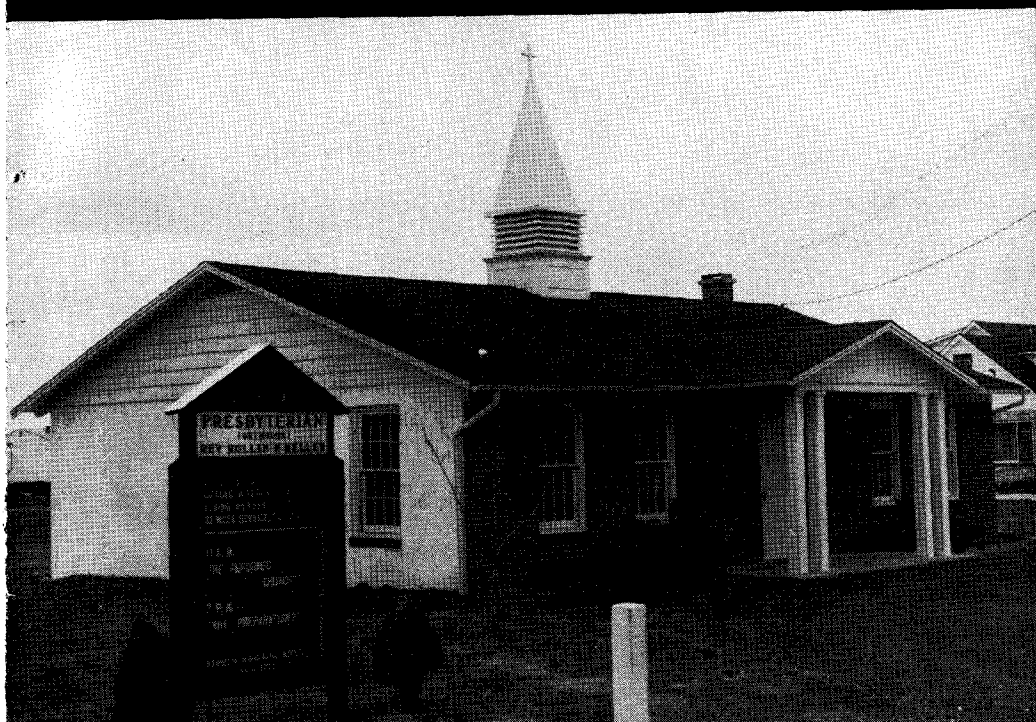


GUARDIAN



Neptune Church

At the declaration of the moderator, the Rev. Jay Adams, the Presbytery of New Jersey welcomed Good Shepherd Orthodox Presbyterian Church as its fifteenth constituent church on Sunday, March 13.

There were 148 present at this afternoon service as the Rev. Le Roy Oliver preached a message on "God's Remembrance" taken from the text of Malachi 3:16, 17. Most of those who jammed this tiny (30' x 40') building were friends from other congregations in the Presbytery and from local evangelical churches.

Good Shepherd Church is located in
(continued on page 45)

The Rev. Messrs. Keller and Oliver



The Crucifixion

EDWARD WYBENGA

Luke 23:26-43

Jesus had been delivered by Pilate into the hands of the council and the mob to be crucified. Death by crucifixion was a Roman punishment reserved for slaves and foreigners and the vilest criminals. It was never inflicted on a Roman citizen. Among the Jews crucifixion was not permitted under Old Testament law, except after the criminal had already died, but so great was their hatred of Jesus that they disregarded their own rule.

According to Roman custom the criminal was forced to carry the very cross upon which he was to be crucified, adding to his humiliation and shame. The heavy cross was more than the physical strength of the suffering Christ could bear, and a certain Simon, returning from the field, was compelled to share its burden.

As the procession moved along toward Calvary the women among the growing crowd that followed were overcome with pity for Jesus, bursting forth with loud sobs and lamentations. Turning to them the Savior said, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children." This was no rebuke but rather an expression of his compassion for them. He was thinking of the calamities that lay ahead because of his rejection by "his own" people who knew not the day of their peace. Their unbelief and impenitence would bring destruction of the city and the Jewish temple at the hands of the very nation whose rulers they were now using to accomplish their evil designs. Then there would be unspeakable terror prophetic of that which will overtake the wicked on the Judgment Day.

At the place of crucifixion the soldiers went ahead with their usual work. There were three to be put to death on that day—two robbers, and the Son of God. As the cruel nails tore his flesh Jesus prayed, "Father, forgive them, for they know not what

they do." He was without feelings of resentment or revenge. In praying for those who murdered him in the ignorance of their unbelief, Jesus practiced what he had taught: "Love your enemies . . . and pray for them which persecute you" (Matt. 5:44).

It was another Roman custom for soldiers to divide among themselves the garments of one they crucified. Since the outer robe that Jesus wore was of one piece and without a seam, "they said therefore among themselves, Let us not rend it but cast lots for it, whose it shall be: that the scripture might be fulfilled which saith, They parted my raiment among them, and for my vesture they did cast lots" (John 19:24, quoting Psalm 22:18).

Death by crucifixion was a painful and shameful death. It was also an accursed death. Upon Jesus Christ fell the curse of God's law, broken by the sin of man. Wrote Paul: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree" (Gal. 3:13).

Humiliation

Meanwhile Jesus was subjected to further humiliation by the scorn of those who passed by, taunting him gleefully: "He saved others, let him save himself, if he be Christ, the chosen of God." These words of intended mockery contained more truth than Jesus' enemies realized. Indeed he could not save himself — if he wanted to save others. Had Jesus come down from the cross there would have been no completed salvation for sinners.

Still another humiliation for the Savior was seen in the superscription placed above his cross: "This is the King of the Jews." Intended to show the alleged crime for which he was killed, again it revealed more truth than his deriders were able to see. For God's Messiah was, is, and ever shall be King — not of the Jews only but of the Gentiles also. He is "the head

over all things to the church, which is his body" (Eph. 1:22).

The crucifixion of Christ between two thieves was also part of his humiliation. Thus were fulfilled the words of the prophet Isaiah, "He was numbered with the transgressors" (53:12). Yet this very circumstance was the occasion for a bright ray of light amid the otherwise awesome darkness at Golgotha. For one of the robbers turned to the dying Man on the central cross with the earnest plea, "Lord, remember me when thou comest into thy kingdom."

Mercy

He asked only to be remembered. This thief had already confessed that he was justly condemned for his own sinful deeds. Now he pled for mercy and forgiveness. He acknowledged that Christ was without guilt, Lord and King over a kingdom of his own. Believing in Jesus' willingness and power to grant him a place in that kingdom, in simple faith he cast himself upon his saving mercy.

No doubt about his conversion, though it came almost at the moment of his death. Yes, true conversion may take place at the eleventh hour, but it is unusual. Let no one wait until the end of life, thinking that then he will turn for salvation to the Lord. His heart may be hardened in unbelief, and like the other thief he may die blaming God, impenitent, without hope. And who knows when his appointed hour may come—when it will be forever too late.

The Savior's promise then and now is for those who trust in him: "Verily I say unto thee, Today shalt thou be with me in paradise." In his death is the assurance of eternal life. The cross of Calvary is at once the darkest and brightest event of history: the darkened sun concealed the Forsaken and Suffering Servant until he "gave up the ghost" in death. Yet its glory is heard in his cry of triumph, "It is finished" and the brightest tidings of salvation for sinners are realized.

This was God's way by which the guilt of sin was atoned for, the pollution of sin cleansed, the power of sin broken. Divine justice against sinful man could be fully satisfied, God's honor maintained, and God's glory magnified. God's Son redeemed his people. They were bought with the price of his precious blood.

The Coming World Church

ROBERT L. VINING

Bishop G. Bromley Oxnam, a former president of the World Council of Churches, said in his "episcopal address" in 1948, a document signed by all American Methodist bishops, "First steps toward union must be taken by the Protestant communions." After Protestantism is reunited then effort should be made toward union with Eastern Orthodoxy. After this is consummated there should then be union with the Roman Catholic Church so that there may come at last one "Holy Catholic Church to which all Christians may belong."¹

When the late Bishop Oxnam voiced this dream many Christians were startled. His concept seemed to many utterly fantastic and unrealistic. Yet the liberal leaders of the ecumenical movement are striving mightily to achieve this goal.

A few years ago the Blake-Pike proposal for church union of six leading Protestant denominations was launched. Consultations are still continuing.

But the liberals are not waiting until major Protestant denominations are united before seeking closer fellowship with the Roman Catholic Church. The World Council of Churches invites the Roman Catholic Church to send observers to its Conferences and the Roman Catholic Church invited Protestant Churches to send observers to the Vatican Council II.

This year for the first time a common leaflet was prepared for use during the Week of Prayer for Christian Unity, January 18-25. Protestants, Roman Catholics, and Eastern Orthodox Christians on all continents were urged to make use of this leaflet (*Interchurch News*, 1/66, p. 7).

Mrs. Stuart Sinclair, president of United Church Women, writes in the December, 1965 issue of *Interchurch News*, the organ of the National Council of Churches, "Leaders of our churches tell us that in the next ten years there may be an understanding

and cooperation between the Roman Catholic Church and Protestant churches as extensive and pervasive as that which has taken place among the denominations during the past ten. In this situation, the average person needs some suggestions and guide lines to help grasp the new opportunities. *Living Room Dialogues* is one such helpful plan" (p. 5).

The book, *Living Room Dialogues*, has been edited by the Rev. William B. Greenspun, C.S.P., and the Rev. William A. Norgren, director of the Faith and Order Department of the Division of Christian Unity of the National Council of Churches.

