

# NICOTINE THEOLOGICAL JOURNAL

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## Growth without Growing Up

The flower fades. The grass withers. The church grows. A prospective college student taking his Scholastic Aptitude Test who came across those three sentences and had to pick which one did not fit would likely pick the third since the first two connote decay and the latest indicates health and vigor. But if leaders from the strange world of evangelical Protestant church planting were running the exam, the correct answer would be none of the above. After all, each of the phrases is biblical. Even more important, the best way to grow the church is for her to fade away, wither and die. Some might call it, addition through subtraction.

THE EMERGENT CHURCH IS THE latest manifestation of the oxymoronic understanding of church planting – the idea that the church grows not by putting down roots but by withering and dying. Some have tried to distinguish the more doctrinally *Emerging Church* from the theologically confused *Emergent*

### INSIDE

The Reformed Faith & Its Latest Substitute . . . . .	3
Big Sky Diarist . . . . .	5
39 Alexander Hall . . . . .	6
Second Hand Smoke . . . . .	8

Church. According to Mark Driscoll, a Seattle pastor known for lacing his talks with cuss words, the *Emerging Church* tries to contextualize orthodoxy for postmodern people. In contrast, the *Emergents* (e.g., Brian D. McLaren of *A New Kind of Christian* fame) accommodate postmodernity for the same end. The point of both groups is to re-energize churches with a commitment to evangelize (“missional” is the word *du jour*). What makes this aim different from any other church in the history of Christianity that proclaimed the good news of Jesus Christ? The answer is postmodernism.

As an aside, the talk of postmodernity is getting long in the tooth. It is no longer cutting edge though what cultural phase will surpass postmodernism is unclear. Still, *Emergents’* talk of pomo sounds unauthentic, which is a problem for a movement that prides itself on promoting spiritual authenticity. If its use of cultural categories is superficial, then its contextualization of the gospel may be equally artificial. Just because twenty-somethings today listen to Cold Play and Radio Head on their iPods while sipping a Frappuccino at the local wi-fied Starbucks doesn’t turn those young adults into some lost tribe in need of evangelization. They are, to be sure, a market segment with great spending potential. But their technological skills on My Space or Facebook doesn’t mean they are incapable of understanding John 3:16 or the first question and answer of the Heidelberg Catechism. These people still know about turning right on red, that taking out your friend’s steady is disloyal, and that hunger, war, and poverty are not human goods.

STRIP AWAY THE PATINA OF CULTURE-relevance and *Emergents* look no different from any of their

predecessors, from the Jesus People, Calvary Chapel, Vineyard, Willow Creek, Saddleback or Redeemer Presbyterian in the Big Apple. Each of these efforts has aimed at reaching a target group defined mainly by age (always young) and style (ever hip). The embodiment of cool may change – from surfers and hippies to the lifestyle of young professionals living in cities or their exurban equivalent – but the strategy is the same. It is to turn the Great Commission command to disciple the nations into a mandate for evangelizing one generation. This kind of contextualization has all the trappings of accommodation, and it turns efforts to distinguish *Emerging* from *Emergent* into a distinction without a difference. Neither is being faithful to the imperative to disciple across generational and stylish lines.

One important way of thinking about discipling the nations is to pay attention to our Lord’s own counsel at the end of Matthew’s gospel. When Christ says baptize and teach them “everything I have commanded” he was recognizing the church’s fundamental tools of ministry, namely, word and sacrament. But beyond the means of grace, Christ’s instruction connoted a deeper and wider conception of the faith than what seems to prevail among the *Emergents*. Teaching everything he commanded means ministering the word in a comprehensive way, not simply answering pomo questions about whether Christianity is plausible or constitutes a metanarrative. It involves an understanding of the Christian ministry that goes well beyond apologetics.

THE CHURCH IS INDEED SOMETHING different from the setting the apostle

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Paul found on Mars Hill. The metaphors in Scripture used to describe the church – household, flock, body – are much more organic and pastoral than the mere-Christianity mechanics implied by the Emergers.

Catechesis is one way the church has endeavored to shepherd the flock. This involved more than teaching the catechism, as John Williamson Nevin well argued, though it also included such instruction and memorization (a warning to those critical of the Emergers who don't catechize). Catechesis also implied a system of ministry that followed a week-in, week-out church ministry that cared for believers throughout all phases of human life – from the womb to the tomb. The purpose was to nurture Christians from this world to the next.

THE GENERATIONAL APPEAL OF Emergers and their predecessors seems to allow no room for this wider conception of human existence and the church's resources for ministering to believers over the course of a lifetime and to their children's children. The modern church planting and evangelistic strategy is to get twenty-somethings to believe. But few Emergers seem to ask what happens to these young adults when they grow up, that is, when they meet a man or woman worthy of romance, when they are married, conceive, need a neighborhood fit for child rearing, when those children grow up and their parents need a church to reinforce the religious convictions of the home, and when those children eventually need to care for aging twenty-somethings who eventually retire and face the frailties preceding death.

For these church plants to reproduce, they need a steady stream from one small demographic and almost seem to refuse to minister to other people groups, the ones that made the twenty-somethings possible – parents, middle-class homes and neighborhoods, old professors, middle-aged public librarians, career police and firemen, and small business owners and politicians from all ages. Talk about built-in adolescence. And when this flower fades, a new form of ministry – sure to make the cover of *Christianity Today* – will make the Emergers look like old farts. Rather than resting on the laurels of its apparent success, the Emergers should remember that adolescents are the ones to coin the phrase, "what have you done for me lately?"

WHAT SEEMS TO MAKE EMERGERS oblivious to this perilous state of ministry affairs, aside from great ignorance of the Christian past both recent and ancient or themselves when they were young, is their location. Ministering in urban environments where dislocation is the order of the day and where most forms of

generational succession are considered barriers to human fulfillment, Emergers can always find hip young people, college and graduate students, artists, and young professionals, who share cultural interests and are flattered that a church would cater to them. No one seems to consider what this lifestyle will look like in two or four decades – McDonald's and Willow Creek were once considered cool. Nor do Emergers wonder if today's twenty-somethings will want at middle-age to be hanging out and worshiping with people twenty years younger than they are and who think of forty-somethings as stodgy and stale. A multi-generational church – a true flock – doesn't have this problem. It knows that the Christian ministry must cross generations. This doesn't mean the multi-generational church is without problems. It does mean that multi-generational churches have an easier time finding elders.

Tim Keller, the pastor of Redeemer Church in New York City, who lurks on the fringes of the Emergers – someone not exactly Emergish but hip enough to be invited to various Emerge conferences – has the solution to the perils of a uni-generational church. It is simple – plant more churches as fast as you possibly can. In one of his essays, "Why Plant Churches" he writes "new congregations *empower* new people and new peoples much more quickly and readily than can older churches." Older congregations, he warns, experience "powerful internal institutional pressures . . . to allocate most of its resources and energy toward the concerns of its members and constituents, rather than toward those outside its walls."

THIS IS UNDERSTANDABLE AND desirable, he explains for those who need "stability and steadiness." But if you want to reach New York City you need to be in a permanent church planting phase. New churches bring fresh ideas, provide ways to identify

new leaders (when did leadership become a church office?) and challenge old churches toward self-examination. For Keller a test of a church's kingdom mind set is whether its attitude is geared more toward "institutional turf" or the "overall health and prosperity of the kingdom of God in the city."

**C**ome to think of it, Keller doesn't really provide a solution. He assumes instead that the problem is an older church that maintains its members and ministry. But this begs the question of whether such maintenance is wrong or may have been the point of Jesus' instruction to Peter, "Feed my sheep." For one, church planters need older congregations to help pay the bills of church planting. Without the missions budgets of the less hip churches, urban pastors hoping to plant churches might find a suburban call fairly attractive.

LESS PRAGMATICALLY KELLER doesn't seem to consider that these new church plants will inevitably become old church plants. At which point the logic seems to be they need to be shut down to make room for new churches. Otherwise, how are you going to reach those missed by the older churches? The idea of generational succession appears to be completely foreign.

EQUALLY WORRISOME IS THE SELF-assurance that characterizes the Emergers, whether they identify with the movement or not. Ministering to post-moderns has apparently convinced these folks that they have reinvented the wheel of church planting. Keller, for instance, writes that new churches challenge older churches to self-examination. If this self-examination leads older churches to be "more upset by their own small losses rather than the kingdom's large gains" they are betraying "narrow interests." But couldn't the point be put the other way around? If Emergers think they have no need for self-examination because of older churches's experience or lessons

taught by the Christian past, might their interests be a tad "narrow" or selfish?

A NEW WHEEL MAY INDEED LOOK shiny and fresh but if it hasn't been road tested you don't know if it's going to last. Why the Emergers aren't more concerned about the durability of their ministry wheel is a mystery that borders on folly. Granted, the metaphor of reinventing and manufacturing wheels is an industrial one that may seem incompatible with the agrarian imagery of the church as flock or body. But since the organic ones don't seem to trouble the Emergers, perhaps an industrial metaphor will get through to them.

**A**nd getting through to Emergers or anyone who comes in their wake to minister to young adults means extending the critique of the Emergent or the Emerging Church beyond the fairly predictable categories of doctrinal fidelity or biblical authority. It means worrying about the spiritual and cultural health of people for whom the ministry of the church is as impermanent as the spring flower and the summer grass. To be sure, in the scope of salvation history the church is a temporary institution, established for the period between Christ's advents. But surely when the Bible says that the gates of hell will not prevail against the church, it means an institution whose ministry will endure. Such perseverance comes not only from the church's message but also from her members who will abide in the faith of their parents and grand-parents, who in fact see something in Christianity beyond a fit with the latest cultural fad.

Allen E. Rich

SC88

**The NTJ turns ten; see page 8 for details**

## The Reformed Faith and Its Latest Substitute

**T**he cover story for *Christianity Today's* September 2006 issue was "Young, Restless, Reformed." (No longer an "evangelical fortnightly," *Christianity Today's* reduced publication frequency is somewhat compensated by its size – this was a fulsome 136 pages, not including the "Bible Reference Supplement" infomercial.) According to reporter Collin Hansen, Calvinism, which has ebbed and flowed in the past 500 years of Western Christendom, is making a comeback in America. So popular has it become especially among young adults that its appeal may dwarf the much ballyhooed "Emerging Church" movement. His evidence is admittedly anecdotal and it focuses on the large crowds that flock to the "Passion" conferences of John Piper (40,000 in Memphis and 20,000 in Nashville).

