

# The Presbyterian Guardian

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PEOPLE



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## The Hired Hand

MICHAEL D. STINGLEY

Some years ago a friend of mine related to me an experience that took place in his church. Having just been installed as the new pastor and being anxious to please his new congregation, he announced: "I am here to serve you. If I can be of any assistance to you, please call on me."

This announcement struck a responsive chord in his congregation. A few days later, the pastor received his first call for assistance. The caller asked, "Will you come over this morning and mow my lawn?"

This request is not entirely preposterous, since many church members do think of the pastor as a hired hand.

### The compleat pastor

As a congregation looks for a new pastor, what assets must he possess? He should be reasonably young, but mature; vigorous, though not to the point of upsetting the people; a good preacher, leader, teacher, parliamen-

tarian, counselor, handyman, youth director, educator, political and social analyst (conservative, of course!), visitation expert, evangelist, writer, financier, promoter, and musician; an outstanding father and husband, exceptional in holiness and consumed by dedication. He must have a wonderful family, children with no problems, a secret source of income, and a bearing that commands respect, attention and reverence.

Why must the pastor be expected to possess these qualities? I think it is because so many think of him as the hired hand. Let me illustrate this with a few examples.

### The contact man

A young minister was asked by his congregation, "How much calling are you doing in the community?" This young friend of mine was puzzled. He wondered, "How am I going to answer this question?" He had been calling in the neighborhood, but he had been doing it alone. Not

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one member of the congregation had joined with him in this task. How was he going to answer them so they would see that neighborhood visitation was not just the pastor's job alone, but was the responsibility of the whole congregation? Finally he answered, "When you can tell me how much calling you are doing, then I will tell you how much I am doing!" What they expected of their young pastor was obvious; they hoped he would come into their community and do their calling for them.

The pastor has *not* been called to a ministry of neighborhood canvassing. Of course he will be involved in this program of neighborhood visitation, but only as part of the congregation's outreach. If the church is going to reach its neighborhood, it will only happen as the members become involved.

The outreach of the church works best in a one-to-one relationship. Sales organizations learned this truth years ago. They found that a personal referral from friend to friend is the most productive sales technique. Why is it that the church is so slow to learn? God has given the obligation to every Christian to go home to his family, out to his friends and the community, to tell them what great things God has done. God has not delegated this responsibility to the pastor alone.

In the early chapters of Acts we read of the infant church's outreach. It was not the exclusive obligation of the apostles to cover the world. It was the people who went out. The apostles were not to leave their primary work to wait on tables. Their calling was to devote themselves to the ministry of the Word and prayer. We read in Acts 8:1 that the apostles stayed behind while others went out! We have turned this biblical pattern upside down. We send out the hired hand while we stay home.

### **The personal witness**

Another illustration is in the area of personal evangelism. What I mean by this is our personal witness for Christ. It is not quite the same as neighborhood calling since it is less structured. It is the personal testimony we give in all our relationships.

How many times have we wished for a friend or relative or neighbor to hear the gospel, but—instead of *telling* them about Christ, we have invited them to come to church?! At times, when we are faced with a person searching for some meaning in his life, do we just refer him to our pastor? When I was at the point of my own conversion, I sought out a Christian friend to ask him what I had to do to be saved. His response was to make an appointment for me with a minister. I am thankful for that godly pastor who showed me the plan of salvation. But could not that Christian have done the same?

Is not the command to "be ready to give an answer to any one who asks" a command for *every* Christian? Must we delegate this responsibility to the hired hand?

### **The one-man team**

The church has been described as a football team. The pastor is the coach, and members of the congregation make up the team. It seems that we have turned this organizational structure upside down. Can you imagine what it would be like if the Green Bay Packers sent their coach out on the

field to face the Ram line alone? Yet this is the way we do it with God's team. We send the coach out to play the whole game while we sit on the bench. We send the hired hand out to serve God for us.

And we demand that our pastor be the perfect player, holy in life and purpose. Of course, a pastor ought to have attained a reasonable degree of maturity in Christ. But do we expect him to be without fault, weakness or human frailty? One young person told me, "The disappointing thing about ministers is that, once you get to know them, they are just like everyone else I want a minister who is better!" We don't expect to apply to our pastor those same standards of piety we are satisfied to apply to ourselves. He must be better.

We want a pastor who will not only do our work for us, but will live our Christian life for us also. I am sure this attitude accounts for the fascination many Roman Catholics have for a celibate and separate priesthood. But the Bible says each of us is a priest and part of a holy nation. We are all called to service and to holiness. When Christ ascended into heaven, he gave gifts for life and service to his church. He did not give these gifts to the pastors alone, but to all of his people so that all of us might do the work of the ministry.

### **The fringe benefits**

The Catholics have missed something, however. Have you ever noticed the propensity we have toward a *married* clergy? And, why not? For a single salary, we can have not one but several hired hands. While the pastor is engaged in his multiple ministries, his wife can be teaching, leading women's groups, cleaning, calling, and acting as church hostess. His son can mow the church lawn, and his daughter can play the organ for worship services. If we are really fortunate, and the pastor's family is large enough and possesses a modicum of musical talent, we might even have a choir! And all for the price of one.

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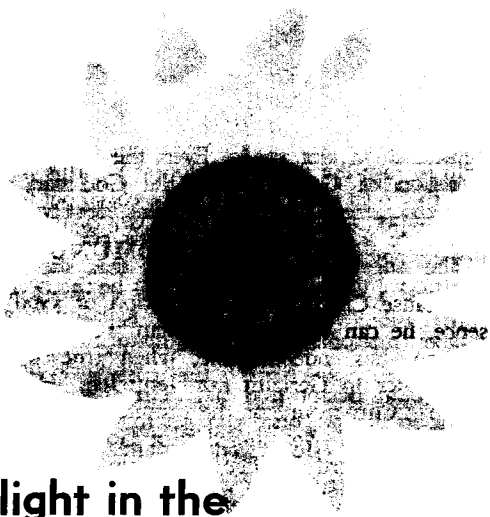
I could give many more illustrations; but you can find them for yourselves. We need look no farther than our own lives and church.

What is my point in all of this? Is it a plea to release the pastors from their duties? No! It is a plea for the church to allow the pastor to return to his role as coach of the team. It is an exhortation to the team's members to get in there and play the whole game! Or, perhaps a better way to say it might be borrowed from the military: As soldiers of Christ, get into the battle and fight!

God never called a few in the church to be servants while leaving the rest of us to be served. We are not managing directors in God's corporation with the sole responsibility to employ a hired hand. We have all been called to serve, all of us to enter into the ministry of Christ whatever our daily occupation may be. We are called to be co-laborers with Christ and with our pastors, as part of God's team, as functioning members in God's corporation here on earth, living and working together for his glory.

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*Mike Stingley is a former pastor, and is now serving as a chaplain in the U. S. Army. This gives him the experience to speak knowledgeably—and the freedom to speak in plain words!*



## A new light in the Sunflower State

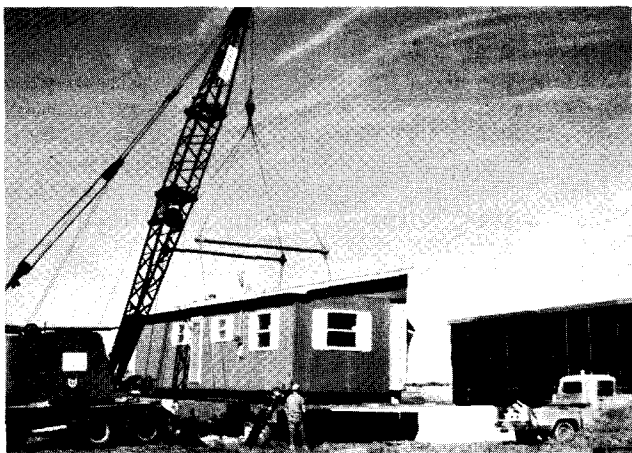
It was just about a year ago that a small group met together to discuss the possibility of forming an Orthodox Presbyterian mission in Hutchinson, Kansas. Meeting with the group of six local people were the Rev. Robert L. Atwell and the Rev. Bruce M. Brawdy. After laying basic plans, the group began to meet in homes on Sabbath evenings for Bible study.

