

THE
PRESBYTERIAN

GUARDIAN

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Orthodox Presbyterian Graduates

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PORTLAND, OREGON, WITH MT. HOOD IN THE BACKGROUND

Host City for the 37th General Assembly of

The Orthodox Presbyterian Church

Meeting at Multnomah School of the Bible

July 6 - 10, 1970

The Accused

HENRY W. CORAY

The General Assembly of the Presbyterian Church in the U.S.A., meeting in Columbus, Ohio in May 1934, struck a deadly blow at Dr. Machen and the founders of the Independent Board for Presbyterian Foreign Missions. It voted to call on all members of the newly erected organization to resign, and warned them, in the mood of "Disperse, Ye Rebels," that unless the mandate were obeyed disciplinary action would be applied. Presbyteries and Sessions exercising authority over the involved members of the Board were directed to proceed with ecclesiastical trials in cases of disobedience.

This flagrant departure from Presbyterian law was punctuated by a second ruling which revealed the tyrannical temper of the Columbus Assembly. It declared that:

A church member or an individual church that will not give to promote the officially authorized missionary program of the Presbyterian Church is in exactly the same position with reference to the Constitution of the Church as a church member or an individual church that would refuse to take part in the celebration of the Lord's Supper or any other of the prescribed ordinances of the denomination as set forth in Chapter VII of the Form of Government.

The implications of this astonishing pronouncement were far-reaching indeed. By its action the Assembly, in principle, placed loyalty to a human organization on a parity with allegiance to Christ and his Word. According to the view of many this came perilously close to blasphemy. Moreover, the ruling was unbiblical in that it made mandatory the support of a board that Machen had clearly shown to be promulgating a false gospel. Again, it was unpresbyterian, because the Confession of Faith established Scripture alone as "the only rule of faith and practice":

The Supreme Judge, by whom all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose

sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture (Chap. I, Sec. X).

Promptly Dr. Machen released a statement which was published in the *Philadelphia Evening Bulletin*. Included were the words:

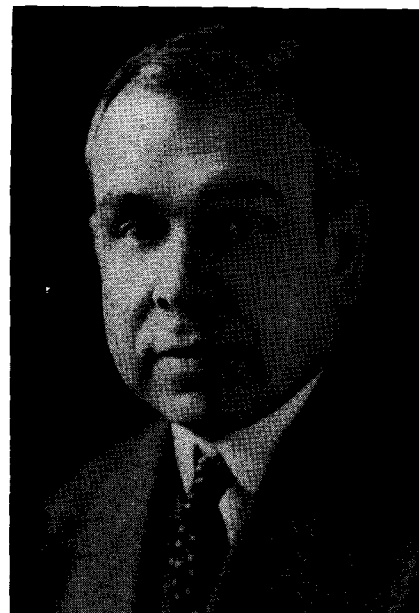
I shall of course not obey any such order and shall continue to be a member of the Independent Board. The meaning of the Assembly's action is that every officer and member of the Presbyterian Church in the U.S.A. is ordered by the General Assembly either to support the official board, which is carrying on Modernistic propaganda, or else separate from all missionary endeavor.

Dr. Clarence E. Macartney, minister of the historic First Presbyterian Church of Pittsburgh, also charged that:

The action of the General Assembly, leaving out for a moment all questions as to the Constitution, was in its spirit and tone harsh, severe, unscriptural and unpresbyterian. It savors more of a papal bull than of the deliberations of the General Assembly of a free Protestant Church.

Machen's ministerial membership was in the Presbytery of New Brunswick. In view of his refusal to comply with the injunction of the General Assembly, the Presbytery took immediate steps to institute a judicial trial. The charges leveled against him were: violation of his ordination vows; disapproval of the government and discipline of the Presbyterian Church in the U.S.A.; renouncing and disobeying the rules and lawful authority of the Church; refusal to sever his connection with the Independent Board for Presbyterian Foreign Missions as directed by the General Assembly; not being zealous in maintaining the peace of the Church; contempt of and rebellion against his superiors in the Church in their lawful counsels, commands and correctives; breach of his lawful promises; refusing subjection to his brethren in the Lord.

Presbytery also voted to authorize a Prosecuting Committee to conduct the trial in all the stages; and also



transmitted the case for hearing and decision to a special Judicial Commission to be duly elected by the Presbytery.

Machen's response to the action was to publish a statement in which he said:

- A) I cannot obey the order.
- B) Obedience to the order in the way demanded by the General Assembly would involve support of a propaganda that is contrary to the gospel of Christ.
- C) Obedience to the order . . . would involve substitution of a human authority for the authority of the Word of God.
- D) Obedience to the order . . . would mean acquiescence in the principle that support of the benevolences of the Church is not a matter of free-will but the payment of a tax enforced by penalties.
- E) All three of the above mentioned courses of conduct are forbidden by the Bible, and therefore I cannot engage in any of them. . .

And so on the twentieth of December, 1934, at Trenton, New Jersey, J. Gresham Machen was arraigned before a church court, not for any violation of the law of God but for disobedience to an order of the General Assembly that had all too obviously been slanted at putting an end to his ecclesiastical life.

We shall give excerpts of the trial in the next issue of the Guardian, quotations that have never been published publicly.

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Customs and the Church

GEORGE Y. UOMOTO

II. CULTURAL PROBLEMS

In this section, the most obvious problems are the matters of the Japanese language and some customs of the people.

Obviously the major problem here is to know and understand the language and to develop the ability to use it fluently. In our mission, two years at an approved language school is required, but even after that one is not fluent in it. It is sufficient merely to enable one to go about his daily work, and for the usual conversational requirements. Japanese is one of the most difficult languages, and mastery of it requires daily effort all through life. The origin of the language is shrouded in mystery, and it appears to show no affinity with any of the categories of modern philology.

Dorothy Pape in her book, *Captives of the Mighty*, which I recommend highly, entitles her chapter on the Japanese language "The Art of Concealing Thought," and so it is. Not only must one remember a host of vocabulary, but countless numbers of Chinese characters with two to six or even eight different Japanese pronunciations as well. Today the number has been cut down to a fairly manageable 1,800 characters, but even so it is a lot of memorizing.

Language

Mr. David Moore had written in a recent issue of *The Messenger* his frustrations at the backward structure of the language. The difficulty is compounded by the fact that there are so many words with the same sound, that it is easier to understand the sentence if the Chinese characters are used. Mrs. Pape gives the following example: Gozen ga gozen ni gozen o gozen meshiagatte gozensoku ga gozenkai shita (The honorable master ate five bowls of the honorable rice in the morning and was cured of the honorable asthma).

But probably the aspect that gives most difficulty to the foreigner is the degree of politeness inherent in the language. Respect for each class is expressed differently. For example, there are supposed to be ten different words for the personal pronoun "I"—

the most honorific used only by the Emperor when referring to himself.

"I will go," can be expressed in the following ways: (1) Watakushi ga ikimasu. (2) Watashi ga ikimasu. (3) Washi ga iku. (4) Boku ga iku. (5) Ore ga iku. (6) Shosei ga ikimasu, etc. And each has some slight shade of nuance that one can only get from the context.

There are two different words for "wife": *kanai* (*humble term*) in speaking of your own wife, and *okusan* (*honorific*) in referring to someone else's wife. And woe be to the missionary who says, "My okusan is all right. How's your kanai?" ("My honorable wife is all right. How's your old lady?") One must always downgrade yourself and yours, and elevate the others and theirs.

A Japanese said of the attempt of a certain missionary Fernandez to speak Japanese that he "used his Japanese more to the amusement of his hearers than their conversion." It is to be feared that the same can be said of many missionaries today. Only diligent study and perseverance in its usage will enable one to use it acceptably. The fact that many missionaries to Japan do not return after the end of their first term can probably be explained by the discouragement caused by their inability to master the language.