Living Room Dialogues

The plan of *Living Room Dialogues* "calls for 12 to 15 people — Catholic, Orthodox and Protestant — men and women, married and single, of different races and different age groups, to meet in one another's homes once a month for Bible reading, prayer and discussion. The purpose is to help individual men and women become personally concerned about Christian unity and to pray for the reunion of all Christians" (*Living Room Dialogues*, p. 7).

What is the basis on which such conversations may be held between Catholics and Protestants? Once, of course, Catholics regarded Protestants as heretics. Now they speak of Protestants as "separated brethren." Robert McAfee Brown asserts we are brethren "because we share a common baptism. As Catholic ecumenical thinkers have been pointing out with increasing vigor, this fact of our common baptism underlies the whole ecumenical venture. By virtue of baptism, we are all, in some sense, united with Christ . . ." (*Ibid.*, p. 34).

It is well known that Roman Catholics believe in baptismal regeneration, and history records zealous Roman Catholic missionaries baptizing heathen people in great numbers, believing that thereby their souls would be saved. When Dr. Brown speaks of our all

being united with Christ, in some sense, by virtue of baptism, he appears tending toward the Roman Catholic error. Ecumenical leaders seem to take it for granted that any church calling itself a church is therefore a Christian church. Yet some churches definitely fail to give the marks of a true church.

Liberals feel that there is urgency in this matter of discussion seeking to promote unity. They say, "Divided Christianity presents the greatest single obstacle to the spread of Christ's gospel in the world today" (p. 16). For years liberals have stigmatized denominationalism "the scandal of Christianity." Evangelicals, on the contrary, regard the departure of men from faith in the infallible Word of God and the denial of cardinal Christian doctrines as the greatest source of weakness in the Christian church to-day.

The seven dialogues in the book, *Living Room Dialogues*, are: "Concern, Prayer, Love," "Good Conversation in Christ," "How Do We Worship?" "Our Common Christian Heritage," "Renewal of God's People," "Our Common Christian Witness," and "Why We Don't Break Bread Together."

Steps toward Unity

The compilers are hopeful that the response to it will be so enthusiastic that there will be a demand for a second book which will deal with other problems. Inasmuch as this book says little or nothing about such matters as papal infallibility, Marianism, purgatory, marriage and divorce, it is possible that some of these topics will be treated in a second book, should demand warrant one.

Robert McAfee Brown, who was one of the Protestant observers at Vatican II, contributes as essay on "Nine Steps to Unity." Yet with all his eagerness for union he grants that "when all the talking has been done

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¹H. J. Otten, *Baal or God*, p. 213f.

(there) are still monumental differences" (p. 41). Nevertheless, he and other liberals, both Catholic and Protestant, feel that there are certain areas in which Catholics and Protestants may cooperate, as in the civil rights movement (e.g. the March on Washington), promotion of peace, the war on poverty and illiteracy, etc. (pp. 39f., 54, 136).

Cyril Richardson in his essay on "Word and Sacrament in Protestant Worship" believes that one of the results of the Vatican Council will be that "the Catholic services will become more like Protestant ones, just as, under the impetus of the current liturgical revival, Protestant services are recovering something of their Catholic past and becoming more like Roman ones (p. 67). Once more, it is said, "Nearly all Protestants today acknowledge (or are beginning to acknowledge) the central importance of the Lord's Supper; that the integrity of worship demands that we say 'scripture, sermon and sacrament'" (p. 236). Again in architecture there seems to be a drawing closer together in appearance between Catholic and Protestant churches. A Catholic writer claims that altars again look like tables (p. 237).

Living Room Dialogues states, "We have to agree that the greatest force for the uniting of all Christians is prayer" (p. 17). In the book there are printed prayers and responses, but no suggestion that there be free prayer. Liberals are constantly quoting the words of Christ in John 17:11, "Holy Father, keep them in thy name, which thou hast given me, that they may be one, even as we are one." The liberals interpret the words of Christ to mean that all persons who bear the name of Christ ought to be united in one church. But is every church a true church? The apostle Paul speaks of the church as "the pillar and ground of the truth" (1 Tim. 3:15). If churches depart from the truth, if they embrace numerous errors, do they warrant being called Christian churches?

Synagogues of Satan

Does not the Scripture speak of churches so degenerating as to become synagogues of Satan (Rev. 2:9)? Surely the Lord does not want true churches of Christ to unite with synagogues of Satan. To imply then that Christ wants all churches to unite, irrespective of their faithfulness to the

Word of God or no, is to misinterpret the prayer of Christ for unity. In the book under review it is indeed recognized that no church is perfect, and that there is constant need for reforming. Yet the basic position is maintained that the Protestants, Eastern Orthodox, and Roman Catholics should unite.

Living Room Dialogues states, "After fundamental commitment to Christ, reverence for and dependence upon the Bible is what most unites us separated Christians" (p. 123). But in the book there is no reference to the Bible as infallible or inerrant. How could there be when so many ecumenical leaders hold that the Bible contains errors? Reference is made to the doctrine of the virgin birth which has been much discussed in Protestantism, although it is affirmed that the majority accept it. Concerning the resurrection of Christ it is asserted that every one, with some minor exception, believes it. The movement called "neo-orthodoxy" is alleged to be a "notable revival in Protestantism, which is really Reformation Protestantism" (p. 132). In opposition to this book we maintain that the attitude toward the Bible is what separates Protestants. Evangelicals accept it as the inerrant, infallible Word of God while liberals strenuously oppose this historic position of the Christian church.

Scripture and Tradition

Protestants are jealous of the sufficiency of the Scriptures while the Roman Catholic Church has insisted upon the importance of tradition along with the Scriptures. Now there are some ecumenical leaders such as Eugene Carson Blake, Stated Clerk of the United Presbyterian Church in the U.S.A., and newly elected General Secretary of the World Council of Churches, who are abandoning 'sola scriptura' and finding value in tradition.

What about the glorious doctrine of justification by faith? The term is not mentioned in this book. On the subject of sin we read, "We can look back on a long history of theological controversy as to whether the sinner is completely helpless or not. Yet in spite of much discussion concerning how much man can contribute to his own salvation, there seems to be no doubt that without the saving action of Christ, man would not be re-

deemed" (p. 132). The Catholic may believe that the works of man contribute somewhat to man's salvation but Protestants insist that man can do nothing to save himself (Eph. 2:8f.).

Some Christians might feel that while not at all in favor of Protestant-Catholic union still these dialogues afford opportunity to witness to the Word of God and to faith in Christ. Fr. Gustav Weigel, S.J., says, however, "The ecumenical movement is not an arena for the triumph of one Church over another. It is a fraternal confrontation of divided but brother Christians. It is not the purpose of the ecumenical dialogues to make conversions. It is an effort of Christian love to give and receive witness to the gospel" (p. 123). Yet one writer grants that as a result of such conversations a Protestant might be converted to Catholicism, or vice versa, but speaks of this as one of the risks of the ecumenical activity. But in spite of a tolerant spirit shown by ecumenical leaders in Romanism do not most Catholics desire that Protestants "return to the one Church under the one pontiff"?

Robert Brown says, "One of the French Protestant observers at the (Vatican) Council told me that there are over two hundred joint Protestant-Catholic Bible study groups in France today" (p. 38). The United Presbyterian Church has published a booklet entitled, "Conversations with Roman Catholics on the Nature of the Church and on Ecumenism," as an aid to its members in such dialogues (*Interchurch News*, 1/66, p. 7).

This then is the trend which the liberal ecumenical leaders of our day are vigorously promoting. More mergers among Protestant churches are in prospect. Eastern Orthodox churches are in the World Council. Finally the liberals will persuade Protestants that they should unite with the Roman Catholic Church. And so we come at last to the one world church. As the apostasy deepens however, we lift our eyes heavenward, awaiting the coming of our Lord Jesus Christ.

TEACHERS NEEDED

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Collinsworth's Lectures

III — Christ in the Old Testament

Edited by R. K. Churchill

In the two preceding lectures we presented a series of reflections, which are almost entirely preliminary to the great chain of thought to be continued throughout this course. In the first we gave some of the provoking causes that impel us to these investigations. We also offered some brief explanations of the main points of difference between the Infant-baptists and the Anti-infant-baptists. These we reviewed in the last lecture, and it will be necessary to do so here before proceeding further with these investigations.

I have said, and it is a matter of record, that the Infant-baptist position touching the *visible church* of God, is, that it has remained in all ages, the same organic compact, or visible church of God, since its organization, and that it will so continue to the end of the world. This is denied by the Anti-infant-baptists. They assume that the present church visible is not the church that existed before the coming of Christ or John the Baptist, as before stated. All parties freely admit, however, that the *old church* or congregation was made up of adults and infants. *To this not a dissenting voice has ever been heard.*

If, then, the Infant-baptists succeed in showing the continuation of this *old church*, the question of *infant membership is forever settled.* There should be no further controversy on that point. I have said that this is denied by the Anti-infant-baptists. They urge, that the old church ceased to exist; its covenant ceased to exist; the will of God relative to its existence was fulfilled and it passed out of existence about the time of John and Christ in the world, or the time of the Apostles.

