii. the distinctively Reformed doctrines, and iv. various doctrines not "peculiar" to the Reformed faith but generally accepted by all (*Church Polity*, pp. 338-340). (Some would exclude this fourth category from Hodge's catalog of the "system"; but including these does seem to be his intention.)

The difficulties in such an approach are manifold. For one thing, the phrases "essential and necessary" and "system of doctrine" could and did mean various things to various people. The use, or abuse, of these terms led up to the flat denial by the Auburn Affirmation of the "fundamentals" themselves as being "essential and necessary" doctrines. Hodge's own catalog is excellent; but his *opinion* of what the "system" contains is hardly binding on anyone. More basically, however, this focus on the "system of doctrine" does not really get at the "plain, historical meaning of the words" in Question 2.

The "Plain Meaning" of Question Two

What does this question actually say? Grammatically and lexically, it plainly says these things:

1. The man who gives an affirmative answer professes to "receive and adopt" something. He is acknowledging before the church that he accepts this for himself and professes it as his own.

2. He receives and adopts this "sincerely." It is an affirmation made from the heart, with the understanding, in full persuasion, and without any "mental reservations."

3. What, however, does he receive and adopt? The direct object of the verbs is "the Confession of Faith and Catechisms of this church." This is what he sincerely receives and adopts for himself. He does not receive and adopt some other church's standards of doctrine, or the Reformed faith broadly defined, or the essentials of Christianity only, or even Hodge's catalog of doctrines. What he receives and adopts is the Westminster standards themselves; the words can have no other "plain" meaning.

4. But he adopts the Confession and Catechisms with an important additional modification. He adopts these standards "as containing the system of doctrine taught in the holy Scriptures." This phrase is *not* a modification of the receiving and adopting;

it is a solemn affirmation about the character of that Confession and Catechisms he is adopting. The man who answers Question 2 affirmatively is saying that the Westminster standards are rightly described "as containing the system of doctrine taught in the holy Scriptures." This affirmation is both positive and negative in its implications; it says:

a. the Westminster standards do, as a matter of fact, contain the system of doctrine taught in Scripture; and

b. the Westminster standards may contain some other things in addition. There may be elements in those documents true in themselves but not taught in Scripture (e.g., that "synods and councils . . . may err"). There may be elements that are erroneous, either contrary to the Scriptures or going beyond what Scripture warrants (e.g., the statement, removed by the Orthodox Presbyterian Church, that originally asserted that the "Pope of Rome . . . is that antichrist" foretold by Paul).

The "Mind of the Church" on Question Two

Thus, the words of Question 2 plainly say some very positive things. They also include some very important qualifications. The man who gives his affirmative answer to Question 2 is not saying he is adopting anything else but the Westminster standards; not the consensus of all expressions of the Reformed faith, but the expression of it in the Confession and Catechisms; not a selection of Reformed doctrines, but those contained in the Westminster "system of doctrine"; not just those doctrines he believes to be taught in Scripture, but the Westminster doctrines because he believes they are taught in Scripture.

If it had been the *animus imponentis*, the mind of the church, to mean something other than this, the church could have said so. Whatever else may be charged against the changes made by the United Presbyterian Church in the U.S.A. in 1967, its changes in the subscription vows were in the direction of honesty; their new vows do honestly reflect the "mind of that church." If a church meant it to be understood that a man adopted a "system of doctrine," it could have said so. If it had meant that the man only adopted those points he believed to be taught in Scripture, it could have made that qualification in the question. If a

church does not mean what the words of Question 2 plainly say, it should be honest enough to restate the question.

There is no way to know "the mind of the church" except as the church states its mind in its constitutional documents. The opinions of a Hodge, or the resolutions of some General Assembly, have no binding character in and of themselves. Only as they are in conformity with the plain meaning of the constitutional words themselves do they serve to help us understand these words. Again, if a church wants this question to mean something other than the plain sense of the words themselves, it is the course of honesty to revise the question to say what is desired by the church.

Qualified Subscription — According to the Constitution Only

But if this is the plain meaning of the words of Question 2, how do we escape the conclusion that the man giving his assent has bound himself to every word, phrase, or proposition in the Confession and Catechisms? Are we being dishonest by assuming that anything less than a complete acceptance of the *ipsissima verba* of those documents is meant? Not at all; our appeal is quite properly to the "mind of the church" that imposes this vow on its ordained officers. But the "mind of the church" is not to be defined in terms of what a Hodge, a Warfield, or any other eminent thinker has written, or even in terms of resolutions adopted by this or that General Assembly. The "mind of the church" is to be found in its own constitutional documents; these only have binding force upon us.

