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the
PRESBYTERIAN JOURNAL

Advocating continuation of a Presbyterian Church loyal to Scripture and the Reformed faith

A Minister Searches for Faith

The moments of "music" seem so brief and the "hours of darkness" and silence so deep. O God, I "moan." O God. Yes, God. What of God?

O my friends, I wish I knew, preacher that I'm supposed to be. I am tortured by my struggle to know and I wish I could always stand in this pulpit and speak of God in clear and certain terms and bring water to thirsty souls. But I can't, for at times I, too, am dry.

Perhaps I should not be a minister. Perhaps I should leave the ministry, not to ease my struggle, but to spare you of it. Still, for now, I would tell you where I am. It's all I have to bring today, this and my heart besides.

—See p. 10

S. LESSON AND YOUTH PROGRAM FOR DECEMBER 26
IRCLE BIBLE STUDY FOR JANUARY

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NO SOCIAL CONCERN?

This letter is not a criticism but a sincere question. It is not based on any hostility toward the *Journal* but on a real desire to get to the bottom

of the division which confronts the Church.

I have recently read through some 15 consecutive issues of the *Journal*. In my reading I noticed continual

condemnation of the Church's increasing interest in social and strictly human (as opposed to "spiritual") affairs. This opposition is especially clear in your October 13 issue ("How We Got Where We Are") in which you repeatedly cite concern for such matters as poverty, racial problems and the war as a factor which has led the Church to its present corrupted position.

I understand fully your concern that these interests should not be substituted for faith in Jesus Christ as the main concern and emphasis of the Church. Most Christians would certainly agree.

But nowhere in the *Journals* I read did I find any reference to the idea that, in addition to emphasis on faith in Jesus Christ, and because of such faith, a person should also have any concern whatever for the so-called social or human problems of mankind.

I believe that an objective reader would assume, from reading the copies I have read, that you were either hostile, or indifferent, towards interest in such matters as poverty at home or abroad, hunger, racism, war and other great human and social problems of our time.

I do not accuse you of such disinterest; I am stating merely that such is the impression you give, probably unintentionally. . . . I respectfully suggest that, unintentionally, you are widening the gap unnecessarily between the two major camps in the Church, by making it appear that such human concerns are of no consequence to Christianity.

—William R. Wilson
Dallas, Tex.

See next letter, below. The problem is created, not by the basic question of social concern, but by the type of "concern" now popular. "How We Got Where We Are" is a tract which enumerates Assembly and agency actions that go beyond proper concern and border on treason, revolution, subversion or paganism.—Ed.

MORE THAN MEETS THE EYE

At times I meet and read about those who are concerned that social action is not emphasized or practiced enough by those of conservative and evangelical persuasion.

Upon examination I often find that what is meant by "social action" is vague. Legitimate social concern must not contradict Biblical principles. In my own work as an agricultural missionary, I am right

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Circulation leader among independent publications in the Presbyterian-Reformed world

THIS WEEK—

Vol. XXX, No. 32, December 8, 1971

The Loves of My Life

She attempted—without much success—to find out all she could about love until she met Jesus.....Anonymous

Something Missing

This All-American boy had everything he wanted except the most important one By Pat Wolff

Black and Really Living!

Until a person of another race demonstrated the love of Christ hostility was her game By Phyllis Smith

The Moan of a Lost Soul

A pastor confesses to his flock at communion time his need for a meaningful faith Anonymous

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He's Wandered Far Away From Home

It would be a serious mistake to assume that the PCUS minister whose anguished cry for spiritual enlightenment appears on p. 10 of this issue is alone in his distress. We have every reason to believe that many under-shepherds of Christ's flock will identify sympathetically with him.

The son of a distinguished evangelical minister, he is a graduate of a Presbyterian preparatory school, a Presbyterian college and a Presbyterian seminary. So what happened to him? Our guess is that his is another scalp on the belt of some skillful predator in college or seminary who knew how to remove faith so painlessly that the young Christian did not know what had happened until it was gone.

We have been told that the preacher's distress has been contagious and that the flock has begun to mill around somewhat uncertainly. It is of some significance that until he confessed his lack of contact with God the congregation was wholly content with his ministry. The average Presbyterian is so spiritually illiterate today that the average minister can (and does) proclaim almost anything at all from the pulpit without causing a ripple across the pews.