The Rev. William J. Bomer was requested to assist the group in forming a chapel, and he left his family in California to do the Lord's work here during the summer of 1970. As the number of worshippers grew, the Lord provided facilities in a vacant Congregational church building.

However, this facility was lost at the end of March when the building was sold. The group then met for worship in the Howard Mann home during April and into May. Finally, on May 9, 1971, the Orthodox Presbyterian Chapel of Hutchinson, Kansas first met in its own building just north of town.

### A word to the King

The place of worship is thought to be the first of its kind. The combined living-room and dining-room areas of a "factory-built" house are being used for worship services, the bedrooms for classrooms, and the kitchen as an office. The house is located in a new development and near a proposed shopping center. The lot immediately to the rear has also been



purchased as a site for a church building later on. Then the present house-church will be restored to its intended use as housing for a pastor and his family.

Mr. Bomer has continued to work with the Hutchinson group, and was installed as Associate Pastor of the Knox Church in Oklahoma City with responsibility for the chapel work in Hutchinson. Pastor Bomer has given freely of himself to make the Chapel a reality while continuing in full-time employment in addition to his pastoral work.

Worshippers in this factory-built "house-church" include Mrs. Mary Butler, the Jack Himebook family, Mr. and Mrs. Ron Knerr, the Howard Mann family, the Allen Marshall family, Mrs. Jan Rutherford and family, the Dale Snyder family, Mrs. A. M. Straley, Mrs. Cleda Warner, Mrs. Mae Wells, and the Bomer family.

### The Hutchinson Chapel covets your prayers for:

- the witness of the Chapel to be effective
- the Chapel to grow in numbers as the Lord opens doors
- financial "growing pains" to be eased, that present debt and future needs will be met, and that full support for Mr. Bomer may be achieved

### The new group in Kansas also thanks God for:

- the time, finances, and prayers of Knox Church, Oklahoma City, and their pastor, the Rev. Larry Baurer, in overseeing the work
- the financial and prayer support of Grace Church, Westfield, New Jersey and their pastor, the Rev. Robert L. Atwell
- the interest and help of the home missions committee and the churches in the Presbytery of the Dakotas
- the faithful attendance and support of those attending the Chapel
- the time and effort given by the Rev. Bruce Brawdy in the initial forming of the Chapel
- the willingness of the Bomer family to come and lead in the work
- the several individuals who gave financial help that this new work might be established to the glory of God in the state of Kansas.

*The Presbyterian Guardian*

# Prophecy in Jerusalem

EDMUND P. CLOWNEY

We sat at lunch beside a hotel swimming pool high on Mount Carmel and finished our dessert. The retired industrialist from Texas summed up his feelings again. "Well, it certainly wasn't what I expected. Three days of lectures! Sometimes I didn't have an idea what those fellows were talking about."

Since I was one of the guilty lecturers at the Jerusalem Conference on Biblical Prophecy, I couldn't quite share my fellow-tourist's disappointment. No doubt many of the 1300 Christians who gathered in Jerusalem last June expected something more dramatic. The advance publicity had not hesitated to suggest that the conference might carry right on from the council in Jerusalem described in Acts 15!

The press was rather caustic: "An American conference held in Jerusalem" reported Newsweek. To be sure, most of the speakers and an overwhelming proportion of the listeners were affluent Americans. Yet Christian tourists understandably follow in the steps of Christian pilgrims; the joy of a trip to Israel certainly enhanced the profit of this gathering. And there was much to commend in the conference itself.

## Searching the Scriptures

Many prophecy conferences in the United States are limited to one viewpoint—usually a dispensational premillennialism insisting on a pre-tribulation rapture. In the Jerusalem meeting the dispensational viewpoint was urged by only a few of the speakers, and important addresses were given by men who look for Christ's return and the judgment without any intervening millennial period.

No doubt there were many in attendance who were surprised and a little confused to find careful Bible teachers challenging Scofield's notes, but if the conference has renewed their searching of Scripture it could accomplish much. The addresses were carefully prepared and will be published by Creation House.

On two afternoons contrasting positions were presented in interesting confrontations. Dr. Charles L. Feinberg, of Talbot Theological Seminary, and I gave the pro and con of the rebuilding of the temple at Jerusalem. Dr. John F. Walvoord, of Dallas Seminary, and Dr. Herman Ridderbos, of Kampen Theological School in the Netherlands, presented differing interpretations of the future of Israel.

## Christ, the Temple

I sought to show that the temple symbolism of the Old Testament centers on the revealed *presence of God* amidst his people. And all of that symbolism is fulfilled in Jesus Christ. When the Word became flesh and tabernacled among us, the glory of God was revealed. Christ is the actuality that the temple symbolized. To say that Christ does not "literally" fulfill the temple promise is like saying that he is not a literal sacrifice, a literal Lamb of God.

Because Christ is the realization of God's abiding presence, he can tell the Samaritan woman that the hour is coming, has indeed come, when true worshippers need go neither to Gerizim nor Jerusalem. How can this be? Because Christ came as the promised seed of Abraham and Son of David—yes, and Son of God. Worship must center where the Lord is. The Samaritan woman found him at the well. We go, not to Mount Sinai nor to the earthly Mount Zion, but to the heavenly Jerusalem where Jesus now is. Coming to Jesus we come to the blood of sprinkling that speaks better than that of Abel (Hebrews 12).

The veil that was torn asunder by God at the death of Christ we must not sew up. The temple that is raised up for us is Christ's resurrection body and the living stones of his body the church. Christ's body in each instance is spiritual, and therefore real, abiding, actual.

## Heirs of the promises

It is true that Old Testament prophets often speak of the great future in terms of restored completeness for the land, the temple, and the people. Yet the consummation of glory itself shows how far beyond the old forms will be the blessing of God then. The captivity of the nations will be brought in along with Israel; God will be worshipped in Egypt; enemy nations will be numbered among the citizens of Zion. But above all, God will come and in his presence every promise is fulfilled.

Jesus Christ is the yea and amen of all the promises. Is there a promise of God to which the Captain of our salvation is not the heir? The man united to Christ is heir with him of all that our Lord has received.

Dr. Feinberg centered his address on Ezekiel's vision of the temple, arguing that only a literal temple construction could satisfy the detailed description given. I appreciate Dr. Feinberg's great desire to be faithful to Scripture. But I feel that the difficulty in his explanation arises from an artificial standard of "literalness." Symbolism is symbolism no matter how intricate the details. (Readers wishing to explore this further might compare Dr. Feinberg's commentary on Ezekiel with the old work by Patrick Fairbairn or the more recent one by H. L. Ellison, *Ezekiel, the Man and His Message* (Eerdmans, 1956).)

In any case, the volume of conference addresses should provide a stimulus to fresh study of the prophetic Scriptures. In the long term this may be the most important outcome of the Jerusalem 1971 meeting.

The concluding address by Dr. John R. W. Stott of London will long burn in my memory. Considering the theme, "The Gospel and the Nations," he directed men's hearts to the great mission burden of all the Scriptures, and pointed us all to the fields white to harvest. Surely prophecy does not come to satisfy our curiosity, but to make urgent our obedience!

*Dr. Clowney is president of Westminster Theological Seminary and was one of the principal speakers at the Jerusalem Conference on Biblical Prophecy.*

# The "Jesus Movement" — is it for real?

## THE EDITOR

*If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed (2 John 10).*

But, suppose one does come with that doctrine of God-become-flesh, of Christ who died that sinners might live; what then? What if he comes in sloppy jeans, stringy hair, beads and sandals?