An appeal to those constitutional documents is more than sufficient to establish the necessary freedom for the conscience of those who are required to give answer to Question 2. The man confronted with the question of subscribing to the Westminster standards has already given his affirmative answer to Question 1: "Do you believe the Scriptures of the Old and New Testament to be the Word of God, the *only infallible rule* of faith and practice?" He has plainly asserted, in

* * *

Mr. Mitchell, editor-writer for the *Committee on Christian Education*, is a member of the enlarged *Committee on Revisions to the Form of Government*.

the presence of the church, his belief that the Confession and Catechisms are not infallible rules, are not perfect in every word, phrase, or even every proposition. He has denied before men that the Confession and Catechisms are an infallible standard for doctrine and life.

Even in giving affirmative answer to Question 2, the man has adopted the clear qualifications made by the Confession itself. The Westminster Confession of Faith recognizes its own limitations, its fallibility, its place as no more than a *secondary* standard. It submits itself to the "supreme Judge, by which . . . all decrees of councils . . . are to be examined, and in whose sentence we are to rest, [who] can be no other but the Holy Spirit speaking in the scripture" (Chapter I, Section X).

Let the man who gives his assent to Question 2 rejoice that in having adopted the Confession he has adopted this very important qualification, a qualification that gives to him all the liberty of conscience he has need for. At the same time, let him be fully aware that he has adopted those secondary standards "as containing the system of doctrine taught in the holy Scripture," a qualification that binds him as closely as the church has any reason to desire for the sake of maintaining the truth.

Resolving Problems — By Appeal to the Constitution Only

This is not to say that there will never arise any problems! What a man may judge as unacceptable in the Confession and Catechisms may not be granted by the body ordaining him. What one presbytery may find to be permissible by way of exclusion may not be granted by another. One person or presbytery may decide that a particular item in the Confession is not part of the "system of doctrine taught in the holy Scriptures" and thus not binding on the one being ordained; another may insist that it is.

But does this not bring us right back to Hodge's original definition in terms of the "system of doctrine"? Not exactly, for Hodge never made it clear that the "system of doctrine" is defined, not by the consensus of all fair-minded men as he maintained, but by the Westminster Confession of Faith and Catechisms themselves. Is a disputed point part of the "system of doctrine"? The question can only be

answered by an appeal to the constitutional standards of this church.

The phrase "system of doctrine" suggests in itself that any such appeal must be addressed to two different questions. First, is it part of the "system"? This can only be answered by an appeal to the Westminster standards themselves; it is there alone that a systematic organization of the truth of Scripture is set forth. The "system" is whatever the Confession itself says the "system" is. Granted that it may not always be easy to know precisely what the Confession may mean to include in the "system," those "secondary standards" are standards at least for the definition of the "system."

Beyond that first question, there is the second concern as to whether a disputed point is part of the "doctrine taught in the holy Scripture." Appeal here must go beyond the "secondary standards" to the primary one, the Scriptures themselves. This fact, if no other, protects us from the tyranny of any man-made documents, even so excellent a set as those of the Westminster Assembly.

But what happens if a man feels that some point is contrary to the Scriptures, even though any fair judgment of the case would agree that it is clearly supposed to be part of the "system of doctrine" contained in the Confession and Catechisms? If the ordaining body disagrees, it must in all honesty refuse to permit the man to make such an exception in his adopting the church's secondary standards. However, if the appeal to the Scriptures is convincing, and the ordaining body agrees that the matter — though set forth as part of the "system" in the Standards — is nevertheless not taught in Scripture, what course should be taken then? The only honest course, the only course that would maintain God's truth in the church's profession of its faith, is to submit the matter to the judgment of the church as a whole by seeking to have the Westminster standards amended. This indeed has been the course followed by the Orthodox Presbyterian Church when it carefully deleted the reference to the Pope of Rome as the antichrist in its adoption of a specific form of the Westminster standards "as the text

of the Confession of Faith of The Orthodox Presbyterian Church" (*Minutes*, 23rd G.A., pp. 40-42).

Upholding the Truth, in Freedom

The man who gives his affirmative answer to Question 2 professes to "receive and adopt the Confession of Faith and Catechisms of this church, as containing the system of doctrine taught in the holy Scriptures." What those words mean, and what our church means by them, and what the man himself understands by his assent, should be governed solely by an appeal to the relevant statements on the subject in the Constitution of the church. Any other appeal is to the changing opinions of men. If the constitutional provisions and safeguards are not deemed sufficient, then let us by all means proceed to amend them. Otherwise, let us stick to the "plain, historical meaning of the words" of Question 2, standing fast in the truth that has made us free, not carried about by every wind of doctrine that may blow.

Special Appeal for Home Missions

Authorized for April

LEROY B. OLIVER

The Gallup Poll's 1969 "Special Report on Religion" claims that the church — Protestant, Catholic or Jewish — is not getting through to the American people as a whole, and to the younger members of our society in particular. Annual checks by pollsters now show a steady decline in church attendance. Survey evidence clearly points to a growing public pessimism about the impact of religion on life in the U. S. A.