THIS IS CALVINISM WITH A difference. Consequently, many standard features are missing. There is no talk about covenant theology or Presbyterian polity. Reformed piety is also a notable no-show. And although the pun was surely unintended, the "restlessness" of the movement was an apt description, given the absence of Sabbath-keeping. Piper himself lauds the activism of the movement that refuses to slum it in Grand Rapids. Most conspicuously, this is Calvinism without Calvin, who is generally not read by these young American disciples. The treasures of the past are limited to George Whitefield and Charles Spurgeon (with a dash of the Puritans) while Ligonier and Desiring God ministries serve as the voices of the present. So much for *Ad fontes!*

WHAT IS CALVINISTIC, AFTER ALL, about this movement? To be sure, there is TULIP. But even the doctrines of sovereign grace recede before Hanson's more general observation: these young people have a hunger and thirst for theology, period. They are exiting the non-descript evangelical churches of their upbringing because they have discovered that doctrine matters. "Once you're exposed to doctrine," gushes charismatic Calvinistic Joshua Harris, "you're ruined for anything else."

As welcome as that trend may be, the love of God and the study of God do not a full-orbed Calvinist make. Baylor University's Roger Olson legitimately cried foul over the logic. A lot of Arminians, he countered, are as frustrated as the Reformed with the anti-intellectual character of evangelicalism.

THE INSTITUTIONAL EVIDENCE IN *Christianity Today's* analysis is decidedly baptistic. Granted, Al Mohler's Reformed make over of the Southern Baptist Seminary faculty is astonishing, and Mark Dever commands respect for his faithful ministry at Capitol Hill Baptist Church. But the reader is left far from convinced that a genuine rediscovery of the Reformed faith is occurring.

INDEED, THE MAGAZINE ITSELF would dampen the enthusiasm of any genuine Calvinist before he or she finishes the issue. As big as Calvinism is, there is something even bigger out there, a "Holy Spirit religion" that is "Pentecostalizing world Christianity." This is described several pages later in the same issue of *Christianity Today* in an article that invites readers to "Embrace Your Inner Pentecostal." (The legacy of neo-evangelicalism giveth, the legacy of neo-evangelicalism taketh away; long live the legacy of neo-evangelicalism.) Piling on the irony: although Calvin Seminary is absent from the Reformed

resurgence, its President, Cornelius Plantinga, is able to contribute to this same number a feature on the pietism of Dallas Willard and his call for the transformation of life. At least Plantinga deserves credit for escaping the ghetto of Grand Rapids.

HOPEFULNESS ABOUT A CALVINISTIC moment ought also to be restrained when one considers that *Christianity Today's* discovery of Reformed theology is hardly new. The late James Montgomery Boice (a former editor at *Christianity Today*), writing twenty years ago on the future of Calvinism in America, predicted that American Calvinism was a sleeping giant about to awaken from its slumber and lead a "national reformation." The key to its success would be growth and cooperation within the parachurch – particularly independent seminaries and Ligonier Ministries. The only ecclesiastical sign of hope for Boice was the impressive growth of independent Reformed Baptist churches. Meanwhile the sideline Presbyterian churches had little to contribute because of the tendency toward fragmentation, elitism, and sectarian strife. So much for a reformation of the church (a "national reformation" was indeed a telling expression from Boice).

Going back even further, in 1946 another magazine documented an American Reformed revival. "Calvinist Comeback?" was the title of a brief article in *Time* magazine on February 24, 1947. The "stern" faith of Calvinism was making an unexpected return to popularity as the "emotional confusions" of war and the emerging Cold War cast doubt on the self-confidence of Protestant liberalism. (*Time* provided a helpful summary of Calvinism for its readers. It stood for: (1) human depravity, (2) predestination, and (3) strict blue laws. At least those editors seemed to know something about Sabbath observance.) Two weeks later, *Time's* sister publication,

*Life*, ran a similar article by Paul Hutchinson that documented a world-wide rebirth of religion in the world. Among the evidence that Hutchinson cited was the intellectual renaissance inspired by Karl Barth and Reinhold Niebuhr. In an open letter to editor-in-chief Henry Luce, Westminster Seminary's Cornelius Van Til countered that genuine Calvinism was something that Barth and Niebuhr denied – a coherent system of doctrine – and he ridiculed the idea that a revival of Calvinism could emerge from its dispersers.

This is not to suggest that John Piper's youthful army of Calvinistic and enthusiastic Baptists constitutes the enemy of Calvinism. But all of these distorted depictions of the Reformed faith are reminders to Reformed Christians that distinguishing Calvinism from its counterfeits is an ever-present duty. That was the agenda of John Murray, months before the formation of the Orthodox Presbyterian Church, in a series of articles he wrote for the *Presbyterian Guardian*. In his series, "The Reformed Faith and Modern Substitutes," he chronicled, as other conservatives had during this time, the corrosive effect of liberalism in the Presbyterian Church. This was another gospel against which the Reformed faith had to contend. But Murray did not stop there. "We should," he wrote, "be afflicted with intellectual and moral blindness if we thought that the only menace to doctrinal and ethical purity is what we have called anti-Christian modernism."

THE REFORMED SYSTEM OF doctrine, Murray went on to write, must "be carefully distinguished from, as well as set over against, not only non-Christian systems of thought but also systems of belief that in general terms may be called Christian or even Evangelical . . . There are certain brands of thought and belief widely prevalent within the Protestant churches which we have much reason to fear

have made serious inroads upon the orthodoxy of many Presbyterian churches." Two pervasive influences that Murray was particularly zealous to expose were Arminianism and modern Dispensationalism.

IF HE WERE WRITING TODAY, MURRAY might take aim at this latest installment of neo-Calvinism, the Pietistic-Reformed-Pentecostalism of *Christianity Today*. That is not too far-fetched to imagine when one considers how insistent Murray and Van Til were that Calvinism was, first and foremost, a *system* of doctrine. For all their love for doctrine, today restless Reformers really do not take to systematic theology. Hansen observes that the young Reformed "value theological systems less than God and his Word," and prefer to permit the Bible to speak for itself. Nor do they wish to be combative. When "you are so amazed by grace," Harris explained, "you're not picking a fight with anyone."

This is not recipe for a long shelf life. It may be just as well since Murray and Van Til had it right. Baptistic, pietistic, Pentecostal-friendly Calvinism is not the genuine article. Presbyterians who think otherwise, who take encouragement from stories like *Christianity Today's*, have lost the ability to distinguish genuine Calvinism from its current substitute.

Bryan A. Pieters

SC88

The *NTJ* turns ten; see page 8 for details

## Big Sky Diarist: Worship Disenchanted

What is an Orthodox Presbyterian to do when on the road and in need of a place to worship? He can, of course, consult the denomination's website and look for a congregation near where he is visiting. And if Orthodox Presbyterian congregations possessed a uniform liturgy (read: *order of service* for the high-church challenged) the issue would be settled, that is, if the local congregation were accessible by a form of travel other than an automobile. For those whose travel takes them to cities and does not permit a car rental, some other house of worship will have to do.

THE SAFEST LITURGICAL CHOICE FOR Protestants is generally an Episcopal church. Say what you will about the hierarchy, the liturgy of the average Episcopal congregation is restrained. The *Book of Common Prayer* acts as a form of border patrol on bad worship. It insures usually four lessons from Scripture, a corporate confession of sin and declaration of pardon, and an affirmation of faith in the words of one of the historic creeds. Even if the recent prayer book is not as good as the 1928 edition, its language is still better (i.e. more majestic and dignified) than the pious extemporaneous offerings of the average Protestant minister. The hymnal of the Episcopal church is also safe. And the manner of the Episcopal service is reserved and – well – worshipful. So even if the homily is trite, the rest of the service typically makes up for the deficiencies of the priest or priestess. Meanwhile, reading the solidly Calvinistic and anti-Roman Catholic *Thirty-Nine Articles* is one way to get through a bad homily.

THE REVERENTIAL TONE OF THE Episcopal service wears thin, however, at two moments. One is the transition from the ministry of the word to the observance of the Lord's Supper when priests generally make announcements. During a service in Bar Harbor, Maine, for instance, worshipers heard about a local theater showing Al Gore's movie, *An Inconvenient Truth*. The priest encouraged church members to see the film because Episcopalians needed corporately to discuss environmental issues. No matter what one makes of Gore's politics or the environment, to be brought down from the heavenlies in this manner just before lifting up our hearts to God is to experience liturgical vertigo.

THE OTHER MANIFESTATION OF BAD liturgical form for Episcopalians comes during the passing of the peace, a frankly trite moment of saying "hi" wedged into the assurance of forgiveness. One doesn't have to prefer, as George Marsden once confessed in the *Reformed Journal*, to go to church and be left alone. Even devout Christians, like the older woman at the beginning of Thomas Day's *Why Catholics Can't Sing* wince when having to greet "the people of God." Day's great example of liturgical dignity was a woman who, when approached by outstretched hand during the passing of the peace said, "I don't believe in that shit." This was perhaps not the best way of expressing a healthy intuition that the glad handing going on was more appropriate for Rotarians than for Christians. But her instincts were right.

A recent service in Montana underscored how chummy the passing of the peace has become, while also revealing a rapidly diminishing sense of the spiritual reality that is supposed to inform it. Here the priestess had just declared the assurance of pardon. Admittedly, the declaration lacked reassurance mainly because of the officiant's motherly manner and tone that gave her reading

the sort of quality she must have also used when reading children's stories to her grandkids. The congregation then began its custom of shaking the hands of those in the nearby pews. Some priests will come down into the aisle and greet those congregants sitting closest to the altar. But not so in Big Sky where the priestess had to show she had a big heart. She proceeded to walk around the room and shake each worshiper's hand while bestowing again the words of blessing.

SINCE THIS WAS A SMALL GATHERING, the wait for these theatrics was not too bad. But what startled was the priestess' apparent assumption that her interaction with each and every worshiper was at least as important as the declaration of pardon she had just given when she said: "have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord." It was as if the words given her by Christ to proclaim forgiveness were insufficient. She apparently needed to back them up with her own friendly reassurance. In so doing, the peace that passes all understanding became a technique of Dale Carnegie. With coffee hour in the offing, why couldn't she work the room there?

**T**he Episcopal problem with passing the peace is indicative of a more general trend in worship since the so-called "liturgical renewal" of putting the people rather than God at the center of worship. Some have called this a recovery of the horizontal dimension in worship as opposed to an abuse of the vertical throughout most of Christian history. Seeker-sensitivity or participatory worship are other ways of describing this trend. Whatever the terminology, the aim of contemporary worship appears to have switched from praising and adoring God to helping worshipers feel included and affirmed during such praise and adoration. It is not as if anyone is saying that in worship God

should not receive his due. Rather, the problem seems to be that emphasizing divine majesty and human unworthiness make God too remote and impersonal for the average seeker of a worship cohort. So worship becomes endlessly user-friendly, from indicating the page numbers of biblical lessons and choosing songs that are familiar, to turning the passing of the peace into a time to meet and greet. No wonder new buildings are called celebration centers. Worship sounds too severe. Celebration is inviting.

