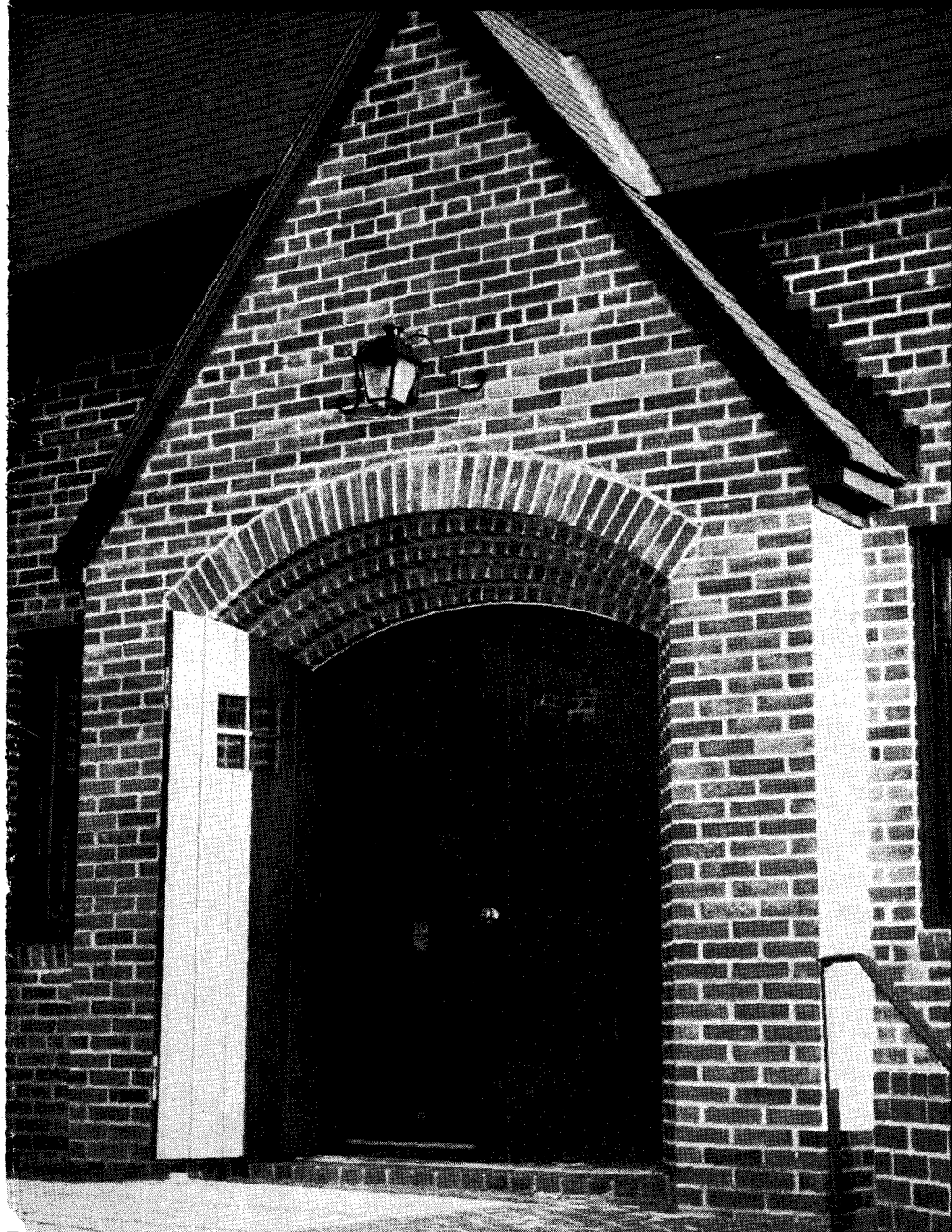


GUARDIAN



Sabbath Healing

EDWARD WYBENGA

Luke 13:10-21

It was Jesus' custom to be present for the worship of God in the synagogue on the Sabbath Day. In this, all who claim to be his followers ought certainly to follow his example. And yet, so many people who profess to be Christians and are members of a church think nothing of it when they are repeatedly absent from the worship services with no good reason whatsoever.

On this particular Sabbath Jesus was teaching in the synagogue. Present in the audience was a woman afflicted with "a spirit of infirmity, whom Satan had bound." Her infirmity is here traced directly to the influence of Satan who ever seeks to destroy the works of God and the well-being of man. The woman suffered from some disease affecting her brain, and then her body, so that her muscles were contracted and she could not lift herself into an erect position.

Even so, she did not consider this sufficient cause to stay away from God's house on the Sabbath Day. There she was, among the people and listening to the teachings of Jesus, seeking consolation and relief from the burdens of life and an answer to the problem of human suffering.

Her sad condition aroused the compassion of the all-merciful High Priest. He said to her: "Woman, thou art loosed from thine infirmity." When he laid his hands on her, "at once she was made straight, and glorified God."

This was an immediate cure by the power of Christ, the Son of God. Christ is the Great Physician of the body as well as of the soul. His redemptive work shall result in a new creation. Some day we too shall have new bodies as well as redeemed souls—bodies without defects, deformities, weaknesses, and disease; bodies like unto Christ's glorified body now in heaven.

The woman was so elated over her cure of an infirmity that had lasted for

18 long years, so thankful to her gracious Benefactor, that she went forth that day praising and glorifying God for what he had done!

Everybody ought to have been happy with her, and also giving praise to God—but it was not so. There are always people who will find fault with every good thing. Their minds are so twisted that they can not see straight. They see only one thing, the thing they want to see, and are blind to every thing else. So it was here. The ruler or governor of the synagogue was filled with indignation. He saw only one thing: this was the Sabbath Day; and he could not see any thing else. The fact that this woman had been so sorely afflicted for so long a time, and was now so wondrously healed—that meant nothing to him.

Envious, no doubt, of Jesus' superior power and his wide acclaim by the people, the ruler of the synagogue directed his words, not to Jesus, but to the people. Perhaps he feared to face Jesus directly in the presence of the people who thought so highly of him. And so, he sought to discredit the work of Jesus by rebuking the people: "There are six days in which men ought to work. In them, therefore, come and be healed, and not on the Sabbath Day." Dressing himself thus in a religious garb, and feigning supreme concern for the keeping of the Sabbath, this man condemned the crowd directly and Jesus indirectly for healing on the Sabbath Day.

But Jesus saw through his cloak of assumed piety, replying, "Thou hypocrite! doth not each one of you on the Sabbath loose his ox from the stall and lead him away to watering?" In other words, "How dare you condemn me for doing good to a woman, while you do good to a beast! Is an animal of more account than a human being?" Thus Jesus' opponents were silenced and put to shame while the people rejoiced at Jesus' triumph.

This display of power as expressed

in the miracle of healing suggested to Christ an even greater display of power in bringing about the kingdom of God. As the small mustard seed becomes a large tree, so the small beginnings of the kingdom of God shall, by Christ's power, be extended over all. Again, as the leaven permeates and expands the dough, so the gospel, by Christ's power, shall permeate all of human life and transform the world!

Luke 14:1-6

On another occasion Jesus attended a banquet in the house of a Pharisee. The Pharisee, who invited Jesus, was not motivated by good intentions. It was for the purpose of watching him. The Pharisees were ever looking for some unfortunate act or some slip of the tongue wherewith they could find fault with him, and build an accusation against him.

At this time Jesus was confronted with a man afflicted with dropsy. This was a disease caused by the accumulation of water in the tissues of the body, very painful and usually incurable. What would Jesus do in a case like that? It was again the Sabbath Day. He knew from previous experience what the lawyers and Pharisees thought about healing people on the Sabbath. Would Jesus dare to do it again?

He proceeded wisely. He first placed before them an arresting question: "Is it lawful to heal on the Sabbath Day?" That put them on the spot. How did they answer that question? They didn't answer it. We are told that they "held their peace."

Why did they keep silent? Because they did not want to admit the truth. They could not rightly say that it was unlawful; and they would not say that it was lawful—so they said nothing. Their very silence condemned them.

Having put them in their place Jesus cured the man that had the dropsy. At the same time he reminded the Pharisees that they themselves would not hesitate on the Sabbath Day to lift an animal of theirs out of a pit into which it had fallen. Surely a sick man deserves more pity than an animal!

New Address

The Rev. Richard G. Hodgson, 501 Park Avenue, East Orange, N.J. (received by the Presbytery of New Jersey).

The Triumph of the Resurrection

JOHN C. RANKIN

The events of the great day of atonement began in the upper room. There followed the Mount of Olives and the scene in the garden. Then came the Jewish council hall, the Roman judgment seat, and the little hill called Calvary.

In John's Gospel we read: "Now in the place where he was crucified there was a garden, and in the garden a new sepulchre wherein was never yet man laid. There laid they Jesus . . . for the sepulchre was nigh at hand" (19:41, 42). There in Joseph's tomb the precious broken body of the Lord was gently laid. And so it came to pass that there in another garden, at a certain hour of early morn, Jesus the Savior rose from the dead.

The whole sum and substance of God's work of salvation and of the Christian religion clusters around two great events: Jesus' death and resurrection. They were both events in history, events which came to pass in our own ordinary, work-a-day world of time and place and circumstance. This is not to say that they were not also events of infinite height and depth, and length and breadth. They were events of unfathomable, inexpressible and transcendent greatness in meaning and importance for us.

The two occurrences came close together and yet were at the same time far apart, as widely divergent in form and content as any two things could be. But they took place in close temporal and spatial juxtaposition, as also in meaningful interrelation.

The crucifixion of course was absolutely necessary in the plan of God for the salvation of sinners, and the resurrection was necessary in the life and work of Christ, particularly in relation to his death. It was something which simply had to occur. The Savior's death must needs issue in the resurrection. It had to have this awakening of the

crucified Lord to his own "newness of life." It was an event too sacred for exposure to aught but heavenly gaze, and the post-resurrection appearances were to followers of Jesus, not to the world.