All over the country there are groups of young people who profess to be the people of Jesus and confess Christ as Savior and Lord. Except for their alive and friendly faces, there is little to tell them from other members of today's "youth culture."

Of course, not many of these "Jesus People" are coming to our houses of worship in any case. It is easy, then, for us to ignore them. But are they really our Christian brothers?

### A Rally for Jesus

I went to a "Jesus Movement Rally" to look for answers. I had read about these people in *Look*, *Life*, and *Time*, and in *Christianity Today* (which claims to be the first "straight" publication to report on the movement). I have talked to kids who are in such groups. Still, I wanted to see for myself.

It was a hot, sticky Sunday afternoon. The sun bore down through a haze of Philadelphia smog and dust. We drove to Fairmount Park, found a place for the car finally, and looked for direction signs to the rally. No signs. But there were streams of people all moving toward some point beyond a row of trees. We followed and came to the rally.

Estimates of the crowd ranged from 2,000 to 5,000. Just think—that many youngsters (mostly in their teens) all at one place, all professing to be disciples of Jesus! One group from the inner city was dressed, gang style, in black uniforms—but with smiles and eagerness to speak of their Lord. Another group of converted motorcyclists gave testimonies that exalted the power of Jesus to save even the worst of sinners. Several testified to being saved from drug addiction.

They came from all sorts of backgrounds. Some were children of "hard-hat" steelworkers in Levittown; others (including the organizer of the rally) from black ghettos in the city; many from affluent suburbs; and a few "street people" from near the university. A few older faces were seen, some puzzled by it all, others obviously enjoying it.

Other groups were there also. Under a grove of trees at the top of the hill a glassy-eyed group nodded to the insistent rhythms of African drums and burned their incense of "grass." The Hare Krishna people were also there with tinkling bells, shuffling dance, and shaved heads. Representatives of the Ba'hai faith had come to proclaim universal love. I even saw two people wearing symbols that I took to be emblems of some Satan cult.

The "Jesus People" made various attempts to witness to these others. Those under the grove on the "high place"



were too "stoned" to understand. The Hare Krishna at first refused to talk, finally broke formation, and retreated. The Ba'hai people couldn't understand the exclusive claims of Christ and they left. I don't know what happened to the Satanists.

### New style Revivalism

What was it like? The program was loose. Anyone could have a turn at the microphone. There were testimonies, brief exhortations, ranging from "straight" Fundamentalism through vague "Jesus-power" to extreme Pentecostalism. Still, the plan of salvation was plainly declared more than once; and Arminian notes of "God makes it possible; all you have to do is believe" were counteracted by blunt references to the sovereign God who saves whom he wills. It was a mixed bag!

Otherwise, nothing much happened. The music ranged from "Christian rock" to old-time gospel songs and even several good hymns. The volume was always loud and the kids sang all of them with equal enthusiasm. The emphasis was not so much on "decisions" (since the audience was Christian) as on the need to witness and to live in obedience to Christ. At times Christ was presented as the panacea to every problem (especially that of drugs), but his lordship over all of life was strongly affirmed.

All in all, it reminded me (I'm showing my age!) of nothing so much as an old-time country-style tent-meeting, without a tent. The high level of emotional appeal; the same "Amen," "Hallelujah," and "Praise the Lord"; the same insistent rhythm in the music. To be sure, it was updated. But the patterns were certainly familiar.

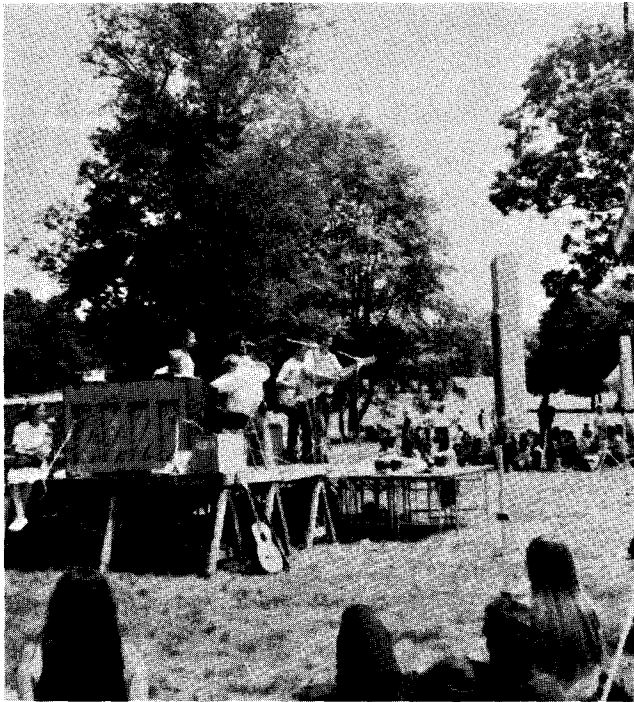
In fact, despite the frequently expressed disdain for the organized denominations, the "Jesus Movement" seems already to be moving toward an established format. The cliché-phrases are there—"One Way," "Turn on to Jesus," "Peace, Love, and Joy." There is even a liturgy—the up-raised hands that express a sort of communal benediction,



and the index finger pointing upward to show that Jesus is the only way, and the "cheers" for Jesus (though we were, thankfully, spared the J-E-S-U-S idiocy). Even the new songs of the movement are as likely to express "horizontal Christianity" as were so many of the old gospel choruses. (Is it possible to express genuine praise for the Lord in the new musical idiom?)

### Old style Christianity?

The "Jesus Movement," like other revivalistic movements of the past, claims to be "New Testament Christianity." And among many of them there is a ready willingness to demonstrate love toward one another that demands giving of self where needed. There is a spontaneity and freedom to speak of one's Lord as a Person well known. And class or economic distinctions seem to mean nothing—though the "generation gap" is quite real. It does in many ways look more like "New Testament Christianity" than what is frequently found inside church buildings!



Also, the uniform allegiance among these "Jesus People" to the authority of an inerrant Scripture is perhaps the most encouraging note of all. To find these young people, from all sorts of backgrounds, all willing to read, to study, to memorize, and to obey the Word of God, suggests that the "movement" may grow in grace and knowledge. (Interestingly, most of them use the "King James" as the only trustworthy version. It was a bit startling to hear a kid quote a passage in Elizabethan English and then follow up with his own comments in today's strange jargon! But "archaic language" seemed to be no problem to them. What does that prove?)

The open love shown among them, the free manner in which they speak of their Lord, the ready submission



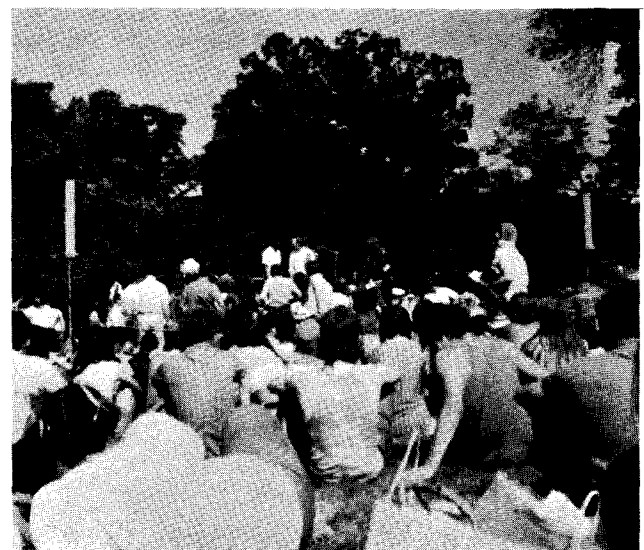
to the Scriptures, all give evidence that this is a work of the Spirit today. To be sure, for many it is an emotional experience that may soon be abandoned for some new thing. For there are serious deficiencies. There is a frequently heard scorn for any kind of organized church, which is understandable perhaps but still regrettable. There is also a large measure of disdain for the older generation, with its materialistic values and hypocritical morality—again, an understandable reaction, but one that categorizes rather too easily. And one also hears an appeal for vital Christian living at the expense of concern for clearcut doctrinal understanding.

