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*Although repentance be not to be
rested in, as any satisfaction for sin,
or any cause of the pardon thereof,
which is the act of God's free grace in
Christ, yet it is of such necessity to all
sinners, that none may expect pardon
without it.*

Westminster Confession XV.3

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Spiritual Awakening

THE American Legion, traditionally military minded, has announced a campaign for the revival of interest in spiritual things.

A speaker at Yale declares that the tragedy of our generation is that spiritual unity has not kept pace with economic and political advances.

Prominent political leaders address groups of religious workers and declare that military might will not save us, that we must rediscover the strength of the spirit.

A minister in California, and others elsewhere, resign their pulpits in order to engage in itinerant evangelism.

"Christ for this or that city" campaigns bring together huge crowds, and publicity representatives duly inform the press of the number present, the number of professed conversions, and where the next campaign will be held.

Is our nation in the midst of a spiritual awakening? Far be it from us to point the finger of distaste at these many and varied developments in our national life. When our Lord heard of others who were casting out devils in His name but followed not with Him, He gave no encouragement to those who would forbid them.

However, we may be true to the Scripture in insisting that a general working of the Spirit of God in the life of a nation will include certain elements which are not found in some, at least, of the activities mentioned above.

In the first place, a true working of the Spirit of God will be indicated by an increased searching of the Word of God. My sheep, said Christ, hear my voice. And again He prayed, Sanctify them by thy truth; thy Word is truth.

The Spirit of God works through and in conjunction with the Word of God. It follows that where there is a true working of the Spirit, there will be a deep concern to know just what the Word does teach—in other words, a concern for true doctrine. Consequently efforts to promote an interest in the things of the Spirit, which at the same time ignore, compromise on, or neglect sound doctrine, must be viewed with suspicion and distrust by those who truly love their Lord.

Secondly it ought to be obvious that a true working of the Spirit of God will turn men to the Christ of Scripture, in all the fulness of His person and redemptive activity. No man, said He, cometh unto the Father but by me.

It follows that religious movements which feature cooperation between so-called Christians, and Jews, or in which Modernists play a part, cannot be considered as a real working of the Spirit of God. For the Spirit of God is the Spirit of truth. He does not work for the promotion of error or false religion.

Thirdly it may safely be said that a true working of the Spirit of God will involve a high view of the church of Christ, and this in the sense of the church as organization, characterized by the marks of the true church.

Undoubtedly the thinking of the present generation is confused and uncertain. This is especially the case in matters of religion. The fear psychosis resulting from constant emphasis upon the danger of a terrible war has driven us to forsake our former confidence in the arm of flesh—the strength of our nation. Millions of people are seeking something solid upon which to build their lives. A moral reformation of some sort is an inevitable consequence. To a very considerable degree, that is what we are experiencing at present. But a moral reformation is not a spiritual awakening. It may, in fact, hinder such an awakening by giving a renewed confidence which is not justified.

But the confusion which does exist provides a proper occasion for a true emphasis upon those elements which must be found in a working of the Spirit. In the Word of God there is the only authoritative declaration of what men ought to believe, and how they ought to live. In the Son of God is the only saviour for those who are profoundly confronted with their failure and sin. And in the organized Christian church, true to Scripture, there is the only fellowship which can oppose the errors of this world with the truth of God, and which, though heaven and earth pass away, will prevail, and continue into the world to come.

L. W. S.

Corporate Responsibility

By JOHN MURRAY

THAT we sustain corporate relationships to one another scarcely needs to be demonstrated. We are not independent units, of ourselves existent and to ourselves sufficient. Each of us has a father and a mother, and probably most of us have brothers and sisters. We exist by and in filial relationship. It is possible that when we grow up to years of maturity we may isolate ourselves and become hermits. But it is only too apparent how abnormal is such a life and how impossible it would be for all to practise it even on a limited scale.

If there is corporate relationship there are two coordinate or correlative facts. First, there is corporate responsibility—we have obligations to discharge toward those who are thus related to us. This appears particularly in the family, and it is scarcely less apparent in the responsibilities to be discharged in the commonwealth to which we may belong or in which we have our domicile. Second, there are corporate entities which, as such, have responsibilities distinguishable from the strictly individual and personal responsibilities which belong to the persons comprised in these corporate entities. This kind of corporate responsibility is most easily recognized, perhaps, in connection with the state or commonwealth. It is obvious that the state has functions to perform which are not the functions of individuals as such and which it would be wrong for individuals to arrogate to themselves. What travesties result when individuals take upon themselves the execution of functions which properly belong to the state! The state performs these functions through the agency of individuals, of course. But they are the agents of public function and not individuals acting on their own individual responsibility.

