

GUARDIAN

Collinsworth's Lectures

Introduction

ROBERT K. CHURCHILL

The change taking place in our civilization is, as the sociologists would say, one of seismic proportion. This "earthquake" word is used with special reference to the causal factor in the change, namely the disappearance of the home and family as it has heretofore existed.

The fragmentation of the family has been unwittingly augmented by large sectors of Protestantism. The Covenant Theology with its healthy emphasis on the family as the religious unit has been all but eclipsed by the baptistic theory and practice. (This is of course wider than any one denomination.)

Regardless of the forces involved the great divide is inexorably forming. Yesterday the home and family was the foundation of church and state, culture and society, morals and ideals. Today this can no longer be said to be true. Divorce or marital difficulties alone remove one-half of the homes from this vital role in life. But along with this is the irresponsibility of parents regarding the religious training of their children and the atomistic way of thinking about individual rather than family religion.

It is in this larger context of religious and social trends that the re-editing of this book should be evaluated. The subject of the book is no longer merely a question of religious practice. The sanctity of the family as a unit both in church and society is

in this volume wondrously buttressed by constant appeal to and scholarly exegesis of the holy Scriptures. This factor alone makes the work exceedingly relevant.

Relevant Issues

It is also true that recent developments in the religious world make these lectures fulfill a much wider need than was originally intended; hence another reason for their republication. I refer to the rise of modern dispensationalism with its disruption of scriptural unity and its unwholesome separation or antithesis between

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Betrayed and Denied

EDWARD WYBENGA

The Betrayal and Arrest of Jesus: Luke 22:47-53

While the disciples slept Jesus kept watch in Gethsemane. Soon there appeared through the branches of the trees the gleam of lanterns and the flickering of torches as men approached from the city, crossing the deep ravine that separated Jerusalem from the Mount of Olives. It was a band of some two hundred soldiers armed with swords and staves, the temple police, and the chief priests and elders — the "great multitude" that was organized to capture Jesus, with Judas leading the way through the darkness.

Arousing his disciples, Jesus spoke, "Rise, let us be going; behold, he is at hand that doth betray me" (Matt. 26:46). With Peter, James, and John, Jesus started toward the entrance of the garden where he had left the other eight. At that moment Judas and the armed band drew near.

Stepping forward, Judas said, "Hail, Master!" and kissed him. That was the sign agreed upon to identify the one the soldiers were to lay hands on. A kiss, which should be a token of affection, here became a sign of treason. "Judas, betrayest thou the Son of man with a kiss?" asked Jesus.

Peter, impulsive as always and aroused to action, struck out with his sword at the one nearest to him, cutting off the right ear of the servant of the high priest. Jesus, however, turned to Peter and said, "Put up again thy sword into its place: for all they that take the sword shall perish with the sword" (Matt. 26:52). This is not to say that a sword may never be used—in self defense or by the civil officer, for example. But Peter, by his rash act, was endangering his own life and the lives of the other disciples.

Moreover, Jesus did not need the protection of the sword in his defense. His protection was from God. Twelve legions of angels were at his disposal

if he wished to call upon them. But how then could the Savior have carried out his mission of redemption? And how would the prophetic Scriptures concerning his sufferings and death be fulfilled, "that thus it must be" (Matt. 26:54)? The interests of Christ's spiritual kingdom are not to be advanced with the sword of steel but only by the sword of the Spirit, which is the Word of God.

To our Lord this intervention by Peter seemed like an attempt to dash "the cup of suffering" from his hand—the cup the Father had given him to drink. Reaching forth with his healing touch, the Master performed a final miracle before his death, restoring the ear of Malchus. The healing was a ministry of mercy toward his enemies! Thus did Jesus practice what he had preached in the Sermon on the Mount at the beginning of his ministry: "Love your enemies . . . do good to them that hate you" (Matt. 5:44). Now their hour had come, "and the power of darkness."

Peter's Denial of Christ Luke 22:54-62

After the arrest of Jesus, he was led away to be tried. Peter, we are told, "followed afar off." Loving his Master, he wanted to see what would become of him, but he was afraid for his own safety at the same time. This fear of detection was bound to get him into trouble ere long. Venturing near the fire in the open courtyard—the night was chilly—Peter hoped that his presence might be overlooked.

The courage of Peter's faith was to be put to the test, as Satan was about to "sift him as wheat" in an effort to destroy his usefulness. Twice he was accosted as having been among Jesus' followers. Twice Peter denied that he knew anything of the Master. Had he but held his tongue he might have fared better. By putting on a bold front and taking part in the fire-side talk he gave himself away. In part at least, the Galilean dialect was his

undoing, for an hour afterwards, someone affirmed with confidence, "Of a truth, this fellow also was with him, for he is a Galilean."

Unable to hide his identity any longer and pressed to the point of desperation, Peter lost all command of himself and began "to curse and to swear," saying, "Man, I know not what thou sayest!" And immediately a cock crowed.

From the elevated chamber above, where Jesus was undergoing his preliminary hearing, he saw Peter and heard his denial. As he was being led through the open court to Caiaphas' judgment seat, Jesus looked upon Peter—a look of wounded love, of piercing reproof, of unutterable pity. His gaze penetrated Peter's misery and heartbreak, and he recalled Jesus' prediction, "Before the cock crow, thou shalt deny me thrice." And Peter went out, and wept bitterly.

Shameful as his denial had been, his faith did not utterly fail. With tears of true repentance he found his way back to God. What was it that sustained his faith and brought about his godly sorrow? It was the Savior's intercession in his behalf: "I have prayed for thee, that thy faith fail not." As always, the prayer of Jesus was answered.

Have you ever denied your Lord? Not necessarily in the way Peter did. It may be that your life has never been in actual danger from your allegiance to Christ. But has your silence when you ought to have spoken up for the truth really denied Christ? Has some unchristian attitude or manner of life belied your profession of faith? You have perchance preferred the good will of a friend or relative to the approval of God? You have feared the blame of men more than the condemnation of the Lord?

How often we are so despicably weak in our Christian testimony! May God deliver us from moral cowardice and sinful silence! Nor may we trust in our own resources to overcome in the hour of temptation. We must "watch and pray." And should it happen that we sometimes fall grievously, we need not lose hope. Jesus came to save sinners. The way of repentance and restoration is ever open by his grace. Our sympathetic High Priest ever intercedes in our behalf.

If the church presents an open door, it will have opportunities to help.

Adolescence and the Church

Part II — Independence

DONALD W. FELKER

Professor Jersild in *The Psychology of Adolescence* pictures adolescence as a drama with three acts.

The first act might be titled, "Dependence." In it the teenager continues the life of dependence that he had in childhood. He needs the emotional support of his parents and readily accepts those things which his parents want.

The second act of the drama might carry the title, "The Struggle for Independence." This struggle is sometime a relatively quiet campaign, and sometimes it is a rocky time of open conflict.

In this act the teenager, in order to become an adult, must outgrow his childhood dependence on his parents. His major allegiances begin to shift from his parents to his peers. He must develop standards which are "his" standards and be able to make his own decisions about his life.

The third act, if all has gone well, is once again a fairly serene picture. It can be called, "Maturity." In it the adolescent quietly takes his place among his adult peers. The struggle is over. The adolescent has now become an adult and has developed traits of maturity, independence, and stability.

This pictures the situation that society almost demands as a price for becoming an adult. One of the signs of adulthood is independence of action and emotion. If a person comes of adult years and is still dependent on someone else for his standards and emotional support we think something is missing.

A Time of Struggle

Unfortunately, in real life the drama is not over as quickly as a play would be. This struggle is something which is going on in the life of a family for approximately eight years. The time from childhood until

adulthood is a long and many times stormy period. Those things which parents and adolescents find annoying or irritating in the home during adolescence are usually connected with the desire of the adolescent to be independent. This desire adds to the storm.

There are two facets to independence. One of them is physical independence. Adolescents and young adults gain this independence when they are able to support themselves, begin their careers, and earn their own keep. This is a long process with our need for more education, but it is something that is expected. Society makes some provision for this type of independence.

The second facet of independence is what we might call "psychological independence." Psychological independence comes about when the adolescent or young adult possesses the ability, desire, and freedom to take responsibility for his own thoughts, moral judgments, feelings, and conduct.

Possessing this ability does not mean that the teenager does things on his own without seeking advice or that he repudiates everything that his parents and society have taught. It does mean, however, that his decisions will no longer be made for him or dictated to him. Even though he "honors his father and mother," he now judges his conduct and makes

his decisions according to a standard that has become "his" standard.

This type of independence is not something which comes easily. The drama is well named as the *struggle* for independence. The struggle is waged on a double front. Part of the struggle that the teenager has is with himself. As desperately as most teenagers profess their desire to "make up their own minds" we would not think that this would be much of a struggle. Becoming independent, however, carries burdens of responsibility with it. The easy road would be to remain dependent. Independence carries with it the responsibility to be accountable for the decisions that are made. This brings the conflict—the desire for independence does battle with the desire for security that is enjoyed when we are under our parents' wings.