What will come of it all? I do not know. That depends partly on these "Jesus People" themselves and how well they learn the teachings of Scripture. It also depends partly on us, on how well we show the sort of love that can welcome the strangest sort of stranger in Christ. It may fade away like so many other fads, or retreat into a formalized organization of its own. Or, it may become the means whereby many young souls are brought into the communion of God's people.

One of the young people from our own congregation said of the rally afterward: "It was really great to see so many other Christians your own age! At first, I sort of joined in the singing and all, and really enjoyed it. But then, it didn't seem to be going anywhere. I don't know, but I suppose it made me thankful to God for what we've been given in our own church!"

And that's the point, isn't it? Shall we receive them in our own houses? Why not, so long as they confess that Jesus is the Christ according to the Scriptures? And then perhaps, we can "speak face to face, that our joy may be full" (2 John 12). Or, to put it another way, we can "rap" together about the Lord and what he has done; what greater joy is there among Christians than that?

— J. J. M.



# The Presbyterian Guardian

EDITOR

JOHN J. MITCHELL

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

## Letters to the Editor

### Conservative UP writes . . .

Dear Mr. Mitchell,

The editorial article (March issue of the *Guardian*) entitled, "A Truly Reformed National Presbyterian Church?" was of definite interest to me, since I had attended one of the initial meetings of the newly organized National Presbyterian and Reformed Fellowship.

The article was not very complimentary to those of us who are serving faithfully the Lord Jesus Christ within the United Presbyterian Church, U.S.A. You mention Dr. Carl McIntire's charge that "Orthodox, Reformed Presbyterians Join Fellowship with Apostates"; but you never clearly put down the charge that other brethren, namely United Presbyterians, are apostates.

You imply that conservatives within the UP Church have been living in darkness for over thirty years. Yet I do not understand how anyone who knows and loves Jesus Christ and serves Him with all fervor and devotion can be in darkness. The scripture says, "In him was life; and the life was the light of men" (John 1:5). This promise of light is given to all men who believe in Christ (John 1:7), and is the same promise for those of conservative theological orientation in the UP Church.

The article states that these UP brethren have made a compromise with unbelief. Evidently the author is applying the adage of "guilt by association." Yet there are many men within the UP Church who are preaching the true Word of God and have not been compromised in their preaching and teaching responsibilities.

You also relate how those of the Orthodox and Reformed Presbyterian,

and the Christian Reformed churches have had the blessing of freedom to study God's Word without distraction from unbelieving church leaders. The implication is that conservative United Presbyterians have been distracted from their study and proclamation of the Word of God. Thus, their message is distorted and their gospel is defiled. With all these things happening to the United Presbyterians, it seems completely out of line as to why the pure and undefiled Orthodox Presbyterians would ever consider any relation with the apostate United Presbyterians regardless of their sincerity or claims to orthodoxy.

It seems to me that the power of God working through his Spirit is able to keep us free from distractions of the follies of men. Paul says that we who are in Christ Jesus walk not after the flesh, but after the Spirit (Romans 8:1). The preparation and proclamation of the gospel of Jesus Christ, done with the presence of the Spirit of God, is not distracted by anything. Paul says, "Who shall separate us from the love of Christ? . . . Nay, in all these things we are more than conquerors" (Romans 8:35, 37).

It is hopeful that conservative United Presbyterians will take your article with a grain of salt and that the NPRF may continue to explore, with mutual esteem and Christian love, ecumenism that is both Reformed in doctrine and Presbyterian in church government.

E. Dickson Forsyth  
Greenwood (Ind.) Presbyterian  
Church

In reply, I can only urge readers to reread the original article to see that I did "put down the charge" of Dr. McIntire that all United Presbyterians are apostate. That there have been compromises with unbelief within the UP Church would seem to be implied by the NPRF itself in its stated goal of seeking "a pure witness to the Word of God and the testimony of Jesus Christ." Why seek this unless it is now lacking?

I hope that no Orthodox Presbyterian ever characterizes himself or his church as "pure and undefiled." Yet I cannot help but be aware of the very real practical freedom we have enjoyed in not having to react to the unbelieving decisions and pronouncements of national church leaders, of not having to worry about how to channel the giv-

ing of the Lord's people to truly Christian causes, of not having to sit in church councils that receive as brothers some who openly deny the Lord Jesus Christ as he is presented in the Scriptures.

Finally, dear brother Forsyth, does not Paul clearly demand that we separate ourselves from unbelief? If the NPRF will enable men and congregations to do just this, then it will serve the Lord's revealed will. It is because we believe that there are true brothers in Christ within such bodies as the UP Church, and because we long for a fellowship with them that is separated from unbelief, that Orthodox Presbyterians have willingly worked in and for the NPRF.

— J. J. M.

### A "younger voice" speaks . . .

Dear Mr. Mitchell,

As one of the "younger voices" that "have recently been raised to champion Dr. Van Til's cause," I was very pleased to read Professor Shepherd's article (May issue of the *Guardian*) entitled, "What church does Dr. Van Til belong to?"

As you know, I sought membership in the same congregation that Dr. Van Til has longed to join. When I was refused, I saw only two options to alleviate what I consider an unjust situation: *One*, to seek justice through the process of a complaint, and *two*, to seek an amendment to the Form of Government so as to include ministers in the membership of local congregations.

I decided to pursue the first option since I am persuaded that the present Form of Government is inconsistent enough to permit arguments both for and against ministerial membership in local churches. I felt that, in order to alleviate injustice, the church should have given an answer that conformed to justice and scriptural principles, and to have ignored interpretations of the Form of Government based on tradition or the supposed "mind" of the original framers.

I realized that such a decision would, in effect, be a stopgap measure until the Form of Government could be properly amended. Some may feel that this is a rather cavalier approach to the standards and is dangerous. But, since the Form of Government permits arguments on both sides, why not choose the side that is more just and



scriptural?

My second reason for choosing to seek justice before seeking an amendment is that the latter course is an extremely complex matter. While Mr. Shepherd's "idea is really not alien to the present Orthodox Presbyterian Form of Government," it is obvious that minor tinkering with that standard will not be enough to establish the right of ministers to local church membership. I have never been able to formulate the amendments necessary to solve all the complex interrelated problems involved in the matter, nor have I seen any other proposal that does.

Faced with the fact that local congregations do exist and that my exclusion from membership in one is an injustice; and faced by the fact that for twenty-three years a committee has been working to rewrite the Form of Government—and thus there is little hope that a new form will be adopted in Dr. Van Til's lifetime and perhaps even in mine; the only viable option left was to seek stopgap justice under the present Form of Government.

I am sorry the church has not agreed to this. I feel my case lost mainly because I failed to battle effectively the inertia of tradition, and also because of poor attendance in both the presbytery and general assembly when crucial votes were taken. As I said to the assembly, "I have lost a battle, but I do not feel that I have lost the war." Hopefully, my complaint has focused attention on the unjust situation under which we now operate.

Donald J. Duff  
Grand Junction, Col.

[Ed. note: Mr. Duff had sought membership in Calvary Church, Glenside. He was refused, since he was a member of Philadelphia Presbytery. After pursuing the matter fully in the presbytery, Mr. Duff carried a complaint to the assembly. The decision against him was based on two considerations: The Form of Government seems clearly to understand that ministers are members of a presbytery only, and dual membership creates insoluble problems of jurisdiction and double voting privileges. Mr. Shepherd's approach would offer an alternate solution. It should be noted that some who opposed Mr. Duff's request would not agree with him that local membership is more scriptural than membership in a presbytery. Incidentally, the "poor attendance" at general assembly included the

unavoidable absence of Mr. Duff's principal opponent from the presbytery. — J. J. M.]