THIS is the substance of an address given to the students of Westminster Theological Seminary on December 6, 1951. It appeared also in the February issue of the *Westminster Student Paper*. Mr. Murray is Professor of Systematic Theology in Westminster.

When these corporate entities properly and faithfully discharge the functions which belong to them, then due credit or approval accrues to them. When they are remiss in the performance of their tasks, they are worthy of condemnation. We may, therefore, speak of corporate credit in the case of faithfulness and corporate guilt in the case of delinquency.

When we are thinking of this corporate responsibility and credit and guilt which attach to the corporate entity as such, we must, however, make another distinction. The corporate entity does not exist apart from the individuals composing or comprised in that entity. In like manner the corporate credit or guilt, of which we have spoken, never exists in abstraction and cannot be conceived of as existing apart from the individuals who compose the entity. It is a corporate credit or guilt, as the case may be, which devolves upon the individuals and therefore becomes, in one way or another, individual responsibility. Hence, while we must distinguish between strictly individual and personal responsibility, on the one hand, and corporate responsibility, on the other, this does not mean that corporate responsibility is not individual and personal. A distinction must be drawn and maintained but not the kind of distinction which absolves the individual from responsibility in respect of the corporate responsibility which devolves upon him by reason of his corporate relationships. We might draw the distinction in terms of individual responsibility and corporate-individual responsibility. But in any case the corporate responsibility must devolve upon the individuals and become individualized in a way distinguishable from strictly individual responsibility but not in a way that relieves the individual of responsibility.

This principle of corporate responsibility becomes particularly important for us as members of the church of Christ. That the church is a corporate entity lies on the face of the New Testament, for the church is the body of Christ. Christ is the head of this body and believers are members. No word

advertises the closely-knit solidarity more clearly than that of Paul: "And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular" (I Cor. 12:26, 27). If the fallacy of individualism and independentism appears anywhere it is in connection with the church of Christ; at no point does the gravity of the abnormality and offense of individualism become more conspicuous than when it takes the form of discounting the unity and solidarity of Christ's body. We cannot abstract ourselves from the corporate relationship which inheres in the very notion of the church as the body of Christ and we cannot abstract ourselves from the corporate responsibility which belongs to the church as a corporate entity. The corporate witness of the church is our witness and the corporate default of the church is our default. There are three respects in which this principle becomes of urgent and practical concern to us.

1. Denominational Affiliation

Ideally there ought to be only one Christian church throughout the whole world, the church of Christ, one in doctrine, one in worship, one in government, one in discipline. Romanists and Episcopalians have no monopoly of the formula, "one, holy, catholic, and apostolic." It is inherent in the nature of orthodox Protestant confession that the church of Christ throughout the world *ought* to be one in doctrine, worship, government, and discipline. Division within the church arose from unfaithfulness to Christ and declension from the apostolic pattern. Everyone imbued with zeal for the honour of Christ must deplore the fragmentation which has marred the body of Christ and to a large extent dissipated its witness.

But, because of sin and error in their manifold ramifications and expressions, division has arisen and, in the circumstances, division has been mandatory for the preservation of a pure witness and the promotion of that unity which alone is worthy of the name, the unity of the Spirit in the bond of peace. Consequently there have emerged distinct denominations, and it is necessary that we associate ourselves with one of these. What needs to be particularly stressed is the necessity of giving the most thoughtful and earnest consideration to the question: to which branch of the

church of Christ shall we belong? It is very easy for us to let heritage and tradition decide this question for us. We have been born and bred in the fellowship of a certain communion. Our family belongs to it. Our friends and companions are there. Its ritual and forms and practices are second nature to us. The very Church buildings are hallowed by long and precious associations. Why should we raise the question?

If we are to appreciate the corporate responsibility entailed in membership in the body of Christ, we must face the issue, and that simply because our corporate responsibility is most accentuated and intense at that point where our Christian communion is most intimate. It surely goes without saying that communion is most intimate in that branch of the church of Christ to which we belong. It is mandatory therefore that we affiliate ourselves with a branch of the church which is faithful to Christ in its corporate witness and which discharges those functions that devolve upon it as a corporate entity. We cannot consider our own individual witness to Christ as independent of the witness which is borne by the branch of the church to which we belong.