No Substance

Now our opposers hold that the dealings of God with the *old church*, prior to the coming of Christ, were all *symbol, shadow and type*; and I will now read you from Howell's

work entitled *The Way of Salvation*, pages 272-3. Here are his words:

What is the precise relation between the Jewish church under the law, and the Christian church under the gospel? Can it be readily determined? Are they "the same church under different dispensations"? Their precise relations are, I answer, those between a *shadow and its substance.*

Now this quotation cannot be misunderstood: that there is just as much difference between the church of God under the *Jewish dispensation*, as it is called, and the church of God, in the *present age*, as there is between the *shadow* of that tree and the *tree itself.* The tree is substance, while the shadow is simply a reflection of the substance. But they tell us there was no more *reality* in the church that existed *before* the coming of Christ, *no more spiritual substance* in it than there is of material substance in the *shadow* of a tree. What is this but *unblushing infidelity?*

Before I read further I desire to ask the reader a question. What has become of all the people that lived before the coming of Christ? You tell us, Dr. Howell, there was nothing but *shadow* before the coming of Christ; that there was no *spiritual regeneration* for the church or any human being that lived during these four thousand years. What became of those people? Are they all *saved* or *lost*? If *saved*, *how were they saved? Were they saved without a Christ, without a substance?* But I read further:

The Christian is not a continuation of the Jewish Church; they are not the same church under different dispensations; but the Jewish church is a *type* of the Christian church. The proof of this proposition occupies a large space in the Epistle of Paul to the Hebrews. The people, the sacrifices, the temple, the priesthood in all the forms of Jewish worship, were typical; figures for the time then present, and to continue till the reformation — the coming of Christ. They were the patterns of things in the Heavens. The 'Holy Places made with hands' were the figures of the true. What is true of all the parts, is unquestionably true of the whole; all the parts of the

Jewish church were figurative of things in the Gospel Church; therefore, the Jewish Church as a whole was a figure, or type, of the Gospel Church. Abraham, the type of Messiah, was the head of the Jewish Church; of the Christian Church Christ Himself is the head. The natural seed of Abraham received circumcision to entitle them to membership in the Jewish Church; his spiritual seed — those who believe in Christ, upon a profession of which they are baptized — receive regeneration to entitle them to membership in the Gospel Church.

No Spiritual Church

Then, according to *this* quotation there was *no regeneration for the whole time prior to the coming of Christ.* They had no circumcision of the heart to introduce them into the spiritual church of Christ. Then, according to this there was no spiritual work called regeneration prior to the coming of Christ *in the flesh*, and if this be true all those who lived at that time are lost beyond hope. What do you call it? I have said it is infidelity!

The natural seed of Abraham, by right of the covenant of circumcision, inherited the earthly Canaan; the spiritual seed — by right of the covenant of grace, inherit the Canaan that is above. Under the law, sacrifices were literal, and offered only by priests; under the gospel sacrifices are spiritual.

According to Dr. Howell, there were no spiritual sacrifices until Christ came, *none at all.* Before Christ came we had all shadow and no substance; now we have all substance and no type. That is the exact difference between the church and God's dealing with it, then and now; and that is the teaching of a minister who claims to belong to the only true visible church of God in the world! What do you think of it? Again I read from Dr. Howell, in his book on the *covenant*, page 130:

What, then, is the true teaching of the covenants on this subject? It is most plain and obvious. In the Jewish or typical church, all was external and earthly. The church itself was national, and confined (?) in its membership to the Hebrews. Literal descent from Abraham, with circumcision, conferred a full right

to all its privileges. Its services were symbols. Nor did its worship necessarily demand any spiritual qualification.

Now, we see according to this *its worship did not necessarily demand any spiritual qualification! What became of all the people that lived before the coming of John the Baptist?* These are serious questions, and are necessarily called out in the course of these thoughts. Of the Christian church he says further:

Its worship (the Christian church) demands the homage of the heart; for God is a spirit, and they that worship Him, must worship Him in spirit and in truth.

No Spiritual Worship

If the above be true there was no spiritual worship before the coming of Christ. But the same author continues:

This is the true and only scriptural analogy between the Jewish church and the Christian church. The covenants, therefore, prove conclusively that repentance towards God, and faith in our Lord Jesus Christ, are essential qualifications for membership in the Church of the Redeemer.

Well, what has become of all the people that lived in those days of shadows? Where has the venerable Isaiah, the evangelical prophet, gone? Where is Abraham, the father? Where is Enoch? Will you tell me? In the last account I have of him God took him away soul and body, without the old man feeling a pain of death. *He had no regeneration of heart, if Howell is right. It was all shadow, symbol, and type; no spiritual work back there at all.* I can not believe it. What became of Elijah? What is the last account we have of him? He was taken up to Heaven in a chariot of fire. Yet, we are told *all was shadow, all pattern!* The ladies understand what is meant by a pattern. They cut pieces for a bed-quilt by a pattern, but they know the pattern is not the bed-quilt. And so, through the whole economy of God from the days of Adam to the coming of John, they had nothing but patterns.

But there is another book by the Rev. Mr. Hillsman, a Baptist minister of West Tennessee. Well, Mr. Hillsman, have you any correct information touching the covenants, and the character of the church *before* the coming of Christ? "Yes, sir, I think I have; I have published a little book called *The Two Covenants*, and there you will find my views." Page 16:

What has become of those who lived before the coming of Christ?

This covenant, and its promises, were also typical of the *new covenant or church*, which grew out of another covenant which I will explain hereafter, and which is called the 'covenant of grace'. The promise to Abraham of a numerous posterity was a type of believers who were to compose the Christian church.

That is, there were no believers *previous* to the coming of Christ, but all was *type of believers*, who were to compose the Christian church.

Now I read from page 32. After making this remark about the character of the two churches, one passing away and the other continuing, he says:

If so, then hasten a change, a change which annihilates all the laws of worship of the Jewish church.

Unblushing Infidelity

Annihilates them all! Blots them out of existence. There is no such thing existing now as then existed, and no such thing existing then as now exists. It is a *complete annihilation of all the laws of worship* that antedated the coming of John the Baptist. What do you call it? It is nothing *but unblushing infidelity*. The requirements of *love*, of a *change of heart*, of *circumcision of the heart*—all are annihilated. We again quote:

There has been a change in all the laws of the church which existed before Christ; notwithstanding, therefore, infants were formerly in the Jewish church, it must be shown that they were to be received into the church of Christ before, of course, they can belong to the church of Christ.

Mr. Hillsman has here wiped out everything, church worship, laws and all—a complete annihilation of the whole thing, and all this has been done to get rid of infant membership. But further, on page 43, we read:

Baptists have always taught and maintained, that circumcision under the law, while it was a badge of national distinction, was a *type* of regeneration, which was to distinguish the true Israel of God, the Church of the Redeemer.

The old circumcision was a type of regeneration, which is *peculiar* to the church of the new dispensation. It was not known to the old church at all. This is precisely the same skepticism and infidelity seen in Dr. Howell's books. And because we Infant-baptists

are not willing to have the spirituality of the Old Testament wrenched out of it, and believe in an old-time Bible church that started under a covenant of God, and plead for a continuation of that church with a living, saving Christ in it; and that God's work has been a spiritual work—a regeneration of the heart and soul in all ages, and that Enoch was translated while he spiritually walked with God, and Elijah was taken to Heaven when his soul was on fire with the Spirit of God; because we plead for all this, and for the perpetuation of that old church of God, we and our children must be excluded from the present visible church, by our Anti-infant-baptist brethren. Heaven forbid that we should tamely submit to any such decree of banishment, unless it shall be shown by better evidence than we have yet found, that it has been issued from the Throne of the Eternal.

On page 44 Mr. Hillsman continues:

The circumcision of Christ, then, is the putting off of the sins of the flesh. It is regeneration, the very thing typified by the circumcision of Moses.

According to this author the regeneration, then, of the present age, of the present church, is the antitype, the very thing typified by the circumcision of Moses, which is the putting off of the body of the sins of the flesh.

No New Birth Before Christ

That is spiritual circumcision. There was none before the coming of Christ, and there was no such thing as the putting off of the body of sins until Christ came in the flesh.

I now read from a book written by Alexander Campbell, which at first he was pleased to call *Christianity Restored*; but in a few years he changed its name to *The Christian System*. It has been in the world for many years. In 1866, three years after his death, his people republished it without note or comment, and, of course it reflected their views. On page 261 he says:

But Jesus had a *Kingdom* in his eye and in his discourse, before he ever mentioned being "born again" to Nicodemus; for unless there was a family, a state, or a kingdom to be born into, it is impossible for any one to be born into it. And if the Kingdom of Heaven only began to be after Jesus entered into Heaven:

or if it was only approaching from the ministry of John to the day of Pentecost, then it would have been preposterous indeed — an incongruity of which no inspired man was ever guilty — to call any change of heart or life a *regeneration* or a *new birth*.

Here you see that Mr. Campbell denies any regeneration. That while there might have been something called a change of heart before the days of John and Christ, yet, there was *no such thing as being born again, no such thing as regeneration*. He says it would be preposterous to say so — an incongruity that no inspired man would be guilty of. Mr. Campbell continues:

It is true that good men in all ages were made such by facts, testimony, faith and feeling, by a change of heart, by the Spirit of God; but the *analogy or figure of being born, or of being regenerated*, only began to be preached when the Kingdom of Heaven began to be preached and men began to press into it.

Here then it is taught that there was no regeneration prior to the coming of John; and Mr. Campbell in his book on *Baptism*, pages 107-8 comes out plainer than that and says, that while the people that lived before the coming of Christ had what was called a change of heart, yet they had no regeneration at all. There is a distinction here made between change of heart and regeneration. I might read further from Mr. Campbell, but that will do. That is *The Christian System*. It says there was no regeneration, no new birth for 4,000 years.