### Approves Semisch' analysis

Dear Mr. Mitchell,

Attorney Semisch' analysis of Dr. Adams' arguments or reasoning on group therapy (cf. February, March and April *Guardians*) was absolutely masterful. Mr. Semisch beautifully displayed the attributes a scholar should manifest. He points out underlying assumptions and notes the importance of good definitions. With clarity his analysis is characterized by utter fairness and detached objectivity.

I would love to see Mr. Semisch' type of analysis applied to various other discussions, such as the recent arguments on abortion. It is a sad thing that Professor Adams' article is just one example among many of arguments and discussions by theologians and preachers . . . whose type of reasoning could be criticized similarly by Mr. Semisch. Biblical discussion would be far superior, and the church much better off, if those who presume to be theologians or preachers would understand and practice what Mr. Semisch so ably set forth.

C. Ralph Verno  
West Chester, Pa.

### Letter to the Reader

Dear patient reader,

Beginning with the April issue, the *Guardian* has been produced under a new printing arrangement. We hope you like the appearance. The new method (offset printing) allows us more flexibility in style.

But the change has been upsetting to the schedule. We still expect to produce ten issues during 1971—if our finances will permit! If your *Guardian* has been late, please continue to be patient. Part of this has been due to inefficiency in postal service (as long as four weeks for delivery in some cases, and non-delivery of one large packet of 75 copies!).

We do need help in meeting our rising costs. The *Guardian* has always depended on the support of many individuals and congregations. Our costs have increased—like everyone else's. And there is no source to make up deficits unless you help. If you can, we will appreciate it.

Thank you.

John J. Mitchell, editor

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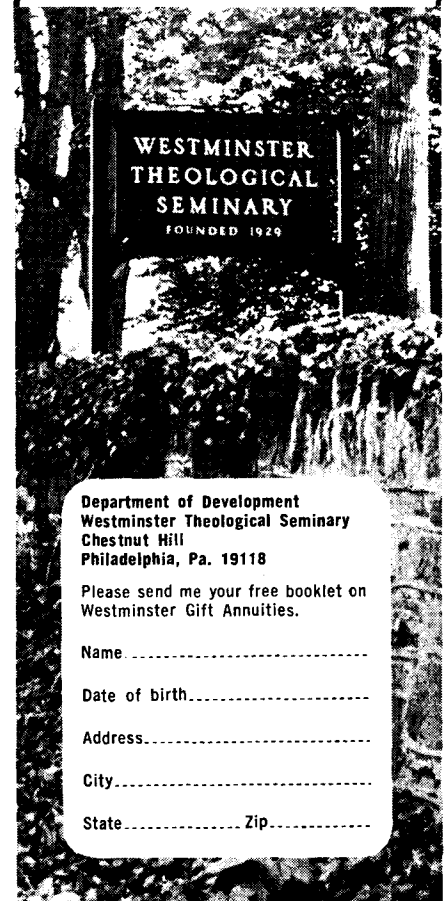
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# My children were baptized

H. LLOYD BURGHART

What we believe and how we act are the direct result of the assumptions we hold. Assumptions are funny things; though we are quick to see that others have them, we are somewhat slower to acknowledge our own. What happened when one person did examine his own assumptions and carried them to their logical conclusions is the background for this article.

In daily living, we seldom need to reflect on basic assumptions. But major decisions or conflicting ideas may cause us to reexamine the bases for our beliefs and actions. Such was the case when I was confronted with that portion of the *Westminster Confession of Faith* (Chapter XXVIII) dealing with Christian Baptism.

My baptistic training had led me to reject infant baptism. At the same time, it allowed me to participate in "infant dedication" (a misnomer since it is really the parents who are dedicated!). A friend who knew my belief and practice asked, "On what basis do you claim the promises of God to your children and acknowledge the parental responsibilities you express in the act of dedication? What is the biblical basis for your participation in this ceremony?"

## The covenantal relationship

My prompt reply betrayed my assumptions. I believed (1) that the God who had established his covenant of grace with me would honor his word and bring my children into a personal, saving knowledge of Christ, and (2) that I with my wife had certain parental obligations to fulfill, and further (3) that the nurture and care of the children should be witnessed and attested to by the congregation of God's people. I took part in the "dedication" on the assumption that God had established a covenant relationship with men of his own choosing.

But then I happened to read (in Dr. Meredith Kline's *Oath Consigned*) that "the basis for the baptism of the children of believers is thus simply their parents' covenantal authority over them." Now here was a dilemma: the same biblical assumption was being used to back two conflicting practices!

There had to be a fallacy somewhere, I thought. To me baptism symbolized *my* acceptance of Christ and the union and fellowship with Christ of one who has been redeemed.

---

*The author of this article is a former member and active worker in a Baptist church. He is now a ruling elder in the First Orthodox Presbyterian Church of South Hamilton, Massachusetts. His account of how and why he changed his belief and practice will be of interest to others and, hopefully, a help to some.*

Since my children had not yet expressed *their* faith in Christ, baptism was not properly theirs.

## Resolving the dilemma

So, I returned to study the question again. The Confession says that *baptism is a sacrament of the new testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life. Which sacrament is, by Christ's own appointment, to be continued in His Church until the end of the world* (XXVIII, 1).

I had no disagreement with this, except where it speaks of baptism as "a sign and seal of the covenant of grace." Still, since circumcision was the sign and seal of the covenant with Abraham, perhaps there could be a connection. Did Scripture really teach that baptism was "a sign and seal of the covenant of grace"? The footnotes in the Confession referred to passages in Romans and Colossians.

In Romans 4:11 it says that Abraham "received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe," both of the physically uncircumcised who believe as well as the circumcised physical descendants of Abraham who believe—but not to those physically circumcised descendants who believe not (verse 12). In other words, Abraham was marked off by his own circumcision as the spiritual father of all believers in whatever age.

It seemed clear to me that if "circumcision" were substituted for "baptism" where the Confession speaks about baptism's necessity (it is commanded by Christ, but not an absolute essential for salvation) and its efficacy (this is real, being a genuine display of grace, but not necessarily instantaneous with the receiving of the sacrament itself) (XXVIII, 5, 6), then this would be an accurate statement of the relationship between salvation and the outward sign given to Abraham. For Abraham was saved, and others before him, even before circumcision was ordained by God. And since men like Noah were saved without it, the sign was not essential for salvation nor a guarantee of it.

On the other hand, was it valid to say these same things about baptism as the authors of the Confession had done? In other words, does baptism truly parallel circumcision?

## Finding the parallel

I then turned to Colossians 2:11, 12: "In whom [Christ] also ye were circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh by

the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God [i.e., faith in God's working], who hath raised him from the dead." Here baptism and circumcision are spoken of together; but it is a circumcision "made without hands," not physical.

At least I felt at home with that favored phrase of Baptists, "buried with him in baptism." But another phrase caught my attention for which I had no particular meaning: "the circumcision of Christ." Turning to other translations and paraphrases, I came to see that Christ's "circumcision" is his release from the sin he had taken upon himself and is his people's release from the power and guilt of their own sin.

At last I had a clue. Here was a passage that united the symbolism of "believer's baptism" with the "circumcision of Christ," identifying both as the believer's experience of the resurrection life.

This passage seemed clearly to teach that circumcision for Abraham was the outward sign of that "circumcision of Christ" that he had inwardly, the sign that righteousness had been "chalked up" in his favor. It was an outward sign of an inner change, from a fleshly life to a spiritual life, from living in enmity with God to living in God's favor—even though that change in Abraham's life preceded his being physically circumcised.

In the same manner, baptism is the outward sign that a believer has spiritual life, even though his experience of that new life precedes his being outwardly baptized. This closely aligns with the concept of "believer's baptism" held by Baptists. Yet it differs in that baptism here is closely aligned with its Old Testament antecedent of circumcision. In this Colossians reference, moreover, the same interpretation is given to both baptism and circumcision. It is this parallelism that had eluded me in previous study of the matter.