There is, indeed, no stereotyped formula which all of us can apply in the various situations in which we are placed by God's providence. And we must not take lightly the matter of severing our connection with one denomination and joining another. Sometimes we may run away from solemn responsibilities and opportunities by severing our ecclesiastical bonds. And if we belong to a Church that is unfaithful we should do what we can to bring that unfaithfulness to an issue before we abruptly terminate our connection with it. Our corporate responsibility is most intense in that very communion in which we happen to be, and this responsibility requires the ministry of reproof and protest.

But while the question we face is not simple nor the solution one that can be applied according to stereotyped pattern, yet we must face the implications of the principle that the corporate witness of the branch of the church to which we belong is also *our* witness. It is our witness because the corporate witness of a Church never exists in abstraction but only as it is expressed in the corporate-individual witness of its members.

And this question we can evade no less than our own strictly individual witness. *There* hangs our witness to Christ as head and king and Lord of his church.

2. Denominational Responsibility

Corporate responsibility not only makes it mandatory that we give earnest consideration to the question of our denominational affiliation but also that we be deeply aware of and sensitive to the state and condition of that Church to which we do belong or with which we have affiliated ourselves. We can never take the position that we can segregate ourselves and bear witness in our own congregation in discard of what may be happening in the denomination as a whole. This is the resort of too many in Churches which have become unfaithful to Christ in their corporate witness. Good people and also ministers of the Word have settled down and consolidated themselves in the position that in the situation of widespread declension and apostasy it is their responsibility to do their utmost to preserve and promote orthodox faith and practice in their own local congregation. And they console themselves with the thought that their congregation maintains a witness to Christ and

his gospel even though unbelief may abound throughout the denomination.

It is necessary to be faithful, first of all, in our local situation and it is there that individual and corporate responsibility is most accentuated. But it is to desert the corporate responsibility which we avow in our local situation if we do not apply it in the broader context of the Church as a whole. This is the same evil of independentism and individualism as that by which we seek to isolate ourselves as individuals from our corporate relationships and responsibilities. Only, in this case, this individualism is applied to the local congregation rather than to the individual person.

This evil of concentrating our thought and interest and concern upon the local congregation appears, however, in orthodox denominations as well as heterodox. It is not only in opposing wrong that our corporate responsibility appears. It manifests itself also in the whole range of those functions which it is the responsibility of the church as a corporate entity to perform. Every member of the body of Christ must be alert to the corporate functions of the whole church. It is only in this way that the witness of the church can be maintained and furthered. Sometimes
(See "Murray," p. 37)

The Witness of Luke to Christ

A Book Review

By EUGENE BRADFORD

THE WITNESS OF LUKE TO CHRIST, by Ned B. Stonehouse, Th.D., Grand Rapids, Eerdmans. 1951. 184p. \$3.00.

THREE years ago, under the auspices of the Free Church College in Edinburgh, Dr. Ned B. Stonehouse delivered a series of lectures which formed the basis for *The Witness of Luke to Christ*, a sequel to *The Witness of Matthew and Mark to Christ* (Philadelphia, 1944). This volume, as the earlier one, is neither a commentary nor a critical study, but rather, through the exegesis of key passages, presents an interpretation of the third Gospel. While special emphasis is placed on the features which distinguish Luke from Matthew and Mark, the author incisively, yet comprehensively, expounds

the Evangelist's testimony that Jesus was God's Anointed One and Israel's Hope who, in fulfilment of the Scriptures, came to give His life for the salvation of sinners and to establish the eternal kingdom of righteousness and blessing.

As might be expected from the one who 15 years ago succeeded to the Chair of New Testament at Westminster Theological Seminary held by Dr. J. Gresham Machen until his death, this book is a masterly piece of work characterized throughout by astute scholarship, fairness, and evident devotion to Reformed Christianity.

To view the third Gospel as the finished product of its author is to fail to take account of the fact that the Book

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to attend the General Assembly of The Orthodox Presbyterian Church, which meets July 10.

The Committee also decided that its work in Formosa should be directed toward promoting and/or establishing a truly Reformed church in that land. Although the Orthodox Presbyterian missionaries there are trained and equipped for work in China proper, the committee felt it was uncertain when or even if they would ever be able to return to the mainland, and decided that its work in Formosa should not be considered as merely an interim activity.

Assembly Minutes Published

THE *Minutes* of the Eighteenth General Assembly of The Orthodox Presbyterian Church, which met in May, 1951 at Westminster Seminary have now been published. Copies are available at the office of the Committee on Home Missions, at \$1 a copy.

The church statistics included with the *Minutes* show a total membership for the church as of March 31, 1951 of 8,163, a gain during the year of 234. This figure includes communicant members and covenant children. Average contribution per communicant member for the year was \$84.78, which included gifts for general church work, for benevolences and for special purposes. The figure is up \$1.04 from the previous year.