The resurrection of Christ was necessary for the implementation of the victory of Calvary. In the nature of the case it was in every way essential. The same Savior who was delivered for our offenses had to be raised again for our justification (Romans 4:25).

Biblical Record

As for the relevant material, the whole Bible is required. Anticipated in the Old Testament, the fulfillment is recorded in the New Testament, both as to the fact itself and its meaning. The narrative of the four Gospels is interpreted in the Acts and the Epistles. As to the resurrection itself, there is an impression of verisimilitude about it, even as there is throughout the gospel story, that to the competent observer is quite inescapable. Its full significance unfolds as we proceed. In reading the accounts we see God himself at work in the execution of his grand design in his creation for his own glory and for man's salvation unto eternal life.

What was the resurrection of Christ and what does it mean? At the very beginning of the story of the life of Christ as narrated by John we read that "in him was life" (1:4). Further along we read that "as the Father hath life in himself, so hath he given to the Son to have life in himself" (5:26). And we hear Jesus as he says, "I am the resurrection and the life" (11:25).

Naturally, he in whom was life, who was life, whose word was life, who had the words of eternal life and by whose power the dead are raised, was and is also the life-giver. Jesus spoke of himself as both the water and the bread of life. He affirmed, "I am come that they might have life, and that they might have it more abundantly" (10:10). The good shepherd gave his life for (that is, for the life of) the sheep. And he said, "He that believeth in me,

though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (11:25,26).

Life in Him

The life of the believer in relation to the life of the Savior is set forth in the parable of the vine and the branches (John 15:1-8). And in his prayer Jesus said: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent" (17:3).

Light, love, and life are words that shine out from the pages of the Word and appear in relation to their opposites. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23). Opposed to life is death. Jesus died and rose again, and they that are his both die with him and rise again and live and walk with him in newness of life.

John's language in the Gospel carries over to his first Epistle where Jesus is spoken of as the eternal life which was manifested and as the Word of life which he and other witnesses had heard, and had seen with their eyes, and which their hands had handled (1:1, 2). Here also it is written that "God sent his only begotten Son into the world, that we might live through him" (4:9). Again: "And this is the record, that God hath given to us eternal life, and this life is in his Son" (5:11).

From all of this it should not be difficult to see how utterly impossible it was that Jesus should die and not live again. That he who was and is the very Lord of life should be held by death's power is quite unthinkable. Life was indeed his own true nature and his natural habitat. Death as such was something completely alien and unnatural. He hated it as an enemy and on one occasion raged against it.

Atoning Death

Yet for the accomplishment of the end in view in his advent, Jesus' death was certain. It needs must be. The very heart and soul of his redemptive work came in his substitutionary death. His sacrifice of atoning grace was there in all its glory, and it could be nowhere

Retired Orthodox Presbyterian minister John Rankin and his wife live in Worcester, New York. This article is a sequel to "The Glory of Calvary," which appeared in the February issue.

else. Yet death of any kind, in any form, was utterly foreign and repugnant to him. And when we think of what manner of death it was he had to die, can we wonder at his prostrate agonizing in Gethsemane? For Jesus not only hung upon a cross, but hanging there he was made a curse for sinners like you and me; yes, he bore our penalty, if so be that we truly believe.

With these things in mind, as we come in, it may be, a little closer to the sufferings of his death, by the same token we come to a better and fuller appreciation of the joy and blessedness of Christ's resurrection.

In thinking of the resurrection of our Lord we are bound to meditate upon what it meant and means and shall ever mean for us. First of all, let us consider what it meant for him.

The resurrection of Jesus was his restoration from the bondage of death and the grave. It was his return to life in the body, a life of love and service, of association and fellowship with his own. We know that it was indeed with the same body as that in which he suffered, and yet a body marvelously, miraculously changed, gloriously transmuted and transformed. Utterly divested and devoid of death, it was destined never more to die. Such was the Savior-Lord who rose again and appeared to many. This new and glorious state of his resurrection-life was the beginning of an altogether new and different epoch.

In this connection, it is well to observe that the resurrection of our Lord is not to be viewed in isolation but only in close relation to all that preceded as well as to all that immediately followed and thenceforward flowed from it.

Culmination of Victory

What was the triumph of Jesus' resurrection? It was the culmination of the victory of redemption by his blood, the victory of the cross over sin and Satan, over death and the grave. That seeming defeat must be openly seen in all its victorious accomplishment. This was manifest first of all in the resurrection of Christ on the third day. Herein victory was revealed.

It was glorious in the extreme, for it was the first, great, clear manifestation of triumph supreme. It was victory made evident because it came as the Savior's complete and perfect vindication. It was God triumphant in him, for it was the Father's everlasting seal upon the finished work of his Son.

For the disciples it brought release from sorrow and inexpressible relief. It

was Jesus' restoration to them and theirs to him. Here was "joy unspeakable and full of glory." It was joy for Jesus, the first fruits of the joy that was set before him in the path of his mission. And it brought joy to his beloved, almost as though they too had passed through death and were now again restored to life. Here was the assurance that because Christ lives, they too — and we whose Lord he is — shall live, and for all eternity.

As it was with them so too it is with us today — the redeemed saints who worship and adore and love and daily seek to serve our risen and ascended, our exalted and coming Lord. For as death had to have the resurrection, so the life of the incarnate and now exalted Son of God must have the ultimate triumph of his final, glorious appearing.

Faith Church, Fawn Grove Received into OPC

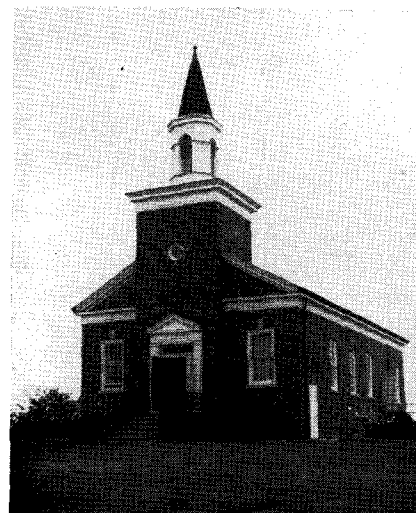
Statistics sometimes are boring at best, but when they uncover bad news the hearing of them can be downright uncomfortable. Certain statistics read at the January meeting of the Presbytery of Philadelphia told an unhappy story of lack of growth in church membership. While the Philadelphians are long on clergy they are short on congregations.

Who or what was responsible for slow growth?—that was the question, a problem still unanswered by the end of the meeting. But on that same day (in what many hope is a foretaste of an upturn) the Presbytery was enlarged by the reception of three churches, two in Virginia and one in Pennsylvania.

The Pennsylvania addition is the Faith Presbyterian Church of Fawn Grove. Set in the southern extremity of York County, Faith Church is in Mason-Dixon territory and includes residents of both Maryland and Pennsylvania among its membership.

Faith Church was born in 1936 when a group seceded from a congregation of the Presbyterian Church in the U.S.A. over the issue of Modernism, under the leadership of the Rev. Everett DeVelde. For some years the church continued as an unaffiliated congregation, dubious about entering any denomination. There were those, however, who coveted the blessings of a scriptural form of church government and a guarantee of teaching consistent with covenant theology.

The session began to look with favor upon the Orthodox Presbyterian Church



Faith Church of Fawn Grove, Pa.

as a fellowship which adhered to the same straight doctrine to which Faith Church was committed. Finally, in April of 1963, the church voted to seek affiliation with that denomination. Application was made to the Presbytery of Philadelphia, details were worked out, and at the January 20 meeting Faith Church was recognized as a constituent congregation of the Presbytery. A public service of reception is to be held in connection with the morning worship in Fawn Grove on April 12. The Rev. John Mitchell will represent the Presbytery.

The names of several former pastors besides Mr. DeVelde will sound familiar to many readers of the *Guardian*: Eugene Bradford, George Christian, and Raymond Zorn.

One may note that two members of the congregation married Orthodox Presbyterians before the rest of the church was wedded to the denomination. The former Nancy McElwain, daughter of the clerk of session, is the wife of Arthur Spooner, son of OP minister, the Rev. A. Boyce Spooner. And more recently Miss Alice Anderson, a daughter of Elder Ralph Anderson, and a former principal of the Camden County Christian School, became Mrs. Bert Roeber, wife of a member of the session of Grace Church, Westfield, N.J.

Now, as Faith Church has been united with the Presbytery of Philadelphia, one may ask: does a wedding mark the end of something, or the beginning of something else? May there be new growth throughout the entire Presbytery!

HENRY FIKKERT
Pastor

It's a Date

LETHA SCANZONI

If you were asked, "Why do fellows and girls like to go out together?" the chances are good that you would reply, "To enjoy each other's company and have a good time." Your answer would surprise many young people reared in other countries, and it would reveal that you automatically accept the comparatively new American custom called "dating."

"What?" you say, "New? American? You mean we 'invented' dating in the U.S.? Why, I thought everyone had always done so. If fellows and girls don't date in other countries, how do they ever decide whom they'll marry?"

Well, in many places, *they* don't decide; their parents decide for them. This has been the practice, for example, in the Near and Far East since early times. One of the most descriptive Biblical examples of this is found in Genesis 24 where Abraham chose a bride for his son Isaac. The son did not rebel against having his wife chosen for him, even though he was forty years old at the time (Genesis 25:20)! He had never seen his bride until their wedding day (Genesis 24:63-67). They had never heard of such things as "dates" or "going steady." Yet, they grew to love one another (but it was *after* marriage, not before).

This was the custom—a custom still followed in many parts of the world. Many such marriages are very happy; others are not. In modern times there may be rebellion against parental choice of marriage partners—especially from young people who (through travel, education, etc.) have been exposed to the customs of our Western world. Many other couples, on the other hand, seem perfectly content to follow the age-old traditions of their society.