Customs and Psychology of the People

A more difficult situation is the unusual sensitivity of the people to real or imagined insults or slights which breed much misunderstanding and lead to the idea of "losing face." This can be the cause of some people not coming to church. A Westerner with his direct approach is often the unwitting cause of this problem. For example, if one is dissatisfied with a maid, one must not fire her directly since she will "lose face." A Japanese pastor or an elder will probably say something like: "Your mother must

This is part two of Orthodox Presbyterian Missionary Uomoto's article on some aspects of work in Japan.

be yearning to have you come home and help her at home. This might be a good time for that, don't you think?" She will get the hint, tender her resignation with regrets, but has not "lost face."

The corollary to this is that many things have to be done indirectly, by a system of a "go-between" who contacts both parties and hears both sides, then seeks to work out a solution acceptable to both parties. These "go-betweens" arrange everything from marriages and job appointments to smaller items which might give cause for loss of face. One may get to the stage where one is afraid to say anything for fear of offending someone.

Nothing is more frustrating than this. So we need to be constantly on our guard, and pray that the Holy Spirit will grant not only wisdom and understanding on our part, but also for understanding and forgiveness and tolerance on the part of the Japanese. The art of handling people must become almost second nature if the advances of the gospel gained by preaching are not to be lost by transgressing cultural customs and feelings.

III. ECCLESIASTICAL PROBLEMS

In a recent book by Carl Michalson, *Japanese Contributions to Christian Theology*, he discusses the place and significance of some Japanese thinkers who are increasingly recognized as the peers of Western theologians.

We meet such men as Kanzo Uchimura, the founder of the Non-Church Movement, and his disciples, who did away with the sacraments and the ministerial office as divisive and secondary burdens. There is Zenta Watanabe whose writings have influenced many young leaders in the field of hermeneutics. Yoshitaka Kumano is the foremost systematic theologian of Japan and with some original contributions. Kazoh Kitamori became known to the English-speaking world when his *The Theology of the Pain of God*, was recently translated into English.

Finally we are introduced to Seiichi Hatano, one of the most respected Christian philosophers of religion in Japan. Men like these exert great influence in the churches of Japan. One can only marvel at the learning and scholarship of these men as they seek to delve into the meaning of Christianity.

But it is not long before one becomes uneasy and troubled about a factor that seems to run like a dark lining throughout their writings. And that is their higher critical view of Scripture. There is no clear acknowledgement of the ultimate authority of Scripture as the only infallible rule of faith and practice in the sense in which we hold it. The Bible is only a partially inspired Word of God. The neo-orthodox refrain is strong.

Low View of Scripture

Where their influence has been felt, a lower view of Scripture holds sway and this is reflected in a lack of triumphant certainty in the messages from the pulpit. There seems to be an almost frenzied and phrenetic attempt to keep abreast of the latest theology and to discuss it — whether it be Schleiermacher, Hermann, Ritschl, Barth, Brunner, Bultmann, Bonhoeffer, Tillich, or even the "Death of God" thinkers. In a word, the essence of the message for many of them seems to be the "gospel as interpreted by Barth, or by Bultmann or by Tillich, etc."

We have no quarrel with keeping abreast with the latest theology. Certainly some professors of theology in our seminaries must be so commissioned that the church may be kept instructed and warned of trends and thinking inimical to the Faith. Paul was abreast of the theologies of his day as his references in his writings to the incipient Gnosticism, Judaism, and mystery religions of his day reveals. But his main purpose in such knowledge was for the better proclamation of the Good News of Jesus Christ.

The only foundation that stands firm and impregnable against the raging storms of modern doubt and skepticism is the infallible and authoritative Word of God. And the church that lacks this foundation is flung to and fro on the tides of shifting movements of modern humanistic thought. Hence, our cooperation cannot be with such groups, e.g. the Kyodan (United Church of Christ). And Japan is filled with such churches.

But the Reformed Church in Japan is a church that is aware of the dangers of theological aberrations and that is seeking to build up a relevant Japanese theology upon the foundation of the Holy Scriptures. It is a

small group, a struggling group, but a group meriting our sympathy and help in its struggle to proclaim the gospel there.

One of the areas in which we can help is to strengthen what we are at present doing—cooperative missionary work seeking to raise up groups nurtured in the Word and able to communicate the gospel and its blessing to others around them. This means more missionaries to Japan.

Another way will be by sponsoring promising young men and pastors to study at Westminster Seminary to broaden their theological knowledge. While there they should be urged to participate in our church life and fellowship for mutual edification.

The library of Kobe Seminary must be strengthened to enable the teachers and students to widen their theological knowledge that they may study to show themselves approved unto God, workmen that need not be ashamed.

Christian literature should be published, cooperatively if need be, to feed the flock of Jesus Christ with sound words. Able and talented men should be given the means and opportunity to write and publish the fruits of their study to edify the church.

Reformed Church

Finally, to enable the young Japanese church "to come of age," the older members of the Reformed community (such as the churches of the Reformed Ecumenical Synod) should be available for advice and counsel, for mutual discussion and criticism.

Japan needs Christ, a Christ who is not just a great human religious leader as so many of the Japanese religious leaders are. He must not be so vague and mystical that he can be equated with the Buddhist Buddha or Bodhisattvas or with the Shinto kami (god).

Christ must be a supernatural Redeemer from heaven, sent by God to effect our redemption by his life, death, and resurrection, and who stands in the closest of relationships with his people because he is one with them. This Christ runs counter to all the expectations and thought of the Japanese people, but he is the only Way, the Truth and the Life, the only Mediator between God and man.

To express this truth in many areas and from various aspects and with different methods is the task of the church and missionaries in Japan.



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Science and History — the Question of Origins

JOHN W. HAAS, JR.

INTRODUCTION

One hazard faced by the scientist-Christian is the often repeated query, "do you believe in evolution"? This question and the larger issue of origins continue to provide a source of deep disagreement between science and many in the Christian community. These Christians feel that current scientific views touching on origins are at odds with Biblical statements and indeed may be accepted by scientists because of a desire to rule out any need for God as creator. Science is seen as a competitor or an alternative to the divine purpose. In a broader sense science or "scientism" is considered to be the guiding spirit of the secular age and thus the antithesis of a Christian world view.

The Christian in science may find himself on less than the best of terms with both the scientific and Christian communities. On one hand he recognizes the need for a Christian perspective on origins, he sees the tendency for overstatement by some scientists or those who would speak for science, he looks with concern at the use of scientific models out of context, he recognizes the limitations of scientific methodology and the problems inherent in describing the many faces of nature with models which are incomplete, often paradoxical and subject to change.

On the other hand, he is frustrated by the Biblical scholar who (on the basis of *SOLA SCRIPTURA*) would claim that science is subordinate to Scripture and that science can play no role in interpreting Scripture, yet at the same time asserts that the Bible provides us with principles of scientific knowledge. The scientist suspects that the theologian is not enough aware of the "human equation" involved in constructing models of Biblical interpretation—that he does not recognize his use of current or past philosophical and scientific approaches in developing an interpretation of Biblical passages such as the early chapters of Genesis.

He would suggest that scientific data should motivate the Biblical scholar to examine the traditional exegesis of a particular Scriptural passage to see if it is the only acceptable one or to show the implausibility of a given proposition. The scientist-Christian senses an attitude of defensiveness on the part of some Biblical scholars—an apologetic which stands or falls on the refuting of, say, evolution. It is clearly difficult to approach this subject with objectivity and one is struck by the emotionalism and lack of proper spirit which has characterized so much of the discussion of the past.