The records show 71 organized churches as of March 31, 1951, and 93 ministers as of December 31 (the name of Robley Johnson has been omitted from the list of ministers).

Denver Plans for General Assembly

THE Rev. W. Benson Male, pastor of Park Hill Orthodox Presbyterian Church of Denver, Colorado, has distributed a preliminary announcement concerning plans for the General Assembly, which is to be held in Denver beginning July 10.

The sessions of the Assembly will be held at the church, located in the northeast section of the city. Accommodations for commissioners and their families will be available either in a camp-

ground just west of the city, or in the dormitories of the Rockmont Bible College. Facilities at the campground are most reasonable in cost, and if enough delegates indicate this as their preference, it may be possible to obtain exclusive use of these grounds for the Assembly delegates and their families.

The Presbytery of the Dakotas is host to the Assembly, though it has just one church in Denver proper. Delegates planning to attend the Assembly are urged to inform Mr. Male of their plans, so that he may complete arrangements.

Atwell To Be Installed March 7 at Glenside

THE Presbytery of Philadelphia at its meeting January 21, approved plans for the installation of the Rev. Robert L. Atwell as pastor of Calvary Orthodox Presbyterian Church, Glenside, Pa., to take place on Friday evening, March 7, at the church.

Participating in the service will be the Rev. Messrs. Arthur Kuschke, John Galbraith, John Clelland and Leslie Sloat.

Mr. Atwell is currently visiting colleges for the purpose of interesting prospective ministerial students in Westminster Seminary. The Atwells have purchased a home in Roslyn, about five miles from the church. The family moved from Middletown, Pa., to its new home early in February.

Presbytery of New Jersey

AT its winter meeting held January 15, the Presbytery of New Jersey voted not to give letters of dismission to ministers leaving to enter the United Presbyterian Church. The Presbytery took the position that the present constitution of that Church prohibits the Scriptural exercise of discipline.

Presbytery also voted to seek applicants for a proposed post of visitation missionary within the presbytery. The idea is to secure someone, not ordained, and possibly even a woman, who would assist both home mission and established churches by visiting in the communities. The work would be financed by the Presbytery, and might well be for a limited period, such as three months.

Murray

(Continued from p. 26)

exclusive preoccupation with the work and witness of the local congregation may arise from the persuasion that the denomination is strictly orthodox in its work and witness and that we need not concern ourselves about it. Let the premise be true, the inference is false. The unity of the body of Christ is the principle which exposes its falsity, and experience has demonstrated that the sure road to decline and eventual heterodoxy is exclusive absorption with the work and witness of the local congregation. The whole denomination is a unit, and if one member suffers all the others suffer with it, if one member is honoured all the others rejoice with it. Such organic unity makes impossible isolation of any kind.

Let us then take our full share of the responsibilities that belong to us in the church of Christ and let us realize that only as each one of us is conscious of our relation to the whole shall we be sensitive to the demands of the honour of Christ and of the purity and unity of his body.

3. Ecumenical Relationship

The corporate unity which belongs to the church of Christ is much broader than the unity which exists within the particular branch to which we belong. Our corporate relationship to our own denomination is, of course, the most intimate and in that relationship our obligation is most intense. But the body of Christ is more embracing than our denomination. The body of Christ comprises all Churches which can properly be esteemed Churches of Christ. Therefore, will we, nill we, our corporate responsibility extends beyond the branch of the church to which we belong and our corporate witness is affected by the corporate witness of the whole church of Christ throughout the world.

This brings into acute focus the situation in which we are placed as members of the body of Christ. We sustain ecumenical relations and therefore we cannot absolve ourselves of responsibility in relation to the condition and state of the whole church of Christ. If we think of the error and wrong which exist within the bounds of the church of Christ, if we think of the abominations which are committed in Zion, if we remember how the love of many

has waxed cold, we cannot self-complacently congratulate ourselves that we are entirely unrelated to these evils. They are evils which exist within the body of which we are members and they must affect and infect us.

