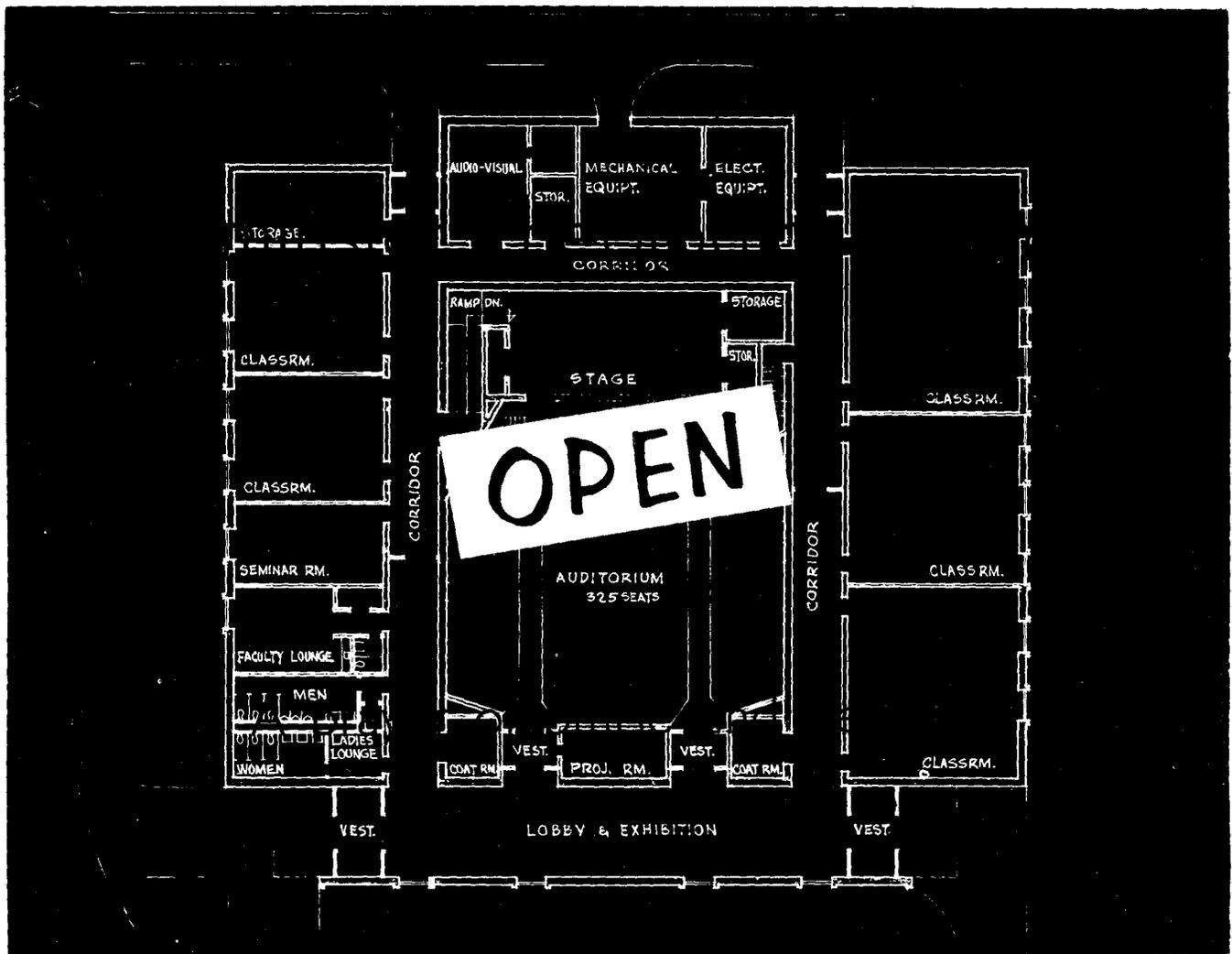


# The Presbyterian Guardian

VOL. 44, NO. 2 - FEBRUARY, 1975



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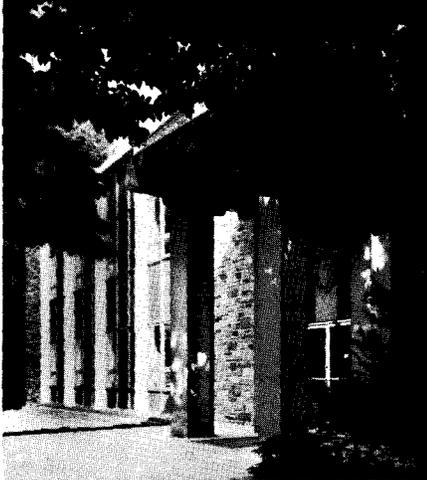
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# Westminster

## A prayer of praise and petition

O Lord our God, thou art very great. Thou coverest thyself with light as with a garment; thou stretchest out the heavens like a curtain; thou makest the clouds thy chariot; thou walkest upon the wings of the wind. O Lord, how manifold are thy works! In wisdom hast thou made them all; the earth is full of thy riches.

We confess now that thy creatures have abused thy gifts to us. We have held the truth in unrighteousness, and thou hast given us over to a reprobate mind, to do those things which are not convenient. We have changed the truth of God into a lie, and worshipped and served the creature more than the Creator who is blessed forever.

But thou, our Father and our God, didst send thine only Son into the world, that whoever should believe in him should not perish but have everlasting life. And thou, O Son of God, our Savior, hast sought us in our blood. When there was neither form nor comeliness upon us, thou hast sought us; thou hast said unto us that we should live, and we do live and shall live forever in the presence of him who is the Prince of life, who has brought life and immortality to light.

And thou, O Spirit divine, dost take the things of Christ and give them unto us. Thou hast enabled us to be born of God, born from above.

O thou triune God, Father, Son, and Spirit, we have broken the covenant which thou didst make with us. We deserve to be cast forth from thy presence into the place where there is weeping and gnashing of teeth. But thou dost blot out as with a thick cloud our transgressions, and as with a cloud our sins.

In Christ Jesus thou hast made us to be true prophets, true priests, and true kings. Thou hast given us a nail in the holy place. Thou hast given us a name and a place in the church which thou art gathering for thyself from every nation and kindred and tribe. Thou hast told us to go forth teaching all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe whatsoever thou didst command us. Thou hast promised to be with us always, even unto the end of the world.

And at this place, thou hast assigned to us the task to prepare those who should go out into the world of darkness and corruption and death, with the message of redemption, of light, of purity, and of life.

In thy name and in thy strength we have begun that work. Through the building about to be erected we would expand that work. We would prepare more men to be ministers of the gospel and teachers of the faith. Thy people, burdened with the fate of the lost, are making

The Presbyterian Guardian is published ten times each year, every month except for combined issues in June-July and August-September, by the Presbyterian Guardian Publishing Corporation, 7401 Old York Road, Philadelphia, PA 19126, at the following rates, payable in advance, postage prepaid: \$3.75 per year (\$3.25 in clubs of ten or more; special rate for "every-family churches" on request). Second class mail privileges authorized at the Post Office, Philadelphia, Pa.

