

GUARDIAN



GREAT TEACHINGS OF JESUS

EDWARD WYBENGA

Twelve Apostles Chosen

Luke 6:12-16

Before He entered upon so important a task as choosing the apostles upon whose teachings the church would be built, Jesus spent the preceding night in prayer upon the mountain top. Since he was truly man, our Lord himself needed to be instructed by God; he needed that wisdom which is from above. Therefore he betook himself to God in prayer. In this also he sets before us an example worthy of emulation.

When you have a serious problem confronting you, one that may involve far-reaching consequences, then, by all means, seek God's help and guidance in prayer. You will need it; and God will show you the way.

Having obtained from his heavenly Father the wisdom he sought, Jesus proceeded to choose the Twelve who were to go and lay the foundations of the Christian church. They were called "apostles." The word "apostle" means "one that is sent." These men were sent forth to heal the sick and preach the gospel. They were ambassadors for Christ. To them he gave special power and authority in the church.

The Twelve, with the exception of Judas Iscariot, were men of honest character and deep conviction. They were men in moderate circumstances, men of humble station in life and not highly educated; but men who later proved themselves capable, by the grace of God, to "turn the world upside down," as reported by their enemies. Since the world in all its wickedness and error is already upside down from the Christian point of view, therefore the apostles in reality turned the world "rightside up" by their teachings.

We need more of such men in the church today—ministers, missionaries, elders, teachers, who have well-

founded convictions of the truth as based upon the Word of God; and who have the courage to express their convictions by word and conduct. This will make the church strong again, and a force to be reckoned with in a chaotic world!

Having completed his choice of the Twelve, and being pressed by the multitudes, Jesus found a convenient place of high table-land on the mountain side; and there he sat down to teach the people those eternal truths we find recorded in the Sermon on the Mount as given in Matthew 5-7.

Jesus' Great Sermon

Luke 6:17-49

It is commonly believed that Jesus may have repeated on different occasions some of his famous sayings in that great sermon, and that Luke is here recording one of these occasions. Let us give attention to the important truths our Lord spoke at this time.

In vv. 20-26 our Lord speaks of the triumph of justice and equity. The poor, the oppressed, the outcast will one day be fully satisfied with good, and exceedingly glad. They are "the poor of this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him" (Jas. 2:5). On the other hand, the rich, the gay, the highly applauded men of this world will some day be utterly desolate, and destitute of every blessing. God will yet vindicate justice and truth in his own appointed time!

In vv. 27-36 Christ sets forth the high character of Christian ethics. The ethics of a Christian should be far superior to those of a non-Christian. Men of the world love those that love them; make friends of those who can benefit them; and take revenge upon those who injure them. With the Christian it must not be so. He must love even his enemies; pray for them and do them good. He must love

them not in the sense of approving their conduct or delighting in their character but in the sense of having pity on them, treating them kindly, and seeking their true welfare. The Christian must even go so far at times as to suffer injury and wrong against his person and property without seeking redress.

However, the words of Jesus must not be pressed too far. When he said, "Unto him that smiteth thee on the one cheek offer also the other," Jesus did not mean that we must be so gentle and mild as to invite martyrdom. There is such a thing as lawful self-defense of one's property and life. Jesus himself did not turn the other cheek when smitten by the officer of the highpriest. Rather, he protested the wrong with these words: "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me" (John 18:23)? We must honor the demands of justice in social relations, but we may never take revenge. Rather suffer wrong with patience than retaliate.

Likewise, when Christ said, "Give to every man that asketh thee," he did not mean that we must give everything away, for then we ourselves would come to utter poverty and be reduced to begging. We must use our common sense and good judgment in all these matters. We must be kind and merciful but not foolish.

Again, when Jesus warned, "Judge not, and ye shall not be judged," he did not mean that we should never form any judgment upon the acts and lives of others. He said, "By their fruits ye shall know them." When people steal and kill and deceive, we are duty-bound to judge such acts as sin, and as worthy of punishment. The thing that Jesus does condemn is a censorious disposition, an eagerness to find fault in others. And when injury has been done, we must show a forgiving spirit rather than publicize the matter abroad.

Finally, we are warned that an outward allegiance to Christ is not enough. To call him "Lord, Lord," and then to reject his teachings is to bring destruction upon ourselves. Let us build our religious house upon the solid rock of divine Truth. That house will stand, no matter how violent the storm!

MACARTNEY ON MACHEN

NED B. STONEHOUSE

If the readers of this article share my particular fondness for autobiography and biography, they will almost certainly enjoy the recently published autobiography of the late Rev. Clarence E. Macartney, which has as its main title, *The Making of a Minister* (Channel Press, Great Neck, N. Y., 1961). History is the teacher of life, as an ancient writer said. And the lives of great men, especially if their memoirs present not only new knowledge concerning significant historical movements but also fresh insights as to the way in which history has been affected by the personality, character and motives of leading participants, are capable of profoundly affecting the course of our own lives.

This book reminds us of the hospitable and generous householder who is prepared out of his treasury to bring forth things new and old. Written in the attractive literary style that was one of Macartney's distinguished accomplishments, a style that is simple and lucid without being plain or monotonous, it offers the reader a great variety of fascinating disclosures concerning his life and reflections upon it.

Struggle for the Faith

Tastes are bound to differ with regard to biographical writing, and this is probably especially true with respect to what a writer chooses to include and what he decides to leave unsaid. This autobiography is especially rich and interesting in its sketch of the subject's background and early life; it seems to me to be rather thin in the latter portions, though one is grateful for many features relating to his work as minister and pastor in Paterson, Philadelphia and Pittsburgh. Many homely details are included which impress one with the down-to-earth humanity of Macartney; a few such details seem not to add greatly to the impact of the work; and one could wish for a much more expansive treatment of the great theological and ecclesiastical issues of the period of his mature life. Never-

theless, one is bound to be grateful that a brief chapter, entitled "For the Faith," comments frankly on the issues raised in the twenties and thirties especially in the Presbyterian Church.

Macartney's own part in the struggle "for the faith," particularly in its beginnings, is always recalled with profound appreciation, and his own reminiscences of this struggle constitute one of the most fascinating parts of the book. In this connection what he has to say regarding J. Gresham Machen is likely to prove of the most intense interest to readers of this journal, and since it on the whole speaks forth such a ringing testimony in support and vindication of Machen, one cannot but hope that the book may still serve to correct the grave distortions of his character and spirit which have persisted through the years.

Macartney recalls the Machen of their student days in Princeton Seminary as one of whom none thought, "as his modernist foes afterwards caricatured him, as sour, bitter and unfriendly" (p. 187). He acknowledges that the opposition to Machen's confirmation as Professor of Apologetics at Princeton in 1926 was blocked by his enemies "and the enemies of the truth which he represented and defended . . . because of his uncompromising stand on the great issue before the church" (p. 187). Although Macartney did not favor the formation of the Independent Board for Presbyterian Foreign Missions for practical reasons, he defends its constitutionality, and declares that Machen's expulsion because he refused to obey the mandate of the General Assembly was "one of the darkest blots on the history of the Presbyterian Church" (pp. 188f.).

Dr. Stonehouse, Professor of New Testament in Westminster Seminary, is the author of J. Gresham Machen: A Biographical Memoir (Eerdmans, 1955).

An Erroneous Impression

Nevertheless, this evaluation is followed at once by a statement of a rather critical nature. For Macartney writes:

When Dr. Machen's trial came up before the Judicial Commission, I wrote to him, offering him my services as counsel. He replied with a kind letter, but declined my offer, saying that if I defended him, he might be acquitted, and that was not what he wanted. He had already made up his mind to secede, and promptly did so, establishing the Orthodox Presbyterian Church (p. 189).

When I read these lines, I felt at once that they did not ring true. Fortunately I was able to check the correspondence, and have been eager to correct the erroneous impression that is given, however inadvertently, by Macartney's statement.