Another way to show the parallelism here is to compare elements in the "before-and-after" situations described in Colossians 2:10-13:

---

*Before spiritual circumcision:* We had "the body of the sins of the flesh" (verse 11).

*After spiritual circumcision:* We are "complete in him [Christ]" (verse 10).

---

*Before baptism:* We were "dead in [our] sins and the uncircumcision of [our] flesh" (verse 13).

*After baptism:* We are now "raised with him [Christ]" (verse 12) and "quickened together with him" (verse 13).

---

It should be clear that spiritual circumcision and baptism are truly parallel. But then, what is the relationship between physical circumcision and baptism? Does baptism as a sign truly parallel the outward rite of circumcision?

### **Circumcision, a sign for children**

Physical circumcision was the mark of separation between the old life and the new life for Abraham. But what was the case for the children?

First, it is clear that in the covenant with Abraham the children were included. God said to Abraham, "I will establish my covenant between me and thee and thy seed after thee. . . . Every man child among you shall be circumcised. . . . And it shall be a token of the covenant betwixt me and you" (Genesis 17:7-14).

Circumcision was the sign of God's covenant with Abraham *and* with his children. Likewise, children appear to be included in the new covenant when Peter proclaims, "Repent, and be baptized every one of you, . . . for the promise is unto you, and to your children . . ." (Acts 2:38, 39).

Second, there is continuity between God's covenant with Abraham and the new covenant in Christ. For, Paul says, "Abraham believed God, and it was accounted to him for righteousness. . . . For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Galatians 3:6, 26-29).

All this leads me to the conclusion that the covenant is one, both in the Old Testament and in the New. Since those who receive the covenant are the same then as now, all being sinners in whose behalf the Lord reckons righteousness, then the symbol of inclusion in the covenant, be it circumcision then or baptism now, is to be given to the same categories of persons. And if that included children under the old covenant, then surely no less ought they to be included under the new. Indeed, if children were to be excluded from the sign now, it would seem to require a clear statement to that effect in the New Testament.

### **Knowledge — faith — action**

Since I had already acknowledged that I was a participant in the covenant of grace, and had established to my own satisfaction that baptism is the sign of inclusion in that covenant; and since I now recognized the basic unity between the covenant made with Abraham and the new covenant in Christ, it was necessary for me to reform my thinking and my practice! So it was that my children came to be baptized.

Before closing, I should note another conclusion that grew out of my study and has immeasurably influenced my thinking. Simply, it is the fact that there is a basic unity between the Old and New Testaments. In my earlier thinking, I had failed to recognize the full significance of this. In my case, this failure led to what I now believe was an over-emphasis on the New Testament with a corresponding lack of attention to and considerable ignorance of the Old. I pray that I may continue to see the whole of Scripture as the one revelation of God's covenant as it was progressively revealed throughout time.

Perhaps some who read this will see flaws in my development of this theme. Nevertheless, it is a personal testimony to what happened when I examined my assumptions in the light of Scripture. To those who may disagree with my conclusions, I urge you to reconsider your own assumptions in the light of the unity of God's written Word. Intellectual integrity and honesty may then require realignment of belief and practice. It did in my case.

## The Abortion Question, Continued

One reader expressed some irritation with the attention given to abortion in past issues of the *Guardian*. "Why do they have to discuss it?" she said. "Everyone knows abortion is wrong."

But it's not quite that simple. That was quite evident at the General Assembly of the Orthodox Presbyterian Church, held during the last week of May. The assembly found itself unable to agree on a statement about abortion, and referred the whole question to the church for further consideration.

The crux question, however, is quite simple: Is a fetus to be regarded as a human being, a human person, with all the rights to life that God has given all other humans? Last month's issue of the *Guardian* gave a brief summary of the debated positions heard at the General Assembly. The article given below was received some time ago but not printed due to space limitations. It is published now to help get the study of this question moving, with particular attention to God's own Word.

—J.J.M.

## How does God's Word regard the human fetus?

GEORGE W. KNIGHT, III

We are using the term "abortion" here to indicate the expulsion, through human instrumentality, from the womb of the mother, of a living human fetus with the intended result that the fetus may cease to exist.

The reason for our concern as Christians is in the very fact that it is a human fetus whose life is terminated. Inevitably and appropriately, Christians approach this subject from the divine viewpoint concerning human life expressed in the Sixth Commandment: "You shall not kill" (Exodus 20:13).

The rationale for this prohibition against the willful taking of human life is in the words, "for in the image of God made he man" (Genesis 9:6). This same passage does not prohibit, but rather allows man to kill other living things in order that man himself might live. But man, made in God's image, may not be killed. Again, this passage does not rule out capital punishment, but expressly demands that "who so sheds man's blood, by man shall his blood be shed."

### The crux question

The question before us is whether the fetus is a man, a human person in God's image; and therefore, whether such abortion violates this very basic command of God.

As Christians under the authority of God's Word, we turn to it and inquire what direct or indirect evidence it may supply bearing upon abortion, and particularly, upon how the Scriptures regard the fetus.

Our inquiry is inevitably faced with the following queries: What does the Scripture say about the fetus? Does it regard it as human or not? Does the Scripture indicate when human life begins, i. e., when man begins to be a person in the image of God?

### Exodus 21:22-25

This passage is often cited among the first bearing upon our question. It speaks of hurting a woman with child so that her fruit departs. Then follows a phrase in both negative and positive form: "Yet no harm follow" and "if any harm follow." With this latter reference comes the law of equal punishment: "then you shall give life for life, . . ."

The exegetical question is whether or not the fetus itself is included in the words "if any harm follow." If it

is included, as I think it is, then it is obvious that this passage provides evidence that the death of a fetus is regarded as the death of a human being, and that it is punishable "life for life." This correlation would underscore that the fetus is regarded as human. Of course, this is not premeditated abortion. One may only conclude that if accidental "abortion" is so construed, how much more would intentional abortion be subject to the penalty of death.

For the argument's sake, consider the opposite position that the fetus is not included in the law of equal punishment. Would this be evidence that the Old Testament considered the fetus less than human and abortion as not a violation of the sanctity of human life? It could be and has been so argued; but this does not necessarily follow. Such an interpretation would only indicate that the man causing the harm was not held responsible for what was an indirect and unintended death. Elsewhere the Old Testament adopts this position toward the unintentional manslayer without implying that intentional taking of human life is not culpable. The same may be said of this passage and of the question of intentional abortion.

### Psalm 139:13-16

This is an outstanding example of those passages that refer to a person in his fetal state. Among other significant phrases is verse 13: "You did cover me in my mother's womb." The significance of this statement is in the fact that the psalmist refers to himself in his personal human identity while in his mother's womb—"you did cover *me*." He refers to himself before and after birth in his psychosomatic unity. The "I" who will now give thanks to God (verse 14) is the "I" who was wonderfully made in the secret of his mother's womb (verses 13-15).

### Psalm 51:5

Here this identification of the humanness of the fetus is clarified, and at the same time any inclination to say this is merely poetic license is removed. "Behold, I was brought forth in iniquity, and in sin did my mother conceive me." The affirmation David makes is that he was one marked and characterized by sin from the time of conception in his mother's womb. To speak of one's *identity*

from the moment of conception, and to do so in terms of one's *sinfulness*, is to affirm one's *humanity* from the moment of conception. The same person who speaks of himself as the human "I" who at birth was in iniquity (verse 5a) is the one who speaks of himself ("me") who was conceived in sin by his mother (verse 5b).

The iniquity and sin are not the sex act of conception or the act of birth, but are rather the sinfulness inherent to the psalmist and to every man from the moment of his existence as man. David describes that moment of existence as the time when his mother conceived him.

#### **Jeremiah 1:4, 5**

"Now the word of the Lord came unto me, saying, Before I formed you in the belly I knew you, and before you came forth out of the womb I sanctified you. . ."