I will now read from a book of sermons called *The Living Pulpit of the Christian Church*. These sermons are by twenty-eight of the leading preachers of the Reform (Campbellite) Church. In that book Rev. Mr. Fanning has a sermon on the Kingdom of God, and in his preliminary statement, he says the generations of earth for 4,000 years passed away without hope. How well this works in with those symbolical works and shadows! No substance — all types and shadows. All these were annihilated and the generations of earth passed away without hope. No Savior for them! No spirituality for them! Gone without hope! Gone without God! Gone without Christ!

CHRIST IN THE OLD TESTAMENT

And now, in opposition to all these, I want to consult a better book. Thank God! We have something more reliable to go to. The work of *identity*

is now before us, and we want to present it in a light so strong that it will tend somewhat to the settlement of these vexed questions, and show the Anti-infant-baptists what we believe to be the Bible doctrine.

First, is the Christ that now exists as the Christian's Christ, the Christ of the Old Testament? Did He exist as Christ before He came in the flesh? This is the first question to be settled. If there was no Christ in the Abrahamic church, it would have been of no value. If the fallen race needed a Christ 4,000 years ago, and were without a Christ, then Fanning was right when he said they passed away without hope. Now I do not believe one word in this theory, that in the Old Testament *all* were shadows and types.

Now, we come to settle that question, and I trust you will try to divorce your minds from everything else. If you do not, I shall be talking to no purpose, and you will not see these things as I see them; if I talk of one thing, while you think of another, I shall talk in vain; if your minds are on the alert for some argument to offset what I have said, you will not be instructed. You ought, in justice to yourself, to me and to the questions involved, to lay aside everything that is secondary. Now, try to do that; the question is: Did Christ exist as Christ, before He came in the flesh? I have read from Anti-infant-baptist books that try to show that He did not. I will now read from the Bible to show He did:

The Spiritual Rock

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them; and that Rock was Christ (I Corinth. 10:1-4).

If Christ was not with them, Paul wrote falsely. He says they drank of that spiritual Rock that followed them and that Rock was Christ. *It was Christ*, not a *type* of Christ. Some have gone out into the wilderness to the rock Moses smote, out of which came literal water, and said this is the rock Paul meant; and that he meant to say, it was a *type* of Christ. How bewildering it is. Unfortunately for them, Paul left "*type*" out. In their own translations they cannot find it. In Mr. Camp-

bell's, Mr. Anderson's, the Baptist revised translation, in none that was ever made can we find "*type*." They all say, "*That Rock was Christ*." Now, did the Hebrews have Christ, as *Christ*, with them? Paul says they did. Did Moses? Paul says he did. It is true, or it is false. Let us settle the question as we go along.

Christ, then, was with Moses, when he led the children of Israel across the Red Sea. He was not there merely as a *typical* Christ, as a *prospective* Christ, but as *Christ present* with His people; and all their spiritual supplies were drawn from the *Christ* who was with them. Mr. Howell says, all *before* the coming of Christ in the *flesh* was "*type*" and "*shadow*." Paul says they had Christ with them, and this should settle it forever with everyone. They had the *two* rocks there. They were thirsty and perishing for the water of this life. They were outwardly in the same condition that they were inwardly, in relation to spiritual matters. In that condition, God seeks to make a lasting impression upon their minds:

Behold I will stand before thee there upon the rock in Horeb (Exodus 17:6).

How was that? There was the *natural* rock to supply their *natural* thirst, and there was the *spiritual Rock* standing on the *natural* rock, to furnish *spiritual* water to quench the thirst of the soul. There is no dodging the question, and it is infidelity that tries to do it. Well, that is one step.

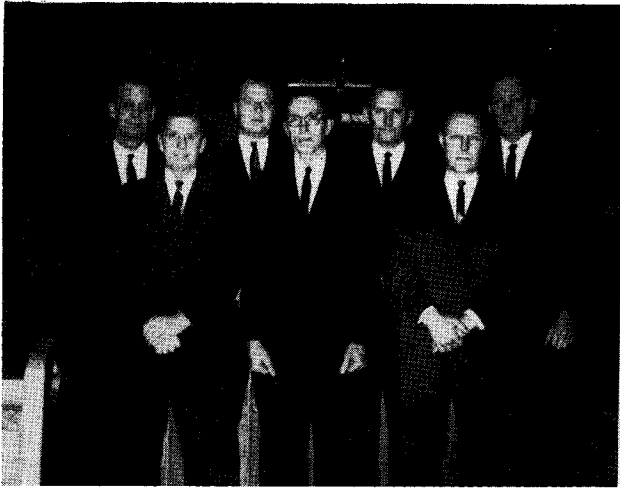
Now, let us see if we can find a Christ further back. Can we find Him anterior to this? Let us walk step by step:

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter: choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ great riches than the treasures in Egypt: for he had respect unto the recompense of the reward (Heb. 11:24-26).

With Moses in Egypt

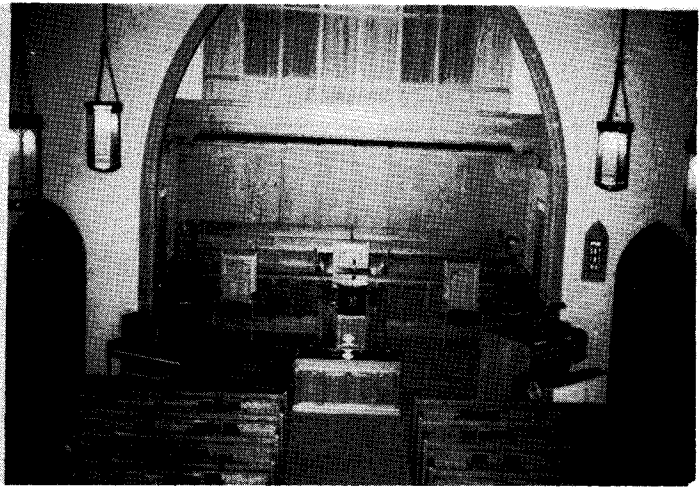
Reproach of whom? Christ. Where? In Egypt. When he was in the presence of Pharaoh. When he had it in his power to lay one hand on the pyramid of the kingdom and the other on the throne, he refused all. Why? Because he had riches above that. He had Christ with him. Where was he? In the dark land of Egypt. Who was with him? The people of

(continued on page 46)



THE SESSION OF BETHEL CHURCH

Back row: Lloyd Theune, Howard Veldhorst, Pastor Donald Stanton, Howard Le Mehieu.
Front row: Adrian Buyze, Earl De Master, clerk, John Daane.



INTERIOR OF THE OOSTBURG CHURCH

Glenn Russell Coie

A boating accident on Saturday, March 5 brought an end to the earthly life of the Rev. Glenn R. Coie, pastor of Sharon Orthodox Presbyterian Church of Hialeah, Florida. With a group of young people he had gone to Naples for an outing with a group from Covenant Presbyterian Church, whose pastor is the Rev. George Knight.

Starting out in good weather shortly after 11 o'clock in the *Day Sailor*, the Rev. Messrs. Knight and Coie and four young people sailed through a pass into the gulf. In turning about after a short sail up the beach the mainsheet fouled in the auxiliary motor and the 17-foot boat capsized before the line could be cleared. The time was about 12:15 and they were perhaps three-quarters of a mile offshore.

By that time the wind had picked up and they were drifting southward and away from where they might be spotted. Mr. Knight decided to swim to shore for help, and Mr. Coie, a good swimmer, and four girls, ages nine to seventeen, with life jackets, clung to the boat and were in good spirits. Mr. Coie succumbed, however, while still clinging to the boat, somewhat less than an hour after it had capsized. When the craft first turned over he had assisted in rescuing the youngest girl who was underneath. It may be that the extra exertion coupled with the strain of clinging to the boat as the waves increased to perhaps ten feet in the rising wind was too much

for his heart. In any event, he lost consciousness and finally slipped from the boat. The cause of death was listed as "drowning by asphyxiation."

Meanwhile Mr. Knight had reached Keewaydin Island and a Club near the pass where he met two Coast Guardsmen, already summoned by others but confused as to directions that had been given. He joined them in their boat to search for the *Day Sailor*, which was found about two miles south of the pass and a half mile from shore approximately two hours after it had capsized. The four girls were rescued unharmed after their ordeal but Mr. Coie's body was not to be seen. It was spotted a couple of hours later from the air near shore at the end of the island, some six miles from the pass, with his right leg caught in the mainsheet of the vessel.

A memorial service was held in Hialeah on the following Wednesday, led by the Rev. Robert Atwell of the Galloway Church, Miami and the Rev. LeRoy Oliver, general secretary of the denominational Committee on Home Missions. The Rev. Jack Peterson of that committee and ministers of the Presbytery of the South were also present. Interment was in Eugene, Oregon, with the graveside service in charge of the Rev. Glenn Black. A memorial fund for the benefit of home missions has been established.

Mr. Coie was born in St. Joseph, Missouri December 31, 1905. He spent his early life in Oregon, graduating from Albany College and teaching in that state for three years before entering Westminster Seminary. After

Bethel Church, Oostburg, Wisconsin, is host to the 33rd General Assembly of the Orthodox Presbyterian Church. Professor John Murray of Westminster Seminary has been invited to bring a message at a Communion service to be held on Monday evening, April 25, under the auspices of the Session.

Assembly business begins on Tuesday the 26th at 9 a.m. with the Rev. Robert Eckardt, Moderator of the 32nd Assembly, preaching.