# Theological Seminary

this expansion possible. Thou hast given unto the hearts of thy people a willingness to sacrifice. For this we all do praise thy name.

May the church of Jesus Christ—if thou our Savior dost tarry—profit greatly from this expansion program. Do thou direct those who direct the construction of this building. May there be no accident in the work.

And then, O Christ, thou King of the church, give all of us who have responsibilities in relation to the work of Westminster Theological Seminary, and those who will have responsibilities for it in days to come, at this time of expansion, to realize as never before that "the sacrifices of God are a broken spirit; a broken and contrite heart, O God, thou wilt not despise."

May the church of Jesus Christ, in days to come, look to this institution for able ministers of the new testament, who will rightly divide the word of truth.

May those who go forth from this place not be afraid of the wisdom of this world. For after that the world by its wisdom knew not God, it pleased God through the foolishness of preaching to save those that believe.

May those who go forth from this place lead thy people, the people of the new covenant church of God, in saying: "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory."

May the weapons of this warfare not be carnal, but mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against God, and bringing into captivity every thought to the obedience of Christ.

Teach us all, if we live in the Spirit, also to walk in the Spirit. Forbid it, Lord, that we should glory in ought that we are doing now or ever; may we glory only in the cross of our Lord Jesus Christ, by whom the world is crucified



**Dr. Van Til addresses seminarians in the first chapel service in the new building.**



**View of the auditorium of the recently completed chapel and classroom building.**

to us and we to the world.

Teach us all to be careful for nothing, but in everything by prayer and thanksgiving to make our requests known unto God. May the peace of God that passeth all understanding keep our minds through Christ.

May we all soon be able to say with thy servant Paul, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day. There is laid up for me and for all those who love his appearing a crown of righteousness which he the righteous Judge will give." May "that day," the day when we shall truly be thy people and thou wilt truly be our God, soon come.

As the apostles lifted up their eyes to heaven when thou didst ascend from their midst into the glory which thou hadst with the Father before the foundation of the world, so may thy church lift up its heart to thee, saying, "Come Lord Jesus, come quickly." And the whilst that we too, at this place, abide thy coming, may we not add to nor subtract from the Word which thou hast given us, but teach it in its purity to young men who shall in turn be able to teach others also.

In the name of our Lord and Savior, Jesus Christ. Amen.

*This prayer was made by Dr. Cornelius Van Til at the groundbreaking held on March 19, 1974 to mark the beginning of construction on Westminster's new classroom and chapel building. At that time, neither Dr. Van Til nor anyone else knew that the Trustees would name the building Van Til Hall.*

*Now less than a year later Van Til Hall is finished. A chapel service on January 20, 1975 was its first use. Formal dedication, in connection with the annual Alumni Homecoming, will be held on February 13, 1975.*

# The Split Ps - where to? ●



## Plan of Union to be presented in 1975

**Philadelphia, Pa.**—At a meeting here on January 21, 1975, the Joint Committee of the Orthodox Presbyterian Church and the Reformed Presbyterian Church, Evangelical Synod, completed its work on the proposed Plan of Union for the two denominations. The Joint Committee agreed to present the plan to the O.P. General Assembly and R. P. Synod for a vote on the question:

**Shall the Orthodox Presbyterian Church and the Reformed Presbyterian Church, Evangelical Synod be united to form the Reformed Presbyterian Church on the basis of the Plan of Union submitted herewith?**

The Plan will be presented to the respective Assembly and Synod when they meet in the first week of June 1975 (both bodies meeting concurrently at Geneva College along with the Synod of the Reformed Presbyterian Church of North America; these meetings are to be concurrent, but in separate gatherings.) If approved by both the Assembly and Synod, the Plan would be sent down to the presbyteries for adoption and a uniting assembly could be held in 1976.

As presented, the Plan will be in the form distributed to the ministers and sessions of both churches in July 1974. The only substantial change made at the meeting on January 21 was to approve a procedure for a representative assembly in the uniting church. Some changes in boundaries of united presbyteries were also approved, and the remaining parts of the Plan were adopted.

The Plan as it now exists is the product of many hours of labor on the part of members of the Joint Committee and reflects adjustments made to make the Plan more acceptable to a majority in both churches. It is in many respects a compromise. And it is being presented this year with a view to its

being adopted or rejected.

*Editor's comment:* Probably no one in either the OPC or the RPC/ES will be entirely satisfied with every detail or provision in the proposed Plan of Union. Those who are to attend the 1975 Assembly (OPC) and Synod (RPC/ES) have the grave responsibility to come prepared to decide the question of merger. It is not a question of whether this or that detail might be improved or this or that provision added or deleted. The question is whether to unite on the basis of this Plan now being presented.

How should a commissioner vote on this question? We are not about to

suggest the answer! Nor are we about to hazard any sort of guess as to how the vote will go. It should be known to everyone involved by now that there are serious tensions both within and between the two denominations. On this, see the report elsewhere in this issue by the Rev. Dominic Aquila.

*Note:* The text of the Plan as it is to be presented is to be printed for distribution to the two churches. However, except for the changes reported above, the basic text is that which was distributed in mimeographed form last July to ministers and sessions of both churches.

— J. J. Mitchell

## Presbyterian and Reformed Council Proposed

**Philadelphia, Pa.**—Representatives of five Presbyterian and Reformed denominations have expressed a desire for their churches to have "discussion and consultation ... joint study ... mutual concern ... and cooperation wherever possible." Recommendation is being made to their parent bodies.

They would form the North American Presbyterian and Reformed Council (NAPARC), representing some 425,000 members. The Council will be "advisory" to the member churches, and will not restrict their autonomy.

The action was taken in Philadelphia on January 21 and 22 at a joint meeting of the Fraternal (Interchurch) Relations Committees of the Christian Reformed Church, Orthodox Presbyterian Church, Presbyterian Church in America, Reformed Presbyterian Church (Evangelical Synod), and the Reformed Presbyterian Church in North America. Unofficial observers were also present from the Associate Reformed Presbyterian Church and the Reformed Church

in the United States (Eureka Classis).

Approval of the joint recommendation by the major assemblies of all these churches could be completed by September of this year.

Basis of the Council is "full commitment both to the Scriptures of the Old and New Testaments as the infallible Word of God and to their teachings as set forth in the Reformed standards, viz., the Heidelberg Catechism, the Belgic Confession, the Canons of Dordt, the Westminster Confession of Faith, and the Westminster Larger and Shorter Catechisms." Other churches that accept the Basis may apply for membership when the Council is formally organized.

The first joint meeting of the Committees was held in Pittsburgh on October 25-26 of last year. It was an outgrowth of contact that had been established among members of the committees in meetings of the National Presbyterian and Reformed Fellowship over the past three years. The NPRF is composed of individuals (as con-

trasted with representatives of churches) who are members of a larger number of churches that bear the name "Presbyterian" or "Reformed". The NAPARC would be composed of the conservative churches among these, as indicated by the "Basis."