Conflict With Parents

The second front on which this battle rages is between parents and adolescents. All of us want our children to become mature and independent adults. In spite of this it is extremely difficult to let them take the steps that are necessary to achieve this end. We don't want to see them get hurt and the emotional pull to keep them sheltered is strong.

Also the process of becoming independent means that the teenager must challenge us at points. If he is going to have his own standards and convictions then it is necessary for him to test them. It is only after this testing—or questioning to see if these are the convictions he wants—that they can really be called "his." Many times we as parents misinterpret this testing to mean a repudiation of the convictions and standards that we have attempted to instill in our children as we have raised them up.

The church has an important role in

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this drama. We want those who are in the church to have a set of standards and convictions which are compatible with the aims of the Christian life. It has been repeated "ad infinitum" that we don't want a religion that is simply passed on, but rather a conviction that is born of a personal acceptance of the standards and faith of the church. If adults are to have personal convictions, it is necessary that they "try" these things to see if they be so. Part of the questioning of adolescents is just this process. The way in which young people take something to be their own standard and conviction is by questioning it and having these questions answered to their satisfaction.

Another way in which the church becomes involved in the adolescent's struggle for independence is as an object of rebellion. When the adolescent is having a difficult time in gaining independence, one place that is commonly chosen as a point at which to strike out at his parents is the church. This is one way in which he can show that parents cannot tell him what to do—they might make him go to church, but they can't make him believe things. Parents should keep this in mind, because it is usually an extremely effective means of hurting parents and of asserting independence at the same time. Perhaps a greater degree of independence in questioning would work toward taking this as a means of asserting independence.

Understanding

But what can the church do? The main thing would be to understand why the adolescent is questioning the things which the church holds. This is not usually an isolated thing that the teenager is doing but is connected with his whole desire to be independent. It must be remembered also that independence in thought and conviction is something that the church desires for its adults.

With this in mind there would be at least three practical things which the church can do to help the adolescent come through this struggle successfully. These would be to provide (1) opportunities for questioning, (2) help in investigating, and (3) counsel on what is involved in true

maturity and independence.

If questioning or testing convictions is a part of making them personal, then the church should provide opportunities for teenagers to do this in an atmosphere of understanding and concern. The understanding would come from realizing why the questions are being raised. The concern would be evidenced by providing, as much as possible, the means of answering the questions which are raised.

There is a danger here, and that is the danger of just raising doubts without really helping in the finding of adequate and satisfying answers. Too often many of the doubts that teenagers have are doubts which adults have not been able to overcome and have transplanted to the new generation. This is not the questioning which leads to personal conviction.

This danger is perhaps guarded against in the second thing that the church can do. That is to provide help in investigating and digging for the answers. Many of the questions that teenagers raise in the realm of the church are not questions which are really being asked with the hope of a ready answer. They are questions which they are asking themselves to test out their own answers or test out the answer that someone has given them.

Too often we either interpret this questioning as a repudiation of that which is being questioned or as an attempt to irritate. When we do this, we close the door on the opportunity to help the adolescent investigate the area for himself. We can not then help him dig and find a self-satisfying answer. It is this self-satisfaction with the answers that are either given or gotten which will lead to personal and solid convictions.

Listening

The third thing that the church can do is to counsel on what is involved in true maturity and independence. One of the things that increasingly shows up in various counseling reports about teenagers is the fact that many adolescents feel that there are no adults who care enough about them even to listen to their problems. We may feel that this does not apply to

our teenagers but we might be surprised if we heard their reactions.

If the church, through the Sabbath school, young people's group, summer conferences, and the pastor, presents an open door to the teenager, it will have opportunities for helping him. This is mentioned because we often do not have the opportunity to help the teenager come to an understanding of true maturity and independence because he feels that we do not care about him and hence does not seek our counsel.

True maturity and independence would be built around those things of which we have spoken: responsibility, conviction, personal standards, and freedom. These are vitally connected with the message of the gospel, and this connection should be made clear to the teenager. It is in Christ that we have freedom and the highest responsibility. It is through Him that we are led to conviction and personal standards which are consistent with our aims in life.

The drama which we have called the "Struggle for Independence" is usually not a comedy. It is filled with anxiety, often touched by turmoil and struggle. But it is a drama that ends with joy if it is successfully completed. It ends with the teenager taking his place in the church and society as a mature member who can now make a personal contribution because of *his* convictions and *his* decisions.

(The next article in this series will be on "Vocational Choice.")

General Assembly to Meet in Oostburg April 26

The Thirty-third General Assembly of the Orthodox Presbyterian Church is to convene at 9:00 a.m. on Tuesday, April 26, at Bethel Church, Oostburg, Wisconsin. The Session of Bethel Church is making arrangements for a service with the observance of the Lord's Supper for Monday evening.

Mr. Earl DeMaster, chairman of the Committee on Arrangement, has urged commissioners to return the blue registration card at once. Lodging with breakfast will be provided in homes of the congregation. The pastor of the Bethel Church is the Rev. Donald Stanton.

A Pre-Assembly Conference is scheduled to begin on Friday, April 22, and to continue through Monday.

It is only after testing or questioning, that convictions can really be called "his."

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Collinsworth's Lectures

the Old and the New Testaments. This separation is often argued, but for the most part it is assumed by simply referring to the *New Testament* church. Although the antithesis which dispensationalism makes between the Testaments is a boon to baptistic groups, it should be said that the movement itself is much wider than one denomination. This, however, explains why many Christian people have been unconsciously prepared to embrace baptistism though they are not members of a Baptist or Campbellite church. Baptistic principles have become a way of popular assumption and thinking.

The attempt to make the church merely a New Testament body is by no means as innocent as it appears. The broad and enduring basis for infant baptism is the fact that the children of believers have in all ages been members of the church and kingdom with the sign of God's covenant upon them. If the assumption that this is no longer true gains precedence, then the faith which has ever held the family to be the ordinary religious unit through which God works is undermined.

Perhaps the modern phenomena of child evangelism, large Sunday schools

The book which is here shortened and re-edited was a series of lectures published in 1892 by Hudson-Kimberly Pub. Co., Kansas City, Mo. The author's name is the Rev. J. R. Collinsworth. The title page bears the following imprint:

The PSEUDO-CHURCH DOCTRINE of ANTI-PEDO-BAPTISTS, Defined and Refuted. A Series of Lectures on the Organization, Identity and Perpetuity of God's Visible Church. Also Showing Its Scriptural Membership and the Mode of Baptism.

Such a title may give some inkling as to why this timely work should be shortened to its present form. Chapters 7, 10, 11, 13 and 18 have been omitted and other chapters shortened.

The editor is indebted to Mr. Howard Long of Seattle, Washington, for encouragement and help.

and small church services, with parents taking the children away after Sunday school, and multitudinous youth programs, indicate not strength but weakness. Inevitable questions arise. In today's program of evangelism have we been forced to abandon the divine program of reaching parents *with* their children? Also, can the present programming ever be reversed, and put on the right road again? It is in this context that this book is explosive. In a most thoroughgoing and trenchant fashion the author re-establishes the perpetuity of Christ's church throughout all ages, that church whose membership has ever included believers and their children.

Ignorance and Misinformation

The confusion over infant baptism is caused largely by ignorance. This ignorance furthermore is being constantly fed by misinformation. On my desk at present are various tracts and articles against infant baptism, gathered from various present day churches. These writings contain all the errors pointed out in this book. The old records of baptistism are simply played over and over again. The reader can verify this for himself. In each of these writings, furthermore, there is either the overt statement or the assumption that the Infant-baptists believe in baptismal regeneration—that somehow baptism makes the little one a child of God. This misrepresentation is exceedingly widespread and persistent. The reader may think it strange that the author labors so long in the second chapter to state and then refute this misrepresentation. The present editor has cut this chapter drastically but since the practice continues unabated some disclosure is necessary.

This book has an added value in that it deals somewhat with the emotional attachments to the baptistic position. The present editor along with many others can bear testimony to the fact that long after they were convinced intellectually that the 'baptist' position was wrong and unscriptural, there was nevertheless the emotional hold which hindered a full and happy

commitment to infant baptism and its attendant blessing. A position may be quite false and utterly lacking in comprehension, yet if it is repeated often enough and loud enough, the groove is worn too deeply for easy conversion.

The original introduction of the book contained these words: "These lectures are simply overwhelming. Knowing as he did all the arguments and proofs of immersionists he boldly entered the field of their arguments and, like an avalanche, came down upon them with tremendous crushing force. He is simply invincible. I have never heard the argument equalled." And again: "It is an interesting fact that men of the legal profession are great admirers of these lectures. They are captivated with the wonderful reasoning powers of the author, with his forceful and conclusive arguments, his resistless logic."

The teachings and practices of the many baptistic bodies which today have become dominant and pervasive in the popular mind should not be ignored. The author of these lectures does not use weasel words in attacking these "pseudo-doctrines." Let the reader be prepared for full scale attack and bloody battle!