A conference for pastors and home missionaries runs from Friday evening, April 22 through Monday afternoon.

his graduation in 1934 he married Gladys McCornack, his faithful helpmeet through the years. He led some seventy charter members out of the Presbyterian Church in the U.S.A. in the fall of 1936 to form the Westminster Church in Bend, Oregon. From there he went in 1944 to the little flock (15 members) of Knox Church, Silver Spring, Md., where he labored for more than a decade and left a thriving congregation. After a shorter pastorate in Long Beach he returned to his first love as a home missionary in Hialeah eight years ago. Mr. Coie was the Moderator of the 31st General Assembly which met in Silver Spring in 1964.

Mr. Coie is survived by his widow, who will be moving to the Long Beach area later this spring, where his only son, Robert, and his family live. His aged mother, whom the Coies had been caring for, will be in a home in New Jersey. A sister, Mrs. Franklin Faucette, resides in Elkins Park, Pa. and his brother, Bruce, is the pastor of Valley Church, Santee, Calif.

EDITOR

Robert E. Nicholas



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

Mr. 'Home Missionary'

The Orthodox Presbyterian Church has had and will have many capable home missionaries, but seldom does one find a man who combines so many outstanding qualifications as did Glenn Coie. His example is a challenge to others to consider the church's need for dedicated stewardship. Too few of us measure up anywhere near to our God-given potential of talent and energy.

Glenn Coie was a seemingly tireless laborer in the Lord's vineyard. Meticulous in his attention to detail, he never lost sight of the goal. The two congregations which he served as a home missionary-pastor from the time of their being but a small nucleus—Knox of Silver Spring and Sharon of Hialeah—are living reminders of the fruit of his toil that the sovereign God was pleased to give.

His approach to people was warm and direct, and in personal work as well as in preaching he made it clear that the ministry of the gospel was urgent business. He never asked others to do what he was unwilling to do himself. He spent much time in the training of leaders and in establishing responsible organizations within his churches. Yet with all his enthusiasm for work he included much time for daily meditation upon the Word and prayer. He had learned well this secret of a well-ordered and full life for Christ.

It was fitting that the Lord should have called him home while on an outing with a group of young people. This writer's first contact with him was many years ago in a young people's conference in Oregon. The lessons of that experience were unforgettable. Both in appearance and in heart his youthfulness to the very end belied his sixty years. We can think

of no tribute better captures the genuineness of this man of Christian love and joy than the words of a child in his congregation who, when asked on the Sunday morning after his death where Mr. Coie was, replied: "Why he's up in heaven shaking hands with everybody he meets."

R. E. N.

Lutheran-Reformed Talks

In a concluding statement last month following the fourth in a series of conversations begun in 1962, representatives of various Presbyterian and Lutheran bodies were "encouraged to believe that further contacts will lead to further agreement between the churches. We regard none of these remaining differences to be of sufficient consequence to prevent fellowship."

Named in news releases as among the participants—though not members of the participating Lutheran Federation or Alliance of Reformed and Presbyterian Churches—were the Missouri Synod Lutheran, the Christian Reformed, and the Orthodox Presbyterian Churches. It should be noted that Dr. Van Til, of the latter body, did not take part in this meeting. He had stated as early as 1964 in his report to the General Assembly that "there is not the faintest likelihood that I would be able to agree with any formulation of something approaching a Lutheran-Reformed consensus that this group may finally present."

The February statement also said: "We have recognized in each other's teachings a common understanding of the gospel and have concluded that the issues which divided the two major branches of the Reformation can no longer be regarded as constituting obstacles to mutual understanding and fellowship." We may do well to recall what opponents of Orthodox Presbyterian participation said in 1963 when the matter was first broached. They insisted that "the modern ecumenical movement proceeds on the assumption that you meet as churches, but not in an ecclesiastical situation where any discipline can be applied. First you talk about fellowship, then look at the actuality of the situation, and then seek to build fellowship on the basis of this existing situation . . ." (*Presbyterian Guardian*, May 1963, p. 78).

Initially we were inclined to agree with those who felt we should always be willing to talk with anyone and

witness to our position everywhere without being too fearful of possible misrepresentation. We are satisfied that a faithful witness was made by the representative of the Orthodox Presbyterian Church, for Dr. Van Til was able to present his views in major speeches at the earlier meetings. It was and is apparent, however, that the great majority of those who engaged in these conversations take for granted a common agreement as to the gospel and see no barriers to fellowship even in communion at the Lord's Table, according to their consensus statement. With this inclusivist attitude as a basis for hopes of further contact, the real issues that divide Protestantism are conveniently bypassed. Divergent views on the authority of Scripture, the person of Christ, the content of the gospel—differences that cut across denominational lines—are ignored.

It seems plain that further involvement within the structure of such faulty presuppositions would be both futile and fraught with increasing likelihood of compromise to any consistent biblical witness on our part. The truth may be furthered by honest debate but hardly by undefined dialogue on these terms. Our efforts may be more fruitful if directed toward conversations with those with whom we share a like precious faith. Here we have at least a sound and scriptural basis from which to seek to resolve differences.

R. E. N.

EDITOR'S MAIL BOX

Dear Sir:

The wisdom that is from above is first pure, then peaceable . . ." The first requirement is to be right ourselves, for only then can we be of real help to others. If the Orthodox Presbyterian founding fathers were right in 1936, we have been right ever since. If we are right it follows that those of choice and decision other than our own were and are wrong.

Without questioning the good intention and sincerity of anyone's adherence to the faith, can a true believer be truly faithful and yet always pro-positive and un-negative in faith and life? To be for the truth is to be against all that is against it. It is a feeble protest that decides in advance that whatever comes no drastic action will be taken. The dominant mood of ecumenism forbids all action of separation. "Whatever happens, we stay in"—many are saying.

The call to come out and be sep-

arate, however, is in the air—response to which should be delayed no longer. "Now is the time." When Christ says, "Come," that is the time to rise and follow, regardless of any contrary consideration whatsoever. No cost of any kind should be allowed to interfere. As a friend of mine once said. "Better lose my church than lose my Christ."

What does the Lord require? "Seek ye first the kingdom of God . . . Set your affection on things above." Trust and obey, for "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father." What difference does it make what others say or do, or what we may be called upon to suffer and endure?

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in heaven."

Sincerely yours,
JOHN C. RANKIN
Worcester, N. Y.

Dear Sir:

I am a student at Princeton Theological Seminary, a ministerial candidate under the Presbytery of the Everglades of the Presbyterian Church US. There were two features in the January 1966 edition of the *Guardian* which particularly attracted my attention.

First, as an orthodox Calvinist I was greatly interested in the editorial "Are We Ready?" The questions which were raised concerning the method of approaching and influencing other less orthodox Presbyterians without compromising our own Reformed faith were of vital importance to me as a seminarian. I agree that these questions cannot be easily answered; yet we must find answers if we are to continue to challenge the world and even our weaker brothers with our faith. These questions are my own questions at Princeton Seminary. I thank you for raising them in a broader context than mine. Perhaps the Orthodox Presbyterian Church is in a unique position to assist its equally orthodox brethren in other communions to find answers to these problems which affect the entire nature of the

proclamation of our Reformed and Christian faith. I am in hearty agreement with the attitudes expressed in this feature.

Second, during my first semester of this academic year I worshipped with the congregation of the Grace Church in Trenton, New Jersey, and greatly appreciated the ministry and friendship of Rev. Donald Parker. With deep appreciation for the ministries of the *Presbyterian Guardian* and of the Orthodox Presbyterian Church, I am,

Sincerely yours in Christ,
ROBERT R. HANN
Princeton, N. J.

Are We Ready ?

Dear Sir:

Regarding your editorial "Are We Ready?" I certainly agree with your statements on the reason for the existence of the Orthodox Presbyterian Church, and time has proven her value in her witness in "contending for the faith which was once delivered unto the saints." I have always had the greatest admiration and Christian love for the ministers of our denomination. Indeed, they are the gift of Jesus Christ to his church. Faithful pastors through many years have taught us in the pew how to discern the modernist, the liberal, the cultist, etc. Personally, I am not able to thank them enough for what I owe to their ministry and teaching.

In their teaching great emphasis has been placed on the matter of corporate responsibility—to the extent that it is of "keystone" importance in our approach to other communions. And so, Mr. Editor, you will need much of that patience you write about as many of us take a more penetrating look at what is required of us regarding the proposed Confession of 1967 of the UPUSA, and what is practically a mandate adopted by our 1965 General Assembly.

Certainly we need guidelines properly thought out in our approach to those who seek our help from that apostate church, a church that because of my indoctrination I call the modern "Church of Sardis." Not the least of the guidelines should be an examination by Presbytery and provisional permission given to any candidate seeking the pastorate of any of our vacant pulpits who comes out of that church of Sardis or, for that matter, out of

any communion with which we do not hold the required relationship. From experience I am certain that such a procedure would prevent strained feelings on the part of the local congregation, the Presbytery, and the candidate. In other words, the peace and harmony of the church is of utmost importance.

You mention the "whole new generation that is forced to face up to this battle for the faith." This is indeed hard for me to understand and it is at this point that I should pray for that patience. It is most apparent that young men seeking the ministry in those churches are far above average in intelligence and in most cases take time and trouble to know all they can about the denominational witness, its history, and the type of leadership in the particular communion to which they intend to commit a lifetime of service. So, in most cases, if not in all, they enter with eyes wide open. It would seem that the liberal approach with its emphasis on the humanitarian approach has a great attraction for them: i.e., the brotherhood of man, peace marches, picket lines, political action, dialogue, etc.—which, to their way of thinking, is "the gospel relevant to our day."