ROMAN CATHOLICS MIGHT BE tempted to blame Protestants for the contemporary flotsam that passes for worship. And from one angle they have a point. The Protestant Reformation did disenchant the universe not only by reducing the number of sacraments but also by de-sacramentalizing the natural world. If God transcended the universe in ways mysterious to the average creature, his purposes in bounty or famine, health or sickness could not be calibrated to signify either divine favor or sacred displeasure. But the upside of such disenchantment was to re-enchant Christian worship. If the natural world lost its sacred significance, worship stood out as distinct from the ordinary and became properly holy or other.

**U**nfortunately, the disenchantment of worship now appears to be the order of the day for Christians on both sides of the sixteenth-century divide. Even forms as historically reliable as the *Book of Common Prayer* are no barrier to the desire for affirmation and empowerment that dominates our therapeutic times. One might have thought that the majesty implied by the mountains, bear and moose defining Big Sky would have elicited more reverence and less revelry from Christians gathered to worship the God who created those natural treasures. But having turned the ministry into a coping profession, contemporary churches outwit the good sense of

historic worship and search for therapy in the wrong place. Rather than looking to God's own provision in the work of Christ, the friendliness of the priest and congregation has become the gauge of Christian comfort. It is almost enough to drive the wayfaring Presbyterian to worship in nature.

Townsend P. Levitt

SC88

## 39 Alexander Hall

### Cessationism

**A**s game seven of the National League Championship Series between the St. Louis Cardinals and the New York Mets proceeded through the night toward the midnight hour last month, I watched in full anticipation of a happy ending for the host New Yorkers.

IT SEEMED HARDLY PRESUMPTUOUS. The precarious pitching staff was holding up, their bats had been quickened in past games, and they were garbed in their classy blue pinstripe jerseys, jettisoning at least for the night the team's tacky men-in-black look. Even more to the point, there was plenty of miraculous precedent in their history since the Amazin's were born in 1962.

SIXTH INNING HEROICS BY ENDY Chavez heightened expectation. His spectacular leaping catch turned Scot Rolen's two run homer into a double play and evoked the memory of Ron Swoboda's circus catch against the Orioles. Though the play more precisely qualified as extraordinary providence, it was all the evidence I required that the baseball gods were once again on the side of the Metropolitans. All that remained was the emergence of the Cards' version of

Bill Buckner. Rolen himself auditioned ably for the role when he heaved a routine ground ball into the first base stands in the seventh. Yet the Mets curiously failed to capitalize on the error.

I WAS STILL WAITING FOR A MIRACLE in the ninth inning, when Chavez could only watch another fly ball land well over the fence and splash into a bullpen puddle. Though the blow set the Cards up by two runs, the Mets seemed far from done. In the bottom of the inning, they proceeded to load the bases, setting the stage for their best hitter and chief Cardinal nemesis, Carlos Beltran. A mere single would tie the game, a double would win it and put the Mets into the World Series, and a home run would qualify him for Kirk Gibson-like baseball immortality. Instead, Beltran opted for a fine A-Rod impression; he haplessly watched a third strike break across the plate.

**M**y reaction was not shock nor grief nor even personal disappointment. I felt robbed for my sons, both the one sitting next to me and the other who was heartbroken in college. I had the miracles of 1969 and 1986, whose memories continue to stir in my heart. Where are theirs? Why are they left with a frowning providence?

STARING AT THE NEWSPAPER THE next morning I recalled Benjamin B. Warfield's argument about counterfeit miracles and his insistence that it is no redemptive-historical disadvantage to live in a non-miraculous age. Warfield could make that claim only because he had a robust doctrine of providence. Perhaps then my sons are better off without a miracle. Left with providence, in which God "maketh use of means," Mets' fans need to focus on secondary causes, which in the team's case includes a deeper pitching staff and overcoming their vulnerability against southpaws.

MAYBE THEN THESE METS RESEMBLE the 1985 version, another not-quite-ready-for-the-series team that lost to the Cardinals. Or we could simply content ourselves with the eschatological cry that sustained Brooklyn Dodger fans long ago: "Wait 'til next year!" Though better counsel might come from Warfield who would have us say, "Come Lord Jesus, come quickly." Come to think of it, many a Chicago Cubs' fan utters this hope each year around Memorial Day.

### Westminster Has Two Daddies

**W**ill the real J. Gresham Machen please stand up? That should have been the question occurring to anyone who attended Westminster Theological Seminary's recent commencement-day activities. The pre-commencement seminars featured talks by the seminary's new president, Peter Lillback, and former president, now chancellor, Samuel Logan on Westminster's origins. The former lectured on the seminary's original faculty and featured the life and labors of Machen. The latter concentrated on an early skirmish between Westminster's board and faculty in 1935 that prompted a majority of the board to resign. The cumulative effect was to communicate serious ambivalence, bordering on schizophrenia, from the seminary's current administration. (Both talks are available from the Westminster Seminary bookstore on CD.)

LILLBACK'S TALK WAS THE MORE congenial of the two toward Machen and offered the standard account of the Princeton New Testament professor who almost single-handedly opposed theological modernism in American Protestantism. It was a useful way for a new president to reassert the institution's commitment to Reformed

orthodoxy of the kind that Machen championed. But it also simplified the struggles of Machen's life by portraying liberalism as a fairly abstract theological movement that led American Protestants astray by denying the cardinal doctrines of historic Christianity.

**S**ignificantly missing was the struggle over liberalism at Princeton Seminary that involved no avowed liberals but rather a contest between conservative Presbyterians like Machen and evangelical Presbyterians like Charles Erdman, professor of practical theology. Through debates over whether or not to oppose liberalism, Machen came to regard evangelical Presbyterians like Erdman as doctrinal indifferentists. When those Presbyterian "moderates" emerged in campus and church battles as the victors in 1929, Machen left Princeton to found Westminster. But he did so without liberalism ever having been taught at Princeton.

WESTMINSTER DID NOT BEGIN because Princeton turned liberal, as so many have had it, the way that Harvard, Yale and a slew of other institutions supposedly veered from their orthodox beginnings. Instead, the conservatives who founded Westminster did so because Princeton, even though still evangelical, declared a truce in the ecclesiastical battles. In effect, Princeton went from a conservative seminary to an evangelical one and a conservative seminary was thought necessary to continue to contend against theological modernism.

IF LILLBACK MISSED THE PROBLEM OF evangelicalism in Machen's battle with modernism, Logan flubbed the basic point of Machen's contending for the faith. Logan argued that Machen went too far when he founded an independent missions agency (because the Presbyterian Church's had stood by silently on the *Layman's Report*, a document that argued saving souls was

no longer a sufficient grounds for foreign missions). This independent missions agency split the conservatives at Westminster into two camps, those who had risked their callings on the agency, and those who thought it jeopardized the seminary. Because the missions work split conservatives, Logan concluded that Machen was wrong to fight the way he did against liberalism. Machen's fault was that he did not propound "sweet orthodoxy" but instead advocated "bellicose orthodoxy."

Those who attended the seminars might have wished that Lillback and Logan had compared notes before going on because the former praised Machen for fighting only to be followed by a talk that criticized Machen for fighting. Chances are, however, that neither lecturer would have spotted the inconsistency because both would likely have agreed that Machen was right to fight liberalism, but wrong to fight other evangelicals over how to combat liberalism. Of course, one problem would have been how to square militancy against liberalism with Logan's idea of "sweet orthodoxy." If the contrast is simply between sweetness and belligerency, even fighting error would seem to violate sweet orthodoxy. Even so, Lillback and Logan appeared to be in agreement that some kind of contention over doctrinal error is appropriate while bickering over whether ecclesiastical or institutional pugilism goes too far.

THE PROBLEM WITH THIS ATTEMPT TO appropriate Machen – aside from the contradiction – is that neither Lillback nor Logan appear to have considered the affinities between liberalism and evangelicalism, and so why opposition to liberals might eventually lead to similar contention with evangelicals. Liberal and evangelical Christians both attempt to preserve Christian unity through the establishment of a mere Christianity. The fuller statements of creeds and confessions, as ecclesial

expressions, are too narrow to serve the apologetic and ecumenical purposes of the liberal and evangelical wings of Protestantism. Evangelicals may for a time affirm more orthodox doctrines than liberals. In 1942 when the National Association of Evangelicals began it had nine doctrinal points compared to the National Council of Churches' (then the Federal Council) one doctrinal assertion – Jesus Christ is Lord. But the reasons for reducing Christianity to a grocery list of teachings is the same for both groups. It is to find a faith that will be more useful for the peculiar circumstances of contemporary society.

This opposition to ecumenical reductionism explains why Machen and the seminary he founded were not simply content to oppose liberalism in an effort to preserve some generic conservatism. Instead, the logic of Machen's critique of liberalism ran directly toward a defense of Reformed orthodoxy, that is, an argument on behalf of maximal Christianity as it had developed within the tradition of Reformed Christianity. It also accounts for why in 1962 Westminster Seminary would not give its institutional support to the Billy Graham crusade planned for Philadelphia.

THAT WESTMINSTER IS NO MORE. THE reasons for this change are complex. But if the recent commencement seminars are any indication, an inability to fathom its Founding Father lies behind Westminster's contemporary confusion.

SC88

## Second Hand Smoke

*In his forthcoming book Communion with God: The Divine and the Human in the Theology of John Owen, Kelly M. Kapic describes the popularity of Owen in seventeenth century England.*

APPARENTLY "THOMAS TRUTHSBYE," in an effort to discover which "Clergy-men were famous, and notorious" in the eyes of the leaders of the "late revolutions in England," kept hearing Owen's name above the others. Offering what appears to us to be a wonderful compliment of a theologian's accessibility – though never intended that way – he adds [in a letter to Owen]: "I can scarce visit a Tavern, or Country Ale-house, but forth comes some of the Learned Works of John Owen, a Servant, &c. as if you were cut out to entertain all sorts of Guests; if I send Tobacco, your Books are the inclosure of it, and there I finde your name stinking worse than that Indian Weed."

SC88

## The Party is Over, The Party Begins

This issue marks the last of volume number ten, thus marking the completion of the *NTJ*'s first decade. We determined that the occasion would not be complete without charging our readers more. So to bring subscription rates and our age into conformity, we are increasing (the first time, mind you) our yearly rate to \$10 for those residents of our blessed republic. Canadians and international subscribers, pardon our chauvinism, will see an increase to \$12 per year. But lest non-Americans think this chauvinism crude, they should know that we are increasing rates for institutions to \$15 per year.

But there is hope for the fiscally challenged. Subscribers may take advantage of the old-rate of \$7 per year by renewing now for three years. So for the mere cost of three Frappuccinos and a couple of cookies, you may enjoy another three years of the *NTJ* at the original rate.