In the light of this information one might be tempted to ask, "What's the use of putting home mission funds into a losing cause?" Well, you may have heard of a conversation between two shoe salesmen who were informed that in certain parts of the country people seldom wear shoes. One of the salesman said, "There's no use trying to sell shoes to those people." But the

other replied, "What a ready market for a shoe salesman!" Isn't this the very time for Orthodox Presbyterians to be asking ourselves, "How may we best reach our nation with the Bible's central message of salvation by grace?"

In 1967 the 34th General Assembly approved a goal of \$124,500 from Orthodox Presbyterian sources for the work of the Committee on Home Missions and Church Extension during 1968. When this past December 31 rolled around, we discovered to our dismay that only \$108,500 had been received. Moreover, the church has obligated itself to a 1969 goal of \$132,000 for home missions as approved by the past Assembly. Unless we receive additional funds above the rate of last year's giving, our whole effort will be jeopardized. How tragic that would be!

The Stewardship Committee at its March meeting authorized your Committee on Home Missions to ask for a special offering in April beginning with the Easter season. A goal of \$20,000 has been suggested. If every com-



The Barry Hoffords

Goal of Special Offering Is \$20,000

municant member were to give only an extra \$2.25 in April, we would reach the goal of this urgent and special appeal. When combined with regular support through the rest of the year, this would insure our carrying on together the task to which we are committed as a denomination.

Last year the Committee on Home Missions began assisting four new home mission fields. The first was in Spencer Mills, Michigan, where the Rev. John Barnett and a new Orthodox Presbyterian congregation are trying to reach a community which up to



The John Barnetts

this time has had no Reformed witness. It is an area where hundreds of people come for summer vacations. Secondly, Menomonee Falls, Wisconsin, another city without a Presbyterian church, has been granted aid to enable it to gain a foothold in this growing suburb of Milwaukee.

Burtonsville, Maryland, north of Silver Spring, is near the junction of several counties in the booming area between Washington and Baltimore. It is receiving help toward the support of its new pastor, the Rev. Barry Hofford, who was ordained and installed in February. The fourth new work is that of Mr. William Krispin in Emanuel Chapel, South Philadelphia. Here Bill, a recent licentiate, is laboring with adults and young people who

have never had the slightest acquaintance with Reformed teaching or way of life.

These four new home mission fields — offering God-given openings to witness to fun-loving, suburban, and inner-city Americans — along with a missionary - at - large now working in the South, the Rev. John Thompson, and eighteen other aid - receiving churches and chapels in fourteen states, make up the program supported by our churches through the Committee on Home Missions and Church Extension.

Furthermore, requests for help have come from Dayton, Ohio; Modesto, California; Gladstone, Oregon; Kenosha, Wisconsin; Lake Forest, Illinois; and from the Presbytery of Northern California for a missionary-at-large in that area. We have on hand other informal inquiries from individuals and groups needing assistance in their communities, and some have already deposited funds with us for projected work in their cities.

Moreover, only by broadening the base of support through multiplying churches here at home will additional supporters be found for the equally important tasks of foreign missions and Christian education. Do we not hear the Savior say, "You shall be witnesses to me in Menomonee Falls, and in all Wisconsin and Illinois, and to the remotest parts of the earth"? The spelling out of the demands of the Great Commission of Acts 1:8 gives every believer, no matter where he is, the privilege of involving himself in the total program of the church.

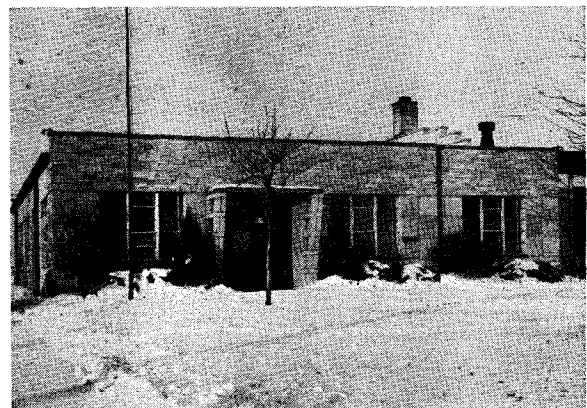
Temporary place
of worship in
Menomonee Falls,
Wisconsin



Mr. Krispin and young friend

There is no lack of men for the opportunities ahead. God has given us more than forty young men who are under the care of our presbyteries as candidates for the gospel ministry. Many are already in seminary and some are about to graduate this June. A number have come from other backgrounds but have cast their lot with us out of a conviction that the truth as set forth in the Westminster Confession of Faith is the message of Scripture and is needed by twentieth century men.

What *is* in too short supply is money to sustain our present commitments — to say nothing of entering new fields. Do you catch the vision of helping to make the Good News known in our land? Will you be moved to give as God has prospered you?



The Presbyterian Guardian

The Presbyterian GUARDIAN

EDITOR

ROBERT E. NICHOLAS



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Stewardship *(from cover)*

for the immediate year, the other looking toward a long-range solution in our approach to the budget. The first is a stop-gap measure to help the committees reach their goals for this year — goals approved by last year's General Assembly. Each of the three standing committees has been authorized to promote one special appeal during 1969. The first is being sponsored by the Committee on Home Missions in April beginning with the Easter season. The second will be a June offering for Christian education, and the third will be in the interest of Foreign Missions at a time after September 1.