The contrast between this minister's spiritual confusion and the joyous certainty expressed by the young people whose testimonies also appear in this issue is both stark and dramatic. But there's a subtle, yet important difference between *their* emptiness before meeting Christ and *his* emptiness who thought he knew Christ but now has nothing to cling to but the "music" he makes in relation to other people.

The heart which does not know God needs to be opened that He may come in. But it is quite another thing, as the author of Hebrews observes, with those who "were once enlightened and have tasted of the heavenly gift . . . if they shall fall away" (Heb. 6:4-6).

His is more the predicament of the Prodigal who left Home (perhaps in seminary) and who has wast-

ed his spiritual substance in theological vagaries. His present cry for help suggests the Prodigal's first glimmer of awareness in the pig pen when he "came to himself." God willing, he may realize that in the Father's house which he left there is "bread enough and to spare." If he will quit wallowing in agnostic self-pity and "arise and go to his Father," there may even yet be rejoicing in heaven over another Prodigal come home. ☐

Baptized Into Christ's Death

Our Baptist brethren undertake to symbolize baptism into Christ's death by immersing the candidate. Yet a sacrament is more than a sign.

The Presbyterian *Directory of Worship* directs the minister to propose to the parents the following or like question: "Do you acknowledge your child's need of the cleansing blood of Christ and the renewing grace of the Holy Spirit?" Thus we human parents call upon the heavenly Father to give our infants what we earthly parents are unable to give, namely, a share in the death of Christ for our sins and in the grace of the Spirit for our regeneration.

Writing to a church he had not yet visited, Paul observed, "Surely you know that so many of us as were baptized into Christ were baptized into His death" (Rom. 6:3). The same thought occurs in the Epistle to the Colossians (2:9-14), another congregation which Paul had not himself instructed in the Gospel. Thus he appealed to a common Christian practice.

Behind the apostle and the Christian baptisms of the New Testament stand the words of Jesus: "But I have a baptism to be baptized with, and how I am constrained (constricted) until it is accomplished" (Luke 12:50). Another

time He asked, "Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?" (Mark 10:38).

On the basis of these affirmations of Jesus, Dr. Oscar Cullman has shown that behind Christian baptism stands the general baptism of Christ on the cross for all of us: "There the essential act of baptism was carried out entirely without our cooperation and even without our faith."

In *Paul and His Predecessors*, A. M. Hunter wrote, "Here Jesus sees His own death as a baptism whereby others may be cleansed." Quoting Mark 10:15, "For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many," he went on, "Thus Jesus regarded the cross as the consummation of a baptism which began in the Jordan when He was consecrated to the mission of the suffering servant of the Lord." There our Lord voluntarily took on Himself as the Lamb of God the sins of the world (John 1:29), carried them, and bore them in His own body on the tree (I Pet. 2:24).

All of this accords with the testimony of James Denney in his book, *The Death of Christ*: "There is nothing in Christianity more primitive than the sacraments. From the New Testament point of view, the sacraments contain the Gospel in brief; they contain it in inseparable connection with the death of Christ."

The Larger Catechism, Question 165, declares that "baptism is a sign and seal of our ingrafting into Christ, of remission of sins by His blood, and regeneration by His Spirit." The note of baptism into the death of Christ for our sins is magnificently and repeatedly stressed in the Heidelberg Catechism — that fruit and flower of the Continental Reformation as our catechisms are of the British Reformation. (Question 66, 67, 69, 70.) Here is the 67th:

Q. Are both the Word and the Sacraments designed to direct our faith to the one sacrifice of Jesus Christ on the cross as the only ground of our salvation?

A. Yes, indeed, for the Holy Spirit teaches in the Gospel and confirms by the holy Sacraments that our whole salvation is rooted in the one sacrifice of Christ offered on the cross.

Romans 6:3 calls for the recognition that the candidate is baptized into the death of Christ, even as Acts 1:5, 8 and 2:17-18 relate baptism to the outpouring of the Holy Spirit. We are baptized into the efficacy of His death, for our sins, that we may share the glory of His resurrection. — WILLIAM C. ROBINSON. ☩

THE LAYMAN AND HIS CHURCH



A Different Hope

The "hope" of the Christian is a different kind of hope from any other.