Macartney's offer was evidently made in a conference or telephonic conversation on May 8, 1936. The next day Machen sent the long letter which is published as an appendix to this review article and which makes perfectly clear that Macartney's memory failed him at this point. As the letter itself discloses, the basic reason for declining the offer (however overwhelmed with gratitude Machen was for Macartney's generosity in making it) was that he felt that his counsel, who would represent him before the Judicial Commission and as well afterward, in connection with the public appraisal of the trial regardless of its outcome, had to be a person who would represent his view "in the most thoroughgoing way." To Machen's deep distress, in spite of the large areas of agreement between Macartney and himself, and their mutual respect and admiration, this was not true so far as their total evaluation of the ecclesiastical situation was concerned.

Machen Not a Schismatic

At this time indeed, as the letter also makes perfectly clear, Machen had come to believe that the denomina-

tion was apostate and he longed for a separation. But it must not be forgotten that this letter, dated May 9, 1936, virtually on the eve of his condemnation by the highest court of the Church, was written after many agonizing years of struggle for reform from within wherein year after year, in the great Princeton issue and that concerned with Foreign Missions, to mention only two, those who had stood for the authority and integrity of the constitutional standards of the Church had been defeated. Nevertheless, Machen was not a schismatic. He did not want separation simply for the sake of separation or for the sake of peace. No one approached him with respect to the zeal and devotion with which he had sought to bring the Presbyterian Church back to its constitutional commitments. And even at this late hour, when the handwriting on the wall was quite clear, as the next to the final paragraph of the letter underscores, Machen's sense of obligation to fulfill his ministerial vows was such that he could not condone the evil involved in his anticipated condemnation by the Commission even though it might become the occasion of good. In the words of his own letter, "But I cannot acquiesce in that evil for a moment, and therefore I am adopting every legitimate means of presenting my case even before the Modernist Permanent Judicial Commission."

Unanswered Questions

In the context of the statement concerning Machen which has just been under scrutiny Macartney speaks of the establishment of the Orthodox Presbyterian Church as "abortive" and of Westminster after 1936 in generally disparaging terms. I shall not here undertake an evaluation of these criticisms beyond a few words. Mistakes have been made and there have been deep disappointments, and even when the hand of God has been present to bless in surprising ways there has been and is now no place for complacency and self-congratulation. Nevertheless, Macartney's evaluation raises certain questions which the autobiography unfortunately makes no attempt to answer. Would not the course of history have been different if Macartney and men like him had continued to labor shoulder to shoulder with Machen? And what shall one say concerning the virtual silence, so far as a struggle "for the faith" is concerned, in the

"I do not desire to do evil that good may come."

years following 1936? One cannot but hope and pray that even now there may be many who, faithful to the basic approach of Macartney's earlier days, as they are also admirably set forth by the editor of this volume, Dr. J. Clyde Henry, in the splendid Introduction, will be aroused to carry on regardless of cost the great battle for the truth within and without the church.

Letter to Macartney

May 9, 1936

Rev. Clarence E. Macartney, D.D.,
First Presbyterian Church,
Pittsburgh, Pennsylvania.

Dear Macartney:

Having deliberated very carefully indeed with regard to the matter which you brought to my attention yesterday afternoon, I am, as you suggested, writing to tell you just exactly how I feel.

First, I want to say again what I tried very imperfectly to say — that your willingness to defend me before the Permanent Judicial Commission delights and gratifies me very greatly indeed. I feel, as you can well imagine, very highly honored by it. Your review of my recent book, especially just at this time, touched my heart. I rejoice very greatly, also, in the knowledge that, unlike Dr. Craig, you are firmly convinced that we of The Independent Board for Presbyterian Foreign Missions have a full right under the Constitution of the Presbyterian Church in the U. S. A. to form that Board and to be members of it. I regret, therefore, the more, to feel compelled to say that I do not think it would be right for me to ask you to act as my counsel. My only comfort in doing so is that from your exceedingly sympathetic and broad-minded attitude yesterday I got the impression that you will not be offended but will understand why I take the position that I do.

Certainly my taking this position is not due to any low estimate of your effectiveness as an advocate. On the contrary it is, in a way, a testimony to my sense of your effectiveness. If you were some obscure and ordinary person, I could, without risk, let you appear as my counsel and be known as such before the world, even though your position was not exactly the same as mine. But, as it is, anything that you might say would be attributed to me, and despite all manner of disavowals on your part and on my part, it would be taken by the public generally to be a statement of my position.

Just envisage, for example, what might happen after this decision of the Permanent Judicial Commission is tendered.

Suppose the issue were evaded. Suppose I got off with a light sentence. That, to my mind, would be the greatest possible calamity which could befall the evangelical cause at the present time. I do not think it is likely to happen. But suppose it did happen. Then, after the trial was over, you would be interviewed. What you would say would be said not only by the Rev. Clarence E. Macartney, D.D., ex-moderator of the General Assembly, but by counsel for J. Gresham Machen. Just because you are the most distinguished conservative preacher in America, anything that you would say would be said, so far as the press is concerned, through a tremendous loud speaker.

Under these circumstances, since your position is not just the same as mine, there would be really a very serious risk that my position on the Church would be seriously misrepresented. I should risk being in the position of letting my colleagues in the Independent Board down, and obscuring what we stand for.

Of course, I might find it difficult to define in a few words just what the difference between your position and mine is. I rather think that it is something like this — that you desire our continuation for the present in the present organization of the Presbyterian Church in the U.S.A., hoping that there will be reform of that Church or hoping that evangelicalism may prosper by such continuation; whereas I, on the other hand, am longing for a division, and hoping and praying with all my soul that the division may come soon. I am perfectly convinced that the Presbyterian Church in the U.S.A. is an apostate Church at its very heart. I do not think there is any blessing of God for us so long as we continue in such an apostate organization.

That difference of attitude, I think, would be bound to appear in anything that you would say. You might claim with all your might the fact that you were speaking for yourself alone and not for me. But the newspapers would never get that fine point if you had been actually asked by me to be my counsel.

As it is, I have a man as my counsel who is a member of the Independent Board and is just as guilty as I am — supposing that I am guilty at all. I can with great confidence say that Mr. Griffiths speaks for me not only before the Permanent Judicial Commission but also to the newspapers. You will understand just as readily as I understand it that I cannot say exactly that with respect to you. I rejoice with all my soul in the measure of our agreement, and particularly does it delight me to know, from our conversation yesterday, that that agreement is even more extensive and more cordial than I thought that it was.

But one guiding star has been before me in all this matter. It has been this

principle — that anyone who represents me in this occasion, which I think is an historic occasion, should represent my view in the most thoroughgoing way. That is the reason why I have not done what some of my colleagues have done. I have not asked various persons to speak for me. But I have asked Griffiths alone to speak for me. I feel that the relationship, in an ecclesiastical case like this, as distinguished from a civil case, between accused and counsel is a very intimate relationship indeed. It is not a narrowly ecclesiastical matter, but it is a matter where the deepest convictions of one soul are being represented.

Now, as I say, there are many men to whom, if I said a thing like this, I should be giving offence. I do not think that that is so in your case. In fact, I feel very confident that it is not. I have admired tremendously the broadmindedness and sympathy with which you understand just how I feel. You showed yesterday that you understand just how I feel. You know perfectly well what my admiration for you is, and you are, I am sure, not going to interpret this decision as being any denial at all of that admiration.

I hope that we may some day be not partly but altogether one in our attitude toward ecclesiastical matters. Meanwhile, I want to tell you that from the bottom of my heart I am grateful for your indignation against the injustice to which we have been subjected and for the high honor which you have certainly done me by being willing to defend so exceedingly unpopular a man as I am before the Permanent Judicial Commission.

There is one more thing that I ought to say, although, in view of our conversation of yesterday, I doubt whether it is necessary that I should say it. It is simply that I of course do not desire to do evil that good may come. I think that the evil which this Permanent Judicial Commission is doing will result in the great good of a separation of evangelical forces in the Presbyterian Church in the U.S.A. from an apostate ecclesiastical machine. But I cannot acquiesce in that evil for one moment, and therefore I am adopting every legitimate means of presenting my case even before that Modernist Permanent Judicial Commission of the Presbyterian Church in the U.S.A.

