

# The Presbyterian

# GUARDIAN

## Psalm 96

O sing unto the Lord a new song:  
sing unto the Lord, all the earth.  
Sing unto the Lord, bless his name:  
show forth his salvation from day to day.  
Declare his glory among the heathen,  
his wonders among all people.  
For the Lord is great, and greatly to be praised:  
he is to be feared above all gods.

For all the gods of the nations are idols:  
but the Lord made the heavens.  
Honor and majesty are before him:  
strength and beauty are in his sanctuary.  
Give unto the Lord, O ye kindreds of the people,  
give unto the Lord glory and strength.  
Give unto the Lord the glory due unto his name:  
bring an offering, and come into his courts.

O worship the Lord in the beauty of holiness:  
fear before him, all the earth.  
Say among the heathen that the Lord reigneth:  
the world also shall be established that  
it shall not be moved:  
he shall judge the people righteously.

Let the heavens rejoice, and let the earth be glad;  
let the sea roar, and the fulness thereof.  
Let the field be joyful, and all that is therein:  
then shall all the trees of the wood  
rejoice before the Lord:  
For he cometh, for he cometh to judge the earth:  
he shall judge the world with righteousness,  
and the people with his truth.

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### NEWS AND EDITORIALS

VOL. 35, NO. 9

NOVEMBER, 1966

## **Our Living and True God**

**THEODORE J. GEORGIAN**

**T**he *New Yorker* has added its voice to the countless books and magazine articles on the new or radical theology. I refer to a fascinating article in three installments which appeared last autumn. Entitled "The New Theologian," it touches on many aspects of the thought of men like Bishop Robinson, Tillich, Bonhoeffer, Bultmann, Barth, and the so-called "Death-of-God" theologians.

According to the apostles of a "religionless Christianity," it is no longer possible to speak of a God who is a supernatural Person. After the trenches of World War I and the gas chambers of World War II, ours is a secularized "world-come-of-age" that doesn't need God. The death of God means that it is no longer meaningful to believe in the existence of God, because the concept of God does not offer any solution to the crying personal, social, economic, and political problems of today's world. You talk about God. But how does your speech about God communicate anything understandable to modern man? You cannot verify by controlled observation anything you say or believe about God, can you? How can the supernaturalism of Christianity be reconciled with modern science?

And so they say we should let theology confine the Christian name of God to the past, "and wholly refrain from proclaiming his redemptive presence in our historical present." All that we need for living our life are the ethics of Jesus. Our religion must no more be expressed in doctrinal terms—forget creeds and confessions of faith—but rather, in deep, heartfelt concern. According to Dr. William Hamilton, faith in God dissolves into love of man. As Jesus of Nazareth is alleged to have done, we too must find our place "beside the neighbor, beside the enemy, at the disposal of the man in need." Hamilton says, moreover, that he chooses to remain in the church

and accept Jesus rather than some other figure as a model, because "there is something there, in his words, his life, his way with others, his death, that I do not find elsewhere . . . There may be powerful teaching elsewhere, more impressive and moving deaths. Yet I have chosen him . . ."

But can you take the figure of Jesus from the pages of the New Testament and remake him in your image? You cannot transform him into an exclusively humanitarian figure, without taking into account his eternal pre-existence, his claims to be the Son of God and the Messiah, his supernatural works, and his total worth as the Redeemer.

### **Wistful Honesty**

I find something wistful in the "Death of God" theologians. I think that Bonhoeffer looked desperately for the presence and working of God in the midst of the horror that was Hitler. And Hamilton writes: ". . . now it seems that He does not make himself known, even as enemy." "I am still waiting and hoping for God to rise up again."

I also find these theologians to be honest. Professor Van Buren admits that he doesn't pray, that he is not a Christian. Ordained an Episcopal priest, he would not mind being unfrocked, if his Anglican Church wanted it so. And Hamilton speaks with refreshing candor as he reflects on his place in traditional Christianity. Calling the church the Establishment, he sees a problem in his continuing to teach in a church seminary, and feels: "The time has come for me to put up or shut up, for me to be an in or an out." I salute these men for their honesty.

I can only wish that half as much honesty would be found in Christian pulpits throughout the nation. Instead, you find men who have taken

ordination vows with tongue in cheek, with no intention of living up to their vows; men who recite the Apostles' Creed believing hardly a phrase of that universal statement of faith; men who preach their unbelief by cloaking it in traditional vocabulary, thus lulling their people to sleep; men with personal beliefs that are more Unitarian and humanistic than Christian, but who apparently refuse to see the incongruity involved in their remaining within the fold of the Christian church.

The new theology is no isolated phenomenon; it is being picked up in many Christian circles in America and Europe. As someone has said of Bonhoeffer's religionless Christianity, it "has been sweeping through the theological world like a fire." This makes it all the more dangerous.

We know that no one can write God off just by saying, "Abracadabra, the concept of God doesn't speak to me any more." The Scriptures teach that all men have received a clear and convincing revelation of God. The whole universe is like a theater for displaying God's glory. Wherever we turn, we cannot avoid seeing him.

### **God Unavoidable**

The signals from God are loud and clear; sin has ruined man's receiving set, so that at best his knowledge of God has been greatly corrupted. The situation, then, is this: men must have a religion; they will worship some god. But because they have wickedly corrupted the knowledge of the true God, there remains no genuine piety among men. So that men's very religions become their worst crimes, since they constitute inexcusable and willful perversions of the inborn idea of God which they suppress.

Wherever the gospel of Jesus Christ goes, it meets this condition among men. When Paul crossed the Aegean Sea into Macedonia, he encountered the paganism with which the Macedonians tried to suppress the true knowledge of God. The apostle wrote to the Thessalonians of their reception of the gospel, of how they "turned to God from idols, to serve the living and true God . . ."

What a remarkable change in those people. Conversion, we call it. For  
*(concluded on page 135)*

# The Ministry of Hope

EDMUND P. CLOWNEY

Mr. Oliver, members of the Board and of the Faculty, friends, your kindness brings a glow of cheer to this occasion. It's a quiet glow, and I'm glad for that. Westminster has certain scruples about adopting the props of "show biz." We have had no frugging in the aisles, and the men of the choir sang without drums, guitars, or slap bass. The only pageantry apparent is the medieval mummery of gowns and hoods, and these, I take it, are symbols of decorum, not festivity.

This restraint is most commendable. Westminster has never had a president and I have never been president of anything but a college literary society. My best friend has her misgivings about my new role. Some of you know me as ex-Eutychus and others have noticed a certain resemblance to Charlie Brown. As I take these new responsibilities on my shoulders you are ready to ask with Lucy, "What shoulders?" Well, all of you may take comfort that the theme of this address is the ministry of hope.

You will realize that the humor of the situation is not jesting. There is absurdity in every calling of God's grace. I will solemnly confess that God has not permitted me to stand here tonight without making the absurdity in my case painfully evident to me. Only a fresh discovery of the abound-

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*Dr. Edmund P. Clowney was installed as the first President of Westminster Theological Seminary on October 24 with the Rev. LeRoy B. Oliver, Chairman of the Board of Trustees, presiding. Professor Cornelius Van Til gave the invocation. Scripture was read by the Rev. John P. Clelland of Troy, Alabama, and the inaugural prayer was offered by Professor John Murray. A seminary choir sang under the direction of Mr. William Viss. Professor Paul Woolley, Dean of the Faculty, presented Dr. Clowney to Mr. Oliver, who asked the constitutional questions and delivered a charge to the new President.*

ing hope of the gospel gives me liberty to accept this charge in the presence of the Savior. My reflection on the theology of hope has been first the seeking of my own need.

Yet to consider the ministry of Westminster Seminary in the light of the Christian hope is like seeing the campus foliage in the slanting fire of an autumn sun. The familiar bush is aflame with glory.

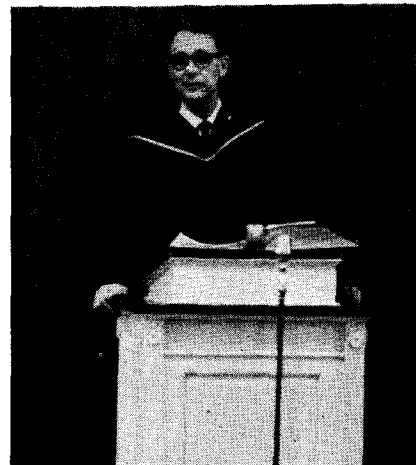
Hope is the word of our time. The revolutions that sweep the continents are born of hope. *Time* magazine<sup>1</sup> began an article on the fate of the civil rights revolution in America with these words: "In the classic pattern revolution leads to hope, hope to frustration, frustration to fury. Thus it is that so many revolutions end by devouring their own children and destroying the goals for which they were fought."

## Hopes in Contrast

Hear the cadenced language: revolution to hope, hope to frustration, frustration to fury. That whirlpool to the depths contrasts with the springing rhythm of the Apostle Paul: "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Romans 5:3-5).

