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The Presbyterian
G U A R D I A N

It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, His only begotten Son, to be the Mediator between God and man, the Prophet, Priest, and King, the Head and Saviour of His Church, the Heir of all things, and Judge of the world: unto whom He did from all eternity give a people, to be His seed, and to be by Him in time redeemed, called, justified, sanctified, and glorified.

Westminster Confession VIII.1

J. Gresham Machen
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Meditation

The Church to Join

“. . . the house of God, which is the church of the living God, the pillar and ground of the truth.”—I TIMOTHY 3:15.

It makes a difference what church one joins. Many do not believe it, of course. Their blood pressure even rises noticeably when they hear the idea mentioned. But that changes nothing. The truth is adamant. It will not yield under any amount of heat and pressure.

The popular man today is he that will tell us to worship in the church or synagogue of our choice. Even our entertainers teach us to pray “each in his own words, each in his own way.” There is a feeling abroad that religion is a necessity. But any religion is thought to fill that need about as well as another, or nearly so. At least, there is so much good in any religion that one should hardly enter into conflict with the others. It makes no difference, therefore, where one goes to get his religion. Religion is a matter of faith. If a man believes in his religion and is satisfied with it, that is all that matters.

But however pleasing this teaching may be to the ear, it is deadly to the soul. It is not Christianity. Nor is it a new idea. The Romans already knew of it,—and liked it. They even built a Pantheon, a temple dedicated to all the gods. But the Romans were pagan. Our modern teachers of indiscriminate worship are not better.

Christianity is the religion of truth. It is the true religion. It is in a class by itself because it is God-given. All others are man-made. In it we are taught to judge and mark the difference between the true and the false; between the assemblies of God’s people and the synagogues of satan. It is not Christian to say and believe that one religion is as good as another; one church as acceptable as another.

The church is the pillar and ground of the truth. That is the way God describes it. It is the institution that upholds the truth in the world. It is her business to embrace it, proclaim it, impose it upon the consciences of men, and defend it against the attacks of error. Not that having the true doctrine on the books makes a church sound in the faith. It is not hard to

find groups with acceptable Standards which nevertheless have given up the Gospel. As with individuals, so with the society as a whole, only those are worthy of the name *Christian* who not only profess the faith, but practice it as the rule of their life. Only such are committed to the truth.

Many people foolishly identify the church on the basis of longevity. As if age were an index of character! Are we now to discover the breed of a horse by looking him in the teeth?

It is no better to distinguish the church by the number of its adherents. Are there not more pagans in the world than professing Christians? Size is not a very good guide to the contents of a package.

Some are likely to be led astray by the test of zeal and aggressiveness. We tend to admire people who are busy and make sacrifices for a cause. But any cult can claim its zealots and its martyrs. It is all too common to mistake activity for a sign of spiritual life. Not all that glitters is gold. The religious fussing of some people may well turn out to be no more than “sanctified” restlessness—a case of sublimated jitters.

There are churches that deny the heart of the revealed Gospel, and yet call themselves Christian. So far are they from upholding the faith that they rather go about to destroy it. Others again hold in their profession many articles taught in the word of God. But they have introduced ideas of their own which really control, rather than the truth. None of these can well escape the indictment of God. They are blind leaders of the blind, and are really antichrist. With them no Christian can have religious fellowship, for to be their friend is to be the enemy of Christ.

More than one communion of professing Christians, no doubt, may properly be called a Christian church on earth. The differences between these may not be enough to justify the charge of unbelief, involving the refusal of all Christian fellowship. But the differences should not be thought unimportant. Where there are conflicts, someone is wrong. And all error is sin.

Unfortunately, no church on earth is perfect, none is entirely right. We have no choice but to choose the best

we can find. But bend every effort to judge fairly what church best represents and practices the faith set forth in Scripture, because that church best upholds the truth of God, and to it you owe your adherence.

HENRY TAVARES

Wade on Sea Duty

CHAPLAIN Edwin L. Wade, USN has been transferred from the Oakland Naval Hospital, where he has served for some time, to sea duty with the Military Sea Transportation Service in the Pacific area. He left San Francisco on November 8 on the USNS *Gen. S. E. Aultman*, and expected to be back just before Christmas. The ship is ferrying troops to the far east.

Copies of FG Wanted

COPIES of the *Form of Government* of the Orthodox Presbyterian Church are no longer available at the office of the Committee on Home Missions. Although the *Form* is in the process of being revised, it is not expected that the changes will be completed and new copies printed for several years. Meanwhile there is occasional demand for the book, especially from young men newly installed in the ministry of the Orthodox Presbyterian Church.

