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# The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

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Photo by Thomas R. Birch.

“All the paths of the Lord are mercy and truth unto such  
as keep his covenant and his testimonies.”

**November 10, 1945**

VOLUME 14, NO. 20

# The Passing Parade

By THOMAS R. BIRCH

## Hail and Farewell!

TEN years and a month have gone by since I watched the first GUARDIAN roll from the presses. Now I am watching the last, so far as my official connection with the magazine is concerned. So this month's column is in the nature of a valedictory, an official good-by.

It is not good-by, however, to my entire relationship to the GUARDIAN. I shall cease to be its Managing Editor, but I shall continue to do much of the work that I have done for lo these many years. The copy-editing, the proofreading, the layout of the pages and all related mechanical details will still be under my care, and I expect to aid, by sage advice and homespun wisdom, in the mundane business matters of the office. So this is good-by, but I'll be home for supper.

Although I look forward with a large measure of joy to the photographic work that will henceforth occupy most of my time, the wrench of leaving the cubicle is great. The GUARDIAN has been my baby from the start. I helped to bring it into the world. I nursed it through all the childish diseases and watched it grow into a bright-eyed adolescent. I think that it may now be said to have achieved manhood. Its future is concealed in the inscrutable mystery of the divine will, but God has richly blessed it in the past and I believe that He will continue that blessing.

I want to make it crystal clear that I am definitely not deserting this baby of mine. I am depositing it on no one's doorstep, to be discovered on some snowy Christmas morn. It will be well provided for, and I expect to have a slight hand in that provision. Two editors will jointly exercise the needed parental care and authority. Professor Woolley has been adequately introduced on the editorial page of this issue, but it is my pleasure to introduce the other editor who, to coin a phrase, needs no introduction. Dr. Stonehouse has served the GUARDIAN editorially since 1936 and his contribution to its pages during those nine years would be difficult to measure. In the early days of The Orthodox Presbyterian Church it was Dr. Stonehouse who was chosen by Dr. Machen to serve as co-editor with him. At the death of Dr. Machen, he served alone as the GUARDIAN's editor for a number of months. For several issues the

## An Important Announcement

**B**EGINNING with the issue of November 25, 1945, the editorship of The Presbyterian Guardian will be undertaken jointly by Dr. Ned B. Stonehouse and the Rev. Professor Paul Woolley.

The editors will have the benefit of consultation and advice to be provided by an Advisory Council composed of the following five pastors: The Rev. Messrs. Robert L. Atwell of Westfield, N. J.; John P. Clelland of Wilmington, Del.; Leslie A. Dunn of Wildwood, N. J.; John Patton Galbraith of Kirkwood, Pa., and Edward L. Kellogg of Middletown, Pa.

GUARDIAN then had another editor, but in October, 1937, an Editorial Council was formed and, except for a hiatus due to his leave of absence from Westminster Seminary, Dr. Stonehouse has served on that Council from that day to this. He assumes the joint responsibility for the editorship of the GUARDIAN with a vast amount of experience in the editorial work of the magazine itself as well as with an international reputation as a Calvinistic scholar and writer. In Dr. Stonehouse and Professor Woolley, the GUARDIAN has secured two editors whom it would be difficult if not impossible to equal. In the sordid language of commercialism, the subscribers may now expect more for their money than ever before.

Also, without raising the cost to the subscribers a single penny, there will be added an Advisory Council of five pastors whose ability, judgment, and perspicacity are an efficient guarantee of ever-increasing popularity for these sixteen pages twice a month. And lurking behind the back-drop, like the stage directions calling for a voice to be heard in the distance or a shrill scream to resound from the valley, there will still be Birch.

Let there be any misunderstanding on this matter, I want to point out that I am

not leaving The Orthodox Presbyterian Church; I am not leaving the movement represented by the denomination, by Westminster Seminary and by the GUARDIAN. The pressure of business and the down-to-earth hard work needed to launch a new project may necessitate some curtailment of activities, but my heart and soul, my loyalties and my convictions, remain unchanged. I am merely altering my status from that of being in a Christian business to being a Christian in business.

I hope that the time will soon come when I can again contribute an article or two, an occasional column of comment, or even a prosaic news item to these pages. But that time must await the completion of a difficult job newly undertaken. What the future holds for me in the unfamiliar marts of trade, in the business jungle of bulls and bears, I cannot say. The only thing that seems real to me today as I write these lines is a sense of deep nostalgia as the road veers off in the distance and the things behind are lost to view. In a poignant and most unhappy way, this is a real good-by.

This is the time for a fond farewell from a full heart. It is good-by to a work that I have loved and that has become a part of me. It is good-by to a close association with the finest friends in the world. It is good-by to a host of happy dreams and pleasant hours, as well as to the thrill of combat and the occasional flush of victory.

It is good-by to so much that I have learned to love that if this page be moist when it reaches you I shall not be surprised. It is not an easy thing to bid farewell to what has been so near to the core of my existence, so much a part of me, for so long a time. I have loved so many, many things here, and met so many wonderful people, that I feel as though I were shutting the door on perhaps the most beautiful memory, the most glorious years, of my life.

Now I must pull the cover on the typewriter for the last time, lock up the safe, and put out the light. You who have been my friends, thank you for your inspiration and encouragement; you always gave it just when I needed it the most. You who have made the GUARDIAN possible by your gifts, thank you from the bottom of my heart. I know you will continue your loyalty to it and help it in every way you can. Above all, pray for it. And may God in His gracious providence watch over us all, and bind us together with the fetters of undying devotion to Him who loved us and gave Himself for us.

# The Invasion of Chicago

THE OPC

By the REV. GEORGE W. MARSTON

Field Missionary of The Orthodox Presbyterian Church

**A** YEAR ago the Rev. Jack Zandstra was the sole representative of The Orthodox Presbyterian Church in the Chicago area. Today we have three ministers and three mission chapels.

While Mr. Zandstra is serving the Christian Reformed Church as a missionary pastor at Nathanael Institute in Chicago, he is also assisting in the home missions work which the Orthodox Presbyterian committee is conducting in this area. The Rev. Leslie W. Sloat is studying for his doctor's degree at the Divinity School of the University of Chicago. While here he will, no doubt, be kept very busy acquainting the faculty and students of that institution with the Van Tilian apologetic. It is possible, however, that he may also render some assistance in the mission work which we are conducting in three of the suburban areas of Chicago.

In this article I shall give a brief account of the beginnings of these three mission chapels.

## High Ridge Chapel

The first field to be opened was High Ridge Park. While there are at present only a hundred and fifty homes in this area, building authorities predict the erection of two thousand houses within the next five years. A preliminary survey was made last spring and a tentative location for a church building was selected. An intensive survey was made the first week in September as the preliminary step in the launching of the new work.

As I began the survey, I found that a Presbyterian minister had made a survey the week before and that several others had also made surveys. However, since none of them had actually announced that he intended to start a work here, we went ahead with our plans and accompanied our survey with an announcement of our opening date.

The survey revealed that there were thirty-nine families definitely interested in the project and forty more families whom we rated as "mere" prospects. There were no stores or public buildings in the immediate area, but ten families offered their

homes as places of meeting. Of these we selected the one which was the most central and suitable for this purpose.

In connection with the survey, I had some unusual opportunities to do personal work. On one occasion I talked with a husband and wife who were Christian Scientists. In the course of an hour's conversation with them, I endeavored to draw a series of contrasts between Christian Science and Christianity and to present to them God's plan of salvation.

Upon two occasions I had long conversations with apostate Romanists who had been headed for the priesthood but had turned their backs upon the Church of Rome when they became disgusted with the graft, greed and corruption which permeates that church. Though these men had different racial backgrounds and were not personally acquainted, their philosophies of life were, strangely enough, very similar. Their religion was the golden rule. It was my privilege to point out to them that they had definite obligations to the Sovereign of the universe as well as to their fellow creatures, and to set before them the necessity of being saved by grace. As I spoke with one of these men on this subject, he interrupted me to exclaim with astonishment, "Do you mean to tell me that I cannot be saved by works?" Both men expressed their appreciation of the interviews and invited me to return.