The nations are gripped with a fever of hope. They have seen that technology can check disease, reap abundant harvests and offer leisure in luxury. They have seen too the weapons of technology; they covet goods, wealth and power.

This hope is doomed to frustration partly because it is devoured by its own fierce haste, partly because it is exploited by a more cynical selfishness, but finally because it is realized. The glory of this secular hope has come. The economy of abundance for which the Gentiles seek has been found — in the American suburbs.



Mrs. Stone has it. Tennessee Williams describes her as she enjoys health, leisure, and luxury. "Mrs. Stone pursued the little diversions, the hair-dresser at four o'clock, the photographer at 5:00, the Colony at 6:00, the theatre at 7:30, Sardi's at midnight . . . she moved in the great empty circle. But she glanced inward from the periphery and saw the void enclosed there. She saw the emptiness . . . but the way that centrifugal force prevents a whirling object from falling inward, she was removed for a long time from the void she circled."<sup>2</sup>

The transition from secular hope to existential despair requires only the instant in which the bubble bursts and all is nothingness. Just now a secular optimism is the mood of the American mind and the keynote of contemporary theology. The call is to clear away the defeatism of old and new orthodoxies and to venture with the secularists in the building of the new metropolis, the city of man. Let the church nail up its escape hatch to heaven, renounce its heritage of accomplished salvation and become a partner with Christ, establishing in history the New Man-

<sup>1</sup> October 7, 1966.

<sup>2</sup> Quoted in *Man Alone*, Eric Josephson, ed. Dell, p. 469.

kind, which is the essential manhood of all men.

Yet this mood does not dispel more reflective and more sombre expressions of despair. Sub-Christian hope will always disintegrate into despair and sub-Christian despair will always generate illusory hope.

The glory of the Christian hope has another center than the economy of abundance or the New Mankind. God is the hope of Israel, the promised portion of his people. "Out of the depths have I cried unto thee, O Lord . . . I wait for the LORD, my soul doth wait, and in his word do I hope . . . Let Israel hope in the LORD: for with the LORD there is mercy, and with him is plenteous redemption" (Psalm 130:1, 5, 7).

### God Our Hope

Hope cleaves to the living God, not to a nameless infinite nor to an impersonal ground of being, but to the God who speaks and utters his covenant name Jehovah; the God of Abraham, Isaac, and Jacob. He not only calls his people by his name but calls himself by their name: El Elohe Israel, God the God of Israel. The God of the Name is self-determined, not indeterminate; infinite, not indefinite; present, not absent. The most high God dwells in the midst of his people.

No greater blessing can be given to a people than that God's Name should be named upon them. The crown of the covenant lies not in what God gives to his people but in what God is to his people: I will be your God and you shall be my people. Love is the bond of God's personal covenant. Israel is restored from rebellion when God proclaims his Name to Moses, the name of lovingkindness and sovereign mercy.

God's personal presence becomes the hope of his people when he comes to dwell not in the bush or in the temple but in his Son. The blessing of God's name is revealed as the presence of God our Savior and Christ Jesus our hope (I Tim. 1:1).

The dayspring of hope that arises to shine on those who sit in darkness and the shadow of death is the glory of the present Lord. Not only is the Child of the virgin the Lord's Christ, blessed by the aged Simeon; he is Christ the Lord, hailed by the hosannas of the hosts of heaven (Luke 2:26, 11). God is in the midst of his people. When hope is gone and ex-

haustion can no longer lift the oars against the waves, then he comes, walking on the water.

### Jesus Lives

He comes, who is the Prince of life, and he enters death for our salvation. His triumph is the seal of our hope. "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time" (I Peter 1:3, 4).

Not the ghostly hope of modern heresy but the glorious hope of Christ's living flesh is the hope of the gospel. The apostle Paul could not say this more plainly. "If Christ has not been raised your faith is vain, ye are yet in your sins . . . If we have only hoped in Christ in this life, we are of all men most pitiable" (I Cor. 15: 17, 19).

We do not create a doctrine of the resurrection to generate hope; we must hope because Christ did rise from the dead. The spurious theology that continues to speak of Christ's resurrection while allowing for the decay of his body somewhere in Palestine is itself decaying in our time. If Christ's resurrection is but the projection of our hope, then he is dead and his God is dead with him.

But Paul knew the living Christ; he had seen his resurrection glory and he waited for the day of his coming again. "When Christ, who is our life shall be manifested, then shall ye also with him be manifested in glory"

(Col. 3:4). The Christian hope is one. The glory of the returning Christ, the glory of the new heaven and earth, is the glory of the resurrection body bearing the nail prints that we too shall one day see.

The Christian hope is worldly, new-worldly. We do not come to our age with a special language game that is fun to play on Sunday mornings. We talk plainly about what the world is and what it will be. Christ is our hope for that frail and withered body lying in deathly silence among the funeral flowers. She is joined to Christ. Because he lives, she lives and when the voice of his risen body again sounds on earth her resurrection laughter will echo his name.

### The Coming World

Christian hope is not made real by being conformed to the narrow possibilities of a world shut up to death. The real world is the coming world, the new man is the living Lord. Hope that is no wider than a coffin is a mockery in life and a terror in death.

God's great handiwork in nature and history will not end in corruption but in glory. The groaning and travailing creation will be delivered from the bondage of corruption into the liberty of the glory of the children of God (Romans 8:20).

The new secularism calls men from religious myth to secular reality because it does not believe in the resurrection of Christ's body or in the world to come that bursts from the garden tomb. But Christian hope calls pilgrims to journey through the world of creation to the world of consummation. We have here no abiding city but we seek after that which is to come. Hope affirms the world, for the meek

Mr. Chairman, in pursuance of the action of the Board of Trustees on May 17, 1966, I present to you Edmund Prosper Clowney, native of Philadelphia, Bachelor of Arts of Wheaton College, Bachelor of Theology of Westminster Theological Seminary, Master of Sacred Theology of Yale University, Doctor of Divinity of Wheaton College, student of theology and of mankind for many years, pastor in Connecticut, Illinois and New Jersey, sometime editor of the *Presbyterian Guardian*, Lecturer and Instructor, Assistant Professor, Associate Professor and Professor of Practical Theology in this institution, long celebrated as facile with both the artist's brush and the writer's pen, master of the columnist's scalpel, author of *Eutychus (and his pin)*, *Preaching and Biblical Theology*, *Called to the Ministry*, *Another Foundation*, administrative and educational pioneer *par excellence*, for induction as the first President of Westminster Theological Seminary.

—P. W.

*"Hope then lives in the tension between promise and fulfillment."*

shall inherit the earth, but it affirms the world not as it now is but as it shall be when death is swallowed up of life.

Hope then lives in the tension between promise and fulfillment. "In hope were we saved: but hope that is seen is not hope: for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it" (Romans 8:24, 25). Hope in the promise is hope in the sure Word of God. Contemporary theology puts the living Word of Scripture aboard the same Stygian ferry where it has laid the living body of the Savior and conveys them both to a shadowy underworld where religious concepts are preserved from annihilation. Yes, we are told, Scripture must be a unique and authoritative *witness* to Christ, but only on the understanding that witness is not revelation but man's fallible response to God's revealing act.

#### **Comfort of the Scriptures**

Again the hope of the gospel is being bound by the dead grave clothes of human possibilities. If history is supreme over God's Word then its sure promises are dissolved in ambiguity. But if God's Word is sovereign over history, then he speaks and it is done, he commands and it stands fast and he will watch over his word to perform it. Then through the comfort of the Scriptures we have hope, for the zeal of the Lord of hosts will make all his promises yea and amen in Christ Jesus.

We possess the living and the written Word on the same terms. Not only does Christ testify to the Scriptures and the Scriptures to Christ but Christ shaped the Scriptures by his Spirit and the Scriptures shaped Christ in the obedience of his Sonship.

We dare not weaken the Word of God's promise in order to exalt the Word of his presence in Christ. To the contrary, it is by the wisdom of the richly indwelling Word of Christ that we press on to know Christ in us, the hope of glory. Paul who speaks so much of the presence of Christ and of union with Christ draws this grand doctrine from the realization of the history of redemption in Christ. He describes the mystery of Christ's con-

firming the promises given to the fathers by becoming the hope of the Gentiles (Romans 15:12). We must heed Paul's full expression: "the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory" (Col. 1:27). Paul thinks of the dwelling of Christ in the Gentile church as the great fulfillment of redemptive history. Here is hope of glory—God's great plan has moved to its climactic phase. The praises of the Gentiles are a pledge of the consummation of redemption. The nations are delivered from darkness to become partakers of the inheritance of the saints in light. Even the contributions of the Gentiles for the poor saints of Jerusalem become a sign of the ministering of the wealth of the nations in the fulfillment of the promises of God.