Although parental choice was the prevailing custom during the Old Testament period, the Scriptures do mention cases in which the couple chose for themselves. A good example is Jacob and Rachel (Genesis 29:16-20), but even in this case, deference had to

be made to social customs (see Genesis 28:1, 2; 29:26). Later in Biblical times, young people were permitted to choose their own mates, although respect for parents still dictated that they seek approval and blessing on the marriage. This appears to have been quite common among Jews and Christians during New Testament times and was probably adopted from the Roman society in which they lived (Roman customs had changed from the practice of "parental choice" to "free choice").

Customs Change

But what are we driving at by all this? Two things. First, we want to see that social customs undergo change over the years. Second, we want to observe that God is not limited by the customs of a particular society. The Bible does not set down one particular way of courtship as the only right way for all time. We see that God usually leads within the customs of the particular place and period in which the individual lives. For example, God led Adam and Eve together by His direct action; He led Isaac and Rebekah together by means of parental agreement (the courtship custom in a patriarchal society); He will just as surely bring together the committed Christian couple today—even in our society with its radically different boy-girl customs.

The word "dating" evidently comes from *date*, in the calendar sense. That is, it is setting a particular time (date)

Printed here by the kind permission of Fleming H. Revell Company and the author, "It's a Date" is chapter 4 of *Youth Looks at Love*, just published in February 1964 (Westwood, N.J. 130 pages, \$2.95, paper 89c).

Letha Scanzoni, mother of two sons, youth counselor, writer of numerous articles and reviews, is the wife of sociologist John Scanzoni. Both are active in the Orthodox Presbyterian Chapel in Eugene, Oregon.

Mrs. Scanzoni's first article in the *Guardian* appeared in December 1963 under the title, "A Family Plan for Hymn Singing."

to get together, and its purpose is usually thought to be "to have a good time." It is this idea which makes "dating" so different from older customs and concepts about boy-girl relationships.

Years ago, most teen-age activities were for one sex only. Occasionally outings, community affairs, and parties in homes brought young people together in mixed groups—but only under adult supervision. Couples did not pair off unless they were serious about one another, and shortly after they began "keeping company" they were expected to announce their plans for marriage. Such an announcement made their pairing off socially acceptable. (Otherwise, the proper and respectable thing to do was to break off the relationship.) This was what it meant to "court."

Casual, circulating dating as we know it today was nonexistent. Most of the young people already knew one another well; they didn't have to "date" various individuals to get acquainted; they had grown up in the same neighborhood; they and their parents had known one another all their lives. Parents could say with confidence, "Wilbur Willis seems to have taken a shine to our Sarah. Have you noticed it, Mother? He comes from such a thrifty, industrious family. He'll make a fine young suitor for our daughter. And just think, his father has promised him a large share of the family farm!"

Or, "Clarence is keeping company with the oldest Smith girl. You know, dear, the one who teaches in the Sunday school. Nellie May is the best pie-baker around here among the young folks, and she can sew a good quilt, too. She'll make our son a wonderful wife; she's so good with children, too."

Evelyn Duvall, in *Keeping Up With Teen-Agers*, tells how young people who lived years ago often managed their behavior to suit their parents and neighbors. A favorite autograph couplet was:

Don't kiss beside the garden gate;

Love may be blind, but the neighbors ain't.

With the growth of industry, there was movement to the cities. Individuals and whole families left farms and small towns. Girls, who had previously been under their parents' cautious supervision until they were "safely mar-

ried," were working in factories or attending coeducational colleges. Families who moved to urban areas often did not know their next-door neighbors. Youngsters formed friendships with children whose families their parents had never met. The automobile was introduced; it made it possible for young people to drive far from the eyes of hometown relatives and neighbors.

In this setting, dating came into existence—the idea of fellows and girls getting together for good times with no intention of pledging themselves to one another. This was quite different from the older idea of courtship. Dating became a way for young people to learn to know one another in an impersonal, new society where future husbands and wives were not conveniently chosen from one's life-long acquaint-

ances on nearby farms. A date is a little unit set off from the daily round of life—just a certain occasion, a certain time—where a boy and girl agree to get together with no further commitment. *Courtship* has marriage as its ultimate aim. In contrast, *dating* is an end in itself—a good time, fun, a thrill, a pleasant evening.

You may be wondering: "Besides getting acquainted and having fun, does dating serve other purposes?" Yes, it can help you learn social skills and manners, develop poise. Dating can broaden your experience and give you greater self-confidence. It can introduce you to various types of personalities and teach you about yourself, as well. And when two committed Christians have a date, it can be an enriching time of wonderful fellowship—if Christ is given full control.

The Changing Scene

HENRY W. CORAY

Arthur Miller has come forth with a new and powerful play, *After the Fall*, which has received national attention. It is strange psychological and intensely religious drama, and great theater, even Shakespearean in structure. Mr. Miller says of the production, "I only dare to express what so many American writers are trying to bring to pass—the day when our novels, plays, pictures and poems will indeed enter into the business of the day, the mindless flight from our own actual experiences, a flight which empties out the soul."

After the Fall is full of symbolism. And it must be conceded that playwright Miller not only empties out the soul, he also empties heaven. Confesses leading character Quentin, a tortured attorney, successful at the bar, unsuccessful in marriage, "I think now that my disaster began when I looked up one day—and the bench was empty. No judge in sight. All that remained was endless argument with oneself—this pointless litigation of experience before an empty bench. Which is another way of saying—despair." Which is another way of dramatizing existentialism. Which is another way of interpreting life as a tale told by an idiot, full of sound and fury, signifying nothing. "How little I believe in life!" soliloquizes Quentin.

It has been said that all writers of fiction incorporate a vicarious element in their works. Drama critics have been quick to point out that Miller has infused himself into the soul of Quentin; that his second wife, Maggie, is the counterpart of his own ex-wife, Marilyn Monroe. This Miller vigorously denies. Still it is an interesting parallel that Maggie, a beautiful sex symbol, takes her own life as Miss Monroe snuffed out hers, with an overdose of sleeping pills.

Quentin's problem, as posed by Miller in the introduction (the complete play was printed in a recent issue of the *Post*) is how to recapture the state of innocence, how to return to when, it seems, he was without blame. "Why can't I be innocent?" he cries. No doubt Adam and Eve nursed the same yearning, the same passionate desire. Quentin never does attain the answer. One longs to grab him by the lapels and shout, "Man, what you need is to grasp the doctrine of original sin. It's your starting point."

Having wrecked a pair of marriages, the attorney proceeds to fall in love with an attractive and brilliant archaeologist, Holga. Holga, a European, has passed through the horrors of a Nazi concentration camp, and unconsciously transfers some of the bitterness of her experience to Quentin. Terrified, he

demands, "What is the cure? Who can be innocent again on this mountain of skulls . . . What's the cure?" The basic problem persists. Quentin stumbles through three hours of on-stage introspection, appalled at his own moral cowardice and the brutality of human nature, guilt-ridden, a walking monument of self-doubt, and like Hamlet puzzled by the enigma of death.

Only at the climax does a tiny gleam of hope break through the clouds. "To know, and even happily, that we (Holga and I) meet unblest, not in some garden of wax fruit and painted trees, that lie of Eden, but after the Fall, after many, many deaths. Is the knowing all? . . . And the wish to kill is never killed, but with some gift of courage one may look into its face when it appears, and with a stroke of love—as to an idiot in the house—forgive it; again and again . . . forever?"

One catches here an echo of Paul Tillich's concept of evil; that is, estrangement from self. It follows logically that healing therefore is to be found in forgiveness of one's self. This Quentin may or may not have found as hand-in-hand with Holga he walks away into the darkness off-stage. Is it an accident or is it symbolism that darkness closes in on our man and his sweetheart? You can't help contrasting the exit with that of Pilgrim and his faithful companion, who having passed by the configuration of a cross and an empty tomb where their problem of guilt was resolved forever, move joyfully and unflinching into the precincts of the City of Light.

* * *

The testimony of young Brian Sternberg should be a source of real inspiration to young people. Sternberg, an earnest Christian, a freshman at the University of Washington, was the first pole-vaulter to leap sixteen feet, eight inches. Immediately he was catapulted to fame. Soon after the feat he sustained an accident while on a trampoline and has been paralyzed ever since. He has accepted what happened with remarkable submission to God's will. "I know in my heart I have God on my side," he says. "With his help I feel I will be back vaulting some day. But if it isn't God's plan, I believe he will make me strong enough to accept the fact, that he will give me values to surpass the one I had."

Is Your Boy an Orphan ?

LAURENCE C. SIBLEY, JR.

Holden Caulfield, the catcher in the rye, is a boy we all ought to meet. I met him last week. It was an awful, depressing experience. Somehow I could not enjoy myself as I went with Holden through the streets of a great city. But I am grateful that he took me with him, that he forced me to listen to him as he poured out his tale of woe.

Holden is a prep-school boy to whom almost nobody ever listens. His opening words to me were, "If you really want to hear about it" . . . I don't think he expected me to listen. His parents, his teachers, his friends, they didn't listen to him. You see Holden is an orphan. We have a lot of this kind of orphan in the world—the kind with parents. These orphans have a desperate plight, because nobody will listen when they cry. People don't really want to hear this kind of orphan. They'd rather talk at them. This is because they don't have anything to say to them in their loneliness and loss.

It is doubly depressing when you meet this sort of orphan, not in a bar or the slums, but in a church pew. The orphans whose parents take them to church are most miserable.

I think Paul must have met a Holden in Ephesus. Perhaps it was at the temple of Artemis, or in the marketplace—maybe it was at a church gathering. Anyway, he says something in his letter to the church in that city that is calculated to reduce the number of orphans in church pews, not by driving them out, but by telling their fathers to show them the way to sonship, the way into God's family. He told the Christian fathers of the Ephesian Church, "Do not provoke your children to anger, but bring them up in the culture and instruction of the Lord" (6:4). In other words, "Don't talk at them, talk to them."