If that Permanent Judicial Commission should acquit me, I should adopt every means of forcing the issue immediately in some other way. But that is a most unlikely contingency, and I think it would be extremely unlikely even if you had appeared before the courts of the Church in my defense.

Cordially yours,

J. GRESHAM MACHEN

Change of Address

The Rev. Robert M. Nuermberger, 508 Grove St., East Lansing, Mich.

The Rev. Jack J. Peterson, 21 Bryn Mawr Ave., Stratford, N. J.

The Rev. Arthur B. Spooner, 151 W. County Line Rd., Hatboro, Pa.

The Tithe

G. I. WILLIAMSON

Sometimes those who attend our services express surprise at one thing in particular — there is no begging for money! It may take a while before they realize that this is a reflection of adherence to the Word of God. The Bible emphatically does not teach that the minister or the church must always be asking for money. The church of Christ is to remember the words of her Lord, "It is more blessed to give than to receive" (Acts 20:35).

The primary business of the church is to give men the bread of life, not to see what it can get out of them. Yet the strange thing is that the per capita giving in such a church as the Orthodox Presbyterian is much higher than where money is so often the subject of undue attention. In fact, in the latest survey our denomination again ranked near the highest in the nation in per capita giving.

We would not want to give anyone the remotest idea that we are doing well enough, or that there is any reason whatever for self-congratulation. There isn't. We are simply stating a fact, and we mention it in order to draw attention to another fact: the true source of our giving is God!

Yes, that's right, for it is God who worketh in us both to will and to do of his good pleasure (Phil. 2:13). Where God himself does not work in us a sincere desire to give what he requires, no amount of 'sales-talk' or 'ecclesiastical-commercial' will do. But where God does work his true grace in the heart there will be a desire to give what pleases him. "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (I John 5:3). How can they be grievous if God has worked in us in such a way that we want to do what he wants us to do?

What is God's commandment concerning our giving? The answer is that we are to give God at least the tithe — that is, one-tenth of all that he gives us (Lev. 27:30). It is holy unto the Lord. So clear is this that the prophet Malachi said that we *rob* God if we do not bring our tithes into the storehouse of the Lord (Mal.

3:8-10).

We are well aware, of course, that some try to dismiss this (as indeed many other things) by saying that it was simply 'an Old Testament requirement' no longer binding upon believers today. The attempt is made to dismiss it as part of Israel's ceremonial law which has been done away. Consider, however, the following facts.

Tithing was the practice of Abraham long before the ceremonial law of Moses was given (Gen. 14:20). Moreover, Jacob vowed that he would give "the tenth" unto God if the Lord would be merciful to him (Gen. 28:22). Christ himself indicated that it was something that ought to be done (Mt. 23:23). Nor is there anywhere in the Bible the slightest suggestion that God would have this changed. Rather, Paul writes: "Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come (I Cor. 16:2). He wanted them to practice regular, systematic, proportionate giving — and he did not wish to have to make personal appeals for money!

Another fact not to be overlooked is that God's promise of long ago is abundantly honored by him today. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). When did you ever find a person who tithes who would dispute this promise of God? Many will testify that God has always blessed those who have taken him at his word.

It is not for nothing that the Scripture says of giving: "Every man according as he purposeth in his heart, not grudgingly, or of necessity: for God loveth a cheerful giver" (II Cor. 9:7).

True Christians willingly offer to God a portion of what they have received from God — in a response of grateful and obedient worship. When men have the gift of God's grace in Christ, they will give God the tithe — and more.

Psychology and the Ministry

LUTHER CRAIG LONG

Several incidents which have come to the writer's attention indicate to him a need to redefine the Christian view of what represents a call to the Christian ministry and the part which the profession of psychology may contribute to the individual and to the church in helping to determine the validity of the call.

Those who are older in the Presbyterian tradition will recall that a young man's call to the ministry usually started when he began to be conscious of a deep love for the Word of God and for the church in which he had been nurtured. This inward love and preference for his church was usually quite obvious to his parents, to the Sunday school teachers and particularly to his pastor and elders. In fact, it was the policy of the church to have such a good inter-family relationship and sessional acquaintance with the families of the church that such a young man's outstanding interest in the things of God was seen in the perspective of his entire family and church. He was thoroughly well-known by the elders and by his pastor.

It may be that the absence of such a vital experience in the home church from the background of some ministers could have accounted for their mistaken opinion that they had been called to the ministry. Many churches since the thirties have ceased to be homogeneous and well-disciplined church homes. Many young men apply for licensure and ordination through particular churches and denominations which know relatively little about their background except what might be expressed in an oral or written examination. Our joy in hearing a young man profess his love for Jesus Christ and his desire to be a minister may warp our judgment so that we overlook qualifications which our more thoughtful fathers-in-the-faith considered essential.

We become particularly naive when we hear that the young man has se-

lected *our church or our seminary* as "the very best." Although another Jonathan Edwards or a Charles Haddon Spurgeon *might* be found in this manner we believe that the shorter the period of association that the candidate has had with the particular congregation whose session and pastor recommends him to presbytery, the greater the possibility of an error in judgment by all concerned. It is possible that the young man would make an excellent lay member of the church rather than a minister.

Sessional Oversight

The quality of pastoral and sessional oversight of a candidate for the ministry is a very important providential form of screening. Assuming that the congregation is orthodox in standards and practice, the utterances, behavior and aspirations of a young man become evaluated over a period of years and when the session is ready to recommend a young man to the care of the presbytery it is a mature evaluation based upon the young man's qualities.

The young man's inner call to become a minister should enjoy the concurrence of the pastor and the elders whose judgment should be of great weight to the presbytery. It is our opinion that some young men do not understand or realize the wisdom of the procedure just outlined. We have personally known young men whose love for Christ and his Word has led them into sudden vocational decisions. A patient period of active membership in a particular Bible-believing church would have demonstrated God's method of calling men into his ministry in a decent and orderly manner.

It should be a comfort to any man in the ministry to know that his inner call to prepare to be a minister enjoyed the concurrence of his official church governing body which in turn recommended him to the presbytery. There are certain qualifications which a person entering the ministry should have.

We believe that most (if not all) of these qualifications would be met if a candidate were to be recommended to the care of presbytery by a church session after years of growing up within the church.

Vocational Counselling

The complexity of our modern society has created a need for screening procedures which will eliminate the applicants to various occupations and training programs if they do not have the qualifications for the job or the training. The post-war profession of vocational guidance received its biggest boost from the Veterans Administration which made such vocational testing and counselling available through the GI Bill of Rights. Psychologists were used to administer appropriate tests to help determine a veteran's probable success in a training program. When the vocational testing and counselling clearly indicated probable success in training for a certain vocational goal, additional help was given to the veterans in the form of tuition and subsistence allowances. Thousands of young men and young women were given trade school, college, graduate school or on-the-job training on the basis of the vocational goal which had been determined through this vocational testing and counselling.

What are some of the areas of a person's qualifications which are explored by a clinical psychologist in vocational counselling? Some of the basic areas are mental ability, personality, interests, academic achievement, specific skills and experiences. An individually administered intelligence test indicates the intellectual capacity of the individual and tells a lot about the person's ability to learn the required knowledge and/or skills of his chosen goal. This is not the whole answer. There are many highly intelligent people whose academic studies have been poor or mediocre and they are not adequately prepared for the level of

Dr. Long, whose Ph. D. is in the field of psychology, is the Director of Psychology for the Selinsgrove State School and Hospital, Selinsgrove, Pa. and a member of the staff of the Geisinger Clinic.

training to which they have been admitted.

Personality

There are others who have adequate intelligence and adequate academic preparation but have a totally inadequate personality for the vocation chosen. This might be manifested in a variety of forms, some of which are reversible and some of which are too deeply rooted in the person to be changed. Certain personalities do not belong in the teaching profession; certain types do not make good insurance salesmen; etc. It is our opinion that the Christian ministry might bring more glory to God if the entire process of a young man's progress from the beginning of his inner call to the day of his ordination were studied in such a clinical light that *all* of the pertinent aspects of his vocational aptitude for the ministry are known.

