

Campus Corner

DR. CLAUDE A. RIES TO BE GRADUATION SPEAKER

Pictured above is Dr. Claude A. Ries, this year's graduation speaker

Dr. Ries, is a graduate of Asbury College, Syracuse University, Winona Lake School of Theology, and Northern Baptist Theological Seminary, where he received the Th.D. degree in 1945. He has served at Houghton since 1924. Until 1964 he was Chairman of the Division of Theology and Christian Education. Since then he has taught a limited number of courses. He has also served as Vice President of the College. In the field of writing, Dr. Ries has published a number of theological treatises; written a commentary and numerous articles. Many laymen have known him across the years as a much loved and respected Sunday School teacher.

President Stairs announced recently that Dr. Claude A. Ries of Houghton College will be the guest speaker at this year's graduation activities.

The key events (at which Dr. Ries will speak) will be the Baccalaureate Service, 3:00 P.M., Sunday, and the Graduation Exercises, 8:00 P.M., Monday. (The Baccalaureate Service will be held in the Sussex Reformed Baptist Church and the Graduation in St. Paul's United Church Hall).

Saturday will be Alumni Day with planned activities for alumni. Alumni President Bill Alexander has plans in formulation which will be announced to alumni soon. The Graduation Banquet will be held Saturday evening with attendance by reservation. Special services will be held on Sunday in conjunction with the Sussex Church. The Bethany Choir and Male Quartet will take part in the weekend activities.

The College Administration is hopeful that many of our supporters and friends

will make a place for the graduation activities in their plans. Hundreds of our people are within driving distance.

We feel that the graduation should be a denominational event, and we purpose to make the visitor's coming a rewarding experience.

Let's talk up the idea: "See you at graduation."

GOOD FRIDAY CONCERT

The Crucified and Risen Christ was honoured and hundreds of His followers were edified in a sacred concert by the Bethany Choir and Quartet on Good Friday. The occasion was held at St. Paul's United Church Hall, Friday afternoon, when over five hundred people packed the auditorium and overflowed into side rooms. A splendid representation of our people from churches within an eighty-mile radius was present; happily, the townspeople also turned out in force, no less enthusiastic than our own people. Under Miss Pocock's direction, the Choir, Male Quartet, and Dana Miller provided a concert of variety and quality.

NOVA SCOTIA TOUR

Blessing attended our way as the College Choir went from place to place ministering to our churches in Nova Scotia, March 16-24. Without exception the attendance at services was noteworthy; in several instances auditoriums were filled to capacity or overcrowded. The largest turnout was in Yarmouth on Sunday afternoon when the service was held in Zion United Baptist Church. Best of all, God's presence was manifest in the services.

Car expenses and meals for the thousand-mile round trip were in terms of three hundred dollars; offerings exceeded expenses by \$20.

TAKE A SECOND LOOK

Foreword: This is the fourth of a series of articles. The purpose of each article is to make some biblical or non-biblical word or phrase more meaningful. I offer the articles as purely personal footnotes on the language of the Kingdom.

— Howard L. Cogswell

No. 4: Temperance

It may be too late to save this word. The word (if not the virtue) has very nearly been lost to the language — that is, in its biblical meaning. We have limited the word's usefulness by narrowing it to mean total abstinence from intoxicating beverages. In the Bible, as it is used in Gal. 5: 23 and in II Peter, it means *self-control* and "comprehends every form of temperance, (including) the mastery of all appetites, tempers, and passions" (W. R. Nicoll, *The Expositor's Greek Testament*, III, 188). I hope we do not lose this meaning for the word. It would be shameful if a great principle of Christian living were to be neglected for want of a word to express it.