The prepositions are important in that last sentence. We talk *at* people when we don't take them seriously, when we don't really listen to them, when we don't know them, when we don't love them. When we talk at them it just bounces off and we drive them to distraction, to the wrath of

God. Holden knew all about this. People talking at him had driven him, at 16, to the bars and brothels of the big city.

When we talk *to* a person it means that we have been listening, with a love and seriousness that knows their pain and darkness. It means that we know and accept them as our own responsibility. It means that they are no longer orphans.

Four Things

How does a father measure up to the task? How does he talk to his son so that he will become God's son, too? There are four things in Paul's demanding words to those Ephesian fathers.

First, there is the fact that it is really God who does the talking. It is the Lord's discipline and instruction that a father administers. This is true because the Lord has claimed the children of believers. He has put his sign and seal upon them. They have been baptized into his name. Then there is the fact that only God can really talk to a sinner. Only God has the power to make him hear, to bring him out of death into life. The Ephesian father and the modern believing father may rest assured that God will talk to his son. God has an interest in a believer's children. He has accepted them as his children. They receive the nurture and admonition of the Lord.

Second, God has chosen to do this talking through the human father. Paul had mentioned both mothers and fathers just a line or two earlier in the letter, but now he turns to just the father. You see there is something unique about a father's responsibility to his son. He has a ministry to perform for God in his son's life. I imagine that those first century Christians wondered why they had been chosen to be God's ministers in this matter. Why had not angels, or at least professional experts, been given the task? In another letter Paul gives the answer to this: "We have this ministry

in earthen vessels, to show that the transcendent power belongs to God and not to us" (II Cor. 4:7).

You see, this is what happened to Holden. His father only "sent him to prep school," to the experts, instead of taking his proper responsibility for the lad's training. The experts at the school or church are your helpers, but they cannot talk to your son as you can, as God wants you to. You see, the message is one of a father to his son, of the Heavenly Father to one whom he has promised to make his earthly son. If you are a Christian father, you are eminently equipped to carry the message.

Culture

Third, God wants you to bring up your son, to guide his growth and development, to watch for the gifts and talents that the Creator has given. This is a form of listening as you watch the growth. God then wants you to aim at culture, at the complete man in Christ. He wants your son to be conformed to the image of his Son.

(The word which we have translated "culture" here is the Greek word *paideia* and it means pretty much what we mean by culture, as in horticulture. It stands for development or growth into a complete, well-developed, mature human being, the ideal man. For the Christian this is nothing less than conformity to Christ, as Paul pointed out in this letter (Eph. 4:13). So you are to bring up or guide the growth of your son with the ideal, Jesus Christ, in mind.)

Culture is also negative for there are things that mar the image. Your son, even after he is born into God's family, will continue to sin. "Foolishness is bound up in the heart of a child and the rod of correction (*paideia*) will drive it from him" (Prov. 22:13). This is why "discipline" is also a good translation of the term.

Discipline

If you are to guide a child's growth and development, you must instruct him. There are things he must learn, things about God and the world, and sin, about himself and Jesus Christ. He must learn the gospel. He must learn about the riches of God's glory

Mr. Sibley is the pastor of Calvary Orthodox Presbyterian Church of Glenside, Pa.

which lie all around him in the worlds of arithmetic and art, of history and literature, of science and music and so on throughout God's creation.

Fourth, God has put you, or rather left you, in an evil world. He didn't isolate the Ephesians when he saved them and he won't isolate you. You must talk to your son above the din of the world.

In Ephesus there stood the beautiful temple of Diana or Artemis. It was one of the wonders of the ancient world. But for all its imposing beauty, it was one of Satan's traps. He had used it to warp and twist the sex ideals of a whole city. Diana herself was afraid of marriage and yet the worship of this "virgin goddess" was fused with the fertility cult of the mother goddess of Asia Minor. Satan still seeks to distort the ideals of society, offering either prudery or promiscuity to those who listen to him. Today you have to talk about sex to your son above the same din. You must compete

against either fear or the girlie magazines or perhaps both. Holden, the orphan, had both of these sorrows as his limited vocabulary and his embarrassing encounters reveal. Don't let your son be an orphan. Talk to him.

Does it sound impossible? It is, without God. Does sin (as impatience with your son or being "too busy") get in the way? It probably does. Does your son want to talk to you and listen to you? Probably not sometimes. Remember, he is a sinner, too.

But there is one difference. Holden didn't have anyone to show him the way out of the orphanage. Your son does. He has God, who loves and knows him, who listens and then speaks with a mighty and tender voice. And he has you, the one God has sent to love him, and teach him, to show him the way out of his bondage, his loneliness—into the glorious liberty of the sons of God. Holden didn't have that and therein lay his tragedy. He was an orphan.

The path down which Holden leads them is by no means lily-white. But should we, as Christians, ignore a book which has become an increasingly important work in today's literature? "In but not of the world," the Bible says. Shall we ignore the world, or shall we apply our world-and-life view to all phases of it as Jesus did? He mingled with all kinds of people, visited with them, ate with them, got to know them. He did this that he could talk to them about themselves, their need of a Savior, and God's gracious provision for that need.

Very often, in "conservative" circles today, we ignore the things we don't like about our life and times. We stay in our own little groups and try not to notice what goes on "outside" the church. And then we wonder, as writers have put it, "Why the Churches Are Failing," or "How to Reach Today's Youth." We know the young people are staying away from the churches in droves but we don't know why or where they are going.

If you have a strong stomach, you may want to read *The Catcher in the Rye* to see what today's young people are reading. It will shock you. But after you have digested it a while, maybe it will help you to appreciate, understand, pray, and work to help the Holden Caulfields of our day. And the J. D. Salingers, too.

Who Will Answer his Questions ?

Review and Reaction by **LOIS SIBLEY**

J. D. Salinger: The Catcher in the Rye. New York: The Modern Library (Random House). 277. \$1.95.

The *Catcher in the Rye* is the story of an angry young man in full rebellion. Holden Caulfield, 16 years old, and about to be expelled from another in the long list of prep schools he has attended, is fed up with the world in general, and schools and the people who populate them in particular. He has three more days to live through before Christmas vacation starts and he has to face his parents. The book tells us what happens to him in those days and what he thinks about it all. It is quite a character study! The person of Holden Caulfield is expertly drawn for us by the author, J. D. Salinger. In fact, so expertly, we feel like saying to him (as his sister Phoebe continually does, with good reason), "Stop that swearing."

Although his published works have been few and far between, author Salinger is considered by many to be one of the most important writers of this generation. He is also one of the most mysterious and this aura of mystery about his personal life adds to the legend which is growing up around him and his work. He lives in Cornish, N.H., in near seclusion and is unfriendly to

visitors and, in his shyness, even to acquaintances on occasion.

Three articles about him in *Time*, *Life*, and *Newsweek*, written in 1960-61, all carried the same basic facts and few pictures concerning his personal life. Mr. Salinger's talent as a writer is making a major impact on the non-Christian world today. Would that he were making it as one who seeks to please the all-seeing God of the Scriptures!

Young people supposedly "identify" with Holden Caulfield, the hero of *Catcher*. They think they are like him, trying to struggle up in an adult world, separating the phonies from the real people. Ten years after *Catcher* was first printed, it still sells 250,000 copies a year, says *Time* magazine. College professors assign it for required reading in lit courses. So do some high school teachers. Obviously then, its influence will be far flung. Holden Caulfield (and perhaps his creator as well) is searching for something. A purpose for life? A search for truth? A way for good to triumph over evil? A salvation, which he doesn't really understand? And hundreds, thousands, of teenagers are searching with him.

CHRISTIAN SCHOOL TEACHERS WANTED

EASTERN CHRISTIAN SCHOOL ASSOCIATION invites your inquiries for teaching positions in both the elementary and secondary schools. Contact

Eastern Christian School
Association
50 Oakwood Avenue
North Haledon, New Jersey

A young and growing Christian School needs an administrator-teacher.

Washington (D.C.) Christian
School
11320 Kemp Mill Road
Silver Spring, Maryland
Write attention N. de Haas.

PHILADELPHIA - MONTGOMERY
CHRISTIAN HIGH SCHOOL is
seeking a full-time qualified principal.
Send information to

Mr. John Mitchell, Education
Committee
Phil-Mont Christian High
Box 95, Wyncote, Penna.

The Presbyterian
GUARDIAN

EDITOR

Robert E. Nicholas



All correspondence should be addressed to The Presbyterian Guardian, 7401 Old York Road, Phila. 26, Pa.

That 'Extra' Money !

Attempts at editorials are frequently discarded, especially informal, impractical and impossible ones like the following. But this day-dream did make it.

What about that extra take-home pay that many of us are finding with our paychecks beginning this month? Oh, I know it isn't really added total income, but for most it is a little more money in the pocket. Yes, the tax cut is welcome.

Now this extra money we are getting is supposed to be put to use on the theory that it will stimulate the whole economy. It is figured that the average wage-earner will take home about two dollars more each week. And that is what set me to wondering.

Suppose those two dollars were to be used to stimulate the Lord's work. What a boost for the all-important cause of the gospel would result from such a sudden and spontaneous indication of our concern!

What could it mean, if instead of stimulating the economy in general, I decided to stimulate that part of it in particular which is the special responsibility of those of us who are committed to rendering to God the things that are God's?

Well, two dollars a week would be just about \$100 in the course of a year. And if, say, 3000 families would put an extra hundred dollars to work in this manner, it would come to \$300,000. That's no mean stimulus.

Let's begin by putting the first of our 'extra' two dollars in the offering plate of the local church. That's fair enough. My first responsibility in the kingdom is close to home, where I worship and try to bring the witness of my Savior to those about me. How is it with your church? Even if you have only 25 families who would fol-

low this suggestion, wouldn't a boost of \$100 a month make everyone rejoice?