This writer has been able to look at this problem through the eyes of both professions (the ministry and clinical psychology) and he is persuaded that the natural screening and selectivity which a young man of fifty years ago experienced in a much less complicated culture is now absent from the life of today's young man. The profession of vocational testing and counselling has come into being because there are so many applicants for the various occupations and it has been considered good sense to make as certain as possible that a person applying for college, medical school, trade school, or for an administrative position in industry, is well qualified to begin the job.

A True Inner Call

Should a young man who feels called to the Christian ministry secure vocational counselling? The answer to this question is two-fold. In the first place we believe that no man or test is able to light or extinguish the light of a true inner call to the ministry. On the other hand we believe that preparation for the ministry requires a level of mental ability which is as high, if not higher than that which is required

to be a physician. The minister's reading and studying is difficult and never ends. He should have superior intelligence. We do not think that the text "Not many wise, not many mighty" etc. applies to the ministry.

We also believe that a young man should be examined regarding his general educational background before being admitted to theological training. There are many degree-granting colleges today which do not have laboratory, library, or teaching facilities to provide an adequate background for graduate study. This is a fact which can be demonstrated by testing the college graduate with tests which measure the academic achievement of the student. We feel that many evangelical ministers have been short-changed in their college education and in turn they are handicapped in their ministry to college students and college-trained church members.

Compelling Concern

Why are some men in the ministry? They are not interested in people. They do not like to teach. They do not like "personal-social" or "persuasive" type of work. They may like public speaking. They may like administration. A man who enters the Christian ministry should sincerely think, "Woe is me if I preach not the gospel!" Also, he should feel that there could be no occupation so satisfying as that of trying to be helpful to his parish members in every way possible. The personality of every candidate for the ministry could be studied, and, in at least some instances, the church might be spared the misery of pulpit and administrative prima donnas whose thoughtless self-concern deprives the church of the help which should come from a true pastor.

Finally, we are concerned that any man who has ever felt himself called to the ministry should become discouraged to the extent that he would go to a Vocational Counselling Center, take a battery of tests and then, upon the recommendation of a secular agency, quit the ministry. No man, properly called into the ministry of Jesus Christ, trained, and ordained, may voluntarily cease to do the work of a minister. So long as the world continues there is a ministry to be performed.

Today there are many inactive ministers of Jesus Christ in Protestant churches. Some of these men may have become discouraged by the extreme dif-

iculties of the ministry which it was God's will for them to experience. To earn a living they may have selected a secular occupation and allowed this to become their primary concern. We believe that this would be an error of judgment for any man who had been properly called into the ministry.

Discouragements

There are other inactive ministers in many Protestant denominations and their inactivity may be due to other reasons. In this category we *might* find a number whose gifts for the ministry have seemed to be lacking and their services have not been desired by the church. Personality disorders, neglect of pastoral responsibilities or failure to keep modern in their intellectual life may account for some of these instances.

The final group of inactive ministers within our Protestant denominations is composed of men who have been properly called, trained, ordained and used by the church for a period of time and then allowed to go without being used in the greater program of the church. Such ministers have not renounced their ordination vows; the church as a whole has neglected to use ministers whom God had previously added to the church for his glory.

In this time when the whole world is in chaos and in need of the gospel of Jesus Christ, it behooves each Protestant church to take the greatest possible care in the ordination of men to the ministry and also to make advantageous use of all properly ordained ministers in the proclamation of the Word of God and in the general work of the church of Jesus Christ.

MY HANDS ARE THINE

My hands are Thine, O Lord,
To reach the one outstretched
In desperate agony
Amid the troubled waves,
And with one mighty pull
Of love to draw that one
From death to life again.

My hands are Thine, O Lord,
With tenderness and speed
To bring the rescued one
From flick'ring life to strength
To buoyant ecstasy.
Lord Jesus Christ! My hands
Are Thine to save the lost.

CALVIN A. BUSCH

MISSIONS ON MY MIND

JOHN P. GALBRAITH



The Rev. John P. Galbraith is the General Secretary of the Committee on Foreign Missions of the Orthodox Presbyterian Church.

This is a monthly column designed to let me speak out on missions. I am grateful to our editor for giving permission. We hope it will be profitable, short though it must be.

AS THERE BREAKS UPON US the 1,962nd year after Christ's birth—perhaps, more accurately, the 1,966th—two of the missionary thoughts on my mind are these: *Christ's commission* to us to "go . . . and teach all nations" (Matt. 28:19), and *God's word to Joshua* which is still pertinent to a church at war for the King of kings, "there remaineth yet very much land to be possessed" (Josh. 13:1).

A new missionary zeal is found today in such faiths as Islam, Buddhism, Shintoism. And need we mention the obvious—Communism? Islamic missionaries are fanning out through Africa and southeast Asia. Buddhist missionaries are sent even to America. Shintoism's resurgence in Japan to near-WW II-defeat strength is a result of a form of missionary effort. All

In this monthly feature Mr. Galbraith expects to discuss problems of foreign missions, suggest ideas to stimulate concern for missions in home and church, and give missionary news from Orthodox Presbyterian as well as other Reformed and evangelical sources.

the while, Communism reaches out its tentacles into these same areas, and more, in its effort to draw the world to its ugly beak. Other faiths are "going"; with the Sovereign of all world leaders telling us to "go," we mustn't say "no"!

Land to be possessed? Statistics abound. And they're eloquent. Examples in the free world: Japan over 99% non-Christian, Korea 95%, Thailand 99.8%. In Europe non-Protestants are: France 98%, Italy 99.5%, Spain and Portugal 99.9%. Behind the "Curtains"—Iron and Bamboo—night has descended and who knows exactly how many Christians there are there? But in mainland China before the gates were closed, the non-Christians were 97% of the population. Just about an even third of the world's people are now behind these curtains. All-told "professing" Protestants are only some 8% of the world population.

Need you ask why missions is on my mind? I hope it's on yours, too, as we begin this new year of opportunity.

* * *

MISSIONS STRATEGY is the subject of an interesting discussion carried on recently in *HIS*, a magazine published by Inter-Varsity Christian Fellowship. It pitted Arthur F. Glasser, Home Director of the China Inland Mission Overseas Missionary Fellowship, against Kenneth L. Pike. Dr. Pike is Professor of Linguistics at the U. of Michigan, and Director of the Summer Institute of Linguistics (Norman, Okla.) where missionaries are prepared for translating the Bible into now-unwritten tribal languages.

The question at issue: Where should evangelical missions spend their resources of manpower and money?

Glasser pleads in general for concerted effort in the cities, among the literate, with the existing church. Pike would use a shotgun instead of a rifle: he would go to the "rich and poor; the wise and ignorant; Jew, Gentile; city, slum, country; student, laborer, king, commoner."

Unfortunately as the debate continued through four issues of the magazine by means of replies, counter-replies, and letters to the editor, each man was almost forced into an either-or position on whether or not further to neglect the already neglected souls in out-of-the-way places. Neither Glasser nor Pike meant to give such an impression: Dr. Glasser points out that in recent years his own organization has actually sent missionaries to the tribes of Lower Laos, while Dr. Pike reiterates his plea to reach "all . . . classes of society," and to work with the national church.

For our part it seems obvious that (1) Christ used humble village fishermen and, in fact, places great emphasis on the calling and use of the foolish and the weak to confound the wise and the mighty, so that all the glory should be His (I Cor. 1:26-29); and (2) while Paul went to cities he and others also went to small villages. Our strategy must be (1) to seek the lost among the growing concentration of people in the cities; (2) not to neglect the others who happen to live in little villages or speak minority languages; and (3) in both areas, making maximum use of the media of mass communication—radio and print—in addition to normal person-to-person missionary contact, to aim at the establishment of an indigenous church with which we shall labor until it has acquired the skills necessary to do a work which it can do among its own people better than any foreigner. Our strategy cannot be "either . . . or" (to some it is "neither . . . nor"). It must be "both . . . and."

* * *



The Presbyterian Guardian

The Presbyterian GUARDIAN

EDITOR

Robert E. Nicholas

EDITORIAL COUNCIL

Ned B. Stonehouse

Edmund P. Clowney

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All correspondence should be addressed to The Presbyterian Guardian, 7401 Old York Road, Phila. 26, Pa.