"Proceed with Caution"

If history has taught us anything it is that we must proceed with caution when considering origins, recognizing the complex interplay of biblical-theological-philosophical-scientific—historical factors which bear on this subject. In this article I shall attempt to deal with the question of origins from the Scriptural and scientific perspectives and suggest an attitude helpful to the

We are grateful for the preparation that has gone into this informative and provocative series of five articles by the chairman of the Division of Natural Sciences and Mathematics at Gordon College. Dr. Haas, who is Professor of Chemistry, is an accomplished organist, trustee and elder in the Hamilton Orthodox Presbyterian Church.

In his earlier articles he dealt with moral-ethical issues to which Reformed Christians need to give much more thought in such areas as ecology, population growth and genetics. In this final article he contrasts scientific and biblical perspectives and raises hard questions to which answers are even more difficult and about which there are bound to be differences among Christians of equal commitment to the Word of God. The article is followed by a dialogue between author and pastor.

Christian in an age of rapidly developing science. Some of the implications and questions raised will be touched on in a dialogue between the author and a pastor following this presentation.

Perhaps the most difficult scientific questions are those which deal with events which have already taken place. Here there is no opportunity for experimentation to sort out what happened. The difficulty is compounded if the event is not repeated (as is an eclipse of the sun) or if it occurs today so slowly as to be undetectable or so randomly that one is unable to know where it will pop up. Then too, the further back in history that the event occurs the less likely it will have been recorded or that significant traces of the phenomenon remain which provide some hint as to what occurred. Clearly science is pushed to its limits when dealing with origins.

The Biblical record concerning origins is found mainly in the early chapters of Genesis. This statement penned several millennia ago long provided man with a widely accepted source of information concerning his beginnings. As a scientific picture of the Earth's history began to emerge, it is not surprising that attempts were made to correlate scientific views with the Biblical record. These attempts were instructive if not humorous at some points. It was not long before it became clear that the interpretations of Scripture and science were at odds.

Question of Authority

The question became one of authority—the inspired Word of God as interpreted by centuries of theological insight in opposition to the data and theoretical models of science. It is fair I feel to say that science has triumphed in the minds of the scientific community and much of religious thought. For many the opening chapters of Genesis are considered as "myth" or simply a statement among others of how early man looked at his beginning.

God has but one revelation.

The few who have continued to hold a high view of Scripture have not always reacted with wisdom in attempting to hold the fort against a developing scientific framework. One finds a tendency toward a carping kind of criticism of scientific models often employing quotations out of context, or attempts to mold a view of early Genesis with thoroughly discredited scientific models. In other instances there is found an attitude of assurance in Biblical authority which looks on the work of mere scientists with amused condescension or an approach which finds science and theology to be so dissimilar as to be incapable of influencing one another.

Somehow none of these approaches seems attractive or appropriate in handling the questions that we and our children raise. Hopefully we are open to the voice of Scripture and the record of nature alike. God has but one revelation—our problem is that we do not clearly see the details in either record. One question that I would pose concerns attitudes. Recognizing the failures of the past, can we openly discuss origins in a manner that can bring glory to God? Can we who are theologians, philosophers, scientists and historians come together to develop a Christian understanding of the world which God has created in a manner which is sensitive to the ways God permits man to understand the materials of Scripture and the natural world?

A SCIENTIFIC PERSPECTIVE

The subject of origins may be considered along three lines. Cosmology, the first in point of time, focuses attention on the origin and general structure of the universe. A second line of interest called biogenesis or chemical evolution pursues the origin-of-life question by establishing a pattern of development of the simplest organic molecules through the larger molecules of biological interest to the earliest simple forms of living matter. Lastly, Darwinian evolution deals with the question of how the great diversity of existing species arose from the early relatively simple organisms.

Cosmology

Any discussion of cosmology must include a major element of speculation. Questions concerning the origin of matter and energy, the age of the universe, the size, composition and structure of the universe, may never receive more than a fragmentary answer. We may conjecture on the basis of the limited experimental sources available to us about the "visible" universe. However, there is strong evidence that there are vast regions which are not open to observation because the motion of the bodies in them away from the Earth is such that light emanating from them cannot reach the Earth. It is estimated that we are unable to "see" anything beyond a distance of three thousand million light years. Additionally, when describing events on the scale of the universe, space-time relativity becomes important in the discussion in a way which is not required in the day-to-day considerations of earthlings.

Encouraging progress has been made in some important areas. A variety of approaches establish the age of the universe to fall in the range of 5-7 billion years. It appears that speculation about the origin of the elements has been reduced to questions specific enough to be tested both by nuclear physicists in the laboratory and by astrophysicists studying the stars. In recent years advances in telescope technology and the development of radioastronomy have opened new windows on the heavens and now provide the possibility for sampling the material content of very remote space in order to test the various cosmological models.

Recent work with meteorites and potential gains from Lunar and Martian space probes give hope to the possibility of reconstructing the very earliest history of planetary matter prior to the formation of the planets themselves. It is fair to say, however, that the complexities involved in experimental measurements and the recent discovery of quasars leaves one with little basis to decide among the various models proposed for the origin of the universe.

Assumptions

As we consider events in nature of the past, or of the present and future

for that matter, it would be well to sketch the working assumptions necessary for scientific work to be carried out. They are: (1) the unprovable belief that facts stand in relation to one another and cohere in a pattern, (2) the unprovable belief that there is order and constancy in nature, (3) the unprovable belief that the basic laws of nature are simple.

The "so-called" doctrine of uniformity is derived from point 2. This states simply that the observed behavior of nature today is that which has occurred throughout history and that natural laws have remained constant from the epoch of origin down to the present day. Implicit in this assumption is the requirement that no "supernatural agency" has entered (or enters) nature, acted on it, and then withdrawn.

If processes in the past were different from those operating today, then study of past events using current scientific modes would be meaningless. There are undoubtedly forces and effects involved in cosmology which are not yet known, but the fact that we do not consider them does not mean that they are not operable today in the same sense as they were in past eons.

Origin-of-Life Studies

The past two decades have seen the development of an increasingly active research interest in programs designed to provide information possibly relevant to the origin of life on Earth. A realm of thought that had only recently been largely speculative or philosophical has now become one of scientific investigation and the chief occupation of a significant number of scientists.

At first glance it would appear foolhardy to attempt this task. One is dealing with a chain of events which occurred in a dim past in an unknown environment which has left no trace of these events. Proof in the sense in which one thinks of it in chemistry and physics is simply not attainable in this case. The definition of "life" itself is elusive. Yet, even with the many limitations some remarkably consistent major themes recur in the experimental data and a detailed partial picture of slowly increasing plausibility is emerging.

In addition to the assumptions listed under cosmology, three additional tenets are of importance in origin-of-

(continued on page 25)

The Presbyterian GUARDIAN

EDITOR

ROBERT E. NICHOLAS



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New Editor Has Broad Background

The newly appointed editor of this periodical brings to his task a diverse background of experience for his important assignment. Presbyterianism must be in his bones, for the Rev. John J. Mitchell is the son and grandson of Presbyterian ministers and was baptized in the Presbyterian Church in the United States.

His father later became a minister in the Presbyterian Church in the U.S.A. (Northern) and young John at the age of eleven became a communicant member of a congregation in Ohio of that denomination. It was that same year that saw the formation of the Presbyterian Church of America (now the Orthodox Presbyterian Church) and the Mitchells became charter members. It is quite possible that John was the youngest of that original charter group.

When his father later returned to a Southern Presbyterian pulpit the family moved to North Carolina where John completed his public school education. He was graduated from the University of North Carolina in Chapel Hill and obtained his Master of Education degree from that same school. Some years later he entered Westminster Theological Seminary in Philadelphia and was granted the Bachelor of Divinity degree in 1960.

Mr. Mitchell taught mathematics and served as principal in public schools in North Carolina for seven years prior to his seminary training. His interest in teaching and in young people continued, for he taught math at the high school level in Philadelphia Montgomery Christian Academy



Messrs. Mitchell and Elder served together as clerks of the General Assembly two years ago.