On still another occasion, a young mother asked me some questions about evolution and the Bible account of creation. My answers seemed to satisfy her, so she invited me to come some evening to have a talk with her and her husband. I found them well educated but thoroughgoing Modernists. I spent the evening attempting to answer their questions, asking them questions which they could not answer, and attempting to show them the necessity of believing in an absolute God. At the close of the evening we exchanged books to read. They gave me *Let's Think About Our Religion* by Frank Eakin, and I gave them *What Is*

*Faith?* by Dr. J. Gresham Machen.

We met one week later to continue our conversation and they began by telling me that they had come to the conclusion that Dr. Machen was right and that his book had answered the position set forth in the other book point by point. Again we spent an evening talking, but now their attitude was that of believers desiring to be instructed in the faith. Before I left that night, they professed to receive the Lord Jesus Christ as their Saviour and have since given evidence of the genuineness of their profession by the regularity of their attendance at High Ridge Chapel and by their growth in Christian grace.

As I rode home that night I thought of the way the Holy Spirit had used Dr. Machen's book and these words of Scripture came to my mind: "He being dead yet speaketh."

There were thirty-one present at the opening service of High Ridge Chapel on September 16th. This attendance has not since been equaled for, on five of the six following Sundays, it has either been raining or threatening rain at the time of the meeting. I am confident, however, that we shall soon experience a substantial increase in the attendance. A number have promised to come and seem to be interested. Those who are attending are making an effort to bring their friends and neighbors.

## South La Grange Chapel

The second field was in South La Grange. A request was made to the school board in May for the use of the Seventh Avenue School. This request was granted in August. An intensive survey was made from September 10th to 15th. Two hundred fifty homes were covered. The survey revealed eleven families definitely interested, forty-three families that might be interested and fifty-six families which we rated as "mere" prospects. A post card announcing the opening services was sent out to every prospect and a write-up was placed in the local paper.

These services were held on September 23rd. There were fifty-five

present in Sunday school and twenty-five at the church service. Our delight in the attendance and interest shown on this occasion, however, was tempered by the fact that, just two days before, the superintendent of schools informed us that the school board had withdrawn its permission to meet in the public school. He stated as their reason for this action the fact that the teachers did not want their classrooms used for this purpose, and that the fire law prohibits the use of the halls for classes.

We were given two weeks to find other quarters. There were no stores or public buildings in the community, but four families offered us their homes as places of meeting. Since the homes were very small, it was necessary to select two of the most central and suitable to serve our purpose.

The first services held in the homes found twenty-five present at Sunday school and twenty in church. Among the people who have offered their homes there is an excellent spirit of cooperation. Mr. Zandstra found this note on the door of one home, prior to the opening of Sunday school: "Mr. Clark has the key. . . . We are out of town but Sunday school must go on, so make yourselves at home." And on the Sunday before these lines were written, there was an increase in attendance reported by Mr. Zandstra.

The Sunday school teacher problem has been solved by a group of Wheaton College students selected and headed by Miss Barbara Shepard, a member of the First Orthodox Presbyterian Church of New Haven, Connecticut, who is attending Wheaton College.

#### Westminster Chapel

The third and last field opened was in Evergreen Park. Here we faced an entirely different situation. The other areas were new, very small, and unchurched. Evergreen Park is a well-established community with a population of at least three thousand and with four Protestant churches.

Two things led us to start a work in this community. In the first place, we became convinced that the area is due for a great building boom. In the second place, we came in contact last spring with several members of a Presbyterian Fellowship in Evergreen Park which had just recently disbanded, and were assured that a number of families from this group would be definitely interested.

No effort was made here to make an intensive survey of the whole area before beginning the work. Lack of time and the problems connected with the work in the other two fields made this impossible. The presence of a nucleus of interested persons in Evergreen Park made it possible to proceed without the completion of this important step.

The various families which had been associated with this defunct Presbyterian Fellowship were first visited, and then an intensive survey was made of the most promising areas in the village, especially those near to the Republican Club Hall which had been selected as a place of meeting. Two hundred fifty homes were covered before the first meeting. This survey revealed twenty-five families definitely interested, twenty-five families that might be interested, and more than fifty families whom we rated as "mere" prospects. The intensive survey of the rest of the town will be completed by degree.

Formal application was made, with the consent of the Rev. Albert Jabaay, to the Consistory of the Christian Reformed Church of Evergreen Park for permission to recruit Sunday school teachers from among its members. This permission was granted and these workers were selected with the advice of the pastor.

Our first services were held October 7th. There were sixteen present in Sunday school and twenty-one at the church service. This was a good start in view of the fact that, while we have made it clear to all that we have no connection with the Presbyterian Fellowship which formerly existed, in the eyes of the public the mantle of that organization has fallen upon us and many are waiting to see if we will manifest the same traits which led to the downfall of that organization.

The services of the second Sunday saw a substantial increase in the attendance. There were twenty present in Sunday school and thirty-three at the church service.

#### Renewals

**I**F your subscription will be renewable soon, don't wait for a renewal notice. Send your order now and avoid the Christmas rush.

While some of the children have a Christian background, many do not. Several of the children have asked their Sunday school teachers who Jesus Christ is and when one boy was told about Jesus, he said, "I wonder if my mother has ever heard about this!"

The workers borrowed from the Christian Reformed church are giving us enthusiastic support. One of them gave me the names of several families whom we have since succeeded in persuading to attend. Another plans to gather a number of children and bring them to Sunday school with her.

Truly, God has been good to us in our labors thus far. We humbly give Him all the praise for the start which has been made in these three fields. We realize, however, that only a start has been made and we look to God in the future to lead and provide as He has in the past.

During the months before us, Mr. Zandstra and I shall be busily engaged in building up the groups in these fields to the place where churches may be organized and pastors called to shepherd these flocks. It is a difficult task and there will be many problems. We trust that the prayers of the church will attend us in our labors.

#### Adair Installed at Cedar Grove, Wis.

**T**HE Presbytery of Wisconsin of The Orthodox Presbyterian Church, meeting in Cedar Grove on October 9th, installed the Rev. Dean W. Adair, formerly of Hamill, S. D., as pastor of Calvary Orthodox Presbyterian Church, Cedar Grove. Mr. Adair has been supplying the pulpit of Calvary Church since June of this year.

The Rev. Richard B. Gaffin of Milwaukee, moderator of the presbytery, presided and the sermon was preached by the Rev. Jack Zandstra of Chicago on the theme, "A Good Minister of Jesus Christ." Mr. Zandstra's sermon was based upon the text of I Timothy 4:6. The installation prayer was offered by the Rev. Jacob Mellema of Fairchild and the charge to the pastor was delivered by the Rev. Edward Wybenga of Waterloo, Iowa. The charge to the congregation was given by the Rev. John Davies of Gresham, and the benediction was pronounced by Mr. Adair.

# The Army of God

SERMON

From "The Orthodox Presbyterian Pulpit"

By the REV. EDWARD WYBENGA

Pastor of the First Orthodox Presbyterian Church, Waterloo, Iowa

"Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls; from twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies. . . . And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts. But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony" (Num. 1:2, 3, 52, 53).

**T**HE church of God is like an army. It must engage in strenuous warfare. It must face mighty foes. It must exercise strict discipline. It must have qualified leadership.

All of this is exemplified in the organization, administration, and forward march of the children of Israel after their exodus from Egypt. In this the children of Israel were an apt and living type of the church of God throughout the ages.