# Index, 1996-2006

## Title

- "Adverbial Hegemony" 7:2 (Apr 2003) 7.  
 "Alabama Diarist: I'm an Ass" (William H. Smith) 7:4 (Oct 2003) 5-6.  
 "All Shook Up" 1:4 (Oct 1997) 8.  
 "Alliance Broken" (John R. Muether) 10:2 (Apr 2006) 3-6.  
 "American Idol" 9:3 (Jul 2005) 7-8.  
 "And You Wondered About Our Name?" 1:2 (Apr 1997) 8.  
 "Anger Mismanagement" (Allen E. Rich) 7:4 (Oct 2003) 1-3.  
 "Another Gay Machen?" 1:3 (Jul 1997) 8.  
  
 "B-Rated" (Henry M. Lewis) 8:3 (Jul 2004) 6-7.  
 "The Baptized Luther" (Martin Kenunu) 5:2 (Apr 2001) 3-6.  
 "Based on Faith or Works?" (Allen E. Rich) 5:2 (Apr 2001) 1-3.  
 "Been There, Done That" (Bryan A. Pieters) 8:2 (Apr 2004) 2-4.  
 "The Bible: Authorized or Commodified?" (Henry M. Lewis) 2:4 (Oct 1998) 1-3.  
 "Bibliographical Note: Book of the Year" 8:3 (Jul 2004) 7-8.  
 "Bibliographical Note: Driven" 8:1 (Jan 2004) 7-8.  
 "Bibliographical Note: Other Gospels" 8:2 (Apr 2004) 8.  
 "Big Sky Diarist: Worship Disenchanted" (Townsend P. Levitt) 10:4 (Oct 2006) 5-6.  
 "Bill Clinton in Red, White, and Especially Blue" (Townsend Levitt) 2:4 (Oct 1998) 6.  
 "Billboards' Thoughts Are Slightly Less Than Divine" (John R. Muether) 4:1 (Jan 2000) 8.  
 "Books and (Publishing) Culture" 2:1 (Jan 1998) 7.  
 "The Bride of Mere Confessionalism" (Henry M. Lewis) 3:3 (Jul 1999) 3-6.  
  
 "California Diarist: 9/11, 9:11 - Whatever" (H. Valeria Ido) 6:4 (Oct 2002) 5-6.  
 "California Diarist: Imusless in Southland" (H. Valeria Ido) 5:1 (Jan 2001) 6.  
 "California Diarist: Road Kill" (H. Valeria Ido) 6:1 (Jan 2002) 7-8.  
 "California Diarist: Zoned" (H. Valeria Ido) 6:3 (Jul 2002) 2-3.  
 "Calvinism Bowdlerized" 10:3 (Jul 2006) 5-6.  
 "Calvinism, Ethnicity and Smoke" 1:2 (Apr 1997) 1-2.  
 "Calvinists, Pelagians and Homosexuality" (Misty Irons) 6:2 (Apr 2002) 4-6.  
 "Captivated by Babylon" 8:4 (Oct 2004) 6.  
 "Cease Fire?" 10:1 (Jan 2006) 8.  
 "Central Florida Diarist: Out of the Closet" (Brian W. King) 7:2 (Apr 2003) 5-6.  
 "Cessationism" 10:4 (Oct 2006) 6-7.  
 "Christ and Culture, Again" 5:2 (Apr 2001) 7.  
 "Christian Content & Cultural Form" (Ken Myers) 9:2 (Apr 2005) 1-4.  
 "The Christian Right and the *N.T.J.*: Where We Stand" 1:1 (Jan 1997) 6.  
 "Church Growth in an Industrial Age" (Townsend P. Levitt) 3:2 (Apr 1999) 1-5.  
 "Church Invisible" (Morris Tasker) 9:3 (Jul 2005) 3-6.  
 "Coffee, Tea, or Tobacco?" 4:4 (Oct 2000) 6.  
 "Confessions of a Tobacco Eater" (Albert H. Jr. Freundt) 4:1 (Jan 2000) 6-7.  
 "Consumerism As Philanthropy" 4:4 (Oct 2000) 7.  
 "Covenant Reloaded" 8:2 (Apr 2004) 7-8.  
  
 "The Dark Side of Evangelicalism" 3:3 (Jul 1999) 7-8.  
 "Dated" 6:4 (Oct 2002) 7.  
 "De-Christianization, The Upside" (Henry M. Lewis) 10:3 (Jul 2006) 1-3.  
 "Democratic Follies" 4:4 (Oct 2000) 7-8.  
 "Did God Rest in One Day?" (William Hayward Wilson) 4:2 (Apr 2000) 1-2.  
 "Disintegrating Faith and Learning" (D. G. Hart) 6:3 (Jul 2002) 3-6.  
 "Do Family Values Destroy Brain Cells?" 1:2 (Apr 1997) 7-8.  
 "Doctrine Matters Kind Of" 7:2 (Apr 2003) 6-7.  
 "Does Anybody Ever Read This Stuff?" 5:1 (Jan 2001) 8.  
 "Does Baptism Work?" (William H. Smith) 8:2 (Apr 2004) 1-2.  
  
 "Don't Be Smug, John, Especially Very Smug" 8:4 (Oct 2004) 6-7.  
 "Dude, I Threw Out My Bible" 9:4 (Oct 2005) 8.  
  
 "The Economics of Baptism" 6:3 (Jul 2002) 6.  
 "Emerging Presbyterianism" 8:4 (Oct 2004) 8.  
 "Escondido Diarist: Fundamentalists' Heaven" (H. Valeria Ido) 7:1 (Jan 2003) 4-5.  
 "Evangelicalism by the Numbers" 2:3 (Jul 1998) 5-6.  
 "Evangelicalism Deconstructing" (D. G. Hart) 8:1 (Jan 2004) 1-4.  
 "Evangelicals and Catholics Apart" (Allen E. Rich) 3:4 (Oct 1999) 5-6.  
 "Evangelicals Unlimited" (Ernest B. Young) 9:3 (Jul 2005) 1-3.  
  
 "The Faith of Modernism" (John R. Muether) 9:4 (Oct 2005) 5-6.  
 "Fall Questions" (Allen E. Rich) 8:4 (Oct 2004) 1-3.  
 "Faulty Towers" 5:4 (Oct 2001) 6-7.  
 "Florida Diarist: Opening Day" (William E. South) 6:2 (Apr 2002) 6.  
 "The Flower Fadeth, Boy Doth It!" 6:4 (Oct 2002) 6-7.  
 "The Follies of Anti-Smoking" (T. L. Dyke) 1:1 (Jan 1997) 7-8.  
 "Forgotten Fruit of the Spirit" 2:4 (Oct 1998) 7-8.  
 "Frankfurt Dispatch: Lost in Translation" (Robert G. Crane) 8:3 (Jul 2004) 5-6.  
 "Free Agency" (Allen E. Rich) 8:3 (Jul 2004) 1-3.  
  
 "A Gay Machen?" 1:3 (Jul 1997) 7-8.  
 "Gesundheit Über Alles" 5:3 (Jul 2001) 8.  
 "Get Your Cracker Jacks!" 2:4 (Oct 1998) 7.  
 "God Damn Mr. Laden" 5:4 (Oct 2001) 7-8.  
 "God@Work or God@Church?" 9:1 (Jan 2005) 8.  
 "A Good Mother is Hard to Find" (Henry M. Lewis) 1:2 (Apr 1997) 3.  
 "Growth without Growing Up" (Allen E. Rich) 10:4 (Oct 2006) 1-3.  
  
 "Happy Feet" 7:3 (Jul 2003) 7-8.  
 "Herman Hoeksema Meets Clark Pinnock" (Bryan A. Pieters) 6:4 (Oct 2002) 4-5.  
 "Holy Land Diarist: The Word Made Flashy" (John R. Muether) 9:1 (Jan 2005) 5-6.  
 "Homophobia with a Sherry Chaser" 7:4 (Oct 2003) 7-8.  
 "Honest Abe?" 2:2 (Apr 1998) 6-8.  
 "How Soon They Forget" 2:1 (Jan 1998) 5-6.  
  
 "Ideas without Consequences" 2:1 (Jan 1998) 1-5.  
 "If You're Dutch, You're Much" 3:4 (Oct 1999) 6-8.  
 "Imagine Our Surprise" 1:2 (Apr 1997) 7.  
 "In Praise of the Humble Condom" (Zach and Derry Kausashian) 5:4 (Oct 2001) 1-3.  
 "Indecently and Without Order" 10:1 (Jan 2006) 7-8.  
 "Indianapolis Diarist: Hoosier Hip?" (Harris P. Bergue) 8:1 (Jan 2004) 5-7.  
 "Invasion of the Body Snatchers" 7:2 (Apr 2003) 7-8.  
 "iReformanda" (A. Craig Troxel) 10:1 (Jan 2006) 4-5.  
 "Is (or Was) Sam Walton Your Neighbor?" 2:1 (Jan 1998) 7-8.  
 "It Really Is the Economy, Stupid!" 3:3 (Jul 1999) 7.  
 "It's the Deity, Stupid!" 3:2 (Apr 1999) 7.  
 "It Takes a Developer" (John R. Muether) 1:1 (Jan 1997) 6-7.  
  
 "John Haddon Leith (1919-2002)" 6:4 (Oct 2002) 8.  
 "John Paul II: The Neo-Cons' Pope" (D. G. Hart) 5:1 (Jan 2001) 2-5.  
 "Joy to the World" 3:1 (Jan 1999) 7.  
 "Just Grow Up" 3:1 (Jan 1999) 8.  
 "Just How Narrow?" (D. G. Hart) 7:2 (Apr 2003) 2-5.  
  
 "Lay Miserable" 5:3 (Jul 2001) 7-8.  
 "Learning about Youth Ministry from the Police Department" (Ernest B. Young) 7:3 (Jul 2003) 1-3.  
 "Liberalism 101" (Allen E. Rich) 4:1 (Jan 2000) 1-3.  
 "Liberalism 201" (Townsend P. Levitt) 4:2 (Apr 2000) 2-5.  
 "Liberalism 301" (Henry M. Lewis) 4:3 (Jul 2000) 5-6.  
 "Light Up, Don't Spit Up" 1:4 (Oct 1997) 6.  
 "Lite for My Path" 1:1 (Jan 1997) 7.  
 "Liturgy Lite" 7:3 (Jul 2003) 7.

