

The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

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*We fear God because of our guilt; but
we trust Him because of His grace. We
trust Him because He has brought us by
the Cross of Christ, despite all our sin, into
His holy presence.*

—J. Gresham Machen



February 10, 1948

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Your FAMILY ALTAR

Daily Bible Readings

Week of February 16

| | |
|-----------|---------------------|
| Monday | Deuteronomy 8:1-9 |
| Tuesday | Deuteronomy 8:10-20 |
| Wednesday | Psalms 7 |
| Thursday | Psalms 11 and 12 |
| Friday | John 6:1-13 |
| Saturday | James 1:1-12 |
| Sunday | Zechariah 13 |

Questions for Sabbath Meditation

1. For what reason did God feed Israel with manna?
2. Which sin would Israel likely be guilty of when prosperity would come to her?
3. How did Jesus test Philip? What was He seeking to find in Philip?
4. How should Christians react to trials? For what purpose are they given?

Spiritual Tests

God tries His people. He tests their faith in His power and willingness to provide for their needs. Sometimes the testing is in the form of chastening. The writer of the book of Hebrews tells us, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Does affliction in the form of sickness, disappointment, or the death of a loved one bring forth bitterness in us, or does it drive us closer to God and the comfort of His Word? Our growth in grace may be measured by our attitude toward adversity. Can we stand the test and say "My Jesus, as Thou wilt, O may my will be Thine, Into Thy hand of love I would my all resign Through sorrow or through joy I travel calmly on And sing in life or death, My Lord, thy will be done."

But submission alone is not proof of successful passing of the test. If one is to prove his faith, he must lift his bowed head and face again the responsibilities of the Christian life.

Dwelling upon one's troubles will render the believer ineffectual as a witness to Christ.

But there is also the test of success. And perhaps this is even more difficult to pass. It takes the grace of God in abundance to enable a Christian to stand prosperity. On the one hand the chastened Christian is tempted to forsake God for a more visible means of support in his hour of need, and on the other hand the prosperous man feels no need of Divine aid. Like the rich man we would say, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

In the latter case God's children need grace to keep them humbly dependent on Him. They need to realize their stewardship of God's gifts. Material prosperity is no indisputable evidence of spiritual life, nor is constant trouble and affliction. Each is to be received as God's providential means of purifying the soul. In life or in death, in plenty or in want, we are the Lord's.

Week of February 23

| | |
|-----------|-----------------------|
| Monday | Genesis 28:1-9 |
| Tuesday | Deuteronomy 7:1-11 |
| Wednesday | Ezra 9 |
| Thursday | I Corinthians 7:1-11 |
| Friday | I Corinthians 7:12-26 |
| Saturday | I Corinthians 7:27-40 |
| Sunday | Ephesians 5:22-33 |

Questions for Sabbath Meditation

1. Where was Jacob to seek for a wife? Did Esau marry one of God's covenant people?
2. What would intermarriage of Israelites with Canaanites and other heathen peoples lead to? See Deuteronomy 7.
3. Was Ezra disturbed by the marriages of the children of Israel with the Canaanites? How did he show his concern?
4. Does God command every individual to be married? Support your answer from Scripture.

ALUMNI HOMECOMING

REMEMBER the Alumni Homecoming at Westminster Theological Seminary, February 10. Program begins at 4 p.m. Dinner at 6.30.

Christian Marriage

If only all Christian parents were as concerned for the marriages of sons and daughters as Abraham was for Isaac's there would be less heartache in their homes. Let Christians marry in the Lord. That is, let a Christian man marry a Christian woman. On this basis there is the foundation for a godly home.

Because marriage was instituted for the continuation of man's life upon the earth, it is a means for the growth of Christ's kingdom. But the marriage of a believer with one who refuses to recognize the Kingship of Christ in his life contributes nothing to that growth. When one partner to a marriage is seeking the glory of God and the other is seeking his own glory, Christ's kingdom cannot advance through that division. Christ's church needs truly Christian homes in which husband and wife are united in their aims and each aware of his own responsibilities toward God as Christian parents.

Though the footsteps of our children are ordered by the Lord, yet parents can guide their loved ones by providing a proper environment in which companionship with other Christians is possible. The God-given natural attraction of young men and young women need not be separated from our children's instruction in the Christian faith.

The picture of the relationship of Christ and His church as set forth in the marriage relationship should make us to realize the necessity for Christian marriages. How intimate is that relationship of Christ with His Bride! How productive it is of life and joy! How it enriches the experience of the church! How expressive it is of the spirit of sacrifice which should characterize a Christian marriage!

May the love of Christ constrain Christian young people to take care in their selection of a mate. May His glory and the welfare of His kingdom be their aim even in this.

Some Prayer Suggestions

Pray for Committees of the Assembly as they prepare reports for the next annual gathering.

Pray for the missionaries in China, in the present disturbed condition in that country.

LEROY B. OLIVER

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The Lord's Blessing

MANY times we read in the religious press and in private letters that "the Lord's blessing" has rested upon a particular project. Perhaps a Bible conference or a series of meetings has been largely attended and there seem to have been many conversions. We all rejoice at such times, and we readily assert that "the Lord's blessing" has been upon the project.

But, how can we know that God's blessing has been upon any particular project, and, conversely, that it is not upon another project? What shall be our standard of judgment?

Ofttimes our standard is a false standard. We judge as the world judges, by apparent results. We are likely to judge that a meeting, for instance, had the Lord's blessing when it was attended by great numbers or when it produced immediate and apparent results. Conversely, we are likely to judge that a meeting did not have the Lord's blessing when it was attended by but a few, and if there were no visible results. When we so judge we use the world's standard of judgment. A generation ago, Christian Science was the fastest-growing religious movement. More recently Aimee Semple McPherson's Angelus Temple was one of the most widely attended churches in the world, and her "converts" numbered high in the thousands. Yet, what Bible-believing Christian would dare say that the Lord's blessing was upon these movements?

By what test can we determine whether the Lord's blessing is upon a movement? The test is simple—the Lord's blessing is upon those who are

faithful to Him, and it is not upon those who are unfaithful. The test is the test of faithfulness to the revealed will of God. When a movement is conducted in accordance with the Word there is no guarantee that it will attain a high measure of success. When a movement is of the Devil there is no guarantee that it will not win many adherents. In many ages of the world the faithful have appeared to fail while the wicked appeared to flourish as the proverbial green bay tree. Many, many times the blood of the martyrs has not been the seed of the church.

Whether, therefore, we appear to have results or whether our ministry appears to be barren, let us apply the same test. If many hear and respond, let each ask—am I being faithful, or is this great response the result of my preaching something less than the whole counsel of God with methods not authorized in His Word? If few respond, let each ask—am I being faithful, or is the lack of response the result of my indolence, my faulty, un-biblical methods, my personal sinful failures? Let the test be—am I being faithful to the Lord as He has revealed Himself, and then if there be many or few who hear and believe, we can be assured that we are enjoying the Lord's blessing.

R. S. M.

The Christian and the Undertaker

AT LAST, someone has started something! A Congregationalist minister in Elgin, Ill., backed by his local ministerial association, has raised a cry against the paganism of many American funerals. His cry was so unusual that it received notice not only in the *Christian Century*, but also in *Time*.

What pastor has not been grieved to see the immense sums spent and the great ostentation encouraged at elaborate funerals? Funerals that cost less than \$500 are uncommon, and a funeral costing several times that amount is not unusual. One does not need to go to Forest Lawn in Los Angeles to find a cemetery association which takes advantage of the emotional stress that comes with a death in the family, although perhaps that is the most famous cemetery in the land.

Funeral parlors have become "chapels"; cemeteries "parks," and the body now "rests" in a "reposing room." Undertakers are now "morticians," and shrouds have become "slumber robes." Graves have become vaults which give protection "not for years . . . but forever."

What should be the Christian's attitude toward all this? The Bible sanctions mourning, and a respect for the bodies of those who have departed. The body is the temple of the Holy Ghost, and even when the spirit has left the body, the body is to be respected. This is the Scriptural position: the body is not something lightly to be discarded, but its treatment must give full recognition to the Biblical doctrine not only of the immortality of the soul, but of the resurrection of the body. Abraham purchased a cave wherein to lay his beloved Sarah, and a new vault was provided for the body of Jesus. Periods of mourning, depending upon the character and the station of the dead were authorized in the Scriptures. Weeping is not out of place at a Christian funeral, even though one realizes that the beloved is not there but is risen to be with the Lord.