#### **Christ the Pledge**

Yet hope holds more than such pledges of the promise. Christ himself is the pledge for every believer. The Holy Spirit is the earnest, the downpayment of the full redemption of the new creation and by the Spirit, Christ himself is present in glory transforming the individual believer and his body the church into his own image from glory to glory.

The hope of the Christian is a rainbow of assurance that stretches from Christ's presence in glory through the Spirit to his coming in glory at the end of the age. Not only does the Christian have his hope in Christ sealed because Christ stands for him in his heavenly mediation, that hope is sure because Christ abides in him witnessing by the Holy Spirit that he is a son of God and an heir of glory.

What is the calling of this hope? Is this the "theology of glory" so often deplored? Does it spawn pharisaical complacency? Is it the ultimate caricature of all status-seeking on the part of those who imagine they have arrived spiritually?

All these objections seem quite valid from without. The gospel of grace is an open invitation to license *until* one has tasted grace! The gospel of hope

is constantly joined in the New Testament with the experience of suffering. Tribulation works steadfastness; steadfastness, approvedness; and approvedness, hope. Hope is the product of the experience of faith. Through fires of testing hope becomes pure and strong. The Christian not only rejoices in hope, he sorrows in hope and suffers in hope.

Out of the fullness of hope in Christ the ministry of hope is exercised. Paul ministered in hope, laboring that the offering up of the Gentiles might be a sacrifice well-pleasing to God. His prayer was, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit" (Romans 15:13).

#### **The Dynamic of Hope**

It is to train men in this ministry of hope that Westminster has been raised up. By the dynamic of the hope of the gospel the dilemma of contemporary theology and theological education is resolved. We are not forced to choose between secular relevance and Scriptural revelation. To blind unbelief the gospel seems unreal because it promises too much, fantastically too much, but its promises could not be more relevant to the needs of a dying sinner. Perhaps the gulf has widened between the image that man has of himself and the picture that God reveals of him. Yet God is still true though every man be a liar.

Before the guilty rebel can hope in Christ his false hope in his own idol must be thrown down like Dagon before the ark. The ministry of hope wields the axe of judgment before it kindles the sacrifice of praise. Hope is not served by removing the offense of the gospel. To proclaim "Peace" when judgment is coming is to deceive and destroy. The true prophet is known by his cry, "No peace to the wicked."

Every secular hope builds a city that cannot abide, a kingdom that will be shaken, a house that will fall in the flood of judgment. Hope in Christ cannot rest in chariots and horses. It dare not usher in his kingdom by using the sword in his name. Hope walks the way of the cross, the path of service and suffering, not of political dominion and compulsion.

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Those who do not believe that Christ will come in power and judgment will sooner or later seek to wield power and execute judgment. But those who remember the purpose of the restraint of wrath in Christ's long-suffering will plead with men to repent. The mission of the church is fulfilled in hope. The false hopes of secularism and of universalism and the foolish hopes of Arminianism will betray the ministry of the gospel. Only hope in God's sovereign grace, a sure hope that does not mislead and cannot be frustrated, only that hope will sustain the ministry of evangelism. When Christ would encourage his apostle at Corinth he said in a vision, "Be not afraid, but speak . . . for I have much people in this city" (Acts 18:10). Just because our hope is in the Lord, the high mystery of his electing love is the anchor of hope.

Hope in the Lord drives men by Christ's love to preach the gospel through the highways and hedges, in season and out of season. Calvinism can be dried like a pressed flower to keep the color of the divine glory in two-dimensional death. But Christ the hope of glory is the Prince of Salvation who will thrust forth laborers into his harvest. Glorifying in hope is the dynamic of revival whenever missionary zeal grows cold.

### **Fruits of Hope**

The ministry of hope that evangelizes the world also edifies the church. Abounding hope purifies and unites the people of God. Every one who has his hope set on Christ purifies himself even as he is pure. There is a holy intolerance of unfaithfulness to Christ that is kindled by hope. Lost hope brought Judas to betrayal and renewed hope comes as the breath of the Spirit to the Christian who is winded in the race. To despair of Christ's promise for his church is sin. The Christian who convinces himself that tolerance of false teaching is ecclesiastical realism sins not only against truth but against hope. The zeal of true hope is jealous with Paul to present the church as a pure virgin to Christ.

Hope also holds fast to the unity of the church of Christ. We are called in one hope of our calling and press

to that hope "with every grace endowed." No Christian in this life has yet become what he is called to be, and the church too is still under construction. It must be seen in its design, not in its incompleteness. Yet the fullness of Christ indwells the church and to that fullness the church shall come.

This keynote of hope must shape the training of the ministry. Only in hope can Westminster or any of its graduates stand fast. The Christian apologetic is one of hope. We dare not scale down the gospel until it is believable to unbelief. Neither dare we flee with the gospel to a noumenal never-never land that is safe from scientific scrutiny. We must be strong and of good courage and utter God's name over his whole creation. Hope knows that the victory is won, that faith shall be sight, that Christ is now seated on the right hand of Power.

### **Hope's Perspective**

But steadfast hope must also be abounding hope. Not only apologetics but each discipline of seminary study has a fresh dynamic in the perspective of hope. Biblical studies gain in value, for the sure Word of God becomes infinitely precious. Further, hope grasps the structure of Scripture as the Word of promise and unfolds the beauty of the history of redemption and of its realization in Jesus Christ. Systematic theology has always traced the history of salvation, but deepened by hope, systematics can address our age with fresh understanding of the fullness of scriptural doctrine. What power lies in the biblical development of the calling of God, to take one example.

Because hope is the reach of faith through time it must take history seriously not only in the Bible but in the church. Experience works hope in the life of the individual and the perspective of hope cannot ignore the experience of all the people of God through the ages, or the growth of their understanding of God's Word.

Practical theology, too, has much to gain from the theology of hope. We

have seen that the dynamic of hope drives the church to mission, to edification, to worship. The preaching of the church offers the promise of hope; its order applies the discipline of hope; the ministry of mercy is a sign of hope, presenting in deeds of compassion a token of the relief of all misery and the restoration of all blessing that will come with the new heavens and the new earth.

The realism of hope takes strong interest in the life of man and the history of the world. The pilgrim to the city of God does not pass by on the other side when he sees a wounded man on the road to Jericho. The cheerfulness of hope ministers to men in their need.

### **Hope Possessed**

You will observe that the biblical doctrine of hope furnishes an approach that is superficially similar to many of the trends of our time yet really set against them. The emphasis on history, on biblical theology, on involvement with contemporary affairs, these all have new meaning when Christian training is stamped with hope. Yet all hangs upon that living hope that centers upon the living God.

Further, and this may be most important of all, the perspective of hope joins the believer with the object of his faith. Neither the ministry of the Word nor training for it may abstract doctrine from life. On the one hand the doctrines of the application of redemption require much further study. What riches there are to be possessed in understanding the doctrines of union with Christ and of the work of the Holy Spirit! How strange it is that the high mysteries of God's sovereignty have been much discussed but that so little theological analysis has been given to the subject of prayer.

On the other hand, the training of men as ministers of hope must not only instruct them in the doctrines of that hope; it must encourage them to possess it. Just because Christ in you is the hope of glory, training for the ministry of hope must be training in maturity in Christ. The charter of the Seminary wisely defines a grand design: to "unite in those who shall sustain the ministerial office, religion and literature; that piety of the heart which is the fruit only of the renew-

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*"Our one hope is in one Lord who has come and is coming."*

ing and sanctifying grace of God, with solid learning."

A ministry of hope can be raised up in no other way, for learning is not the right hand and piety the left hand of the gospel minister. Rather learning and piety alike are the reasonable service of the renewed mind proving what is the good and acceptable and perfect will of God. Jesus Christ is the hope we minister and our hope as we minister. Our one hope is in one Lord who has come and is coming. The rolling wooded campus of our catalogue is a hill-top where we watch for the dawn of his appearing.

Westminster's hope is not a new faculty, a new student body, and certainly not a new administration. Our hope is the presence of the Savior's glory.

"Therefore seeing we have this ministry, even as we obtained mercy, we faint not . . . For we preach not ourselves, but Christ Jesus as Lord and ourselves your servants for Jesus' sake. Seeing it is God that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:1, 5, 6).

## **Georgian** (from page 130) *Living and True God*

conversion is turning from something to something else. But consider what conversion involves. Recall your own childhood and upbringing. Your religion, your church, are a part of you, part of your way of life. For religion should affect every phase of life. To change all this has to take a religious revolution. Nothing less. After all, their gods must have seemed very real to the Thessalonians. Mount Olympus, regarded as the home of the gods, was only some fifty miles away. Was there good reason to put all that behind, in favor of a new religion—one concerning a Jesus of Nazareth who claimed to be the Son of God?