- "Maine Diarist: North Toward Home" (Ira N. Bounds) 5:4 (Oct 2001) 5-6.  
 "Mainline and Sectarian Presbyterians Wired Together" 2:2 (Apr 1998) 6.  
 "Making a Pact with a Nice Devil" 4:2 (Apr 2000) 7-8.  
 "Man Bites Dog/Evangelicals Are Nice" 9:1 (Jan 2005) 6-7.  
 "Mars Hill Audio Turns Ten" (D. G. Hart) 8:1 (Jan 2004) 4-5.  
 "Mere Confessionalism" (C. Lindsay Palmetto) 3:1 (Jan 1999) 1-5.  
 "Mississippi Diarist: Hugless in Jackson" (William H. Smith) 9:2 (Apr 2005) 4-5.  
 "Misspelling Presbyterianism" (T. R. Beauregard) 4:2 (Apr 2000) 5-6.  
 "More Women, Fewer Chaplains" 4:2 (Apr 2000) 6-7.  
 "Morning (Hangover) in America" (Henry M. Lewis) 8:4 (Oct 2004) 3-4.  
 "Mysteries of Life" 1:2 (Apr 1997) 8.  
 "The New Life/Old Life Controversy" 2:3 (Jul 1998) 8.  
 "The New Sabbatarians" 2:2 (Apr 1998) 5-6.  
 "Niebuhr at Fifty" 5:1 (Jan 2001) 7.  
 "No Assembly Required" (C. Lindsay Palmetto) 3:3 (Jul 1999) 1-3.  
 "Non Sequitur" (Townsend P. Levitt) 5:3 (Jul 2001) 6-7.  
 "Not by Tobacco Alone" 2:1 (Jan 1998) 7.  
 "Not Enough" (John R. Mueher) 10:1 (Jan 2006) 5.  
 "The *NTJ* and Family Values" 1:3 (Jul 1997) 8.  
 "The *NTJ*'s Annual Stogey Awards" 6:3 (Jul 2002) 7.  
 "Oahu Dispatch" (Nathan J. Hoeldtke) 2:4 (Oct 1998) 4-5.  
 "Of Boycotts and Celebrations" 1:3 (Jul 1997) 4-5.  
 "Of Nice and Men" (R. S. Clark) 9:4 (Oct 2005) 6-8.  
 "Old Lutherans or New?" 7:4 (Oct 2003) 8.  
 "An Old School Presbyterian Christmas" 1:4 (Oct 1997) 7-8.  
 "Ollie Still Lies" 2:2 (Apr 1998) 8.  
 "On Behalf of Reformed Catholicity" (Richard Bishop) 6:3 (Jul 2002) 1-2.  
 "On the Roundness of Wheels; Or Why I Am No Longer an Evangelical" (Martín Kenunú) 4:4 (Oct 2000) 1-3.  
 "The OPC: Where the Men Are Strong and the Women Are Amish" (Henry M. Lewis) 5:3 (Jul 2001) 4.  
 "Over Extended or Extension Over?" (D. G. Hart) 5:4 (Oct 2001) 3-5.  
 "P&W and God's Impending Judgment" 1:3 (Jul 1997) 8.  
 "Paleo-Cons on Paleo-Protestants" 6:4 (Oct 2002) 7-8.  
 "Passing the Plates" (Ben Schlachtfeld) 6:2 (Apr 2002) 2-4.  
 "The Pastor With the Funny Hat" (D. G. Hart) 9:4 (Oct 2005) 2-4.  
 "Pennsylvania Diarist: Taking Phil Out of Philadelphia" (Allen E. Rich) 10:3 (Jul 2006) 3-5.  
 "Philadelphia Diarist: Demographics" (Townsend P. Levitt) 8:2 (Apr 2004) 4-6.  
 "Philadelphia Diarist: Passing Fancy" (Henry M. Lewis) 10:1 (Jan 2006) 5-7.  
 "Philadelphia Diarist: Where Blue Sees Red" (Allen E. Rich) 9:3 (Jul 2005) 6-7.  
 "The Philonorian Temptation" (Townsend P. Levitt) 6:4 (Oct 2002) 1-4.  
 "Pittsburgh Diarist: Corporate Culture" (Bryan A. Pieters) 8:3 (Jul 2004) 3-5.  
 "The Power Behind Choice" 7:1 (Jan 2003) 5-7.  
 "Practical Calvinism: Dear Jay" 5:2 (Apr 2001) 6.  
 "Precious Moments" 9:1 (Jan 2005) 7-8.  
 "Presbyterian Pacifists" 10:3 (Jul 2006) 6-8.  
 "Presbyterian Potty Talk" 7:3 (Jul 2003) 7.  
 "Presbyterian Strategists Target Smokers" 6:2 (Apr 2002) 1-2.  
 "The Presbyterian Tocqueville" 5:2 (Apr 2001) 8.  
 "Presbyterians and Quakers Together" (Henry M. Lewis) 3:4 (Oct 1999) 1-4.  
 "Presbyterians Do It Disrobed" 2:3 (Jul 1998) 6-7.  
 "Progeny of Presbyterians and Quakers Together" 7:1 (Jan 2003) 7-8.  
 "Progeria Church of America" 6:3 (Jul 2002) 6-7.  
 "Prostitution: A Modest but Entirely Reformed Proposal" (I. M. Free) 1:4 (Oct 1997) 3-5.  
 "Psalms or Hymns?" (Glen Morangie and T. Glen Livet) 1:1 (Jan 1997) 3-5.  
 "Psalms or Hymns? A Debate Concluded" (T. Glen Livet and Glen Morangie) 1:2 (Apr 1997) 4-7.  
 "Putting the Idol Back in Idolatry" 3:3 (Jul 1999) 6-7.  
 "Putting the X Back in Xmas" (Brent Ferry) 3:1 (Jan 1999) 6-7.  
 "The Real Scandal of the Evangelical Mind" 4:3 (Jul 2000) 7-8.  
 "The Reformed Faith and Its Latest Substitute" (Bryan A. Pieters) 10:4 (Oct 2006) 3-5.  
 "The Regulative Principle of Worship: The Argument from Charity" (T. David Gordon) 1:4 (Oct 1997) 1-3.  
 "Sabbath, Psalms and Single Malt: The First Five Years" 6:1 (Jan 2002) 1-3.  
 "Sabbath, Psalms and Single Malt: The *NTJ*" 1:1 (Jan 1997) 1-3.  
 "Same Difference" (Anthony T. Selvaggio) 9:4 (Oct 2005) 1-2.  
 "San Diego Diarist: Religious Experience" (H. Valeria Ido) 7:3 (Jul 2003) 5-6.  
 "San Francisco Diarist: Close Communion" (Bill Ido) 6:1 (Apr 2002) 2.  
 "Science and Its Discontents" 1:3 (Jul 1997) 1-4.  
 "Sectarians All" 2:2 (Apr 1998) 1-5.  
 "Shall the Confessionalists Win?" (F. Dick Harrison, Jr.) 4:3 (Jul 2000) 1-4.  
 "Shameless Bill" 3:2 (Apr 1999) 5-6.  
 "Shopping for Faith" (Sean Michael Lucas) 2:4 (Jan 1999) 5-6.  
 "Sing With Your Eyes Open" (Ira N. Bounds) 5:1 (Jan 2001) 1-2.  
 "Smokers Are People Too" (D. G. Hart) 10:2 (Apr 2006) 7-8.  
 "Smoking in God's Image" (Aaron Denlinger) 8:2 (Apr 2004) 6-7.  
 "Some Kings and Christ" 5:1 (Jan 2001) 7-8.  
 "Speaking of Canonization" 2:1 (Jan 1998) 6-7.  
 "Stacked" 9:4 (Oct 2005) 8.  
 "Still Crazy After All These Years" 2:3 (Jul 1998) 7.  
 "Still Wounded After All These Years" 6:3 (Jul 2002) 7-8.  
 "Sufficient for Farming?" (Allen E. Rich) 7:3 (Jul 2003) 3-4.  
 "SUV's Control and Gratitude" 6:2 (Apr 2002) 2.  
 "Synod of Dort, the Lesser" (Bryan A. Pieters) 7:4 (Oct 2003) 3-4.  
 "Then This From *Crisis*" 1:3 (Jul 1997) 7.  
 "Theology for Preschoolers" (Chris Schlect) 2:3 (Jul 1998) 4-5.  
 "Theology of Scandal" 9:2 (Apr 2005) 5-7.  
 "This Is Not Your Father's Oldsmobile, It's Bigger" 3:3 (Jul 1999) 5.  
 "The Three R's of Theological Education" (D. G. Hart) 2:3 (Jul 1998) 1-4.  
 "To Observe or Not?" (Townsend P. Levitt) 6:1 (Jan 2002) 3-7.  
 "Tradition-Challenged" (D. G. Hart) 9:1 (Jan 2005) 1-5.  
 "Traditionalists All" 4:4 (Oct 2000) 6-7.  
 "Trash Radio" 2:1 (Jan 1998) 6.  
 "The Unconverted Calvin" (Henry M. Lewis) 4:4 (Oct 2000) 3-5.  
 "Unforgiven" 5:2 (Apr 2001) 7-8.  
 "User-Friendly Your Grandmother" 2:3 (Jul 1998) 7-8.  
 "We Aren't Family" 9:2 (Apr 2005) 7-8.  
 "We Be Contextualized" 10:1 (Jan 2006) 7.  
 "Westminster Enns" (D. G. Hart) 10:2 (Apr 2006) 1-3.  
 "Westminster Has Two Daddies" 10:4 (Oct 2006) 7-8.  
 "What Makes It School?" (R. L. Dabney) 4:3 (Jul 2000) 4-5.  
 "What's Grace Got to Do with It?" (Allen E. Rich) 5:3 (Jul 2001) 1-3.  
 "What Were They Smoking at Hollywood Presbyterian?" (Ernest B. Young) 7:4 (Oct 2003) 4-5.  
 "Wheaton Waffles" 10:2 (Apr 2006) 5-6.  
 "When Bad Things Happen to Good Confessions" (Gardiner H. Jr. Shattuck) 4:1 (Jan 2000) 3-6.  
 "When Did Democracy End?" 1:3 (Jul 1997) 6-7.  
 "When Milkshakes Take Over the World" 8:3 (Jul 2004) 8.  
 "Where's the Pope?" (William H. Smith) 9:4 (Oct 2005) 4-5.  
 "Whither American Presbyterianism?" (Henry M. Lewis) 6:2 (Apr 2002) 1-2.  
 "Why it May or May Not Matter" 6:1 (Jan 2002) 8.  
 "Will the Mormons Win?" 8:1 (Jan 2004) 8.  
 "With Nonchalance or Awe" 7:1 (Jan 2003) 7.  
 "Would Jesus Read the *NTJ*?" 1:4 (Oct 1997) 6-7.  
 "A Wrong Turn" (William H. Smith) 10:1 (Jan 2006) 1-4.  
 "WW(JG)MD?" (D. G. Hart) 5:3 (Jul 2001) 5-6.  
 "WWJD Update" 3:2 (Apr 1999) 7-8.  
 "Year 2000 Recipes" 4:3 (Jul 2000) 7.  
 "You Be My Vision" 7:3 (Jul 2003) 6-7.  
 "Your People Shall Be My People" (Kirk Besef) 7:1 (Jan 2003) 3-4.

## Subject

### Abortion

- "It Really Is the Economy, Stupid!" 3:3 (Jul 1999) 7.  
 "The Power Behind Choice" 7:1 (Jan 2003) 5-7.

### Academic Freedom

- "Disintegrating Faith and Learning" (D. G. Hart) 6:3 (Jul 2002) 3-6.