Gifts received in these special appeals of course will go toward that committee's share in the combined budget. If they are to accomplish their purpose, they may not replace the basic obligation of week-by-week giving for our ongoing commitments, but rather must be additional gifts. The churches may use these special seasons to highlight the unique tasks of each committee and provide the opportunity of giving something "above and beyond" lest the cause of the gospel be hindered.

The total "extra" needed to bring our giving for budgeted causes from \$311,000 in 1968 to the approved goal of \$366,000 in 1969 from Orthodox Presbyterians is *only seven dollars* per communicant member — a mere two cents a day! And the total benevolent contributions sought for the work of the three committees for this entire year average out to only 80

SHEBOYGAN COUNTY Christian High, opening in September with a ninth grade, needs a science teacher. Write to Glenn Jasperse, 107 Park Ave., Sheboygan, Wisc. 53081.

cents per week from each member, or about ten dollars every three months. An "average" is of course only that — not a limitation.

Long-Range Goal

The second specific action of the Stewardship Committee is a plan for personal presentations to each session, seeking their leadership for the adoption of benevolence budgets in their churches for 1970. Mr. Metzger, with the assistance of Mr. Garret Hoogerhyde, a neighbor in the Presbytery of New Jersey, agreed to serve as chairman of this direct approach effort. He will appoint a key man in each of the ten presbyteries who, with such assistance as is required, will arrange to meet with each session to explain the need, answer questions, and describe the new approach as urged by the Stewardship Committee.

"Commissioners to the forthcoming Silver Spring Assembly must realize that this can in no wise be an 'Assembly as usual'. We must face forthrightly the fiscal responsibilities of the whole church," said Mr. Metzger. "Upon adopting a budget for 1970 — which the Stewardship Committee has substantially reduced to the original level approved for 1969 — every pastor and elder must return to his congregation determined to honor an affirmative vote by seeing that the necessary funds are provided.

"Since there is no substitute for personal contact we are organizing a direct approach to sessions. The purpose is not only to keep them more adequately informed about the progress of the denominational programs, but also to receive from sessions such advice as they may be in a position to offer.

"In accepting this task of coordinator, I am confident of the cooperation of the church and seek your prayers for the blessing of God upon that branch of his church which we lovingly refer to as Orthodox Presbyterian," stated Mr. Metzger.

On the basis of five years' experience your Stewardship Committee is convinced, as others have been earlier, that this approach is essential. It may take a year or two to make necessary adjustments, but once our churches unite in the concept of making annual commitments for our total benevolence budget, and so informing the Stewardship Committee, we will establish a far more reliable pattern for preparing and presenting a combined budget to each General Assembly, and for enabling the committees to do their work.

"Perhaps as we recapture a spirit of cheerful giving as the Lord prospers us," said one of those present at the meeting, "the budgets will begin to take care of themselves and we can begin looking for things to do instead of for money to do them!"

— R. E. N.

The Stewardship Committee has always held itself powerless to promote Biblical principles of stewardship without the consistent and dedicated cooperation of local pastors and sessions. A direct approach to sessions offers the possibility not only of promoting those principles more effectively but also of reducing some of the unknowns in recommending a combined budget to the General Assembly.

At present the Committee must recommend a budget in March for the year beginning the following January based on educated guesses by the standing committees of their needs and variable giving patterns of previous years. The Assembly approves the budget and then in effect tells the churches it is up to them to provide the funds.

It would be much more helpful to know what the churches are willing to give. Such a decision by sessions and local congregations would surely help to reduce the uncertainties in setting up budgets. It would relate them to patterns of planned and promised giving.

I am sure Mr. Metzger and the key men appointed by him will have the wholehearted cooperation of every session as together we face up to our stewardship opportunities.

RICHARD A. BARKER
Chairman of Stewardship Committee

ANOTHER CONSCIENCE

STEPHEN M. REYNOLDS

A difficult problem for the Christian is whether or not the conscience of another should influence his own. There are earnest Christians who say that while we must respect the rights of others, their conscientious scruples differing from ours should not have the slightest effect on our actions, other than that we should try to convince them that their scruples are wrong. Many seem to ignore the Apostle Paul's answer to this problem, and others wrest it out of its context, making it appear to indicate the opposite of its intended meaning.

"Why is my liberty judged by another's conscience?" is the sense rendered by most English translations of I Corinthians 10:29b.¹ This is a mistranslation. The Greek is not *hupo allou suneideseos* (by another's conscience), but *hupo alles suneideseos* (by another conscience).

Although the translation "another's conscience" or "another man's conscience" is incorrect, the original Greek taken in isolation might be understood to mean something of this sort, but in its context it can not, as will be demonstrated below.