From the Preface to another edition we have taken this biographical note concerning the Rev. J. R. Collinsworth, author of these lectures:

"He was first a member of the Reform or Campbellite Church, and was for twelve or fifteen years a minister of that communion. Though young, he soon became distinguished as a man of eminent ability in the pulpit, standing in the front rank among their strongest men. He finally, however, became skeptical as to the correctness of the system of doctrine he had been preaching. This state of mind continued to increase—finally causing him to desist from the ministry for two or three years during which time he devoted himself to a critical examination of the evidence upon which the system he had advocated was founded, and he soon discovered that it contained many fundamental defects; as an honest man he was constrained to renounce it. After examining the various systems of theology and church polity he decided to unite with the Cumberland Presbyterian Church and accordingly in September,

1858, he made formal application for membership in the Cumberland Presbyterian congregation at Lewisburg, Tennessee, of which W. W. Hendrix, D.D., was pastor. The Session being personally acquainted with him, he was unanimously received."

It is due to myself, as well as to the case I represent, to state that I have been unexpectedly called upon to deliver this course of lectures for publication.

That there are divisions in Christendom, no one will deny. Ignoring them will not correct them; passing them by unnoticed will never inform the public mind. Nothing short of a patient investigation will settle them.

We shall aim to make this course of lectures suited to the masses rather than to the metaphysician or theologian. The people cannot decide as to the correctness or incorrectness of these reflections, unless they are plain and practical—commending themselves to their common sense and good understanding. Certain points will necessarily come up, in the course of these investigations, that will demand classical examination. These we will treat as briefly as the nature of each case will permit.

Inasmuch as many of the church wrangles grow out of the differences existing between these two great religious parties, it is necessary here to make a statement of the exact difference between the Infant-baptists and the Anti-infant-baptists¹.

1. The Infant-baptists believe that God never had but one visible church in the world. They believe that He never will have but one. Further, they believe that the visible church, since its organization in the family of Abraham, has never ceased to be the visible church of God; that it remains the same visible organization as it began, and will remain the same in all coming time. The Anti-infant-baptists do not believe this. Yet they admit that a visible church did exist in some form, and that it began its visible existence in that form in the family of Abraham. They believe that at the coming of Christ, or John the Baptist, or about that time, the old Abrahamic organization ceased to exist, and that a new church or kingdom began to exist, that never existed before. That is the view of the Anti-infant-baptists.

2. There is a second point of differ-

Lecture I — the Differences

ence standing side by side with this, to-wit: If the Infant-baptists are correct in regard to the continuance of the same visible church, if that old compact is perpetuated, then they are correct also in another point, which the Anti-infant-baptists disbelieve, viz.: *Infant Membership*. It is taught in the Bible, beyond a doubt as we believe, that the same compact has continued to exist from Abraham to the present time. The Anti-infant-baptists see this, and hence, all their opposition to the *continuance of the same church*. For, by the *universal consent of all parties*, infants were in that visible church with their parents, from the time of Abraham to the coming of Christ in the flesh. If the same church is perpetuated, it follows that the same membership is perpetuated. Unless it can be shown by divine authority, that the infant membership has been forbidden, there is no chance to escape this conclusion.

One Continuing Church

3. I now state another important point of difference between the Infant-baptists and the Anti-infant-baptists. The Infant-baptists believe that the church visible, organized in the family of Abraham, was not only made up of parents and children, or adults and infants, but that the same visible church has been perpetuated from age to age, and is *now* the true visible church. The Anti-infant-baptists do not believe this. As before stated, they assume that the visible church now in the world began to exist in the days of John the Baptist, or from the coming of Christ in the flesh; that it never existed before; and that this new visible church never did admit infants into it, as did the old church between Abraham and Christ, which they claim was abolished and superseded by the new. Now, both parties cannot be right; both parties

¹"Infant-baptists" and "Anti-infant-baptists" appear throughout instead of *Pedo-baptists* and *Anti-pedo-baptists* as used by the Author.

²The term was used because the movement led by Thomas and Alexander Campbell was intended to restore primitive Christianity; its adherents later became known as the Disciples of Christ.

cannot be correct. This is plain to everyone.

At this point, I wish to make a further classification of the Infant-baptists and Anti-infant-baptists, and then proceed to examine into the correctness or incorrectness of the two theories. The Infant-baptists are the Roman Catholics, Episcopalians, Lutherans, Presbyterians and Methodists in all their branches, and all parties in Christendom who believe in the practice of infant baptism. These all stand classified together, not that we mean to say that the Presbyterians, Methodists, Lutherans or the Episcopalians *endorse or believe* in all the corruptions and extravagant practices of the Roman Catholic Church. We most certainly disclaim any such thing. But on the simple question of infant church membership and infant baptism, they are one people. They all believe the Scriptures require that the infant offspring of the members of the visible church should be baptized.

On the opposite side of this question are the Anti-infant-baptists, classified as follows: All the Baptist families, the Reformers² or Campbellites, the Tunkers or Dunkards. If the Infant-baptists are right as to the organization and perpetuity of the church, the Anti-infant-baptists are wrong; or, if the Anti-infant-baptists are right as to the character of the visible church and its organization, the Infant-baptists are wrong. If the Bible sanctions one of these views, it does not sanction the other. It is impossible for it to sanction the belief and practice of both parties on this question.

The Biblical System

It is sometimes said you can prove anything from the Bible. That the Infant-baptists can prove their position, and the Anti-infant-baptists can prove theirs, and so on. Such talk is a slander upon the Word of God. There is but one system taught in the Bible. It is a unit from beginning to end. God is not the author of different systems of theology. He is one God, author of one church, author of one system, and only one.

Suppose it should appear in the course of these investigations, by a just interpretation of the Scriptures,

that the Baptists, Campbellites and others are really not in the true visible church, we do not by that unchristianize them, for it is one thing to be a Christian, and quite a different thing to be a visible church member. This distinction should not be overlooked. We read from the Bible that God's church is, by way of covenant of His own choosing, made up of parents and children. If such is the character of God's visible church now existing in the world, are those church organizations, that will not admit an infant membership, to be accepted in whole, or in part, as the true visible church of God? The Baptists and Campbellites declare that they form no part of the Abrahamic church. Then, if the Scriptures teach that this church has been perpetuated, and is the true church of God now existing, is it not true that the Baptists and Reformers (Campbellites) are outside of God's visible church, both by the teaching of the Bible, and their own declaration?

Infant Members

If God's covenant, or rather, if His visible church requires the children of church members to be in the church with them, they dare not leave them out. It is not left to their choice, God has chosen for us. He has organized and constituted the church Himself. Whatever membership He has given it, it must have, and the church that does not have such membership, is not God's church. You may think it a little arbitrary that you have no right to choose, but God left it not to the agency of man to say whether he would have a church in the world or not, or have a covenant with him or not. Not a word of it. The covenant was of God's own work. *The membership of the church was God's own choice, not man's.* As agents we can reject God's work and word, and we can deny God and Christ. We can deny adult membership as well as infant membership. God is the author of the church covenant, *not man*; God is the author of the organization of the church, *not man*; God is the author of infant membership in the church, *not man*. To oppose the will of God is a sin, and he who opposes His will is a sinner. If God would have children in the church, we sin if we will not have them there. If God's church requires it, opposition to it is sin!

(Continued Next Month)

Note: The broad and enduring basis for infant baptism is that the children of believers in all ages have been part of the church. But the reader may be wondering about the rather recent practice of infant dedication now being practiced in some baptistic churches. Does this dedication ceremony now becoming popular invalidate the author's contention? Has there come a change within the church?

The answer to this question is that the situation has changed only if the baptistic principles have changed. If the church which dedicates infants is thereby declaring that the children of believers are in the church and therefore ought to have the badge of infant membership in the church then the situation has indeed changed.

But infant dedication as practiced by baptistic churches is wrecked on these very simple questions:

1. If the little one is God's child why not baptize it?
2. If the little one is not God's child why dedicate it?

There is much evasion and inventiveness here and contradictions abound. But it is good to know that at this juncture where men hesitate, the Word of God is clear. The child of the believer is God's child, loaned to the parent for a short time. Paul declares that such a child is holy.

Infant dedication as practiced by the church today is contrary to the Word of God. Dedication of children to the Lord is of course allowable and good, but certainly not if by so doing we seek to bypass the sign of the covenant which God commands. Never in Scripture is a child given to or presented to the Lord when the parents have neglected the sign of the covenant. Dedicating unbaptized children may indeed include an act of disobedience.—R.K.C.

Especially for the Ladies

Morning by Morning

Three Mothers of Ten

Reports of the Women's Presbyterials have generally appeared in the "Here and There" column of this magazine. Since they are of particular interest to the ladies, we thought you might like to see a couple of them on this page. You will sense something of the variety of these meetings and also recurring emphases for all of our societies and presbyterials. Prayer, for instance. We all know we should pray more. Didn't James say that "to him that knoweth to do good, and doeth it not, to him it is sin"?