And then we come to the other dollar. It doesn't seem like much by itself, but added to another 2999 each week, by the end of a year it would pour some \$150,000 additional into the barren treasuries of the Lord's enterprises.

What could an extra \$150,000 a year do for the causes that receive most of our prayer and support? This is not the place to break it down into proportions (the Stewardship Committee is struggling with that task—and is faced with the heart-breaking reality that we aren't now giving enough to carry out our commitments), but some things may be said.

The Committee on Christian Education, for one thing, with its 'share' of such increased giving could begin paying off what it has had to borrow to get our Sunday school program under way. And it surely would speed the day when the whole curriculum might be available for a market that needs it.

Opportunities in foreign missions abound: nurses and doctors waiting to sail, applicants willing to strengthen our fields in the Orient—and my little one dollar a week extra would hasten them on their way far sooner.

What about home missions? Here is our base of operations for getting new churches started and on their feet, so indispensable to any expansion of foreign missions or Christian education in the next decade. Would that we could redouble our efforts to enlarge our membership in order to help overcome our limited resources in both money and personnel!

Further, part of this extra dollar beyond what I'm now giving would assist in getting Westminster Seminary away from the brink of insecurity. No institution is in greater need or, apart from the church itself, of more importance to the cause of the Reformed faith in these days.

Divide it as you will, make your own estimates of need, but your two added dollars and mine and his and ours and theirs, all put together, week after week, a dollar locally and a dollar for these causes at large, could do all this.

And more. It would bring us a deep and satisfying joy in doing something big with so very little.

And a year from now we'd at least know where those dollars went!

R. E. N.



called

Plan to make money? Levi had it made. His calling was unpopular, but the Roman tax system gave the coin collector his pile. Then one day he invited his astonished friends to a party; he was quitting the business. Jesus had called him.

Not that collecting taxes was wrong, even when a Jew worked for Rome. Levi later heard Jesus defend paying to Caesar those coins with Caesar's image. But Jesus also said, "Render unto God that which is God's."

Is there a coin bearing God's name and likeness? Levi understood, and gave God his own.

The real vocational question is not, What will you make? but, How will you be spent?

For men considering their calling to the gospel ministry, and for men trying to avoid that consideration, Westminster Seminary has prepared a prickly booklet, "Called to the Ministry." It's yours for the asking, but not without obligation. It may cost your life. Write to:

WESTMINSTER THEOLOGICAL SEMINARY

CHESTNUT HILL, PHILADELPHIA, PENNA. 19118



Westminster Church Builds in Hamden

February 16, 1964, was indeed a joyous Lord's Day for the members of the Westminster Orthodox Presbyterian Church of Hamden, Connecticut. On that day, services were held in our new building at 565 Shepard Avenue. Westminster Church is a charter member of the Orthodox Presbyterian Church and has warm memories of its relationship to Dr. Machen. But the church has never had a building of its own in which to worship. For the past five years services have been held twice each Lord's Day, with Sunday school and Machen league, in the Mix District Fire Hall, which is about three-fourths of a mile from the present site of the building erected by the congregation.

Services at present are being held in the basement of the new structure, since much work remains to be done before the sanctuary is ready for occupancy. The members of the congregation are furnishing labor for painting and trimming and laying the main floor. Mr. Edward Campbell, a member of the building committee and chairman of the trustees of the congregation, is building the steeple, which should be ready to put in place some time this spring.

The building is in the style of a simple country church, with the exterior of California redwood, painted white. The sanctuary occupies the main floor of the building, with a coat room. The basement contains a large room for Sunday school classes, two rest rooms, closets, furnace room, and a future kitchen, which temporarily will

be used for classes. The architects are Rowland and Griswold, of Hamden. The main structural work was done by James DiMeo & Son, General Contractors, of Hamden. The total cost of the project, including the work done by the members of the congregation, is not expected to exceed \$30,000.

Some of the painting of the interior has been completed, particularly in the basement which is being used for services at present. It is hoped that the interior painting and finishing work will be completed in time for dedication services some time around the first of April.

The members of the building committee under the chairmanship of the pastor are: Mr. Henry Bacon, secretary, Mr. and Mrs. Albert Squires, Mr. Edward Campbell, and Mr. Edmond Ricketts. This committee was elected by the congregation at the annual meeting in January, 1963. The architect was hired in March, 1963, and the preliminary plans were pre-

pared to the congregation in May. The final drawings were approved in August, the contract was let the early part of October, and work began on October 15, 1963. The Lord was good to us in permitting good weather until the major part of the exterior work was completed. When the first snow came, the contractors were able to work inside, so practically no time was lost because of weather.

Westminster Church now has a membership of 30 communicant and 14 non-communicant members. Growth has been slow because of the necessity of holding services in rented quarters, especially since people seem reluctant to worship in a fire hall. We trust that now the congregation will be able to grow. Hamden is situated just north of New Haven, which is the home of Yale University.

Westminster is the only Reformed church in the whole of southern Connecticut, and the only Orthodox Presbyterian Church in the state. Roman Catholicism is very strong, and most of the Protestant churches are affiliated with the National and World Councils of Churches. This situation stands as a tremendous challenge to a church which preaches the whole counsel of God.

We ask for the prayers of God's people that his work shall not falter in this corner of New England. We give praise to our sovereign God that he has allowed us after all these years to erect a church building, and we earnestly pray that he will keep us faithful to his truth. May God grant that this new building may serve as a place where, by the faithful preaching of the Word, a rich harvest may be reaped for his glory.

WILLIAM E. MOREAU



Pastor and Mrs. Moreau



Services downstairs temporarily.

Perspective on the Division of 1937

Part 3 – The Year of Division

GEORGE M. MARSDEN

The Crisis of Leadership

The magnitude of the crisis created in the Presbyterian Church of America by the death of J. Gresham Machen on the first day of 1937 is difficult to estimate. No one approached him in prestige or influence in the three institutions which were associated with his name.

Without Machen there was first of all a crisis in leadership. The majority of the men who had associated with Machen were younger men—mostly in their thirties. None had the stature or respect required to assume anything approaching the position of leadership which Machen had held. The controversies which developed during 1936 had already divided his followers. The presence of the moderating influence of Machen himself was a major force in maintaining the unity of the movement. Without him there was no one person who could effectively check the divisive influences.

The magnitude of the crisis can be seen best in the speed of developments within each of the three institutions after Machen's death. In the space of six months all three institutions—the Presbyterian Church of America, Westminster Seminary, and the Independent Board—would be divided and in the sole possession of one or the other of the parties which had followed Machen.

THE ISSUES RE-EMERGE

A period of relative calm followed the shock of Machen's death. Time was needed to grasp the implications of the new situation and to determine how to proceed.

But a storm had been developing in the midst of the calm. Early in 1937 J. Oliver Buswell had published two volumes in his "Lamb of God" series. Volume four of the series dealt with *The Christian Life*, and Volume five was entitled *Unfulfilled Prophecies*. In these works Buswell discussed at some length both the question of the millennium in relation to Dispensationalism and the question of Christian lib-

erty. In its February 27 issue *The Presbyterian Guardian* challenged him on both points.

The editor of the *Guardian*, Ned B. Stonehouse, addressed himself to the question of "Godliness and Christian Liberty." Stonehouse first appealed to the tradition of Presbyterianism as regards total abstinence from the use of tobacco and wine. "Among Presbyterians," he wrote, "... there has been a free recognition of the rights of other Christians to follow the dictates of their own consciences in matters where the Bible has not pronounced judgment."⁷³

After appealing to Scripture in defense of his position, Stonehouse turned his attack toward Buswell's book. Citing the fact that Jesus produced large quantities of wine at Cana, Stonehouse observed: "Consequently, it is a serious reflection on our Lord to hold that moderate drinking inevitably leads men into a life of drunkenness, as Dr. Buswell seems to do in his recent book on *the Christian Life*, p. 88."⁷⁴

Buswell's argument in *The Christian Life* had been that: although "the Bible does not explicitly teach total abstinence," and although it might be proper to use alcohol "in a settled civilization where moderation had forcefully been taught for many years and where the customs of the people were relatively stable;" we in our modern "speed-machine world" where we have no well-established social inhibitions should practice total abstinence.⁷⁵ Today, he argued, many men can avoid drunkenness only through total abstinence.⁷⁶ Hence Christians should not even drink in moderation lest they lead young people into drunkenness. Buswell concluded his argument with this warning: "You, my friend, whoever you are, even with your emphasis upon

Space has required our extending to four parts, of which this is the third, Mr. Marsden's paper on the issues leading to division in three institutions in 1937.

orthodoxy, are guilty of the blood and souls of young men and women if by your advocacy and example of moderate drinking you lead them, as you are leading them, into a life of drunkenness."⁷⁷

Expedient or Inexpedient

In response to this argument Stonehouse observed that the Bible very seriously condemned drunkenness. It did this, he argued, because "*the Bible was written in a time when men were wont to go to excess as well as today.*"⁷⁸ The Christian, Stonehouse said, must be very careful not to lead anyone into the sin of drunkenness. But although the Bible urges us to give up our liberty in the interest of the weaker brother at some times, "Paul does not in every instance call upon Christians to sacrifice their liberty."⁷⁹ Hence, he concluded, "The use which a Christian makes of his right belongs not to the church or to any other person, but only to himself."⁸⁰

Coordinated with this strong criticism of Dr. Buswell's views on "the separated life," the *Guardian* published an equally critical evaluation of his eschatology. The attack was no longer directed toward "Modern Dispensationalism," which Buswell repudiated; but now it was directed explicitly against *his defense of premillennialism*. The criticism, entitled "Dr. Buswell's Premillennialism," by John Murray, took the form of a review of *Unfulfilled Prophecies*.