The change in meaning may appear to be small, but I believe it is very significant. While it would appear to be improper for our liberty to be judged by another man's conscience, it is perfectly all right for it to be judged by another conscience of our own with new, improved understanding.

The idea of a man's being given another conscience is found in I Samuel 10:9 where we read, "God gave him another *lebb*." This word commonly translated *heart*, is actually used for *conscience* in Franz Delitzsch's Hebrew translation of I Corinthians 10:29.

Mistranslation

Commentators have not called attention to the mistranslation. Some have in fact seized upon it to change the meaning to its opposite. Paul had just said in this same verse that the believer should not eat because of the conscience of another. For him now

to ask a rhetorical question implying that the believer should by all means feel free to eat would be utter nonsense. Yet this is what some say he does!

One of the reasons that the passage has been misunderstood is that the next question has also been misunderstood. This question may be translated, "And if I partake with thanks, why am I evil spoken of for which I give thanks?" or as William F. Beck has it, "If I give thanks for what I eat, why should I let myself be denounced for eating what I thank God for?"

All things are lawful; but not all things are expedient. All things are lawful; but not all things edify. Let no man seek his own, but each his neighbor's good. Whatsoever is sold in the meat-market, eat, asking no question for conscience' sake; for the earth is the Lord's, and the fulness thereof.

If one of them that believe not biddeth you to a feast, and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience' sake. But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that showed it, and for conscience' sake: conscience, I say, not thine own, but the other's.

For why is my liberty judged by another conscience? If I partake with thankfulness, why am I evil spoken of for that for which I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God: even as I also please all men in all things, not seeking mine own profit, but the profit of the many, that they may be saved.

— I Corinthians 10:23-33 (ARV)

The point to this is not that my giving thanks casts an aura of respectability over the eating, but that my being spoken against brings my thanksgiving into disrepute and hence, since I am thanking God, brings God into an unfavorable light.

For example, we may imagine a man being charged with improper

conduct in gambling who says, "But I gave thanks for my winnings," as though the criticism were directed at ungratefulness rather than the act itself. "No," Paul's answer might be, "your thanking God for conduct which I have shown you to be wrong does not justify you, but only causes you and indirectly your God to be blasphemed."

Paul's Argument

With these two questions properly understood not as a contradiction of what he had said before, namely, that our conduct should be changed when we see it would injure another Christian, we see the continuous development of Paul's argument. These questions are not unanswered by Paul. The answer to them both is, "Give no occasion of stumbling, either to Jews or Greeks, or to the church of God."

The questions are seen to be clear as to their meaning. They are entirely in accordance with what goes before and what follows.

The argument is this: If you are invited to a dinner in the home of an unbeliever, and if you are disposed to go, then go. (Calvin notes that the words "disposed to go" indicate that Paul would be inclined to advise the Christians not to go, but he does not want to restrain their liberty.) Do not ask for the sake of your own conscience if any of the food has previously been offered to idols. If, however, someone² tells you the food has been offered to idols, and you know the faith of Christians would be damaged if you ate it, then do not eat. This is not for the sake of your conscience with regard to the food but the conscience of the other man.

Now Paul asks a question as though in the mouth of the Christian who has been called upon to change his conduct with regard to the food: "Why is my freedom judged by another (that is a new or improved) conscience? Why am I denounced even though I have given thanks?" The answer is, "(Because you should) give no occasion of stumbling either

* * *

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The Presbyterian Guardian

to Jews, or to Greeks, or to the church of God: even as I also please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." (verses 32 and 33).

Principle Established

In stating these arguments I know that the question arises whether this applies only to food offered to idols or whether it establishes a principle on all matters of conscience. If the former, it is a problem which never arises in our western civilization. But that a principle is involved has seemed obvious to many. Even those who do not wish to modify their conduct because of the consciences of others have usually not seen fit to say that this applies only to foods offered to idols and not to other matters of conscience.

I know that the views expressed in this paper conflict with the ideas of those who think we are to act without regard to the consciences of others except to try to convince them that our conscience is right and theirs is wrong. I am convinced, however, that the subject needs clarification.

Calvin taught that the meaning of Paul is this: "You ought to give way on this matter to the weak conscience of your brother." In the case of deciding whether or not to deny ourselves a particular pleasure or indulgence not otherwise forbidden in Scripture, the situation (whether or not we are with one likely to be scan-

dalized by our act) does become a factor in the development of our conscientious decision.

If one accepts the doctrine that we should abstain from otherwise permissible things because of regard for another's conscience, a great many problems arise which no doubt have to be settled in the light of all the Scripture. For example, Paul (the other apostles agreeing) would not permit Judaizers to compel Gentile Christians to refrain from eating foods which did not conform to Old Testament rules on *Kashruth*. The reason was no doubt that to do so would go against an express word from God wherein he declared all foods clean as far as religious law was concerned (Acts 10:14-16).