* * *

Is the Westminster Confession out of date?" asked Dr. E. J. Young of the more than sixty women who met in Fawn Grove for the Philadelphia Presbyterial. Answering his own question, he pointed out that while language does change, the truth does not. If we need to change the wording of a confession, we do so only to make its wording applicable to our day; we do not change the truth. Dr. Young believes that the proposed Confession of 1967 now under discussion in the United Presbyterian Church does attempt to change the truth. In fact, it suggests that there is no changeless truth.

This new Confession says that we cannot express a theory, or explanation, of God's reconciling work in Christ, and be sure that it is the truth. Nor can we understand the Bible without literary and historical scholarship, say its framers. Dr. Young stated emphatically, however, that if we want to know what God is saying today, we must go to the Bible. There we can find the truth that God is reconciled to sinners who trust in Jesus Christ, because the Savior paid their debt.

After lunch came the sharing of missionary news, a time of prayer, and special music from ladies of Silver Spring, Md. "Missions in a New Age" was the title of the Rev. Harvie Conn's message based on II Corinth. 11:22. In sketching the history of eighty years of missionary labor in Korea, he mentioned such men as Underwood, Samuel Moffett, Robert Thomas, and William Hunt, father of present-day missionary Bruce Hunt.

New demands are placed upon the missionary of today, he pointed out, because of the phenomenal growth of the church, the vast number who are Christians (approximately 400,000 Presbyterians or more in the churches with which we are working), and the

care of all these churches — a daily burden for our few Orthodox Presbyterian missionaries in Korea.

Eighty years ago the missionary in Korea was a pioneer; now he is largely an adviser. Problems are changing and ideas and solutions may change with them. Mr. Conn feels, however, that the old answers are perhaps still the best answers — prayer, as Paul prayed, and more laborers to be sent forth where the fields are so ripe. — *Mrs. Lois Sibley, reporter.*

* * *

Mrs. Barbara Fluck reported from Ohio's autumn meeting: As the women arrived at Covenant Church, Pittsburgh, steaming cups of coffee were served. This was especially appreciated by the out-of-town guests. A fresh lappel bouquet of small chrysanthemums was pinned on each one as she registered.

Following a warm welcome by President Sylvia Gabrielse (Pittsburgh), Mrs. Sara Craig (Harrisville) led in devotions. Mrs. Lee Roxberry (Nashua) reported missionary news before the group was divided into four prayer circles. A song of prayer, "Our Father, Clothed with Majesty," sung by Mrs. Lois Riemersma, effectively created a quiet and sincere attitude.

After a short business meeting Miss Millie Schrottenboer directed a number of Christian school children in a narration and songs of Isaac Watts. You should have seen them break out with smiles of relief as they filed off the platform! The young people of Covenant's Senior Machen League gave an outstanding presentation of

the Rev. Harvie Conn's one act play, "The Persistent Beggar." It was a joy to watch these teenagers, who will be our leaders in the church tomorrow. They should be encouraged in all their efforts of service.

After lunch Mrs. Onalee Tavares (Grove City) opened the afternoon session with devotions, followed by special music by a trio. The Rev. John Johnston spoke of accomplishments and discouragements of his labors in Taiwan. Stressed again and again was the importance of sincere and earnest prayer for our missionaries and their specific needs. Real concern brings real prayer. The presence of the Holy Spirit was felt among us the whole day, and our fellowship brought true blessing to each one of us.

* * *

Missionary Information Director. How's that for a title for a very important task? The job was recently established in Calvary Church of La Mirada, California, and the title was accepted with her usual enthusiasm by Mrs. Bobbie Olinger. The method of informing the entire Sunday school about the work of our Orthodox Presbyterian missionaries is through special programs on the second Sunday of each month.

After Bobbie Olinger decides what is to be featured for the next month she goes to work gathering materials, lining up young people to help, and seeing that necessary rehearsing is done. Among recent emphases have been the Ted Hards (who were presented in person), missionary books from the church library, the hospital

project in Eritrea, the Thank Offering, and the Harvie Conn story.

Using her imagination, Bobbie came up with a real winner in the latter instance. It was in the form of play (five-page script) put on by a cast of young people: Editor and four reporters—Who, What, When, and Where. With a few simple props and a lot of factual information Harvie Conn came to life from his youth to the present. It all led up to announcing his appearance to speak in the near future. The same idea, of course, could be applied to any of our missionary families. Visitors as well as members are excited about the wonderful job Mrs. Olinger is doing in getting the story of missions across to both young people and adults, according to Superintendent David Strong.

The Olingers have an association with Calvary Church from its beginnings, when they were members of First Church, Long Beach, but living near Whittier. The first Bible classes were held in their home, classes that eventually led to the formation of the church three moves and several years later. Bobbie is the mother of two fine boys, a member of the choir, and active in the Missionary Society.

CHRISTIAN SCHOOL TEACHER

Needed: 5th-6th Grade Teacher for Christian School, Pittsburgh, Pa.

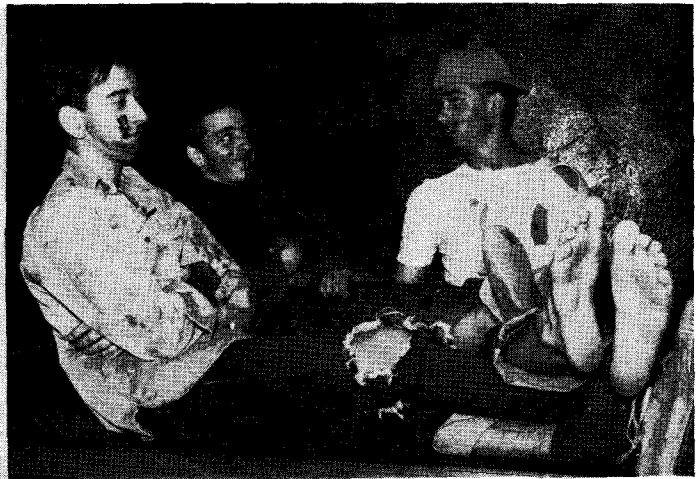
Missionary challenge — Good salary and living conditions.

Write: Calvin K. Cummings, 1608 Graham Blvd., Pittsburgh, Pa. 15235.

Seen at Ohio Presbyterian: Miss Nellie Schrottenboer, Mrs. Dorothy Holmes, Mrs. Lillian Grove, Mrs. Ruth Morton.



Ken Smith, Rob Emigh, and Jay Fluck played the 'bums' in Harvie Conn's one-act play, "The Persistent Beggar."



EDITOR

Robert E. Nicholas



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

Are We Ready ?

The "great debate" has quieted down for a while. Not the debate about Viet Nam but the one that revolves about the proposed Confession of 1967. The pros and cons have been pretty well stated both within and without the United Presbyterian Church in the U.S.A. Suggestions have ranged from "just a change of a word here and there" to a rather complete revision offered by Presbyterians United for a Biblical Confession. These ideas and criticisms are being worked over by the Special Committee of Fifteen which is required to present its recommendations to the 1966 General Assembly.

Of interest also is the fact that a dozen or more of the presbyteries, including some of the largest in that denomination, have overtured the Boston Assembly meeting in May to postpone action on whatever report the Special Committee brings in. This would be in order to provide opportunity for another full year of discussion before any final recommendation looking toward adoption by the required two-thirds of the presbyteries.

The present interlude gives us opportunity to ask a few questions, directed not to others, but to ourselves. We have been critical of the proposed Confession of 1967, as our readers well know. The General Assembly of the Orthodox Presbyterian Church, meeting last July in Portland, Oregon, adopted a resounding resolution pointing out the basic weaknesses of the whole proposal. It called attention particularly to its denial of the sole authority of the Bible as the infallible Word of God and its pervasive rejection of ultimate truth as revealed by God.

The resolution of that Assembly said something else, however — and in some small way the articles in this periodical have sought to go beyond a merely negative criticism. The resolution expressed a "desire to serve those in the United Presbyterian Church who wish to continue adherence to the historic Christian faith as summarized in the Westminster Standards." In the introductory report approved by the commissioners one objective was: "To offer our help and assurance of support for them in their present situation and to encourage them to take a firm and open stand for the Christian faith and in opposition to the theology set forth by the new Confession."

This then is a good time for us to look the situation squarely in the face and to ask ourselves some honest questions. You may be sure that the editor does not have all the answers, but the questions are being asked. We had better bring them into full view. Together we may be able to find some of the answers.

To start with, what kind of support and encouragement are we giving to those who are really trying "to take a firm and open stand"? There are not a few who have put their names on the line. Are we praying for them in our homes, from our pulpits, in meetings of presbytery? Have we taken the trouble to go to any of them to open the way for conversation? To whom have we written, indicating our concern and support? Have we sent any literature?