The Council normally would meet

once a year and be composed of four delegates from each member church. With new ideas and opportunities surrounding all churches today, NAPARC would enable these American churches of common theological commitment to strengthen and assist each other on both local and denominational levels.

## OP-RP Merger: A Report on a Joint Presbytery Discussion

DOMINIC A. AQUILA

*Both the General Assembly of the Orthodox Presbyterian Church and the Synod of the Reformed Presbyterian Church, Evangelical Synod, have urged their respective presbyteries to hold joint meetings to discuss issues involved in a possible merger of the two denominations. The following report/reaction is by the pastor of the Stony Point Reformed Presbyterian Church of Richmond, Virginia. Though the meeting he discusses was held in March 1974, well before the time of Assembly and Synod meetings in May, we feel he has clearly shown the underlying feelings of very many as they consider this proposed merger.*

The meeting between the Mid-Atlantic Presbytery of the Orthodox Presbyterian Church and the Delmarva Presbytery of the Reformed Presbyterian Church, Evangelical Synod was eventful and informative. A number of items stand out: There are deep misunderstandings as to the operations of the respective denominations, and there are deep suspicions on both sides.

The misunderstandings arise partly from differences in practices, in the habits that each communion has developed to suit its particular needs. Some of the OP brethren are concerned that in a merged church they would be required to support Covenant College because it is operated by the RP Synod.

The problem results from the question of the propriety of the church being involved in the sphere of natural

revelation. A number of OPs believe the church is to be involved totally in the great commission and matters of the church. The church was not commissioned to educate outside of the theological sphere, although theology would inform the other disciplines. RPs are more open in joining together to support an educational institution that presents a biblical world and life view.

If a union should come, some OPs, who cannot out of conscience support Covenant College, would be free not to give toward its support. The Synod now approves the College's operation and budget through an elected board which reports to Synod. But the College itself is responsible for raising its total support. There is no unified budget system out of which the College (or any other agency) receives money. It is up to the churches and individuals to support its work.

Two other problem areas that lead to misunderstandings on both sides are the issues of "Christian liberty" and eschatology. Both sides need to allow for freedom of conscience on these topics. Both churches now have men who hold to various views on these two issues, and this must be realized.

Hence, it should be observed that men of differing views are now existing in each of these denominations. To assert that one view is right over against the other would be to cast a fellow elder in a negative light. Since differing views are already existing side by side, merger would only add more of each viewpoint to the church.

The second area is more hurtful and harder to deal with. This has to do with the deep suspicions that exist in the minds of both OPs and RPs.

OPs suspect that RPs are not quite Reformed; that they tend to bend the Westminster Standards at points, or at least not push them enough at others. They suspect that RPs are hiding dispensationalists in their ranks, no matter how many position papers are shown them to the contrary. OPs suspect that RPs are too free with various evangelistic methods.

RPs suspect that OPs are too cold. Their theology is correct but sterile; it does not seem to have meaning for every-day life. RPs suspect that OPs are always on a heresy hunt and harsh in their tones. Along with this, RPs suspect that OPs are not evangelistic enough.

In both cases there may be some truth to some of the statements, but half-truths are worse than lies. These are more emotional responses, but they are real and must be examined. These are the ones that could be hindrances to union.

Our basis of unity must be the Word of God and the principles derived from it. If any of the misunderstandings or suspicions are true, then let them be dealt with in a biblical manner. If emotional responses are present, with no apparent evidence to support them, they could lead to sin against a brother; they must be dealt with and confessed.

Our desire is to join together in the truth as expressed in Scripture and the Westminster Standards. Let us deal with all the issues, theological and emotional, and then let us pray for God's wisdom in our actions.

*Ed. note: We appreciate Mr. Aquila's willingness to share his reactions. We realize, and hope the reader keeps in mind, that the O. P. General Assembly meeting last May did sharpen the focus on some of the issues and even brought out others it felt should be discussed. We believe further that the possibility for misunderstanding and suspicion may well be greater now than a year ago. Whatever the final decision on the merger, all those who are ordained officers and members of the two churches need to search their own hearts so that it is truly the will of the Lord we seek in this and not a reaction to our emotional feelings about a possible merger.*

— J. J. M.

# The Decisive Issue

RICHARD G. WATSON

It is recorded that during World War II, General Erwin Rommel of Germany said that the outcome of the war would be determined during the first twenty-four hours of the attempted invasion of France. He predicted that if the Allies were able to establish a beachhead and hold it for twenty-four hours, Germany would be defeated.

Rommel was right. The final outcome of the war was determined on June 6, 1944. In spite of all that Hitler's forces were able to do, the superior strength of the Allies became increasingly apparent after the successful invasion. Their ultimate victory was secured during that terrible twenty-four hours at Normandy.

## The battle of Montreat, 1968

In the recent struggle between liberals and conservatives in the "Southern" Presbyterian Church, U.S., a struggle that finally resulted in the birth of the Presbyterian Church in America, neither side may be willing to admit defeat. It is clear, however, that the contest came to a conclusion in which the liberals won control of the PCUS and the conservatives won the privilege of forming a new denomination to be truly evangelical and Reformed.

The question is, What was the decisive battle between these two groups? When and where was it fought, and what was the decisive issue?

It happened at Montreat, North Carolina, on June 11, 1968. The General Assembly had voted in favor of adopting the plan for union presbyteries by a simple majority instead of the required three-fourths majority. In taking this action the Assembly went against the judgment of its own Judicial Commission, which had recommended that the plan be adopted only if approved by three-fourths of the presbyteries (in accordance with the *Book of Church Order*, Par. 168).

It took a year to pass this proposal through the presbyteries and the next Assembly; but that first vote at Montreat made it possible. Many will recall that even after a majority of the presbyteries had turned down the plan for union presbyteries, liberal forces maneuvered successfully to call presbyteries back into special sessions and persuaded some to change their votes. Only in this way were the liberals able to gain their victory by a slight majority.

With the approval of the 1969 General Assembly, the beachhead had been established. Union presbyteries, merging PCUS and UPUSA presbyteries, were immediately set up in many areas, and this sealed the doom of all conservative hopes and ambitions for the PCUS. Just as World War II did not end on D-day, so the struggle between liberals and conservatives did not cease in 1969. But the eventual defeat of every conservative effort was well assured at that time.

## Failure to recognize defeat

Conservatives caught in the situation did not immediately perceive that union presbyteries was indeed the final constitutional issue. Yet, many liberals did realize the significance of that issue. In fighting for adoption of the plan for union presbyteries, more than one admitted that if the plan were not approved, the liberals would possibly be the ones separating from the PCUS. Such threats were soon forgotten after their celebrated victory. (But they still serve to lend less credence to liberal efforts to tag the PCA as schismatic.)

If the United States should establish a coalition government with Russia, everyone would know that our democracy was doomed. The PCUS established a coalition government with the United Presbyterian Church when union presbyteries were formed. Ministers and elders from another denomination were brought into the PCUS General Assembly as voting members,

and the church fell under the rule of men whose ordination does not require support of the PCUS form of doctrine or government.