When Paul writes that we are "looking for that blessed hope . . ." (Titus 2:13) or when Peter admonishes us to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you" (I Pet. 3:15), they are not thinking of that wishful thinking which sometimes keeps us dreaming of some future windfall impossible of attainment.

Many people go through life hoping — hoping that wealth will come their way; hoping that something will happen to make them famous; hoping that a prince charming or a lady fair will materialize to take the boredom out of life.

But when the Bible speaks of hope it means something more spiritual, but also more real than most of the hopes that tantalize our dreams.

The Biblical hope is the certainty of our future inheritance; the positive expectation that a Christian has of the eternal blessings that God has prepared for those that love Him.

Charlotte Ross, writing in *Concern* magazine, compares the Christian hope with the expectation that young Prince Charles of England has that some day he will be king. This is more than wishful thinking: It is the hope of his life in the same sense the Bible uses the word. Prince Charles lives today as the future ruler of Great Britain. His learning, his conduct, his discipline are all directed toward that certain hope.

Through Christ, those who believe are heirs of God. Our lives should be lived — with the help of the Holy Spirit — in the certainty of the hope of our inheritance. ☩

Orthodoxy that does nothing more than give assent to propositional truth is dead. — *Christianity Today*.

As the business of the presbyterial droned listlessly on my friend gave me a long, searching look. Heeding her challenge I spoke, somewhat out of order, when a long pause became painful.

"In the Southern Church," I stated boldly, "The women's programs really mean something. At the heart is the Bible study; you know, really studying the Bible itself as it speaks to us about our families and our friends, our joys and our questions."

"Go on, I've heard about the Southern Church," the leader encouraged. "What else? We certainly aren't doing much for God or ourselves. How do they do it?"

"For one thing, they know what is going on in the Church, especially in missions, both at home and overseas. You see, they get letters through the missionary correspondence department from their foreign missionaries. They also are given a daily schedule for prayer on behalf of their representatives overseas. It's handier than the *Yearbook of Prayer* put out by the UPUSA Church. Before long the *Yearbook* gets mixed up with *Reader's Digest*. Anyway, no one ever seems interested in it. I was in this church several years before I discovered such a thing existed."

"And . . . ?"

"There are the seasons of prayer and self-denial for home missions and world missions both. You get concerned when you give up something you want so you can share with someone else. Missionaries come to visit the church to make these times more meaningful."

I mentioned other things, such as the role of the Bible leader in the circle program. And I asked:

"How much do we know about God with unused Bibles and our study books which talk mainly about social matters? They tend to leave out the important things such as sin, guilt, and the assurance of salvation through the atoning work of

Jesus Christ.

"Presbyterian women need to learn to talk about their faith. If we had something to talk about surely we'd be hard to stop." I went on.

"What is our real reason for being a women's group in the church? Is it so we can share our faith with each other and with others who do not have it? Is it so we can study in order that we can rightly divide the Word of Truth? Or are we merely a committee to put flowers in the church, have church dinners and teas once in a while?"

The women clapped a little and some said, "My, that was interesting! We always thought there wasn't much to the Southern Church."

Some years later the national president of the women of the UPUSA spoke to a local group in a suburban church. The faithful few came, heard her confess she had accepted her post convinced there would be no women's work in a year or two. To her surprise she found that women's work was not dead and something would have to be done to provide the groups with study materials, programs and the like. She had nothing to offer. The Faith and Action curriculum, with its emphasis upon situational ethics and protest marches, at that time was still in the preparation stage.

As Christians, as Presbyterians concerned about their own salvation and that of others, it is small wonder that churches are losing membership. Troubled people are turning to mental health clinics, drugs, and cults.

For effectiveness, we need to recover the "communion of the saints," the association of Christians together in fellowship such as that which comes in Bible study groups, and in service which truly reflects the Gospel of salvation. ☩

• • •

For the next decade our most important task is to preach the Gospel, and our next most important task is to preach the Gospel and our third most important task is to preach the Gospel.—HO YEW SAM moderator of Presbyterian Church of Singapore.