Then the question comes, how does our encouragement harmonize with our position as Orthodox Presbyterians? The very existence of the Orthodox Presbyterian Church witnesses to our conviction that the UPUSA Church had departed from the true faith: that its drift from historic Christianity culminated in a decision of its 1936 General Assembly that *necessitated* the formation of the OPC. The ensuing thirty years have further demonstrated the validity of that stand taken in 1936. Dr. Edward Dowey, Jr., chairman of the committee that drew up the proposed new Confession, for example, has stated publicly that there is not a UPUSA seminary which today bases its teaching on the Westminster Confession of Faith. The situation is tragic, deplorable beyond words. Apostasy is rampant. Unbelief permeates places of highest responsibility in the denomination. The adop-

tion of the 1967 proposals will be but one more step in a long downward course—albeit a most significant one since it is a radical *constitutional* change.

In offering to serve those who are sincerely battling from within "to continue adherence to the historic Christian faith," just what is our approach to be, consistent with what we regard as a biblical position? On the one hand, we hold that the UPUSA has so far abandoned its professed faith as to place its members in an untenable position of compromise with unbelief. None — least of all its officers — can escape corporate responsibility for the denial of the gospel which is condoned throughout that denomination. There is sin in continued participation in its growing apostasy.

On the other hand, what is our obligation toward those in the UPUSA who are openly *doing something* in the present situation by raising their voices for Christ and his Word? They may not be doing all that we think they ought to be doing. It is not clear how far they may be willing to go in pressing the issues of 1966-67 to a conclusion. But we have offered to encourage them even before knowing what the outcome of their efforts will be. Are we right in withholding final judgment for the time being?

Do we properly reckon with the fact that in a very real sense a whole new generation is forced to face up to this battle for the faith? (Some of these men were not even in what is now the UPUSA in the thirties.) In the history of the church issues must be fought over and over. The points that we made thirty years ago must be repeated in a new context. We can scarcely expect others to act in 1966 primarily in terms of our actions in 1936. Whatever they do, or do not do, will be largely on the basis of current issues, the situation as it exists in the mid-sixties.

Are we able to be patient for a season? What is our first reaction in trying to help some who are standing up for the God of truth? That it is too little and too late? Shall we say to them as our first word of encouragement that they are sinning in being where they are? Or must we begin by putting aside, for the moment at least, our insistence upon the rightness of our cause and by talking to them where they are and in terms of what they are now engaged in? This may

A new confession – or a new faith?

THE PRESBYTERIAN PREDICAMENT

be one of the hardest things we have ever been called upon to attempt, and that is just the reason for thrusting into focus such disturbing questions. Jesus was most patient with Peter and others of his disciples — and the Lord has been most long-suffering with us who are called orthodox in our many failures — and without patience there is not likely to be much fruit in any approach on our part toward true brethren in the UPUSA.

Are we sure that the Spirit of God is not working and cannot work except in our pattern? (Did God have a remnant in Israel as well as in Judah?) How absolute dare we be in our historical judgments, to say nothing of our prophetic insights? Can we learn to live both with the full conviction of the justice of our own position as Orthodox Presbyterians and also with a sincere and patient concern to help and encourage those who do not as yet accept our conclusions?

And what of our fears? Are we afraid of contamination if we get too close to those we want to help? Do we sometimes confuse conversation with compromise? Are we fearful that events may take a different course than we have predicted? Do we worry about possible problems of adjustment and assimilation should there be those who eventually seek our fellowship? Are we as confident as we ought to be in the power of the sword of the Spirit, which is the Word of God, and in the sovereign providence of our mighty God?

Are we willing to take the time and energy required if we are to help any who manifest a desire to be counted on the Lord's side? Can we walk with them long enough in 1966 with forbearance and love so that in due course we may retrace the path to 1936 — or to the Reformation if you will? The present may never ignore the past. But not all have the same background nor have we all traveled the same road in arriving where we are today. And the end is not in sight. What support and encouragement, we ask again, are we prepared to offer those who must reach their own conclusions this year and next?

These are difficult questions. It may be that you have some answers to add to those we have here barely suggested. If you have easy answers, you haven't understood the questions. But we'd like to hear from you. Some of the answers we must find, together. Are we ready to think about them? In the local congregation? How about your presbytery? And yourself?

R. E. N.

A "Proposal to Revise the Confessional Position of the United Presbyterian Church in the USA" has precipitated a crisis for Presbyterians. For 300 years Presbyterians have subscribed to the Westminster Confession of Faith. Now they are asked to adopt a Book of Confessions embracing (among others) both the Westminster Confession and the proposed Confession of 1967 which, according to its framers, includes "an intended revision of the Westminster doctrine."

The proposed Book of Confessions is an effort to achieve relevance by presenting an up-to-date expression of the church's faith while avoiding the stigma of repudiating an honored and historic confession. No one can object to relevance or contemporaneity in a statement of the church's historic faith. But the Confession of 1967 emerges not as a contemporary restatement but as a radical revision that expresses something other than the Christian faith.

Presbyterians cannot have it both ways. Either the Westminster Confession is outdated, irrelevant and untrue and should be openly abandoned—or it is a faithful summary of the eternal truth of the written Word of God to be received as such.

The course Presbyterians take in their present predicament depends upon the answers to some very basic questions—

What do Presbyterians really believe about the Bible?

What do Presbyterians really believe about salvation through Jesus Christ?

What do Presbyterians really believe is the mission of the church?

Dr. Edward A. Dowey, Jr., Chairman of the Committee on a Brief Contemporary Statement of Faith, rightly predicted that this proposal would launch the church "on a period of self-criticism and theological debate on the deepest level and of highest import." We pray that the light of truth will be permitted to shine without restraint.

Presbyterians are being asked to choose between the timeless relevance of the truth of God's Word and the fleeting fascination of the latest theological vogue.

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For informative literature on the Confession of 1967 write to:

The Orthodox Presbyterian Church
7401 Old York Road, Philadelphia, Pa. 19126

Please send me a free copy of "Which Faith Shall Presbyterians Confess?"

Name _____

Address _____

I am also interested in learning more about the Orthodox Presbyterian Church.

.....

My Name Is Reuben

WILLIAM L. HIEMSTRA

Perhaps the most significant thing that is written of me is found in the book of Genesis 49:3,4. My father Jacob said to me, "Reuben, thou art my first born, my might, the beginning of my strength, the excellency of dignity, and the excellency of power: unstable as water thou shalt not excel; because thou wentest up to thy father's bed and defiledst it; he went up to my couch." These words my father Jacob spoke to me when he was old and near the end of his earthly pilgrimage. Previous to calling all his sons together to give them his last blessing, he had called the two sons of Joseph, Ephraim and Manasseh. He had given them the blessing of the first born which ordinarily would have come to me.

Special gifts were given by God to my father Jacob on the occasion when he called us together. Though his earthly vision was poor, yet he had spiritual vision according to which God allowed him to see into the future concerning the posterity of his sons. That which my father Jacob said was not according to the wishes of his own heart, it was not the desire of his own thinking; but it was the Word of God as God would have him speak of it to us. We appeared before my father in order, so that it was I who came first—Reuben, the first born.

The First Born

It seems that in so many of the places in Scripture where my name is mentioned there is always this designation, the first born. This was significant for the people of my day. Perhaps you recall reading about the final plague that took place in Egypt some years later in which the first born of the Egyptians was slain. This was the greatest possible calamity that could come to people of a culture, to have the first born taken away, because this was an indication of the failure of an entire nation. My father had a very good memory concerning the past, and he remembered in great detail everything that I had done.

I appeared before Jacob as Reuben,

his first born. I always noticed that my father did not like me, because whenever he saw me he was reminded of the tragedy of his marriage to Leah, my mother whom he did not love. When he saw me he thought of Leah, and this made him think of Rachel, whom he did love with his heart. Apparently I caused him to think about the conflicts throughout the years between Leah and Rachel in their competition for his affection. My mother, Leah, had been rejected by my father, Jacob. He gave preference to Rachel who was the object of his true love. My mother Leah was first according to law, but my stepmother Rachel was first according to the love of his heart.

It is recorded of me in Genesis 29:32, "And Leah conceived, and bare a son, and she called his name Reuben: for, she said, Surely the Lord hath looked upon my affliction; now therefore my husband will love me." My mother Leah was primarily interested in me in order that she might gain the love of my father, Jacob. When this did not develop, she seemed to lose interest in me. She hoped with each succeeding birth of a son that the marriage would be restored. This was her hope at the time of the birth of Simeon; this was her hope at the time of the births of the other sons. My mother was a bitter woman; she felt that she had been set aside. It is true she had not been set aside by God. God had indicated his good pleasure with her in that she bore the first child in the marriage. My stepmother was jealous of my mother, Leah, because she did not have children immediately. My mother always thought that children would bind Jacob to her more closely. She felt that the children that she bore would cause the marriage to become strong, and yet she was bound to be disillusioned in this. I did not fulfill her dreams, and therefore I disappointed her. I think that because I was the innocent disappointment of my mother she did not give me affection. I felt rejected by her.



The Rev. William Hiemstra, Ph.D., is a chaplain at Pine Rest Christian Hospital in Grand Rapids, Michigan. Here is another in a series of monologs which have appeared in these pages from time to time.