Unfulfilled Prophecies was itself polemic in character. In this short study Buswell defended premillennialism; but he did it largely through a criticism of the eschatological views of prominent defenders of amillennialism and postmillennialism, specifically Geerhardus Vos and B. B. Warfield. Buswell noted in his Preface that he stood ready to be thoroughly corrected in his criticism of such distinguished scholars.⁸¹ But he could hardly have been ready for the thorough censure which appeared in Murray's review.

After some preliminary remarks

commending certain characteristics of Buswell's premillennial position, Murray proceeded to expound the main thesis of his review: that "Dr. Buswell grossly misrepresents both Dr. Warfield and Dr. Vos, but particularly the latter."⁸² Pointing out several instances in *Unfulfilled Prophecies* where he believed this to be the case, Murray commented: "We do not accuse Dr. Buswell of deliberate distortion. He has, however, shown himself seriously incompetent to deal carefully and fairly with his opponent."⁸³ The effect of Murray's analysis was to say that he had very little respect for Dr. Buswell as an exegete. At one point he even accused Buswell of falling into an "unscholarly error" by using an English concordance in an argument where a Greek concordance was required.

In conclusion Murray admitted: "Dr. Buswell's eschatological position is much saner and therefore more defensible than that of many premillennialists."⁸⁴ But, he said, he found the book "exceedingly disappointing. It is characterized by gross unfairness and misrepresentation, and his exegetical argumentation is frequently inconsequential."⁸⁵

Premillennial or Amillennial

Buswell was highly disturbed by the *Guardian's* two-pronged attack upon his distinctive views. In response Buswell addressed two communications to the *Guardian*, which appeared in the April 10 issue. The first was a brief communication protesting that his argument for total abstinence in *The Christian Life* was based solely upon the Biblical principle of inexpediency found in I Corinthians 6:12 and 10:23.⁸⁶

The second was an extended reply to Murray's review. Buswell stated that the differences between him and Murray were "within the bounds of Christian comity." Nevertheless, he said, "My whole point is that even such orthodox scholars, including Mr. Murray, do not argue against the millennium without involving themselves in contradictions and inconsistencies."⁸⁷ Buswell proceeded to make a point-by-point defense of his statements which Murray had criticized, including the observation that he had a large Greek concordance at his elbow in his study. In the most part Buswell's defense was careful and scholarly. But it concluded with four brief paragraphs which the editors of the *Guardian* refused to pub-

lish since they felt that they would impugn the motive of the receiver and were misleading in certain respects.⁸⁸

In the same issue the editors printed Murray's reply to this communication. In this reply Murray reiterated and clarified some of his criticisms. He concluded with some observations regarding Dr. Buswell's personal feelings:

He may have thought I was indulging in a personal attack and so may some readers. May I disabuse all concerned of such a notion. I am not without admiration for many excellent qualities in Dr. Buswell. . . . It is surely by forthright criticism, where such is necessary, that the cause of truth is to be advanced.⁸⁹

While the young faculty members of Westminster were debating with Dr. Buswell concerning his recently published views, the old issue of toleration of Dispensationalism was raised from outside the new denomination. *The Sunday School Times* of February 20, 1937 revived the charge that the leaders of the Presbyterian Church of America were hostile to premillennial views.⁹⁰

In response to this charge, the editor of the *Guardian* stated once again that the attack upon "Modern Dispensationalism" did not constitute a criticism of premillennialism. In order to clarify the amillennial position of Westminster Seminary, the *Guardian* promised a study of that subject in an early issue.⁹¹

The Guardian of March 27, 1937 fulfilled this promise by publishing an article by John Murray entitled "What is Amillennialism?" This article had nothing of a polemic character but was a careful and patient explanation of the amillennial position directed toward a premillennialist audience. The intent of the article was to encourage the premillennialist readers to at least understand the amillennialist's position, even if they could not accept his conclusions.⁹²

THREEFOLD DIVISION

By mid-April 1937 the divisive issues were clearly defined and before the public. None of these issues involved a disagreement on a central point of Christian doctrine. But the extent of the disagreement on these various subjects had created parties in the church and in its associated institutions. Even in 1936 the two parties had been attempting to consolidate their power and to gain leadership. In 1937, with the death of Machen, this question of leadership was magnified. The result was a struggle for control

in each of the three institutions—the Seminary, the Independent Board, and the denomination. In each the pattern of the struggle was the same: the minority became acutely dissatisfied with their lack of influence; they appealed to the majority for a reform—or more correctly, a concession to their position; the appeal was rejected; the minority withdrew and formed a rival institution.

A. The Division at Westminster Seminary

Ever since the formation of the Presbyterian Church of America the minority in the church had been dissatisfied with the policies of Westminster Seminary. In the fall of 1936 J. Oliver Buswell had submitted to Machen an extensive critique of Westminster, which Machen had never found opportunity to answer.⁹³ With the death of Machen the dissatisfaction with Westminster increased rapidly.

In April of 1937 Carl McIntire took matters into his own hands and approached the faculty of Westminster personally on the matter of the use of alcoholic beverages. At the faculty meeting of April 24 McIntire appealed to the faculty that they should counsel their brethren in the matter of total abstinence. As he may well have expected, the faculty maintained its position that this was a matter of personal liberty both for themselves and for their brethren.⁹⁴

The minority also made an attempt to reform the eschatological position of the Seminary, suggesting that it add three faculty members and ten trustees all of whom were premillennialists, so as to achieve a balance of power. This suggestion too was discarded by the majority, who maintained that such was not an adequate basis for the selection of the faculty or of trustees.⁹⁵

Two days later the division of the Seminary became a reality with the resignation of the Professor of Old Testament, Allan A. MacRae. In his letter of resignation MacRae explained that he was compelled to take this step because: "Control of the faculty had passed into the hands of a small alien group without American Presbyterian background."⁹⁶ "The major emphasis of the teaching of the Seminary," he continued, ". . . has now shifted so that it is no longer primarily against Modernism, but against Fundamentalism, so called."⁹⁷ In support of this contention, MacRae cited the two is-

sues of a sustained attack on Premillennialism in the Seminary, and the vigorous defense of their right to use intoxicating liquors on the part of almost every member of the faculty.⁹⁸

Two of the members of the Board of Trustees, Harold S. Laird and Roy Talmage Brumbaugh, resigned at the same time as MacRae, offering much the same reasons for their action.⁹⁹

Leadership

The *Beacon* commented on the division in an editorial entitled "Liquor." "We are very, very sorry that the attack of Westminster Seminary has shifted to the Fundamentalists," wrote McIntire.¹⁰⁰ McIntire viewed the matter of Christian liberty to be the major issue in the division; but he also saw the position of the Seminary on this matter as an excuse for an attack upon Fundamentalism in general. Thus he wrote: "Because this matter has been injected into this movement at this time, together with other matters which are minor in comparison to the great issue of the day, we see the utter folly of the seminary leadership. It has lost its effective leadership."¹⁰¹

The faculty at Westminster felt that the charge that the Seminary had ceased firing upon Modernism to turn its guns against Fundamentalism was "preposterous."¹⁰² Rather, they maintained, they were devoted solely to the Reformed faith, reiterating their position on the issues of premillennialism and Christian liberty.¹⁰³

Nevertheless, the unity of the Seminary had been shattered. No realistic proposals for compromise had been offered on either side. Not that the issues involved were essential to the central message of the institution; the Seminary had been divided into parties, and one of the parties had gained complete control. The minority, whose position was not represented in the official statements of the Seminary, withdrew with the intention of forming a rival seminary which represented their own views.

B. The Division of the Independent Board

Ever since the defeat of Machen in his bid for re-election to the Presidency of the Independent Board, the Westminster group had been concerned about their loss of leadership in that organization. With the death of Machen they became a minority on the executive committee as well as on the Board itself. Their fear was that the opposition would use their power on the Board to substitute new policies, such as taking an official stand in favor of premillennialism or total abstinence.

The men at Westminster had already seen that such a development was a real possibility. Merrill T. MacPherson, the Vice-President of the Independent Board, was also the President of an organization known as the Philadelphia Fundamentalists. Meeting on February 4, 1937 the Philadelphia Fundamentalists amended their consti-

tution to include a definite premillennial statement which excluded non-premillennialists from its membership. In response to this action, Mr. Paul Woolley of Westminster Seminary, an historic premillennialist, withdrew from the organization.¹⁰⁴

The presence of MacPherson on the Independent Board was disturbing to the Westminster group. His ardent premillennialism was based on a form of Dispensationalism, the doctrinal soundness of which they questioned. Presumably they could have challenged his orthodoxy in an attempt to remove him from the Board.

Independency

But the Westminster group employed a different tack in approaching the problem of the Board. MacPherson, as well as several other members of the Board, including its President, were Independents. The constitution of the Board was clearly Presbyterian in character. They therefore decided to challenge the legality of having Independents on a board for *Presbyterian* foreign missions. To do this they had to insert a new issue into the controversy—that of Independency.

The issue of Independency was raised in the May 15, 1937 issue of the *Guardian*. Ned B. Stonehouse, the editor, wrote:

Presbyterianism is distinguished from Independentism in that it maintains, to use the word of Charles Hodge, "the unity of the church, in such sense, that a small part is subject to a larger, and a

⁷³*Guardian*, III: 10, (2/27/37), p. 201.

⁷⁴*Ibid.*

⁷⁵J. Oliver Buswell, Jr., *The Christian Life*, (Grand Rapids: Zondervan, 1937), p. 86.

⁷⁶*Ibid.*, p. 87.

⁷⁷*Ibid.*, p. 88.

⁷⁸*Guardian*, III: 10, p. 202.

⁷⁹*Ibid.*, p. 203.

⁸⁰*Ibid.*, p. 204.

⁸¹Buswell, *Unfulfilled Prophecies*, (Grand Rapids: Zondervan, 1937), Preface.