Fools for Christ

Certainly a look must have been taken by this "new generation" at the witness of the Orthodox Presbyterian Church. It cannot be new to them. They did not see in our denomination any richly endowed churches in which to minister; they could not find any sinecures or anything that might lead in that direction. What they did see was "fools for Christ's sake," dedicated men "wasting" their time living, preaching, and teaching the old-fashioned gospel. Furthermore, as many of these "fools" became older, they talked not about retirement and pensions and the Golden Age, but rather have taken up more hard and challenging work as if they were just starting out. Yes, they are a special breed, and so are the younger men entering our ministry who are fully aware of the challenge for Christ's sake. They have already been to the 1930's and, if you will, to the Reformation, but in particular to the Word, and they know that "woe is unto them if they preach not the gospel!"

Certainly, I am not afraid of this "contamination" you mention in your

editorial. We are instructed to invite others to walk the streets of Zion and tell of the towers thereof, but also to "mark well her bulwarks." However, to defend the bulwarks, we need tried and true warriors, alert "watchmen"—worthy workmen rightly handling the Sword of the Spirit; and we need to heed the scriptural warning, "Lay hands suddenly on no man."

I am not in disagreement with what our denomination is attempting to do in offering help. The advertisements are very good—far more to the point

that the crude "we-told-you-so-in-1936" placards carried by pickets of another group, although the pickets are right in their conclusions. I believe, however, that in our zeal to "enlarge the place of our tents, lengthen our cords, and strengthen our stakes" great care must be taken by all concerned, especially by our Presbyteries, when inviting anyone to be a defender of the walls of Zion with them.

Cordially yours in Christ,
WILFRED R. MOSES (Elder)
Haddon Heights, N. J.

Highlights of a report to the 33rd General Assembly

Home Missions and Church Extension

The following home mission fields received support during part or all of 1965:

Bangor, Maine: Pilgrim Church, the Rev. George Haney, Jr. (fifth year of aid).

Chula Vista, Calif.: Bayview Church, the Rev. Robert Graham (fifth year of aid).

Eugene, Oregon: Chapel, the Rev. Glenn Black (entire support).

Grand Junction, Colo.: Bethel Church, the Rev. John Verhage (fifth year, with Presbytery of Dakotas cooperating in financial aid) — building in process of erection.

Gresham-Zoar, Wisc.: Old Stockbridge Church and Menominee Chapel, the Rev. Henry Phillips.

Hacienda Heights, Calif.: Church, the Rev. H. Wilson Albright (Committee cooperates with the Presbytery of Southern California in support.)

Hamden, Conn.: Westminster Church, the Rev. William Moreau (Committee has oversight at request of Presbytery of New York and New England which also supplies financial aid).

Hamilton, Mass.: First Church, the Rev. Wendell Rockey, Jr. — manse purchased.

Hatboro, Pa.: Trinity Church, the Rev. Arthur Spooner (ninth year of aid) — new building occupied in November.

Hiialeah, Fla.: Sharon Church, the Rev. Glenn Coie (deceased, March, 1966). At the conclusion of eight years of aid the congregation determined to become self-supporting as of January, 1966.

La Mirada, Calif.: Calvary Church, the Rev. Dwight Poundstone (resigned in October; licentiate Eugene Saltzen now stated supply). This congregation also determined to become self-supporting as of January, 1966, two years ahead of the time provided in the schedule of aid.

Lewiston, Maine: Trinity Church, the Rev. Bernard Stonehouse (oversight by the Committee at request of the Presbytery which provides financial aid).

Marietta, Ohio: Faith Church, the Rev. Stanford Sutton, who was ordained and installed in October — future site paid for.

Miami, Fla.: Galloway Church, the Rev. Robert Atwell (fifth year of aid).

Oklahoma City, Okla.: Knox Church, the Rev. Carl Ahlfeldt (eighth year) — adjacent corner lot with house acquired.

Stratford, N. J.: Church, the Rev. Jack Peterson (ninth year).

Thornton, Colo.: Immanuel Church, the Rev. Donald Taws (seventh year).

Vienna, Va.: Grace Church, the Rev. Laurence Vail (second year).

Vineland, N. J.: Spanish Evangelical Chapel.

Activities

No new fields were opened in 1965, though full support of Marietta, Ohio was begun in July. In 1966 the Committee plans to open new work in West Palm Beach, Florida and to appoint missionaries to labor in southern California and in Maryland.

The Committee cooperated with the Committee on Christian Education in the preparation of a tract and an ad related to the proposed Confession of 1967. The Rev. Henry Coray was asked to do some speaking on the West Coast on that subject; and the General Secretary, the Rev. LeRoy B. Oliver, visited ministers and members of the UPUSA in various parts of the country. There is evidence that there are many members of that denomination who are troubled by the unsound

theology expressed in the Confession of 1967, but it is not yet clear what will be the outcome of the debate.

During the summer the Rev. Jack Miller edited certain materials for evangelism which are to be distributed in mimeographed form this year. The Directory of Churches seems to have met a need in and outside the denomination.

Twelve seminarians were employed in self-supporting churches and home mission fields during the summer, eight of whom received either part or all of their salary from the Committee. The program will continue in 1966. The Committee cooperates with the Department of Practical Theology of Westminster Seminary in making reports available to those who counsel with these students.

Finances

Total general fund contributions in 1965 were just over \$100,000, all but \$4,000 of which came from Orthodox Presbyterian sources. Regular gifts from OP churches increased by 12 percent. Bequests of nearly \$6,000 were received. This Committee also administers the *contingent* and *church extension* funds, serves as fiscal agent for the General Assembly and the operation of the Administration Building, and provides facilities for administering a *hospitalization plan* established by the 32nd Assembly.

The contingent fund had \$67,000 in loans receivable, and cash on hand as of December 31 was \$10,000. Two loans totaling \$8,500 were made during 1965. From the church extension fund \$220,000 was outstanding in loans to churches, of which \$44,500 was lent during 1965. Present commitments of \$35,000 will use up available cash, and further new loans to churches will be possible only as additional money is lent to the fund. As of December 31 total loans to this fund were \$264,000, up \$27,000 from the previous year. It is to be noted that churches have maintained a consistently satisfactory repayment record.

The salary scale for home missionaries now in effect runs from \$340 monthly in the first year of service to \$448 in the tenth year, including a housing allowance of \$70 which is deducted if a manse is provided. Utilities are paid in addition in proportionate shares by the church and Committee, and the usual proportion of social security and pension payments.

The Overly Prickly Church

JOHN J. MITCHELL

It was an Orthodox Presbyterian minister that I first heard refer to his denomination as the "overly prickly church." He was being a bit sarcastic, perhaps. But as in most sarcasm, there was enough of the truth to make the remark—well, prickly.

Certainly there are plenty of people—many outside, some inside the Orthodox Presbyterian Church—who would consider this title as quite appropriate. We just do not seem to get along too well with anyone, even including ourselves.

What other thirty-year-old church has had the squabbles we've had? We were poured from a crucible of bitterness and vindictiveness. It is certainly true that Machen and his friends were disrupting the peace of the 'old church'—a church that wanted peace with unbelief. Those men refused to cooperate in the coercive efforts made to prevent their speaking God's truth. No wonder they were thrown out!

So a new church was founded, the result of expulsion and antagonism. Did the new denomination live peacefully and happily ever after? Hardly! Scarcely a year had passed before we were separated from that group of sincere and zealous Christians who became the Bible Presbyterian Church. And later on we succeeded in rubbing each other so raw in the "Clark case" that we lost other valuable congregations and ministers. Since then we've stewed and simmered over the "Peniel problem," destroying one congregation in the process, losing a few more ministers, and irritating many of our loyal members elsewhere.

Faults Admitted

Nor do we seem to have too much success in improving our relations with other church bodies. We talk for years with this committee or that, but nothing much seems to come of it. Then we take pen in hand to address ourselves to a sister church whose actions do not meet our approval. And we have yet to find any organization of generally evangelical churches with whom we can cooperate.

Why? Are we really such an "overly prickly church"? Who among us

will deny that our tact and love have not always been perfect? Who will insist that we have fought every issue in the most God-honoring way? And who would be so bold as to say that our approach to other Christians has always been as charitable and loving as it ought?

No Orthodox Presbyterian would be so chauvinistic as to claim that all honorableness, all humility, or even all zeal for the truth is or has been possessed by us. Neither do we show the fullest expression of love, hospitality, evangelistic zeal, or even simple neighborliness to those outside our bounds. Some of our "bad image" is deserved; some of our reputation as the "overly prickly church" we have brought upon ourselves needlessly and sinfully.

But granted that the Orthodox Presbyterian Church has been more prickly at times than it ought to have been, and more irritated about certain matters than it need to have been, and granted that these failings ought to be repented of and corrected in us—Is this all there is to our being an "overly prickly church"?

No, it is not! Why do we have all these ruckuses? They are painful to all, and no Christian really enjoys being at odds with anyone else. But every problem that we have had, from our very beginning even until this day, has stemmed from one basic concern. Whatever our faults and shortcomings, the Orthodox Presbyterian Church has sought to know God's truth as revealed in his infallible Word, and has endeavored to apply that truth to every issue. Thorns and thistles we certainly have; but part of our prickliness, part of the sharpness that has been felt, has come from our zeal to wield the two-edged sword. And so far as our prickly reputation is due to this cause, we have no reason to repent or to apologize!