The Biblical Use

Let us look at the setting in which Paul uses the word (Gal. 5:13 — 6:10). In this paragraph, Paul warns us not to turn the freedom we discussed in last month's article into "licence for (our) lower nature" (*NEB*). Then he contrasts the harvest of the lower nature with the harvest of the Spirit, recommending the

life of the Spirit as insurance against abusing our Christian liberty. It is worthwhile to notice some of the specific vices and virtues which are contrasted. Nicoll groups together the last three manifestations of the Spirit — faith (fidelity), meekness, and temperance — as those which "enlist confidence and respect." I think it would be fair to pair them off against the vices it verses 20 and 21, translated in *NEB* as "quarrels, a contentious temper, envy, fits of rage, selfish ambitions, dissensions, party intrigues, and jealousies." Temperance and its companion virtues can be seen as antidotes to all that produces "party-spirit" (Philips) and divisions among Christian brethren, as well as to those last two vices, "drinking bouts and orgies."

The Ecumenical Age

Once we remember that temperance is self-control, we can make many applications of Paul's message. We need to be temperate in our work, our play, our eating, our sleeping — in the satisfaction of all our legitimate appetites and drives. Paul's application in Galatians, however, seems to be to the attitudes of individuals and of individuals as members of groups. The party-issue there was circumcision or uncircumcision. I should like to suggest a modern situation which needs a rigorous application of biblical temperance by all concerned — the present-day ecclesiastical upheaval. I believe the day of intemperate

attitudes toward those with differing theological views is nearly over. It is good that we are stressing points of agreement instead of points of difference with such evangelical brethren as Calvinists and pentecostals. However, I can see a real danger, and in some instances the actual presence, of intemperate attitudes with respect to ecclesiastical differences. We need to practice temperance when we meet the problems posed by this ecumenical age.

One Problem of Several

Let us look closely at the most basic problem area. We need to maintain temperate attitudes towards individuals and churches involved in the ecumenical movement. We cannot, as evangelicals, enjoy extensive fellowship with ecumenists. We cannot offer encouragement or material support to the World Council of Churches or its subsidiary national organizations. We cannot do these things because we do not share their goals. The WCC's goal is to form a monolithic earthly organization they will want to call the Church of Jesus Christ. Our goal is to lead individuals, families, and communities into the membership of the spiritual Church of Jesus Christ which has no authoritative earthly organization. Their goal is organization; ours is evangelism.

These differences do not relieve us of the responsibility of being temperate in our attitudes. In the light of Galatians 6:1, we are responsible to call attention to mistakes, errors, or outright apostasy (as in the cases of Bishop Pike and Bishop Robinson) — *but* to do it in love, with the hope of restoring, not with a spirit of contentiousness or the vain glory Paul warns against. One watches hopefully but largely in vain for this spirit of loving reproof in the pronouncements of Dr. Bob Jones, Dr. Carl McIntyre, the Canadian Protestant League, and others.

Closer Home

Intemperate attitudes in ecclesiastical matters are not unknown in Maine and the Maritimes. They have reached their absurd extreme in the harangues that are being delivered against Canadian and American Protestant leaders, both ecumenists and evangelicals — even against Dr. Billy Graham. This campaign is being carried on, in varying degrees of intensity, by at least two popular independent preachers, one of whom has visited Reformed Baptist churches in recent months. The intemperance of their campaign is evident in their distressing distortion of quotations, their exploitation of ignorance, and their appeal to the lower emotions. I understand that in one recent service, the use of the word "ecumenical" in a pamphlet advertising the coming Congress on World Evangelism was somehow used to prove that Billy Graham, Dr. Carl Henry, and the organizations they represent are in cahoots with the World Council of Churches! The content of a pamphlet was distorted, the audience's ignorance of the meaning of "ecumenical" was exploited, and the emotions evoked were such that one sensitive brother realized later, "That was not of the Lord."

Other situations present the danger of intemperance in the form of contentiousness, vain glory, or party-spirit. I shall only suggest a few and leave the particulars for my readers. We need to be temperate in our attitudes towards individual Roman Catholics. English-speaking Canadians need to be temperate in their attitudes towards individual French-speaking Canadians. Reformed Baptists need to be temperate in

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