⁸²Murray, "Dr. Buswell's Premillennialism," *Guardian*, III: 10, p. 206.

⁸³*Ibid.*, p. 207.

⁸⁴*Ibid.*, p. 209.

⁸⁵*Ibid.*

⁸⁶Letter from Buswell, *Guardian*, IV: 1, (4/10/37), p. 12.

⁸⁷Buswell's reply to Murray, *Guardian*, IV: 1, p. 13.

⁸⁸*Guardian*, IV: 1, p. 12.

⁸⁹Murray's reply to Buswell, *Ibid.*, p. 16.

⁹⁰*The Sunday School Times*, Vol. 79, No. 8, pp. 130-132.

⁹¹*Guardian*, III: 11, pp. 217-221.

⁹²John Murray, "What is Amillennialism?" *Guardian*, III: 12, pp. 242-245.

⁹³Stonehouse, *J. Gresham Machen*, p. 504.

⁹⁴*Beacon*, II: 20, (6/24/37), p. 2. Cf. Letter from Paul Woolley, *Beacon*, II: 21, (7/1/37), p. 2.

⁹⁵Statement of R. B. Kuiper, Chairman of the Faculty, *Guardian*, IV: 3, (5/15/37), p. 39.

⁹⁶Allan A. MacRae, Letter of Resignation from Westminster Seminary, April 26, 1937; *Guardian*, IV: 3 p. 50.

⁹⁷*Ibid.*

⁹⁸*Ibid.*

⁹⁹*Beacon*, II: 12, (4/29/37), pp. 1-2.

¹⁰⁰*Ibid.*, p. 4.

¹⁰¹*Ibid.* It should be observed that McIntire himself had a considerable role in raising the issue of drinking at Westminster.

¹⁰²*Guardian*, IV: 3, p. 37.

¹⁰³*Ibid.*, pp. 37-40.

¹⁰⁴*Guardian*, III, 10, (February 27, 1937), p. 214.

¹⁰⁵*Guardian*, IV: 3, p. 39.

¹⁰⁶*Ibid.*, IV: 5, p. 79.

¹⁰⁷The Charter of the Independent Board for Presbyterian Foreign Missions; *Ibid.*, p. 79.

¹⁰⁸*Ibid.*, p. 80.

¹⁰⁹Resolution to the Independent Board; *Ibid.*, p. 80.

¹¹⁰*Ibid.*, p. 80.

¹¹¹*Beacon*, II: 17, (June 3, 1937), p. 5.

¹¹²Letter of Resignation; *Guardian*, IV: 5, p. 80.

¹¹³*Guardian*, IV: 5, p. 80.

¹¹⁴Woodbridge, "Why I have Resigned . . .", *Ibid.*, p. 69.

¹¹⁵*Ibid.*, p. 70.

¹¹⁶*Beacon*, II: 17, (6/3/37), p. 4.

¹¹⁷*Ibid.*

¹¹⁸Harold S. Laird, "The Independent Board Carries on Despite New Attacks," *The Independent Board Bulletin*, III: 6, (June, 1937), pp. 3-10.

larger to the whole" (*Church Polity*, p. 119). . . . Apart from the interdependence of the churches, which the New Testament everywhere recognizes, the task of the church, which is to proclaim the Word of God, cannot be carried out, nor can the purity of the church be maintained in any adequate fashion.¹⁰⁵

When the Independent Board met on May 31, just prior to the Third General Assembly of the Presbyterian Church of America, the minority presented a resolution to the Board disapproving of Independency of church government and calling upon the Independents to bring their practice into accord with the charter. The charter of the Independent Board stated that its purpose was to promote mission work "which is true to the Bible and the system of doctrine contained in the Westminster Confession of Faith and to the fundamental principles of Presbyterian church government."¹⁰⁷ The charter of the Board did not state explicitly that its members had to be Presbyterians or even subscribe directly to the fundamental principles of Presbyterian church government. However, it did state that its members had to pledge approval of the charter of the Board.¹⁰⁸ The authors of the Resolution argued that by making such a pledge the Board member was "indicating his approval of the foregoing provisions of the charter."¹⁰⁹ Appended to this Resolution was formal notice that if the Resolution were passed its signers would undertake an investigation of the doctrinal soundness of certain members.¹¹⁰

A stormy session followed the introduction of this resolution to the Board. The emotion generated by the disruption of the institution which Dr. Machen had founded and courageously defended was intense. Carl McIntire claimed that at one point in the meeting one of the women associated with the Westminster group "turned to the majority of the Board and declared, 'The death of Dr. Machen is on your hands.' The Westminster group and other women nodded assent," added McIntire.¹¹¹

Minority and Majority

When the resolutions failed to pass in the Board meeting, eight of the members, including four men connected with Westminster Seminary, resigned on the grounds "that the usefulness of the Independent Board as an agency to promote the object for which it was founded, the conduct of truly Presbyterian foreign missions, is

at an end."¹¹² At the same time six of the missionaries under appointment by the Board requested cancellation of their appointments.¹¹³

At the same time the Rev. Charles J. Woodbridge resigned as the General Secretary of the Independent Board. In defense of his action Woodbridge explained that the Board was no longer true to its charter and that the Executive Committee which appointed the missionaries was controlled by three Independents and one elder in the Presbyterian Church in the U.S.A. Woodbridge noted that, "It has been widely rumored that the issue throughout has been one of Premillennialism versus Amillennialism."¹¹⁴ But this could not be the case, he argued, because at least three of the members of the Board who had resigned (including himself) were Premillennialists. Independency and its implications for the future work of the Board were the only issues.¹¹⁵

The majority on the Independent Board insisted that the action of the minority was merely an excuse to divide the Board so that the Presbyterian Church of America would be free to establish its own mission board, controlled by the Westminster interests. "It seems that the men were looking for an excuse on which to base their action," wrote McIntire in the *Beacon*, "and the best excuse they could get, and without doubt one of the most flimsy, was the fact that the Board was in favor of Independency."¹¹⁶ The charge that the Board favored Independency was simply not true, argued McIntire. As evidence of this he noted: first, the Board did pass a resolution in which it fully reaffirmed its adherence to its charter and to Presbyterian doctrine and polity; second, the new members which were elected to the Board were all Presbyterians; third, the Board simply tabled the motion of the minority, which did not in any way constitute approval of Independency.¹¹⁷

Harold S. Laird, the President of the Board, added several arguments in support of the majority's contention that the minority's resolution was an excuse to disrupt the work of the Board. First, he pointed out that no charge was made that the Board intended to send out missionaries who were untrue to Scripture, and no specific case of doctrinal irregularities was cited. The only charge was that three members were practicing Independency. Second, Laird stated that the three members in question were whole-

heartedly devoted to Presbyterian doctrine and to the fundamental principles of Presbyterian church government, and that they were Independents only because they could not conscientiously join any existing denomination. Third, he pointed out that in 1935 the Rev. Milo F. Jamison, who was then an Independent, was unanimously elected to the Board, and no question was raised by anyone as to his ability to take the pledge in all sincerity.¹¹⁸

Denominational Agency

Regardless of our conclusions regarding the motives of the minority or the strength of their contention, we should observe that their action certainly had something to do with their conviction that it was necessary to create a denominational mission board in the Presbyterian Church of America. Close cooperation between the elements which controlled the Presbyterian Church of America and those which controlled the Independent Board was no longer feasible. Under any circumstances they would have had to withdraw from the Independent Board before they established their own agency.

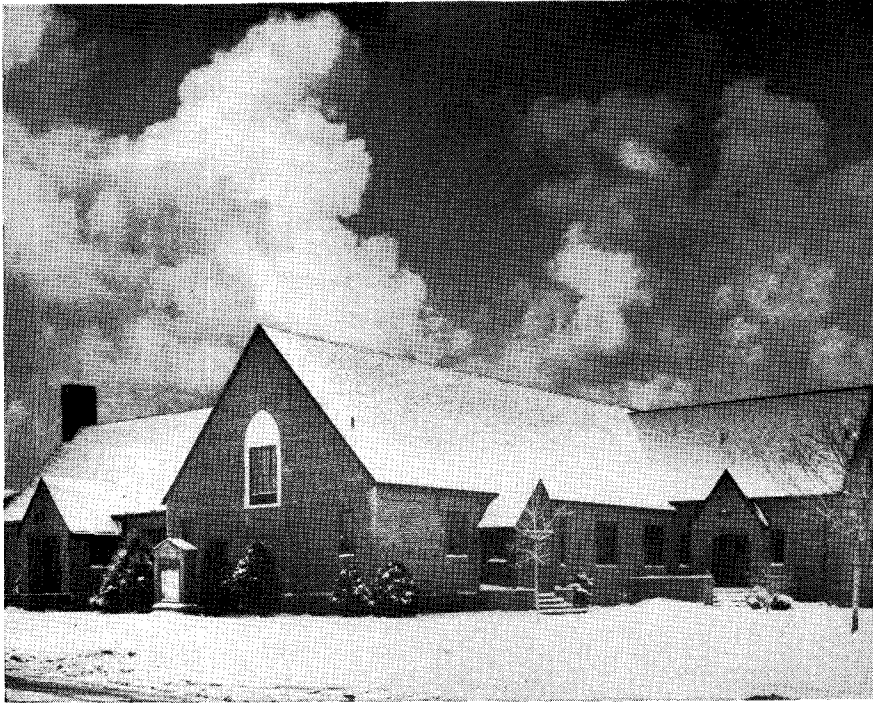
The pattern in the division of the Independent Board was essentially the same as that in the division of Westminster Seminary. The minority felt that a new institution was necessary if they were to effectively propagate their distinctive views. They proposed a reform which they knew the majority would not accept. (The minority on the Board could hardly have expected the majority to pass a resolution which would have required the Independents of their number to affiliate with a Presbyterian denomination.) When their proposal was rejected the minority withdrew and formed their own organization.

