

the PRESBYTERIAN JOURNAL

The circulation leader among independent publications in the Presbyterian-Reformed world

Silence Means Co-Responsibility

It is our duty to raise our voice in protest against all that is contrary to Scripture in our Church, on both the local and the supra-local level. It is certainly not enough to work faithfully in our own local church and leave the rest to God. One often finds this attitude among evangelicals, but happily an increasing number of them is beginning to realize that this is wrong.

Surely it is time for us to realize that silence *means co-responsibility*. If we allow wrong things to happen and wrong situations to continue, without raising our voice in protest, God will surely hold us co-responsible.

To protest is certainly not easy. Often we are a small minority. It may even be that in a local church or session we stand alone. Moreover, we have to go right against current and often popular ideas and trends. And yet we have no excuse for silence. Elijah stood alone in history. During the first part of his ministry he knew nothing of the seven thousand who had not bowed their knees before the Baal. And yet he spoke. The same is true of an Amos and a Jeremiah and a John the Baptist and many other prophets of the old and new dispensations.

—Klaas Runia
in Reformation Today

S. S. LESSON AND YOUTH PROGRAM FOR DECEMBER 14

CHAPEL HILL NC 27514
UNIVERSITY OF NC LIB
N C COLLECTION
COMP



MAILBAG

UNITY AND CONTINUITY

The only sure hope for a divided and separated family is for all parties concerned to go back to the basic truths and vows upon which the family was founded.

A Church is like a family. If our divided denomination is to find a fresh unity it will be through our

return to the Word of God and the constitutional interpretation of the Word which has guarded the purity and peace of the Church through former years. We must return to our moorings.

All of us who seek this unity find encouragement in the recent Declaration of Commitment made by 500

ministers of our Church. The writer is proud to be one of this group and to serve as its correspondent.

I have the thrill of receiving daily names of additional ministers as the ministerial roster grows and grows. A stream of letters constantly bring in the names of dedicated sessions that have declared themselves in this great commitment. They come from the North, from the South, from the East, from the West, uniting themselves in Presbyterian unity and unswerving purpose.

The heart and core of our Church is its constitution as it interprets the Word of God for faith and practice. It is like the keel of a great ship, binding the vessel together. In it we are bound together and sail together. We will not be splintered from it.

Under the constitution we professed our faith in Christ, were married, baptized our children, took our ordination vows. Through this constitution we are helped to practice our faith based upon the Bible, forever God's Word.

We are deeply grieved that others have "splintered" off. Those who declare the Scriptures to be less than the Word of God have "splintered" from the true heart of the Church. Those who give a secular assignment as the mission of the Church are "splinters."

Those who prefer to take orders from the National Council of Churches rather than the Word of God as interpreted by the constitution are "splinters" away from the constitution. Those who once took their vows under the constitution but now use the Lord's money for civil disobedience, to finance black caucuses, to teach un-Biblical ethics, and to engage in political activism are "splinters."

We have a Directory of Worship and a general Scriptural guide for worship. Those who lead young people into the corruption of worship are not the heart or core of the Church — they are "splinters."

Although rapidly losing this advantage, these "splinter" groups and staffs are still holding the largest amount of the Church's purse. This is largely because lethargic sessions do not faithfully direct the funds of their respective churches.

As ministers and sessions continue to sign the Declaration of Commitment the unity of the Church under the constitution becomes

the PRESBYTERIAN JOURNAL

Rev. G. Aiken Taylor, Ph.D.
Editor

Rev. Henry B. Dendy, D.D.
Managing Editor

L. Nelson Bell, M.D., F.A.C.S

Associate Editor

Arthur H. Matthews
Assistant Editor

THIS WEEK —

Vol. XXVIII, No. 31, December 3, 1969

Christ in Conflict 7

All of the forces of evil will never defeat God's plan for His world By Bruce Wideman

Decision in the Mountains 9

After he accepted Christ he could no longer embrace Communism By Wadislau Martins Gomes

The Witness of Westminster 11

In the Westminster Standards, the object of faith is Jesus Christ alone By William Childs Robinson

Departments —

Editorials 12

A Layman and his Church 13

Sunday School Lesson, December 14 14

Youth Program, December 14 16

Book Reviews 17

THE PRESBYTERIAN JOURNAL, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

SUBSCRIPTION PRICE: \$4 a year for individuals, \$3 for members of Every Family Plan churches. All correspondence regarding subscriptions,

advertising or other business matters, should be addressed to the business office in Weaverville, N. C. 28787. Second class postage paid at Weaverville, N. C. 28787.