But ever will those who remain give full recognition to the fact that the one who has died has immediately gone to be with the Lord. No credence will be given to either pagan notion—that the earthly body is itself immortal and thus should be protected from decay "forever," or that the body is of no value and can thus entirely be disregarded. A Christian will ever avoid the ostentatious show that accompanies many modern funerals, and will spend on funerals a modest amount that will in no wise impoverish those who remain behind. He will not seek to avoid the reality of death by erecting for himself a fiction such as is intended by modern funeral practices. He will give full place to the dreadfulness of death, and to the grace of God in delivering His people from death by Jesus Christ.

It has been the experience of many pastors that, in general, people have elaborate funerals in inverse proportion to the amount of true religion they possess. Let Christians, then, not emulate the world, but, in full recognition of the Biblical truths concerning death, let them give proper respect to the bodies of their loved ones. Then, if funerals are occasions when

the teachings of the Word of God concerning death are called to our attention, death entering our very families can be an occasion of unspeakable blessing.

Fuller Seminary and Separatism

LAST July 10th, commenting editorially upon the then forthcoming establishment in Pasadena, California, of the Fuller Theological Seminary, THE PRESBYTERIAN GUARDIAN took occasion to point to a basic weakness in the declared platform of the new institution. That was its adherence to a limited fundamentalist creed, rather than to the system of doctrine taught in Holy Scripture. Such a limited creed, it was stated, lacking both the comprehensiveness and integration of the historic Reformed Faith, constituted a serious handicap. Nevertheless, the GUARDIAN's comment was not severely negative. For we greeted with enthusiasm the increasing interest being displayed in Christian education, and spoke of the formation of the new seminary as a crowning development in American fundamentalist higher education.

The new institution has now commenced its work and appears assured of no small success in terms of students and support and influence. And we continue to hope that it may exert a strong positive influence upon the churches.

Recently, however, our attention was arrested by a statement of the ecclesiastical policy of the new seminary, which caused us to wonder how vigorous and consistent its impact would actually be. In the first issue of its *Bulletin*, there appears in abridged form the convocation address of the president, Dr. Harold John Ockenga. This address offered renewed hope that American Fundamentalism is capable of self-criticism and is making some positive progress. However, in the midst of the address, we read:

"May I say just a word about our policy? We do not intend to be ecclesiastically bound. We will be free. But we are ecclesiastically positive. In our church relationships though we are inter-denominational, we do not believe and we repudiate the 'come-out-ism' movement. We want our men to be so trained that

when they come from a denomination, whatever that denomination is, they will go back into their denomination adequately prepared to preach the Gospel and to defend the faith and to positively go forward in the work of God."

We cannot but be deeply disturbed by some of this language. It is possible that Dr. Ockenga spoke unguardedly. And we cannot be perfectly certain what he means by the "come-out-ism" movement. But he gives the impression that he and the new seminary are irrevocably opposed to ecclesiastical separation under any circumstances. He seems to say that it is immaterial in what denomination men preach so long as they preach the Gospel.

Separation may never be elevated to a principle of action in isolation from a particular historical situation. Schism is a heinous sin against the body of Christ. One should "come out" of his denomination only if he is conscientiously persuaded that he cannot do otherwise.

On the other hand, however, the acceptance of the status quo in ec-

clesiastical affairs makes mockery of the Kingship of Christ and the binding authority of His Word as the rule of the church. Every child of the Reformation must make that principle his starting point, and if it was valid in the 16th century, shall it not be made a principle of action in these days of apostasy? The seminaries which are established upon the Scriptures face a solemn challenge today, not only to furnish ministers who can effectively proclaim the Gospel, but who also will labor for the purity of the church, regardless of the opposition that may emerge on that account.

We hope that it may presently appear that the statement quoted above does not adequately express the viewpoint of the new seminary; that Fuller Seminary may stimulate its students to stand unflinchingly in the courts of the church for the supremacy of Christ's Word; and that it will resist, rather than drift along with, the current of ecclesiastical indifferentism which is sapping the vitals of organized Christianity.

N. B. S.

Pharaoh's Hard Heart

The Word of God is a Savor of Death Unto Death, as well as of Life Unto Life.

By EDWARD J. YOUNG

CERTAINLY the ways of God are past finding out; for us creatures they surpass the comprehension. Why, we so often would ask, does God act as He does? We do not understand His ways nor comprehend His purposes. Why, for example, does God send a man upon a mission when it has been decreed in advance that the mission will seem to turn out—from the human standpoint—to be unsuccessful?

Possibly we have had such experience in our own lives. We have undertaken a certain task or performed a particular duty, knowing in advance that it would prove to be unsuccessful. How discouraging such an experience is. Possibly, as ministers of the Gospel, we have been called upon to plead with one concerning his evil deeds. We go in love; we speak kindly and courteously, it may be. But to no avail. The

one whom we would win looks at us—and he pays no heed. He understands our desire, but he thinks we are fools for taking sin so seriously, and he goes on in his chosen way. He has hardened his heart to our words, and as a result we reach no understanding with him. Such an experience, let us repeat, is tragic. All we can do is to pray for that person who wickedly will continue in an evil way. For one who acts thus is wicked. It is almost impossible to emphasize sufficiently the perversity of one who deliberately will not understand or at least will not try to understand.

Surely we would not engage in such experiences from desire, and when such experiences are forced upon us, we face them with sickness of heart. But why, we may ask, would God force such an experience upon one of (See "Pharaoh," page 44)

Man's Chief Purpose

A Sermon

By OSCAR HOLKEBOER

A GREAT and noble purpose is a powerful influence in a man's life. Purpose gives life both direction and drive. Purpose sets a goal clearly before one and keeps him from groping and wandering, wasting his life in a fruitless existence. Purpose then drives him on to reach that goal.

The apostle Paul writing to the Corinthians exhorts them with these words: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31). This great missionary was himself an outstanding example of a purposeful life. Note his words—"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord" (Phil. 3:8). Again hear him, "I press toward the mark for the prize of the high calling of God in Christ Jesus." These and other like expressions in Paul's writings serve to show that this was a man of flaming purpose, namely, to glorify God in all things.

Many persons have dedicated their lives to the salvation of sinners, the defense of the faith, and the extension of Christ's kingdom,—but even these worthy goals are subordinate to this one chief end of man, the glory of God. The authors of the Westminster Shorter Catechism were quite right in declaring this to be the chief end of man. The strength of our Reformed faith lies primarily and precisely in this—that it conceives the very end and purpose of existence to consist in giving God the glory due unto His name, and in giving to no other the honor that belongs to Him alone.

Let us consider man's chief purpose, namely, the purpose of seeking the glory of God.

We shall note that such a seeking is contrary to man's sinful nature, that it nevertheless is the purpose for which man exists, and that as such a guid-

ing purpose it affects man's everyday living, at every point.

Contrary to Sinful Nature

Scripture teaches that man since the fall has naturally sought his own glory rather than that of his Maker. When man yielded to the suggestion of Satan, "Ye shall be as gods," he fell before the temptation and put his own glory first. He forgot that he had been created for God's glory, not for his own.

The great sin of pride broke out in malignant form in the building of the tower of Babel. Scripture declares that men wanted to make themselves a name. The tower was a symbol of man's attempt to consolidate his power in opposition to his Maker. It was not to be a place of worship where God would be glorified. No wonder, then, it was a complete fiasco. God confused the language there, and people were scattered, and the tower was left unfinished. By way of contrast, God later brought to a successful completion the construction of the tabernacle under Moses, and of the great temple under Solomon. In those structures God was to be honored.

We may cite another illustration. The great Babylonian monarch Nebuchadnezzar struts among the hanging gardens that adorned the roof of his palace. And as he does so, he exclaims to his princely companions, "Behold the great Babylon which I have built." For that show of pride and self-glorification God sent terrible vengeance—seven years did this proud king live as a beast in the field. It is noteworthy that after his return to normalcy he gave this testimony: "Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and His ways judgment: and those that walk in pride He is able to abase." Let the dictators of this world and all those who defy God and spurn His honor beware!

But let us turn to the New Testament. In a vast amphitheater, thronged with people, Herod Agrippa is de-

livering an oration. As the last word is uttered, the people shout, "It is the voice of a god and not of man." Just as swiftly and terribly, however, God's judgment strikes, and Herod, eaten of worms, dies. The reason is stated in the solemn words that fall like a trip-hammer of doom: "The angel of the Lord smote him because he gave not God the glory" (Acts 12:23).

In explanation of the tragic conditions among pagan peoples, the apostle Paul asserts that "when they knew God, they glorified Him not as God," and we read that therefore God "gave them up to uncleanness through the lusts of their own hearts." Because they worshipped the creature more than the Creator, God "gave them up unto vile affections," and because "they did not like to retain God in their knowledge, God gave them over to a reprobate mind" (Rom. 1:21ff).