A Backward Glance

It was on the first day of this month, twenty-five years ago, that the Lord of life called his servant, J. Gresham Machen, into his presence. Not even the passing of a quarter century has effaced the memory of stunned sorrow at the seemingly strange providence that brought his death in North Dakota.

For many who had come to depend upon his leadership (the writer was then a pupil in one of the last courses taught by this great scholar), it required a conscious effort of faith to remember that "our help is in the name of the Lord," and only in him. It may be that somehow this is what we most needed to realize.

There were voices who predicted the swift downfall of the institutions at whose helm Dr. Machen stood. But Machen's strength was in his complete loyalty to the God of the Scriptures, and his followers had not failed to note his example in that basic conviction. They too had faith to believe that what they had done and were doing was right, according to the Bible. They saw no place to go but forward and recognized no duty but obedience.

What has happened in the intervening twenty-five years is a matter of record which we shall not try to recount. Under the gracious hand of God a small and for the most part young body of men carried on the struggle to many victories, despite undreamed of difficulties and disappointments that might have overwhelmed a less dedicated group. Something solid is here as evidence of the triumph of God's power. What Machen's leadership initiated has not crumbled, simply because it was begun on the right founda-

tion and planned on biblical principles.

Westminster Seminary, which he founded in 1929, today has its largest student body in history and a faculty whose names are household words wherever the truth of God is loved.

The Orthodox Presbyterian Church—Dr. Machen was the moderator of its first General Assembly when it was called the Presbyterian Church of America—now has a total membership of over eleven thousand and an influence far beyond its numerical size.

Dr. Machen's books continue to be in wide demand. His *New Testament Greek for Beginners* is still being used in a great many theological schools. *The Origin of Paul's Religion* may be found on the shelves of most libraries, and his unsurpassed *The Virgin Birth of Christ* remains as the definitive treatise on that subject. *Christianity and Liberalism*, first published in 1923, has gone through numerous printings. Like nearly all of his writing it retains a remarkable pertinence for the issues of the day, for Machen had the knack of getting to the core of theological and ecclesiastical matters and speaking with unmistakable clarity and concern to the hearts of his readers. The several books of his sermons, some of which were published after his death, are still sought after.

Nor would we forget his unique contribution to the establishing of this periodical, for which he wrote regularly from the outset and served as editor during the year prior to his death.

How grateful we are that God in his mercy has permitted us to see the fruit of J. Gresham Machen's labors in the gospel still ripening, after these twenty-five years. May the glory ever be the Lord's.

A Forward Look

If you have seen this first issue of the new year at all, you have observed the new cover. We hope you like the change as well as we do. The design is the work of Mr. John Tolsma, who is the Art Director for the Committee on Christian Education of the Orthodox Presbyterian Church.

Financially, as we commence Volume 31, we can continue to make ends meet if churches and individual friends maintain their generosity, so much appreciated and so essential to our budget. About five hundred new sub-

scribers would of course also be a fine expression of confidence!

Most of all, we trust that the new and brighter cover may be but a token of our desire to be more effective in our service of the cause of the truth, to the proclamation and defense of which we are wholeheartedly committed.

R. E. N.

Orthodox Presbyterian Church to Participate in Presbyterian-Lutheran Talks

An unexpected opportunity has been afforded the Orthodox Presbyterian Church to participate in theological discussions with representatives of Lutheran and Reformed churches in this country on February 16 and 17, 1962, in New York City. Dr. Ned B. Stonehouse, Professor of New Testament in Westminster Theological Seminary, will represent the Church at this meeting of about 16 theologians. Early in November, 1961, the denomination was invited by Dr. James I. McCord, President of Princeton Theological Seminary, acting as Secretary of the North American Area of the World Alliance of Reformed Churches, to participate in these discussions which Dr. McCord described as "free theological conversation primarily of a doctrinal nature." It was stated that the Lutheran Church, Missouri Synod and the Christian Reformed Church in addition to member bodies of the American Section of the Lutheran World Federation and the North American Area of the World Alliance of Reformed Churches also had been invited to send representatives. Assurances were given that "there is no proposal that these conversations are to be directed toward any goal of church union." Neither "pulpit and altar fellowship" nor "church union" are to be discussed.

Dr. McCord's communication was referred by the Stated Clerk of the Twenty-Eighth General Assembly to the Assembly's Committee on Correspondence with Other Churches. This Committee met and requested its chairman, Dr. Stonehouse, to represent the Orthodox Presbyterian Church in these discussions with the understanding that the matter would be reviewed by the Twenty-Ninth General Assem-

bly which will meet in Cedar Grove, Wisconsin, in May, 1962.

Participation in these conversations would seem to offer an occasion not only for informing ourselves through personal contact with their leaders of the theological positions of other communions but also for bearing witness to them of our Reformed Faith. This invitation, constituting as it does a recognition of the Orthodox Presbyterian Church as an ecclesiastical body capable of making a significant contribution to these talks, will encourage us to speak wherever we are given the opportunity and where no compromise of our witness is involved, it was pointed out by the Rev. LeRoy B. Oliver, secretary of the Committee, in making the announcement. Surely members of the Orthodox Presbyterian Church and readers of the *Guardian* will want to remember Dr. Stonehouse in prayer as he undertakes this important and heavy responsibility.

Presbytery of the South

The Presbytery of the South met in special session on Wednesday, January 3, 1962 in Kendall Hall in southwest Miami. The purpose of this meeting was to divide the Hialeah church, and to constitute as a particular congregation of the Orthodox Presbyterian Church twenty-two communicants and fifteen covenant children from the southwest section of Miami, as requested by the Hialeah congregation.

Presbytery acted favorably upon this request, and installed the Rev. Robert L. Atwell as pastor of the new congregation at a special service on the evening of the same day. Robert E. Guerrin, Dan A. Hames, and William R. Yonkers will serve as ruling elders.

Elder Calvin A. Duff, Moderator of Presbytery, presided at the service of installation. Dr. Edward J. Young preached a sermon on the subject "Victory Through Christ." After the installation prayer offered by the Rev. John P. Clelland, the Rev. Henry F. Tavares gave the charge to the pastor and the Rev. Glenn R. Coie charged the congregation.

Music for the service was provided by Miss Margaret Atwell at the organ, with Mrs. John H. Leathen offering a soprano solo.

HENRY P. TAVARES,
Stated Clerk

CHOSEN IN CHRIST

CHARLES H. ELLIS

When William the Third of England, the great Calvinist king, was asked whether he could believe "the revolting doctrine of God's predestination of everything which comes to pass," this was his reply: "Sir! I cannot help believing it! I cannot degrade my Maker below the character of a wise man, by thinking that He acted without a plan, and without regarding the consequences of what He did!"

Do you recall the text of the first article? "And you did he make alive when ye were dead through your trespasses and sins" (Eph. 2:1). Between that text and each one with which we shall be concerned in this brief series on "Salvation by Grace" there is the most intimate connection. My present text is Eph. 1:4, "He (God) hath chosen us in him (Christ) before the foundation of the world." I would consider with you first of all *The Biblical Teaching of God's Election*, and then in the second place deal with some *Practical Considerations Flowing From That Doctrine*.

THE BIBLICAL TEACHING

In this first chapter of Paul's Ephesian letter we have the most clearcut setting forth of the doctrine of God's electing grace that can be found anywhere. In the 11th verse we are told that God "worketh all things after the counsel of his own will." Now that is rather comprehensive, is it not? There is hardly a loophole here for the introduction of the element of chance. And it surely teaches us that "surprise" is hardly a word that could be used in reference to God. Such verses as this doubtless provided the basis of our Shorter Catechism's construction: "The decrees of God are his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass."

But we are concerned especially with the matter of salvation. Verse 4 declares as plainly as language can that God "hath chosen us in him (that is, Christ) before the foundation of the world." Paul is of course addressing

Christians. "To the saints which are at Ephesus"—"to the faithful in Christ Jesus," he writes this letter.

The apostle does not base God's choice of his people on anything in them. The election was made before the foundation of the world. Notice the 5th verse, "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Not according to any superiority God could see from eternity in us who would be his people. Not even according to the faith he foresaw we would exercise. Not according to anything save the good pleasure of his sovereign will.

