

The question has been asked whether we are American Fundamentalist or whether we are Reformed. This is a false dichotomy. It is a human tendency to make slogans and catch-words and try to divide all humanity into two groups of which one must strongly cleave to one and hate the other. The names for these groups change constantly from time to time. The Bible says, "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" (Jas. 4:1). In 1 Tim. 1:4-6 it says, "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved have turned aside unto vain jangling." Christ's emphatic command to His disciples was that they love one another. We stand before an ungodly world and God calls us to help one another in presenting His truth rather than to divide into factions and to make catch words by which to divide into groups of Christians that hate each other.

The question has been asked whether Biblical is a seminary that is American Fundamentalist or one that is Reformed. It is an altogether false disjunction. Let us take up the terms one by one beginning at the last. As to being Reformed, we certainly are Reformed. We do not stand for the errors that crept into the Roman Catholic church through the years reducing much of that church to the point where it was presenting fables and false ideas rather than the Word of God. The Reformation (from which the term Reformed came) took its stand for salvation by faith alone and against the accretions and traditions that had been added to Biblical teaching until they ^{scup}observed its central features. Unfortunately, before the Reformation had been in process very long a new division came. This was not produced by John Calvin but by what I consider to have been a false attitude on the part of Martin Luther. Zwingli agreed with Luther on fourteen and a half out of fifteen points. There was only one difference between them. This was regarding the actual physical presence of Christ in the Lord's Supper. Disagreeing on this point Luther said, "You are not of our spirit," and refused to have fellowship with Zwingli. Later on Calvin, who was nearer to Zwingli's view than to Luther's on this one point, though actually taking a position somewhat between the two, expressed his view quite differently from the way Zwingli had spoken. When Luther heard it he said, "If they had talked this way in the first place a great deal of division and argument might have been saved."

Though differing on certain secondary points from Luther, Calvin always regarded Luther as the great ornament of the Reformation and was very anxious to have Luther's approval. Calvin's best friend was Melancthon, who was Luther's closest associate. Calvin desired to stand with the Lutherans against the false ideas of the papacy. It was Luther who drew a circle and shut him out. The followers of Luther now call themselves Lutherans, a practice that