A MESSAGE FROM THE TRUSTEES OF THE PRESBYTERIAN GUARDIAN PUBLISHING CORPORATION

The Trustees of the Guardian Corporation take this opportunity to express publicly our appreciation for the years of sacrificial effort which the Rev. Robert E. Nicholas has given as editor of the *Presbyterian Guardian*. Mr. Nicholas has come to feel that he should embark in another area of kingdom service, and after one more issue of the *Guardian* he turns over the helm to a new editor to carry on the work. Bob Nicholas has been a faithful reporter, a fair and gracious editor, and an uncomplaining worker. We tender him our heartfelt thanks for his cheerful service, and our prayers go with him in his new work.

Included in this issue of the *Guardian* is a feature article to introduce you to our new editor, the Rev. John J. Mitchell. Mr. Mitchell comes to the *Guardian* with several years experience as a writer and editor, experience in teaching and young people's work, and with a strong Presbyterian background. We believe him to be well qualified to take over the responsibilities of the editorship of the *Presbyterian Guardian*. May God's blessing rest on him as he undertakes this important task, and seeks to bring the *Guardian* into wider outreach and greater effectiveness.

F. KINGSLEY ELDER, PRESIDENT
PRESBYTERIAN GUARDIAN PUBLISHING CORPORATION

for one year, and he has been an instructor in Hebrew at Westminster Seminary. Elected to the Board of Phil-Mont Academy, he has served as a director for ten years and is at present chairman of its Committee on Academic Affairs.

Called to Ministry

In April 1960 the Committee on Christian Education called Mr. Mitchell to serve on its staff as writer-editor, a position he held until his decision to accept the editorship of the *Presbyterian Guardian* at the invitation of its Trustees a few weeks

ago. It was on the basis of that earlier call that Mr. Mitchell was ordained to the gospel ministry as an evangelist in the field of writing in February 1961 by the Presbytery of Philadelphia of the Orthodox Presbyterian Church. He was the first son of a former Orthodox Presbyterian minister to be ordained in that denomination.

The widely used senior high materials of the Great Commission Sunday School Curriculum are the product of Mr. Mitchell's labor. His theological acumen has made him an invaluable aid to other writers as well.

His ability as a scholarly writer has been evident in articles in the *Westminster Theological Journal* and in other papers that he has written. Popular articles have appeared in *Themos*, a publication of the International Fellowship of Evangelical Students, and in the *Guardian*. Readers may now anticipate many more in these pages in his editorial capacity.

Mr. Mitchell has been faithful in participating in the affairs of his denomination. He has served both as moderator and as clerk of the Presbytery of Philadelphia and is completing his second year as stated clerk of the General Assembly. He is also a member of Presbytery's Committee on Candidates and Credentials.

The French Creek Bible Conference has claimed his interest for many summers, as director and willing worker — whether the task was manual or mental, as his co-workers testify. He now serves as president of the Conference Association.

Personal

John Mitchell is married to the former Lois Margaret Hunt, daughter of Korean missionaries, the Rev. and Mrs. Bruce Hunt (he just couldn't get away from his liking for Presbyterian ministers and their families!). The Mitchells have three children: Bruce, age 10; Mary, age 8; and Margaret, age 6. No home is more given to the grace of hospitality than that of the Mitchells in Roslyn, Pennsylvania. Despite her part-time work as a registered nurse, Mrs. Mitchell seems to have enough energy to entertain seminarians and overnight guests, to participate in a women's home Bible class, and to take part in many of the activities of Calvary Church of Glenside, where the family attends regularly. Mr. Mitchell's mother also makes her home with John and his family.

People of all ages seek Mr. Mitchell's counsel on many matters. His is the heart of a true pastor. He is able to combine biblical insights with what a wise professor used to call 'sanctified common sense' in such a way as to merit confidence. Withal he has a firm commitment to the doctrines of sovereign grace and the whole counsel of God — all of which suggests that readers may expect many good things under his editorship of the *Presbyterian Guardian*.

Again we urge your prayers as Mr. Mitchell is preparing to assume this somewhat fearsome task, beginning with the fall issues. He will need your support in many ways. Some of you can write. Many can assist in getting new subscriptions. Others will be able to give financial help (for it will take more money to do a better job.) All of you can pray.

— R. E. N.

A film review

"TWO-A-PENNY"

This film, lasting an hour and forty minutes, was produced by World-Wide Pictures, a division of the Billy Graham enterprise. It is regarded as having a message of direct evangelistic value, and is of professional quality up to the standards of regular moving picture houses. The writer, Stella Lyndon, wrote the story primarily for a British audience. It was directed by James Collier.

This film is evidence that a large segment of the Christian community is vexing its righteous soul from day to day with the unlawful deeds of the current generation. Such deeds displayed in the film include: the borrowing of money with little intent to repay, by a smooth-talking young man; two attempts by the same to seduce a young woman; his theft of mind-expanding drugs from a doctor's closet; the attempt of an older woman to seduce him; and two instances of this young man being knocked unconscious by his underworld acquaintances.

For all this, the young man is portrayed as a quite lovable comedian, and a proper object for the love and affection of a newly converted young woman. During the film, he holds up the gospel to ridicule, but at the end is shown as coming to the point of questioning at least, whether the gospel, after all, might be right.

The film is in full color, and there are eye-filling views of London. The Billy Graham Earl's Court Crusade is shown, with excerpts from some of the sermons. But these excerpts raised some theological questions. In speaking of guilt, he said, in effect, "It is not that you are *bad all over*, but there is in man a *tendency toward wrong*." (The italicised words were

used.) Calvinists would surely desire a further delineation of these words. Is this a denial of total depravity? Or is it a provision that remnants of the divine image remain even in depraved men?

Billy Graham learned the Shorter Catechism as a child. He learned that there are four aspects of man's sin: "the guilt of Adam's first sin, the want of original righteousness, the corruption of his whole nature, which is commonly called original sin; together with all actual transgressions which proceed from it." What then did he mean by the words "not bad all over?" Is this the way to address the people of Sodom?

The ecclesiastical touch of the film seems to be in favor of the broad-church, with the Church of England the only one exhibited as a haven for newly converted people. On the other hand, the young man complained that too long Christ had been presented as though he were a "museum piece" and added, "If I were Christ, I'd sue!" But the film did little to direct the convert toward a sound ecclesiastical connection. The suit was not joined.

No doubt the film will reach many in a drug-despondent generation with its immense emotional impact. But as with the other enterprises of the Billy Graham organization, there is little attempt made to address the root problem: the apostasy of the church. The convert is expected to have a feeling of euphoria for the church as church, with little more than a hint that something other than the gospel may be found there.

—EDWARDS E. ELLIOTT

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JOHN W. HAAS, JR.
(from page 22)

life studies. The first states that the "origin of life on the primitive Earth involved a series of relatively probable chemical and physical events and did not crucially depend on the chance occurrence of very rare events." Any hypothesis based on the chance occurrence of rare events not only is contrary to most of the available evidence but would be impossible to test in the laboratory.

Additionally, it is assumed in most work that the chemical compounds found in contemporary life were also essential to the origin of life. The third assumption considers life to have developed through a process which employed the simple molecules of the primitive Earth environment in a reaction pattern which produced over a long span of time compounds of increasing complexity which ultimately coalesced into living matter.

The work of the chemical evolutionist involves these general areas of study: (1) the establishment of the probable primeval atmosphere on the surface of the Earth, (2) experiments which seek to indicate the possible chemical molecules which could be produced under hypothetical primitive Earth conditions, (3) experiments investigating the growth of molecules, i.e. the means by which the original "small" molecules could associate to form large biologically important molecules, and (4) the means by which these primitive chemical systems became organized into a living cell.

The best evidence to date suggests that some kind of living material was present on the Earth at least 3 billion years ago and that the final consolidation of the Earth's crust took place about 4.6 billion years ago. Therefore life must have emerged in the interval between these two dates.