In some circles today, essentially that question is asked when the subject of Christian missions is brought up. And the answer given is in the negative. Missions, we are told, must not presume to force any people to give up their religious heritage. Let's simply be eclectic. Let's recognize the best elements in every religion and

combine these with Christianity. Above all, never say that any one religion—Christianity, for example—is the only true religion.

## **Through Jesus Christ**

To such soft-headed thinking Paul would have shown no sympathy. Emphatically he tells the Thessalonians that formerly they were on the wrong track. The gods they served were no gods at all. But now, in and through Jesus Christ, they have found the living and real God, whom to know is life eternal.

Centuries before, the people of Israel had soberly heard the prophet Elijah's ultimatum: "How long will you go limping with two different opinions? If the Lord is God, follow him; but if Baal, then follow him." And Elijah then called on the living God, the God of Abraham, Isaac, and Jacob. Our Lord Jesus Christ acknowledged this God, which meant that Abraham, Isaac, and Jacob were not dead, but alive, for God is not the God of the dead but of the living. In the words of Jeremiah the prophet, "The Lord is the true God; he is the living God and the everlasting King. At his wrath the earth quakes, and the nations cannot endure his indignation."

Yes, "The fool says in his heart, 'There is no God.'" And all the while his trust is in his idols that "have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat. They that make them are like unto them; so is every one that trusts in them" (Ps. 14:1; 115:5-8).

By contrast, the children of God speak in accents of faith, in the words of the Psalmist: "Out of the depths have I cried unto thee, O Lord." And we know that our cry is heard, for ours is the living God, the Father Almighty, Maker of heaven and earth. With Thomas we reverently worship: "My Lord, and my God!" This is my God. He is in the heavens, he has done whatever he pleases. Therefore, God's people can trust in him and serve him with single-hearted devotion, "for he is their help and their shield." Therefore "we will bless the Lord from this time forth and for evermore. Praise the Lord!"



## **Kenneth Meilahn Installed at Immanuel, Bellmawr**

The Rev. Kenneth J. Meilahn was installed as pastor of Immanuel Orthodox Presbyterian Church, Bellmawr, N. J. on October 14, with the moderator of the Presbytery of New Jersey, the Rev. Rollin Keller, presiding. Scripture and prayer were given by the Rev. Henry Krabbendam, a minister of the Reformed Churches of Canada, doctoral candidate at Westminster, and stated supply of Community Church of Center Square, Pa. Ministers of the Presbytery who took part were the Rev. Messrs. Calvin Busch, sermon; Robert Eckardt, charge to the pastor; and Leonard Chanoux, charge to the congregation.

Mr. Meilahn was ordained by the Presbytery of Philadelphia in 1951, and since 1952 has served as principal and teacher in the Middletown, Pa. Christian School; and also as assistant to the pastor and director of music of Calvary Church of that city. The Meilahns have eight children and are a musical family with talents both vocal and instrumental.

Bellmawr, a growing industrial community south of Camden with a large Roman Catholic population, has but three Protestant churches, a small conservative Baptist congregation and a Methodist Church besides Immanuel. The congregation had been without a pastor since the Rev. Howard Hart left for Bridgewater, S. D. a year ago.

## Things Secret and Revealed

CARL A. AHLFELDT

In the book of Deuteronomy we have a historic scene in which the leader Moses stands before the children of Israel and delivers three great addresses. All of these repeat and emphasize the law of God. Hence the name Deuteronomy, or second law. The second address is by far the longest of the three, and occupies most of the book. In it Moses rehearses the statutes of the Lord, emphasizing their spirituality, and urgently insisting that they be obeyed.

There follows the third address of Moses, which is relatively brief, extending from chapter 27 through chapter 30. This third address has one great subject: Blessing and Curse. In it Moses dwells upon the blessings of obedience to God's commandments, and the dreadful curses which follow upon disobedience. Moses is driving home to the people that they *must* obey the law of God. Those who stood and listened to Moses as he gave this third great address must have trembled. He minced no words; he hammered home his theme: obey the law of God.

First, there were the instructions to erect large stones on Mount Ebal, to plaster them, and write the law of God upon them plainly. Then there was the antiphonal blessing and cursing to be done. Half of the tribes were to stand on Mount Gerezim to bless and half on Mount Ebal to curse. How vividly this would remind the people that theirs would be either a blessing or a curse, depending on whether they obeyed or disobeyed. Then Moses vividly described the blessings of obedience and the curses of disobedience. Who would not tremble to hear the words of Deuteronomy, chapter 28? Thereupon, as recorded in chapter 29, came the strong reasons for renewing their covenant with God. How much the Lord had done for

them! How terrible were the threats of what lay ahead if they turned away from him! The same holds true for us today.

But the address is tempered with mercy. Moses told them of how God would restore them if they humbled themselves and returned to him when they had sinned. He assured them that his grace would work in their lives. "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live" (30:6). This is a precious promise.

### Judgment and Mercy

Doubtless the people trembled as they heard these words. We should tremble as we read them. The way of the transgressor is hard. Thank God for his grace which forgives our transgressions and enables us to render a new obedience unto him.

There is, however, in this third and solemn address of Moses one particular verse upon which I would dwell with you. It has had a large place in my own life. Many years ago I underlined it in my Bible, and have found it very precious. It is chapter 29, verse 29: "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law."

From Moses' address it is evident that God works in a mysterious way his wonders to perform. Here, in Deuteronomy 29, the things predicted of Israel if they disobeyed were strange indeed. Could such dire judgments be visited upon God's covenant people? Stranger still was the promise of his grace. Could he, despite such a rebellious people, carry out his purposes of grace with them? Such ways of God Moses here terms "secret things." They belong exclusively to the Lord. Let Israel be concerned with the things revealed, which belonged unto them and to their children. "The secret things belong unto the Lord our God: but those things which are revealed

belong unto us and to our children for ever, that we may do all the words of this law."

We have here a great principle which applies in a wonderful way to our lives today.

### THERE ARE THINGS SECRET

These belong unto the Lord our God. O that we might learn this! It would prove a real blessing and relief for us.

What are some of these secret things that belong to the Lord? God's eternal counsel is among them. And what is this? It is simply God's eternal plan. Thus we find it stated in Ephesians 1:11, "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." All history is but the unfolding of God's great, eternal, secret plan. This includes his predestination of all things and events — "being predestinated according to the purpose of him who worketh all things after the counsel of his own will." God's counsel includes in particular the unconditional election of his people unto salvation. Thus we read in Ephesians 1:4, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." God's counsel even includes the origin and existence of sin, yet in such a way that we may never call God the author of sin. All these phases of the divine counsel are among the secret things which belong unto the Lord our God.

The disposal of God's providence also belongs to these secret things. For instance, our lot in life is of God's sovereign doing. Why were we born here in America, with all the blessings of the gospel, and not in darkest paganism? This is of the secret things of the Lord. The various events that befall us belong to them too. It is not ours to ask "Why?" What comes to others is also of God's disposing. It is not ours to look in envy or curiosity upon what the Lord pleases to grant to our brethren. We should love them, yes. But God's will for their lives or God's bounty to them should not cause us to ask "Why?" or to pry into their affairs. Peter had to learn this lesson from the Lord. Jesus had predicted a martyr's future for Peter. Then Peter became

(continued on page 138)

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The Rev. Carl Ahlfeldt is the pastor of Knox Orthodox Presbyterian Church, Oklahoma City.



# The Presbyterian GUARDIAN

EDITOR

ROBERT E. NICHOLAS



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

## Self-supporting Volunteers

The idea by now is familiar. Most of our readers have heard of the John Kortenhoevens who went to Korea last year at their own expense to assist the Orthodox Presbyterian mission in a number of ways. Within recent weeks Priscilla Galbraith flew to Japan for a year of service. While supporting herself by teaching oral English to various groups, she is living in Sendai in order to aid in the missionary labors of the Uomotos in that part of Japan.

This idea of service as a missionary associate is one that ought to catch on with others in days ahead. To be sure, it takes more than an adventurous spirit or a natural desire to see another part of the world—though such lesser motivations may be present. Good health is a prerequisite. Ability to adjust to the ways of another culture ("that I might by all means save some") is necessary. Part and parcel of the plan is the willingness to earn one's livelihood while on the field, or to save money ahead of time or even to borrow it as one might do for a college education.

Furthermore, such volunteers must be qualified to assist in the peculiar ways needed by the missionaries working in a particular place. Any final decision involves more than the personal inclination of the individual. His or her Session should be willing to commend the volunteer to the consideration of the Committee on Foreign Missions, whose approval must be obtained for the sake of orderliness and mutual responsibility—to say nothing of assistance in clearing the red tape tied to such an undertaking!

We have yet to mention the prime requirement (assumed in all that has gone before): a wholehearted commitment to Jesus Christ as Savior and Lord, with a zeal to make the whole

counsel of God known through his Word, in submission to his sovereign providence, and with genuine love for one's fellow men in their sin and misery, their confusion and hopelessness apart from God's saving grace.