## Registration

In the building of an army the first thing necessary is the registration of all prospective combatants. "Take ye the sum of all the congregation of the children of Israel." That was the numbering of the people. When the census was completed, it was found that there were over 600,000 fighting men amongst the people. Every male citizen, with the exception of the tribe of Levi, was considered a potential soldier. And thus we see that the law of military conscription, even in time of peace, is not something new. It was already practised in ancient Israel. It is better to be prepared to face the enemy than to invite attack by our unpreparedness. And the truth of this assertion has been experienced by our nation in recent years at great cost.

"From twenty years old and upward" the people were to be numbered. This indicates, first of all, that young men were needed in the service of Israel—young men who were vigorous, brave, strong in mind and body.

## Introducing Mr. Wybenga . . .

**T**HE Rev. Edward Wybenga was born in Paterson, N. J., in 1903 but moved west prior to the days of his more formal education. He attended Grundy Academy at Grundy Center, Iowa, and from 1923 to 1925 studied at Grundy College. In the summer of 1926 he attended the University of Chicago and later the Washington State Normal School. His col-



lege course was completed with two years at Calvin College, Grand Rapids.

Mr. Wybenga originally had planned on a teaching career and for a time taught in both public schools and Christian schools. He was in charge of a Sunday school project of the Christian Reformed Church in Manhattan, Montana, of which church he was a member, and it was his work there which aroused his interest in the gospel ministry.

He entered Westminster Seminary in 1933, graduating at the time of the establishment of The Orthodox Presbyterian Church. Very shortly thereafter he went to Waterloo, Iowa, and he has faithfully served the Waterloo congregation from that day to this.

So also the church is in need of young men to fight its battles. Our Canaanites are not less fierce and powerful than the ancient inhabitants of Palestine, whom Israel must conquer. In Ephesians 6:11, 12, the apostle Paul speaks of the enemies of God with which the church must grapple: "Put on the whole armor of God that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Our fighting men in the present conflict know what it means to wrestle against flesh and blood. It is no easy, comfortable task. It requires all the strength, courage and endurance that a man may possess. Even so, the spiritual warfare in which the Christian is engaged is more strenuous still. If we do not find it so, it is because we are poor soldiers of Jesus Christ. We are yielding to the enemy rather than conquering him. We are not winning any battles. The true combatant in the ranks of God's army will find that he has a man's job on his hands.

The fight, however, is worthwhile. Visions of earthly glory and military prowess dazzle the minds of many a warrior. There is a far greater glory to be obtained in a victory over our spiritual foes. It is a victory to be attained not by the slaughter of human life but by the saving of it—a victory attained by the destruction of those forces that now destroy life. What are those forces? Pride, hate, lust! Or, to sum it all up—sin. If men and nations would learn to use the spiritual weapons of warfare as well as they now use material weapons, what a different world this would be!

Young men are needed in the Christian warfare. Note the words of I John 2:14, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." The battle is severe. Fit soldiers are needed. "Endure hardness as a good soldier of Jesus Christ" was

Paul's command to Timothy. It is a great honor to be a worthy soldier in defense of home and country. It is an even greater honor to be a soldier in the ranks of the army of God in defense of and for the propagation of "the word of God and the testimony of Jesus Christ."

Those registered in Israel were to be "twenty years old and upward." So older men were also needed. No age limit was set. As long as a man was able to act the part of a soldier, he was held subject to call. So also, in the service of God, there is no time limit set. We are to live and work and fight for the promotion of the kingdom of God as long as we have being.

Both youth and maturity are needed to carry forward the work of God. Youth is more particularly the time for learning and training and preparation; older years the time for service and self-consecration. Youth has vigor and energy and speed, but often lacks good judgment. What youth lacks, maturer years can supply. Thus the two complement each other. They provide for that balance without which no successful work can be accomplished.

The first census of Israel was made to ascertain the number of fighting men available in the nation. A later and separate census was taken to set apart those who were to serve in the sanctuary (v. 4). The Levites, members of the tribe of Levi, were not numbered with the rest. They were to be a separate and sacred tribe especially devoted to the service of God.

The calling of the Levites began when God ordained "Aaron the Levite" and his sons to constitute the hereditary priesthood in Israel. But the work was too much for a single family. This led to the whole tribe being set apart for sanctuary service. Indeed, the tribe of Levi had already shown itself best suited for the task. Had they not distinguished themselves in their zeal for the Lord at the time of the idolatrous worship of the golden calf? It was then that they responded to the call of Moses: "Who is on the Lord's side, let him come unto me." It was then that they avenged the honor of God in the slaying of three thousand idolaters (Ex. 32:25-29). By this act they had already consecrated themselves to the service of God. Now they were definitely set apart to that service (Num. 1:49-51).

Their work was to have charge of

the tabernacle and its furniture. They were to bear the tabernacle from place to place as the people journeyed onward. When Israel pitched camp, the Levites were to set up the tabernacle again. They were responsible for the safekeeping of the tabernacle and of all its sacred vessels. They had "oversight of the outward business of the house of God" (Neh. 11:16).

The tribe of Levi was lost to the army of Israel as far as its fighting contingent was concerned. Yet in a truer sense it was not lost, for Israel's fighting men could not succeed in battle if the "God of Battles" were not on their side. God would not be on their side if His service were neglected in the sanctuary, if His name were forgotten and if His commandments were disregarded.

Thus whatever time or strength or service is rendered to God is not loss but real gain. The man who keeps fifty-two Sabbaths in the year for the worship and service of God has not lost any time. The man who has set aside his weekly contribution for the support of God's work has not lost any money—he has grown the richer. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Another lesson we learn from this setting apart of the tribe of Levi is this: The special service of God is arduous enough to occupy all of a man's time and to utilize all of a man's energy. A minister of the gospel should be "mixed up as little as possible in the entanglements of business, of politics, of society, and of all the transitory things which make up the life of the world." A minister's business is not first of all to be a civic leader or an expert on recreation and amusements. Many have forgotten this, and lost all concept of the high calling of the minister of God!

God still numbers His people. The good Shepherd calls His own sheep by name (John 10:3). And they are registered in the Book of Life (Rev. 3:5; Psalm 87:5, 6). The army of God is the church militant. Every true soldier of Christ is a soldier called to fight the good fight of faith. We cannot be neutral. "He that is not with me is against me" (Matt. 12:30).

### Organization

After the registration comes the organization of the camp of Israel. That organization is marked by unity in diversity. There was one nation, yet

twelve tribes. Each tribe was kept separate. Each tribe had its own standard; each family its own ensign. There was diversity.

There was also unity. That which united the whole camp and all the tribes and all the families as one was the tabernacle. The tabernacle stood in the center of the camp. The tribes lay eastward and westward and northward and southward of the tabernacle. Immediately around the tabernacle lay the tribe of Levi. They had charge of the sanctuary and were responsible for its safekeeping. Should any stranger (1:51), that is, "unauthorized person" (16:40), venture upon the sacred premises, he was to be put to death! Why this severe penalty? Because the tabernacle represented the presence of the almighty and holy God in the midst of His people.

So also now, no profane person may handle sacred things without incurring the divine indignation and at the cost of spiritual peril. Familiarity with holy things mellows and ripens the godly soul but hardens and corrupts the ungodly. He who is a stranger to the atoning love of God as realized in the cross of Christ had better not enter into the presence of an all-holy and righteous God!