It is of interest to know that the words "elect," "election," "choose," are employed in this manner no less than 47 times in the New Testament. Just take a concordance and investigate this for yourself. Look at the words. Language does have meaning, and this language is not hard to understand so far as the terms themselves are concerned.

Sovereign Love

Nor is this matter of a sovereign choice of God's people restricted to the New Testament. In fact, the Old Testament provides an outstanding example of God's electing grace as that love was poured out upon Israel. For example, observe the language of Deut. 7:6-8, where Moses is addressing his people: "For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you . . ." It was, we may say, according to the good pleasure of his will that God chose the Israelites and not the Sumerians, or the Babylonians, or the Egyptians. Not that the Israelites were in any sense better in themselves, but that the Lord loved them.

This, of course, brings us right smack up against the doctrine of God's

sovereignty in all things. Why were you born a human being and not a bird? Why were you born an American and not an Abyssinian? Why were you born in a country and in an age in which the gospel is known and not in a land of heathen darkness? Let us learn and never forget that God is the Lord. He does his will in the armies of heaven as well as among the inhabitants of earth, as proud King Nebuchadnezzar finally came to realize. For every blessing we enjoy at the hand of our sovereign, gracious God let us render to him humble thanks, yes, even for our salvation from start to finish.

In Christ

Let me emphasize a tiny but altogether significant phrase in our text: "in him." God has chosen us in Christ before the foundation of the world. Our salvation is a salvation that is bound up with Christ and our relationship to him. God, you see, has not only appointed the end; he has also appointed the means to that end. He has chosen us in Christ Jesus! There is another passage from Paul that develops this point more fully. It is II Thess. 2:13, "We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Do you see how in this verse the Apostle emphasizes both the divine choice from the beginning and the means by which that choice is to be realized? The choice is in Christ. The choice to salvation is through sanctification of the Holy Spirit and through belief in the truth of the gospel.

Providential it was that my Georgetown University Irish Roman Catholic telephone friend called me just when he did. His call also provides an illustration for this message. His professor that day, whose evaluation this student of history obviously questioned or he would not have called me, was apparently seeking to show how the Lutheran and the Reformed views on salvation differ from that of Rome. At least he made this judgment that Luther stressed the need of faith and not works, while for Calvin neither faith nor works made any difference—the whole thing was election. For myself I am persuaded that Luther and Calvin were in heartiest agreement on these matters. But the particular travesty on

Second in a series on Salvation by Grace

the Reformed faith that I want to expose is this idea that election means the elect are saved no matter what they do. No, no, a thousand times, no! The choice is in Christ. The choice unto salvation is through faith and through sanctification.

From this preacher you will never hear any urging that the sinner first seek to find out whether he is elect. What you will hear, and hear repeatedly, is that the sinner's only hope is to believe in Jesus. You will hear the glorious truth that Christ has for sin atonement made and that whosoever shall call upon the name of the Lord shall certainly be saved. You will hear from this pulpit that men are by nature lost in sin, that the only hope under heaven for sinners is that they lay hold on Jesus, the Lamb of God, that taketh away the sin of the world.

Now then, having come to rest your faith in Jesus as your Savior, you will indeed be encouraged to realize to the praise of God that you were chosen in Christ from before the world's foundation. You will be urged to give God all the glory that in his sovereign grace and by the efficacious work of his Holy Spirit in your soul you have been made alive in Christ and now look to him alone as your Savior. Enter the house of salvation indeed by the door, which is Christ—"I am the door," he said, "by me if any man enter in he shall be saved." Once in that great house of salvation, look about you and see to the praise of God's grace that its foundation bears the text, "He hath chosen us in him before the foundation of the world."

PRACTICAL CONSIDERATIONS

Now let me ask you to reflect with me on a few practical considerations flowing from the doctrine of divine election. That it is taught in the Scripture with unanswerable evidence I have not the least doubt. I do know, however, some of the reactions that sincere people who do not, or will not, assent to this teaching experience.

Do you recognize the thrust of the previous message in which we observed that the Scripture teaches that by nature men are spiritually dead in their sins? Not just sick, even very sick, but *dead*? How is it that out of our fallen race there have always been those who were God's children? How

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God hath chosen us in Christ before the foundation of the world—Eph. 1:4

is it that you, beloved child of God, once dead in your sins, are now alive in Christ? How is it that we may properly entertain the hope that out of our fallen, spiritually dead race there shall one day be a vast company of redeemed sinners out of every tribe and kindred and nation and tongue on the face of the earth? Why? Because God in his great mercy has from before the foundation of the world, out of the mass of mankind that deserved it not one whit, chosen a great multitude whom no man can number to be his people. If men are by nature dead in their sins, I know of no other way but the way of sovereign grace whereby this great goal could be accomplished. Do you? What a glorious prospect then is before us as the people of God because of sovereign grace!

God's Appointed Means

Here I am obliged to underscore what I have already alluded to, namely, that sinners are saved through the means of God's appointment. This is a matter of immense practical importance, too. The modern missionary movement, as we know it today, is of comparatively recent origin. William Carey, a Baptist in 18th century Eng-

land, is generally considered the father of the modern missionary movement. Carey was a highly gifted man. He taught himself Greek and Hebrew while he worked at his cobbler's last. A map of the globe reminded him as he worked of the unevangelized peoples of earth. There was no vital missionary movement at that time in Great Britain. On one occasion, after he had become a minister, some ministers of the area were together discussing different subjects. When it came Carey's turn he proposed that they should consider whether it was not the duty of Christians in every age to obey the command of Jesus to teach all nations, since that command ends with the words, "Lo, I am with you always, even unto the end of the world." The presiding officer interrupted Carey to cry, "Sit down, young man. When God wants to convert the world he will do it without your help."

Again we must protest, "No, no, a thousand times, no!" God has appointed the means as well as the end. From the beginning he has chosen a people unto salvation through sanctification of the Spirit and belief of the truth! A great host of the elect are to be saved, but they are to be saved in

Jesus Christ, through faith in him. And we who have been redeemed by God's grace are the ones who bear the responsibility to carry the gospel of God's grace to those who have never heard. For "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

You know, I think, that our denomination is one of not too many churches in our land today that adheres to the doctrines of the great Reformed creeds. In that connection it is enlightening to take note of some stewardship figures that have recently been released. I do not recount these because I think we have done as well, or nearly as well, as we ought to be doing. We must never rest content with our accomplishments. Orthodox Presbyterian congregations, however, last year averaged \$161.66 per member while the average for all other denominations was \$66.76.

Incentive to Missions

In per capita giving to missions our church led all other Presbyterian bodies. So far, so good. But who among us would dare to say we've done all we ought to do in the great cause of missions? We've only made a beginning. The fields are white unto harvest. All around us people are perishing for want of knowledge of the gospel. Ours is the duty to obey the command of God to bring the gospel of redeeming grace to every creature. And just because we know that out of every tribe and every kindred and every nation God's elect must be drawn we are encouraged to go forth in the name of Christ with the gospel that is the power of God unto salvation to every-one that believeth.

Young people, you who have been blessed with the hearing of God's Word so much, are you not concerned to have a part in the evangelization of the world? Do you not feel a burden to bear the gospel of God to the perishing? In considering your life work, I charge you in the name of Christ, not to brush aside the claims of God to have his message borne home to the hearts of men by those of us who have received so much at the hands of our God! I have a six year old son who has decided he wants to be a minister. Why? Because a minister gets lots of mail! I hope when he is 16 he will possess the same desire, but for better reasons, because to preach the gospel of grace is the most rewarding work in the world. And

THE GOSPEL PROMISE

Likely there are those among my readers who are outside of Christ. Oh sinner friend, do not think there is nothing in this message for you. Do not feel your case is a hopeless one. Do you have a sense of your guilt before a holy God? Do you feel your need of the Savior? Do you realize how helpless you are to save yourself? Do you have a hunger for the truth of God? Do you want, really want, to be saved? Then come to Jesus. I assure you that he will receive you. On the authority of heaven I declare that you will not be turned empty away. It is the Christ of God who says, "Him that cometh to me I will in no wise cast out."