### Air Travel

- "California Diarist: Road Kill" (H. Valeria Ido) 6:1 (Jan 2002) 7-8.

### Alliance of Confessing Evangelicals

- "Alliance Broken" (John R. Muether) 10:2 (Apr 2006) 3-6.

### Armstrong, John H.

- "Anger Mismanagement" (Allen E. Rich) 7:4 (Oct 2003) 1-3.

### Auburn Affirmation

- "Making a Pact with a Nice Devil" 4:2 (Apr 2000) 7-8.

### Automobile Travel

- "Maine Diarist: North toward Home" (Ira N. Bounds) 5:4 (Oct 2001) 5-6.  
 "Philadelphia Diarist: Passing Fancy" (Henry M. Lewis) 10:1 (Jan 2006) 5-7.  
 "SUV's Control and Gratitude" 6:2 (Apr 2002) 2.  
 "This Is Not Your Father's Oldsmobile, It's Bigger" 3:3 (Jul 1999) 5.

### Baptism

- "Does Baptism Work?" (William H. Smith) 8:2 (Apr 2004) 1-2.  
 "The Economics of Baptism" 6:3 (Jul 2002) 6.

### Baseball

- "California Diarist: 9/11, 9:11 – Whatever" (H. Valeria Ido) 6:4 (Oct 2002) 5-6.  
 "Cessationism" 10:4 (Oct 2006) 6-7.  
 "Fall Questions" (Allen E. Rich) 8:4 (Oct 2004) 1-3.  
 "Florida Diarist: Opening Day" (William E. South) 6:2 (Apr 2002) 6.  
 "Get Your Cracker Jacks!" 2:4 (Oct 1998) 7.

### Bawer, Bruce

- "A Gay Machen?" 1:3 (Jul 1997) 7-8.

### Berry, Wendell

- "Church Growth in an Industrial Age" (Townsend P. Levitt) 3:2 (Apr 1999) 1-5.

### Bible – Insufficiency

- "Sufficient for Farming?" (Allen E. Rich) 7:3 (Jul 2003) 3-4.

### Bible – Interpretation

- "Sectarians All" 2:2 (Apr 1998) 1-5.  
 "Traditionalists All" 4:4 (Oct 2000) 6-7.

### Bible – Translations

- "The Bible: Authorized or Commodified?" (Henry M. Lewis) 2:4 (Oct 1998) 1-3.

- "Dude, I Threw Out My Bible" 9:4 (Oct 2005) 8.  
 "Lite for My Path" 1:1 (Jan 1997) 7.

### Biblical Theology

- "Tradition-Challenged" (D. G. Hart) 9:1 (Jan 2005) 1-5.

### Blasphemy

- "Billboards' Thoughts Are Slightly Less Than Divine" (John R. Muether) 4:1 (Jan 2000) 8.

### Bright, Bill

- "What Were They Smoking at Hollywood Presbyterian?" (Ernest B. Young) 7:4 (Oct 2003) 4-5.

### Books and Culture

- "Doctrine Matters Kind Of" 7:2 (Apr 2003) 6-7.  
 "Don't Be Smug, John, Especially Very Smug" 8:4 (Oct 2004) 6-7.

### California

- "California Diarist: Zoned" (H. Valeria Ido) 6:3 (Jul 2002) 2-3.  
 "Escondido Diarist: Fundamentalists' Heaven" (H. Valeria Ido) 7:1 (Jan 2003) 4-5.

### Calvin College and Seminary

- "Calvinism, Ethnicity and Smoke" 1:2 (Apr 1997) 1-2.

### Calvin, John

- "The Unconverted Calvin" (Henry M. Lewis) 4:4 (Oct 2000) 3-5.

### Calvinism

- "Calvinism Bowdlerized" 10:3 (Jul 2006) 5-6.  
 "Calvinism, Ethnicity and Smoke" 1:2 (Apr 1997) 1-2.  
 "The Reformed Faith and Its Latest Substitute" (Bryan A. Pieters) 10:4 (Oct 2006) 3-5.  
 "Stacked" 9:4 (Oct 2005) 8.

### Cambridge Declaration

- "Alliance Broken" (John R. Muether) 10:2 (Apr 2006) 3-6.

### Catechism

- "Theology for Preschoolers" (Chris Schlect) 2:3 (Jul 1998) 4-5.

### Chestnut Hill (Philadelphia)

- "Smokers Are People Too" (D. G. Hart) 10:2 (Apr 2006) 7-8.

### Choirs

- "Presbyterians Do It Disrobed" 2:3 (Jul 1998) 6-7.

### Christ and Culture

- "Christ and Culture, Again" 5:2 (Apr 2001) 7.  
 "Niebuhr at Fifty" 5:1 (Jan 2001) 7.

### Christian Counseling

- "Practical Calvinism: Dear Jay" 5:2 (Apr 2001) 6.  
 "Putting the Idol Back in Idolatry" 3:3 (Jul 1999) 6-7.

**Christian Reformed Church**

- "Calvinism Bowdlerized" 10:3 (Jul 2006) 5-6.  
 "Calvinism, Ethnicity and Smoke" 1:2 (Apr 1997) 1-2.  
 "If You're Dutch, You're Much" 3:4 (Oct 1999) 6-8.  
 "Why it May or May Not Matter" 6:1 (Jan 2002) 8.  
 "With Nonchalance or Awe" 7:1 (Jan 2003) 7.

**Christianity Today**

- "Doctrine Matters Kind Of" 7:2 (Apr 2003) 6-7.  
 "Evangelicalism by the Numbers" 2:3 (Jul 1998) 5-6.  
 "Invasion of the Body Snatchers" 7:2 (Apr 2003) 7-8.  
 "The Reformed Faith and Its Latest Substitute" (Bryan A. Pieters) 10:4 (Oct 2006) 3-5.

**Christmas**

- "Consumerism As Philanthropy" 4:4 (Oct 2000) 7.  
 "Joy to the World" 3:1 (Jan 1999) 7.  
 "An Old School Presbyterian Christmas" 1:4 (Oct 1997) 7-8.  
 "Putting the X Back in Xmas" (Brent Ferry) 3:1 (Jan 1999) 6-7.

**Church (Doctrine of)**

- "Church Invisible" (Morris Tasker) 9:3 (Jul 2005) 3-6.  
 "No Assembly Required" (C. Lindsay Palmetto) 3:3 (Jan 1999) 1-3.

**Church and State**

- "De-Christianization, The Upside" (Henry M. Lewis) 10:3 (Jul 2006) 1-3.

**Church Growth**

- "Been There, Done That" (Bryan A. Pieters) 8:2 (Apr 2004) 2-4.  
 "Church Growth in an Industrial Age" (Townsend P. Levitt) 3:2 (Apr 1999) 1-5.  
 "Growth without Growing Up" (Allen E. Rich) 10:4 (Oct 2006) 1-3.

**Clinton, Bill**

- "Bill Clinton in Red, White, and Especially Blue" (Townsend Levitt) 2:4 (Oct 1998) 6.

**Coffee**

- "Coffee, Tea, or Tobacco?" 4:4 (Oct 2000) 6.  
 "When Milkshakes Take Over the World" 8:3 (Jul 2004) 8.

**Collection**

- "Passing the Plates" (Ben Schlachtfeld) 6:2 (Apr 2002) 2-4.

**Common Grace**

- "Fall Questions" (Allen E. Rich) 8:4 (Oct 2004) 1-3.  
 "Herman Hoeksema Meets Clark Pinnock" (Bryan A. Pieters) 6:4 (Oct 2002) 4-5.  
 "What's Grace Got to Do With It?" (Allen E. Rich) 5:3 (Jul 2001) 1-3.  
 "With Nonchalance or Awe" 7:1 (Jan 2003) 7.

**Communion of Saints**

- "Your People Shall Be My People" (Kirk Besef) 7:1 (Jan 2003) 3-4.

**Computers**

- "User-Friendly Your Grandmother" 2:3 (Jul 1998) 7-8.

**Confession of 1967**

- "Emerging Presbyterianism" 8:4 (Oct 2004) 8.

**Confessionalism**

- "The Bride of Mere Confessionalism." (Henry M. Lewis) 3:3 (Jul 1999) 3-6.  
 "Shall the Confessionalists Win?" (F. Dick Jr. Harrison) 4:3 (Jul 2000) 1-4.  
 "Mere Confessionalism" (C. Lindsay Palmetto) 3:1 (Jan 1999) 1-5.

**Consumerism**

- "Central Florida Diarist: Out of the Closet" (Brian W. King) 7:2 (Apr 2003) 5-6.  
 "Consumerism as Philanthropy" 4:4 (Oct 2000) 7.  
 "Shopping for Faith" (Sean Michael Lucas) 2:4 (Jan 1999) 5-6.  
 "It Takes a Developer" (John R. Muether) 1:1 (Jan 1997) 6-7.

**Contemporary Worship**

- "Dated" 6:4 (Oct 2002) 7.  
 "Just Grow Up" 3:1 (Jan 1999) 8.  
 "P&W and God's Impending Judgment" 1:3 (Jul 1997) 8.  
 "Sing with Your Eyes Open" (Ira N. Bounds) 5:1 (Jan 2001) 1-2.  
 "Still Wounded After All These Years" 6:3 (Jul 2002) 7-8.  
 "We Be Contextualized" 10:1 (Jan 2006) 7.

**Contraception**

- "In Praise of the Humble Condom" (Zach and Derry Kausashian) 5:4 (Oct 2001) 1-3.

**Conversion**

- "Alabama Diarist: I'm an Ass" (William H. Smith) 7:4 (Oct 2003) 5-6.  
 "The Unconverted Calvin" (Henry M. Lewis) 4:4 (Oct 2000) 3-5.

**Creation**

- "Did God Rest in One Day?" (William Hayward Wilson) 4:2 (Apr 2000) 1-2.  
 "Pittsburgh Diarist: Corporate Culture" (Bryan A. Pieters) 8:3 (Jul 2004) 3-5.  
 "Science and Its Discontents" 1:3 (Jul 1997) 1-4.

**Cultural Analysis**

- "Christian Content & Cultural Form" (Ken Myers) 9:2 (Apr 2005) 1-4.

**Democracy**

- "Democratic Follies" 4:4 (Oct 2000) 7-8.  
 "Morning (Hangover) in America" (Henry M. Lewis) 8:4 (Oct 2004) 3-4. ??  
 "When Did Democracy End?" 1:3 (Jul 1997) 6-7.

**Doctrine**

- "Doctrine Matters Kind Of" 7:2 (Apr 2003) 6-7.

**Educational Technology**

- "The Three R's of Theological Education" (D. G. Hart) 2:3 (Jul 1998) 1-4.

**eHarmony**

- "Philadelphia Diarist: Demographics" (Townsend P. Levitt) 8:2 (Apr 2004) 4-6.