It may be surprising to note that experiments using a wide variety of primitive Earth environments and energy sources end up with the molecules (such as amino acids, sugars, heterocyclic bases, etc.) which are considered essential for the ultimate appearance of living systems. These results suggest that while one may not be able to precisely pinpoint either the environment or the exact process, chemical evolution through the polypeptide, polysaccharide, polynucleotide stage would apparently be a probable series of events in any case.

Problems

The most formidable problems appear when attempting to describe the process or processes whereby the biologically significant molecules became organized into small units (cells) in which the essential functions of metabolism, assimilation, reproduction, excretion, and the like occur. It should be pointed out that it is not at all clear why cellular organization appeared in the first place or for what reason metabolism developed. Yet, since these effects are observed today, it is reasonable to conclude that these events were an essential part of primordial biogenesis.

Living material has not yet been synthesized and the prospect for such results seems far off. However, the work reported to date indicates that the types of compounds that could have been produced during chemical evolution exhibit inherent tendencies toward organization into small units of cell-like nature. As one author puts it, "The results thus far suggest that the spontaneous development of a self-sufficient pattern of chemical reactions and structures is well within the realm of comprehensible natural phenomena." Indeed, "that the conditions and compounds found on the primitive Earth had a built-in predisposition (biochemical predestination) which ultimately led to the development of biological systems as we know them today."

Darwinian Evolution

The amount of comment on the subject of evolution has assumed mountainous proportions over the 110 years since Charles Darwin published his *Origin Of Species*. This work has been of immense significance for both scientific and non-scientific spheres of interest.

Basically, modern Darwinism can be considered to broadly resemble the views of Darwin, with the addition of 100 years of accumulated evidence on the history of life, the genetic and physical nature of living beings, and the interrelationships between them and their environment. Evolution considers that today's types of animals and plants have their origin in different pre-existing types and that the distinguishing features are due to modifications in intervening generations.

Evolution can be explained in terms of two kinds of variables: (1) the occurrence in organisms of inheritable variations of structure appearing at random with respect to the benefit they confer; (2) the operation of the processes of natural selection, i.e., the effects on all organisms of their internal and external environment in relation to which some variations will in given circumstances be more beneficial than others, and will confer on their possessors the ability to survive and reproduce more successfully than similar organisms that are not so equipped.

The concept of evolution and the mechanism of natural selection continue to receive serious discussion at various scientific and philosophical levels. At this time little is known concerning the causes of the variations in question or the specific factors involved in the variation process itself. One may predict that evolution will occur (that, for example, flies within a few generations will evolve a resistance to the effects of a new insecticide) but not know when and in what direction the adaptation takes place. While it may never be possible to experimentally demonstrate a major change from one living form to another, the evolutionary model today holds the confidence of the scientific community as best satisfying the diverse data of the fossil record, genetics, taxonomy and biochemistry.

Evolutionists admit that there exist numerous unresolved problems at vari-

ous levels of detail. These continue to be the focus of experimentation and theoretical discussion. No doubt new data will modify current views and close some of the so-called "gaps" in the hypothetical phylogenetic trees which biologists construct in tracing the pattern of development of new living forms from old. As with the origin of life question, Darwinian evolution suffers from the obscurity of history.

The "leap of faith," "hunch," "imponderable," and "paradox" so common to scientific practice is never more exposed than in this field of endeavor. It is the task of scientists—Christian and non-Christian—to continue to explore and apply the evolutionary model in a manner consistent with the approach to other models of nature: acknowledging the usefulness of the model, recognizing its limitations and continuing to question the undergirding framework.

"Evolutionism"

Consideration of biological evolution has sometimes been obscured by a view which considers the scientific model to be but one part of a metaphysical system which sees evolution as a driving force encompassing all of life. Religion, ethics, and the social sciences are considered in an overriding evolutionary context. Whatever the merits of this often anti-Christian approach its rationale is different from the scientific model. Objections to "evolutionism" do not necessarily apply to biology. We should consider the Darwinian explanation on its own grounds rather than in connection with topics which share a common title or borrow a few phrases. The question here is not that of "Christianity" or "Evolutionism" as one's world view.

A BIBLICAL PERSPECTIVE ON ORIGINS

The desire of Christian individuals or groups to come to an understanding of the Scriptural view of origins has not been crowned with success—at least in terms of achieving a consensus in the evangelical community.

Many factors contribute to this unhappy situation. Undoubtedly one's background as theologian, scientist or philosopher colors his interpretation and the nature of the questions to be asked. Views on the origin and trans-

The ultimate questions are answered by Scripture.

mission of Scripture along with theological and philosophical presuppositions carry the nature of the task far beyond a simple reading of the English Bible. The reader is caught between the tendency to read too much into the Biblical narrative or to ignore relevant passages.

While agreeing that the Bible is not a book of science we should not ignore the fact that Scripture speaks about origins albeit in a different manner than a scientific communication. Likewise, if the scientist has the mandate to examine these questions, his data and models of interpretation should not be dismissed out of hand as the rejection of the Logos in nature.

Let us now look at some of the Biblical passages which deal with origins, using for convenience the outline of the previous section.

Biblical Cosmology

Genesis 1:1 and Hebrews 11:3 are basic to the many Biblical passages which deal with the origin of the universe. Clearly, the eternal God created the universe, its matter-energy-time framework, out of nothing. The universe is temporal—that which has been created will pass away (Psalm 102:26). The universe is dependent upon God for its continuing existence (Hebrews 1:3, Colossians 1:17). We can but stand with awe and praise before Him. The ultimate questions are thus answered by Scripture.

The details of this creation—the pattern of development, the time sequence, and the properties of matter—are not the focus of Scripture, but rather fall to the lot of man in his God-given task of exercising dominion and stewardship over nature. Scripture may touch on these questions at various points but not from the perspective of science.

From time to time various individuals have sought to derive a physical model of the universe from verses which make reference to heavenly bodies, the firmament, the waters, etc. One may pull a series of isolated Scriptural passages together, and, with the right exegetical whimsey, construct a "Scriptural" model of the universe. One such approach

"assumes that the universe consists of three stories. The top story consists of a hard firmament, which

serves to divide a part of the primeval ocean from the other part of that ocean which is the Earth. The middle story, the Earth, is where flesh and blood men live. The bottom story, Sheol, is where the souls of the departed live."

Another considers the

"universe to be something like a house, where the Earth is the ground floor, and heaven is the first floor. The Earth stands on pillars and has foundations, the firmament is solid and acts as a floor for heaven and a ceiling for the Earth. It also separates the waters under the heavens from the waters above the heavens. The waters above the heavens would be contained in a kind of cistern in heaven, where they may be released to give rain in due season by the opening and shutting of the windows of heaven. Beneath the firmament God hangs out the sun to rule the day and the moon to rule the night; stars are embedded like jewels in the firmament."

It is here that the reader of Scripture must question the purpose of passages which deal with the natural world. The language terminology, style, and observations seem to speak from a different perspective than that of the 1970's. Is the literature of Scripture ever to be cast in the same light as the *Scientific American*? Presuming that the reader would answer in the negative, the problem then becomes one of how to deal with these passages.

Where on the continuum of views stretching from mythology, poetic imagery and allegorical history to literalism do we place our mark? Have we done our homework properly so as to establish a proper concept of Inspiration at this point? Fixed opinion abounds—held with tenacity and conviction. Fire, brimstone and charges of heresy are hurled from the right while cries of obscurantism, intellectual dishonesty and naivete issue from the left. Conviction is not always accompanied by scholarship. I feel that more of the latter is required so that we may face our youth and the world more adequately with the Biblical message.