Disappointment to Jacob

"Reuben, my first born," I always remember how my father used that phrase. Perhaps he did not have the same interest in me as my mother had. You recall that she thought that children would produce love. She should have known that children are the fruit of love. I appeared before Jacob. I was silent. I waited for him to speak; we always deferred to our elders in my day. As I appeared before him I was a silent reminder of all his unhappiness in marriage. When I was born, my father was glad. He had expectations that I would be great and that I would in some way produce happiness for him. He hoped that I would complete that which was missing in his own life. He trusted that I would achieve perfection so that by identifying with me, he would be able to live his life over again. Jacob thought I could make up for his failures by my successes. Because I didn't measure up to his expectations, I felt that he wasn't interested in me as a person either.

It is difficult to be the oldest child because so much responsible action is expected from the first born. For some

reason I wasn't able to accept the responsibility that I was expected to take in that role. Not having received true love from my mother and not having received real love from my father, I felt quite insecure. In my insecurity I was fearful about accepting responsibility, and so I became "unstable as water." I'm willing to accept that designation as true. I am not prepared to tell exactly the whole truth of how I became that way. I just don't know. I've never been able to analyze it adequately. But I do feel that my father, Jacob, expected too much of me, particularly when he never gave anything of himself to me. I was supposed somehow to be better and to be stronger when nobody taught me how to be better and nobody gave me any strength.

Unstable as Water

I stood before my aged father. I had a measure of respect for him and I continued to honor him as a dutiful son. I was a strong man in body, but I had a weak spirit. I never learned how to discipline myself. I was strong, and I frequently acted impulsively with consequent regrets. I never seemed able to discipline myself.

My father, Jacob, had expected that the line of blessing would go on through Reuben, his first born, so that people in later years would talk about the God of Abraham, the God of Isaac, the God of Jacob, and the God of Reuben. He realized now that this was not to be, because I was "unstable as water." I believe that which hurt my father most and caused him to lack confidence in me was the fact that in a time of undisciplined passion I became intimate with Bilhah, the handmaid of Rachel, my stepmother. He learned about this, and he never forgave me for it. He never trusted me afterwards. It was something I could not undo—something I am not prepared to explain away, except to say that I was undisciplined. I had a weak spirit which no doubt was partly my fault, but I do think that Leah and Jacob had something to do with my personality structure.

"Unstable as water"—I refused to take the responsibility that usually came to the oldest son. Not having real confidence in myself, not having received love from Leah or from Jacob, and not having had their confidence throughout the years, I couldn't measure up to being the first born with all

its incumbent responsibilities. I felt inferior to my brothers who were younger. They seemed to have greater intellectual ability. I tried and failed so often that finally I was afraid to try because of a fear of failure; therefore I wouldn't assume the responsibility of the first born.

Something of my character is reflected in the incident in which the sons of Jacob became angry with Joseph, our brother. He told us about his dreams in which he was always superior to us. He also had a coat of many colors. When Joseph came searching for us near Dothan, my brothers wanted to kill him. I never did like conflict and I didn't want trouble. On the one hand, I didn't want my brothers to kill Joseph; and on the other hand, I didn't want to be on Joseph's side. I just wanted to be in the middle and avoid trouble with everybody. I was weak and didn't have the courage to face up to the responsibility of doing right, when the occasion called for courage on the part of the first born, the one who was obligated to show leadership. You recall that I made a suggestion, "Let us not kill him; let us put him in a pit." I had the secret intention of returning Joseph to my father, Jacob, again after my brothers went away. This was the best I could do I guess under the circumstances.

Avoiding Responsibility

I arranged for Joseph to be put in the well, and this prepared the way for him to go to Egypt, and for Israel to go into Egypt, and for slavery to be the painful experience of our descendants. These were some of the very serious consequences of my halfheartedness and failure to accept responsibility. "Unstable as water," my father, Jacob, said. I didn't want to shed any blood. I always wanted to look at two sides, and if possible, serve two masters. Not wanting to hurt Joseph, and not wanting to offend my other brothers, I halted between two things. Therefore, I was moved along in a spirit of compromise.

At the time when Joseph was in Egypt I also had times of indecision. I did not know what to do. I suppose there have been other people with a similar personality who have had that experience. When Joseph was ruler in

Egypt he would not give us grain unless we produced Benjamin. My father, Jacob, hesitated a great deal; but finally he agreed that something would have to be done if our people were to live. Simeon offered to be in the service of the king of Egypt if anything happened to Benjamin. In order to persuade my father to agree to permit us to return to Egypt with Benjamin in order to obtain food, I said (Genesis 42:37), "Slay my two sons, if I bring him not to thee; deliver him into my hand, and I will bring him to thee again."

I was trying to do what was required of me as the first born: to show leadership. Yet what good would come to anyone to have my two sons slain, if Benjamin also were missing? It would only serve to add misery to misery, but this was my ignorant and heartless suggestion. As I reflect upon it, I sometimes wonder why I didn't say that I would give my life in behalf of Benjamin in order that he might return. But I never dared to do the unselfish thing; I never dared to do the big thing. I always tried to get by with some secondary proposal. Later it was Judah who said what I should have said—he would give himself as surety. Judah said that he would give his life in the place of Benjamin in order that Benjamin might surely return. In this experience I saw the greater virtue in Judah and I came to see the propriety that the Messiah should be born of Judah, and not of Reuben who was "unstable as water." At a time when the life of Benjamin was threatened while we were in Egypt, I was silent; but Simeon made an eloquent plea.

Poor Example

My descendants seemed to take on something of my characteristics. I don't know how to explain it except through the force of my example. There was the occasion for Moses to make a prayer (Deuteronomy 33:6), "That Reuben may live and not die." There was concern about me and about my descendants so that the tribe might be perpetuated. "Unstable as water" seemed to characterize the whole tribe, so that Deborah and Barak were disappointed in my descendants. They said (Judges 5:15,16), "For the divisions of Reuben there were great

I was always running away from responsibility.

searchings of heart." Deborah and Barak called all the people to battle. The members of the various tribes responded, but my descendants only talked about it; they didn't take any action. They didn't want to accept the responsibility of fighting.

I was a person who ran away from life when I could. I avoided the unpleasant as much as possible. I always tried to outflank the difficult. I don't think I ever met anything directly. Certain crosses were placed in my pathway in the form of responsibilities, but I ran away from all of them.

I think that it is very fortunate that you live in a later time. You have a wonderful person with whom to make a real comparison with me in the person of the Messiah, who was born of Judah. He didn't run away from life. When a cross was put in his way, he walked right up to it. I was living; yet I was always dying—never really living. I was always running, not knowing where, but always running away from my responsibility. Jesus of Nazareth was always living, but he lived by dying, while I only died while living.

Jesus' death, moreover, was to save sinners, with all their weaknesses and instabilities. I suppose some of you are like me. If you are, now is the time for you to do something about it. I wish you would put your trust in God's First Born—and follow him all the way. His worthy example will never lead you astray.

I am glad that there is a little note in the last book of the Bible about my people. It is found in Revelation 7:5, "And of the tribe of Reuben were sealed twelve thousand." I am happy that God in his grace and mercy redeemed a great number of those who got off to a poor start through my poor example in being "unstable as water."

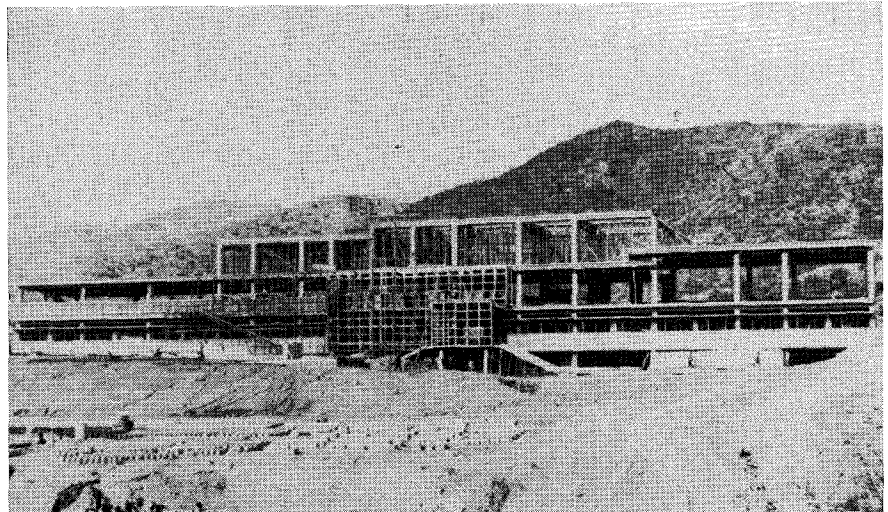
I hope that you will take time to remember me and my failures. I trust that you will take more time to remember Jesus Christ. There is salvation for all who believe in Judah's great Son who was always "stable in the Spirit."