That some still do not think the final issue has been settled is not surprising. Japanese soldiers continued hiding out in the mountains ten years after World War II was over. History shows that it is not always easy to see when a matter is finally settled. It took five years for those who are now members of the Presbyterian Church in America to realize the vanity of further struggle and to get out—a fact that should cause them to be patient with conservatives still in the PCUS.

It does seem strange, however, for many who are still waiting for a constitutional issue to say that union with the UPUSA, or adoption of a new confession by the PCUS, would cause them to separate. What is significant about a new confession when the church is already committed to the rule of men ordained under the *United Presbyterian Confession of 1967*? Few anticipate that the new PCUS confession will be weaker than that one. As for union, every constitutional matter involved was certainly settled in 1969, in principle at least, with the adoption of union presbyteries.

Dr. Clarence Macartney thought that it would be possible to turn the tide of liberalism in the old Presbyterian Church, U.S.A. even after Machen and others were forced out of the denomination. Before his death, however, he was wise and bold enough to admit that he had been mistaken.

If the people of Germany could have seen with Rommel that their war was lost at Normandy, they could have spared themselves great loss and much needless suffering.

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*The Rev. Mr. Watson is pastor of the Seminole Presbyterian Church in Tampa, Florida.*

# The Spiritual Succession

PAUL WOOLLEY

Before the Orthodox Presbyterian Church came into existence there was organized the Presbyterian Constitutional Covenant Union. Its members signed a declaration of purpose saying that they were prepared "to perpetuate the true Presbyterian Church in the U.S.A., regardless of cost."

What did the authors of that declaration mean by the "true Presbyterian Church in the U.S.A."? The question is interesting because the Orthodox Presbyterian Church grew out of the same principles that had brought the Covenant Union into existence. It is a child of the Covenant Union. With the formation of the Church in 1936 the Union was dissolved.

The members of the Union were people of intense conviction. Some of them who were ministers realized that they might have to leave their parishes if they carried out their pledge. To nearly every member there was threat—the threat of loss of friends, of esteem, perhaps of money or material property. All of this was true because it was becoming increasingly difficult to preach the truths of the Scripture in the congregations of the Presbyterian Church in the U.S.A. It was clear from abundant evidence that opponents of the gospel were determined to stop the publishing of the truth about the disloyalty to their ordination pledge on the part of many ministers and missionaries of that Church.

In spite of these dangers there were men and women who loved the gospel enough to stand up for its proclamation even at the cost of emotional and material loss to themselves.

The day came when they put that pledge into action by constituting the Presbyterian Church of America (now called the Orthodox Presbyterian Church). It was June 11, 1936 when they signed an "Act of Association"; in it they said that their purpose was to "continue what we believe to be the true spiritual succession of the Presbyterian Church in the U.S.A." That

phrase, "true spiritual succession," is worth consideration. What does it mean?

## Loyalty to God's standard

The word "spiritual" is in contrast to "organizational" or "corporate" or "legal." Obviously the Presbyterian Church of America was not continuing a legal or technical succession. It was a succession that had to do with the mind, the heart, the spirit. It had to do with belief, with teaching, with doctrine, with commitment. The adjective "true" indicated a contrast with something that would be "false."

The standard by which the truth or falsehood of something would be judged was first and foremost the Bible taken as the Word of God. The Act of Association solemnly declared "that the Scriptures of the Old and New Testament are the Word of God, the only infallible rule of faith and practice." The Act also said that the "system of doctrine taught in the Holy Scriptures" is contained in the Westminster Confession of Faith and Catechisms.

The spiritual succession then had to do with loyalty to the content of the Bible and of the Westminster Confession and Catechisms. The ordination vows of the Presbyterian Church in the U.S.A. at that time still contained a commitment to that content. They no longer have the same commitment, but a much weaker one.

Spiritual succession involved the commitment to the content of the Bible and its reflection in the Westminster Standards. The pledge of adherence to the Confession was to it "as containing the system of doctrine taught in the Holy Scriptures." This form of subscription is to be distinguished from a subscription to every jot and tittle of a given document.

As Charles Hodge puts it, "It is one thing to adopt the system of doctrine contained in the Westminster Confession, and quite another thing to adopt every proposition contained in that Confession" (*Discussions in Church*

*Polity*, p. 326). Hodge outlined what he considered to be the "system of doctrine" (*ibid.*, pp. 338ff.), and strongly defended the form of subscription to the system of doctrine as over against a subscription to every statement of the Confession.

This form of subscribing the Confession is a vital element in the spiritual succession. Hodge points out that the distinction between these two different forms of subscription was what led Alexander Craghead to leave the ministry of the Presbyterian Church in the U.S.A. (in the eighteenth century) and join the newly organized Reformed Presbyterians who had a stricter subscription. It is, then, a meaningful and important distinction.

## Life grounded in doctrine

Another important element in the succession was the conviction that life flows from, grows out of, doctrine. At the time when the Orthodox Presbyterian Church was founded there was, of course, a great gulf between the teaching of liberal theologians and that of Bible-believing scholars. This had been sharply defined by J. Gresham Machen in his *Christianity and Liberalism* (1923). The liberals had insisted that their theology, or lack of it, was just as sound a foundation for Christian living as was the biblical variety.

Time has proved the liberals wrong. Belief in the authority of the Bible has faded catastrophically in the last generation in America. It is obvious that one of the results has been ethical decline. Doctrine is a necessary and inevitable foundation for life.

Every person has a system of belief, even if it is only the belief that there is no authority whatsoever of any sort. That belief, whatever it is, affects the way people live. Doctrine is the foundation for life, not the reverse. Tragic examples of this truth are to be seen all about us. Not the least important is the widespread custom of making false statements under oath.

Related to day-by-day living is also

the principle that the moral system set forth in the Bible is complete. We need not, and can not, add to it. Moral rules invented or formulated by men may be illuminating; they may have illustrative force; they may explain more fully God's law. But they may not add to it or detract from it. The moral law of God as given in the Bible is complete.

There may, of course, be modern applications of it which follow by "good and necessary consequence." As life takes on new forms, as new physical entities enter into it, necessary consequences appear and the law of God is applied in the new circumstances. But it is the old law of God of the Scriptures, not a new law but a necessary consequence of the old one, that is applied. Additions to the moral law are impossible. New explanations or applications of it may, on the other hand, be very helpful.

We know that the law given in the Bible is complete, for the Scriptures are all that are necessary to learn the way of salvation by grace alone, and they contain the only binding moral law. The period of revelation ended with the last book of the New Testament to be written. No one but God has the authority to make laws for man of a binding, permanent character. Temporary rules may be useful in particular situations, but they are not the moral law of God. That was complete when the Bible became complete. For the Bible is sufficient for all the spiritual needs of men.