To reinforce this truth Spurgeon uses a bold illustration. Just assume, sinner friend, that you do come to Jesus and you do ask him to save your soul. Suppose that he does not answer your cry. You go to eternity in your sins; you find yourself in hell. There you lift up your voice and cry, "I asked Jesus to save me, but he would not. I came to him on earth, but he would have nothing to do with me, he turned me away." Do you see what that would do to the honor of Jesus through all eternity? Do you see how the blessed name of Jesus, Jesus who is the Truth, would be tarnished? No, my friend, that could never be.

Whoever you are, whatever your condition, if you want Jesus as your Savior, he is yours for the asking in faith. You will never, never be able to say, "I wanted to be saved, but Jesus would not hear me." He will not deny his Name. You will never, never in all eternity be able to say, "I asked Jesus to wash away my sin, but he would not." His honor is at stake. "Whosoever will, let him take of the water of life freely" (Rev. 22:17). And remember, it is none other than Jesus who makes this solemn promise, "Him that cometh to me I will in no wise cast out" (John 6:37).

God chooses men to preach his gospel to their fellows.

I see now, after years of studying the Word, after years of observing the work of the Holy Spirit in the hearts of men, I see now more clearly than ever before that this great work of salvation which centers in Christ is a matter of pure, unmerited sovereign grace.

Humility of Faith

Not always have I believed in the words of our text, just as they are given, that God "hath chosen us in him before the foundation of the world." Well do I remember those days in college when with others I wrestled with this thing. By the way, one of the advantages of college is that you plunge into all the great problems of the world and in bold, collegiate wisdom solve them all—almost! While we debated this subject of election in the dishwashing room of the college dining hall, one of the fellows came up with this declaration, "I don't want a God that elects some and not others." I agreed. I didn't want that kind of God either.

Since then I have learned that it is not mine to decide what kind of God I shall have. Mine it is in true humility to take God at his Word, to accept him as he is pleased to reveal himself in his Word. Moreover, now I see that had not God chosen to impart spiritual life to multitudes of spiritual corpses, there would be no children of God to live to the praise of his glorious grace. Yes, I know now that if God had not by a mighty work of his Spirit effectually called this sinner to himself, I never would have come.

Again, I know very well that someone will say with respect to the teaching of election, "I don't understand it. It seems to be there in the Bible, all right. But I just don't comprehend it." Well, neither do I understand it fully. Neither do I see how God's absolute sovereignty and real human responsibility can mesh. But I cannot afford to wait until I can understand fully before believing. I don't understand electricity, but we use plenty of it at our house. I do not understand how God can be three, yet one, but I accept it. I don't understand how the Lord of Glory could become man, like you and me, but I surely do believe it. I do not see how God's absolute control of all things can fit along with genuine human responsibility, yours and mine.

But I find both of these taught in the Scripture. So I am happy to yield my little, finite, sinful mind to the divine mind as God speaks in his Word.

Yet in a real sense the problem before us in our text is not so much how God could choose some to salvation before the foundation of the world and not others. Is not a more basic problem that of how God could love any of us unto salvation? His love we had forfeited by our sin. Not one of us had any claim upon God. He was obliged to save not one unworthy sinner. All were dead in trespasses and sins. But praises to his name, he chose a great multitude unto salvation from the beginning.

This doctrine of God's electing grace is chiefly for the comfort of true believers. It is to Christians that our text is addressed. What comforting security for the child of God to know his salvation rests on the solid rock of God's electing grace!

Home Missions Financial Changes

Decisions to raise the salary scale for home missionaries and to pay higher interest rates on loans to the Church Extension Loan Fund were among important actions taken by the Committee on Home Missions and Church Extension at its meeting on January 4. Recognizing that the salary scale adopted two years ago had not been considered adequate at that time and that the cost of living index has shown a rise of three per cent during

that period, the Committee judged that a modest \$15 monthly increase in the scale was both equitable and necessary if the missionaries were to do their work effectively. One of the members of the Committee who is acquainted with wages in his area of industrial production pointed out that wages in the period between January 1, 1960, and January 1, 1962, had increased a greater percentage than that determined by the Committee for its missionaries.

All present and future holders of notes for money lent to the Church Extension Loan Fund will receive one-half per cent interest more than previously received. The Committee reserves the right to revert to the basic interest rates of 3½% on demand notes, 4% on five-year notes, and 4½% on ten-year notes. However, until further notice the current rate of interest on demand notes will be 4%, on five-year notes 4½%, and on ten-year notes 5%.

It is hoped that members and friends of the Orthodox Presbyterian Church will invest their personal funds in this effort to help newly organized congregations in the church secure urgently needed facilities for worship. The only obstacle to the erection of a church building in Chula Vista, Calif., is the need for \$40,000.

Application blanks and other information concerning the lending of money to the Church Extension Loan Fund are available from the Committee on Home Missions and Church Extension, 7401 Old York Road, Philadelphia 26, Pa.

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THE PASSING SCENE

William Shirer's massive history, *The Rise and Fall of the Third Reich*, might well bear an appropriate sub-title — The Story of Shameful Compromise. For it is precisely that. The vacillation of the German people who stood by while Hitler was seizing control of the government is related by Shirer in all its stark nakedness. "The mind and passion of Hitler — all the aberrations that possessed his feverish brain had roots that lay deep in German experience and thought. Nazism and the Third Reich, in fact, were but a logical conclusion of German history." The blindness of the Allied political leaders, the treachery of Mussolini as well as Hitler, the savage butchery of the Jews, the rape of Austria, the sickening sell-out of Czechoslovakia at Munich — these add up to a poignant and pitiful segment of history that should needle the conscience of the world for years.

One of the sorriest details in the story is the inexcusable cowardice of the German churchmen. At the height of Hitler's power there were three representative ecclesiastical bodies: the Nazi wing, that apostate branch which sold itself out to Hitler; the Confessional church, which made an effort to resist pressure from the dictator; and the inevitable middle-of-the-roads: "the majority of Protestants," says Shirer, (himself a Protestant), "who seemed too timid to join either of the two warring groups, who sat on the fence and eventually, for the most part, landed in the arms of Hitler, accepting his authority in church affairs and obeying his commands without an open protest."

Well, it is easy for American Christians to look back and condemn large-scale cowardice. But one cannot but wonder just what American Christians would do if confronted with a similar situation. To turn the searchlight in closer, what would we Reformed people do if and when called upon to suffer persecution for Christ and his Word? Whatever our response may be, let us not make it hastily. The spirit may still be willing, but the flesh is still weak.

HENRY W. CORAY

In his book, *Why I am Not a Christian*, Bertrand Russell reveals the biased attitude of his mind toward objective truth when he writes, "I do not think the evidence for the Virgin Birth is such as would convince any impartial inquirer if it were presented outside the circle of theological beliefs he was accustomed to. There are innumerable such stories in pagan mythology, but no one dreams of taking them seriously." But are there really "such stories" in pagan mythology, as Russell, Fosdick and other liberals claim? Dr. Machen in his masterful work, *The Virgin Birth of Christ*, carefully examines the so-called virgin

COVER PICTURE
The cover photograph of Machen Memorial Hall was taken by Mr. John Tolsma.

birth narratives said to exist in Buddhism, in Egyptian, Babylonian and Arabian cults. He shows that as a matter of fact nothing comparable to the supernatural conception as recorded in Matthew and Luke is to be found in them. On the contrary, the accounts of the "virgin births" of non-Christian leaders are in their own sacred books strikingly significant in this: that in every case, as Dr. Machen indicates, *the parents of these leaders were married people*. All of which points up the lengths to which the enemies of historic Christianity will go in their efforts to undermine the glorious and glowing fact that our Lord was indeed "conceived by the Holy Ghost, born of the virgin Mary."

* * *

One thing about American church members
Puzzles me greatly.