CHRISTIAN SCHOOL TEACHING OPPORTUNITIES

Philadelphia - Montgomery Christian Academy will need two elementary teachers for next September. Write:

William Viss, Box 93,
Wyncote, Penna. 19095.

January, 1966



Korea News

HARVIE M. CONN

CONSTRUCTION WORK on the new building of the Korean Presbyterian General Assembly Theological Seminary has moved rapidly ahead since ground-breaking in the early months of 1965. In fact, a note from the Dean of the graduate school, Dr. Henry Pak, comments that recitations and lectures for the fall semester, 1965, were held in the new building, despite the unfinished character of the school.

The building will eventually house the full program of the Korean institution, with the hope of adding other buildings in the future. The school, an institution of the so-called "Hapdong" group (which works together with missionaries of the Orthodox Presbyterian, Christian Reformed, and Reformed Presbyterian Churches) is currently providing theological training for between 170-200 students. A small graduate school, offering a program roughly equivalent to the degree of Master of Theology, is also administered by the Seminary. Dr. Paul Myung, who recently spent some time in the United States on behalf of the Seminary, has been the President of the institution since his return to Korea in 1965.

The construction of the building is also being supported financially by a large gift of the Christian Reformed Church. In 1965 the Synod of that American church authorized the collection of \$30,000 through offerings

and special gifts to help in the building of this Administration-Classroom-Library structure. The funds are being raised with the proviso that the Korean Church contribute a similar amount toward the building. The present state of construction has been completed with funds donated by the Korean Church. The land on which the building is located is a large site donated by a prominent elder in the Pusan area. It is in a beautiful suburban hill area of Seoul, not too far from Soongsil College, the successor of the old Union Christian College of Pyungyang.

* * *

THE KOREAN SOCIETY FOR THE REFORMED FAITH AND ACTION (KSRFA) has had its most productive year in 1965, in terms of publication, since its founding well over five years ago. During the year three books have appeared under the aegis of the Society. A translation of Louis Berkhof's *Principles of Biblical Hermeneutics* appeared in April, the first book in the Korean language on this particular field of study. In September, a 385-page edition of the radio messages of the Rev. Harvie M. Conn was released. Called *The Joy of Christian Living*, the book is a col-

Mr. Conn and his family are residing in Abington, Pa. during their furlough year.

lection of expository sermons on the book of Philippians. A sermon is listed for virtually every verse in the biblical text. In the winter, the Society also translated and published the lectures of Dr. R. Laird Harris on *Archeology*. Dr. Harris, Professor of Old Testament at Covenant Theological Seminary, St. Louis, gave the lectures at several of the Korean seminaries while there during the months of May-July, 1965, as a guest professor. His visit was arranged and provided for by the generous support of the Reformed Presbyterian Church, Evangelical Synod. The KSRFA is currently working on a major undertaking, the translation of Dr. Edward J. Young's *Introduction to the Old Testament*. Capital funds for publication work, however, remain virtually dependent upon the sale of the Society's current books, and this seriously curtails expansion of the publication program. Parties interested in the support of this Society are invited to correspond with the Rev. Theodore

Hard, Orthodox Presbyterian Mission, APO San Francisco 96259.

* * *

THE REV. YONG-CHUN AHN, a special student at Westminster Theological Seminary back in 1947-48, has recently seen into print an English edition of one of his very popular Korean studies on the life of one of the country's most famous martyrs. Based on the life of the Rev. Yang-Won Son, often called "The Atom Bomb of Love," the small work of Rev. Ahn has appeared under the title, *The Seed Must Die*. The Rev. Bruce F. Hunt assisted in the translation of the work. It was published this year by British Inter-Varsity Press, and may be obtained from their offices. It makes wonderful reading and would be excellent for use in missionary societies. The Rev. Mr. Ahn is currently General Secretary of the Korean Presbyterian Church (Hapdong group), and teaches Church History at their General Assembly Seminary.

THE CHANGING SCENE

HENRY W. CORAY

In his illuminating book, *Our Enemy The State*, Albert Jay Nock traces the trend toward centralization of power. He points out that the original thirteen provinces were completely autonomous and independent. Congress was hardly more than a deliberative body of delegates appointed by the colonies. It claimed no taxing power, nor could it command funds for any enterprise common to the federation, even for war. All it could do was to apportion the sums needed, as our General Assembly, for example, suggests to our various churches the amount required for conducting its program. There was no coercion on the part of the government over financial matters. The sovereignty of each of the thirteen federated units was absolute.

Jefferson was entirely sympathetic with the position taken by the other founding patriarchs. He said that he dreaded nothing so much as "the consolidation of our government by the noisesome and undermining in-

strumentality of the Supreme Court."

Hegel developed a totally divergent view of civil authority. He wrote: "The State incarnates the Divine Idea upon earth." "The State is the general substance, whereas individuals are but accidents." Fichte threw his support behind Hegel: "The State is the supreme power, ultimate and beyond repeal, absolutely independent."

Mussolini was quick to adopt this radical view, declaring boldly: "Everything for the State; nothing outside the State; nothing against the State." Hitler echoed the dictum: "The State dominates the nation because it alone represents it."

This State-can-do-no-wrong philosophy comes home to Americans when we find the late President Franklin Delano Roosevelt saying: "The State embraces everything, and nothing has value outside the State. *The State creates right.*" (Italics ours)

It is hard to see how these principles can and do lead to anything but the deification of the state. "Power

tends to corrupt," Lord Acton once wrote, "and absolute power corrupts absolutely." One hasn't to listen too intently to catch the adoring strains of modern state-worshipers crying out, "These by thy gods, O Israel, that brought thee up out of the land of Egypt."

Whither America?

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The apostle disapproves of men whom he accuses of being "lovers of pleasure more than lovers of God." Perhaps he had in mind Roman patricians like Apicius, who spent five million dollars on parties, and eventually committed suicide when reduced to a pittance of five hundred thousand dollars. The emperor Caligula squandered one hundred million dollars in a single year. Nero gave a banquet for his subjects at which he spent two hundred thousand dollars for Egyptian roses. It is said that he never wore the same garment twice. He would play dice for ten thousand dollars a point. The coverlets on his royal couches cost over two hundred thousand dollars each. Cleopatra dissolved in wine and drank a pearl—her favorite pastime—worth four hundred thousand. Domitian, the emperor who exiled John to the isle of Patmos, invested a million and a quarter dollars to gild the roof of a temple in the Capitol.

Ah, but Holy Writ advises us, "Better is little with the fear of the Lord than great treasure," and, "Better is a little with righteousness than great revenues without right." Who would exchange the Pearl of Great Price for all the gems in the coronet of a king? In Christ are to be found "solid joys and lasting treasure." "In thy presence is the fulness of joy, at thy right hand are pleasures forevermore." Amen and amen!

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I observe that in the great American sport, football, So often seen on your TV screen, Sometimes a play is re-run Which catches shadowy details I'd miss in the original showing. This helps me to remember There is an Isolated Camera in Heaven That picks up Everything I do, or think, or plan. Which is one reason I long to be Pure in heart.

The Old Chinese Philosopher

The Presbyterian Guardian

Pre-Assembly Conference April 22-25

Another worthwhile Pre-Assembly Conference sponsored by the Committees on Home Missions and Christian Education is planned for the weekend prior to the 33rd General Assembly of the Orthodox Presbyterian Church in Oostburg, Wisconsin. It will start on Friday evening, April 22, and conclude Monday afternoon.

Among participants are the following: the Rev. Jay Adams of Grace Church, Westfield, N. J., with his topic, "Techniques of Effective Preaching"; the Rev. Joseph Bayly, associated with David Cook Publishers, speaking on "Teaching by Discussion" and "Home Bible Classes"; and the Rev. George Ensworth, visiting lecturer in practical theology at Westminster Seminary, who will lead a discussion on "Reaching the Second Generation." The Rev. James Kennedy of the Coral Ridge Presbyterian Church, Ft. Lauderdale, Florida, is to give messages on "Presenting the Gospel to Individuals."

Clellands Move South

After nearly three years as Executive Secretary for Westminster Theological Seminary, the Rev. John P. Clelland has returned to the pastorate. He accepted a call from the First Presbyterian Church of Troy, Alabama, and he and Mrs. Clelland are busy in their new field of labor. The church is across from the Troy State College Campus.

Mr. Clelland is reported to be improved after a painful and somewhat disabling condition in his back, and Mrs. Clelland is receiving intermittent treatments from her former doctors in Valdosta, Georgia, where Mr. Clelland served as pastor prior to his seminary work.