NEWS AND EDITORIAL correspondence should be addressed to P. O. Box 3108, Asheville, N. C. 28802. Editorial offices located at 247 Charlotte St.

TELEPHONES: (All area 704) editorial office, 254-4015, 254-4016; business office, 645-3310, 645-3962.

CHANGE OF ADDRESS notices and POD Forms 3579 should be addressed to The Presbyterian Journal, Box 635, Weaverville, N. C. 28787, allowing three weeks for change in continental U. S. Change notices should include both old and new addresses (with zip codes).

The Witness of Westminster

WILLIAM CHILDS ROBINSON

No! The Westminster Standards are not the scholastic propositions of an arid orthodoxy!

Yes! Westminster declares that the Spirit works faith in us and thereby unites us to Christ in our effectual calling. And this witness of the Holy Spirit and the saving purpose of the Scriptures are the primary testimonies of our present standards.

They tell us of the holy God who objectively intervened in Christ to change the whole relationship between Himself and guilty sinners. God did this reconciling work by a blessed exchange. He made Christ who knew no sin, to be sin for us that we might be made the righteousness of God in Him.

Then by working in us, God the Holy Spirit persuades and enables us to embrace Jesus Christ, freely offered to us in the Gospel. Working faith by and with the Word, the Spirit moves us to accept Christ clothed with His Gospel. And this living contact with Christ, who is the central message of the Bible, brings us to a recognition of its authority.

The final and fullest of the Reformation Confessions, Westminster stands in the line of the Augsburg, the Scots, the Second Helvetic Confession, as also of the Thirty-nine Articles and the Heidelberg Catechism.

These standards follow Calvin for whom the perpetual object of saving faith is God in Christ, Christ clothed in His Gospel. They led Dr. Benjamin Warfield to observe that

it is solely from its *object* that faith derives its value. This object is always the God of grace, the author of salvation. In the New Testament, its object is Jesus Christ, as God the Redeemer. Dr. Warfield wrote:

"Faith has ever terminated with trustful reliance, not on the promise but on the Promiser, not on the propositions which declare God's grace and willingness to save or Christ's divine nature and power, or the reality and perfection of His saving work, but on the Saviour, upon whom because of these great facts, it could securely rest."

Divine-Human Encounter

The fundamental matter is that the holy God graciously encounters us sinners and brings us to Himself in Jesus Christ. This is nowhere better expressed than in the Westminster Standards. Various aspects of faith are set forth but not all in one place. When these several elements are combined the result is a magnificent exposition of God's merciful actions and our response in faith.

According to our standards, faith is the gift of God. The Holy Spirit works faith in us and thereby unites us to Christ in our effectual calling, yet we come most freely, being made willing by His grace. In faith we receive and rest upon Jesus Christ alone as He is offered to us in the Gospel.

The 72nd answer of the Larger Catechism puts it this way:

"Justifying faith is a saving grace wrought in the heart of a sinner, by the Spirit and Word of God; whereby he, being convinced of his sin and misery, and of the disability in himself and all other creatures to recover himself out of his lost con-

dition, not only assents to the truth of the promise of the Gospel, but receives and rests upon Christ and His righteousness, for pardon of sin, and for the accepting and accounting of his person righteous in the sight of God for salvation."

Jesus Christ Alone

Thus in the Westminster witness, alone. In this respect, Westminster is more personal than even the great Augsburg Confession which makes the object of faith a "that" rather than a "whom."