If there are extra copies of this book available, either in church session or private ownership, Mr. Galbraith, general secretary of the Committee would like to secure them. A payment of \$.50 (fifty cents) is offered for each of the first twenty copies sent to the Committee office.

Pensions Committee to Revise Plan

THE Committee on Pensions appointed by the Orthodox Presbyterian General Assembly has decided not to proceed with the pension plan approved by the Assembly this year. Instead it is preparing to submit a revised plan to the next Assembly.

THE PRESBYTERIAN GUARDIAN

DECEMBER 15, 1952

History and Faith

WHAT does it mean to you that another year is drawing to its close?

Certainly it means for the individual that certain things have been added to the storehouse of memory. Events that a year ago we had not dreamed of, have taken place. The scene about us has changed, in some cases radically, in some cases but little, yet it has changed. Faces we knew well have disappeared, others have taken their place. On the material, social level process and progress have continued their march. Our horizons have been enlarged.

All over the world, similar changes have occurred during the year. Nothing is static. History has been made. And history may be defined as simply the sum total of the day-to-day changes which occur in the realm of earthly existence.

Yet when we have recited as completely as we can the record of "change and decay," we have not arrived at any meaning or interpretation of history. Some people deny that there is any meaning to history. Things just happen. Various forces are at work. We may control a few of these forces for a limited period, but in the long run we are moved about as chips on the river of time. There are philosophers who describe the process of existence by the term "god."

However the human mind is not content to rest in meaninglessness. There is within us an inescapable conviction that history involves both a program and a purpose. Events have meaning. There is a goal toward which the world is moving.

We who are within the world, part of it, cannot detach ourselves from our environment sufficiently to arrive at an objective judgment concerning either the program or the purpose of history. But it is a central element of our Christian faith that the world was created, and that history is controlled, by a sovereign God who is Himself independent of the world, who has determined the end from the beginning, and who has not left mankind in ignorance of His purpose,

because He has spoken to us authoritatively in a revelation which is our infallible rule of faith and practice.

We are not indeed capable of applying the principles of that infallible rule to the whole multitude of details which make up daily life. We cannot even at the time determine the precise place in the program of God of events of national or international character.

Still that rule of faith and practice is applicable to us, and we know it well. As it presents the holiness of God and His eternal law, our character and conduct stand under judgment, and we know that we have sinned and are guilty in His sight. As it presents the account of His mercy in the redemptive work of Jesus Christ, we bow in humility and rejoice in the grace which brings salvation. As it pictures to us the perfection of the Christian standard, we are encouraged to go forward with boldness, assured that though we do not understand events happening all about us, yet in the purpose of God all things work together for good to them that love Him, who are the called according to His purpose.

It is interesting that, however it happened, we ordinarily celebrate the birth of Jesus Christ near the close of the calendar year. Just at the time when we are being made aware of the temporary character of mortal existence, of the fact that we are inescapably moving on to whatever destiny awaits us, our thoughts are turned to Him who alone guarantees real meaning to our lives. For He Himself brought life and immortality to light. Born into this world, His origins were of old, even from everlasting. Put to death in this world, He rose from the dead and ever liveth to make intercession for us. Confronted by the dominance of evil, He destroyed sin by the sacrifice of Himself. And when He went away, it was to prepare a place for us, that where He is, we might be also.

In a hodge-podge world these things are true, and abide. And the passing of each year—each hour—should draw us closer to Him who is the same, yesterday, today, and forever.

L. W. S.

National Council Problems

THE National Council of Churches, formed two years ago by a merger of several interdenominational bodies including the Federal Council of Churches, is still confronted by the twin problems of just what it is, and just where it is going. These problems have been pointed up in several articles in the December 3 *Christian Century*.

The basic problem seems to be the exact character of the Council. Is it an agency to serve the several churches which are affiliated with it, or is it "the churches working together"? The difference is considerable. If it is an agency to serve the separate denominations, then the denominations decide what they want the council to do, and its own activity is somewhat secondary. On the other hand, if it is "the churches working together," then as a council it can and should take the initiative in deciding what is to be done.

As might be expected, both views exist. Within the leadership of the council, there is a feeling that it is responsible for initiating all sorts of programs that ought to be carried out in the name of a united Christendom. But on the part of the denominations there appears to be a feeling that the council should restrain itself, stop taking such initiative, and just serve in those areas where they, the denominations, want it to do something that can be done better in concert than singly.

Inevitably an organization that considers itself to be the representative of over thirty million American Christians, and to have the responsibility of acting and speaking for them, is going to be a complicated organization. The National Council has its Assembly, plus the general board and its general staff officers, plus four major divisions and their staff officers, plus commissions within the divisions and their staff officers, plus departments within the divisions and their staff officers, plus joint departments and bureaus with staff officers, plus committees (199 of them) and sub-committees. Since membership of these various groups is largely drawn from members of boards and committees of the participating denominations, there is much travel and much expense in mere organizational operation.