People will defend the good name of father, mother,
Husband, wife, or child,
Sister, brother, aunt and uncle,
The honor of country, state, county,
Borough, city, town, hamlet;
Men will get infuriated if somebody
Passes snide comments on their dog or cat,
Their hair or lack of it,
Their lawn or lack of it,
Their mind or lack of it,
Their culture or lack of it —
But let a scoffer ridicule their Savior
On whom, they say, their hope of salvation rests,
And let the disciple protest
Or rise up to defend Christ's worth,
And, my, that rude fellow
Is guilty of unpardonable sin.
I would that some enlightened one
Might explain this to me.

The Old Chinese Philosopher

The Presbyterian Guardian

It Was in the Guardian Twenty-five Years Ago

The Passing of J. Gresham Machen was the lead editorial in THE PRESBYTERIAN GUARDIAN dated January 23, 1937. That issue — Volume 3, Number 8 — was designated the Machen Memorial Number, for it was on January 1, 1937 that this “spiritual father of countless Christians in our time . . . and . . . of a generation of theological students who crowded into his classrooms” entered into his heavenly home.

The editorial went on to note something of the quality of Dr. Machen’s leadership, which was “that of a statesman rather than that of a politician. He gave his life to set forth by word and deed great principles of action, which he found in the Word and Law of God. He was as much opposed to government by men (as opposed to government by law) in the church as in the nation. Although he was recognized as one of the greatest scholars and clearest thinkers of our time, who fashioned and stimulated the minds of thousands, his leadership was marked even more as a leadership by example than as a leadership by precept. Above all he was a man of action who applied the dynamic truths of the gospel to the life of the church.”

An article by the Rev. Samuel Allen told of Dr. Machen’s “last battle” in Bismarck, North Dakota, where he had gone to present the cause of the (then) Presbyterian Church of America, despite illness which developed into pneumonia. “Dassie” told Mr. Allen that he “experienced much joy in the fact that God had permitted him to perform his duty” in carrying out his speaking engagements. On the drive over to Leith, wrote Mr. Allen, “his whole conversation showed his devotion to the Reformed Faith. His whole heart and soul were particularly centered on Westminster Seminary and THE PRESBYTERIAN GUARDIAN. His ambition for the latter was to see it a real organ of the new denomination, propagating truly reformed doctrine, maintaining its glorious tradition.”

“Whose Faith Follow”

The Rev. Professor R. B. Kuiper delivered a tribute to Dr. Machen on the Westminster Seminary Hour over

radio station WIP, Philadelphia, on January 10, 1937. Basing his address on Hebrews 13:7 under the theme “Whose Faith Follow,” the speaker answered the question, How are we to follow his faith? He made two suggestions: “by holding fast the truth which he believed and taught, and by manifesting the same courage as he in the defense and proclamation of that truth. And these two ways of following his faith are one. They may not be separated. Only if we do both these things are we really following his faith.” Dr. Machen’s faith, he stressed, was the historic, consistent supernaturalism of the Reformed Faith, for which he “was willing to spend and to be spent,” and which he warmly and dearly loved.

“I’m so thankful for active obedience of Christ: no hope without it.” These last words of Dr. Machen to John Murray, dictated to his nurse on the day of his decease, form the subject of a brief article by Professor Murray. This had been the topic of one of the last conversations the two men had had, and Mr. Murray pointed out its reference “to that undefiled and undefilable righteousness of Christ that is His as our representative and substitute in virtue of His perfect obedience to the divine law.”

A portion of Dr. Machen’s own story of his earlier years was reproduced in the same issue under the title “Christianity in Conflict.” It had

been published as a chapter in *Contemporary American Theology*, edited by Vergilius Ferm, 1932, Round Table Press. Professor Paul Woolley added a brief supplement covering the years from 1932 to the time of his death. Announcement was also made of a J. Gresham Machen Memorial Fund.

Many Tributes

Some tributes that had been paid to Dr. Machen a few years earlier by men such as Walter Lippmann and H. L. Mencken were mentioned in this issue, but the next number, dated February 13, 1937, included additional excerpts from a few of the many testimonies that had been received since the death of the widely respected scholar.

H. L. Mencken devoted his column in the Baltimore *Evening Sun* of January 18, 1937 to “this man of great learning, and what is more, of sharp intelligence . . . He saw clearly that the only effects that could follow diluting and polluting Christianity in the modernist manner would be its complete abandonment and ruin. Either it was true or it was not true. If, as he believed, it was true, then there could be no compromise with persons who sought to whittle away its essential postulates.

“In particular,” wrote Mr. Mencken (who styled himself a ‘friendly neutral in all such high and ghostly matters’), the Modernists “essayed to overhaul the scriptural authority which lay at the bottom of the whole matter, retaining what coincided with their private notions and rejecting whatever upset them.

“Upon this contumacy Dr. Machen fell with loud shouts of alarm. He

BEAUTIFUL HANDWRITING

As I review the state
Of this wide earth,
In splendor rich, ornate
World beyond worth,

My tongue a song doth find
And sings the fame
Of Him whose hand hath signed
His mighty Name

In letters clear and bright,
To this firmament:
That all wonder at the sight—
Beauty’s testament!

C. JOHN MILLER

denied absolutely that anyone had a right to revise and sophisticate Holy Writ. Either it was the Word of God or it was not the Word of God, and if it was, then it was equally authoritative in all its details, and had to be accepted or rejected as a whole. Anyone was free to reject it, but no one was free to mutilate it or to read things into it that were not there. Thus the issue with the Modernists was clearly joined, and Dr. Machen argued them quite out of court, and sent them scurrying back to their literary and sociological *Kaffeeklatsche*. . ."

Albert C. Dieffenbach, in the *Boston Evening Transcript* of January 9, 1937 called him "as learned and valiant a spiritual warrior as the Protestant church has produced in modern times. Newspaper readers and the uninformed opponents of Dr. Machen within his own household have fashioned in their minds a characterization of the man which is in fact a caricature. J. Gresham Machen was a gentleman. That is the word. Born of an excellent family of the South, in Baltimore, Machen was a Christian after the Presbyterian order. And that means a living, doctrinal, cultured and spiritual faith . . . He was a lover of his fellows, a companion of the greatest charm, and he fought for what he believed was the truth always in the Christian spirit."

Even Pearl Buck, writing in *The New Republic* of January 20, 1937, could say that she "admired Dr. Machen very much while I disagreed with him on every point. The man was admirable . . . He stood for something and everyone knew what it was . . . He was worth a hundred of his fellows who, as princes of the church, occupy easy places and play their church politics and trim their sails to every wind, who in their smug observance of the conventions of life and religion offend all honest and searching spirits. No forthright mind can live among them, neither the honest skeptic nor the honest dogmatist."

Besides such high tributes from those who had a completely different theological position, there were of course warm expressions from the faculty and student body of Westminster Seminary, from the editorial pages of many periodicals, and from such individuals as Leander S. Keyser, A. Z. Conrad, Caspar Wistar Hodge, and others.

THE BIBLE FOR OUR TIMES

"Bringing into captivity every thought to the obedience of Christ" (II Cor. 10:5)

A winning army is a captive army. Before an army contends with the enemy it must undergo a rigid training program. The individual soldiers must subject themselves to a severe discipline. Their civilian natures must be reoriented.

Often the army private receives our sympathy because of what he must suffer at the hands of his superiors. But imagine what would happen if each soldier should decide for himself what he should do. The possibility of victory lies in the fact that the army has been trained to work as a unit.

The military bearing of our thought is gained from the passage in which today's text is found. Paul's language in and around our verse is from war life. He uses such words as "weapons," "strongholds," "captivity" and "obedience." But he is speaking of spiritual warfare that makes use of implements of war that are "mighty before God."

It is the contention of the apostle that the soldier of Jesus Christ wins the battle in the same way any soldier does. In particular he makes it clear that Christ as the Captain of his army requires absolute obedience. He does not allow for the slightest suggestion of insurrection or rebellion in the ranks. He is completely in control. And the happy circumstance of serving in Jesus' army is that he never makes a mistake. He always knows what is best.

Further, rendering to him explicit obedience is the guarantee of victory over every foe both within and without. When we do battle for Christ and through the power of his Spirit, there is no question but that the enemy, whoever or whatever it may be, will be put to complete rout.

RALPH E. CLOUGH

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