Scripture and the Appearance of Life

"And God said, Let the waters swarm with . . . living creatures . . . So God created the great sea monsters and every living creature that moves . . . And God said, Let the

Earth bring forth living creatures . . . Then the Lord God formed man of dust from the ground and breathed into his nostrils the breath of life . . . So the Lord God formed out of the ground every beast of the field and every flying creature of the air . . ." (Genesis 1:20, 21, 24; 2:7, 19).

In these verses we see again the hand of God—working this time to bring forth life. Living beings arose not by accident or through probability considerations but by the operation of the power of God. The life came from the matter already existent on the Earth. The time span involved and the manner of the creation process are not mentioned in Scripture.

It may be suggested that there appears to be nothing in Scripture that would indicate that man is unable to "create" life from existing materials. Man, as the image bearer, imitates God in many ways—if imperfectly. Let us not preclude him in principle from achieving even this end.

Scripture and the Diversity of Life

Several passages in Genesis 1 and 2 mention general categories of animal life. Creatures of the sea, domesticated animals, creeping things and wild beasts are named. These all are made by God who has established in them the potential to be fruitful and multiply after their own kind. The creation of man is seen as the capstone of God's activity. Man, "formed of the dust of the ground," is unique in the

world of living beings. He is made in the image of his Creator—a living soul—enjoined to exercise dominion and stewardship over the natural world.

The notion that animals evolved over a great span of time and that man arose from the animals is not found in Scripture and would appear to be contrary to a *literal* reading of the Genesis account.

Is it possible to back off from an insistence on a literal rendering at all points without compromising one's belief in the accuracy of the Bible or distorting the spiritual truth represented? There appears to be little hesitancy in regarding some Biblical passages concerning the future as something other than literal expression. Why must there be such emphasis on a literal reading of early Genesis?

It is possible to take evolution a bit too seriously—to consider it an enemy to Christianity. Evolution (as herein defined) is no more an enemy to the Christian position than atomic theory, gravity, the uncertainty principle or any other scientific abstraction. If, on the one hand, we do not hesitate to apply it as a model for organizing events in nature, on the other hand we do not consider it to be a basis of faith.

Man the Capstone

A study of the past may well help in our understanding of the present and enable some prediction of the future. One goal of recent work has

been to establish the closest chemical twin to man to act as an experimental stand-in for transplantation studies, vaccine trials, serology, drug toxicity and efficacy tests. Philosophy and theology rightly emphasize the intellectual and spiritual superiority of man over animals. The distinction is much less sharp when physical qualities are considered.

Science cannot speak to those qualities of man associated with his soul, spirit and image bearing, but should rightly investigate taxonomical and biochemical characteristics of man and the animals to establish patterns of similarity and difference. The Christian can have nothing to fear from the study of science. The examination of the natural world in its beauty, simplicity and complexity can stimulate redeemed man to see more fully the attributes of his Creator.

Regardless of the approach toward a concord of the record of Scripture and nature (there are dozens in print) one is left with a feeling of dissatisfaction that neither has been properly served. I trust that this limited presentation has indicated my concern for the present state of affairs. The various camps that have arisen, the negative attitudes and suspicion are divisive with those who would serve the cause of Christ. Serious new efforts by Christian scholars in the various disciplines is required to enable man to more fully understand God and the world which He has made.

A dialogue between pastor and scientist

the question of origins

PASTOR: The article at hand properly makes the point that we should be able to discuss the question of origins in a manner that is honoring to God. As Christians, we recognize that God is the source of all truth and that He discloses this truth in the processes of natural and special revelation. We, therefore, ought not to feel threatened when unable to find all the points of correspondence between these two areas of revelation.

SCIENTIST: Rather, let us ask for wisdom.

PASTOR: In a discussion such as this I assume that ultimately we expect to find total agreement in the data discovered in these two areas.

SCIENTIST: I doubt that this can be achieved—at least in this world. The very nature of science would seem to prevent the conclusion that God created the heavens and the earth or that God took one of Adam's ribs and made a

woman from it. Similarly, the very nature of Scripture is such that it is not intended to coincide with the scientific views prevailing in the 1870's, 1970's or 2070's. The "synthesis" that we desire is God's alone.

I am dubious about attempts to show the plausibility of the Biblical "miracles". While parthenogenesis may be observed at one point or another in the biological order, it in no way can establish the fact of the virgin birth of Jesus Christ. This I accept by faith.

At the same time, I see the problem that exists when we must decide if a given statement should be taken as literal or otherwise. The discovery of a manuscript and other archaeological or geological evidence may confirm and amplify the Biblical record of an event such as the Noachian flood or the battle of Jericho, but this is not possible for the prehistorical events of early Genesis. We should continue to work together to resolve the points of disagreement, recognizing the limitations of our method.

PASTOR: The problem is, what do we do when we find ourselves as far apart as we seem to be when discussing the question of origins.

SCIENTIST: Perhaps the distance apart is often a matter of the personalities involved. The disdain for the other side often displayed by men in theology and science does not lead to a solution. We come to the discussion with our minds already made up and are unable to objectively view the evidence on the table. Hard work, not bickering, is required.

PASTOR: A solution proposed by some Christians who hold a high view of Scripture (and, perhaps implied in this article) is that certain conclusions are reached by science in the study of the various data. The Bible is then interpreted in the light of these conclusions. By this method, it is determined ahead of time what the Bible may or may not say.

A current example of this approach is seen in the willingness of Christian men to approach the Bible on the basis of conclusions reached by the anthropologist and the geologist. It is determined by this means that human life could not have begun from an original pair. Therefore, in order to avoid the necessity of charging the Scriptures with error, it is stated that they did not intend to teach that human life began with two historical persons, Adam and Eve, immediately created by God in His image.

SCIENTIST: Our view of the role which outside evidence and methods should play in Biblical interpretation is basic to the discussion. We must hold firmly to the authority of Scripture as that authority is defined in Scripture. Yet the multiplicity of views that one finds when attempting to understand and apply Scripture suggests that man had better be careful when he claims the authority of Scripture for his judgments.

In suggesting that science be permitted to aid in the task of Scriptural interpretation, I would ask that it do what scholarship in linguistics, history, archaeology and theology does in these tasks delegated to man. Can we test our interpretation of Scripture with the way things appear in a particular discipline? Science or history or any other discipline need not dictate to Scripture but rather suggest to interpreters of Scripture that their course of action may be in error. Bad exegesis—in the name of authority—cannot be preferred over good science.

A serious discussion of the nature of early man and the position of Adam and Eve is not possible in the space available. Scientific methodology cannot establish the names or behavior of the first humans. The only record of their existence is found in Scripture. I choose to believe the Biblical record. One must be careful not to push Scripture beyond what it says or to reject out of hand the efforts of the sciences to describe this period.

A Major Disagreement

PASTOR: My major disagreement with the article is that in the section, "A Biblical Perspective on Origins," there is not an adequate consideration of the relevant Biblical data. Happily we agree that "the ultimate questions are thus answered by Scripture." It is indicated that we experience great difficulty when trying to understand the details of God's creating activity. Let us grant the existence of such difficulty in some areas.

At the same time, let us examine the Biblical data in one area where the Scriptures speak with great clarity. When Genesis 1-3 is taken in conjunction with other Biblical passages (Romans 5, I Corinthians 15, I Timothy

2), it is unmistakable that the Bible is presenting us with two historical people, Adam and Christ. In Romans 5, Paul is stating the argument for justification. It is said to rest upon the imputation to us of the righteousness of Christ. The arrangement is analogous to the imputation of the guilt of Adam's sin which resulted in the condemnation of all his descendants. Here is an instance where the Bible speaks with directness.

However, science comes to a contradictory conclusion from the study of its data. In this case, and other instances where the Bible speaks with clarity of detail, the Christian must insist that science is wrong and that its conclusions should be re-examined.