And what is the result? No doubt there are thousands of pages of reports of one sort and another, of suggested

Thankoffering

AS of December 10, thank-offering receipts of The Orthodox Presbyterian Church amounted to \$16,467.39 from 24 churches, and were about 17 per cent above 1951 for the same churches.

programs and procedures, but how much of this ever gets to the level of the people in the churches, so as to find practical expression, is a matter for some question.

There is apparently some evidence that the whole affair is backfiring. Confronted with the idea of an expanded activity such as is offered in the National Council, some of the denominations have chosen to expand their own activities within their denominational groupings, rather than through the National Council. Lutherans are joining with other Lutherans in promoting a Lutheran program, Presbyterians with Presbyterians, and so on. The result may possibly in time be that the National Council will become the forgotten relative.

Along with this is another factor. The National Council was formed under the guidance of men who were overwhelmed with the idea of Christian unity. But as the work has gotten under way, the routine business of the council has more and more been carried out by people who can better be described as denominational work-horses, than as inspired prophets. And so the ideal which provided the initial impetus has been giving way to the routine of daily existence.

All of this adds up to the fact that the National Council has created more problems than it has solved, and is in danger of becoming a burden rather than a help to its members.

Because of the theological liberalism which characterized the leadership and programs of the Council, Bible-believing Christians—both as individuals and in groups—have opposed it from the start. But we can certainly learn lessons from it.

And one of those lessons is clearly that Christian faith is a personal thing. And Christian action to be really effective must spring out of this Christian faith. Programs and procedures imposed from above, by a bureaucratic organization far removed from the actual life of the people, will never be really welcome or really effective.

Likewise denominations exist, basically, because of a common faith, a common body of convictions, held by the membership. And attempts to ignore or override these convictions in the interests of some interdenominational ideal will most certainly meet with strong if not fatal opposition.

What Christianity is will appear not in the mimeographed papers of some interdenominational organization, but in the lives lived by men and women who as a matter of personal conviction hold the Word of God to be the only infallible rule of faith and practice.

L. W. S.

Minaret and Church

DR. Frederick Brown Harris, Methodist minister of Washington, D. C., in a syndicated "Saturday Sermon" published in a Philadelphia paper recently, gave every evidence of expressing a cordial welcome to a Mohammedan mosque—and what it represents—which has been completed in our nation's Capital.

"Surely," he said, "it is a time not to emphasize the differences of those whose faith is in the one God, but to unite hearts and hands as Christianity and Islam join in a cry resounding round the world: There is but one God, and He is Sovereign over all!"

Perhaps we are not surprised. But certainly we are distressed that one who wears the robes of the Christian church should find spiritual communion and fellowship with paganism. Thus has the church fallen on evil days.

L. W. S.

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The Angel's Joyous Message

A Sermon

By ROBERT W. ECKARDT

THE Christmas season is traditionally a time of merriment and joy. Joyous carols are sung. All about us we see colorful decorations—holly, wreaths, lights. Christmas trees are bedecked with bright balls and lights. At the Christmas season we send cards to our friends wishing them joy and happiness. On Christmas day we gather with our family and friends and exchange gifts and feast together. The traditional salutation is one of joy: "Merry Christmas!" Well, why all this joy? Is there a reason for it? I am afraid that there are a good many people who don't know why they have a right to be joyous at the Christmas season. They sing "joy to the world"; they shout "merry Christmas"; they are happy and jolly; and yet they can't tell you the reason for their joy. Perhaps in this dark world such a season of merriment is actually a farce. Some people whistle in the dark; that is, when they are frightened by the darkness or something else, they whistle to keep their spirits up. Well, maybe that is all that Christmas joy is—a hollow merry-making to cover up the fear and the uncertainty that are in men's minds. I am certain that that is the situation with many people. But, my friends, I tell you that there is abundant reason for joy at the Christmas season on the part of those who truly understand what happened on the first Christmas over 1900 years ago. The reason for joy is expressed in the words of our text, spoken by the Angel of the Lord and by the heavenly host. Here we see the Angels' Joyous Message.

The Fact It Proclaimed

This is contained in the words of the Angel of the Lord. Try to picture the scene. On a wintry night in December, a group of shepherds are in the field watching their flocks—flocks of sheep which are perhaps destined for sacrifice at the Temple. Then suddenly heaven and earth seem to mingle as the Angel of the Lord appears before the dazzled eyes of the shepherds, and the bright glory of the Lord seems to envelop them and the Angel as a mantle of light. Naturally fear overtakes the

shepherds. Did I say "naturally"? Well, actually fear is *not* natural, even in the presence of the glory of the Lord. Respect, reverence, awe are natural in the presence of God's glory, but not terror. Terror is the result of sin, the result of a sense that all is not well between God and man. But these shepherds were sinners and so they feared—no doubt they were petrified with terror—at this sudden appearance of God's messenger.