Weaker Conscience

The foods offered to idols do not figure in Peter's vision. That the Christian would have been forbidden to eat them in a pagan temple at a feast specifically honoring a false god is certain. The Christian brother's fear that merely removing them from the temple and eating them in a private home was sinful in itself, though not actually a sound fear, was nevertheless not unreasonable. Therefore, the Christian not only should, but must abstain when this is brought to his attention, as Paul says (vv. 28-29a).

Now to be sure, the fellow-believer's conscience may be weak because of his failure to understand the full teaching

of Scripture and its implications. And the long-range solution must be in the direction of aiding him to understand what the Bible teaches, so that he will not regard as sinful what the Bible does not clearly identify as sin.

Obligation of the Strong

Meanwhile, however, the stress of this passage is upon the obligation of the one whose conscience is strong, enlightened by the Word. For the sake of the one who is as yet weaker, he is to refrain from that which may put temptation before him or cause him to stumble — and this too for the honor of God. A person need not always exercise a right of Christian liberty in order to possess that right.

The question of tobacco — cigarets in particular, alcohol, and drugs known to be poisons if taken in excess or habitually, is bound to arise. It would appear that the excessive or addictive use of such is a sin against the sixth commandment, being "whatsoever . . . tends to the destruction of the life of any" (Westminster Larger Catechism, 136). The "any" includes one's own life as this same answer clearly states.

The fact that the example of one person's moderate use may influence another who has not the ability to be moderate into a habit which may ruin him should be brought to the attention of all Christians. Warnings as to hazards to health and other dangers are surely appropriate. It is a fact, for instance, that even moderate drinking has an appreciable effect on motor responses, making it dangerous to oneself and to others to drive after taking alcohol. To tempt the providence of God in such circumstances is sinful.

Practical Questions

Matters of when songs, pictures, dancing, books and plays cease to be wholesome and become lascivious (Westminster Larger Catechism, 139); when dress, jewelry and cosmetics cease to be a proper adorning of the person and become evidence of sinful pride or lewdness; when intake of food ceases to be proper nourishment of the body and becomes sinful gluttony — these determinations should be left for the most part to individual consciences. On such matters Christians with stricter views should be careful that they do not become censorious and the church should be very careful in legislation. It is certain, however, that any or all of these things can be carried to the point where they

Note 1: Of translations into foreign languages which I have consulted, most have the equivalent of "another man's." Three translate *alles* correctly with an adjective, namely, Jerome and Beza into Latin and Segond into French. Jerome and Segond use pejorative adjectives, however, *aliena* and *etrangere* implying that one should not be influenced by such a conscience. Only Beza's Latin, *alia*, is like the Greek *alles* without pejorative coloring.

Of the English translations which I have examined, only the *British Revision* of 1885 and the *American Revised Version* of 1901 have translated correctly "by another conscience." It is interesting to note that the *New American Standard Bible* published in 1963 by the Lockman Foundation, which makes the claim to be based on the ARV of 1901, actually changes from the correct to the incorrect rendering, probably under the influence of the many other translations. Weymouth in his translation of 1909 avoids saying "another man's conscience," but his rendering "a conscience not my own" does not permit the idea — by another, more enlightened conscience of my own — which this article attempts to show is the true meaning.

If any would argue that *hupo* with the genitive as agent suggests a person and not a thing, my answer is that there are many examples similar to this. In *A Greek-English Lexicon of the New Testament* by Walter Bauer, translated by Arndt and Gingrich, numerous similar examples are cited. A few are Matt. 8:24 and 11:7; and II Cor. 5:4.

Note 2: Almost certainly the person in question is another Christian who happens to be there, but the argument would hold if he were a pagan.

cease to be Christian liberties and become occasions for sinful indulgence and abuse of privileges.

In conclusion, one who holds to the Scriptures as a valid rule of faith and practice should in at least the one instance of I Corinth. 10 permit his liberty to be judged by another conscience. It follows that this establishes a principle which should at least be considered in similar cases. When the Scriptures expressly forbid us to allow our acts to be ruled by the consciences of others we should of course not do so (Acts 15:1-20). It seems that such cases are to be determined by other passages of Scripture.

If we are asked to refrain from anything because another's conscience is offended, we should examine the matter in the light of all the Scripture. So if we are urged, for example, to give up the sports or habits which some consider dangerous and hence tempting suicide, or any other thing, we can examine it in the light of all the Scripture and make a reasonable decision in each specific case.

Scriptural Norm

If anyone supposes that the "other conscience" is the conscience of another man, and that Paul intends the answer to be that a Christian's liberty should be judged by another man's conscience so that the former may be without offence, we know that this can not be correct for Paul himself says that no man has authority to judge another in these matters (Rom. 14:4). But the Christian who has "another conscience" will not be unmindful of the frailties and doubts and temptations of others.

Obviously, if a principle is involved, as I believe is the case, and if a Christian is to have a conscience which is sensitive to and modified by the consciences of others, many doubtful areas are necessarily brought into discussion. One thing Paul brings out is that we are not to seek our own profit. Our Lord calls on us to deny ourselves. Thus any change in our conduct in the direction of greater denial of our selfish interests would appear to be proper, and if it is undertaken so as not to weaken the faith of a Christian brother, it is all the more commendable.