A man must be born again before he can consciously glorify God and enjoy Him forever. Christianity is the religion of the new birth. Modernism, which poses as Christianity, is not really so, for it is the religion of the unregenerate. Hence, it is man-centered, not God-centered. It does not make God's glory its chief end and aim, but busies itself exclusively with man's well-being and progress. It begins and ends in man. Hence, Modernism is naturalistic, not supernatural. Just as "the natural man receiveth not the things of the Spirit of God, for they are foolishness to him," so also man in his natural, sinful state cannot and will not glorify God. It is contrary to his nature and his nature is contrary to it.

The Purpose for which Man Exists

This brings us to our second consideration. Although the purpose of glorifying God does not characterize sinful human nature, yet it is the real purpose of the existence of man, and there are good reasons why this should be so.

There is no higher purpose or end

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for life than this. "For of Him and through Him and unto Him are all things, to whom be glory forever." All life finds its source in Him and all material things have come into being by His word of power. All life is sustained by Him, for the Psalmist says, "Apart from God is death." There can be no higher goal than His glory.

Not only do specific passages of Scripture confirm this doctrine, but it is everywhere implied in the basic teachings of the Word. It is implied in the doctrine of salvation by grace. That doctrine simply teaches that salvation is of the Lord. Or, to use the words of Paul, "By grace are ye saved through faith, and that not of yourselves, it is the gift of God." Small wonder that when the angels announced the birth of the Savior, they said, "Glory to God in the Highest."

One can never ascribe to mere man the credit for the eternal salvation of a single soul. Grace is the unmerited favor of God. God does not merely advise, or assist, or persuade man to save himself. God saves him every whit. Does that not imply that the glory for man's redemption belongs to God?

We find the same truth in the doctrine of creation. To God—Father, Son and Holy Spirit—is ascribed the work of creation. So we read in Revelation 4:11, "Thou art worthy, O Lord, to receive glory and honor and power, for thou hast created all things, and for thy pleasure they are and were created." Concerning the creation of man in particular, God declared "I have created him for my own glory" (Isa. 43:7). Nowhere in Scripture is the impression conveyed that man brought himself into being, or was projected into this world by an evolutionary process from a lower form of existence.

The same concept is implied in the doctrine of the security of believers. The perseverance of the faith of God's people is nowhere credited to man's tenacity, but to the hold of God upon him. Said our Lord in the days of His flesh, "No one shall pluck them out of my hand." And Jude ends his epistle with this doxology, "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory . . . be glory and majesty, dominion and power, both now and forever." It is God that keeps men from falling and to Him therefore shall be the glory.

Again this concept is implied in the

price paid for our redemption. Thus Paul says, "What? Know ye not that your bodies are the temples of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's." That is, we are God's purchased possession, bought by the blood of His only Son. Hence, God alone has the exclusive right to our devotion and adoration. He will brook no rival, and the glory that belongs to Him alone we may not ascribe to any other.

Turn, if you will, to any part of the written Word, particularly to the Psalms, and you ought to be impressed with the fact that praise and glory are ascribed to God, and whenever they are ascribed to man, God's jealous wrath is called forth. That this doctrine played a large part in the life of God's people of ancient times cannot be open to question. Pagan idolatry, when indulged in by Israel, was a particularly aggravated offence against God because God was not only not glorified therein, but the glory that belonged to Him was given to another. Likewise sorcery, witchcraft and divination were as a stench in His nostrils, because they were efforts to deal in things belonging to His secret counsel without consulting Him.

Practical Consequences of Glorifying God

There is every reason therefore to believe that to glorify God is the chief end of man. This fact obviously has a very practical bearing on man's everyday living. It always has had, and it still has today.

Certainly Paul did not think the principle merely of academic interest. "Whether therefore ye eat or drink," he said, "do all to the glory of God." Even in such matter-of-fact, routine activities as eating and drinking, God may and should be glorified. The context of I Corinthians 10 indicates to what Paul is referring. Corinth was still predominantly pagan for all the good work Paul himself had done there in preaching the gospel. The presence of Christians in this pagan community posed a problem. Much of the meat sold in public markets was meat that had been offered to idols. Certain newly converted Christians looked upon that meat as tainted, and feared the curse of God would be on them

if they ate it. Moreover, they were perplexed and scandalized when they saw other Christians, of more discernment, eating it. Sometimes Christians would even sit at tables with heathen people who attached ceremonial value to the eating of such meat. To these Christians indeed the meat was no different than any other meat. It was just meat. But their action caused their less discerning brethren to stumble. Hence Paul urges this all consuming purpose as the guide for their conduct. "Do all to the glory of God."

Certainly God is not glorified if we cause weaker brethren, "babes in Christ," to stumble, even though they misinterpret our motives. Paul therefore proves that even in such ordinary everyday activities we either do or do not glorify our Maker.

What are some practical ways in which we may glorify God? Basic to every practical consideration is the recognition and acknowledgment of God as our Creator, Preserver, Provider and Redeemer. God is certainly not glorified in any "practical" activity of life, by those who deny His sovereign control over the world of time and space or His sovereign grace in our salvation. Therefore by a firm faith in our God and in His Son, our Savior, and in His Spirit our Sanctifier we do glorify Him.

But if we believe these things, it follows that we shall want to worship Him. Man was made to worship, and if we do not worship the Almighty, we will worship some inferior being—the creature instead of the Creator. God cannot countenance the worship of any other person or object, for He Himself is supreme. God then is glorified as His people gather to worship Him.

God's grace is communicated to His people through the Word, through the sacraments, and through prayer. Diligent and earnest use of these means of grace is certainly essential if we would glorify Him. He has told us to "search the Scriptures," to "study to show thyself approved unto God," and we would be derelict in our duty did we ignore these commands. Again with reference to the sacrament of the Lord's Supper, our Lord Himself said, "This do in remembrance of me." The sacrament of Baptism is no less mandatory. With regard to prayer, repeated instructions by precept and example are found in the Bible. In the reading (See "Holkeboer," page 46)

Personal Evangelism

Every Christian should be a Missionary

By CARL A. AHLFELDT

IN THE early spring of last year a young lady who is a member of our church came to a prayer group fairly bubbling over with joy. At different times she had been telling a friend in high school about Christ and the way of salvation. That week her friend had come to her with the words, "Well, I've done it." "You've done what?" said the other. "I've received Christ as my Savior," she replied. And indeed she had. She has since then made her confession of faith and been baptized, and is one of the most faithful members in our church. She was the fruit of what we may term Personal Evangelism, that is, the presentation of Christ and His salvation by one individual to another.

This is a work in which every Christian ought to engage. See how quickly Andrew brought his brother Simon to the Lord (John 1:41). Little is recorded of Andrew's ministry in later years, but Peter, whom he led to Christ, was used to win 3,000 at Pentecost. Surely you have ties to some individual which enable you, better than anyone else, to reach that soul for Christ.

Prerequisites for Personal Evangelism

Personal witnessing is not an easy work. Those who have engaged in it faithfully for years still find it difficult. It seems easy to talk about anything else under the sun, but to press home the claims of Christ is hard. For one thing, it is done so little. People do not expect it from us. For another, it may involve reproach for Christ's sake. Then again, we are fearful of offending. But one of the greatest reasons why it is so difficult is that the average Christian is not equipped to do it.

Spurgeon, in his splendid book, *The Soul-Winner*, mentions a number of very important qualifications needed. We may well note a few of them.

There must be a knowledge of the Word of God. We must be thoroughly familiar with the Bible, and should have Scripture passages concerning God, sin and salvation memorized.

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Otherwise we shall be helpless in dealing with souls. We need holiness of character. The thrice-holy God does not use dirty instruments (I Pet. 1:15-16). We need a strong spiritual life (John 7:38). Begin the day with God if you would be a soul-winner. We must have humility. Pride is a curse to personal evangelism (I Cor. 1:29). We must have earnestness in the matter of winning souls. Too often we fail because it does not matter much to us whether we succeed or not. We must have a sincere love, and must manifest sympathy for the person with whom we are dealing.

Methods of Personal Evangelism

How shall we go about this important work? In his very helpful book, *Taking Men Alive*, Charles Trumbull makes some very good suggestions. He points out that the first important thing is to get started. It is the start which is the most difficult. He stresses that we should make the most of every circumstance to give out witness, "redeeming the time" (Eph. 5:16). We may find opportunities to witness on streetcars, on trains, to guests in our homes, on various occasions in our churches, and in many other places. The earnest soul-winner, praying for opportunities, will certainly have them. They abound on every side. Too often we are simply blind to them.

When an opportunity presents itself, we should seek to know something about the person to whom we witness. A good fisherman knows his fish. We should use the other man's interest as bait. We must pass over from our interest to his. Christ enabled the disciples to catch fish after their long, tiring, disappointing night. Then they were more ready for His dealing with them (Lk. 5:4-11).