SCIENTIST: I agree that the article has not considered "all" the Scripture bearing on the question of origins. Lack of space and a certain timidity on the part of the author combined to produce this result—more a comment on the state of things than an exhaustive survey. The conclusions reached on the basis of the Scripture presented surely are valid from the Reformed perspective. The Bible can speak more specifically about Adam and Eve than science at this point. The scientist coming across the Genesis account may accept, reject or allegorize this record as he sees fit on various grounds. However, the current state of his science does not allow specific conclusion concerning Adam and Eve.

Coping in Local Church

SCIENTIST: I should like to turn the discussion to the question of how the local church can cope with the issue of origins in its various preaching and teaching ministries. I am particularly concerned with the need to prepare our youth so that they can handle the approach to origins generally found in the public schools.

PASTOR: There are several steps which should be taken by those in the local church to prepare the youth to face the problems that will arise in this area. The youth should be instructed in the testimony which the Bible provides of its own inspiration and infallibility. Opportunities should be provided when the youth can openly discuss in the Christian community the problems they experience when wrestling with the question of origins.

Finally, it would prove helpful to maintain contact with people in the public school so that from time to time some kind of forum could be arranged where the Christian could both show that the Biblical position is consistent and intelligent and ask questions which would probe the weaknesses of the viewpoint which usually prevails.

Perhaps it would be in order here to close with a brief comment on what has been recognized as the perspicuity of Scripture. The Bible is revelation given in propositional form. It is direct communication between God and man. It takes into account man's psychology and is designed to break through to man's cognitive factor. Its great truths stand out with unmistakable clarity.

A similar claim cannot be made for God's revelation in nature. Trees, and compounds, and enzymes, and quasars do not speak in propositional form. Their truths need to be wrested from them and there is not the same lucidity which exists in the God-breathed Word.

SCIENTIST: Yet we must be careful to establish those areas where the Bible speaks clearly and those areas where it speaks in very general terms or not at all.

Another letter from **MANDATE** on the meaning of 'Reformed'

Elder Roy Butler, a philosophy professor at Western Kentucky State University, calls the reformed faith "the central and consistent theme of the Reformation — God's sovereign grace."

"Reformed" may be defined both denotatively (by pointing to its history) and connotatively (in a statement of its meaning). Reformed designates one of the two major branches of the Reformation movement which was localized at its inception in Southern Europe, the founders of which were Huldreich Zwingli (1484-1521), and John Calvin (1501-1564). The distinctive genius of the reformed movement and of reformed theology is also designated as Calvinism. The reformed teaching spread from Geneva to France (the Huguenots), to Scotland (John Knox, the source of Presbyterianism), to the Netherlands (known today to us all through the writings of Abraham Kuyper, Hermann Bavinck, etc.), to England and America (the Puritans, Presbyterian and Reformed Churches). The reformed faith is no minor motif in the Protestant movement, but the central and consistent theme of the Reformation—God's sovereign grace. I believe there is no greater and more thrilling religious tradition.

But the reformed faith, or Calvinism, may also be defined by alluding to its magnificent and amazingly consistent confessional statements of which the most important are The Heidelberg Catechism, 1563; The Belgic Confession, 1561 (revised 1619); the Scotch Confession of Faith, 1560; The Canons of the Synod of Dort, 1618, 1619; The Westminster Confession of Faith, 1647 (see *The Creeds of Christendom*, Philip Schaff, Vol. III, Baker Book House, 1966). Every reformed pastor and for that matter every reformed layman would rejoice in a careful and comparative reading of these reformed statements, the most explicit of which is our own Westminster Confession with its Larger and Shorter Catechisms. The reformed faith is what is contained in these historic statements of faith. There is not time here to explain "confessional church" and significance of confessions to the reformed faith.

What distinguishes the reformed from the fundamentalist movement most clearly is its belief in the unity of truth as a system of doctrine. Its assumption is that man is in God's intellectual image. Even as the primary standard, the Scripture, is a unified whole of propositional truth, so the confessions or secondary standards express no compartmentalization of "fundamentals" but rather an ordered whole of the revealed will of God. I believe the five points of the Synods of Dort (the so-called five points of Calvinism) clearly illustrate this. The total depravity of man logically requires unconditional election; limited atonement, irresistible grace and perseverance of the saints is one truth, *i.e.*, God is sovereign in redemption. No statement may be deleted; each is presupposed by the others. Since man is totally unable to choose God, God by grace alone chooses man; election is not conditioned by a man's faith or action. God elects and makes atonement for the sin of those individuals whom he elects.

The reformed faith may then be defined: That segment of Protestantism designated reformed and which has reproduced the great reformed confessional statements. It is in the study of these confessions that we obtain a connotative definition of "reformed." What is distinctive, as we have noted, about the reformed faith is its conviction of the nature of truth. Confessions are not arbitrary sets of doctrines or fundamentals but the expression of the unity of God's truth. Here are some of the truths of the Westminster Confession, in brief, with reference to the unity of truth, which constitute a statement of the meaning of reformed.

1. *The Bible is the inerrant Word of God, the final standard of faith and practice (Chapter 1).*

One of the important evidences of the unity of this truth with the rest of the Confession is the chapter "Of Christian Liberty, and Liberty of Conscience" (Chapter XX). The reformed faith, we find in this article, differs from fundamentalism in that God alone is recognized as Lord of the conscience through the teaching of the Word.

2. *God is sovereign creator of all things, the absolute source of all truth and good.*

The articles on the decrees of God (Chapter III), creation (Chapter IV), and providence (Chapter V) are logically consistent expositions of the unity of truth expressed in the scriptures. The importance of these doctrines is that they make impossible (unthinkable) any compromise with the philosophies of men. (Cf. liberalism's compromise with idealism, neo-orthodoxy with existentialism, etc.)

3. *Adam, created in God's image and with whom God entered into a covenant of obedience (covenant of works, Chapter VII), rebelled against God's sovereignty and thereby lost for himself and all who are his natural descendants the ability to fulfill his destiny as creatures (Chapter VI).*

The truth concerning the condition of man in this article not only takes on its significance from the truth of God's sovereignty but the articles that follow on redemption are inferentially (systematically) of one piece with it.

4. *God the Father entered into a covenant of grace with God the Son for all whom God has elected to save (Chapters III and VII).*

Perhaps at no point is the systematic genius of the reformed theology more obvious than in the doctrine of the Covenant. One of the best descriptive designations of the reformed faith is covenantal Christianity or covenant theology. There is no arbitrariness here but only the sweet reasonableness of the Bible itself.

The doctrines of depravity or total inability, free election and limited atonement, together with a denial of any form of dispensationalism, and we might add the truth of paedobaptism, are all systematically (reasonably, not arbitrarily) given here. The choice between dispensationalism and the covenant of grace is not an option to the reformed believer. Dispensationalism is not only doctrinally an error for the reformed believer (he cannot think it or believe it at all); it is contrary to the very genius of his faith itself. It is the attempt at complete adherence to the Scriptures that has produced the logical consistency of the confessions of the reformed churches, and the

(concluded on page 32)

Orthodox Presbyterian Graduates at Westminster

Sixteen of forty-one graduating seniors at Westminster Seminary this spring are Orthodox Presbyterians. Our readers will be interested to know who they are and something of their plans. The names follow, in alphabetical order.

ARTHUR G. AMES is a graduate of Houghton College and has been a member of Calvary Church of Glenside for the past year. Both he and his wife, Penny, are from Schenectady. They have a five-month old daughter, Kimberly Ruth. Art has taught high school physics for two years and has worked as a camp counsellor and as a sponsor for youth groups. He has held summer pastorates in a Canadian Presbyterian congregation and in an independent church in Wheaton, Illinois. The Sunnyvale Church has asked him to come as an assistant to Dr. Henry Krabbendam, especially in youth activities.