Are there not more young men and women in our midst who will catch the vision of short-term service as self-supporting volunteers to help our missionaries in the cause of the gospel?  
R. E. N.

## Christian Liberty

Edwards E. Elliott

A locomotive as it speeds along is a picture of liberty. Its liberty is gained by staying with the rails. Departure from the rails makes not for liberty but death.

The liberty which Christians enjoy is not liberty from law as such, but liberty to run the way of God's commandments. This is the way we are made, and our very salvation involved our being restored to these tracks, "that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit" (Romans 8:4).

Today, a "new morality" is being proclaimed, not only by certain professors, but also by clergymen. With every man doing that which is right in his own eyes in a given situation, the result will not be liberty, but death—a death extending to whole civilizations.

The basic code of conduct to which our consciences should respond is not the product of human efforts at developing moral standards. In fact, it is wrong for men who bear God's image to allow other men to become basic rule-makers. "God alone is Lord of the conscience." The authority among men to which we yield obedience is given "from above," and is thus limited by Scripture.

Civil and parental rules are to be obeyed, except when they contradict Scripture. But in the area of faith and worship we stand so clearly in the presence of God, that religious rules are doubly limited. Not only must they not contradict Scripture, they must not overlay Scripture. When men would bind the conscience, the Christian can appeal to the Word of God, and find liberty. This principle has been written into several denominational constitutions.

The modern church, however, is in

serious danger of losing this liberty. The historic principle of the power of Scripture alone to bind the conscience is about to be abandoned. Dr. Eugene Carson Blake, general secretary of the World Council of Churches, has called on church people not to insist upon the principle of *sola scriptura*. It seems to interfere with a favored plan for church union.

The greatest guarantee of liberty known to man is thus offhandedly to be consigned to the tubes, in the push for church union. But a church without this guarantee will be at the mercy of the directives of ambitious bureaucrats. The conscience will again be informed and bound by the will and word of man.

Jesus himself denounced this sort of thing, when, quoting Isaiah, he said, "But in vain do they worship me, teaching for doctrines the commandments of men" (Matthew 15:9).

Christian liberty is precious. Let's stand fast in it, and be not entangled again in a yoke of bondage.

*This short article by the pastor of the Garden Grove, Calif. Orthodox Presbyterian Church appeared in the Orange County News on 9-16-66.*

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (ACT of October 23, 1962; Section 4369, Title 39, United States Code):

- 1) Date of filing: October 17, 1966.
- 2) Title of publication: The Presbyterian Guardian.
- 3) Frequency of issue: monthly (except July-August).
- 4) Location of known office of publication: 7401 Old York Road, Philadelphia, Pa. 19126.
- 5) Location of headquarters: same.
- 6) and 7) Publisher and Owner: The Presbyterian Guardian Pub. Co.—a non-profit corporation without stockholders; editor and business mgr., Robert E. Nicholas: same address as above.
- 8) Known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages or other securities: none.
- 10) Average no. copies each issue during preceding 12 months (x); single issue nearest filing date (y). A. Total copies printed: (x) 2,927; (y) 3,000. B. Paid circulation: sales through dealers, etc., none; mail subscriptions or C. Total paid circulation: (x) 2,420; (y) 2,473. D. Free distribution (including samples) by mail or otherwise: (x) 421; (y) 468. E. Total distribution: (x) 2,841; (y) 2,941. F. Office use, leftover, unaccounted: (x) 86; (y) 59. G. Total: (x) 2,927; (y) 3,000.

I certify that the statements made by me above are correct and complete.

ROBERT E. NICHOLAS: *Editor-Manager*

curious about the disciple John: "Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me" (John 21:21-22).

### Unknown Future

Also included among God's secret things is *all of the future*. Thus it is with the various events before us in this life. Who of us can know them or predict them? In particular, we cannot know the time of our departure from this life. The Psalmist put it well: "My times are in thy hand" (Psalm 31:15). No one, saved or unsaved, has a right or any possibility of knowing when he will depart from this life. "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth" (Prov. 27:1). That is one of the secret things that belong unto the Lord our God.

Embraced in this unknown future is the time of our Lord's return. I love the thought of our Lord's return. It is one of the many wonderful things that God has revealed to us. But *one* thing about it he has *not* revealed to us — the *time* of his return. We know it not. We have signs by which to go; we see many of them fulfilled even today. I believe that his coming draws nigh. But no one can say when. "It is not for you to know the times or the seasons, which the Father hath put in his own power" (Acts 1:7). "But or that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father . . . Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning" (Mark 13:32, 35).

*Why does God reserve these things for himself?* One reason is because some of them are just too high for us. Our finite minds can not grasp them. Thus God speaks through the prophet Isaiah: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Is. 55:8-9). God reserves some of the secret things too because, although we shall one day know them, we are not ready for them now. The Apostle Paul has this in mind as he writes to the Corinthians: "For now we see through a glass; darkly; but then face to face:

now I know in part; but then shall I know even as also I am known" (I Cor. 13:12). Surely also God reserves the secret things for himself for our good. If we knew these secret things, what real worry and unhappiness they might bring us! Only the mighty mind of God can bear the burden of his great secrets.

God broke our years  
To hours and days,  
That hour by hour  
And day by day,  
Just going on a little way,  
We might be able all along  
To keep quite strong.  
Should all the weight of life  
Be laid across our shoulders,  
And the future rife  
With woe and strife,  
Meet us face to face  
At just one place,  
We could not go;  
Our feet would stop, and so  
God lays a little on us every day . . .  
But we can go, if by God's power  
We only bear the burden of the hour.

*What does God want of us concerning these secret things that belong to him?* He wants us *not* to seek to pry into them. "The secret things belong unto the Lord our God." It is a sin to try to pry into the eternal counsel of God, to seek to know what he has predestined. It is a sin to enquire as to whether some one is among the elect of God. Leave God's eternal purposes to him.

God also asks us to *trust* him concerning these secret things. Years ago, while attending seminary in the city of Philadelphia, I found on a street-car a bit of verse which has a great message.

When dark threads are woven  
And seem so out of line,  
Trust in the Master Weaver  
Who planned the whole design.  
In all life's choicest patterns,  
Dark threads are always there  
To make the gay threads brighter,  
The golden rose more fair.  
At times it seems so intricate  
And hard to understand;  
But trust in the Master Weaver  
And his steady, guiding hand.

Trust God for his secret things!

### THERE ARE ALSO THINGS REVEALED

"The secret things belong unto the Lord our God: *but those things which are revealed belong unto us and to our children for ever*, that we may do all the words of this law."

*What are these things which are revealed?* They are God's revealed will

for us. We may speak of God's will as it is secret. This is his eternal counsel which is unfolded continually in the events of providence. But we may also speak of his revealed will which is set forth for us in his holy Word. This refers especially to his commandments, his law, stressed much here in Deuteronomy. It embraces all of his Word, including the precious promises which he has given to us. For the lost sinner these things which are revealed include first of all the commands of the gospel—to repent of his sins and to trust in Christ as his Savior and Lord.

*These things which are revealed belong to us and to our children.* "But those things which are revealed belong unto us and to our children for ever." God has revealed them very plainly. Thus Moses reminded Israel: "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it" (Deut. 30:11-14). If this was true in Moses' day, what shall we say of today, with *all* of the Scriptures before us?

### Knowledge

*It is for us to possess these things which are revealed.* "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children." We possess these things by knowing them. Everywhere we are told in Scripture that we must know what God has revealed. Not only are *we* to know these things, but our children are to know them. "And these words, which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6-7).

"And Moses commanded them saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God in the place which he

shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: And that their children, which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it" (Deut. 30:10-13).

How zealous the people were to obey these instructions when they returned from captivity in the time of Nehemiah! "And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people

were attentive unto the book of the law" (Neh. 8:1-3).

The Bereans realized the importance of knowing God's revelation. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so" (Acts 17:11). How zealous we should be to know God's holy Word! We should read it, study it, memorize it, meditate upon it, and teach it. "Those things which are revealed belong unto us and to our children for ever."

### Obedience

*The whole point of our knowing the things revealed is that we may DO them.* Here again we have the recurring theme of obedience. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, *that we may do all the words of this law.*" "Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, *and observe to do all the words of this law*" (Deut. 31:12).

The first act of obedience is to turn to Jesus Christ as our Savior and Lord.

This is God's revealed will for every one of us. It is not revealed to us whom God has chosen in his sovereign love. That belongs to the secret things. But everywhere in Scripture comes the clear command to repent and to believe, to receive the only Savior from sin. This is for you and this is for me. From that faith will flow obedience to all the commandments of God revealed to us in his Word.

If we possess the things that are revealed to us, if we know them and obey them, then we may certainly leave the secret things with the Lord and our lives shall be crowned with good success. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. 1:8).