This week the laymen's viewpoint is brought by Mrs. Ellen Lee B. Elliott, a Southerner married to a UPUSA minister in the North.

the PRESBYTERIAN JOURNAL

(advocating continuation of a Presbyterian Church loyal to Scripture and the Reformed faith)

Brand 'X' Presbyterians

No matter how it started, first there came a trickle, then a flow of what the trade would call Brand X Presbyterianism. The product obviously came through the assembly line too fast with too little attention paid to quality control. It should have carried the Surgeon General's warning, "Caution! If swallowed whole this may be injurious to spiritual health," but it didn't

At the company conventions, they did a lot of whooping and hollering in denunciation of what they called the "Protestant work ethic" and the sales kits bulged with materialism and humanism. In fact, those Brand X Presbyterians make me think of Ogden Nash's dragon, a terrible coward whose name was Custard: "Mouth like a fireplace, chimney for a nose, and realio, trulio, daggers on his toes." His armament was impressive, but Custard cried for a nice safe cage.

—Clydie
(See p. 7)

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A CLARIFICATION

In your November 24 issue you carried a critique of my article, "Where Have All the Students Gone?" (August 11) by a Mr. Gary Adams. I feel Gary did not understand the thrust of the article. Perhaps the following clarification will help:

I was not attacking "the" Church, or "evangelical" churches, or the

"Biblical principles" of church structures. I was not advocating "aimless wanderings" or "popping in and out" of churches. I was simply calling for renewal of the human organization, the denominational institution, which "houses" our branch of the true Church Universal. Being a human framework, it makes mistakes; it may become a dysfunctional bureaucracy which attracts

participants who are quite unaware of the true Biblical nature of the Church. It needs renewal.

As an institution, it needs to demonstrate its viability and integrity to young Christian converts of our day before it can hope to involve them in its structure. Much of what passes for "church" on the larger scene today cannot be justified by Mr. Adams' appeal to "Biblical principles" and his personal heritage. Even new converts are aware of the emptiness of religious forms with no content and no power.

Let's encourage the development of churches with authentic Christian commitment and understanding that will have the capacity to attract and nurture young converts to the Christian faith.

—(Rev.) Jack C. Oates III
Oxford, Miss.

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THIS WEEK—

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Just take a look at the Church as you would at a corporation, noticing goals and results By Clydie

Some Are Consecrated Cowards 9

Some, wearing the cloth, are afraid to do the actual work committed to them by Christ By Bill Melden

Christian Education Is Necessary 10

It is no "frill" to teach people that all wisdom comes from God through His Word By Allen D. Curry

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ROTATION OF ELDERS

It seems to me that some time ago you had an editorial comment on the subject of the rotation of elders. As I recall your comment expressed the view that the rotation principle conflicts with the basic principle underlying the office of elder.

I am now on a committee of our session charged to study the rotation system and report back. I would like very much to have that statement if it is still available.

—Oscar Tedford
Knoxville, Tenn.

Because this represents a general problem, we have prepared a fresh statement on the subject. See p. 12, this issue.—Ed.

THOUGHTS ON PRAYER

How the Supreme Court can rule that a prayer written or composed by a local school authority recognizing the same God petitioned by our forefathers for guidance in preparing the Constitution of the United States constitutes a violation of Amendment No. 1 of the Bill of Rights, is a sad reflection on the Supreme Court.

Amendment No. 1 plainly says Congress shall make no law respecting the establishment of religion. A school teacher is not Congress, nor even a State Government is a Congress.

A prayer offered by a teacher in school to be repeated by the students does not require the performance of any student — he may



Do We Worship Christ, Or Doctrine?

A Virginia minister, attempting to explain to his people the difference between evangelical (he called them "fundamentalist") Presbyterians and those of his own kind, said these "worship doctrine rather than a living Lord."

He went on to say that Christianity does not consist of a body of dogma or a system of doctrine but only of a living relationship with Jesus Christ. And he quoted Robert McNeill: "Creedalism is that system which holds that the understanding of and commitment to the right doctrine is salvation."

Ministers of this stripe are hard to gainsay because they seem to be putting the emphasis where it belongs, on the person of Jesus Christ. They betray their unfamiliarity with Him when they say that such a relationship does *not* require a positive attitude towards doctrine, or precisely defined beliefs.

We do not know any Christian living or dead (whose teachings we have studied) who would hold that doctrine saves people. But it is nonsense to suppose that one could possibly know Jesus Christ without knowing *about* Jesus Christ — and knowing *about* Jesus Christ (which is to say, knowing the truth about Jesus Christ) is knowing *doctrine*, for that is precisely what doctrine is: the truth about Jesus Christ.