KENNETH M. CAMPBELL and his wife, Christina, hail from Scotland, where he was graduated from the University of Aberdeen. They have been members of the Trinity, Hatboro congregation for two years and he will be assisting there this summer. He spent one summer as an assistant in Naples, Florida and another in Chula Vista, California. Ken plans on graduate work toward a TH. M. at Westminster this fall.

DALE I. CLAERBAUT attended Dordt and Calvin Colleges. His wife, Lois, is from Grand Rapids and they have recently adopted a son whose name is Craig Timothy. Dale is a lifetime OPCer with membership in Bethel Church of Oostburg. He was a member of the first S.A.V.E. team that worked in Miami in 1963. Later he served in Garden Grove and with the group in Spencer Mills that is now an organized church. For the past two summers he assisted in Bellmawr, N.J. and then on the West Coast in Bend and Sonora. Dale intends to return to Westminster to work toward his TH. M.

WILSON L. CUMMINGS, one of two sons of OP ministers in the class of 1970, is a graduate of Geneva College and comes from a lifetime membership in Covenant Church of Pitts-

burgh. His summer work has included service in churches in Rochester, Eugene, Bend, and Pittsburgh. Last summer and on Sundays during this school year Wilson helped in the mission work in South Philadelphia and he expects to live and assist there again this summer. His present leaning is toward home mission labor.

A. LEROY GREER of Roseburg, Oregon, a graduate of Westmont College, is a recent addition to Calvary Church, Glenside. He was married on June 13 to Miss Bonnie Cox of the Westfield congregation and will be working at the Seminary this summer as he looks toward completion of his trials for licensure. LeRoy has applied for eventual foreign mission work. His first contact with the OPC came through the John Scanzonis in Lookingglass and then Eugene, Oregon, and he worked part time in the latter home mission field during the past two summers.

KENT T. HINKSON and his wife, Jeline, are both from Kansas and have a daughter, Beth Jeline, born in March. Kent attended Moody Bible Institute and Kansas State Teachers, preaching during college and while teaching history in Junction City, Kansas for one year prior to enrolling at Westminster. He served as summer assistant in Hatboro and Silver Spring and this spring in the Shope Gardens mission work near Middletown, Pa. A call from Calvary Church of La Mirada, Calif. has been placed in his hands, and he plans to go to that pastorate.

McKENDREE R. LANGLEY of Collingswood, N.J. and his wife, Sandra, are members of Immanuel Church of West Collingswood. A graduate of Gordon College with his M.A. from Northeastern, he has accepted a position as a history teacher on the faculty of Barrington College, R. I. He plans to do some writing in the area of a Christian philosophy of history.

DAVID G. MERKEL from Hamburg, Pa. just recently united with Calvary Church of Glenside together with his wife, Sylvia. The Merkels have a baby daughter named Faith Margaret. David is a graduate of Nyack Missionary College. His immediate plans are as yet uncertain.

JOHN W. MAHAFFY, the other son of an OP minister in this class, was born in Eritrea, Ethiopia. While at Dordt College he met Sylvia Vis, who was born in the Netherlands, and they are to be married on July 14 in British Columbia, where she has been teaching in a Christian school. After a summer as assistant in Cedar Falls, John worked last summer with his father in the home mission fields of Lake Forest and Kenosha. This summer he will serve the home mission congregation in Tulsa. John's membership is still in the Westchester, Ill. congregation.

DAVID J. MILLER, a Philadelphian and a graduate of Temple University, has been a member of Calvary Church of Glenside for two years. He has been invited to supply this summer in Bend, Oregon. Last summer he assisted in the church in Garden Grove, after a couple of summer jobs in factory work. Dave has received a call from the Kirkwood church.

DONALD R. MILLER comes from "all over the U.S.A." after 17 years as a Navy dependent and 14 years of active and reserve duty. A graduate of the University of Virginia, he notes that Westminster was the twenty-second school he had attended. Saved at the age of 29, he was an electronics engineer before entering Seminary. Don and his wife, Beverly, have three children and belong to Trinity Church, Hatboro. Last summer he assisted in Westfield. He was ordained as an evangelist on the evening of his graduation from Westminster and is applying for a Naval chaplaincy.

JAMES C. PETTY, JR. came to Westminster from Wheaton College. His home was in Greensboro, N.C. He and his wife, Marsha, have been members of the Center Square Church for a year and a half. Jim has served as a summer assistant in Westfield and Bellmawr and has worked in the Church of the City this past year. The Pettys expect to move to West Philadelphia and he will be teaching campcraft to center city kids this summer at a Fairmount Park playground as he continues his missionary work with the Church of the City among students and others.

ROBERT D. RAGLIN, originally from Portland, Michigan, lived in California from 1952 on and graduated from San Diego State. His wife,

Carolyn, is also a Californian. They recently transferred to Glenside from the OPC in San Diego to which he had belonged for some 14 years. Bob spent one summer as an assistant in Vienna, Va. They will occupy the Knudsen house for a few months while the latter are in Holland. Bob will be preparing for his licensure examinations with a pastorate in view.

ROGER W. SCHMURR is an Oregonian, a graduate of Portland State, and a member of First Church, Portland since the age of two. It was while taking graduate work in economics at Northwestern University that Roger gave more serious consideration to the ministry and then entered West-

minster. Pilgrim Church of Bangor has voted to extend him a call as pastor. His wedding to Miss Susan Kellogg is planned for July 16 in San Diego. Roger served on a S.A.V.E. team at Hacienda Heights, split another summer between Chatsworth (RPES) and Garden Grove (OPC) and labored as assistant in Pittsburgh last summer.

JACK L. SMITH is a Californian from First Church, Manhattan Beach and a graduate of the University of California at Los Angeles. He plans to work at the Seminary this summer and to pursue graduate studies there during the coming academic year.

DOUGLAS C. WINWARD, JR. and his wife, Mary Lou, are both Philadelphians, and Doug graduated from Temple University. He was under the care of the United Presbyterian Church when he came to Westminster, but because of the adoption of the Confession of 1967 and the resultant changes in the ordination vows he united with the Orthodox Presbyterian Church in 1968. The Winwards are members of the Glenside congregation where Doug spent a summer as assistant and is now working with the senior high young people. He has just received a call from the church in Fawn Grove.



DR. VAN TIL HONORED ON SEVENTY-FIFTH BIRTHDAY

Many readers will recall this sketch by John Tolsma that appeared on our cover five years ago. Last month the distinguished Professor of Apologetics at Westminster Seminary was honored on the occasion of his seventy-fifth birthday.

An overflow crowd gathered at the morning chapel hour on May 4, the day following Dr. Van Til's birthday, with some area alumni present as well as the students and members of the faculty and staff. During the previous month nearly 400 letters had come from Westminster alumni all over the world in tribute to the impact of his teaching and his friendship.

The presentation of the letters was made by Alumni President Henry Coray and Dr. Van Til responded with both humor and humility. An informal reception with a birthday cake and cupcakes for all followed in the student lounge upstairs.

Professor Van Til has now completed his forty-first year of teaching at the Seminary. He and Professor Paul Woolley are the two remaining members of the original faculty which began with Dr. Machen in 1929 at 1528 Pine Street, Philadelphia.

Return Requested

Letter From MANDATE

(continued from page 29)

clarity of its witness to the world. Children brought up in the sweet reasonableness of the catechisms and adults caught in the majestic apologetic of the confession are poor candidates for the wiles of the Devil and the many winds of doctrine.

DR. ROY W. BUTLER
Bowling Green, Kentucky

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Robert H. Graham, 1001 Eighth
St., Apt. 12, Novato, Calif. 94947.

David A. Hitt, 245 W. Exchange,
Astoria, Ore. 97103.

Gerald G. Latal, 133 N. Garfield
Ave., Apt. 24, Manteca, Calif. 95336.

Robert L. Malarkey, 140 Fleetwood
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kotas).

Donald R. Miller, 319 Crooked
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