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Special to the Presbyterian Guardian

Progress at Covenant College

There is no mass movement yet, but Covenant College at Lookout Mountain, Tenn., is the educational choice for a growing number of Orthodox Presbyterian students. Three years ago, there were only four Orthodox Presbyterians. During the current semester, there are 20.

And for the first time, there is an Orthodox Presbyterian ruling elder on the Reformed Presbyterian college's board of trustees. He is Daniel McIlwaine, a banker from Fawn Grove, Pa., and clerk of session of the Orthodox Presbyterian Church there.

Progress at the 14-year-old liberal arts college has come on several important fronts in recent months. Growth in the faculty and development of the educational program has led to the scheduling of an evaluation visit by the Southern Association of Colleges and Schools late in April, 1969. This is the crucial step in the college's long drive for regional accreditation. If the committee's report is positive, accreditation could be granted in December this year. It is possible, however, that they could recommend delay for another year or more.

Faculty additions have received prime attention from the administration over the past four years, and now the school enjoys the services of 29 qualified men and women (a teacher-student ratio of about 1-10) with more than a third of the faculty holding doctorates.

Faculty and Facilities

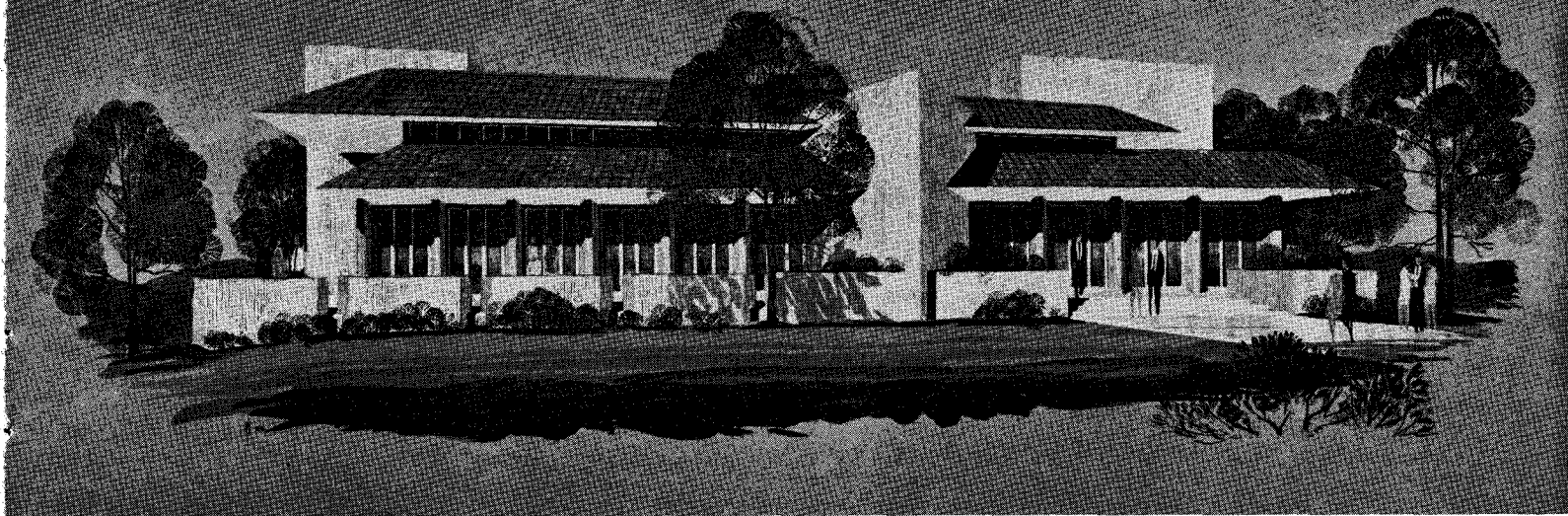
At the same time, the mountain-top facilities that were so ample when the college moved from St. Louis in 1964 are now proving somewhat confining. Three building programs are scheduled for the near future which will enlarge and enhance the college's capabilities.

A new library-classroom building will provide more than 22,000 square feet of study and instructional facilities, including an audio-visual complex. The two-story building will house eight classrooms and ten faculty offices on the second floor, but that area is being planned to provide for expanded library services in future years.

A physical education building will provide indoor on-campus recreational opportunities for the first time. The building will have a large gymnasium

ORTHODOX PRESBYTERIAN STUDENTS now at Covenant College include (l to r.) Martha Bradshaw, Falls Church, Va.; Steve Miller, Westfield, N. J.; Alma Clark, Houlton, Maine; Dan Herron, Harriman, Tenn.; Joyce Long, Houlton, Maine; Linda Spooner, Miami, Fla.; Nancy Cooke, Silver Spring, Md.; Linda Mossbarger, Miami, Fla.; Cornelia Stanton, Houlton, Maine; Mary Jane Cannell, Portland, Maine; David Stanton, Oostburg, Wisc. There were also several others who could not be present for the picture.