When we walk with the Lord  
In the light of his Word,  
What a glory he sheds on our way!  
While we do his good will,  
He abides with us still,  
And with all who will trust and obey.  
Trust and obey,  
For there's no other way  
To be happy in Jesus,  
But to trust and obey.

## Albert Steever Ordained

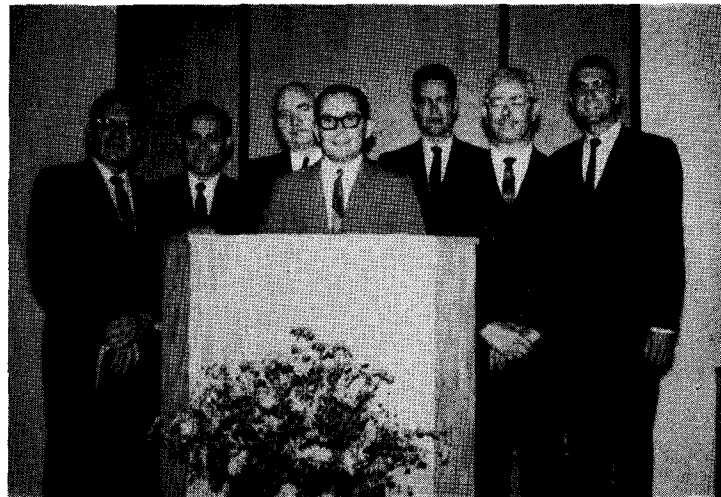
Albert W. Steever was ordained to the gospel ministry and installed as pastor of First Orthodox Presbyterian Church, San Francisco on October 14 by the Presbytery of the West Coast. The Rev. Richard Lewis presided, with licentiate James Austin reading the Scripture and the Rev. Wilson Rinker leading in prayer.

The Rev. LeRoy Oliver of Philadelphia preached. A charge to the pastor was given by the Rev. Robert Churchill, and to the congregation by the Rev. Thomas Champness. Mr. Steever has been serving First Church since early in the year, having been licensed by the Presbytery of Philadelphia in May of 1965. He assisted in the work of Emmanuel Church, Wilmington, Delaware that summer.

Mr. Steever attended the Willow Grove Christian Day School. In 1962 he was graduated from Shelton College and received his B.D. from Westminster Seminary in 1965. He is married and the Steevers have one child.

### The Rev. Messrs. (l. to r.):

James Austin  
Wilson Rinker  
Robert Churchill  
Albert Steever  
Richard Lewis  
LeRoy Oliver  
Thomas Champness



**DIRECTOR OF NURSING WANTED** for a Psychiatric Hospital in Ontario, to open in July 1968. Should be available shortly for organization and psychiatric post-graduate training. B.Sc.N. preferred. Standard salary. Apply to A. Vandermaas, M.D., President, Salem Christian Sanitarium Assoc., Inc., 10 Norris Place, St. Catherine, Ontario.

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# The Church as the Tabernacle of David

Edited by R. K. Churchill

We have shown the "olive tree" as a tree was *saved*, but the wicked "branches" were *destroyed*. Now God says he will save his people as a "house," but he adds in the next verse of Amos 9:

All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us (v. 10).

Then the 11th verse:

In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old.

Now we have come to "the tabernacle," the "tabernacle of David." It had been "built up in the days of old." What was that "tabernacle"? The church. A tabernacle is a portable habitation or pavilion. It can be torn apart, carried away, put together, and set up again. The church was compared to it because the materials could be scattered abroad. Here, you see, God speaks of "sifting" them, that is, *scattering* them. They were in that scattered condition when Christ came into the world. They were all over the Roman Empire. "The tabernacle of David had fallen down." It had been "built up in the days of old," and it is to be "built up again," as it was 'in the days of old.'

Now the first question to be settled is, *How was it "built up in the days of old"?* In other words, what were the materials that made it up? *The Jews, the house of Jacob, the house of Israel and the house of Judah that David reigned over.* That was *David's kingdom*, David's "tabernacle." Now what were the constituents of it? Who formed the *membership* of his "tabernacle"? *Parents and their Children.* In the days of old it was organized, Baptist brethren, Reform (Campbellite) brethren, and all say it was made up then of parents and their children. That is the manner in which "the tabernacle of David" was "built up in the days of old."

## Fallen Tabernacle

*It fell down; it was scattered; and in a scattered condition it was the*

"tabernacle of David." It remained down a long time, but after awhile it was to be "*built up again*," and when it was "built up again" it was said by Amos to be "the tabernacle of David built up again." It was the tabernacle of David before it fell down; it was the tabernacle of David when down; and it was the tabernacle of David when built up again. It had the *infant offspring* in it *before* it fell, and they were in it *after* it had fallen. When the Jews were scattered all over the Roman Empire they had their children with them. They were the *infant constituents* of that kingdom or tabernacle.

It was in a scattered condition for awhile; but Amos saw the thing that was down "built up." It was the "tabernacle of David." When he saw it reared up after being down, it seems that the Spirit of inspiration looked forward to, and forestalled a difficulty that now seems to be in the minds of some persons. The Baptist brethren tell us that when the tabernacle was built up the children were left out—that God in his providence scattered them with their parents all over the Roman Empire; and when he gathered the materials together to *rebuild* the tabernacle, he left the infant members out. Is that true? Let us consult Amos a little further.

## Children Included

Amos, we want some help. "What is the matter?" Why the Infant-baptists and the Anti-infant-baptists have found that the "tabernacle of David" was once down, and they find, by reading God's Word, that it had been up before it fell; and we find by reading the Bible, that before it fell down all the children of the parents in it, were in it too; and after it fell down they find that the people were scattered all over the Roman Empire and the children with them. Now here is the difficulty, Amos, the Baptist brethren say God built up a new "tabernacle," and left the children out, while the Infant-baptists say he rebuilt the tabernacle of David, and that is the point of controversy between the Infant-bap-

tists and the Anti-infant-baptists; now, Amos, can you help us a little? Amos, you say it was "down," and you say it was "built up," and we want you to tell us how it was "built up." Was it a rebuilding of the fallen tabernacle? Were the little ones left out?

In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old (Amos 9:11).

But that does not tell how it was done. The Anti-infant baptists all say the children were in it when it fell, and when it was down, but they differ as to its rebuilding. "I will build it as in the days of old." How was it built in the days of old? It was made up of the family of Abraham, parents and children. God did not leave it to us. It is no part of our business to choose whether we will have our children in the church or not. It was by his own choice that infants were placed in the church in the first place; it was his own work to scatter that church, and it was of his own choice when he said, "I will build it as in the days of old." Now David's tabernacle had children in it before it fell; it had children in it when down; and God did not say that he would cast it aside and substitute something else in its place, but that he would build it up again "as in the days of old." That is what David's tabernacle is made up of, and David's tabernacle is God's church. Now let us look at the Baptist tabernacle with a magnifying glass and see if we can find a child in it. Not one. Let us look at the Reform (Campbellite) organism and see if we can find a child. Not one. Are they (Baptists and Reformers) in the tabernacle of David? No; for the tabernacle of David has children in it. God said he would "build it up as in the days of old"; and if he did not, he forswore himself.

## Illustration

Now, a few thoughts in this way. Here is a time-piece. It is made up of a great many wheels, some large and

some small. Suppose it gets out of order and I take it to a silversmith. After awhile I call to see him and I find my watch all torn up and the wheels scattered about. As I have had no experience in that line, I see my watch all in pieces and feel as if the whole thing is ruined. I look at him and express my astonishment that he has treated me so. "I will fix it up for you all right, sir," he says, "before I return it." Suppose after I become satisfied that he is going to make it all right, I gather up the little wheels and carry them off with me. He goes to work to set it up. He puts this wheel in the right place and that wheel in the right place; but after working awhile he lacks a little wheel, that used to work in this place. It is gone. He may set up the large wheels in the case, but it is of no use; it is not set up as it was before. The silversmith knows it, and I know it. Now the church had its members as one organism before it fell down, and it had them after it fell. God said he would build it up again "as in the days of old"; but if the *little* wheels are left out, it is not set up as it was "in the days of old." Now it is down, God wants it set up, and he employs Baptist ministers and Reform (Campbellite) ministers to go and set it up for him. Look at them at the work.

They gather all the adults and put them in the compact, but leave all the children out. They very carefully fix it up but leave all the children out, and say they have done the work. They have *not* built it up as it was "in the days of old." My friends, you all know this is so. The Baptist brethren and Reform brethren know it is so. It is not set up as it was before unless all the constituents that made up the tabernacle before, are in it. Now let us discharge such workmen, and send out Infant-baptists to set up the tabernacle. They look at it carefully, examine all the constituents that were in it *before* it fell, and while it is *down*, and they say it should be as "in the days of old" and they are just as certain to take the children with them into the church as they are to organize a church. Why? Because they were in it when organized, when down, when scattered, and the covenant of the church demands them, and God says it must be built as "in the days of old."