**Email**

- "Does Anybody Ever Read This Stuff?" 5:1 (Jan 2001) 8.

**Emerging Church**

- "Been There, Done That" (Bryan A. Pieters) 8:2 (Apr 2004) 2-4.  
 "Growth without Growing Up" (Allen E. Rich) 10:4 (Oct 2006) 1-3.

**Enns, Peter**

- "Westminster Enns" (D. G. Hart) 10:2 (Apr 2006) 1-3.

**Episcopal Church**

- "Big Sky Diarist: Worship Disenchanted" (Townsend P. Levitt) 10:4 (Oct 2006) 5-6.  
 "Homophobia with a Sherry Chaser" 7:4 (Oct 2003) 7-8.  
 "San Francisco Diarist: Close Communion" (Bill Ido) 6:1 (Apr 2002) 2.  
 "When Bad Things Happen to Good Confessions" (Gardiner H. Shattuck Jr.) 4:1 (Jan 2000) 3-6.

**"An Evangelical Call to Civic Responsibility"**

- "Evangelicals Unlimited" (Ernest B. Young) 9:3 (Jul 2005) 1-3.

**Evangelicalism**

- "The Dark Side of Evangelicalism" 3:3 (Jul 1999) 7-8.  
 "Evangelicalism by the Numbers" 2:3 (Jul 1998) 5-6.  
 "Evangelicalism Deconstructing" (D. G. Hart) 8:1 (Jan 2004) 1-4.  
 "Evangelicals and Catholics Apart" (Allen E. Rich) 3:4 (Oct 1999) 5-6.  
 "Evangelicals Unlimited" (Ernest B. Young) 9:3 (Jul 2005) 1-3.  
 "Making a Pact with a Nice Devil" 4:2 (Apr 2000) 7-8.  
 "Man Bites Dog/Evangelicals Are Nice" 9:1 (Jan 2005) 6-7.  
 "Precious Moments" 9:1 (Jan 2005) 7-8.  
 "On the Roundness of Wheels, Or Why I Am No Longer an Evangelical" (Martin Kenunu) 4:4 (Oct 2000) 1-3.  
 "The Real Scandal of the Evangelical Mind" 4:3 (Jul 2000) 7-8.  
 "Theology of Scandal" 9:2 (Apr 2005) 5-7.  
 "To Observe or Not?" (Townsend P. Levitt) 6:1 (Jan 2002) 3-7.

**Evolution**

- "Science and Its Discontents" 1:3 (Jul 1997) 1-4.

**Faith-Based Organizations**

- "Based on Faith or Works?" (Allen E. Rich) 5:2 (Apr 2001) 1-3.

**Falwell, Jerry**

- "Man Bites Dog/Evangelicals Are Nice" 9:1 (Jan 2005) 6-7.

**Family Values**

- "Do Family Values Destroy Brain Cells?" 1:2 (Apr 1997) 7-8.  
 "Mississippi Diarist: Hugless in Jackson" (William H. Smith) 9:2 (Apr 2005) 4-5.  
 "The *NTJ* and Family Values" 1:3 (Jul 1997) 8.  
 "We Aren't Family" 9:2 (Apr 2005) 7-8.

**Federal Vision**

- "Presbyterian Pacifists" 10:3 (Jul 2006) 6-8.

**Frame, John M.**

- "Mere Confessionalism" (C. Lindsay Palmetto) 3:1 (Jan 1999) 1-5.  
 "The New Life/Old Life Controversy" 2:3 (Jul 1998) 8.  
 "Of Nice and Men" (R. S. Clark) 9:4 (Oct 2005) 6-8.

**Fundamentalism**

- "The Dark Side of Evangelicalism" 3:3 (Jul 1999) 7-8.

- "Escondido Diarist: Fundamentalists' Heaven" (H. Valeria Ido) 7:1 (Jan 2003) 4-5.

**Gay Marriage**

- "Will the Mormons Win?" 8:1 (Jan 2004) 8.

**Germany**

- "Frankfurt Dispatch: Lost in Translation" (Robert G. Crane) 8:3 (Jul 2004) 5-6.

**Gordon, T. David**

- "Sufficient for Farming?" (Allen E. Rich) 7:3 (Jul 2003) 3-4.

**Graham, Billy**

- "San Diego Diarist: Religious Experience" (H. Valeria Ido) 7:3 (Jul 2003) 5-6.  
 "Shameless Bill" 3:2 (Apr 1999) 5-6.

**Hawaii**

- "Oahu Dispatch" (Nathan J. Hoeldtke) 2:4 (Oct 1998) 4-5.

**Heidelberg Catechism**

- "Calvinism Bowdlerized" 10:3 (Jul 2006) 5-6.

**Hendrie, Phil**

- "Pennsylvania Diarist: Taking Phil Out of Philadelphia" (Allen E. Rich) 10:3 (Jul 2006) 3-5.

**Hochschild, Josh**

- "Wheaton Waffles" 10:2 (Apr 2006) 5-6.

**Hodge, Charles**

- "How Soon They Forget" 2:1 (Jan 1998) 5-6.

**Holy Land Experience (Orlando, FL)**

- "Holy Land Diarist: The Word Made Flashy" (John R. Muether) 9:1 (Jan 2005) 5-6.

**Homosexuality**

- "Calvinists, Pelagians and Homosexuality" (Misty Irons) 6:2 (Apr 2002) 4-6.  
 "Homophobia With a Sherry Chaser" 7:4 (Oct 2003) 7-8.

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- "Psalms or Hymns?" (Glen Morangie and T. Glen Livet) 1:1 (Jan 1997) 3-5.  
 "Psalms or Hymns? A Debate Concluded" (T. Glen Livet and Glen Morangie) 1:2 (Apr 1997) 4-7.  
 "Still Wounded After All These Years" 6:3 (Jul 2002) 7-8.  
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- "American Idol" 9:3 (Jul 2005) 7-8.  
 "Putting the Idol Back in Idolatry" 3:3 (Jul 1999) 6-7.

**Imus, Don**

- "Trash Radio" 2:1 (Jan 1998) 6.

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 "No Assembly Required" (C. Lindsay Palmetto) 3:3 (Jul 1999) 1-3.  
 "Philadelphia Diarist: Demographics" (Townsend P. Levitt) 8:2 (Apr 2004) 4-6.

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- "The Faith of Modernism" (John R. Muether) 9:4 (Oct 2005) 5-6.  
 "John Paul II: The Neo-Cons' Pope" (D. G. Hart) 5:1 (Jan 2001) 2-5.  
 "The Pastor With the Funny Hat" (D. G. Hart) 9:4 (Oct 2005) 2-4.  
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 "Where's the Pope?" (William H. Smith) 9:4 (Oct 2005) 4-5.

## Justification

- "The Philononian Temptation" (Townsend P. Levitt) 6:4 (Oct 2002) 1-4.

## Kuyperianism

- "Ideas Without Consequences" 2:1 (Jan 1998) 1-5.  
 "A Wrong Turn" (William H. Smith) 10:1 (Jan 2006) 1-4.

## Leith, John H.

- "John Haddon Leith 1919-2002" 6:4 (Oct 2002) 8.

## Lewis, C. S.

- "The Christian Right and the *NTJ*: Where We Stand" 1:1 (Jan 1997) 6.

## Liberalism

- "Liberalism 101" (Allen E. Rich) 4:1 (Jan 2000) 1-3.  
 "Liberalism 201" (Townsend P. Levitt) 4:2 (Apr 2000) 2-5.  
 "Liberalism 301" (Henry M. Lewis) 4:3 (Jul 2000) 5-6.  
 "Making a Pact with a Nice Devil" 4:2 (Apr 2000) 7-8.

## Lincoln, Abraham

- "Honest Abe?" 2:2 (Apr 1998) 6-8.  
 "Then This From *Crisis*" 1:3 (Jul 1997) 7.

## Luther, Martin

- "The Baptized Luther" (Martín Kenunu) 5:2 (Apr 2001) 3-6.

## Lutherans

- "Coffee, Tea, or Tobacco?" 4:4 (Oct 2000) 6.  
 "Old Lutherans or New?" 7:4 (Oct 2003) 8.

## Maehen, J. Gresham

- "Westminster Has Two Daddies" 10:4 (Oct 2006) 7-8.  
 "WW(JG)MD?" (D. G. Hart) 5:3 (Jul 2001) 5-6.

## Marketplace Pastors

- "God@Work or God@Church?" 9:1 (Jan 2005) 8.

## Mars Hill Audio

- "Mars Hill Audio Turns Ten" (D. G. Hart) 8:1 (Jan 2004) 4-5.

## Motherhood

- "A Good Mother is Hard to Find" (Henry M. Lewis) 1:2 (Apr 1997) 3.

## Mouw, Richard

- "Herman Hoeksema Meets Clark Pinnock" (Bryan A. Pieters) 6:4 (Oct 2002) 4-5.  
 "Stacked" 9:4 (Oct 2005) 8.

## Muether, H. R.

- "Not Enough" (John R. Muether) 10:1 (Jan 2006) 5.

## Myers, Ken

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 "Paleo-Cons on Paleo-Protestants" 6:4 (Oct 2002) 7-8.  
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## Niebuhr, H. Richard

- "Niebuhr at Fifty" 5:1 (Jan 2001) 7.

## Noll, Mark

- "Theology of Scandal" 9:2 (Apr 2005) 5-7.

## North, Oliver

- "Ollie Still Lies" 2:2 (Apr 1998) 8.

## Orthodox Presbyterian Church

- "Mainline and Sectarian Presbyterians Wired Together" 2:2 (Apr 1998) 6.  
 "Non Sequitur" (Townsend P. Levitt) 5:3 (Jul 2001) 6-7.  
 "The *NTJ*'s Annual Stogey Awards" 6:3 (Jul 2002) 7.  
 "The OPC: Where the Men Are Strong and the Women Are Amish" (Henry M. Lewis) 5:3 (Jul 2001) 4.  
 "Pittsburgh Diarist: Corporate Culture" (Bryan A. Pieters) 8:3 (Jul 2004) 3-5.  
 "Synod of Dort, the Lesser" (Bryan A. Pieters) 7:4 (Oct 2003) 3-4.  
 "WW(JG)MD?" (D. G. Hart) 5:3 (Jul 2001) 5-6.

## Paglia Camille

- "Another Gay Machen?" 1:3 (Jul 1997) 8.

## Political Economy

- "The Bible: Authorized or Commodified?" (Lewis Henry M.) 2:4 (Oct 1998) 1-3.  
 "It Really Is the Economy, Stupid!" 3:3 (Jul 1999) 7.  
 "Is (or Was) Sam Walton Your Neighbor?" 2:1 (Jan 1998) 7-8.

## Political Philosophy

- "Some Kings and Christ" 5:1 (Jan 2001) 7-8.