PROPOSED LIBRARY BUILDING

with seating ultimately for more than 2,000, but will also include several classrooms, and areas for weightlifting, gymnastics, and other indoor sports.

Finally, an ingeniously designed hexagonal men's dormitory is planned for the campus's west side. Housing 100 men, the dorm is planned to preserve a semblance of family life by limiting each floor's occupancy to 20 residents. The tower-like structure will be entered, however, at the third-floor level, since the building will sit on a steep mountain slope.

The three buildings have a total cost of about \$2.2 million. Of that amount, about \$1.6 million has been pledged or given in grants and low-cost loans from the government. About \$650,000 must be secured in private gift investments, however. More than \$200,000 had been given for this purpose by early March.

Graduates

Such a large investment will become significant to the churches and individuals who support the college only if Covenant produces an unusual kind of graduate. The evidence so far indicates that supporters are getting a good return on their investment.

More than half of Covenant's graduates have gone into various forms of church-related work. More than 25 percent have gone on for theological training, and in recent years those students have been almost evenly divided between Covenant Seminary in St. Louis and Westminster Seminary in Philadelphia. Few go elsewhere, although almost as many others enroll for secular graduate studies throughout the country.

Covenant continues to believe, however, that an equally important responsibility is to prepare young men and women to fill important roles as Christian lay people. Corporations like IBM and Esso Research are employing Covenant graduates in significant positions.

Whether specifically for the work of Christ's church or for a more effective lay witness, Covenant's educational goal is well expressed in the college motto from Colossians 1, "... that in all things, Christ might have the pre-eminence."

Conference on New Testament Evangelism

Some eighty-five ministers and Christian workers descended on Fort Lauderdale, Florida early in February, coming from New Jersey, California, Nebraska, and many other states as well as Canada to attend a conference on New Testament Evangelism. Five ministers of the Orthodox Presbyterian Church were among the delegates. The host church was the Coral Ridge Presbyterian Church led by the very energetic and dynamic pastor, the Rev. James Kennedy.

After delegates were registered and assigned to lodging in homes of church families the conference proper got under way with a banquet at the beautiful Statler-Hilton Hotel. Mr. Kennedy presented the challenge to witness from house to house and then enforced it with testimonies from a score of laymen who were involved.

The plan calls for on-the-job training beginning with the pastor, who selects four trainees. These go out with him once a week, often two making daytime calls and two evening calls. The calls are preceded by 45 minutes of instruction and followed by an analysis and recording of what was accomplished. Trainees observe the pastor once a week for three months while learning how to present

the gospel. For an additional month or more they continue with the pastor, occasionally presenting the gospel themselves and also during that period seeking opportunities on their own to witness to others.

Each One Trains Others

After the training period is over each trainee becomes a trainer and selects two others to call with him to be trained during the next four months. With several trainers it is now possible for trainees to go out with different trainers from week to week and thus gain wider experience.

Following a very impressive Sabbath at the Coral Ridge Church Kennedy lectured each morning and the delegates went out to gain practical experience each evening. Two ministers were assigned to each lay worker—who might be a laboring man or possibly a doctor or lawyer; perhaps she was a secretary or housewife. In each home the layman presented the gospel; then on the final night the ministers gave the presentation while the layman observed. Much prayer had been offered and there was obvious dependence upon God to open the hearts of those witnessed to.

Return Requested

In nearly every case there was encouragement because of interest shown, concern expressed, and a genuine appreciation for the call. Seventy-three persons during those three evenings professed to receive Christ as personal Savior, some with tears of repentance, others radiating joy as they apprehended the truth of the gospel and felt assured of sins forgiven and eternal life granted.

Fruits of Witnessing

The effectiveness of this method could hardly be denied as over 2,000 persons gathered to worship in the morning services on Sunday and the church was again filled in the evening. Kennedy explained how the church began as a mission work in a school building seven years ago with 53 present and how, after several months of "wonderful" sermons, attendance reached 17!

It was then that a fellow pastor convinced him of the need for taking the gospel to people in their homes. From that conviction gradually the program developed. An intensive follow-up plan as well as membership classes has resulted in a membership of over 1,700 persons who know and believe the gospel. A large number of these are doing what lay members of the Jerusalem church did so long ago, when according to Acts 8:4 they went everywhere preaching the Word.

I wonder what would happen to the Orthodox Presbyterian Church if across the denomination pastors and laymen zealously plunged into such an effort. Since James has exhorted us to be doers of the Word and not hearers only, it seems high time that we lived up to our claim of being a Bible-believing church and got about this business.

—EDWARD L. KELLOGG
San Diego, Calif.

Anyone desiring to attend next year's conference should have an application in by early summer since attendance is limited. Write to Coral Ridge Presbyterian Church, 1901 N.E. 50th St., Fort Lauderdale, Fla. 33313.

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