Mr. Trumbull goes on to stress that we must be good listeners. The "I can help you" attitude is usually fatal. (The present writer has found that, with some people, if you are too good a listener, you will get no word spoken for your Lord!)

Having made the approach, we should seek to present the Gospel. No two cases are alike, but it is the writer's conviction that in general we should

observe certain things. Proceed on the basis that your listener admits the validity of the Word of God. Make it plain that it is not your theory or wisdom which you are presenting, but God's Word. Stress three things.

1. Set forth the fact of sin in our lives (Isa. 53:6; Rom. 3:10, 23). Define sin. "Sin is any want of conformity unto, or transgression of, the Law of God" (James 4:17; I John 3:4). Show God's hatred of sin and wrath upon it. (Ezek. 18:4, 20; Rom. 6:23a). Try to describe the awful meaning of death as separation from God, the fountain-head of all blessing (James 1:17).

2. Present God's remedy for sin through the life, death and resurrection of the Lord Jesus Christ (John 3:16; 2 Cor. 5:21). Show how He and He alone has kept God's law perfectly—and that for His people. Show how He suffered the penalty of the law for His own when He died upon the cross.

3. Make it plain how this remedy is to be received—through faith (Eph. 2:8-9; Phil. 3:9). Stress that our works have no part as a foundation for our salvation. Make it clear that this faith is produced by the gracious operation of God (Col. 2:12). No sinner should ever be encouraged to think that he can of his own power believe at any time he has a notion to do so. He should be encouraged to depend on God for the very grace to trust Christ. It should be made plain to the sinner that a true saving faith is inseparable from a true repentance for sin (Acts 2:38). Too many in these days claim to trust Christ, but have side-stepped repentance. If there is evidence that the soul is ready, urge the individual to call upon the Lord in prayer for salvation (Rom. 10:13). It is helpful if he can afterward thank God for saving him.

If possible, give some immediate instruction about confessing Christ (Rom. 10:9), and about the use of the means of grace. It is well to warn against dependence upon emotions and feelings for assurance of one's salvation.

The Use of Tracts in Personal Evangelism

By this time the reader has no doubt thought to himself, "But there are many occasions when a witness must be very brief. There is no opportunity to deal so completely with the soul." How very true! At such

times the use of good Gospel tracts is a great aid. Tracts will enlarge the extent of our witnessing greatly. A sailor worshipped with us some time ago, who had been converted while reading a tract out at sea.

Good tracts are a great help also in aiding the person with whom we have been dealing at length. Those of the evangelistic type will enable him to remember the great basic truths which he has heard, and to recall the Scripture references. Those of the doctrinal type are invaluable to enlarge his knowledge and to establish him in the faith. These should especially be used when you have no way of following up the individual, and when he is not in a position to receive instruction in a sound church.

If at all possible, choose tracts which are suited to the particular needs of the person with whom you are dealing. There are tracts for those of Roman Catholic background, tracts for Jews, tracts for those engrossed in pleasure or ambition, tracts for the cultured, tracts for those in the depths of degradation.

It cannot be stressed too much that

we must use tracts which are true to the Word of God. God has promised to use His Word to the salvation of souls (I Peter 1:23; Rom. 10:7). Doubtless many tracts containing error have been used to the salvation of souls—not because of the error, but because of the truth and in spite of the error. Yet surely God will honor that tract the most which is the most true to His Word. The most common error in the average tract is Arminianism. A good practice is to use tracts published or recommended by our Committee on Christian Education (of The Orthodox Presbyterian Church). The writer has found the "Home Evangel" a great help in personal work also.

May God lay this vital work of personal evangelism upon our hearts. Never be ashamed of your Lord or of His Gospel. Be daily in prayer that God will use you to His glory in the salvation of lost souls. The blessing in your own life will be beyond description, and one day you will hear your Lord's "Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord."

are all too common in evangelical circles. He shows, for example, that a proper understanding of Greek grammar removes any support which the "holiness" group claim to find for their position in I John 3:9. Several such principles of exegesis have been incorporated into the sixteen steps. To the reader who does not have an extensive theological training, a good deal of the advice given in the chapter will be of little use, as he cannot read the Scriptures in Greek or Hebrew. It would probably have been better if the author had laid down a few simple principles for the average reader to follow, supporting each principle with a clear example.

However, one benefit which ought to be derived by the general public from this chapter is the correction of the notion so frequently expressed, that sermon preparation is an easy matter, for which a seminary education is quite unnecessary. The church member may have a better appreciation of what it means to labor in the Word, as he reads what is written here. Many ministers, on the other hand, will have to revise their methods and habits considerably, if they are to take the sixteen steps which *Bible Survey* represents as being necessary to sound interpretation. The shallowness of some modern gospel preaching is traceable to neglect of this very important subject.

The second section of this volume, entitled "The Bible Story," is actually a very much abridged Bible history. It suffers from the defects which are natural to any effort to cover so much material in so brief a compass. This remark, however, ought not to be taken as derogatory of the contents of the story. It could be wished that Professor Hendriksen had had more space to present the Bible story in the way he has done here. He develops very ably the proposition that the central theme of the Old Testament is the coming Christ. The way in which God's covenant promises were given to His people and how the Messianic line was preserved in every trial, is elicited clearly from the Bible.

One of the most helpful features of this part of the book is the correlation of information and materials, a real help to those who are accustomed to read the books of the Bible in the order in which they appear in the English versions. Many of us forget, as we read the Scriptures, that most

Help for the Study of the Bible

A Book Review

By DAVID W. KERR

William Hendriksen: *BIBLE SURVEY, A Treasury of Bible Information*; Grand Rapids, Michigan; Baker Book House; 1947; \$4.50.

THE Bible continues to be the world's best seller, even in this age of advanced science and materialism. Naturally, then, books about the Bible, whether written by believers or unbelievers, continue to come from the presses in large numbers.

One of the best books about the Bible to appear in recent years is this book, *Bible Survey*, by Professor Hendriksen of Calvin Seminary in Grand Rapids. The sub-title of the volume, "A Treasury of Bible Information," accurately describes the work, for it has a wealth of detail which will enrich the Bible student's fund of

knowledge.

The book is divided into four parts. The first of these, called simply "The Bible," deals with certain questions which come to the mind of every serious reader of the sacred volume. What is the difference between the conservative and the liberal view of Scripture? In what sense is the Bible inspired? Does the official declaration of the church make the Bible authoritative? These are just some of the pertinent questions which are answered concisely and accurately.

One chapter in this first section is devoted to the question of how the Bible should be interpreted. The answer to the question is given in the form of sixteen steps which the conscientious preacher of the gospel should take in preparing a sermon. The author has, in a commendable way, laid the truth which he presents alongside errors of interpretation which

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of the prophetic writings are from a date long before Chronicles, Ezra and Nehemiah. We do not relate the sorry religious conditions described in Hosea and Amos to the golden age of Jeroboam II in Israel. We do not think of the Thessalonian letters of Paul as being earlier Christian writings than at least three of the gospels. Perhaps this is the same as saying that one virtue of *Bible Survey* is that it does for each person what he could not well do for himself except by more diligent study than he has time for. We cannot all be specialists, and it is well to have available a work of this kind.

The originality and vigor of the presentation adds greatly to the interest of the book. Thus in describing the work of Paul, Professor Hendriksen gives an analysis of Paul's missionary methods which is both striking and suggestive. In order that his readers may organize their historical reading in the proper chronological order, there is a chapter devoted to what is called "stream-lined dates." No doubt these will prove valuable, especially to those of us whose knowledge of chronology is hazy. Sometimes, however, it is to be feared that the mnemonic devices which are provided as aids in remembering the dates will prove as hard to remember as the dates themselves. It is doubtful, too, if the streamlining in the interest of easy memorization justifies the inaccuracies in dates which result from the process. But it is apparent that historical dates are not necessarily the dry-as-dust matter which most of us associate with our high school studies.

Part three of *Bible Survey* will be to many, as it is to the reviewer, the most valuable section of the book. In it there is an introduction to each of the books of the Bible, together with an analysis or outline of most of them. The use of acrostics and alliterations in the analyses is rather too pervasive to be permanently effective, but the analyses themselves are very well done. Especially worthy of commendation are the discussions of Isaiah and Jeremiah in the Old Testament prophets and of Daniel among the Writings. As might be expected, the author, who is professor of New Testament at Calvin, is at his best in the New Testament field. The chapter on the Epistle of James is first among those which deal with New Testament material, since each book is discussed in the chronological order of its composition, as far

as that can be ascertained. Professor Hendriksen shows that the admonitions of James are strikingly similar to those of Jesus, that the Epistle of James is not lacking in logical unity, and that it is not in disagreement with the teachings of Paul.