*These lectures by the Rev. J. R. Collinsworth were first published in 1892.*

November, 1966

## Jerusalem Council

But some one is ready to say, I see where your blunder is. I doubt not you intend it to be right, but you have blundered. There was a Baptist brother in West Tennessee who, after having heard me on this subject, said I had mistaken the whole thing. He said all this tabernacle building had taken place before the coming of Christ. That it had been down and built up, he granted; but not under the new dispensation. He said that it was not only built up *before* the coming of Christ, but came to an end at the coming of Christ. Let us see if that is so.

Sometime, I do not know how many years, but quite a number of years *after* the introduction of the *new* dispensation, and after the new covenant went into operation on the day of Pentecost, for that was the beginning day of the present age, there was a council called at Jerusalem. After Paul had been called to the apostolic office, and he and Barnabas had been among the Gentiles, and a number of congregations were organized under the new covenant, in the new dispensation — but not in a new church — there were some false teachers at Jerusalem, who having heard of the success of Paul and Barnabas, went down there and told the Gentiles that they must not only accept Christ, and the gospel that Paul and Barnabas had been preaching, but they must also keep the law of Moses and circumcise themselves after the manner of Moses. You Gentiles have never been under this law; but now that God is going to give you the gospel, you must have the Mosaic law with it (i.e. the ceremonial law).

This is what the false teachers said to the Gentiles, and it stirred up great confusion. They were men like we are, and said, "Paul and Barnabas have been with us and they have not said anything about the law of Moses; not a word about circumcising ourselves and our children. Now you tell us you are teachers, and right from Jerusalem where the twelve apostles are; and you say to us we must needs keep the law of Moses as well as accept Christ and the gospel." Thus they talked about it, doubtless, and reasoned about it as we would reason about it.

## Paul and Barnabas Heard

They would not act rashly, and not being able to settle the question them-

selves they would not wrangle over it; but agree to send chosen men to Jerusalem to have Paul and Barnabas call a council of apostles and elders at Jerusalem; and now, say they, let them talk the matter over, and whatever they say, that will we do. We have started to go to heaven; we want to be happy; and if it is necessary to keep the law of Moses we will do so. If the apostles and elders so decide, we will do it. So Paul and Barnabas were chosen with others to go up to Jerusalem to lay the matter before the church.

Now, with these preliminary remarks I read this Scripture:

And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up and said unto them, Men and brethren, ye know how that a good while ago — Mark the phraseology, "a good while ago" —

God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bore them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them (Acts 15: 6-12).

## James Quotes Amos

Now the Holy Ghost was brooding over the deliberations of this council. One after another would speak, and offer his views in the case. The Holy Ghost was guiding and overruling them. If Peter made any quotation from the ancient Scriptures we do not know it. If Paul or Barnabas did, we do not know it. But they offered their views. But after awhile the Holy Spirit prompts James to rise. He is held till the last, and the Spirit of God, the infallible Spirit, prompts him to make the crowning speech, to wind up the whole affair and cap it with a quotation from the ancient prophecies. Now listen to his speech:

And after they had held their peace, James answered, saying, Men and brethren, hearken unto me. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written (Acts 15:13-15). James here crowns the whole affair.

The Holy Spirit directed it. It is the work of God. "And to this agree the words of the prophets; as it is written," — What is written?

After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

What for?

That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God . . . Acts 15:16-19).

Here James quotes that very prophecy of Amos that was read awhile ago and he brings it in under the *new* dispensation. Under the *guidance* of the *Spirit of God*, here is the tabernacle built up. Here James tells us under the new dispensation—after the time that the Baptist brother said the old tabernacle of David had passed away, and where he tells us there was no old church, but a new one—James says the Gentiles that never had been in God's church before, in David's tabernacle before, might come, and get into it.

### Gentiles Brought In

Did the church commence on the day of Pentecost? No; for James says these Gentiles may come into the church, and he tells us that it is one that has been *re-set up*. It was re-set up on the day of Pentecost; and God said he would build it up "as in the days of old." And Peter, preaching at the time it was built up, knew the correctness of this quotation and said, "For the promise is to you and to your children." The children must be in it. Here is the tabernacle set up again. Here is the new covenant going into operation. Here is the new covenant with "the house of Israel and the house of Judah." Here is the tabernacle *set up* and the children are in it. Hence the promise to you and your children. They must not be left out. James sanctioned it under the new economy.

The Baptist brother was mistaken when he said it was built up before the coming of Christ. The Holy Ghost directed James to make the application of that ancient prophecy of Amos. He says that work was prophetic; that the Gentiles had got into the tabernacle of David. They got into the tabernacle, that was *up before* it fell. It fell

*before* the coming of Christ; and *after* Christ came it was again set up. It was the tabernacle of David *before* it fell; it was the tabernacle of David *after* it fell; it was the tabernacle of David when *set up again*, and into that tabernacle of David the Gentiles entered.

These are they, that "came from the East and from the West, from the North and from the South, and sat down with Abraham, Isaac and Jacob, and all the prophets in the kingdom of God, out of which the children of the kingdom were cast." Don't you see it? Here are the Gentiles coming to the tabernacle that David reigned over. Here it is set up, and the Gentiles get into it. Is it not a continuation of the same tabernacle?

### Tabernacle Built Again

I challenge the man that lives to get up a *new* tabernacle, a *new* kingdom, a *new* church under a *new* covenant that never existed before, and then, with truth in his mouth, say it is the tabernacle of David. If a *new* tabernacle is set up and the *old* one ignored, then Amos' prophecy is false and James' sanction a mistake, though it was the crowning speech in that council called at Jerusalem to settle a grave question. If it is not the tabernacle of David built up, what is it? If it is the tabernacle of David built up, is it not a continuation of the same thing? How can you get it into something else? If it was something else God was false, Amos was false, James was false and the whole council was false. Here was the whole court of apostles, and they sanctioned the speech and it was concluded in that way. Now it was the tabernacle of David set up or it was not. If not, the whole thing was false.

Now, can anything be clearer, than the continuation of that same "tabernacle of David"? It is built up as it was before, and is now working under the new covenant. This is placed side by side with all the phases under which we have examined the church; and under all of which we find its organism perpetuated. I ask where is the room for a *new* church? Where is the use of a *new* church? Now, if the Anti-infant-baptists are not in that tabernacle, they are not in God's tabernacle. If they are in that old continued tabernacle, they are in a building made up of parents and their children.

## Presbytery of the South

Bethel Church of Ft. Lauderdale, Florida was host to the Presbytery of the South on October 17-18. After an evening meal at the church Pastor Cornelius Folsma welcomed the presbyters. At the worship service which followed a message on Hebrews 13:17 was brought by the Rev. Jack Peterson, recently appointed home missionary in West Palm Beach. Prayer for the churches and the denomination preceded the call to order by Moderator Ted Pappas, a ruling elder from Sharon Church, Hialeah on Tuesday morning.

The Rev. Sidney De Waal was welcomed as a fraternal delegate from Classis Florida of the Christian Reformed Church. Following examination the Rev. Jack Peterson was received from the Presbytery of New Jersey. Licentiate Luder Whitlock, a 1966 graduate of Westminster Seminary, was examined and approved for ordination and installation as pastor of Sharon Church at a special meeting set for November 4. The Presbytery, having followed the procedures required by the Book of Discipline (VI, 3), acceded to the request of the Rev. Thompson L. Casey, Jr. and erased his name from the roll of its ministers.

Chairman John Thompson, Jr. of the Committee on Missions outlined the progress of work at Cape Kennedy and Atlanta where Bible classes are being held. The Rev. Robert Lucas reported on his labors at Collier City; the Session of Bethel Church was requested to secure the advice of area churches and report its recommendation with regard to this work. For the Committee on Young People the Rev. Robert Atwell reported an outstanding August Bible Conference with an enrollment of 125.

Officers were elected as follows: Mr. Thompson, moderator; the Rev. Robert Valentine, stated clerk; and Elder Calvin Duff, treasurer.

— J. H. T., JR.

**Vineland, N. J.** — The Rev. Robert Eckardt, former pastor of Emmanuel Church, Wilmington, Del. has been installed as pastor of Covenant Church by the Presbytery of New Jersey. The broadcast of the Sunday morning worship hour over radio station WWBZ continues.

## Here and There in the Orthodox Presbyterian Church

**San Diego, Calif.** — The congregation of Paradise Hills has extended a call to the Rev. Wallace Bell, who had served for a short time as pastor of Westminster Church of Bend, Oregon. Mr. Bell is reported to have indicated his acceptance of the call when it was placed in his hands by the Presbytery of the West Coast. The former pastor in Paradise Hills, the Rev. Edward Kellogg, is now laboring in the Point Loma-La Jolla area.