The Cutting Sword

So what are we to do to "improve our image"? We should seek to blunt the sharpness of our thorns, to turn them into fruit-bearing grain—a miracle of horticulture possible only by

the working of the Spirit through that Word which is his sword! But the sword itself also cuts; shall we put it back into its sheath? Never! This is what brought us into existence and it is still a reason for our continuing efforts. Let the Sword of the Spirit be used, and God's glory made known among men!

There are men indeed who have heard our witness for the truth, men who have been impressed with our zeal to obey God only—and men who have also felt our overly prickly stance. For the thorns and thistles of our harshness and lack of charity, we need to ask forgiveness and make such amends as we can. But for the truth of God that has been proclaimed there can be no apology.

How shall we treat those who look at us with mixed feelings? Shall we say to those who did not heed our witness, "I told you so"? Shall we remind today's United Presbyterians that we foretold the apostasy of 1967? Shall we smile condescendingly at our former confederates who now agree that there should be eschatological liberty in the church?

No, these things are not for us to do. If the truth is seen more clearly now than formerly, we must thank God for it. If our witness had any part in persuading others of that truth, we must be grateful that God has used our efforts. And if there are those who would now take a stand with us, then let them be welcome with thanksgiving to God for the true unity we can have in Jesus Christ.

Biblical Principles

But are all those old questions resolved? Is it possible that Christian liberty is no longer a prickly issue? Is it true that all of us—or all Reformed Presbyterians for that matter—are practicing abstainers? Even if it were true, would that settle the problem? There is still a principle—a biblical principle—involved. It is the principle of Christ's lordship alone over the conscience of each believer. Are we agreed in principle? Then the prickles are gone, and there ought to be full fellowship.

What about those in the 'old church' who now see the dangers that God showed us a generation earlier? May the Lord give them strength to fight for the truth; may he even use them to revive that church. But if that battle is lost, may the Lord lead those

Mr. Mitchell is a member of the Presbytery of Philadelphia and a writer for the Committee on Christian Education. His father was a charter minister in the denomination.

sheep to seek a pasture with us. In what way shall we receive them? Must we ignore all the history from 1936 until 1967? There was a biblical principle at stake back then. We insisted that every Presbyterian had a corporate responsibility for the actions of his church. If his church denied the truth, then he shared the guilt. No one should demand that a prospective member of the Orthodox Presbyterian Church do public penance for every error of his former church! But surely he should be expected to know what those errors were, why the Orthodox Presbyterian Church fought them, and where we stand in regard to them. If he can freely and willingly, seek our fellowship, knowing the facts and agreeing to stand with us, then there ought to be full fellowship extended.

By God's grace the Orthodox Presbyterian Church has taken a stand for the truth. It stands for the biblical doctrine of Christ's atonement, the biblical doctrine of the Bible itself, the biblical doctrine of Christian liberty, a system of defending the faith based on biblical principles, and an approach to sanctification taught in the Scripture. It has a biblical zeal to proclaim, defend, and apply the Word of God in doctrine and in life. Where we have erred, let the Sword of the Spirit be applied. Where we have stood for God's truth, let the truth stand forth as a banner to which men may rally!

We may be an "overly prickly church." Where that is due to thorns in our midst, we must work to overcome them. But let us not play down that cutting edge of the Sword. Rather, let us hold it aloft that men may see it and glorify the God who gave his truth to sinful men for the saving of their souls.

Neptune

(from the cover)

the township of Neptune, New Jersey, a somewhat typical shore area residential community, 60 miles south of New York City, it is appropriately named after a mythical god which is still worshipped: "I really intended to

come to church, pastor, but some friends dropped in unexpectedly, and we simply had to take them to see the boardwalk." There are many other distracting idols. I do not know who the god of bowling is, but I suspect he has even more followers than Father Neptune.

There have been a few heart-warming conversions, and the more difficult to perceive spiritual growth of believers has also been seen here. But this place of worship has not always witnessed fruit of the spiritual variety. The building used to be a roadside peach market!

One may never know it now, but five years ago there were bare rafters and industrial fluorescent lamps where there is now an acoustical ceiling with delicate chandeliers. Where today there is a brick and windowed frontage, there used to be a series of sliding garage doors. Where there is now a modest white steeple with stainless steel cross, there used to be a large red sign, reading "Green Grove Orchard."

The beginning of this congregation goes back to a living room on Ash Drive where two Presbyterian families met late in 1960. The H. C. Pipelings and B. R. Robinsons had found that there was no Presbyterian church in the whole township, and there were no churches of any kind in the immediate area of their homes. With a little planning and a great deal of zeal the Neptune Christian Sunday School held its first meeting in the Pipeling home on December 4, 1960.

The children came, hesitantly at first; but within a few months the recreation room was crowded out. The apparent success of this first effort prompted the group to begin holding worship services. With the help of two senior students from Westminster Theological Seminary, those services did begin in March of the following year. As many others have discovered, while it is not difficult to invite people it is hard to persuade them to attend worship services held in a private home. This fact, coupled with coo-coo clock and telephone interruptions, made it plain that other accommodations had to be found.

Grace Orthodox Presbyterian Church, Westfield (the Robinsons' home church) helped in the search. Negotiations for the purchase of the Sportsman's Club proved to be unfeasible, and this small group, by now

called Good Shepherd Chapel, seemed to be stymied. Then while traveling along the highway with a real estate agent one spring day, Mr. Pipeling said, "See if we can rent that building," pointing to a fruitstand. There was a loud burst of laughter, but God reserved the last laugh for himself!

Help of Grace Church

Not only was the building available for rent, but the owner, who had just sold the orchard to a developer, was quite ready to sell it. With the help of Grace Church, the property was purchased, and dedicated to the worship of God on May 28, 1961. The building's complete renovation took place that summer. Elder Bert Roeber proved to be of inestimable value as he, along with some local talent, provided the much needed elbow grease. The man who constructed the fruitstand originally was retained to do the masonry.

One of the beautiful new homes of the Green Grove Orchard Estates was purchased as a manse for the Rev. Rollin P. Keller and his family. In May 1964 the lot which joins the chapel and manse properties was bought, making one large site. Now, largely because of the lack of space to handle the many children who attend Sunday school, the people are thinking in terms of modest building expansion. Some classes are being held in the manse.

Services include 11 a.m. and 7 p.m. worship, a Sunday school which meets at 9:30, a mid-week house-to-house Bible study, and three active Machen League groups which meet during the week. Two of the church's young men are finishing their first year of study at Gordon College. Both feel definitely called to the ministry, one as a pastor, the other as a missionary.

Grace Church continues its financial aid as the Good Shepherd congregation strives toward self-support, following a graduated schedule in reduction of assistance from the mother church. Good Shepherd Church begins with a charter membership of 40, only 18 of whom are communicants. Please pray for the moving of God's Spirit in this community, and that leaders here will be granted humility and wisdom.

— ROLLIN P. KELLER

(Cover photos by Asbury Park Press)

Collinsworth

(from page 39)

God. Who else? *Christ*. And he loved Christ so much, that he even esteemed the reproach he bore for Him, more than all the treasures of Egypt. There are not many of us who esteem Him so much as that. But few Christians esteem the reproaches they bear for Christ greater riches than the "greenbacks" and "gold" of this world. But few such as Moses now living that are so taken up with Him who appeared to him in the bush, for it was absolutely Christ that appeared to him in the bush.

He constituted Moses the *visible* mediator of the church to go down to Egypt to deliver his people out of the land of darkness. He told Moses what to do if they would not believe him. "What is that in thine hand?" "A rod." "Cast it down." He did so, and it was a serpent. Moses fled; but the Savior told him to take hold of it. At the bidding of Christ he seized it by the tail, and it was turned into a rod again. That convinced Moses. "Moses, put thy hand into thy bosom!" He did so, and when he took it out it was leprous as snow. "Put thine hand into thy bosom again!" He put his hand into his bosom again, and when he plucked it out it was turned again as his other flesh. There was in those miracles a convincing of Moses, that the divine *Logos* and head of the church was with him. Now, said He, work these signs.

Moses went down into Egypt and cast down his rod. The Egyptian magicians had their rods converted into serpents, too: but the rod of Moses swallowed up all their rods. There was demonstrated to Moses in Egypt so much of the Christ that appeared to him in the bush, that he esteemed even the reproach heaped upon him (consequent upon his taking the part of Christ's people) greater riches than all the treasures of Egypt. So He was there *as a present real Christ*, not as a *prospective* one, not as a *shadow*, or *symbol*, but *absolutely as Christ*. We find him, then, with Moses in Egypt.

Now let us see if we can find Him anterior to that. *What is the work before us?* It is to find Christ with His people prior to His being with Moses in Egypt.

Brethren, I speak after the manner of men; though it be but a man's cove-

nant, yet if it be confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect (Galatians 3:15-17).

Abraham's Christ

What do we learn here? First, that there was a covenant 430 years before the law of Moses, confirmed to Abraham. Second, that it was confirmed *in Christ*. Then Christ, as Christ, was with Abraham 430 years *before* He was with Moses in Egypt. He was Abraham's Christ, and *he had the gospel preached unto him*. Then have you any higher privileges than Abraham had? *He had the Christ, you have the Christ; you have the gospel, he had the gospel*. Are you ahead of him? Was he not on a perfect level with you? He had the *same* Christ, the *same* gospel, the *same* covenant, the *same* righteousness *by faith*; and, hence, the propriety of his being "the father of all them that believe."