To say that one could know any person at all without knowing about that person is an absurdity. The first question one must answer in order to know a person is: *Who* is this? The answer to that question, when it is asked of Jesus Christ, is given in the creed — the dogma — the doctrine — of the Church.

Thus it would be fair to say that one cannot be saved without doctrine, not because doctrine saves but because doctrine is the information — the truth — which introduces us to the One who saves.

The person who claims to serve a Lord rather than a creed is actually the one who comes close to worshipping doctrine. He has an "idea" as to who this Lord is, which is a figment of his imagination if he re-

jects the Church's doctrine concerning the Lord. And if the Lord he says he worships cannot be defined by the doctrine of the Church, he is most surely worshipping his *idea* and not the living Lord Jesus Christ. So it isn't a real Person at all that he worships, it is merely his own gossamer ideal. ☐

Concerning the 'Rotation' of Officers

Except for the influence of radical seminary professors, the "rotation" principle (officially, the "limited service" system) has done more to change the Presbyterian Church US than any other single development during the past half century, in our opinion. Originally adopted for the announced purpose of permitting local sessions gracefully to retire members that could no longer serve effectively, while retaining those of conspicuous leadership, the principle has been used by aggressive ministers to "make over" sessions after their own image. The result has been a major shift away from Reformed doctrine and Presbyterian procedure.

The principle represented by a Presbyterian session is quite different from the principle represented by the board of deacons. The diaconate is a service organization, while the session is a policy making body.

In a service organization, the normal objective is to get as many people as possible to participate. Thus, a rapid turnover is not only desirable but healthy for the organization, as it gives everyone a chance to serve.

In a policy making body, however, the objective is not to permit everyone to have a hand in making policy, but rather to put the best minds to work on the problem — to seek out those who are best qualified for the task and so long as they are the best qualified, to keep them in the position of responsibility. In the legal arena we see the principle embodied in a Church session in the

Supreme Court of the United States. Ideally, the membership of the Supreme Court should not be subject to rotation, as what is needed is maturity and, above all, knowledge and experience.

Members of a Presbyterian session should be those men who are most knowledgeable in the Word of God and consequently by reason of Christian experience and dedication are best able to determine what is the will of God. Since this determination is the basis of decision in all matters coming before the session, certainly should not be made by immature Christians, or those who do not know what the Word of God and the interpret Constitution of the Church teach.

Since this constitutes "policy making" at the highest level, the men who do it should not be rotated. There is no reason other than age or infirmity to retire the elder who is best qualified, from the spiritual standpoint, to determine the will of God and the Constitution of the Church.

It is because of the basic principle underlying the function of a church session that the office should be reserved for elders and should not be open to children.

Baptism Into Christ's Death (II)

Baptism is union with Christ. His death both for the forgiveness of our sins and for putting to death the old man. According to Calvin, Christ by baptism makes us partake of His death, ingrafting us into, destroys the kingdom of Satan, subdues the power of concupiscence, makes us one with Himself.

The Apostle Paul reminds us that our old man was crucified with Christ that the body of sin might be destroyed, that henceforth we should not serve sin. Like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life (Rom. 6:1-4). Or, as he continues in II. Cor. "The love of Christ constrains us because we thus judge, that if he died for all, then were all dead; and that He died for all that they who live should not henceforth live for themselves, but unto Him who died for them and rose again."

This truth of the forgiveness of sins and the mortification of the man of sin are put together in the

Heidelberg Catechism. The 70th question asks: "What does it mean to be washed with the blood and spirit of Christ?"

Answer: "It means to have the forgiveness of sins from God, through grace, for the sake of Christ's blood which He shed for us in His sacrifice on the cross, and also to be renewed by the Holy Spirit and sanctified as members of Christ, so that we may more and more die unto sin and live in a consecrated and blameless way."

Now baptism depends for its efficacy primarily on the faithfulness of God, and only secondarily on our response of faith. God is faithful who has promised and His promise is "to you and to your children." All the promises of God are yea and Amen in Christ. What He has promised to us and to our little ones He will surely do. In her *Biblical Doctrine of Baptism*, the Church of Scotland explains: "Infants are no more responsible for being baptized than they are for being created, but as they are created *into* responsibility, they are also baptized *into* responsibility to confess Christ and to do all for His glory."