### Freedom from hierarchy

Another basic principle that was being violated in the Presbyterian Church in the U.S.A., and one that needed to be restored, was the conception of the freedom of the individual from hierarchical control. Ministers were associated in presbyteries. They were subject to the discipline of the presbytery but not to that of superior ecclesiastical officers. Church members were under the discipline of the session. But there were no superior, directive bishops in presbyterianism.

This fundamental principle of presbyterianism began to break down with the long tenure in office of William Henry Roberts as Stated Clerk of the General Assembly. He served in this office for thirty-six years, from 1884 to 1920. It is perhaps not surprising that his successor, Lewis S. Mudge, described himself on one occasion in a court trial as the "chief executive

officer" of the Presbyterian Church in the U.S.A. This statement reflected the fact that policy for the whole church was made at that time by the General Council, and carried out by the Stated Clerk, rather than being made in a genuine presbyterian fashion by the General Assembly.

To maintain the spiritual succession of true presbyterianism included the maintenance of the rights and freedom of the individual minister and member, rather than sacrificing him to a control of Roman or Methodist type.

### Theology of the succession

Charles Hodge once said that the expression, "Princeton theology," was without meaning since Princeton Seminary had not originated any theology but had simply presented the teaching of the Scriptures. It did the presenting so clearly and effectively, however, that the terminology was deserved. It was that theology that had permeated the ministry of the Presbyterian Church in the U.S.A. Most of the opposition to it had been removed by the excising of what was called the "New School" in 1837.

In 1869, however, the reunion of the New and Old Schools was voted. With the return of the New School came elements of danger to the Princeton theology. Many of these were incorporated in the theology of the brilliant Charles A. Briggs of Union Theological Seminary in New York. In dealing with Professor Briggs, the General Assembly took the occasion in 1892 of reaffirming the inerrancy of Scripture. The doctrine was set forth very effectively by A. A. Hodge (son of Charles) and B. B. Warfield in an article for the *Presbyterian Review* in 1881. Briggs, on the other hand, opposed inerrancy and verbal inspiration.

The inerrancy of Scripture and the doctrines that flow from this principle because they are taught in the Scriptures, set forth with clarity and vigor, constitute the Princeton theology. The spiritual succession, through its loyalty to the Bible, embraces this system.

This means that an intelligent and scholarly system of doctrine is the foundation of the Orthodox Presbyterian Church. Where is that system learned? Warfield used to insist that this was a question that the student for the ministry must decide for himself. The Princeton theology, since it was simply a systematic presentation of the biblical teaching, could be learned by a

diligent student at any place and at any time. It was not necessary to study at Princeton itself, though that certainly was, in most cases, the best way to learn the system.

Preservation of the principle of freedom to study anywhere was another element in the spiritual succession because it safeguarded the responsibility of the individual before God. Although when Warfield defended it, it was primarily applicable to study at Union Seminary in New York, it came to be rejected by its opponents in order to deny to candidates the privilege of study at Westminster Seminary.

In discussing the system of doctrine, Charles Hodge did not include any distinctive view of the order and character of the events connected with the return of Christ and the final judgment. There were ministers in the Presbyterian Church in the U.S.A. who held a premillennial view, those who held a postmillennial view, and those who held an amillennial view. All were acceptable. The system was broad enough to shelter all.

This, also, was part of the spiritual succession, preserving the individual's responsibility to leave no part of the Bible neglected, but to continue its study while, at the same time, not including in the system of doctrine elements about which Bible-believing students of the Scriptures were not clear as to their teaching.

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Under the sovereignty of God and by the power of his grace, there was raised up in America nearly three centuries ago the beginnings of the Presbyterian Church in the U.S.A. We have been looking at some of its distinctive principles.

From the beginning of the twentieth century these principles have received less and less respect. This undermining of biblical authority resulted in the formation in 1936 of the Orthodox Presbyterian Church for the purpose of preserving them. As it advances in that purpose it is good to review some of the past in order to build upon a firm foundation for the future.

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*Dr. Woolley is emeritus professor of church history at Westminster Seminary. He wrote the article above at the editor's urging and for the sake of those who must now continue the "spiritual succession" of the Presbyterian Church in the U.S.A.*

## *Spring Session at Reformed Bible College*

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# Tongues — unquestionably a revelation gift

PALMER ROBERTSON

One point must be obvious about the biblical phenomenon of speaking in tongues. It *must* be a God-ordered means of communicating revelation.

When a man voluntarily makes his mouth move and his tongue speak, he may or may not be God's vehicle for communicating revelation. His own heart may have inspired the words, or God's Spirit may have inspired the words.

But when a man's mouth opens and his tongue functions as the immediate instrument of the Holy Spirit, revelation must be occurring.

## Who is in control?

The prophet may "preach" as your minister does each Sunday morning, or he may "prophecy" as an instrument used by God to communicate infallible truth. While "preaching," the prophet may mingle human errors of judgment with the declaration of the truth of God. But when he "prophesies" under the immediate influence of the Holy Spirit, his words are God's words, without admixture of human fallibility.

Such a distinction cannot be made with respect to the gift of "tongues" in the New Testament. The words spoken when the gift of tongues is in operation simply must be from God—immediately and infallibly. God has taken over the vocal cords and made them vibrate to his own glory. Man's mouth has become God's instrument to give expression to his truth.

It was obvious when Balaam's ass spoke that his words had to be from God. The donkey's mouth formed syllables of which it would not have been capable apart from the immediate operation of God's Spirit.

Clearly, the apostles spoke in tongues from God on the day of Pentecost, despite the ignorant accusation of the crowd that drunkenness was the cause of their behavior. The outpoured Spirit enabled them to glorify God in un-

learned languages.

When such experiences occur, infallible and inerrant revelation has to be involved. If a man's mouth becomes God's mouth, the words have to be divinely inspired.

In how many ways may a person "get at" God's authentic words today? By two ways or by one way? By Scripture *and* by tongues, or by Scripture alone? That is the question for today.

It does no good to hide behind the camouflage argument that tongues must be interpreted. The same may be said of Scripture. If I should say to you, *Umosheb hayah roeh*, a few of you would recall an early lesson in Hebrew. But for most people, Hebrew has to be interpreted. The Bible you read every day is a translator's interpretation of the original Hebrew and Greek that God inspired. Scripture must be interpreted just as tongues would have to be interpreted.

It is also self-deceiving to suggest that the messages conveyed by tongues simply are innocent repetitions of familiar biblical phrases. There can be no such thing as an "innocent" or "insignificant" revelation from God. Any claim to direct revelation from God is a most serious matter, for any such revelation must control absolutely the activity of God's people.

It is one thing for a person to *suggest* that a particular assembly of God's people should praise his Name. But it is an entirely different thing for someone to affirm that he has received a revelation from God that it is time to offer praise. It just may be that the time has come for the assembly to lament their sins rather than praise their God.

## Why tongues and prophecies?

Return again to the basic question: Does God speak his authentic and infallible word today in two ways or in one way? Is revelation communicated

by the Bible alone, or by the Bible and tongues?

It is quite understandable that God should have communicated his truth directly to the people of Corinth by the gifts of revelational prophecy and tongues. Do you know how much of the New Testament the infant Christians of Corinth possessed to guide their thoughts and actions?