In dismissing him to the Presbytery of East Alabama of the Presbyterian Church in the U. S. the Presbytery of Philadelphia inscribed the following resolution upon its minutes:

Resolved, That this Presbytery hereby testifies to its thankfulness to Almighty God for the ministry of the gospel in our church by the Rev. John Paul Clelland who has this day been dismissed to the jurisdiction of another denomination. The Presbytery recalls the firm stand taken for the faith by Mr. Clelland during the controversy in the then Pres-

byterian Church in the U.S.A. from the time of his ordination in 1932 until the founding of our church in 1936, the leadership he provided to the congregation he then served as pastor, which leadership resulted in the prompt and unanimous vote of the congregation to withdraw from the Presbyterian Church in the U.S.A., and the fact that he became a charter member of the Orthodox Presbyterian Church. The Presbytery further expresses its gratitude to God for the gifts for the ministry which he has given to our brother, for his exercise of these gifts throughout his ministry by

means of which God has been pleased to convert souls and bring believers to a deeper, stronger faith, and for the manifest affection in which he has been held by the congregations which he served;

And be it further resolved, That Presbytery express to Mr. Clelland its deep regret for his leaving our church, and assure him of our affection and esteem, and of our prayer that in his new fellowship he will stand by our side as firmly in all the days to come as he has stood among us in the days gone by, upon and for the gospel of the Word of God to the end that all nations shall serve him.

HERE AND THERE IN THE ORTHODOX PRESBYTERIAN CHURCH

Seattle, Wash. — Requests continue to come for reprints of Pastor Robert Lindberg's article, "Try the Spirits," which appeared in the *Guardian* issue of February, 1965. Available copies have been exhausted, but it is hoped to have more in the near future.

Stratford, N. J. — Harry P. Davis was ordained as ruling elder in January . . . A beautiful new outdoor sign has been completed, a memorial gift from the Montgomery family . . . Fifteen young people went to the New Year holiday retreat at Pinebrook, reports Pastor Jack Peterson, and the Senior Machen League has an overnight camping trip planned for March.

Garden Grove, Calif. — The Rev. Carl Reitsma preached here on Psalm 139 on the last Sunday of the month. The Orient liner *Oronsay* which the Reitsmas had boarded in San Francisco put in for the weekend at San Pedro and they were able to worship at First Church, Long Beach, as well. En route to their new home in Wellington, New Zealand, where he will serve as pastor of the Reformed Church, Mr. Reitsma also occupied the pulpit of First Church, San Francisco, on the previous Sunday.

Ft. Hood, Texas — Chaplain 'Mike' Stingley, recently promoted to the rank of Captain, writes that he is convalescing after emergency surgery on New Year's Day for a ruptured appendix. "Our ministry is exciting and very challenging," he says. "I am preaching three times each Sunday to about 500 people and I counsel with 50 to 100 each week, although these sessions are not all in depth."

He says that he and his family have been warmly accepted and without any real antagonism because of their Reformed faith. Although he is now the only chaplain serving his chapel, he has enjoyed fellowship with several evangelical chaplains in his army division, including a Spurgeon-Calvinist, a Church of God man who has studied and found agreement with many of the writings of Westminster Seminary professors, and a Lutheran. Mr. Robert den Dulk recently stopped by for a short visit while on a recruiting trip for Westminster.

Trenton, N. J. — The Rev. Donald Parker, pastor of Grace Church since his graduation from Westminster Seminary in 1961, has submitted his resignation in order to accept the call of Westminster Church of Evergreen Park, Illinois. The Parkers expect to be on their new field of labor by mid-March.

Chula Vista, Calif. — Margaret (Peggy) Graham, daughter of Pastor and Mrs. Robert Graham of Bayview Church, was united in marriage on January 29 to Donald Duff, son of Ethiopian missionaries, the Clarence Duffs. The Rev. and Mrs. Leslie Sloat flew out from Philadelphia to "stand in" for the Duffs, and Mr. Sloat along with the bride's father took part in the ceremony. Virginia Lee Graham was maid of honor and George Marsden served as best man.

Glenside, Pa. — Calvary Church will introduce a new Wednesday evening format in mid-February with two simultaneous programs. From 7 to 7:40 p.m. the Junior Machen League, grades

four to eight, will convene under the leadership of Mrs. Robert Nicholas and seminarian Wilson Cummings. At the same time adults are to meet for prayer. Then from 7:45 to 8:30, while Pastor Laurence Sibley is teaching the catechism to Intermediates, an adult lecture series is planned. The first several weeks will follow the theme of "The Christian Approach to Mental Health," using five taped lectures by the Rev. Ralph Heynen, chaplain at Pine Rest Christian Hospital, Grand Rapids, along with prepared discussion notes.

Silver Spring, Md.—Knox Church on December 23, 1965, was the scene of the wedding of Dorothy Ellis, daughter of Pastor and Mrs. Charles Ellis, and Dale Piper, son of Rev. and Mrs. Russell Piper, of Faith and Pioneer Churches, Lincoln, Nebraska. Carol Ellis served as maid of honor and Jack Piper was best man. The two minister-fathers participated in the ceremony.

Vineland, N. J.—The Spanish Evangelical Presbyterian Church is continuing its ministry in Vineland under the supervision of the session of Covenant Church, despite the departure of Mr. John Perez and a large number of the group who decided to associate themselves with the United Presbyterian Church. Mr. Perez has been employed as a full-time lay worker and holds services in the First U. P. Church.

The building at 202 N. 8th Street belongs to the Orthodox Presbyterian Church and Sunday school classes are held at 10 o'clock. Mrs. Liria Manzon, organizer of the original Spanish-speaking work and a member of Covenant Church, is assisted by Mrs. Rebecca Mullen, Mr. and Mrs. LeRoy Chance, and David Davies, who is a student at Glassboro College. The Committee on Home Missions is aiding in the securing of speakers for a 7 o'clock Sunday evening service.

San Francisco, Calif.—The Rev. Robert Newsom preached his final sermons as pulpit supply during the past several months for First Church at the end of January, as the congregation awaited the arrival of Pastor-elect Al-

bert W. Steever, 1965 Westminster Seminary graduate.

Newberg, Oregon—Trinity Church is anticipating the coming of their Pastor-elect, the Rev. Robert W. Newson, early in March. He faced the prospect of a tonsilectomy and period of rest for his throat during February.

Westchester, Ill.—Westminster Church joins other congregations that are seeking a new pastor, following the resignation of the Rev. Wm. Harlee Bordeaux. Dr and Mrs. Bordeaux have moved to Flint, Michigan.

Bangor, Maine—"Christian Unity" was the topic for a panel discussion on the local "Ask Your Minister" telecast January 23. Mrs. Paul MacDonald wrote that despite a wrist fracture sustained only hours before, Pilgrim's pastor, the Rev. George Haney, was one of three panel members. He asserted the authority of Scripture and maintained that true Christian unity exists only among born-again believers, challenging the ecumenical views of the other participants. The viewers responded vigorously with telephone questions too numerous to answer on the hour-long telecast, many of them directed to Mr. Haney. "The most questions we've ever received," commented the panel's moderator.

Professor Charles Schaufele of Gordon Divinity School's Christian Education Department was the speaker at the January rally of the Maine Sunday School Association held at Pilgrim Church. Describing modern trends which affect the Sunday school, he outlined the teacher's task and the importance of the Sunday school, stressing the power of God to accomplish the seemingly impossible.

Nottingham, Pa.—Bethany Church arranged to have Mr. Stephen Phillips as its speaker on Westminster Seminary Day. It was "coming home" for Steve, now a seminary senior, for he grew up in Nottingham where his father served for many years before going to his present field in Gresham, Wisconsin.

Morristown, N. J.—Professor John Murray was the preacher at both services on Westminster Seminary day,

and an offering of nearly \$400 was received for the institution. . . . Nine men attended the first informal noon luncheon arranged by Pastor Calvin Busch. . . . Recent visitors were the Rev. and Mrs. Stanford Sutton of Marietta, Ohio, former members of Emmanuel Church. When Mr. Sutton arrived home in Ohio he found he had the chicken pox!

Stockton Church May Relocate

Another Orthodox Presbyterian congregation, Bethel of Stockton, California, is considering sites in a growing section of the city with a view to relocation. When the present building was purchased from another church several years ago it was hoped by some that it might eventually be sold as a step toward a more permanent location in metropolitan Stockton with its 150,000 population.

Plans have received impetus with the acceptance of an option to buy the present property for \$36,750 from a Baptist congregation. Pastor Gerald Latal reports encouragement in the attendances of some United Presbyterian families. One of these men records the sermons to play back to his friends during the week in his enthusiasm at "finding the way of salvation made plain" after missing it elsewhere for several years.

Changes of Address

Rev. Wm. Harlee Bordeaux, 4400 Sunnymead Ave., Flint, Mich. 48507.

Rev. John D. Johnston, 9191 Lillian Lane, Thornton, Colo. 80299 (for remainder of furlough).

Rev. Robert W. Newson, 619 N. Sheridan, Newberg, Oregon 97142.

Rev. Wendell L. Rockey, Jr., 117 Railroad Ave., So. Hamilton, Mass. 01982.

Rev. Robert L. Thoburn, 11121 Pope's Head Road, Fairfax, Va. 22030.

Rev. John P. Clelland, 105 George Wallace Drive, Troy, Alabama.

Rev. Carl J. Reitsma, 8 Coleridge St., Vogeltown, Wellington, New Zealand.