The precise definition of problems, with equally precise answers, which appears in this chapter, characterizes the entire discussion of the New Testament.

It is well that *Bible Survey* omits very largely the "usual endless argumentation" about the theories of Higher Criticism. The method of presentation is on the whole positive. While experience has shown that Christians who are familiar with the false theories of Liberalism are less easily deceived, it would have been impossible in a work of this kind to do justice to both sides of critical controversies. Mention is made in the book of certain denials of traditional views, such as the Mosaic authorship of the Pentateuch and the Petrine authorship of II Peter. The reasons for holding to the traditional view on these subjects are stated. With the Methodist Church openly espousing the Development Hypothesis in its Sunday school literature, conservative teachers need to be forewarned and fore-armed. It may be that

in a second edition the author will deem it wise to include more material by which readers can give answer to Modernism.

In the fourth section of the book there are various helps to Bible study, such as lists of key verses and chapters and an excellent list of suggested Bible readings for special needs and occasions.

One minor defect that will strike the eye of every reader, namely the typographical errors, is distressing. The reviewer noted with dismay that the name Westminster was spelled "Westminster" wherever it occurred.

On the whole, however, *Bible Survey* is a book which we welcome as an addition to the growing body of Reformed literature in English. It may be recommended without qualification as an aid to private or family devotional reading. Young People's Societies would find it a very useful study book. Sabbath school teachers can enlarge their knowledge of Scripture quickly by its use.

Available information indicates that the first edition of this book is sold out. A second improved edition, with index, will be available soon. The book may be ordered through THE PRESBYTERIAN GUARDIAN, 1505 Race St., Philadelphia 2, Penna.

The Visible Church

Part 9: More on the Confessional Problem

By JOHANNES G. VOS

TO AFFIRM that the Church's corporate witness must at least be a witness for the system of doctrine set forth in the Scripture, in its integrity, still does not eliminate all difficulties. There remain some divergent views with respect to various elements of the system of doctrine itself. For example, all Calvinists believe that the doctrine of election is essential to the system of doctrine, yet among them some hold the supra-lapsarian view of the logical order of the divine decrees, while others accept the infra-lapsarian view on the same question, and there are those who hold a post-redemptionist scheme. What shall be our attitude toward such divergences as these? No doubt the great majority of Calvinists would readily agree to dispose of post-redemptionism at once by saying that

while it may indeed be logically capable of being fitted into the framework of Calvinism, still it is so plainly unscriptural that it cannot be regarded as an open question. With respect to the other two views of the logical order of the decrees, the Westminster Standards are prudently non-committal, thus leaving this an open question on which diversity may exist within the Church. Similarly the question of the origin of the human soul, with the three competing views of creationism, traducianism, and pre-existence, has generally, and no doubt very properly, been left as an open question, not only because the Scripture does not afford sufficient data for a confident decision concerning it, but also because no one of the three views, as over against the others, is essential to

the system of doctrine. To select one of these views and exalt it to be an element of the Church's public corporate testimony would amount to an unjustifiable sectarianism.

There will also inevitably remain a whole series of problems arising from the difficulty of attaining agreement concerning the implications and legitimate applications of those doctrines which may have been agreed upon as being essential to the system of doctrine. Here the Church must face the danger of affirming too little and also the contrary danger of affirming too much in its corporate testimony. What is the bearing of the doctrinal system of Calvinism on evangelism? On foreign missions? On the civil magistrate? On the family? On the realm of economics? Since Calvinism is precisely that system of doctrine which recognizes the sovereignty of God and the authority of Holy Scripture in every sphere of life, its implications and applications in these various spheres cannot be neglected or regarded as matters of indifference, nor can they be entirely omitted from the Church's corporate witness and left to the individual convictions of ministers and people.

As a matter of fact, it is just such questions as these that have occasioned some of the historical divisions among the Churches holding the Reformed faith. It is not the purpose of the present article to attempt to solve, or even to state, all these problems, but it is in order to call attention to their existence and the difficulty of their solution. It may be suggested that there has been a tendency, especially among some of the smaller Calvinistic denominations, to elevate to the status of public corporate testimony points of doctrine concerning which there is not only no general agreement among Calvinists, but for which the Scriptural proof may be exegetically or logically doubtful.

For example, when a denomination makes a matter of corporate witness the proposition that it is *sinful* to observe the Lord's supper in a kneeling posture, its zeal against the Romish Mass has exceeded its exegetical sense and logical consistency. There should always be a thorough searching of the Scriptures before *anything* is made a matter of public corporate witness, but when the matter in question is one on which there is general disagreement even among those who hold the Scrip-

tural system of doctrine, then there exists far more need for an extremely thorough and deliberate searching of the Scriptures. Under such circumstances to adopt a point of doctrine as an element of corporate witness after a hasty and superficial study of the Scripture bearing on it, or no study at all, is inexcusable. There are always those who would like to make a requirement of the practice of tithing, or of abstinence from certain amusements, or peculiar and highly debatable eschatological views, or special views of economic questions, matters of corporate witness for the Church, who yet evidence little or no grasp of the doctrinal and exegetical problems that are involved, and who quite fail to appreciate the real difficulty—or it may be impossibility—of presenting a really relevant and cogent Scriptural proof for their doctrinal specialties. On such naive over-simplification of the problems sectarianism thrives.

It has been stated that for the visible Church to bear a corporate witness to the truth involves at least a testimony for the system of doctrine set forth in the Word of God, and that it is desirable for a Church to bear corporate witness to some of the implications and applications of that system of doctrine. This is not to be taken as implying that the Church's witness must stop with these. The system of doctrine forms not the maximum but the minimum content of a corporate witness. There is certainly no valid reason why other doctrines should be excluded. Nor have the historic Reformed creeds so limited themselves. The Westminster Confession, for example, deals with a number of matters which are not elements of the system, nor, in the strict sense, implications or applications of it. Yet these matters are unquestionably teachings of the Word of God. Mention may be made of the Confession's teaching on war, on oaths, and on marriage and divorce, for example.

Certainly nothing revealed in the Scripture can be regarded as without importance, and the visible Church may properly maintain a corporate testimony for any proposition which can be demonstrated to be a real teaching of the Word of God. But when we are off the beaten path of the system of doctrine and its implications and applications in the strict sense, the danger of falling into unwarranted and erroneous interpretations of Scripture

is greatly increased. We have only to think of the diverse views which exist on some details of the subject of prophecy, and in particular of the maze of interpretations of the Apocalypse, to realize that this is so. It has long been recognized as a sound principle that no creedal doctrine should be based solely on symbolic portions of Scripture, because of the danger of misinterpretation. It is of the greatest importance that the Church confine its witness to propositions which can be clearly and unanswerably shown to be the truth of God. Where the teaching of the Scripture is not clear the Church should maintain reserve, and wait for further light from the sacred volume before venturing to bear a public testimony. Needless to say, where the Scripture is silent on a question the Church has no right to utter any testimony. To do so would amount to a presumptuous attempt to improve upon the revelation of God. To respect the silences of Scripture is a sign of true reverence.

Wisconsin Presbytery Memorial

AT the request of the session of Calvary Orthodox Presbyterian Church in Cedar Grove, Wisconsin, we publish a memorial prepared by a Committee of the Presbytery of Wisconsin on the occasion of the death of the Rev. Dean W. Adair, and sent to Calvary Church:

"On December 24, 1947, in Cedar Grove, Wisconsin, our blessed Lord in His inscrutable wisdom, called to His eternal reward our beloved brother and fellow laborer in the ministry, the Rev. Dean W. Adair. With unusual devotion to his church and to his Lord, our brother labored to make known the unsearchable riches of grace in Christ Jesus, often at great sacrifice to himself and to his family.

"The Presbytery of Wisconsin of the Orthodox Presbyterian Church desires hereby to express its sincere appreciation of the work of Rev. Mr. Adair, and its heartfelt sorrow at his sudden demise. May the great Head of the church, the Lord Jesus Christ, support and comfort the bereaved and overrule this tragic loss for the good of His church and the honor of His name."

Signed by OSCAR HOLKEBOER,
Committee of Presbytery.

The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

V

THE CHURCH TRANSCENDENT

THERE are, of course, a great many organizations in the world. It is hardly an exaggeration to say that they are numberless. One of them is the Christian church. But it must not be thought that the church is merely one of many organizations. In important respects it differs so radically from the others that it may be said to be, not just at the head of the class, but in a class by itself. It far transcends all other organizations.

Its Divine Origin

The great majority of organizations in the world were originated by man. They were conceived in the mind of man and brought into being by human effort. That is true, for example, of such relatively unimportant organizations as book clubs and automobile clubs, of such influential organizations as the National Association of Manufacturers, the American Federation of Labor and the Congress of Industrial Organizations, of so colossal and potentially powerful an organization as the United Nations, and also of such religious organizations as the Federal Council of the Churches of Christ in America, the National Association of Evangelicals and the American Council of Christian Churches. All of these organizations and a host of others were brought into existence by the will of man.