Very possibly they had none! They may have had a copy of Mark's account of Christ's life and teaching. They may have had copies of Paul's letters to the Thessalonians and to the Galatians. They almost certainly did not have the Gospels of Matthew, Luke and John, or the books of Romans, Hebrews, James, 1 and 2 Peter, 1, 2 and 3 John, and Jude. Before Paul wrote to them, they definitely did not have at their disposal 1 and 2 Corinthians.

## Would God speak confusion?

God is not the author of confusion. The mouth of man was made for communicating. To suggest that speaking in tongues as experienced in New Testament times was a vocalizing of nonsense syllables is to dishonor the Creator.

The fact that the tongues of the apostolic age could be interpreted settles any lingering question as to whether tongues were in fact a gift from God intended to communicate truth. Since tongues could be interpreted, it is impossible that they were nonsense syllables.

At the same time, the absence of an interpreter on some occasions does not in any way affect the question. Neo-orthodox theology has long suggested that the Bible is not the "Word of God" while it sits on the table in a bound volume. This heresy asserts that the Bible becomes the "Word of God" only when it is picked up and read.

The error of this neo-orthodox

***When a man's mouth opens and his tongue functions as the immediate instrument of the Holy Spirit, revelation must be occurring.***

theology resides in its failure to appreciate the self-sufficiency of God and his Word. God is God and his Word is true, no matter how finite man may respond to him, neglect him, or fail to understand him.

Although the case is somewhat different, the principle still holds in the matter of tongues. Tongues came as a revelation from God's Spirit, whether a man interpreted the meaning to the assembly or not. It was God who moved the man's mouth, and God the creator is not the author of confusion.

This simple conclusion points up a severe problem in the whole modern "tongues" movement. If tongues is a revelation-experience, inevitably it will stand alongside Scripture as a source of the inerrant word of God. The gift of tongues will become to the church another source of infallible knowledge concerning God's rule for our faith and practice.

#### **Where is God's word?**

The words of the great preachers of the past are preserved only in writing. You will never be able to hear audibly the "golden-voiced" Chrysostom or the warm-hearted Spurgeon. But the words of the great preachers of the present may be both heard and read. The wonder of the tape-recorder brings into your living room John Stott's own voice. You may "get at" messages by Dr. Stott from two sources: from hearing or from reading.

Neither did they have Paul's prison

epistles (Ephesians, Philippians, Colossians, Philemon) or his pastoral epistles (1 and 2 Timothy, Titus). The book of Revelation almost certainly had not been written.

No wonder God spoke directly to those young Christians by the gift of tongues and prophesy! How many questions would you have about the Christian faith if you had only the short books of Thessalonians and Galatians to read? God was graciously answering problems directly as they arose in the early Christian community.

Sometimes it is suggested that the underdeveloped people of the world today are in the same condition as the early Christians before the New Testament was written. It is suggested that the gift of tongues as a source of immediate revelation is needed for tribal people, just as it was needed for a group like the Corinthian Christians before the New Testament was written. But this simply is not true.

However, a missionary principle as old as the Old Testament must not be forgotten: If God speaks to warn the wicked from his ways, and you do not take the message to him, God shall require the blood of the wicked at your hands (Ezekiel 3:18).

Once God's completed revelation has been written down, the situation of mankind can never be the same again. It is the solemn responsibility of the church today to see that the Scriptures are in the language of every people on

the earth. The stop-gap measure of revelation which tongues could provide is not the need of today's tribal nations. The whole of God's word as found in Scripture is their need, and God's appointed means is the hard work of translation.

#### **The only infallible rule**

Today a "deposit" of the faith exists. The necessary "adjustments" from the faith of the Old Testament people of God to that of the New have been spelled out quite explicitly. Areas of freedom in Christ have been safeguarded. Guidelines for the faith and life of Christians now are openly available to all. No "special secret words" come mysteriously to a few but not to all believers.

What about the gift of tongues today? Is the Spirit enabling men to utter infallibly inspired words now as they did before the Scriptures were available to the church?

Once such a possibility is introduced, the price must be paid. The Bible's absolutely unique place in the life of the Christian must be modified. Another source of inspired utterances would have been made available. Scripture would still be a guide to life, but it could no longer be "the only infallible rule of faith and practice."

---

*Dr. Robertson is an associate professor of Old Testament theology at Westminster Theological Seminary. This is one of several articles on various aspects of the modern "charismatic" movement. This article, slightly revised by the author, is reprinted here by permission of The Presbyterian Journal.*

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## Reformed Youth Conferences, 1975

**Birmingham, Ala.**—Two simultaneous Reformed Youth Conferences are scheduled for the summer of 1975, it was announced here. The dates are June 9-14 at Maryville College, Maryville, Tenn., and Garden Grove Conference Center, Myrtle Beach, S.C.

Featured speakers will be the Rev. Paul G. Settle from Montgomery, Alabama, who is Coordinator of the Committee on Christian Education and Publications of the Presbyterian Church in America at the Maryville conference; and the Rev. Charles Dunahoo, pastor of the Smyrna Presbyterian Church (PCA), Smyrna, Georgia at the Myrtle Beach conference.

Young people entering the ninth grade through college age are eligible to attend. For information write to:

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## OPC rejoices in bountiful Thank Offering

The year 1974 has been a difficult one everywhere as inflation voraciously ate into people's living patterns while growing unemployment abruptly challenged others with severe loss and hardship.

The year has been difficult too for those who are called to carry on the Lord's work of bringing the gospel to the lost. The cost of proclaiming the good news went up along with everything else.

Strangely enough, Orthodox Presbyterians fell far behind in their support of the denomination's home and foreign missions and Christian education in the *early* months of 1974—*before* the general economy's malaise became so serious. And in the later months of the year, when the "crunch" was really being felt, giving to the denominational causes showed a strong increase.

Even so, total giving to the combined budget of the Church's three main agencies fell short of that in 1973.

Total contributions to all three committees were \$474,000 in 1974, compared to \$499,000 in 1973. This total was just over \$100,000 short of meeting the year's goal of \$575,000.

Yet that strong upturn in giving in the latter part of 1974 carried right on into the Church's giving to the annual Thank Offering. This special offering, the only taken during the year for denominational causes on a church-wide basis, was received in November as a gift of thanksgiving to the Lord. For the first time in the history of this annual offering, no per member amount was suggested.

Some churches have yet to complete forwarding their gifts for the Thank Offering. But as this is written, with most of the contributions apparently in, the total 1974 Thank Offering stands at nearly \$160,000, compared with a final total of \$134,000 in 1973—and that from a total membership of over 15,000, counting adult communicants and baptized children.

## Here & There

**Fort Fairfield, Maine**—No oil crisis here! Despite 30-below-zero weather, some 35 people gathered for worship in the Orthodox Presbyterian Church recently—a peak so far. Both the church and manse are heated by wood-burning stoves.