The division in the church itself together with the author's conclusions will bring this paper to a close in our next issue.

Reformed Ministerial Institute

May 26-29 are the dates for the Ministerial Institute sponsored by the Alumni Association at Westminster Seminary. Professors Edmund Clowney and John Skilton of the Seminary faculty will lecture in the mornings, along with Dr. Fred Klooster of Calvin Seminary. The Rev. C. Herbert Oliver will present two evening lectures on "The Biblical Requirements of Christians in Race Relations."

The Presbyterian Guardian



Winter snows will be long gone and springtime in all its fresh beauty will enhance the welcome of Knox Church, Silver Spring, Md. to commissioners who gather for the 31st General Assembly of the Orthodox Presbyterian Church April 28 - May 2.

Preceding the Assembly itself will be a Home Missions and Christian Education Conference beginning Friday, April 24 at 8 p.m. On Monday evening, April 27, the Session of Knox Church is arranging a service of worship with the observance of the Lord's Supper.

Mr. Ralph E. Ramsey, 811 Forest Glen Road, Silver Spring, Md. is chairman of registrations, and reservations for lodging and other information should be sent to him promptly.

HERE AND THERE IN THE ORTHODOX PRESBYTERIAN CHURCH

Los Angeles, Calif. — A Home Bible Study program conducted by Pastor Calvin Malcor is reported to be giving Beverly Church members a chance to probe more deeply into some basic Bible teachings . . . Elder Grover Coleman spoke at a January dinner welcoming new members into the congregation.

Wilmington, Del. — Pastor Robert Eckardt and his family have been enjoying the spacious manse recently purchased by Emmanuel Church in Graylyn Crest about a mile from the church building. Open House was observed on New Year's Day and the following Sunday for members and friends. The six-year old house, which includes a pastor's study, replaces the old manse which the church had owned since

1927 in another section of the city, and which was sold for \$9,000.

East Orange, N.J. — Covenant Church has extended a call to the Rev. Richard G. Hodgson, who has been serving as pastor of the Orthodox Congregational Church, Lanesville, Gloucester, Mass., following a year of graduate study at Westminster Seminary in 1958-59. Mr. Hodgson has been examined and received by the Presbytery of New Jersey and expects to assume his duties in April.

Philadelphia, Pa. — Five guest speakers were scheduled for the five Sunday evening services during March at Mediator Church: Professor John Murray of Westminster Seminary; the Rev. Wilbur Blakely, pastor of Cal-

vary Reformed Presbyterian Church, Warminster; the Rev. Elbert Kooistra, Christian Reformed pastor emeritus; Professor Cornelius Van Til, Westminster Seminary; and the Rev. William Mahlow, general secretary of World Presbyterian Missions. The Rev. William Rankin is the pastor of Mediator Church.

Chula Vista, Calif. — A ten-week School of Religion is running from February 12 through April 15 at Bayview Church under the direction of Pastor Robert Graham. The one-hour sessions are held each Wednesday night at 7 o'clock sharp, opening with a 20-minute devotional study based on I John taught by Mr. Graham. While the class instruction period has been arranged to include the entire family, children up through the 8th grade must be accompanied by at least one parent. Attendance the first four weeks averaged 45, with adults in the majority and engaged in a study of the World's Great Religions taught by the pastor. High schoolers are studying a Summary of Christian Doctrine with the Rev. Herman Petersen as instructor. Younger classes are taught by Mrs. Petersen, Mrs. Ronald Schaefer, and Mrs. Graham, with Mrs. Julia Gilfillan caring for the pre-school children who are brought.

Volga, So. Dak. — Calvary Church's pastor, the Rev. Lionel Brown, is featured in the forthcoming June 7 issue of "Teenpower," weekly take-home paper published by Scripture Press. Based on an article that appeared in *Life* in 1942 and updated by Larry Peabody, the story tells of "Deacon" Brown's prowess as a professional softball pitcher (100 no-hitters and a national championship team) and of his Christian testimony through the years.

Willow Grove, Pa. — Among participants in a week-long Missions Conference in Calvary Reformed Presbyterian Church were the Rev. Herbert Bird of Eritrea and the Rev. John Galbraith, general secretary for OPC foreign missions. Dr. Arthur Glasser, home secretary of the China Inland Mission, an Evangelical Presbyterian, was the featured speaker each evening.

Phillipsburg, N.J. — The congregation of Calvary Community Church surprised Pastor and Mrs. Lewis Grotenhuis on a recent Sunday evening with a cash gift that enabled them to make plans to attend the March 24 wedding of their daughter

THE PRESBYTERIAN GUARDIAN

7401 Old York Road
Philadelphia 26, Pa.

Second Class Postage Paid
at Philadelphia, Pa. Return Requested

Joan in Korea, where she is teaching in a Christian school in Seoul. Much to the delight of everyone it became possible to extend the trip so that when the Grotenhuses flew westward in early March it was with the intention of continuing from Korea on around the world. Japan, India, Lebanon (where son John is a student at the American University in Beirut) and countries in western Europe are among the stops on their itinerary which is scheduled to bring them home in early May.

Morristown, N.J. — Betsy Fitz Price, widow of the late James W. Price, died on February 27 in Memorial Hospital after a long struggle with multiple myeloma, a bone marrow disease. A graduate of Wheaton College, she served for a time as a missionary to Syria. In 1946 she married Mr. Price and served faithfully as a pastor's wife until his death ten years later. Mrs. Price became one of the first teachers of handicapped children in the Morristown public school system and was highly regarded in her profession.

A funeral service was conducted by her pastor, the Rev. Calvin Busch, assisted by the Rev. John Galbraith. Mr. Busch's message was based on four Scripture verses selected by Mrs. Price to set forth the gospel (Rom. 5:8, Phil. 1:21 and 1:6, and Psalm 138:8). Interment was in Baltimore on March 2, and Pastors Charles Ellis of Silver Spring, Md. and Cromwell Roskamp of Baltimore assisted Mr. Busch in the committal service.

Long Beach, Calif. — Thirty-three young people from First Church along with 38 from five other churches and a staff of nine adults enjoyed the second annual youth retreat at Camp Oaks near Big Bear January 17-19. The Rev. Michael Stingley of Westminster Church, Los Angeles was the speaker, and music was under the direction of William Viss of the Hacienda Heights Church. Camp director was Mac Laurie of the host church. . . . The Rev. Henry Coray of Sunnyside spoke at the second annual Missionary Conference, Jan. 31 - Feb. 2, at which time "faith-promise" pledges were received. This

endeavor brought over \$10,000 in missionary-benevolence giving during its first year, 1963. . . . The Rev. Charles Svendsen (Westminster '46) addressed the annual membership dinner in February honoring the 40 new communicants received during the past year.

Hamilton, Mass. — First Church has extended a call for the pastoral services of the Rev. Wendell L. Rockey, Jr., who has been serving Calvary Church of Cranston, R.I., since 1959. The pulpit of First Church has been supplied by the Rev. Charles Schaufele, Gordon College professor, assisted by Professor Grady Spires and others, since its organization in the fall of 1961.

Waterloo, Iowa — George E. Rath, long-time member of First Church and an interested supporter of the *Guardian*, went to his eternal rest in November.

Evergreen Park, Ill. — Pastor Bruce Coie reports the reception of two new families in January and the election of Mr. Audley Lemmenes, director of development at Trinity Christian College, as an elder. Mr. Robert Skoglund was elected as a deacon.

Grove City, Pa. — The pulpit of Wayside Church is vacant with the resignation of the Rev. Thomas Tyson, pastor since his graduation from Westminster Seminary in 1960. Mr. Tyson and his family are en route to New Zealand, where he has accepted the call of a Reformed Church in Bucklands Beach. Former Orthodox Presbyterian ministers Raymond Zorn and G. I. Williamson are also serving the Reformed Churches of New Zealand.

Portland, Maine — Second Parish Church has completed negotiations for the purchase of a church building on Neal Street formerly owned by the Mormons. The fine old organ and some other furnishings will be moved from the Congress Street location to the new site. Late word from Pastor Leslie Dunn indicates an unexpectedly sudden but apparently successful opportunity to sell the old property to a business concern.

La Mirada, Calif.—Dr. Cornelius Van Til was a speaker the last week in January at the 29th annual Torrey Bible Conference on the Biola campus here. He was featured in a two-column story in the Los Angeles *Times* headed "Prof. Van Til of Philadelphia Speaks Here, Hits Theological Liberals, Neo-Orthodoxy."

Charlotte Hunt Poundstone, mother of the pastor of Calvary Church, went to be with the Lord on February 19 in her 89th year. Memorial gifts were forwarded to the Committee on Foreign Missions designated for the work of her nephew in Korea, the Rev. Bruce Hunt.

Houlton, Maine—The Rev. Charles Stanton carries on a full schedule of services at Bethel Church of Ludlow-Smyrna. Recent evening sermons have been based on the historical books of the Old Testament.

Marietta, Ohio — During recent weeks when road conditions were uncertain the pulpit of this small but enthusiastic new congregation was supplied by the general secretaries of the standing committees, the editor of this periodical, and licentiate Duncan Lowe, who is teaching at Ashland College. The trustees of Faith Church have purchased property in a growing area near two schools and with no other churches in the vicinity.

Trenton, N.J. — The Rev. and Mrs. Donald Parker have returned to the work of Grace Church following an automobile trip to Florida with the Karps. Mr. Parker supplied the pulpit of Galloway Church, Miami, for one service.

Silver Spring, Md. — The session of Knox Church is arranging a worship service for Monday, April 27, at 8 p.m. preceding the General Assembly which begins on Tuesday morning at 9 a.m. The Rev. LeRoy B. Oliver, moderator of the previous Assembly, will preach, and the Lord's Supper will be observed. The only other public service during the week will be held on Thursday, April 30, when Dr. E. J. Young of Westminster Seminary will speak concerning the authority of the Scriptures.