Now with the thought that that old church ceased to exist, and that Abraham had no family for 2,000 years after he was buried we have this kind of a picture: that the father was dead and buried 2,000 years before his children were born. That our father lived in one church, in one age, under one covenant; and that we his children live in another age, out of that covenant, out of that church, under a new covenant, in a new church, neither of which necessarily holds any connection with the other. Can sensible people believe that?

The covenant that makes Abraham our father is the covenant that makes us his children. That covenant was in Christ; it was the gospel covenant; it had the gospel in it; it embraced Abraham, and he had righteousness in it by faith. This covenant constitutes us his family, his long drawn out line. First, the covenant was confirmed; second, it was 430 years before the law; third, it was in Christ. Then the *covenant* was there, *Christ* was there, the *gospel* was there, and the church was organized under that covenant. Then, as the covenant was in Christ,

it was the church of Christ that was organized there; and He has never forsaken it from that day to this, and He never will. Now we have found that He existed as Christ in the days of Abraham.

But now He comes to the Jews in the flesh. Now he talks to the extended family of the people He talked to when He led them out of Egypt. He has been with them all the time as a spiritual Christ; but now He comes as a member of His own church, born of the flesh of Abraham, in the Abrahamic church under the Abrahamic covenant, Christ now comes in the flesh as a member of His own church. Divinity and humanity are now united in one person in the church He loved; and He talks to that church:

Your father Abraham rejoiced to see my day: and he saw it, and was glad (John 8:56).

"Before Abraham Was"

"But," says one, "you are a little in the brush there; you don't understand the case at all. Abraham was a prophet, and seeing Christ's day, was glad and rejoiced." No; listen:

Then said the Jews unto him, Thou are not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am (John 8:57-58).

He was *before* Abraham and He constituted Abraham the father of all his organic family in all ages to come. Now we have found Christ *before* Abraham's time; can we go back farther than that? A hundred years would be before, or one year would be before; but how long before the time of Abraham can we find Christ? Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you (1 Peter 1:18-20).

Here is Christ existing in a real and scriptural sense as the Jehovah, before the foundation of the world.

All things were made by him; and without him was not anything made that was made (John 1:3).

Is that not enough? He was before the foundation of the world as Christ. He is the cornerstone of the foundation of the invisible and spiritual

He had the same Christ, the same gospel, the same covenant, the same righteousness by faith.

church—the Redeemer. Since man fell and needed help, He has been his helper. Since man fell and needed a Savior He has been that Savior. If when man forfeited life, there had been no one to extend life, he would have been without hope. But the plan of salvation was completed; Christ existed; the Savior was there, and when man fell he was caught in the plan to save. Christ was foreordained to save man as soon as he fell. He was not a prospective Christ, but was in the Godhead before man was created.

"Before the World Was"

And, now, I will read the language of the Savior:

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was (John 17:1-5).

Christ had glory with the Father *before the world was*—but how can I speak in sufficiently becoming terms of that Christ? He made a race. It fell. He loved it so much that he came after it. How rich was Heaven with its glory while He was there with the Father! How shall I talk about that Savior who was enthroned in glory and worshiped by angels before the world began? As the poet has expressed it:

How shall I my Savior set forth,
How shall I his beauties declare;
O, how shall I speak of his worth,
Or what his chief dignities are?
His angels can never express,
Nor saints, who sit nearest his throne,
How rich are his treasures of grace;
No, this is a secret unknown.

O, the condescending love of that ever blessed Savior! While he could have remained upon His throne and the whole race might have been lost to all eternity, and not an angel would have mourned on account of it—He laid aside his crown of glory and came after us! He did not forget the glory. He did not forget his possessions in the glorified land. But further along in the same chapter, at the 24th verse:

Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which

thou hast given me: for thou lovest me before the foundation of the world.

He prayed for that glorification before going home to God, and when he went to his crown again, David, the sweet Psalmist of Israel, in vision saw him in his pathless exit nearing the citadel and says:

Lift up your heads, O ye gates; and be ye lift up ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, He is the King of glory (Psa. 24:7-10).

Do you hear the songs? Do you see the angels tune their harps and touch the gentle chords, while mellow notes float through the celestial fields of light, with hallelujahs to God and the Lamb forever? The Savior has returned to Heaven; He wants us to be there too.

R. E. S. Conference Open to Laymen

The conference on Christian thought on life planned for Grand Rapids, Michigan on July 26-28 is open to 'laymen' as well as to pastors, missionaries, and evangelists, it has been stressed by Dr. Paul Schrottenboer, general secretary of the Reformed Ecumenical Synod. Families are welcome, he noted, for this gathering on the Knollcrest campus of Calvin College.

Sponsored by North American churches of the RES, this is an ecumenical conference "for all who seek the Bible's answers to today's questions"—whatever their affiliation. Outstanding speakers from a half dozen Presbyterian and Reformed denominations will challenge conferees at the three-day sessions with the theme "Christ or Chaos."

On Wednesday afternoon a panel under the chairmanship of S. Bruce Willson will "test our differences by God's Word." Other panelists are Johannes Vos, Gordon Spykman, Jerome De Jong, and Edmund Clowney.

Total registration for lectures, meals and lodging is \$24 and fees may be pro rated. Registration blanks are in the hands of your pastor or may be obtained from the RES office, 729 Upper Gage Avenue, Hamilton, Ontario, Canada.

New Enrollment Period For Hospital Plan

Immediate coverage for new participants who enroll between April 1 and May 30 in the group hospital/medical plan established by the 32nd General Assembly of the Orthodox Church has been announced by the Committee on Hospitalization. By arrangement with Inter-County and Blue Shield this additional enrollment period offers full and immediate coverage (except for pregnancy) to all ministers, elders, deacons, trustees, and other persons regularly employed by the church and denominational agencies, including members of their families.

Contracts for those who enrolled later than the initial period last fall will be upgraded to provide the same benefits now made available to new enrollees, it is stated. There are now 135 individuals and families participating in the group plan. Further details may be obtained by writing to the Committee on Hospitalization, 7401 Old York Road, Philadelphia, Pa. 19126.

Trinity Christian College Names De Jong President

Dr. Alexander C. De Jong has been appointed first president of Trinity Christian College. He will assume the duties of president at this seven-year-old college, located in Palos Heights 20 miles southwest of Chicago's Loop, about June 1, coming to Trinity from the pastorate of the Second Christian Reformed Church of Denver, Colorado.

Following his graduation from Calvin Seminary in 1946, President De Jong earned his Th.M. from Westminster Theological Seminary in 1947. Under the guidance of Dr. G. C. Berkouwer, the Th.D. was awarded from the Free University of Amsterdam in 1954.

Dr. De Jong had previously served on the Trinity Board of Trustees and is presently a member of the Westminster Seminary Board of Trustees. Trinity is a private independent college offering Christian higher education based on Reformed principles, according to Mr. Audley Lemmenes, director of development.

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Among those present at the first meeting of Covenant Church were: Back row: Rev. R. O. Wolf, Sarasota Reformed Presbyterian; Rev. Glenn Coie (deceased); Pastor George Knight; R. G. Avis; P. W. Edwards. Front row: T. R. Barker; Rev. E. C. Beard of Gospel Baptist Church; John Hamm, Director of Chorale; Rev. LeRoy Oliver, General Secretary of Orthodox Presbyterian Home Missions Committee.



PASTOR AND MRS. GEORGE KNIGHT

New Church in Naples, Florida

On the first Sunday in February morning and evening worship services began in Naples, Florida under the leadership of the Rev. George W. Knight, III. Using the name "Covenant Presbyterian Church," the group is committed to the doctrines of historic Presbyterianism as set forth in the Westminster Confession of Faith. "Our aim is to combine evangelism with solid biblical teaching in order to meet the needs of people today," said the organizing pastor.

Services are being held in the manse on the seven-acre site until the first unit of a building is erected. Naples is on the west coast of Florida directly across the state from Ft. Lauderdale. Covenant Presbyterian Church is about five miles north of the town in Pine Ridge subdivision facing the Tamiami Trail. A small lake adjoins the property, already a favorite swimming spot for the five Knight children (although an alligator had to be ejected one day).

The first official gathering of the group on January 31 took the form of an open house and a concert by the Covenant College Chorale from Look-out Mountain, Tenn., under the direction of John Hamm. It was the culmination of many months of prayer

and planning by a nucleus of three families: Mr. and Mrs. P. W. Edwards, Mr. and Mrs. R. G. Avis, and Mr. and Mrs. T. R. Barker. Presbyterian ecumenicity is evident in that these families are Reformed Presbyterian, Evangelical Synod and Pastor Knight is an Orthodox Presbyterian minister. It has been announced that Covenant Church seeks to serve and support the agencies of both denominations. Visitors are attending the meetings and four Sunday school classes have been started.

Mr. Knight has spent recent months completing a thesis toward his doctorate which he hopes to receive this summer from the Free University of Amsterdam. Prior to that he served as pastor of Emmanuel Church of West Collingswood, N. J. In 1963 he led a study tour to Palestine and remained for further study and teaching in the Near East School of Archaeology on the Mount of Olives near Jerusalem. Mr. Knight was born in Florida but grew up in Charlotte, N. C. He is a graduate of Westminster Theological Seminary in Philadelphia.

TEACHERS NEEDED

Oostburg Christian School for the 1966-67 term: principal-teacher in departmentalized 6th - 7th - 8th grade, and teacher in intermediate grades. Write to Roland J. Dirkse, 725 Park Avenue, Oostburg, Wisconsin 53070.

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