The tribe of Levi immediately surrounded the tabernacle. Around the tribe of Levi lay the other tribes, so that the whole camp encircled the tabernacle in which the thought and presence of God was centered. There was unity in diversity. That is also true of the church of God. There are many members, occupying different places, possessing different spiritual graces, and exercising different functions, yet they are one body having one Head, even Christ. "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ" (Eph. 4:4-7). Again we see here that same unity in diversity. Inwardly all true believers are one in Christ, though they may have their individual peculiarities and varying spiritual gifts and be found in different churches. If they agree on the absolute essentials of the Christian faith, though they may disagree on non-essentials, they should be considered as brethren in Christ. Those (See "Wybenga," page 319)

*The Presbyterian*  
**GUARDIAN**

1505 Race Street, Philadelphia 2, Pa.

**EDITORIAL COUNCIL**

John P. Clelland  
John Patton Galbraith  
Leslie W. Sloat  
Ned B. Stonehouse

Thomas R. Birch, *Managing Editor*

EDITORIAL

**Farewell  
and Forward!**

**I**N ITS early history THE PRESBYTERIAN GUARDIAN underwent a rather large number of changes in its editorial management. There were no less than four editors in the first two years of its life. And the composition of its Editorial Council has been modified on several occasions. But Thomas R. Birch, our Managing Editor, has been a permanent fixture. He is the only person who has been on the staff of the paper continuously throughout the past ten years. Hence his departure, which is announced in this issue, may well come as a surprise and shock to our readers. That his resignation is of serious moment for the paper will appear from the consequent necessity of an immediate reorganization of the editorial staff.

Mr. Birch is a man of rare versatility and he has employed his many gifts to splendid advantage in his work as editor. The publication of a journal of this kind requires high executive ability and judgment and many skills. And Mr. Birch has proved himself to be not merely a jack of the journalistic trades but a master of them. Our readers will have gained a fair sense of his talents and achievements, but only those who have been in the position of gauging his work from the inside, by way of constant association, can evaluate his contribution adequately. Because of his high standards and his outstanding workmanship, his departure represents a real loss to our magazine.

As Managing Editor he has been first of all an executive who has been responsible for planning the issues, assembling the materials and governing the entire complicated process by

which the contributions from many persons reach our subscribers, on time, in the form of a printed magazine. This is no small task, especially if one remembers that a journal cannot survive unless its readers are persuaded that they are getting their money's worth.

As editor Mr. Birch has shown himself to be a man of unusual literary taste and workmanship. His pen has been a facile one. His own contributions have been eminently readable. They have not only been lucid but also have been marked by a deftness and sparkle that are the marks of distinguished writing. And he has applied these literary gifts discriminatingly and effectively in the editing of contributions to the paper.

No evaluation of Mr. Birch's services to the GUARDIAN may fairly overlook those which have resulted from his flair for the artistic and his sense of good form. This journal has been, we believe, exceptionally well-printed and attractive in appearance. Our printers deserve much of this credit, but without doubt Mr. Birch is chiefly responsible. It is the testimony of the manager of our printing house that he has never worked for as exacting a customer as Mr. Birch. And this zeal for perfection of form has made its sure impact upon the finished appearance of the paper.

This appraisal of Mr. Birch's contributions overlooks many aspects of his work. But perhaps sufficient has been stated to indicate our sincere admiration of what he has done. And we would be highly delinquent if we failed to express publicly our warm appreciation of his efforts. We wish him a rich success in his new endeavor.

But if we have depended upon Mr. Birch so largely, how will we fare now that he has resigned? A number of considerations mitigate our loss. As a matter of fact, Mr. Birch, though ceasing to act in an executive capacity, is, strictly speaking, not leaving the GUARDIAN. He will continue for at least some time in its employ, performing many of the difficult tasks which it would be virtually impossible for a newcomer to undertake. Moreover, since his studio will be located only a few squares away on Walnut Street, he will be available for consultation, and the magazine can continue to profit by his expert advice. And finally, his labors have not been in vain. The standards he has set remain for our guidance and his work has

established a model for all who follow.

It would perhaps be inappropriate to dwell here upon the services of the Editorial Council which also come to a close with this issue. Our position has been somewhat anomalous. We have in general been responsible for the editorial policies and practices of the GUARDIAN without actually being the editors.

Although such an arrangement has not been ideal, it has functioned for many years. But it is obvious that, with the conclusion of the executive editorship of Mr. Birch, it must give way to a new direction and management.

Hence, the paper is again to be under the direction of editors. Introductions of the editors are neither necessary nor in place. But since the opportunity may not come later, after Professor Woolley has joined in the editorship, we desire to say that, in our judgment, our journal will be greatly strengthened by the accession of this genial gentleman. He has achieved a distinguished success as a professor of church history. Since, as Cicero said, history is the teacher of life, the historian, if he is truly intelligent and alert and possesses the discrimination to observe the inwardness of history, can be a great benefactor to his contemporaries. And since Professor Woolley is such an historian, we believe that he will make a magnificent contribution to the paper. His other qualities are so well known that they need not be expounded here. Many of our readers have come to admire his splendid literary and editorial gifts, his exceptional executive capacities, and perhaps most of all his loyalty to truth and principle.

The erection of an Advisory Council will, we believe, prove salutary. It will provide machinery for consultation and advice concerning editorial policies and practices and thus should be very useful. The members of this Council are all active pastors in The Orthodox Presbyterian Church, and this fact is indicative of our intimate association with, and interest in the welfare of, that communion.

But certain inferences are to be avoided. We are intensely interested in the suggestions and advice of others as well. We are aware, as we stated a month ago, that we must depend upon the sympathetic interest and support of a great many people. We request most sincerely that you will help us to make the GUARDIAN fulfill its high

purpose to a degree that it has not attained before.

We also wish to state emphatically that, in spite of the intimacy of our association with one denomination, we have in mind making the **GUARDIAN**, in a fuller sense than ever, more than a denominational paper. We wish to keep our readers abreast of developments throughout Christendom, and especially to inform them of the fortunes and struggles of the Reformed churches and people. Moreover, we do not wish to remain in isolation from other Christians. As we may cer-

tainly learn much from others, we may also make, yea we feel compelled to make, a humble contribution to the life of others as we seek to state and apply the principles of Christianity to situations and issues that arise among us and about us in the world in which we live. We are a part of Christendom. And the field is the world. Hence, in spite of our feebleness, we dare not shrink from thinking and speaking with a view to the entire globe.

May our gracious God richly supply all our needs!

—N. B. S.

#### BIBLE STUDY

## How to Interpret the Bible

By the REV. RICHARD W. GRAY

Pastor of Calvary Orthodox Presbyterian Church, Bridgeton, N. J.

### PART SEVEN

#### Symbols and Types

(*Preceding instalments in this series were published in the issues of March 10, April 10, May 10, June 10, July 10 and September 25, 1945.*)

**A**PARENT teaching his child abstract mathematical truths will often use concrete objects. For example, instead of saying two plus two equal four, he will produce some apples and demonstrate how two apples plus two apples make four apples. To an adult, such methods are not necessary because his mind has been trained to think in terms of abstract truths rather than concrete objects. Those who lived in the Old Dispensation were regarded by our Lord, the divine Teacher, as children unable to grasp easily the abstract statements of spiritual truth. For this reason He placed them under the tutelage of the ceremonial law and, by its concrete objects and actions, He taught them the truth as to their relation to God (Gal. 4:1-3). These objects and actions have come to be known as symbols and types.

#### Definition

A symbol may be defined as a concrete representation employed by God to teach a spiritual truth. For example, the Old Testament sacrifice was a symbol of the spiritual truth that without the shedding of blood there is no remission of sin. The Israelite came

to the tabernacle with a lamb upon his back and a burden of sin upon his conscience. He left with the burden on his conscience gone because he had seen God's representatives execute the death penalty on the lamb he had brought to the altar. The shedding of the lamb's blood purchased for him remission of sin.

A type on the other hand is a concrete representation employed by God to teach a spiritual truth and to prefigure something future. The Old Testament sacrifice was a type of the sacrifice of Christ, the Lamb of God, whose blood was shed to take away sin. The discerning Israelite who faithfully offered a lamb to procure the forgiveness of sin might question how a dumb animal could die in the place of a human being. God provided the answer to such questions in the prophecies of the Messiah. Isaiah said, "All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all. . . . He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth (Isa. 53:6, 7). Thus the sin-burdened Israelite was taught that the lamb which he brought prefigured the Lamb of God which would one day be slain for the remission of the sins of His people.