Further, our confession rests our whole existence upon Christ in a way that not even Tillich's "ultimate concern" can exceed, for "the principal acts of saving faith are accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life by virtue of the covenant of grace."

The word for the work and worship of our Church this year is reconciliation. Incidentally, this is the great word in the Confession of 1967 of the UPUSA Church. Now that new confession is nothing like as rich as the Westminster account of God's gracious acts and our answer in faith.

Yet the 1967 confession has been used by our sister Church to revamp her allegiance to the Westminster Standards. In so doing, however, the UPUSA Church has dropped entirely the Larger Catechism and demoted the Westminster Confession and Shorter Catechism.

In defense of this action, one of the theologians of that denomination alleges that the category of reconciliation has had little place in

(Cont. on p. 21, col. 1)

The author is professor emeritus of ecclesiastical history and church polity. Columbia Seminary, Decatur, Ga.

Included are over 300 sermon abstracts, nearly 200 sermon suggestions and outlines, illustrations, 52 sermon-stories for children plus other homiletic and worship aids.

There is also a fourth index, one listing sermon titles alphabetically and according to special days and seasons in the Christian year. A preacher of the Gospel would do well to have this volume within easy access. ☐

S. S. Lesson—from p. 15

was a cruel king and lived a tragic life. He died in 4 B.C. soon after the birth of Jesus. In his later years, he had two of his own sons and one wife killed for fear of losing his power, so it is not surprising that he was capable of the massacre of the children of Bethlehem. It was one of the last deeds of Herod's life before his death (Matt. 2:6).

CONCLUSION: We are now to the time of the birth of Christ which we shall study next week. The first two chapters of Luke which record the thoughts and prayers of several devout Jews of that time clearly indicate that God had not left Himself without a witness in those 400 years. There had continued to be a faithful people of God who awaited the fulfillment of His promise through the prophets that a Saviour would come. ☐

Witness—from p. 11

earlier teachings. Indeed, he asserts that reconciliation occurs but once in the Westminster Confession. The fact is, however, that the concept of reconciliation occurs five times in the Westminster Standards — once in the Shorter, twice in the Larger Catechism, and twice in the Confession.

Moreover, the great book on this theme was not one written recently by one of the authors of the 1967 Confession. Rather, the *Christian Doctrine of Reconciliation* was expounded by James Denney in the Cunningham Lectures delivered 50 years earlier than 1967! The Apostle Paul set forth the blessed truth of
(Cont. on next page)

Give the Journal for Christmas

We need your love!

Is your love that important? Indeed it is! So important it influences the lives of helpless, heart-broken children in COMPASSION Homes in far-away India, Korea, Indonesia and Haiti.

For only a loving heart hears the cry of hungry, destitute children. Boys and girls pleading for help. Praying for a "mommy or daddy." Bravely pretending they're not hungry, lonely frightened.

And, like nearly 20,000 other American sponsors, you can help one or more of these little ones today. Just \$12 a month supplies food, clothing, shelter, schooling, medical attention, and tender loving care for your boy or girl!

You receive a full case history of your child. You know each other by name. Letters and photos are exchanged. Prayers span the miles. Love—your love—heals the wounds of loneliness and poverty.

Follow your compassionate heart. Write without delay. Make a needy child smile again . . . today.

Happy faces,
sad faces,
pensive, pouting,
glad faces . . .
longing-for-someone-
to-love-them faces.

Choose a child like
one of these today.



Kyung Un



Dey T.



Anni K.



Jin Hui

FREE You receive a colorful and authentic pair of Korean gomushin (little rubber shoes) when you sponsor a needy child.



CUT OUT AND MAIL TODAY

COMPASSION

INCORPORATED

Rev. Henry Harvey, President
7774 Irving Park Road, Chicago, Illinois 60634, Dept. PJ 129

YES!

I want to answer the prayer of one of these needy little ones in
☐ Korea ☐ India ☐ Indonesia ☐ Haiti.
 I want to support a _____ (boy or girl) about _____ years old.
 Enclosed is ☐ \$12 for the first month ☐ \$144 for first year.
☐ Unable to sponsor now, but here is \$_____ for emergency child care.