**Lewisburg, Pa.**—*The Tri-County Orthodox Presbyterian Church has accepted the resignation of its founding pastor, Dr. L. Craig Long, who had asked to be relieved for reasons of age and health. The congregation called Mr. Richard Fisher to be its new pastor, and he is to be ordained by the Presbytery of Philadelphia.*

### SPECIAL NOTICES

*Trinity Hymnals* (non-OPC edition) available, 42 copies in good condition. Contact: Freehold Bible Fellowship Church, 81 E. Main St., Freehold, NJ 07728.

*Karl and Debbie Dortzbach* report on her capture and release on two 60-minute tape cassettes. Available at \$3.25 each or \$6.00 for the pair from  
Cassette Ministry, P. O. Box 698, Bismarck, ND 58501.

*Genesis—Journal of the Society of Christians in the Arts, Inc.* has just made its first appearance. Intended as an exchanger of ideas and experiences, the first issue includes articles by Christian artists, writers, and musicians. Bill Edgar, composer and teacher, is the editor. For subscription or other information:

*Genesis*, P. O. Box 1194, Greenwich, CT 06830.

**Cape Cod, Mass.**—The recently formed Orthodox Presbyterian Church here has moved right ahead. It now has an organized session with Mr. Fred Buhler, Dr. Frederic Walker, and Mr. Carl Mores ordained and installed. At a recent meeting the congregation called the Rev. Wendell Rockey to be its pastor. Mr. Rockey, pastor of the O. P. Church in Hamilton, Mass., has also been issued a call by the Emmanuel O. P. Church of Wilmington, Del.

**Philadelphia, Pa.**—*The Rev. Fred C. Kuehner, Th.D., died on January 30. Dr. Kuehner was dean of Reformed Episcopal Seminary here; he also taught at Westminster Seminary. He has been engaged in the translation work for the New International Version of the Bible.*

**Wheaton, Ill.**—The Rev. Robert W. Harvey was received by the O. P. Presbytery of Midwest on December 2 to be the new pastor of Bethel O. P. Church here. Mr. Harvey was formerly an associate pastor in a United Presbyterian Church in Tacoma, Wash.

### HOLY LAND TOUR

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# Giving to the Lord in 1974

## News item #1:

One million dollars was contributed to the Presbyterian Church in America denominational benevolences during 1974, according to a report from its Committee on Administration. The chairman of that committee, the Rev. Gordon Reed, expressed pleasure at seeing more than half of the money directed to overseas mission work.

Amounts (to the nearest hundred dollars) given to each agency and its percentage of budget received are as follows:

Mission to the World	\$554,500	90.5%
Mission to the U. S.	223,100	65.2%
Christian Education	147,800	80.7%
Administration	75,400	84.1%

This was the first full year of operation for the Presbyterian Church in America. The new denomination has over 375 congregations and approximately 90,000 members. It was formed on December 3, 1973 and most of its membership has come from the Presbyterian Church, U.S. (the "Southern Presbyterian Church").

## News item #2:

Nearly half a million dollars was given by Orthodox Presbyterians to the denomination's General Assembly agencies, during 1974. However, the total given was less than that in 1973, and thus represents a sharp decrease in outreach when combined with the decreased purchasing power of the dollar.

Giving to the three major outreach agencies (to the nearest hundred dollars) and the percentage of budget received is as follows:

Foreign Missions	\$213,700	88.3%
Home Missions	150,500	86.0%
Christian Education	109,800	69.5%
(Assembly Budget Fund	12,200	— )

The Orthodox Presbyterian Church has a good record of support for its denominational causes. With nearly 150 churches and chapels and over 15,000 members, it has maintained a witness to the world for the Reformed faith since its founding in 1936 to be the "true spiritual succession of the Presbyterian Church in the U.S.A." (the "Northern Presbyterian Church," now the United Presbyterian Church in the U.S.A.).

## Comment:

The figures reported above show both churches falling short of their goals. For the PCA, the results of this first year of operation should be encouraging even so. Yet it should be kept in mind that their Second General Assembly, meeting last September, approved substantially larger budgets for all its committees in 1975. Of particular concern is the amount contributed to home mission work (Mission to the U.S.) for a denomination that is still struggling to gather in those who want and need pastoral service.

Orthodox Presbyterians have reason to examine closely what happened in 1974. After a most encouraging record in 1973 (which saw nearly 100% of the combined budget of the three major

committees met), giving in 1974 fell short of that mark and far short of the modest 15% increase budgeted for 1974. The church is faced with a significantly larger budget for 1975. Encouraging, though, is the record giving to the annual Thank Offering, up nearly \$25,000 over that in 1973.

Both churches need consistent preaching and teaching in the area of biblical principles of stewardship by the Christian of the material blessings given by the Lord. Both churches need emphasis on supporting all the work of the church, both at home and abroad. May the Lord give us all hearts moved to do the work of proclaiming the gospel in today's sin-cursed world.

— John J. Mitchell

# Satisfied with your Sunday school?

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# Genesis Two:

*Dear Sarah:*

My husband and I have just recently waked up to the fact that we have been making most of our son's decisions for him, and he's already a senior in high school. He's forcing us to realize our mistake, although he's been remarkably patient with us. We want to help him in assuming his responsibilities, even though we're late in doing so. Can you help us, and maybe wake up some other parents before they get to where we are?

— Chagrined.

**Dear Chagrined:**

Praise God for parents who see their mistakes, admit them, and want to do something about them!

First let me encourage you not to be *too upset* about having made your son's decisions for him. Too many parents cannot be bothered. If your decisions have been wise and based on an understanding of scriptural principles, then your son has had a chance to learn by your example as a good decision-maker.

Second, don't rush to give him total responsibility all at once. It could go to his head and be more than he can handle.

*Do* let him prove himself without put-downs from you. Let him make some mistakes. Maybe your not letting him make decisions was because you were afraid he *would* make mistakes. But God is perfectly capable of using our mistakes, and even the pain they may cause us, to discipline us to his will.

How about using the book of Proverbs for reading and discussion at family devotions during this transition period? I can't think of any source where you could find more practical suggestions for everyday living that would be a real encouragement. Proverbs has been given to us by God to be a source of wisdom in how to make decisions that please him.

— Sarah.

## Blessed by His hand

Hanging, a wingless larva, immature,  
Relying on my makers—driven to  
Obey. O'erwhelming need to be secure  
Prevents giving respect which is their due.

Enclosed in protective cov'ring, marvel  
To grow and find them unique—richest friends  
Craving to nourish me, giving joy most full,  
Sharing sorrow and pain, their faith my heart mends.

Fresh blend of traits, prayerfully nurtured, I  
Emerge. Cherished and molded as His most  
Precious creation. Wav'ring, my wings I try  
Reluctant, yet ready, to leave them I boast.

Though leaving, I cleave to the model and  
Guide of my godly parents, bless'd by His hand.

—Debbie Georgian  
Geneva College

### Children: Fun or Frenzy?

This is the title of a very helpful little booklet written by Al and Pat Fabrizio and published by Alegria Press (P. O. Box 183, Palo Alto, CA 94302).