It is clear that for something to be a type it must first of all be a symbol. Both must represent the same spiritual truth. The difference between them is

that a type points to the future: it is simply a prophetic symbol.

In connection with our study of interpreting the parable, we spoke of the fundamental nature of reality. We said it is like a two-layer cake. It has two levels: the earthly and the heavenly, the temporal and the eternal, the natural and the spiritual. This conception also lies at the basis of God's use of types and symbols in teaching His people. These two Scriptural figures of speech are signposts in the natural, the temporal, the earthly, and point to truths in the spiritual, the eternal, the heavenly. The type, however, differs from the symbol in that it not only points upward to heavenly truths but also forward to a higher concrete manifestation of these truths in this world. For example, the tabernacle, that abode of God in the midst of the tents of the Israelites, pointed to the truth that God dwelt with His people. As a type, it pointed forward to the higher manifestation of that truth in Christ. In Him, the Word was made flesh and tabernacled among us (John 1:14). Paul, in Colossians, speaks of the ceremonial law as "a shadow of things to come." "But," he adds, "the body is of Christ" (Col. 2:17). Picture, if you will, two men shadow-boxing behind a screen. The spectators see merely the shadows on the screen. Let the screen be pulled aside and their bodies, not the shadows, will be seen. The Old Testament saints observed the drama of redemption enacted by shadows on a screen. The New Testament Christians see transactions of salvation negotiated in person by the Mediator of the covenant of grace. This truth is reiterated by the writer to the Hebrews who says: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices . . . make the comers thereunto perfect. . . . For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me" (Heb. 10:1-5).

#### Characteristics

It follows from our definition that a symbol and a type have two characteristics in common and a type a third which is peculiar to it alone. These characteristics are: (1) A point of resemblance between the concrete representation and the truth symbolized or



typified; (2) evidence that such an object or action is employed by the Holy Spirit in such a capacity; (3) in the case of a type, there also must be evidence that it is designed to prefigure something future.

Many Christians go astray in interpreting the Bible because they do not have clearly in mind these essential characteristics of a symbol and a type. One frequently hears a sermon on "Joseph, a Type of Christ." The error in this kind of Bible exposition is that it assumes that a type consists merely in resemblance between an object and a spiritual truth. What particular resemblance one uses in such a method depends not on what the Holy Spirit intends to teach in a particular passage but on the specific theological viewpoint one brings to the Bible. Roman Catholic commentators use the relation between the sun and moon to teach their doctrine that the pope is the vicar of Christ on earth. The sun, they claim, represents Christ and the moon represents the church. Our definition of a type excludes both of these views. A type must not only have a resemblance to the truth represented but it must also be employed by God to represent that truth to men.

Let it be added that we may properly use an Old Testament story like that of Joseph to illustrate some features of the life of Christ if we are preaching on the life of Christ. But we may not properly use the story of Joseph to give an exposition of the life of Christ because the Holy Spirit did not record that story for that purpose. In a word, there is a vast difference between a preacher using a portion of Scripture to illustrate a truth because of its resemblance to the truth he desires to illumine, and a preacher expounding a portion of Scripture as a type because God has employed it to illumine a truth He desires to teach His people.

### Rules of Interpretation

The first thing to consider in regard to interpreting a symbol or a type is to seek evidence that it is employed by God to teach a spiritual truth. While there are some students of Scripture who regard any resemblance as a type, there are those who consider only those things explicitly mentioned in the New Testament as types. However, it is my conviction that there does not have to be an express statement of the Spirit's intention in employing specific things

### Convention

**SUNDAY** schools in the East are urged to send delegates to an old-fashioned Sunday school convention at Calvary Orthodox Presbyterian Church, Willow Grove, Pa., on November 16th and 17th.

as symbols and types. For example, there is evidence that the wilderness journey of the children of Israel was symbolic of the spiritual life of Israel and typical of the journey of the Christian as a pilgrim in this world (I Cor. 10:1-13; Heb. 3:7-4:12), but there is not evidence for each event in that journey. Yet since the whole is typical, we are warranted in seeking the typical import of the various parts.

Next, we must look for the point of resemblance. Usually this is but a single point, though it may have several facets and various applications.

Finally, in the case of a type, it is important to find evidence that it was designed by God to prefigure something future. Once again, it is my conviction that there does not have to be an express statement of the Spirit's

intention in this regard. For example, since John uses the expression "the New Jerusalem," one can legitimately deduce that the earthly Jerusalem of the Old Testament was a type of that future dwelling-place of God with His people that is being prepared for those that love Him.

### Classes of Old Testament Types

There are several classes of types in the Scripture. There are typical persons. Moses as head of the Old Dispensation Economy was a typical person, foreshadowing Christ the head of the New Testament Economy (Heb. 3:1-6). There are typical institutions, as for example the sacrifice typifying the sacrifice of Christ, the Sabbath typifying the final rest of the people of God (Heb. 4:1-11), and the Passover foreshadowing the slaying of Christ our Passover (I Cor. 5:7). Then there are typical offices: the prophet, the priest and the king are examples. Also there are typical events, such as the redemption from Egypt which prefigured the redemption of Christ. Finally, there are typical actions. God's action in providing coats of skin to clothe sinful man is typical of His work in clothing sinful man with the righteousness of Christ.



The Rev. Edwards E. Elliott, pastor of St. Andrew's Orthodox Presbyterian Church, Baltimore, teaches Sunday school in a bus lent by the Baltimore Transit Company each Sunday. The children are fascinated and the attendance is good.

# State Shinto Through Japanese Eyes

The Fourth of a Series of Articles

Compiled by the REV. JOHANNES G. VOS

Missionary to Manchuria Under the Reformed Presbyterian Church

(Earlier instalments of these articles appeared in the issues of May 25, July 25 and September 10, 1945.)

THE preceding article of this series described the visit to Japan, and worship at various Shinto shrines, of Pu Yi, the "puppet" emperor of Manchukuo, in June, 1940. These acts of Pu Yi were given the greatest publicity in Manchuria as a preparation for the execution of the Japanese army's plan to impose State Shinto on the people of Manchuria as the national faith. This plan culminated in the establishment and dedication of a new Shinto shrine in Hsinking, the capital of Manchukuo, called the "State Foundation Shrine", that is, the shrine regarded as the basis or foundation of the State. The present article continues the story of the establishment of State Shinto as the national faith and foundation of Manchukuo.

From The Manchuria Daily News,  
July 3, 1940:  
EMPEROR LEAVES NIPPON CAPITAL  
FOR KYOTO AREA

Will Spend Five Days in Veneration  
of Holy Sites in Japan

Kokutsu

Tokyo, July 2.

The Emperor of Manchoukuo who has gone through the most important rites for celebration of the 26th Centenary of the Japanese Empire and has promoted Japan-Manchou friendship through this solemn pledge under the emergency situation, left Tokyo for Kyoto at 9:20 this morning after a six-day stay in the Capital, amidst a sincere send-off by all the circles here. . . .

His Majesty is scheduled to pay homage to the Grand Shrine of Ise July 3, the Unebi Mausoleum and Kashiwara Shrine on 4th, the Momoyama mausoleum sacred to Emperor Meiji on the 5th. In his devout worship at the sites of the holy origin of the Japanese Empire in these visits, it is understood that His Majesty will pray for eternal prosperity of his Empire on this auspicious occasion. . . .

## MISSIONS

Prayers in Manchoukuo

Forty-three million Manchoukuo subjects are to offer silent prayers at 1:24 p.m. July 3 when their absent Ruler worships before the Grand Shrine of Ise, supplicating future blessings upon his Empire and thanking the Goddess for her past protection of the land. His Majesty will offer a concert of divine music before the sacred altar at that devout moment, it is reported.