The church, on the other hand, was brought into being by God Himself.

The very word which the Greek New Testament employs to designate the church stresses that truth. It tells us that the church consists of those who have been called out from the world. It was God who did the calling. And He called not only by His Word but also by His Spirit. He called irresistibly, effectually.

In the counsel of God the church existed even before the creation of man. That means that only God can have originated it. Paul told the Chris-

tians at Ephesus that God had chosen them in Christ before the foundation of the world and had predestinated them unto the adoption of children (Eph. 1:4,5). Nor were they chosen merely as so many individuals. God regarded them as a group, "the household of God" (Eph. 2:19). No doubt, John Calvin had that in mind when he spoke of the doctrine of election as the heart of the church.

Very early in human history man rebelled against his Maker. At once God stepped in and divided our race in two. To His right He placed the seed of the woman, to His left the seed of the serpent. Instead of commanding them to be at enmity with each other and leaving it to their decision whether or not to obey, He declared: "I will put enmity between you" (Gen. 3:15). Thus by a divine fiat were the church and the world separated from each other and set in opposition one to the other.

After some centuries Abraham appeared on the scene. It was not Abraham who sought God, but it was God who called Abraham to depart from his pagan surroundings. Nor did God merely offer Abraham His friendship and invite him into a covenant; without waiting for Abraham's consent God established the covenant of grace with him and his seed after him (Gen. 17:7). God's declaration made the covenant an accomplished fact. Henceforth the patriarchal family was the church.

In the fulness of time God sent forth His Son to redeem the elect, to save those whom the Father had given Him. That too was a sovereign act of God in no way dependent on the will of man. And because the redeemed constitute the church of God, Scripture tells us that He purchased the church with His own blood (Acts 20:28).

When Peter, as spokesman of the twelve, had confessed Jesus to be the Christ, the Son of the living God, the Lord replied: "I say unto thee that thou art Peter, and upon this rock I will build my church" (Matth. 16:

18). He was referring specifically to the church in its New Testament aspect. The Son of God declared Himself to be its founder.

On Pentecost He built this church. He did it by supernatural, miraculous intervention. To the accompaniment of the sound as of a mighty rushing wind and cloven tongues as of fire, He poured forth the Holy Spirit upon the disciples, and they proclaimed the great works of God in many languages. Through the regenerating influence of the same Spirit three thousand were converted, the first fruits of the great harvest that would be gathered into the church from the field of the world.

Christ keeps building His church throughout the ages. Every time a living member is added to the church this is done through His activity. The ablest minister of the gospel that ever lived was no more than a means by which it pleased the Lord Christ to build His church. It was the Lord, not Peter, nor another apostle, who added daily to the church at Jerusalem such as were being saved (Acts 2:47). Spurgeon spoke to the point when he said to a man who continued in the sin of drunkenness but claimed to be that great preacher's convert: "I'm afraid you're right. If you were Christ's convert, you would be leading a different life."

How unmistakable that the church is a creation of the Triune God!

Its Supernatural Essence

It must not be supposed that the church is the only institution of divine origin in the world. Two other institutions can lay claim to the same distinction. They are the family and the state.

The second chapter of Genesis contains the story of the first wedding. It was not man's idea but God's. God said: "It is not good that the man should be alone." So God caused a deep sleep to fall upon Adam, took one of his ribs, made a woman of it, and brought her to Adam that she might be his wife. Thus God established the human family.

The thirteenth chapter of Romans teaches that the state is divinely instituted. We are told to be subject to the civil magistrate because "there is no power but of God: the powers that be are ordained of God." And when Pilate said to Jesus: "Knowest thou not that I have power to crucify thee and have power to release thee?" He replied: "Thou couldest have no power at all against me except it were given thee from above" (John 19:10,11).

Does it follow that the family, the state and the church are equal in glory? Not by any manner of means. Although all three are of divine origin, yet the family and the state are in one category, the church is in quite another. And the latter category far transcends the former.

Of the three only the church is said by Holy Scripture to have been founded by Christ. This does not mean that He had nothing to do with the origination of the family and the state. The three persons of the Holy Trinity always work together. Yet it is highly significant that Christ said only: "I will build my church." The reason lies at hand. Christ is the Saviour, and the church consists of the saved. And that can be said neither of the family as such, nor of the state.

The family and the state belong to the realm of the natural. Unregenerate persons can and often do constitute a family. While the Bible unmistakably condemns the marriage of a believer to an unbeliever, it may not be said that wedlock is for Christians only. And while Christians should by all odds be the best citizens, citizenship is not restricted to them. Again, while it is highly desirable that Christians hold office in the state, yet according to Romans 13 God's people must be subject to the civil magistrate even when he is a pagan. Believe it or not, the apostle Paul wrote that chapter during the reign of Nero, perhaps the most wicked and cruel of all Roman emperors.

The church, on the other hand, belongs to the sphere of the supernatural. It is itself supernatural. Only those who have been supernaturally regenerated and consequently have by a true faith received Christ as Saviour and Lord are its living members. The unregenerate in the church, however many they may be, are not of the church. The church is holy and its members are saints. They are indeed "elect according to the foreknowledge

of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (I Peter 1:2). They constitute "a chosen generation, a royal priesthood, a holy nation, a peculiar people" (I Peter 2:9).

How clear that no other institution in all the world is comparable with the Christian church in point of glory! The glory of the greatest, wealthiest, most

powerful and most resplendent empire of all history was as nothing, yea less than nothing, in comparison with the glory of the church of Christ.

Small wonder that of all the numberless organizations in the world the Redeemer fondly claims only the church as His very own. "Upon this rock" said He, "I will build my church." She is indeed His beloved, His bride.

Pharaoh

(Continued from page 36)

His own choosing? For it was precisely this which He did in the case of Moses. After that strange revelation of Himself at the burning bush in the wilderness, the Lord announced that the outcome of Moses' mission would not be a success, at least, as far as the ruler of Egypt was concerned. "And I am sure" says the Lord, "that the king of Egypt will not let you go, no, not by a mighty hand" (Exodus 3:19).

Since the Lord is indeed the omniscient One, we may well expect that He would know in advance how Pharaoh would react. Furthermore, it was an example of grace that God made known this fact unto Moses. By the knowledge of this fact, Moses would be the better prepared for the task which he was to seek to accomplish. But our surprise becomes all the greater, when we read the further revelation of the Lord, "—but I will harden his heart, that he shall not let the people go" (Exodus 4:21b). In other words, the Lord tells Moses that Pharaoh will not accede to his request, and the reason why he will not accede is that the Lord Himself will so harden Pharaoh's heart that he cannot accede. Why, why, we may ask, did God do this?

Before attempting to answer this question in greater detail, we should at the outset notice that God is not acting capriciously. The superficial reader of the book of Exodus is likely to receive the impression that the Lord commands Moses to do something, and then makes it impossible for Moses to carry out that command. Furthermore, the superficial reader might receive the impression that the command addressed to Pharaoh was not sincere, for so it might be asked, how can Pharaoh possibly be expected

to obey the command if the Lord deliberately hardens his heart so that he cannot obey?

Hardening Pharaoh's Heart

A superficial reading of the Bible, however, is a very dangerous thing. In reading the Bible we should employ an intellect that is humbled and consecrated to the service of God. And we should also employ every legitimate means, such as commentaries and Bible dictionaries and concordances.

In order, therefore, rightly to understand the problem that lies before us, we should examine rather closely the language employed with reference to the hardening of the heart. In the original Hebrew, three different verbs are used, and each of these verbs has a slightly different connotation. In the general announcement that He will harden Pharaoh's heart (4:21), the Lord employs a word which means to make perverse or obstinate. In other words, the Lord here says that He will so work that the heart of Pharaoh will become intensified as to its perversity and obstinacy. To speak even more accurately, we should say that Pharaoh's heart will be intensified as to rigidity.

Another form of this same verb is often used to express the reaction of Pharaoh to the miracles performed by the Lord through the hand of Moses. So, e.g., we read in 7:13, "And the heart of Pharaoh was hardened." Here the idea is simply that the king's heart grew more hard or rigid.

This condition is described by the use of another verb in 7:14. Here it is said, "Pharaoh's heart is hardened." That is, the heart had become heavy, dull, burdensome, insensible. And in 8:32 we are told that Pharaoh intensified his heart as to its insensibility.