In baptism they are sealed unto the future faith and repentance which God in His own time will work in them. For to escape the wrath and curse of God due to us for sin, He requires of us faith in our Lord Jesus Christ, repentance unto life and the diligent use of the means of grace.

Now faith is our response to God's faithfulness, our approval of His plan of salvation, our weak amen to Christ, God's mighty *Amen*. We endorse the promises sealed to us by baptism into Christ's death. We wish to be saved in this and in no other way. More than that, faith is putting our trust, our confidence, resting wholly upon God in Christ, and that He has done for us particularly His death on the cross for our sins. Then this faith leads to a life of dying unto sin and living unto righteousness. In the obedience of faith it brings forth the fruits of repentance.

Since baptism into Christ's death is a fundamental element in Christian baptism it ought to be made explicit in the service. *The Book of Common Order* of the Church of Scotland gives this comprehensive summary of the meanings involved in baptism: "The Sacrament thus instituted is a sign and seal of our ingrafting into Christ, of forgiveness of sins by His

THE LAYMAN AND HIS CHURCH



Look For Sound Words

Words are powerful; They can destroy or they can strengthen, inspire, and save.

When I found myself wallowing in the quicksands of frustration with a tormented conscience, after having listened for five years to liberal preaching, I began looking for help. From widely diverse sources, I found help in two sentences which seemed to contain the essence of all the conservative reading I had done on my problem.

Because there may be others who share my problem, I pass them on. The first: "When a man persistently differs from us on a vital matter, there is a point where we must leave him to his conscience and his God" (Dr. E. T. Thompson in *Presbyterian Outlook*, Sept. 9, 1971). The second: "Stop listening to teaching that contradicts what you know is right" (Prov. 19:27, from *Words of Wisdom*, by Kenneth N. Taylor).

Having heeded these words, I am beginning to recover from a critical case of spiritual emphysema. This does not mean that I am going AWOL on recovery.

But as long as these words continue to ring in my ears I am going to refrain from listening to preachers who consider themselves wiser than God. *What an old fogey God is!* — they tell us. (See cover, Nov. 1, 1971, *Outlook*.)

This is more than I can bear in silence. In retirement, with some good professional training, I will endeavor to add from time to time my own words to the current controversy.

Controversy will continue as long as congregations of the Presbyterian Church US tolerate ministers who tell them in bold, brassy words: "I

do not believe in the virgin birth; there was no angel Gabriel; the Wise Men were stupid; Jesus was an uneducated man, what did He know of 'new and revolutionary insights'? Could He have built an electric dynamo?" Again: "The miracles? Pooh! It wasn't an angel but a cunning and courageous man who rescued Peter from prison, where he was chained to two Roman guards. The resurrection? It cannot be proved!"

How many congregations are tormented with this type of sophistry? Enough, I say, to split the Presbyterian Church US asunder.

Improbable is the hope that ruling elders will confront liberal ministers with their blasphemy. (Risk the loss of popularity?) Nor will congregations challenge ruling elders to take a stand against specious denials of the Word of God. Presbyteries? No hope there.

So "learning to live together" is not the answer to "the religious disquiet of our age" (*Outlook*).

The solution could be to replace destructive heresy with D. L. Moody type of preaching.

In his book, *The Best of D. L. Moody*, Dr. Wilbur M. Smith tells of the conversion of 500 professed atheists in London who had attempted to destroy Mr. Moody's meeting one night. Mr. Moody's text for his Spirit-filled sermon was, "This rock is not as our Rock, even our enemies being the judges."

Tragically, 20th century liberals have neither the desire nor the capability for this type of preaching (nor for Billy Graham's), but pejoratively spurn it as 19th century stuff. Away with it!, they say.

Therefore, the antidote is: "Stop listening to teaching that contradicts what you know is right."

How many ruling elders and congregations in the Presbyterian Church US are courageous enough to do this?

That's the question of the hour. Only God knows the answer, but time will reveal it. □

This week the layman's viewpoint is brought by Wilbert Edwards, Tyler, Tex.

~~~~~  
blood and regeneration by His Spirit, and of adoption (into His family), and resurrection unto everlasting life."—WILLIAM C. ROBINSON.