The Hsinking Radio Station will broadcast the Japanese and Manchoukuo national anthems at 1:20 p.m. July 3, while the Premier and all the officials will bow in worship in the direction of Ise.

From The Manchuria Daily News,  
July 6, 1940:  
EMPEROR VISITS IMPERIAL TOMBS  
AT MOMOYAMA

Pays Homage to Spirit of Late  
Emperor Meiji

Kokutsu

Kyoto, July 5.

As a memorable consummation of his devout trip in Japan to consolidate the spiritual union between the two ally nations, His Majesty the Emperor of Manchoukuo today paid homage at the Momoyama Mausolea, sacred to Emperor and Empress Meiji at Fushimi, situated at a short distance from the ancient capital of Kyoto. . . .

Alighting from the car, the Emperor cleansed his hands, and advanced quietly to the Imperial dais before the Mausoleum, treading the lane under aged pine trees. Here His Majesty made floral offering and bowed deeply, overcome with crowding emotions. His retinue and General Honjo meanwhile knelt at the bottom of the stone staircase outside the inner iron gate.

After a long and earnest prayer to the heroic soul of Emperor Meiji for whom he holds the highest veneration, His Majesty made his way together with his attendants to pay homage at the Eastern Mausoleum sacred to the Empress "Shoken", Consort of Emperor Meiji. His Majesty returned to

Kyoto at 11:04 a.m., thus completing his important mission.

From The Manchuria Daily News,  
July 16, 1940:

EMPEROR ATTENDS DEDICATION OF  
NEW 'KENKOKU SHINBYO', SHRINE  
TO DIVINE ANCESTRESS OF JAPAN

Solemn Rites Take Place in Com-  
pounds of Palace in Hsinking

Ways of Amaterasu-Omikami and  
Loyalty and Filial Piety Adopted  
by Manchoukuo

An impressive and solemn ceremony for enshrining the divine imperial Japanese ancestress, Amaterasu-Omikami [Goddess of Universal Enlightenment], in the newly constructed "Kenkoku Shinbyo" [State Foundation Shrine] in the Imperial Palace courtyard was held from 2:10 o'clock Monday morning [July 15] in the presence of H.I.M. the Emperor and a galaxy of civil and military dignitaries and representatives of the Concordia Association and special corporations, all resplendent in full ceremonial uniforms.

Following solemn rites marking the dedication of the "Kenkoku Shinbyo" to the divine Imperial ancestress of Japan within the compounds of the Imperial Palace here early Monday morning, His Majesty the Emperor of Manchoukuo summoned Premier Chang Ching-hui, Lt.-General Yoshijiro Umezu, Commander of the Kwantung Army and other Japanese and Manchoukuo officials to the Palace at 11 a.m. and granted an Imperial Rescript regarding the erection of the Shrine to Premier Chang.

Premier Chang, in response, pledged that the nation would strive to their utmost to conform to the wishes of Amaterasu-Omikami. His Majesty appeared very gratified with this pledge.

By the adoption of this Goddess of Universal Enlightenment as the deity of Manchoukuo, the new Empire has adopted the ways of the Goddess and made loyalty and filial piety the ethical precepts of this Empire.

The Imperial Rescript and the Imperial edict on amnesty were communicated to the nation through announcements by the State Council at 1 p.m. Monday.

At 1 a.m. in the silent of the night Shinto priests lighted the charcoal in the braziers in the Sanctum, the Hall of Religious Service and the Hall of

Worship, and bonfires in the yard in front of the Hall of Worship and the outer garden, rendering an atmosphere of holiness to the Kenkoku Shinbyo, built of plain woodwork. . . .

At 2:30 o'clock His Majesty the Emperor, wearing the highest Japanese and Manchoukuo decorations, arrived at the Shrine accompanied by four Court officials. . . . His Majesty proceeded to the dais and simultaneously with clap of hands which broke the stillness of the night, the fires in the outer garden were extinguished, enveloping the Shrine in solemn semi-darkness and hushed silence. His Majesty then performed the rite of dedicating the Shrine to Amaterasu-Omikami. With the clapping of hands fires were again lit, bringing to an end the ceremony of enshrining the Goddess of Universal Enlightenment.

To the accompaniment of ritual music, Shinto priests Kobayashi and Takechi made offerings to the Goddess. The Emperor again mounted the dais and receiving a five-colored gohei [sacred staff with cut-paper pendant] from the Vice-President of the Board of Rituals, Mr. Shen Jui-lin, worshipped before the Shrine following which His Majesty read the proclamation to the Goddess. . . .

Premier Chang and Major-General Iimura on behalf of the Manchoukuo and Japanese attendants respectively proceeded before the Hall of Worship and reverently bowed while everyone prayed. The offerings were then removed to the accompaniment of music and the door closed by Mr. Kiyotsura Yatsuka, Director of the Bureau of Rituals. Those present left the scene at 4 o'clock, bringing to a close the highly significant ceremony.

#### AMNESTY GIVEN TO MARK SHRINE ESTABLISHMENT

151,000 Offenders Benefit by Gracious Gesture of His Majesty

General Commutation of Sentences, Restoration of Civil Rights Announced

An Imperial amnesty of unprecedented scale was granted on the auspicious occasion of the installation of the Kenkoku Shinbyo in Hsinking which enshrines Amaterasu-Omikami, the divine ancestress of Nippon. The present amnesty benefits 151,000 offenders including 110,000 who enjoy general commutation of punishments.

These include 9,500 convicts, and 1,500 who are now on parole or under stay of execution.

On the Imperial Rescript issued Premier Chang made the following statement: ". . . The Emperor of Manchoukuo has always identified himself in thought and action with H.I.M. the Emperor of Japan. He has his comprehension of the unique character of Japanese polity deepened by his recent visit to the Island Empire. In his profound belief in the oneness with Japan, and in view of the basic principles of our national foundation, he has established the State Foundation Shrine and dedicated the same to Amaterasu-Omikami, in order to set an example of gratitude and secure national welfare under the protection of the enshrined Deity, declaring at the same time that his descendants will not fail for all eternity in their devotion to the Deity, thus determining and establishing the immutable foundations of national polity and worship. . . ."

(NOTE: The foregoing material shows that the Manchukuo government, which was the creature and tool of the Japanese military power in

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Manchuria, was frankly based on what Christians can only regard as abominable idolatry, the worship of the mythical Japanese sun goddess. Having set up this idolatrous worship as the basis of the State, the Japanese soon demanded that Christian churches identify themselves with it by participating in Shinto rites. Many church leaders and members complied with this demand, justifying their conduct by explaining that State Shinto had no connection with religion. Finally the government demanded that a miniature Shinto Shrine be set up in every Christian church building and that obeisance to the shrine be performed as a part of every church service. This edict became effective on April 1, 1943. The results are not yet known in this country.—COMPILER.)

(To be concluded)

## The Life of Jesus Christ

BIBLE STUDY

A Home Study Course by the REV. LESLIE W. SLOAT

### PART I Lesson 2

#### THE BIRTH OF JESUS

SCRIPTURE: Matthew 1:1-2:23; Luke 1:1-2:40; John 1:1-14.

NEARLY four hundred years had passed since the occurrence of the last event recorded in the Old Testament narrative. During these years the fortunes of God's people Israel had varied greatly. And the period we are about to study found them a province of the Roman Empire. Undoubtedly many of the Jews desired to be free from this Roman control, but their condition was not without advantages. They lived in their own land, maintained their own religious practices, and in large measure conducted their own government. At the same time, as a province of Rome, they were under its protection, and therefore in no danger of invasion by foreign powers. A king appointed by Rome ruled Judea, and the people

had to pay taxes to the heathen monarch, but the security they enjoyed was in many ways worth its cost.