## Prayer

- "Mysteries of Life" 1:2 (Apr 1997) 8.  
 "Progeny of Presbyterians and Quakers Together" 7:1 (Jan 2003) 7-8.  
 "Presbyterians and Quakers Together" (Henry M. Lewis) 3:4 (Oct 1999) 1-4.

## Preaching

- "Happy Feet" 7:3 (Jul 2003) 7-8.

**Presbyterian Church in America**

- "Misspelling Presbyterianism" (T. R. Beauregard) 4:2 (Apr 2000) 5-6.  
 "Oahu Dispatch" (Nathan J. Hoeldtke) 2:4 (Oct 1998) 4-5.  
 "Pittsburgh Diarist: Corporate Culture" (Bryan A. Pieters) 8:3 (Jul 2004) 3-5.  
 "Progeria Church of America" 6:3 (Jul 2002) 6-7.  
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 "Whither American Presbyterianism?" (Henry M. Lewis) 6:2 (Apr 2002) 1-2.

**Presbyterian Church (USA)**

- "The Flower Fadeth, Boy Doth It!" 6:4 (Oct 2002) 6-7.  
 "Imagine Our Surprise" 1:2 (Apr 1997) 7.  
 "Mainline and Sectarian Presbyterians Wired Together" 2:2 (Apr 1998) 6.  
 "What Were They Smoking at Hollywood Presbyterian?" (Ernest B. Young) 7:4 (Oct 2003) 4-5.

**Presbyterian Layman**

- "Lay Miserable" 5:3 (Jul 2001) 7-8.  
 "Presbyterian Potty Talk" 7:3 (Jul 2003) 7.

**Presbyterian Pastoral Leadership Network (PPLN)**

- "Adverbial Hegemony" 7:2 (Apr 2003) 7.  
 "Progeria Church of America" 6:3 (Jul 2002) 6-7.  
 "Whither American Presbyterianism?" (Henry M. Lewis) 6:2 (Apr 2002) 1-2.

**Presbyterians**

- "Emerging Presbyterianism" 8:4 (Oct 2004) 8.  
 "Misspelling Presbyterianism" (T. R. Beauregard) 4:2 (Apr 2000) 5-6.  
 "Presbyterian Pacifists" 10:3 (Jul 2006) 6-8.  
 "To Observe or Not?" (Townsend P. Levitt) 6:1 (Jan 2002) 3-7.

**Presbyterians and Presbyterians Together**

- "Presbyterian Pacifists" 10:3 (Jul 2006) 6-8.

**Protestant Reformed Church**

- "With Nonchalance or Awe" 7:1 (Jan 2003) 7.

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- "Psalms or Hymns? A Debate Concluded" (T. Glen Livet and Morangie, Glen) 1:2 (Apr 1997) 4-7.  
 "Psalms or Hymns?" (Glen Morangie and Livet, T. Glen) 1:1 (Jan 1997) 3-5.

**Radio**

- "California Diarist: Imusless in Southland" (H. Valeria Ido) 5:1 (Jan 2001) 6.  
 "Do Family Values Destroy Brain Cells?" 1:2 (Apr 1997) 7-8.  
 "Pennsylvania Diarist: Taking Phil Out of Philadelphia" (Allen E. Rich) 10:3 (Jul 2006) 3-5.  
 "Trash Radio" 2:1 (Jan 1998) 6.

**Recipes**

- "Not by Tobacco Alone" 2:1 (Jan 1998) 7.  
 "Year 2000 Recipes" 4:3 (Jul 2000) 7.

**Reformed Church in America**

- "Covenant Reloaded" 8:2 (Apr 2004) 7-8.

**Reformed Piety**

- "Sabbath, Psalms and Single Malt: The First Five Years" 6:1 (Jan 2002) 1-3.  
 "Sabbath, Psalms and Single Malt: The NTJ" 1:1 (Jan 1997) 1-3.

**Reformed Theological Seminary**

- "Over Extended or Extension Over?" (D. G. Hart) 5:4 (Oct 2001) 3-5.

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- "Captivated by Babylon" 8:4 (Oct 2004) 6.

**Religious Publishing**

- "Bibliographical Note: Book of the Year" 8:3 (Jul 2004) 7-8.  
 "Bibliographical Note: Driven" 8:1 (Jan 2004) 7-8.  
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 "Books and (Publishing) Culture" 2:1 (Jan 1998) 7.  
 "Dude, I Threw Out My Bible" 9:4 (Oct 2005) 8.

**Roman Catholics**

- "Calvinism Bowdlerized" 10:3 (Jul 2006) 5-6.  
 "Evangelicals and Catholics Apart" (Allen E. Rich) 3:4 (Oct 1999) 5-6.  
 "Theology of Scandal" 9:2 (Apr 2005) 5-7.  
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 "It's the Deity, Stupid!" 3:2 (Apr 1999) 7.  
 "The New Sabbatarians" 2:2 (Apr 1998) 5-6.

**Sacraments**

- "The Baptized Luther" (Martin Kenunu) 5:2 (Apr 2001) 3-6.

**Sarcasm**

- "Forgotten Fruit of the Spirit" 2:4 (Oct 1998) 7-8.

**Saved! (film)**

- "B-Rated" (Henry M. Lewis) 8:3 (Jul 2004) 6-7.

**Sermon on the Mount**

- "Just How Narrow?" (D. G. Hart) 7:2 (Apr 2003) 2-5.

**Schaller, Lyle**

- "Church Growth in an Industrial Age" (Townsend P. Levitt) 3:2 (Apr 1999) 1-5.

**Schuller, Robert**

- "All Shook Up" 1:4 (Oct 1997) 8.

**Semper Reformanda**

- "IReformanda" (A. Craig Troxel) 10:1 (Jan 2006) 4-5.

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- "California Diarist: 9/11, 9:11 — Whatever" (H. Valeria Ido) 6:4 (Oct 2002) 5-6.  
 "Faulty Towers" 5:4 (Oct 2001) 6-7.  
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**Shepherd, Norman**

- "Of Nice and Men" (R. S. Clark) 9:4 (Oct 2005) 6-8.

**Skepticism**

"Forgotten Fruit of the Spirit" 2:4 (Oct 1998) 7-8.

**Small Groups**

"Presbyterians and Quakers Together" (Henry M. Lewis) 3:4 (Oct 1999) 1-4.  
 "Progeny of Presbyterians and Quakers Together" 7:1 (Jan 2003) 7-8.

**Smoking**

"And You Wondered About Our Name?" 1:2 (Apr 1997) 8.  
 "Coffee, Tea, or Tobacco?" 4:4 (Oct 2000) 6.  
 "Confessions of a Tobacco Eater" (Albert H. Jr. Freundt) 4:1 (Jan 2000) 6-7.  
 "Escondido Diarist: Fundamentalists' Heaven" (H. Valeria Ido) 7:1 (Jan 2003) 4-5.  
 "The Follies of Anti-Smoking" (T. L. Dyke) 1:1 (Jan 1997) 7-8.  
 "Gesundheit Über Alles" 5:3 (Jul 2001) 8.  
 "Light Up, Don't Spit Up" 1:4 (Oct 1997) 6.  
 "Presbyterian Strategists Target Smokers" 6:2 (Apr 2002) 1-2.  
 "Smokers Are People Too" (D. G. Hart) 10:2 (Apr 2006) 7-8.  
 "Smoking in God's Image" (Aaron Denlinger) 8:2 (Apr 2004) 6-7.

**Sports**

"Free Agency" (Allen E. Rich) 8:3 (Jul 2004) 1-3.

**Starbucks**

"When Milkshakes Take Over the World" 8:3 (Jul 2004) 8.

**Stott, John**

"Man Bites Dog/Evangelicals Are Nice" 9:1 (Jan 2005) 6-7.

**Sunday School**

"What Makes It School?" (R. L. Dabney) 4:3 (Jul 2000) 4-5.

**Suzuki, Ichiro**

"Fall Questions" (Allen E. Rich) 8:4 (Oct 2004) 1-3.

**Television**

"Bill Clinton in Red, White, and Especially Blue" (Townsend Levitt) 2:4 (Oct 1998) 6.  
 "Philadelphia Diarist: Where Blue Sees Red" (Allen E. Rich) 9:3 (Jul 2005) 6-7.

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"Over Extended or Extension Over?" (D. G. Hart) 5:4 (Oct 2001) 3-5.  
 "The Three R's of Theological Education" (D. G. Hart) 2:3 (Jul 1998) 1-4.

**Theresa, Mother**

"Speaking of Canonization" 2:1 (Jan 1998) 6-7.

**Tocqueville, Alexis de**

"The Presbyterian Tocqueville" 5:2 (Apr 2001) 8.

**Tradition**

"Church Invisible" (Morris Tasker) 9:3 (Jul 2005) 3-6.  
 "On Behalf of Reformed Catholicity" (Richard Bishop) 6:3 (Jul 2002) 1-2.  
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 "Tradition-Challenged" (D. G. Hart) 9:1 (Jan 2005) 1-5.  
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**Urban Ministries**

"Indianapolis Diarist: Hoosier Hip?" (Harris P. Bergey) 8:1 (Jan 2004) 5-7.

**Walt Disney World**

"Of Boycotts and Celebrations" 1:3 (Jul 1997) 4-5.

**Warren, Rick**

"Bibliographical Note: Book of the Year" 8:3 (Jul 2004) 7-8.  
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 "Westminster Has Two Daddies" 10:4 (Oct 2006) 7-8.

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"Wheaton Waffles" 10:2 (Apr 2006) 5-6.

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"Over Extended or Extension Over?" (D. G. Hart) 5:4 (Oct 2001) 3-5.

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"Evangelicals and Catholics Apart" (Allen E. Rich) 3:4 (Oct 1999) 5-6.  
 "Prostitution: A Modest but Entirely Reformed Proposal" (I. M. Free) 1:4 (Oct 1997) 3-5.

**Women in the Military**

"More Women, Fewer Chaplains" 4:2 (Apr 2000) 6-7.  
 "Non Sequitur" (Townsend P. Levitt) 5:3 (Jul 2001) 6-7.  
 "The OPC: Where the Men Are Strong and the Women Are Amish" (Henry M. Lewis) 5:3 (Jul 2001) 4.  
 "WW(JG)MD?" (D. G. Hart) 5:3 (Jul 2001) 5-6.

**Wood, Ralph**

"Forgotten Fruit of the Spirit" 2:4 (Oct 1998) 7-8.

**Worship**

"Big Sky Diarist: Worship Disenchanted" (Townsend P. Levitt) 10:4 (Oct 2006) 5-6.  
 "Cease Fire?" 10:1 (Jan 2006) 8.  
 "Liturgy Lite" 7:3 (Jul 2003) 7.  
 "The New Life/Old Life Controversy" 2:3 (Jul 1998) 8.  
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"Learning about Youth Ministry From the Police Department" (Ernest B. Young) 7:3 (Jul 2003) 1-3.