It is written by a Christian man and wife who speak of the joys of seeing God's wisdom in the discipline of their young children and the difficulties they personally had in persuading themselves to try God's wisdom.

If you are despairing over the lack of discipline in your home, and think you'll never crawl out from under, take heart and encouragement from

these parents who were once in your shoes and now want to help you restore peace to your home.

The 25¢ cost of this 24-page booklet would be a bargain at a much higher price. In some areas Christian book stores carry it; but you can write for it at the address above.

—Polly Edwards, Portland, Oregon

*Note:* As you run across books you feel would be particularly helpful, won't you share your thoughts with us all? Mail to: Rt. 2, Box 9, Glenwood, WA 98619.

# Twenty - Two

- The experience of love—where does it begin?
- To love God—how can we, if we have never experienced love in the arms of father and mother?
- To love wife or husband—how can we if we have not learned love in the family? A generation of young people throwing off the restraints of all moral laws, seeking love in sexual lust, fleeing from lover to lover—who is to blame?

The child psychologists proclaim that the first three years of a child's life are the most important. This is when he will learn more than he ever will again in the same time span. What the child experiences then is crucial for life.

The pediatricians say a bottle of milk has many advantages over the mother's breast. But who sits down to cuddle the baby who can hold his own bottle when a dozen other things await the mother's attention?

A mother trained in the various skills of the world, with a career that proclaims she is an intelligent, knowing person—how can she stay at home, nurse a baby, and tie herself down to diapers, dishes, and dust? For how many months must she be bored with milk stains on her clothes, by a schedule that demands her obedience as a slave that has to obey the most exacting taskmaster? Or who can endure twelve hours a day of mutterings and mumbles and second-guessing a baby who can walk but cannot (or, will not!) understand what you say to him? How many times have you heard young mothers cry, "Oh, I need to talk to someone intelligent!"

## "Love is born with each child"

Of course the world needs women doctors, nurses, lawyers, and chiefs! Yes, women do take unique and valuable characteristics to their jobs, for they have been blessed of God with special attributes for motherhood that transfer well to other occupations.

So why not leave the baby with a

## Love Learned through Experience

DOROTHY STUKEY

sitter? Or put Junior in a nursery school? Surely they get just as much care and training as Mother could give and maybe better. But love?

You have heard it said, "Love is born with each child." If so, in whose heart? The baby-sitter's? Don't be too sure. The sitter is hired to do a job; but can you hire someone to love?

And what is the other side of love that truly makes the young mother tired? Discipline, training, guidance! The child psychologist is right when he says the child internalizes, without realizing it, the values, goals, and moral judgments of those with whom he interacts.

## Children must experience love

So much is said today about the "Generation Gap." Maybe there is a more profound reason for it than a mere difference in age. Maybe the child has never had the opportunity to associate with the parents enough to internalize their value system, or build a bridge across the "gap."

Accordingly, we find the "peer group" being over-emphasized. The order of the day is that "Teens must have a peer group." Certainly this is good, and an answer to prayer one may

be sure, when young people have a peer group with a set of goals and morals worth relating to. But when young people are not so blessed, then perhaps God has another lesson for them.

Isaiah and Jeremiah stood alone. Even the seven thousand who had not bowed the knee to Baal were but a small segment of society. But these servants of God did bear a testimony. What made it possible for them to stand so alone within the world was their love for the Lord God.

So from the babe in arms to the lonely teenager looking longingly for a "peer group," the child must experience love, the tender loving care of self-denial; the love that says you are more important to me than I am to myself; the love that teaches security, trust, and truth; the love that can say, "I made a mistake; but do not forget we are all sinners in God's eyes"; the love that keeps the doors of communication open because "Mom" is there when you feel like talking. One learns how to love, to love God and others, by experiencing love.

---

*Mrs. Stukey is a vital part of the new Orthodox Presbyterian mission in Ronan, Montana.*

## What about dirty feet?

Jesus was a very strange leader among men. Those who follow him are going to be regarded by the world as equally strange—if they follow according to his command and example.

One of the most telling indicators of trouble within the church today is the fact that professing Christians are rarely thought of as being *strange*. Apart from their Sunday ritual, Christians today are almost indistinguishable from everyone else.

### *That strange example*

Just hours before his trial and crucifixion, Jesus did one of those horrifyingly strange things that catch unbelievers—and some others—totally off guard. He performed a task so humiliating that it was expected only of slaves and hired servants. *He washed dirty feet!*

We read about this in John 13:1-20. The Passover meal was prepared and all were assembled to eat. But their dirty feet needed to be washed first and no slave was present to do it. Each of the disciples was too dignified to wash his own dirty feet, much less anyone else's. They waited to see who would step forward and perform the despised task.

The person who rose from the table, took off his outer clothing, wrapped a towel around his waist, poured water into a basin and began to wash and wipe the dirty feet was the one they all

### ROBERT L. MARSHALL

called, "Teacher", and "Lord." But having humbled himself in such a manner, this same Jesus has been exalted to be King of kings and Lord of lords. And it is this same manner that he requires of every Christian.

Jesus' strange behavior had two purposes. First, he was willingly subjecting himself to the humiliation that secured eternal salvation for his disciples and all his elect. When Peter said, "By no means shall you wash *my feet ever*" (verse 8), Jesus replied that unless Peter had his feet washed by Jesus there would be no eternal salvation for him (verse 9).

The humiliating manner in which Jesus obtained our salvation (and foot-washing was only one sample) seems to be a real embarrassment to some Christians. How much better it would have been if Christ could have accomplished the same thing in a more dignified manner! But God had ordained that his Son must bear the scandal of our sins and that we, like Peter, can benefit from that only by acknowledging the servant status Jesus endured for us.

If Peter could not tolerate having Jesus wash his dirty feet, then he would never tolerate the far deeper humiliation Jesus had to undergo for our sin in his cursed death on the cross. The real problem for Peter and for us is in seeing ourselves in such

desperate need that only a total humiliation of Christ is sufficient to provide a remedy.

The second purpose of Jesus' strange act was to provide a vivid and permanent lesson of the attitude and behavior that Christians must always show toward one another. As Jesus said, "You ought also to wash one another's feet" (verse 14).

A disciple of Jesus must be prepared to follow him into the life of a humble servant. The thing to do whenever you see dirty feet is to *wash them!* Whatever we see that is needed by our brothers, we cannot excuse ourselves on the grounds that the task is too lowly and humiliating for us!

The reason the church is in such sad condition today is that (1) it is ashamed of its lowly, servant Savior who did such embarrassing things, and (2) it is unwilling to admit there are dirty feet all around that need washing. Besides, too few of us are willing to kneel down with the basin and towel and do the servant's work.

One final word: Jesus also said then, "If you know these things, happy are you if you do them" (verse 17). Now you know.

---

*The Rev. Mr. Marshall is pastor of Calvary Orthodox Presbyterian Church in Bridgeton, New Jersey. The meditation above is adapted from an article in the congregation's newsletter.*