It was probably about the year 6 B.C., as the reign of Herod the Great over Judea neared its close, that the silence of four centuries was broken, and God spoke to His people through an angel messenger. An elderly priest named Zacharias was carrying on a routine ministry in the temple at Jerusalem when he was startled by the appearance of this heavenly visitor at the right side of the altar. The angel, whose name was Gabriel, told Zacharias that his wife Elizabeth would bear him a son. The child was to be named John, and would go before the Lord "in the spirit and power of Elijah." At first Zacharias could not believe the angel, as both he and his wife were past the age when parents may ordinarily expect to have children. The angel therefore gave him a sign to show that what he said was true. But the sign was at the same

time a punishment upon Zacharias. He was suddenly made unable to talk, and the angel told him his power of speech would not be restored until the child was born.

About six months later Gabriel appeared again, this time to a young woman living in Nazareth. Her name was Mary and she was engaged to be married to a man named Joseph. The angel told her that she also would soon have a Son, and that He was to be called Jesus. He would be great, and would be king over God's people, possessing the throne of David forever. Mary did not doubt the angel's word, as had Zacharias. But she did ask how this was going to come about, since she was not yet even married. Gabriel said it would come about as a miracle accomplished by the power of God. He also told her that her aged cousin Elizabeth was likewise to have a child.

After the angel departed, Mary hurried to Judea to visit Elizabeth. When the two women met, the Holy Spirit moved each of them to utter wonderful sayings. Elizabeth greeted Mary as "the mother of my Lord," and Mary replied in a beautiful poem which we call the "Magnificat" (Luke 1:46-55), a poem full of expressions of humility and of praise to God.

Three months later, when Elizabeth's child was about to be born, Mary returned to Nazareth. When Joseph found that the girl who was engaged to him was going to have a child, he thought she had been unfaithful to him and decided in his own mind to put her away secretly. But God spoke to him in a dream telling him that Mary was with child by the power of the Holy Spirit. He told Joseph to take Mary as his wife, to adopt the Child as his own, and to call His name Jesus for, said God, "He shall save his people from their sins." Joseph therefore took Mary as his wife, and in later years Jesus was commonly spoken of as the son of Joseph and Mary.

A short time later Cæsar Augustus, the Roman emperor, issued an order that the whole empire should be enrolled in a general census. Instead of census-takers going to each house, however, the people of Palestine were required to go to their "family city" to have their names recorded. The family city of Joseph and Mary was Bethlehem, near Jerusalem, since they were descendants of David the Israelite king. So it became necessary, about six months after Mary returned from

visiting Elizabeth, for her to go with Joseph to Bethlehem. The trip must have been painful and tiring for Mary, whose child was about to be born. And then, when they reached Bethlehem, the town was so crowded there was no room for them at the village inn. Joseph managed to find a place in a stable near-by. And that night in that stable, Jesus was born. His parents made a cradle for Him in a manger.

That same night when Jesus was born, an angel appeared to some shepherds who were on a neighboring hillside watching their flocks. The angel told them that there had been born that day a Saviour, who was Christ the Lord. No sooner had the angel said this, than a great number of other angels appeared, saying in chorus, "Glory to God in the Highest, and on earth peace among men of goodwill" (i.e., men in whom God is well pleased). When the angels had gone, the shepherds hurried to Bethlehem. They found the little family in the stable, worshiped the new-born Child, and then told of what they had seen and heard.

When Jesus was eight days old, He was circumcised according to the Jewish custom. When He was forty days old, His parents took Him to the temple as the law required, and Mary offered a sacrifice for her own purification. While they were at the temple, Simeon a priest and Anna a prophetess, two very old people, saw the child and pronounced blessings on Joseph and Mary. They also declared to everyone present that this was the promised Saviour of Israel.

The family returned from Jerusalem to Bethlehem, and a short time afterward were visited by several wise men from a country far to the east of Palestine. These men said they had seen a strange star in the east, which indicated to them that a new king of Israel had been born. They had traveled to Jerusalem and asked Herod where the new-born king might be found. He had inquired of the Jewish authorities and they had answered that Scripture said the Jewish Messiah would be born in Bethlehem. The wise men therefore came to Bethlehem, and again the star guided them to the place where Joseph and Mary were. They worshiped Jesus and left valuable gifts. Then they returned to their own country without going back to Jerusalem. This made Herod angry, for he had asked them to come back and tell him where the child was

to be found. Actually he wanted to kill the child, lest he lose his own throne. In fact, he was so determined on this, that he ordered all the little boy babies in the region of Bethlehem to be put to death. This event is known as the "slaughter of the innocents." But Joseph had been forewarned by God, and had fled to Egypt. He stayed there with his family until after Herod died. When he came back, he was again directed by God in a dream, and instead of going to Bethlehem, he went to his former home in Nazareth of Galilee. It was here that Jesus lived as a child, and grew to manhood.

Although it was in this fashion that Jesus was born, yet He had actually lived long before. For He was not a human person, but was the divine Son of God, the second Person of the Holy Trinity. It is of Him that John speaks when he begins his gospel with the statement that "In the beginning was the Word, and the Word was with God, and the Word was God. . . ."

#### QUESTIONS ON LESSON 2

##### Factual Questions

1. Which Gospels narrate the birth of Jesus? Do these plainly teach that the birth was miraculous or supernatural?
2. Does the Bible tell us anything about the birth of Mary herself?
3. List the fulfillments of Old Testament prophecy which Matthew notes in connection with Jesus' birth.
4. Does the Bible teach the real existence of angels?

##### Discussion Questions

1. Compare the response of Zacharias and Mary to the appearance of the angel Gabriel. How do you think you would have acted in similar circumstances?
2. What evidence can you give that Mary was familiar with the Old Testament?
3. What is the significance for Jesus of His miraculous birth? (Look up the Westminster Shorter Catechism Questions 16 and 22.)
4. Should a person who does not believe that Jesus was born of a virgin be allowed to become a minister in the Christian church? Can such a person truthfully say he believes the Bible to be the Word of God?



## Your FAMILY ALTAR

### Meditations in the Shorter Catechism

NOV. 20TH. JOHN 20:19-31 (59)\*

THE activity of some of the "seventh day" groups may have raised a question as to the proper Sabbath, but the example of our Lord Jesus Christ in His resurrection and post-resurrection appearances settles the matter for Christians. Concern should not be about the day but about the way the day is observed. Make hallowed my Sabbaths, saith the Lord.

21ST. LEV. 23:1-14 (60)

America has grown exceedingly careless. No longer is the Lord's Day set aside as sanctified unto Him. It is counted as a good day for catching up loose ends in the home or the field or the factory. God would not have it so. He has commanded us to use it as a definite day of rest from our worldly businesses and thoughts. In it we should abstain from our daily occupations, and recreations as well. Lord, help us to make Thy day a time of rest and refreshment for our spirits.

22ND. ISA. 58 (60)

Positively, turning from worldly thoughts and amusements, we should occupy the time in public worship. How sweet is the gathering together of His saints! Private Scripture reading, meditation and prayer ought to fill a large portion of the day. Christian literature is far more profitable reading than the Sunday papers. Moreover, beyond the absolute necessities that must be cared for, works of mercy, charity and sympathy are fitting for the Lord's Day. Nevertheless, except in extreme cases these should not rob us of attendance at the services of worship.

(As this is a national day of Thanksgiving, let us thank God for the victory He has granted us, the prosperity, the freedom of worship and all blessings that flow unto us from His hand. Pray for the President and all others in authority.)

23RD. JER. 17:19-27 (61)

Read the answer to this sixty-first question in the Shorter Catechism. Does it come as a rebuke to you? Do

\* Numbers in parentheses denote the Shorter Catechism questions upon which the daily meditations are based.

you sometimes weary of the worship services? Do minor excuses keep you from the assembly of the saints? Do you find yourself discussing details of business, dress, or home-making, instead of the great doctrines of the Scripture? Is the radio tuned to symphonies, news and athletic games on Sabbath days or to sacred programs? Do we drive our cars to idle away time or on errands of mercy?