Perhaps we have sometimes wondered why the Christian witness, even in orthodox Churches, is so impotent, why godliness is at such a low ebb, why, when it ought to be a mighty torrent, it is but a trickle scarcely seen among the stones at the bottom of the river's channel. There are many reasons. But this is one of them—the declension and coldness in the church as a whole have affected and infected the whole body and this infection betrays itself in the low state of godliness in the individual members. There are many lessons to be learned. One of these requires special mention. It is that we should be aroused to earnest prayer and passion that God would arise and have mercy upon Zion, that the time to favour her, yea, the set time may speedily come, that the church of Christ throughout the whole world may be arrayed again in garments of glory and beauty, fair as the moon, clear as the sun, and terrible as an army with banners. Faith imbued with zeal for the honour of Christ and the glory of God will have no sympathy with the defeatism which is, after all, but disguised fatalism. He who is head over all things is head over all things to his body the church. He has all authority in heaven and in earth. And he is the Lord of the Spirit. Implicit in the prayer he taught his disciples to pray, “thy will be done as in heaven so in earth” is the prayer that the whole earth should be filled with his praise. Nothing less is the measure of the believer's desire. “And blessed be his glorious name for ever: and let the whole earth be filled with his glory.” May we not pray for the peace of Jerusalem—“peace be within thy walls, and prosperity within thy palaces.” And who knows but the floodgates of reformation grace and power may be opened and we shall have occasion to say, “When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, the Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad.”

Witness of Luke

(Continued from p. 28)

forward to a fulfilment of His eating and drinking with the disciples in the kingdom of God (Lk. 22:16, 18, 29f.; 14:15), and teaches that Abraham, Isaac and Jacob and all the prophets will be seen therein (Lk. 13:28f.; cf. 22:42f.)” (p. 154). Regarding the present stage of the kingdom, Jesus teaches that “the kingdom of God is in your midst” (Lk. 17:21). And the kingdom of God is present as Jesus by the finger of God casts out demons and otherwise carries on His earthly ministry. But there is, in addition to the final and present stages of the kingdom, an intermediate stage to be realized through the exaltation of Christ. In Matthew this is referred to in terms of the establishment of the Church. But Luke's Gospel also refers to it when he speaks of “the supreme dignity and power which the Son of Man will occupy at God's right hand (Lk. 22:69)” (p. 155). Through the resurrection Christ will enter into His glory, and the sending forth of the Spirit by the exalted Christ will inaugurate a new era (Lk. 24:26, 49). Thus Jesus could say, “There are some of them that stand here who shall in no wise taste of death until they see the kingdom of God” (Lk. 9:27). Luke also, therefore, portrays Christ speaking of His Church.

In discussing the nature of the kingdom, Stonehouse considers the question whether Jesus glorifies poverty. While rightly reaching a negative conclusion, it seems he goes a bit too far in saying, “Jesus is not so much concerned to assure the publicans and sinners of the love of God as to rebuke the self-righteous pride of the Pharisees and the complacency of the rich” (p. 164). Admittedly this is one of the thrusts of the account of the rich man and Lazarus (Lk. 16:19-31), but that it is not the consistent emphasis in Luke seems apparent from the parables of the lost sheep, the lost coin and the prodigal son (Lk. 15). For certainly the rebuke of the Pharisees and scribes implied in the expression “ninety and nine just persons, who need no repentance” in no way overshadows the reference to the “joy in heaven over one sinner that repenteth” (Lk. 15:7). And what of the father's compassion for the returning prodigal, and of the robe, the ring, the shoes and the fatted calf (Lk. 15:20,

22ff.)? It seems that publicans and sinners were as much being assured of God's love as the Pharisees and scribes were being rebuked for their self-righteousness and complacency.

The book is climaxed by a very able treatment of the Lucan usages of the terms “Son of God,” “Son of Man” and “Lord” in connection with the person of Christ. It is impossible to comment further on the wealth of material contained in this and other chapters. The book is solid all the way through. No words are wasted. It is a book which the layman might not be inclined to take up. But for the most part it is not difficult reading, and, in view of the continued strength of destructive criticism and theological heterodoxy, it is incumbent upon Elders, Sunday School teachers and all in the field of Christian education to get down to bed rock in their study of God's inspired Word by availing themselves of the theological literature which so ably expounds and defends Holy Writ as does this volume of Dr. Stonehouse. Without such efforts it cannot be expected that the tide of unbelief will be stemmed.

Lord's Day Alliance Fights Sunday Sales

THE Lord's Day Alliance of Pennsylvania has opened a campaign against flagrant violations of a state law prohibiting Sunday sales. Numerous television, clothing and furniture concerns have recently been advertising that they are open on Sunday. The Alliance plans to protest to newspapers and the radio against advertisements for Sunday business, to urge stricter police enforcement of the laws, and to use whatever persuasion is possible on the businesses themselves to bring about a Sunday observance.

Lutherans Plan Film On Luther

PLANS are under way for the production of a full-length film of the life and work of Martin Luther. Six Lutheran church groups are cooperating, and already nearly \$400,000 has been contributed for the project.