**Philadelphia, Pa.** — Mediator Church is being served by the Rev. Jay Adams, assistant professor in the practical theology department of Westminster Seminary. Mr. Adams preaches three Sundays each month and is being assisted on the fourth Lord's Day by senior seminarian Larry Conard, who is also doing some visitation for the church.

**West Palm Beach, Fla.** — Covenant Chapel is now holding services temporarily in the Seventh Day Adventist building at 7th and N. Federal Sts. in Lake Worth. Meanwhile a site is being sought in the West Palm Beach area, reports home missionary Jack Peterson. Services were first held in August in a community room of a shopping center and in private homes.

**Trenton, N. J.** — The Rev. Le Roy Oliver has been appointed moderator of the Session of Grace Church and various ministers and seminarians are supplying the pulpit. Mr. William J. Rankin has renounced the jurisdiction of the church and demitted the ministry, and the Presbytery of New Jersey has erased his name from its roll of ministers.

**Kirkwood, Pa.** — On five successive Sunday mornings beginning October 9 the Kirkwood pulpit's guest preachers challenged the unsaved in a series of gospel messages. Speakers were Dr. J. Philip Clark of the Independent Board, President Edmund Clowney of Westminster Seminary, the Rev. George Bragdon of World Presbyterian Missions, the Rev. William Mahlow, also of World Presbyterian Missions, and the Rev. Jay Adams of Westminster Seminary. In the evenings the same men spoke on "The Faith and Function of the Christian Church"

—comparing the Confession of 1967 with the historic Westminster Confession in the light of the Scriptures. Pastor of the Kirkwood congregation is the Rev. Lester Bachman.

**Denver, Colo.** — Under the sponsorship of the Session of the Park Hill Church, the Rev. Elmer Dortzbach, pastor, services are being held in the O. B. Drake School at 52nd and Ward Road under the leadership of the Rev. Samuel van Houte.

**La Mirada, Calif.** — Calvary Church's first Missionary Conference is planned for December 2-4, featuring the Rev. Messrs. Edward Kellogg and Francis Mahaffy. In addition to a monthly missionary Sunday, S. S. Superintendent David Strong reports the use of large cards, one for each missionary, with his picture and information about him and his family and a map of his country, together with slots for prayer requests — the cards to be rotated every month from class to class to stimulate specific prayer for our missionaries.

**Hatboro, Pa.** — The Rev. Arthur B. Spooner pastor for nearly five years of Trinity Church, submitted his resignation, with the concurrence of the congregation, as of the end of October. In dissolving the pastoral relationship the Presbytery also named the Rev. John Mitchell moderator of the Session. After using temporary locations for several years, the congregation a year ago moved into its own new building on County Line Road. Mr. Spooner is a member of the Board of Philadelphia - Montgomery Christian Academy. Dr. John Zinkand of Westminster Seminary has been invited to occupy the pulpit of Trinity Church two Sundays a month.

**Schenectady, N. Y.** — Mrs. Anna Harrison, mother of Mrs. Raymond Meiners, went to be with her Lord on October 22 in her 93rd year. Her husband died in 1935 and she had made her home with the Meiners family for many years. Her three grandsons were home for the funeral at which the Rev. Raymond Meiners spoke from Galatians 6:7-8. Mrs. Harrison, a native of Ireland, was a charter member of Calvary Church.

**Portland, Oregon** — First Church had the assistance of Mr. Larry Baurer and his wife, Sue, for VBS and during the pastor's vacation this summer. Mr. Baurer has returned for his third year at Westminster Seminary. The Rev. Wallace Bell was the evangelist for a series of meetings in First Church, October 9-14. Pastor Albert Edwards has begun a Wednesday evening course on highlights of the Westminster Confession of Faith.

**Willow Grove, Pa.** — Mrs. Elizabeth Clowney, mother of Westminster's President and beloved member of Calvary Church, Glenside, fell asleep in Christ on September 30 after a three-week hospitalization. She was in her 79th year. Pastor Laurence Sibley, Dr. Van Til, and Professor Murray took part in the memorial service at the church. "She is joined to Christ. Because he lives, she lives and when the voice of his risen body again sounds on earth her resurrection laughter will echo his name." So wrote her son. Five grandchildren also survive.

**Silver Spring, Md.** — Knox Church's sixth annual Missionary Conference was held October 21-23, with a cantata by the choir on the previous Sunday evening entitled "The Greatest Story Yet Untold." A youth banquet and rally, displays of missionary work and messages by the Rev. Messrs. Robley Johnston, Francis Mahaffy, and John Galbraith supplied both information and inspiration. Faith-promises for 1967 were received from members of the congregation, of which the Rev. Charles Ellis is pastor.

**Mechanicsville, Pa.** — The Rev. C. John Miller of the Presbytery of Philadelphia is serving as pastor of the Mechanicsville Chapel. An adult evening Bible school during the last week of September centered on the theme of "Christ in the Old Testament." Dr. Edward J. Young of Westminster brought three messages on Isaiah, and the Rev. Albert Martin of Caldwell, N. J. spoke on Psalms 22 and 2. On the following Sunday evening Mr. David Ketchen of Canada brought the message. He is a Westminster Seminary senior.

**Stratford, N. J.** — A call has been extended for the pastoral services of Mr. Stephen Phillips, 1966 Westminster graduate who has been serving the congregation during the summer.

*(concluded on next page)*

Mr. Kenneth Austin  
P.O. Box 4376 Campus Station  
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Feb 66 67

## "We Don't Want to Force Our Children Because . . ."

Carl E. Erickson

Daddy, school is boring and I'm tired of studying, so is it okay with you if I say home today and play with my skate-board?" If you were the parent of a child who came to you with such a complaint, what would you say? Would you reply, "Johnny all right, you may stay home if you wish because I don't want to force you to do something you don't want to do." Of course you wouldn't! This would not be discharging your responsibility as a parent and it would not be showing true parental love.

Let's imagine another time when junior might bring a grievance to his father: "Daddy, I don't want to go to Sunday school and church anymore. I don't like my teacher. He's boring. Besides, going to Sunday school is for girls. It's 'sissy' business. I'd rather play with my skate-board."

Now more than one parent has let junior have his own way when confronted with such an argument. Strange as it may seem to some, there are many Christian parents who reason this way: "Well, we don't want to force our children to go to Sunday school and church because that might make them rebel against religion." Now I ask, is there any support in Scripture for such reasoning? Emphatically not!

As parents we would not let our children get away with *not* going to school, or *not* going to bed at a certain hour, etc. But when it comes to their religious training, which is far

### Here and There *(concluded)*

Former pastor Jack Peterson is now laboring in Florida.

**Edinburg, Pa.** — The Nashua Church has voted a call to the Rev. A. B. Spooner of Hatboro, until recently pastor of Trinity Church there. The Rev. Arnold Kress, former pastor, is now engaged in language study in Japan.

more important than physical and intellectual training, we say, "We don't want to force our children . . ." What utter folly!

The Bible teaches that children are to honor their father and mother (Exodus 20:12). Honoring means obedience as well as respect, for we read, "Children, obey your parents in the Lord, for this is right . . ." (Eph. 6:1-4). Parents, therefore, have a responsibility to teach their children what this means. I firmly believe that God requires Christian parents to "force" their children to go to Sunday school and church. I admit that the word "force" has a negative connotation. Perhaps the word "discipline" would be better, but it *all adds up* to the same thing.

Children have no right to tell their parents that they don't want to go to Sunday school and church. Children very often are not in a position to know what they want or need. That's why they need parents—to tell them what's good for them and to see that they get it.

If the objection still persists, "We don't want to force our children because they will rebel against 'too much religion,'" our answer is that we trust in the promises of God. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6). We either trust God's promise or we don't. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

Since our Lord is a covenant-keeping God, he demands in return that we promise to train our children in his Law. When we present our children to receive the sign and seal of God's covenant, the minister asks the parents to "promise to instruct [the] child in the principles of our holy religion as revealed in the Scriptures . . ." Besides this, the question is

asked, "Do you promise to pray with and for your child, to set an *example* of piety and godliness before him, and to endeavor by all the means of God's appointment to bring him up in the nurture and admonition of the Lord?" In order to fortify and confirm his reasons for having his children attend church and its activities the Christian parent must live a godly example before them. He must show how important one's relationship to God is. If it is not real to the parent, how can he expect it to be real or meaningful to his children?

If Christian parents fall prey to the prevalent idea of "I don't want to force my children because . . .", then they are not better off than those parents who espouse the philosophy, "Oh well, we'll wait until Johnny is twenty-one, then he can choose whatever religion he wants." The sum of the matter is this: "These words, which I command these this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6, 7). And that means among other things that Christian parents should see to it that their children regularly attend Sunday school and church—whether the children like it or not!

\* \* \*

Mr. Erickson, a licentiate of the Presbytery of Southern California, is assistant pastor of First Orthodox Presbyterian Church, Manhattan Beach, California.

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