24TH. EZEK. 20:12-20 (62)

Four reasons are given the more to enforce the observance of the Lord's Day. God has given us "six days in which to labor and do all our work," reserving but one day to Himself. God claims that one day as His, "the seventh is the sabbath of the Lord thy God." He gave us a wholesome example, "And rested the seventh day." God is especially active in pouring out His grace upon that day for "the Lord blessed the sabbath day and hallowed it." Can you afford either to offend God or miss His special blessing?

25TH. EX. 20:1-12 (63)

With this question we turn from the first table of the law, commanding us to love God with all our hearts, to the second, requiring love for our neighbor. Naturally, this includes the members of our own household. The close relation of the two tables is given by John (I John 4:20, 21). "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also."

26TH. EPH. 6:1-9 (64)

As Paul teaches in this passage, the larger reference of this commandment applies to all the relations between superiors, inferiors and equals. Children, servants and citizens should honor parents, teachers, masters and all having authority. At the same time, those in authority must exercise their powers so as to inspire love and confidence and peace. Equals owe to each other consideration and deference.

27TH. ROM. 13 (65)

It is forbidden men to neglect their duty, to usurp authority, to envy the gifts and honor of another and to deal unjustly with each other. A course in Christian ethics is simply the unfolding of this and the following commandments. Certainly the love of Christ constrains us to love, honor and prefer one another!

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28TH. DEUT. 5:6-20 (66)

There is a gracious promise added to this fifth law. God promised His covenant people long life and prosperity, if they fulfilled their "Christian duty" toward one another. In dealing with His creatures, God attaches a material promise to an earthly duty. If we would live so much by sight, God has condescended to give us mundane proof of His grace to all who obey His Word.

29TH. GEN. 9:1-7 (67)

By this sixth commandment God has put a premium on human life. The dignity of man's life comes from the fact that we are made in the image of God. The breath of our life is in the hand of God. God is sovereign ruler of our beings. No man may wrest this authority over life from the hand of God without endangering his own soul. What a contrast was seen in the war in the attitude of our admirals and generals toward the lives of our men and the little regard for life in other armies!

30TH. PSALM 82 (68)

Did you ever think of porch railings as a fulfillment of a commandment? They are probably patterned after the railings around the flat-roofed houses of Palestine. These were built to keep people from falling off, thus being a means of preserving both the life of the owner and his guests (Deut. 22:8). But a far more important means of preserving life is to keep the heart from hate. Forget not that by prayer and testimony we may be used of God to preserve the soul as well.

DEC. 1ST. I JOHN 3:13-24 (69)

Life may be taken not only by violence and accident but also by im-

moderate eating, drinking, using of drugs, laboring, sleeping and recreation. No unjust means may be used or devised to take our own or another's life. Cruelty to beasts must not be practised as this fosters that savage temper of man which may shortly be turned upon a human being.

2ND. MATT. 19:1-9 (70)

Christian love is best displayed by purity and chastity in thought, word and deed. Positive aids to maintaining purity of thought and action are: constant remembrance that our holy God looks upon the heart, a walk in the Spirit (not fulfilling the lusts of the

flesh), a strict watch over our hearts, avoiding anything that might tempt us through the senses to such sin, and earnest prayer to God to preserve us from unchastity.

3RD. PROV. 2:10-22 (71)

Many are the temptations that assail us to break the laws of God. God has given us these laws to direct us how we may glorify Him and how we may enjoy the many benefits in this life that flow from His hand. There is nothing that will more effectively aid us to the enjoyment of God than the preserving of clean hands and a pure heart.

4TH. EPH. 5:1-12 (72)

In the face of all temptation, there is before the mind of the Christian the thought of Christ on the cross. "He bore our sins in his own body on the tree." Likewise the picture of Jesus interceding at the right hand of the Father restrains us, for He is praying for His children. Furthermore, as we are now light in the Lord, we should walk as children of the light. That godly wisdom which is ours in Christ will enable us to overcome all temptation.

—HENRY D. PHILLIPS

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(Concluded from page 310)

who deny the cardinal truths of the Bible, of course, cannot be called "brethren" without emptying that term of all its precious meaning.

Unity in diversity is a divine law that finds application both in nature and in grace. There was one Master and one gospel but there were twelve apostles, and they were not all alike. A tree consists of roots, a trunk, branches, and leaves, and yet it is one tree, one organism. In the human family there are a number of persons of different temperaments and different abilities but it is one family nonetheless. So in the church there is variety, yet a glorious unity.

The camp of Israel was also characterized by discipline and order. Of what use are 600,000 fighting men, if confusion and chaos reign in their midst? Each tribe must know his place; each man, his duty. Israel was to be "not a mob, but a marshalled host." So also in the church there must be discipline and order. Otherwise we shall be working at cross-purposes, and what one builds up another will break down. Nothing worthwhile can be accomplished in that way. God is a God of order. "For God is not the author of confusion, but of peace, as in all churches of the saints" (I Cor. 14:33).

### Forward March

Finally, the army of God should be considered in its forward march. Israel was not to remain stationed somewhere in the wilderness. That was no place for permanent settlement, no place for industry or agriculture, no place for the building of cities or the planting of vineyards. Israel's earthly destiny was the land of Canaan, "a land flowing with milk and honey."

So also "the church is an army on the march." This world is not the final destiny of the church. Christians are as "strangers and pilgrims on the earth" (Heb. 11:13).

The church of the past was criticized as having been too "other-worldly." It spoke too much of heaven and of the glory-land as a way of escape from the troubles of this life, so we are told. It was too visionary and impractical. Now the pendulum has swung in the opposite direction. The church, by and large, is out to remake the world, to reform society, to make this old world "a better place in which

to live." The church has little concern about that which is to come hereafter. That, they say, will take care of itself. And thus the church has become "this-worldly." We feel that the church would be content to be stationed forever in the wilderness of this present world. The heavenly visions of the Book of Revelation, intended for the encouragement and consolation of a distressed and persecuted church, find no glad response in an earthly-minded church.

How different is the view of the church set forth in the Bible! The church is "in" the world but not "of" the world. The church has a responsibility to meet with reference to the world, but her destiny is not here. She has a present warfare to wage and a future glory to attain. The church is on the march!

The numbering, the organization, and the march of the children of Israel through the wilderness is a fit type of the church of God of the New Testament. But it is more than a type. The true Israel was the church of the Old Testament, as now the true Israel is the church of the New Testament. The church is one. It is the one army of God continuing its march to the city eternal, to the land of endless day.

As the tabernacle of God symbolized the presence of God in the midst of His people, so God is still in the midst of His church. "Lo, I am with you always, even unto the end of the world" (Matt. 28:20).

The church is a militant army! A victorious army!

### Christian University Elects Officers

THE Board of Trustees of the Christian University Association of America met in Philadelphia on October 10th. Among the items of business transacted was the election of the following officers of the Board: President, Dr. Ned B. Stonehouse, Glenside, Pa.; Vice-President, Dr. Howard Higgins, New York, N. Y.; Secretary, Dr. Robert K. Rudolph, Philadelphia; and Treasurer, Mr. Lambert Steen, Midland Park, N. J.

The first issue of a new pamphlet entitled "News of the Christian University Association" has just appeared, and copies may be had by addressing the Association at Elkins Park, Philadelphia 17, Pa.

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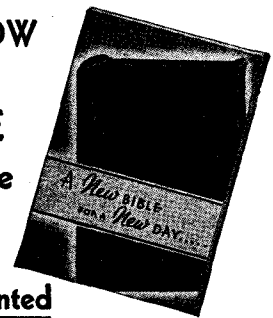
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