One further word is used. In 7:3 it is said that the Lord will make Pharaoh's heart stiff, intractable or hard. In our English language we have only the

one word *hard*, by which to render the different shades of meaning of the Hebrew. Nevertheless, even so, we can perhaps understand what is the meaning of the Scripture. Moses speaks the message of God, and as the words of God fall upon the ears of Pharaoh a great rebellion occurs within. His heart becomes rigid and heavy. Who is this Jehovah, he doubtless asks, that He can command me what to do? Am not I the Pharaoh? Am not I the mighty ruler of Egypt? Why should I become humble before this God whom I hate?

In other words the reason why the heart of Pharaoh bristled with obduracy was that his heart was filled with pride. He was an example of those to whom the Gospel is a savor of death unto death. For the Gospel had been preached unto him. In the Name of the Lord, Moses had approached the king and had requested that the king give obedience to a word of God. He had requested that the king do something that would benefit the people of God. In effect, therefore, Moses was requesting the king to do something that would have been of benefit and blessing even unto the king himself. For no one can obey the commands of God without being benefitted thereby.

Furthermore, the command was presented in a courteous and gracious manner. "Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness" (Exodus 5:1b). This was a request the reasonableness of which could not be denied. Then, when Pharaoh refused to obey, he was told why Moses and Aaron had come to him. He was not commanded to do something unreasonable. God's commands are never unreasonable.

Nor was the request meaningless. Moses and Aaron accompanied their words by the performance of miracles which clearly demonstrated that God was with them. In other words, a remarkable opportunity was placed before Pharaoh. It was the opportunity of obeying the Word of God. What an example of grace this is! How good God was to Pharaoh! What blessing might have come to the king, had he but obeyed the Word of God.

Hence, Pharaoh knew that Moses and Aaron were indeed messengers of the true God. He was without excuse. He must obey, or perish. And he chose to perish. Instead of acknowledging the graciousness of God, his heart be-

came stone; he rejected the Word of the Lord and disobeyed.

How Pharaoh's Heart Was Hardened

It remains to ask how this hardening was brought about. We are told that the Lord hardened the heart, and we are also told that the king hardened his own heart. First of all, let us ask, how did the Lord harden the heart? This question we should answer by saying that in all probability this was done through the preaching of the message which Moses and Aaron brought. In other words, it is not necessary to assume that in some particular way God brought a special influence to bear upon the king. Rather, God hardened his heart through the preaching of God's servants. The Gospel was truly a savor of death unto death to the king. And this teaches us very clearly that the preaching of truth is the work of God. When the Gospel brings one to the knowledge of the truth, it is the work of God. It is God who changes the heart. And when the Gospel brings one to rejection of the truth, it is God who works. For the doctrine of reprobation is a fact. And when the sweet music of the Gospel falls upon the ears of some, it produces rigidity of heart, and can do no other.

It is a sobering thought. We who preach the Gospel should ever remember that the words of truth become unto some words of death, for they aggravate the hardness of the unbelieving heart. In this way, I believe, the Lord hardened the heart of Pharaoh.

At the same time, we are told, Pharaoh made his own heart heavy. The responsibility was his. He refused to believe. Great indeed, is the mystery that lies here. We cannot understand it; we cannot solve it. It is true that the Lord has decreed that some shall perish; but it is equally true that the responsibility for perishing lies with the individual. God grant that all who read these lines may believe the truth of God when it is presented to them.

Perhaps we are now in a better position to consider the question raised toward the beginning of this article. Why did God harden Pharaoh's heart? This question we cannot fully answer, but we can at least begin to understand. It is only of His sovereign good pleasure that the Lord chooses any

unto life. In His inscrutable wisdom, the Lord had passed by Pharaoh. In this world the elect will constantly have to do with the non-elect. At every turn of the way, sinners will try to obstruct the progress of God's work. It was this fact which the Lord was now revealing to Moses. "Moses," said the Lord in effect, "I have a great work for you to do. My people are in bondage. You are to go to Pharaoh and to ask his permission that they make a journey to worship Me. He will not hear you, Moses, for he is a sinner. As you preach, your words will but harden his heart—for so I have ordained. But, despite this fact, go, for I am with you, and the people shall be set free."

Thus Moses went, accompanied by Aaron. Before him was a hostile monarch, a man whose heart would never receive the gracious influences of the Gospel—a man whose heart was calloused, insensible to truth—nor would the Lord permit it to be otherwise. And this hardened heart would seek to obstruct the work of God in deliverance. But with Moses was God Himself—in miracle, in word, in power. And—the purposes of God were accomplished. The people were delivered. So too is it with us. Before us is the enemy world. The hearts of many are obdurate; they cannot believe the Gospel, nor will the Lord permit them. They are heaping up for themselves destruction in the day of judgment. And they would obstruct the work of God. Well might we be dismayed if the battle were merely ours. However, it is "not by might, nor by power, but by My Spirit, saith the Lord of Hosts." In this confidence we may indeed face the adversary.

New Jersey Presbytery

THE Presbytery of New Jersey of the Orthodox Presbyterian Church held its January meeting in Trenton, N. J., on January 20th. The Rev. Bruce A. Coie, Moderator, presided.

Licentiate Meredith Kline, who has been serving as supply at the Calvary Church of Amwell, Ringoes, N. J., successfully passed his examination for ordination. He is to be ordained and installed as regular pastor of the Ringoes church on Friday evening, March 5th, at the church.

Holkeboer

(Continued from page 38)

of the Word, we hear God speaking to us. In prayer we speak to Him. All such communion glorifies Him, whose we are and whom we serve.

Again, we glorify God through simple obedience to His commands. The motive for this obedience must be love—"If ye love me, keep my commandments." This is not easy. In fact, but for the enabling grace of God, we cannot either love God or keep His commandments. But His grace is freely offered us in the gospel, and imparted by the Holy Spirit. And again God is glorified.

Our love for God may further manifest itself in good works which are well-pleasing in His sight. Jesus puts it this way—"Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven" (Matt. 5:16). Again, "Herein is my Father glorified, that ye bear much fruit" (John 15:8).

Good works performed for the purpose of meriting eternal salvation can never glorify God, for salvation is not earned by good works. But good works done in faith, prompted by love and gratitude toward our heavenly Father do most certainly glorify Him. Reward for such good works will surely be given. The reward is not the primary end, or goal to be attained. It is rather a by-product. And it is completely gratuitous—given by God freely, not out of obligation or compulsion.

It is clear, therefore, that men do not naturally make the glory of God their chief purpose in life. Yet to the reader of God's Word it should be apparent that, as the Shorter Catechism states, man's chief end is to glorify God. And meditation on this makes it also obvious that seeking the glory of God has many consequences for practical everyday living.

Can you, my friend, conceive of any higher purpose in life? Have you experienced the power that principle produces in the life of those who take it seriously? Have you faithfully applied this principle to practical, routine, daily experience? If so, you have discovered that life can be fruitful and joyful, not empty and meaningless. The apostle was not stating a principle for a narrow, inhibited life, but rather the principle for the truly abundant Christian life, when he said, "Whether therefore ye eat or drink,

The Scientific Mind

By THEODORE T. SNELL

THE human mind is one of the greatest marvels of God's creation, both in its constitution and its accomplishments. Thereby we have intercourse with our fellows and communion with our Creator. It is most fortunate that we are not mentally alike. Comparatively few are scientists. Some others who are deliberate, thorough and analytical, may be said to have scientific minds; these are often disposed to envy their more quick-witted and energetic fellows who are strong for action and immediate results. While the latter are a necessary element of contemporary life, those in the former category may be happy that their contributions are of real importance, though they have no great scientific feats to their credit and the fruits of their labor mature more slowly.

The scientist has not only the talent for analysis, but often has well-nigh unlimited patience and thoroughness, and is adept in physical, mechanical or chemical relations, reactions and adjustments; the results of his efforts often being of paramount value to society. Those who are his potential beneficiaries can show their wisdom and appreciation by using these salutary achievements to make their own lives and those influenced by them more effective. For example, we are much indebted to the great minds which discovered the vital importance of germs and vitamins; therefore we will maintain high sanitary standards for our own well-being as well as to

prevent the transmission of noxious germs; we will seek medical advice concerning vitamins required to supplement our usual diet. These and other such precautionary measures not only materially contribute to reduction of the mortality of the newly born, but add many years to the average expectation of life.

We will be alert also to other diverse scientific developments, such, for example, as the amazing discoveries and inventions in the field of atomic energy, aerial navigation, and astronomical exploration. We will praise God as the primary source of every material as well as spiritual benefaction, and will seek His guidance and wisdom and overruling.

Whatever our mental caliber we will be grateful to the Creator for the minds we have, which can either help to produce some of the marvels of science or at least appreciate and utilize them. We rejoice especially in the men and women of science who are truly Christian, who acknowledge their divine endowments, and who strive for the glory of God in their unselfish alleviation of the limitations and discomforts of humanity. These reflect the spirit and example of our divine Master who healed as well as revealed both physical and spiritual deformities.