This passage begins with an affirmation of the Lord's knowledge of Jeremiah even before God formed him in the womb. What is particularly germane to our consideration is that Jeremiah is spoken of as formed in the belly and sanctified before he came forth out of the womb.

These expressions of knowing, forming and sanctifying indicate that Jeremiah is regarded, *by God himself*, as a human being while in the womb. The fact that God knew or chose him even before his existence began in the womb is no negation of the fact that what was formed in the womb was a human person, recognized and considered by God as such.

#### **Luke 1:24-56**

One of the most relevant New Testament passages is this one. Verse 41 says that Elisabeth's baby leaped in her womb when she heard the salutation of Mary. "The babe leaped in my womb for joy" (verse 44). Here we have a six-month fetus described in terms of the human emotion of joy. This same fetus is designated a son in verse 36.

#### **The incarnation**

The fact of our Lord's complete humanity is also most

significant to our study. Even the uniqueness of the incarnation of God's Son as the God-man serves by that very uniqueness, coupled with his identity with our human nature, to aid our research at this point.

The angel declared to Mary that she would conceive and bear a son to be called Jesus (Luke 1:31). Mary naturally asked, "How shall this be, seeing I know not a man?" (verse 34). In answer, the angel said unto her, "The Holy Spirit shall come upon you, and the power of the Most High shall overshadow you: wherefore also the holy thing which is begotten shall be called the Son of God" (verse 35, *ASV*).

To encourage Mary to believe this word of promise, the angel continued: "And behold, Elisabeth your kinswoman, she also has conceived a son in her old age; and this is the sixth month with her that was called barren. For no word from God shall be void of power" (verses 36, 37, *ASV*).

The American Standard Version takes the Greek word *gennaō* to mean conceive, and translates it "is begotten." Though the word may mean beget, conceive, or bear, it is my evaluation that beget or conceive is the meaning in this context. The word appears in the angel's answer to Mary's question about how she can conceive, not how she can give birth. Elisabeth's own conception is given as an encouragement (verse 36). The context is certainly oriented to the idea of conception. The first part of verse 35, with its reference to the Holy Spirit's activity, also has the perspective of conception in view. And finally, the parallel in Matthew 1:20, using the same verb *gennaō*, which obviously means and is translated by conceive or be begotten, would seem to indicate that the same meaning is intended in Luke 1:35: "that which is conceived in her is of the Holy Spirit" (cf. Matthew 1:18).

How is Mary, who knows not a man, to conceive such a child? Why and how is that son a holy thing, namely God's Son? Luke says the inference is self-evident. *Because* the Holy Spirit shall come upon Mary and the power of the Most High shall overshadow her, *therefore* (Greek, *dio*) the incarnation takes place (verse 35).

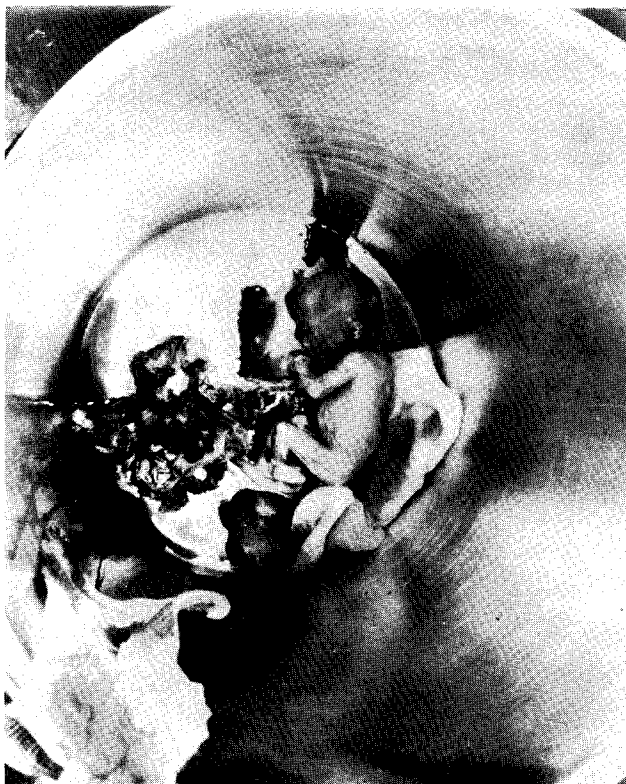
If Jesus' humanity, his becoming incarnate in human form as God's Son, is accomplished by the conception in Mary of the Holy Spirit; and if this is true of him who became like us in all things, sin excepted; does this not provide another indication that our humanity likewise begins at our conception? The Christian Church of all ages has always confessed in the Apostles' Creed that Jesus Christ, God's only Son, "was conceived by the Holy Spirit."

#### **The biblical evidence**

This is not all the evidence from Scripture. But the Bible is uniform in regarding the fetus as a human being. Because the Scripture does regard the fetus as a human being, the evidence would indicate that willful abortion is a violation of God's command, "You shall not kill."

It may be objected that this evidence is scattered and indirect, and not an explicit prohibition. But this in itself is not a substantial objection. Much of the biblical evidence bearing upon many important questions is similarly presented. This is of the nature of the biblical revelation. Lack of explicitness cannot be pressed to indicate acceptance of or indifference to abortion.

Often the sparsity of reference to a question in the Bible



*Aborted fetus (in 18th week) lying in a surgical pail.*

only indicates a strongly presumed and underlying commitment to and even an argument on the question at issue. (Consider the virtual omission of reference to the Lord's Supper in the Epistles. Except for the problems that arose at Corinth there would be none.) Lack of explicit reference to abortion may just as well indicate that Scripture understands it to be covered by the general prohibition of murder.

### The church's testimony

Opposition to abortion has characterized the Christian church throughout its history up to the present time. This may be seen in statements from the early church, continuations of that position in present-day Roman Catholicism and in a report drawn up in the Lutheran Church—Missouri Synod, and in the impact Christianity has had on the laws of so-called Christian nations until quite recently. (The United Nations charter has a quite strong condemnation of abortion.) State laws in the United States by and large prohibited abortion, except to save the life of the mother, until the recent surge of attempts to "liberalize" these laws.

Modern ecclesiastical and ministerial proponents of abortion are affirming the spirit of the age, denying the historic Christian position. Their pronouncements fit in with the current agitation for the mother's "rights" while ignoring the rights of the fetus.

Some of the statements from the early church are given here, as demonstrations of Christianity's understanding of abortion:

*Barnabas*, 19, 5: "Thou shalt not procure abortion, thou shalt not commit infanticide."

*The Didache*, Ch. II: "Thou shalt not murder a child by abortion, nor kill that which is begotten."

*The Apostolic Constitutions*, VII, iii: "Thou shalt not

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slay thy child by causing abortion, nor kill that which is begotten; for 'everything that is shaped and has received a soul from God, if it be slain, shall be avenged, as being unjustly destroyed.'"

*Dr. Knight was chosen as moderator of the Thirty-eighth General Assembly of the Orthodox Presbyterian Church. He is a professor in practical theology at Covenant Theological Seminary in St. Louis.*

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# Who should pay for Christian Schools?

ROBERT L. ATWELL

The people of God are the *covenant* people of God. Such a people exist just because God has graciously established his covenant. And just as they respond as faithful covenant-keepers, they are in this world a happy and prosperous people. They are prosperous in the sense that they are effective in their service for God in making known to their children "the praises of the Lord, and his strength, and his wonderful works," and with their children making known God's sovereign rights and saving grace to "those that are afar off" (Acts 2:39).

## Church and school, common task

Luther recognized that if the church was to live effectively in this world her people must know the Scriptures. To this end education was an essential, schools were required. This was necessary, first of all, that the church membership might be literate, able to read the Bible and put in practice the great Protestant principle shown in the example of the "noble Bereans" (Acts 17:11). Only if her people could read would the church be able to carry out her task of teaching the truth of the law and the gospel, of performing her basic catechetical function.