☐ Please send additional information without obligation.

Name _____

Address _____

City _____

State _____

Zip _____

Make checks payable to Compassion, Inc. an interdenominational, Gov. approved, non-profit organization. Contributions are tax deductible.



filled

"Pastor, I think you must be drunk!"

That comment could be a tribute to the morning sermon. When the apostles inaugurated Christian preaching, the word in Jerusalem was, "These men are full of new wine."

So many modern pulpits are filled by hollow men. Their windy eloquence fills the house in quite another way from the rushing mighty wind of Pentecost. They preach neither sober fact nor burning faith.

Sober a minister must be, not drunk with wine, but filled with the Spirit. Watchfulness and wisdom are the Spirit's answer to drunken stupor and delusion. But a man filled with the Spirit has the exuberance of new wine. He calls men to heaven's feast and he has drunk from the cup of God's pledge of the new creation.

Has Christ called you to call the thirsty to springs of living water? Are you stirring up the gift of God that is in you, or do you seek to quench the Spirit?

Your stewardship of the Spirit's gifts is discussed in a booklet we have for you, "Called to the Ministry." Write to:

WESTMINSTER THEOLOGICAL SEMINARY

CHESTNUT HILL, PHILADELPHIA, PENNA. 19118

reconciliation in Romans 5, II Corinthians 5, Ephesians 2, and Colossians 1.

According to the Larger Catechism, the Mediator who was to reconcile God and man should Himself be both God and man. And Jesus Christ executes the office of priest in offering Himself, a spotless sacrifice, to God to be a reconciliation for the sins of His people and in making continual intercession for them.

The last part of this answer brings us to Westminster's glorious statements of the present activity of Christ, contradicting the liberal charge that the Reformation theology knows nothing of a present work of the Mediator, extending from His ascension to His coming in glory.

In the office of priest, Christ prays the Father to send the Holy Spirit to open our hearts to receive the Saviour. As prophet, Christ reveals to us, by His Spirit and Word, the will of God for our salvation. As king, He graciously and effectually calls us out of the kingdom of darkness into the reign of His grace. He rules over and protects us, and "visibly governs" His Church.

"Justification is an act of God's doctrine which saved colonial America from paganism. The exposition of this belief receives a full chapter of six sections in the Confession, five answers in the Larger Catechism and this clear explanation in the Shorter Catechism:

Give the Journal for Christmas

Conservative Southern Presbyterian Church is seeking a man to serve both as Director of Music and of Christian Education. Write Box V, care of Presbyterian Journal, Weaverville, N. C., 28787, giving qualifications, experience and references.

"Justification is an act of God's free grace, wherein He pardons all our sins and accepts us as righteous in His sight, only for the righteousness of Christ, imputed to us, and received by faith alone."

Yes! Christ is our righteousness.

Will any new confession bear a better witness to God our Saviour than does Westminster? ✠

Conflict—from p. 8

march! You follow a conquering Christ. You are part of a movement destined for victory. You serve under a banner that will wave one day over the whole universe.

If you are not yet a part of this conquering army, turn to Jesus Christ today. Give Him entrance to your life. Give Him His rightful place as Lord and you will share in the glorious victory that one day will be His — and yours! ✠

Decision—from p. 10

the Lord calling me to full-time Christian service. Now I have recently graduated from the Word of Life Bible Institute. My wife and I have been accepted as the first Brazilian missionaries among the Jews in the Brazilian Messianic Mission.

In 1964 I was born again. Little did I realize how abundant life in Christ could be. In these four years of studying God's Word the Lord has taught me the meaning of true justice, coming from the Father manifested in His Son Jesus Christ and taught by God's Holy Spirit.

Without this justification which only a Christian can have, a man cannot think of answers to the problems of social injustice — Communism's main message. ✠

PRESBYTERIAN COLLEGE

Where distinguished teaching and modern facilities provide the learning combination

Clinton, South Carolina 29325.