MR. THEODORE T. SNELL is an elder of KNOX Orthodox Presbyterian Church, Silver Spring, Maryland. He is at present living in Woodbridge, N. J.

or whatsoever ye do, do all to the glory of God."

If this is indeed our chief goal in life, that God shall in all things be glorified, then it follows that we shall also enjoy Him forever. We shall find delight in fellowship with Him, in serving Him, in simply doing His will. To glorify God and to enjoy Him go hand in hand. No one can truly enjoy the presence of God who does not seek at the same time to glorify Him. The man who truly seeks to glorify God can say with the Psalmist, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth, but God is the strength of my life, and my portion forever" (Ps. 73:25f).

Miss Handyside To Korea

MISS FLORENCE HANDYSIDE, missionary appointee to Korea of the Orthodox Presbyterian Church, has received a clerical appointment which will take her to Korea for a year's employment with the American Military Government in that country. At the end of the year she may resign, or may have the appointment extended for an additional year. The arrangement will be especially valuable in giving Miss Handyside experience in the country where she expects to engage in full time missionary service. She expects to sail in about a month, though details have not yet been determined at this writing.

The GUARDIAN NEWS COMMENTATOR

VIEWING THE NEWS FROM THE RELIGIOUS NEWS SERVICE AND THE RELIGIOUS AND SECULAR PRESS

Eerdmans' Prize to Westminster Graduate

WILLIAM B. EERDMANS Publishing Company has announced the winner in its \$5,000 evangelical book contest. He is Edward J. Carnell, Professor of Philosophy at Gordon College of Theology and Missions, in Boston, Mass.

Professor Carnell is a graduate of Westminster Theological Seminary, Philadelphia, in the class of 1944. In 1943, while at the Seminary, he was awarded the William Brenton Greene, Jr., prize in apologetics. In 1944 he was granted both the Th.B. and Th.M. degrees, having completed the requirements for the advanced degree by taking extra work during his regular course.

Following his graduation from Westminster, Mr. Carnell served as interim pastor at First Baptist Church, Marblehead, Mass. He began teaching at Gordon College in 1945. He has also been taking advanced work at Harvard Divinity School, from which he received the S.T.M. degree in 1946, and from which he expects to receive the Th.D. degree in February, 1948.

Professor Carnell's prize-winning book is entitled, *An Introduction to Christian Apologetics*. Of the book Eerdmans says, "Its scholarly merit and its timely thrust earned for it the unanimous decision of the judges. Into the current philosophic tumult, the author of this able volume casts a plea for the Biblical view of God and the world, as alone able to resolve the dilemmas of the modern mood." The foreword to the volume has been written by Dr. Carl F. H. Henry, a member of the faculty of the new Fuller Seminary.

Second place in the contest was awarded to Dr. John DeVries of Calvin College, Grand Rapids, for the manuscript, *Beyond the Atom*, a scientist's appraisal of "Our Christian Faith in this Age of Atomic Science."

Professor Carnell's volume is to be published as part of Eerdmans' spring list, and will appear on or about March 15th. Orders may be placed with THE PRESBYTERIAN GUARDIAN, 1505 Race Street, Philadelphia 2, Pa.

NAE Convention In Chicago

THE sixth annual convention of the National Association of Evangelicals will be held in Chicago May 3 to 6. Related organizations will also convene at the same time. These include the Laymen's Advisory Council, the National Sunday School Association, the National Religious Broadcasters, the Evangelical Foreign Missions Association, and the National Association of Christian Schools among others. It is planned also to organize, during the course of the convention, the first woman's association affiliated with the movement.

Among speakers scheduled to be present are Dr. Wilbur M. Smith, Dr. Bob Jones, Jr., Dr. Harold J. Ockenga, Dr. Claude Watson who is candidate for President of the United States on the Prohibition ticket and others.

The organization claims that over fifty denominations are represented in it at the present time. Twenty-nine entire denominations are officially associated with it, and numerous local congregations of other denominations have joined it.

Catholics Assail Church-State Group

AS WAS to be expected, Catholic leaders have sharply criticized the Manifesto of the new organization, Protestants and Other Americans United . . . (Let's shorten that name to "Protestants United"), which we reported in the last issue. The sharp-

est attack came from the office of the Knights of Columbus in New York. Their charge was that the new organization was really formed to fight the Roman Catholic Church. They claimed that its assertions that Catholicism was out to destroy the real implications of the First Amendment to the Constitution were ridiculous. Rochester Catholic leaders charged that the organization was really a "society of organized bigotry," and declared, "The spirit of hooded bigotry lives again. . . ."

One line being taken by the Catholic press is to the effect that we ought to postpone this family "squabble" between Protestants and Catholics, and really unite in our fight against Communism. When that battle is won, then we can take up our family quarrels again, if we want to. There are times, however, when a two-front war is necessary. Sometimes even a three-front war. In fact, as Bible-believing Christians, we confess that we stand opposed not only to the Communism of Russia and the Catholicism of Rome, but also to the Modernism of many leaders of the Protestants United. We are "for" the Word of God, and so we are set against all which is contrary to the Word of God, even when we find it in the house of our friends.

Use the Bomb on Russia?

WRITING in the January 1 issue of the *Southern Presbyterian Journal*, Associate Editor L. Nelson Bell suggests that we ought to use the atom bomb on Russia now, as the only "realistic" solution to the problem of an encroaching Communism. Russia, suggests Editor Bell, should be warned to withdraw from all territories into which she has expanded since 1942. If she does not do so immediately, we will drop one atom bomb on some

sparsely settled area of European Russia as a warning. If Russia still pays no heed, five days later a bomb will be dropped on the Kremlin, and more bombs will keep coming until Russia yells "uncle."

No doubt there are many people who privately agree with such a proposed "solution" of the Russian problem. No doubt many feel that using a few bombs now is the alternative to using a great many bombs eventually. Certainly from a human point of view, there appears to be no effective way of stopping Russia short of force. Yet Scripture warns us that they who take the sword will perish by the sword, and the same applies to the atom bomb. The church does have an atom bomb that it should use—even the Gospel which is the atom bomb of God unto salvation to everyone that believeth. But it has never been the policy of the church to advocate force as the means for removing error hindering its advance in the world.

CLA Wins Union Election

AFFILIATES of the Christian Labor Association have won what is described as the first union authorized elections to be held in Grand Rapids. The elections were in the Hekman Biscuit Company, and involved the United Bakery Workers and the United Trucking and Warehousemen's Union. The victory was by a substantial majority. The CLA is largely composed of skilled tradesmen in the building industries, but recently has endeavored to organize factory and plant workers in the city. Most of its members are in the Christian Reformed Church.

Southern Majority for Federal Council

THE vote which is being taken in presbyteries of the Southern Presbyterian Church concerning continued affiliation with the Federal Council, seems definitely to have gone in favor of that body. Fifty-one presbyteries have approved continued affiliation. This is more than a majority of the presbyteries of the church. Sixteen presbyteries have opposed the continued affiliation.

WAA Distributes Bibles

MAJOR GENERAL Luther D. Miller, Chief of Chaplains, has announced that a total of over a million Army Testaments, declared surplus by the WAA, have been distributed free of cost to religious, educational and civic institutions. Included were 746,000 copies of the King James Version, 197,000 copies of the Catholic Douay version, and 67,000 copies of a version prepared by Jewish authorities. No more copies of surplus Scriptures are available.

It was also announced that 500 surplus Army and Air Force chapels have been sold to qualified applicants. A breakdown shows that 379 went to Protestant denominations, 86 to Catholic groups, 5 to Jewish, 16 to colleges and schools, 10 to Civic units, and 4 for use as memorial shrines. About 100 more chapels are available, but disposal is through the local agency having charge of specifically advertised chapels, not through the Chaplain's office.

Germantown Church To Promote Guardian

CALVARY Orthodox Presbyterian Church of Germantown, Pa., has appointed a committee to promote the use of the GUARDIAN. Efforts will be made to have members of the church subscribe for friends and acquaintances, in the hope of bringing outsiders to know more about the church and the things it represents. It is hoped that at least 100 new subscriptions will result from this effort. (Other churches might copy!)

Covenant Church Enlarges Broadcasting

THE Covenant Orthodox Presbyterian Church of Vineland, N. J., which last fall began broadcasting its Sunday morning services over a local station, has now undertaken a daily morning devotional broadcast over the same station, WWBZ, from 8:05 to 8:30 a.m. The program will be known as "The Faith and Life Hour," and began on Monday, January 19th. The station is operating on 1360 Kilocycles at 1,000 watts, and

has been heard in Philadelphia and vicinity, as well as throughout south Jersey.

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