But the school was also essential to the church's other task of calling the attention of the world to the truth entrusted to God's covenant community. The school existed so that the catechised member of the church might recognize the *implications* of that doctrine for the world in which he lived, and might live out those implications in his own daily life. This concept was radically different from the monastic ideal and inevitably resulted in a missionary thrust.

So it was that in Luther's Germany and Knox's Scotland the pastor and the school teacher labored side by side in mutual dependence and in common reliance on the Master himself. It is interesting to note that in Holland the term "dominie" was given to the pastor while in Scotland it was applied to the school teacher.

## Essentials of a Christian school

The Committee on Christian Education of the Orthodox Presbyterian Church recently sent out to the churches a letter that included the following: "Full obedience to God's Word requires that parents make every effort to provide Christian training for their children. We must face the reality that the public schools of our nation have become completely secularized—utterly without God. Godless humanism has become the dominant religious philosophy that permeates the public system of education. We must therefore do all in our power to provide a God-centered, Bible-based, and Christ-honoring education for our children during these extensive and impressionable years of learning."

But a pastor is also concerned for "those that are afar off," for the world in which we live as God's people, for the culture we are to permeate, for the society of which we are a part. I have no quarrel with those who insist that our great task is to evangelize the world. But I do

object when they assume that we may evangelize in isolation from the display of biblical truths in the life of the covenant community. Unless we can live biblically, we have nothing to say to the world that they will hear and nothing we can do for them. If we see so little relevance in the Christian answers that we willingly permit contradictory answers to be taught to our children, how can we expect the world to listen when we speak about the truth of the Bible's answers?

## Covenant and Christian school

But, who is to support such a school? Who should support it in prayer, in labor, and—to make the matter pointedly definite—in finances? The answer is simply the covenant community itself.

There is a growing tendency for Christian day schools to become schools only for the well-to-do, for the upper middle class. At this point the structure of the humanistic public school has been more Christian than that of the Christian school. The citizens of the state pay taxes so that their neighbor's children may be educated. But citizens of the Kingdom often say, "Let the parents pay for the Christian schools; it's their responsibility!"

Let me make a flat statement: "In a Christian day school, tuition should never be more than half the total cost of education." Grandparents (like me), single people, and childless couples in many instances are more able to finance Christian schools than are parents. To be sure, the parents do have the prior responsibility just because they are the parents. But other members of the covenant community may have a larger financial responsibility than that of the parents simply because they are better able to discharge that responsibility.

My concern is that we, in our respective covenant communities, realize three things: (1) the measureless privilege of pastors and teachers laboring together in the support and extension of Christian day schools; (2) the fact that the Christian school is indeed essential to the covenant community if God's people are to accomplish *either* the task of covenant nurture *or* of world evangelization; and (3) the sinful blindness of tolerating the concept that Christian schools are only for those families that can afford them. Christian education ought to be provided for *all* the children of the covenant community, and it can be if *each* member of that covenant community will joyously accept his God-given responsibility in sharing the burdens.

---

*The Rev. Robert L. Atwell is pastor of Grace Orthodox Presbyterian Church in Westfield, N. J. He has long been concerned and active in various Christian school organizations, and is now working toward the establishment of such a school in Westfield. The article published here is the substance of a talk given on May 7 to the teachers and administrators of the Mid-Atlantic Christian Schools Association, meeting in Dresher, Pa.*

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## Here and There in The Orthodox Presbyterian Church

**Baltimore, Md.** — Miss Jeane Taylor and the Rev. Richard Wirth were united in marriage here on August 7, 1971. Mr. Wirth is pastor of the Calvary Church in Manassas, Va.

**Winner, S.D.** — On May 12, the Women's Missionary Society was host to seventy-five ladies from the community and from the Hamill Church at a Mother-Daughter Tea. Posters, table decorations, and the menu itself were designed to call attention to the mission fields in Japan, Korea, Taiwan, and Ethiopia.

**Lisbon, N.Y.** — It began way back in the winter. The Young People's Missionary Society (now, there's a thought!) wanted to do something in support of the *Guardian*. They planned a covered dish supper to be held on February 14. But then, it snowed!

Finally, on April 30, the dinner was held. Emphasizing the theme of love among Christians, the entertainment included songs by many of the young people and a song-fest by all. The offering taken for the *Guardian* is very much appreciated, as are the efforts of these young people!

**Middletown, Pa.** — The congregation of Calvary Church voted on August 8 to call the Rev. George F. Morton as its pastor. Mr. Morton, formerly pastor of the Harrisville, Pa. church, has been serving as stated supply for the Reformed Presbyterian Church in Warminster, Pa.

**Hatboro, Pa.** — Trinity Church has determined to call the Rev. Thomas E. Tyson as its pastor. Mr. Tyson, also a former pastor in Harrisville, has served in the Reformed Churches of New Zealand for the past seven years. He and his family are temporarily located at 502 Grant Ave., Willow Grove, Pa. 19090.

### Danny De Master

**Oostburg, Wisc.** — On June 28, the Lord took Daniel De Master from us. Danny drowned, apparently from exhaustion, while swimming in a local lake. He would have been a junior in the Sheboygan County Christian High this Fall. He wrote an article, "There IS a Reason for the O. P. C." that appeared in the November 1970 *Guardian* (and was reprinted by one church as an invitation tract).

Danny's Christian testimony was heard by many. Why would the Lord take such a one as this? We only know that Danny had completed his course in the Lord's appointed plans. We are thankful to God for the life and testimony that Daniel De Master made while among us.

### New Building for Westchester

**Westchester, Ill.** — The Westminster Church here is planning a new facility at 2418 Wolf Road. Pastor Ivan J. De Master (who is Danny's brother) states that the new building will be financed by a 15-year bond issue.

Elders Glen Kasik and Allan Klokow are co-chairmen for the bond drive. They hope to raise \$17,000 through sale of the bonds, available in \$100, \$500, and \$1000 amounts, and paying 8%. Those interested may write to Mr. Kasik or Mr. Klokow at 1625 Manheim Road, Westchester, IL 60153.

**French Creek State Park, Pa.** — The French Creek Bible Conferences were confronted with a new problem this year—more applicants than room! Over twenty Senior High young people were turned away, and nearly that many Junior Highs. What to do about this challenging yet troublesome problem is a matter for much prayer.

### Another Seminary?

**Elkins Park, Pa.** — The *Christian Beacon* hasn't said a word, but reliable reports are that Faith Theological Seminary has suffered a major setback. All but two faculty members resigned (in protest of actions by a board that is loyal to Dr. Carl McIntire), and a new seminary under the leadership of Dr. Allan MacRae is expected to open soon. A large majority of Faith's students is expected to make the transfer.

### That TV Witness

Since the report of the TV series put on by the Brentwood Church of South San Francisco (April *Guardian*), the group has been approached to continue the series in the Fall. We hope they can do it!

Meanwhile, news of the program was carried on the Family Radio Stations network, including WKDN of Camden, New Jersey, in an interview broadcast on May 27.

### New Addresses

The Rev. Bruce A. Coie (serving as stated supply for Grace Church), 22515 S. Figueroa St., Carson, CA 90745.

The Rev. Calvin R. Malcor (assistant pastor at Manhattan Beach Church), 18230 Kingsdale Ave. #D, Redondo Beach, CA 90278.

The Rev. Henry W. Coray (retired—would you believe it?), 174 Alta Dr., La Selva Beach, CA 95076.

**WANTED** — M.D. to enter private practice in rural community 15 miles from large lake. Good roads and utilities. One hour or less from several cities, the state university, medical schools and Kansas City airport. New office available next to progressive hospital (had 977 adms. in 1970, 132 births, 317 major operations). Reformed Presbyterian Church near hospital. Contact: F. W. Huston, M.D., Winchester, KS 66097.