The question arises: why did the announcement come to such lowly people as shepherds? After all, it was the announcement of the birth of Christ the Lord. The reason, it seems to me, was to indicate that the gospel is not limited to rulers or to religious leaders or to the mighty, but it is for all classes of people, including the lowly shepherds. At the very beginning—at the birth of the savior—the gospel is preached by the angels to the lowly and the humble. As a matter of fact, we know that Jesus got more of a reception from the lower class people than from the powerful and the rich, and that has been true of the gospel down through the ages, one reason being that the poorer classes of people are more apt to admit their helplessness and need of a savior than are those of the upper classes. As the Apostle Paul said: "Not many wise men after the flesh, not many mighty, not many noble, are called . . . God hath chosen the weak things of the world to confound the things which are mighty" (I Cor. 1:26, 27). So He announced the birth of His Son not to kings and rulers but to the shepherds.

The initial terror and fear in the hearts of the shepherds is quieted as the Angel tells them to fear not for he brings tidings of great joy. In other words, he is there not in order to usher in the judgment but to announce the birth of one who would deliver sinful men from judgment and punishment—a savior.

The angel says: "I bring you good tidings of great joy which shall be to all people." At first glance, it may appear that these words "to all people"

indicate the universality of the gospel. But that is not true, for in the Greek it says, "to all the people." And when such words are used, they refer to the Israelitish people, the Old-Testament people of God. They were the ones to whom the promise of a savior had been given throughout the centuries. Of course we know that later the message of joy was to spread forth from the Jewish nation until it covered the earth. But this present announcement of joy referred only to the Jewish nation, for it was they who were looking with expectation for the coming of the Messiah. The angel is saying something like this: "All the people are waiting for the Messiah. Well, I bring you tidings of joy, for here He is."

He goes on to say: "For unto you is born this day in the City of David a savior, which is Christ the Lord." Reference to the City of David is really reference to Bethlehem. For David, who was one of Israel's greatest kings, had been born in Bethlehem over 1000 years before; and ever since that time, it was known as the City of David. It was indeed appropriate that the Messiah should be born in Bethlehem, the City of David, for even in the Old Testament we learn that David was a type of the Messiah. In other words, God raised up David as great king over God's people to symbolize the great kingly Messiah who would come. We are told that the Messiah was to reign upon the throne of David. Therefore, you see the appropriateness of Christ's being born in David's city. But not only that, it had been specifically predicted, about 700 years before this time, that the Messiah would be born in Bethlehem; for in Micah 5:2 we read: "But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." What could be clearer than that? The Messiah, the great ruler whom God was going to raise up, was to be born in Bethlehem. And Jesus' birth in Bethlehem was a fulfilment of that prediction.

Remember the amazing way in which this prediction was fulfilled in connection with Jesus. Jesus was to be born of Mary. But Mary and the man to whom she was espoused lived in Nazareth, a city in Galilee about 70 miles north of Bethlehem. But God

carried out His plan of having his Son born in Bethlehem, according to the Old-Testament prediction, in a wonderful manner. He didn't tell Mary and Joseph to go to Bethlehem for the birth of the child, as He could have done. Instead, in order to show the wonder of His workings, he caused them to be at Bethlehem at the time of His birth in the ordinary course of events. Caesar Augustus, the emperor of Rome, the great head of the Roman empire, which at that time included the nation of Israel, ordered that an enrollment, a census, be taken. King Herod, king of Israel, was in charge of conducting the enrollment throughout his kingdom. According to the Jewish custom of taking census, Herod ordered all the people to return to their ancestral homes, that is, the cities from which their families had originated. Since both Joseph and Mary were descended from David, they had to go to Bethlehem, the city of David, for the enrollment. And it was while they were there that Jesus the Messiah was born, just as it had been predicted so many years before. Surely the Lord is "wonderful in counsel, and excellent in working" (Isaiah 28:29).

"Unto you is born this day in the City of David a savior which is Christ the Lord." Notice that the angel doesn't say that the one who is born will *become* the savior; He *is* the savior. The very fact that Jesus was born into the world assures the salvation of God's people. It is true that Jesus had to do certain things before He could save His people. He had to be despised and rejected and condemned and crucified in order that by thus suffering He might in His own body and soul bear the sufferings as a substitute for His people. But He was born a savior, since His birth was a guarantee that He would do all that would be necessary for the salvation of His people.

The term savior surely meant much more than the humble shepherds knew. It declared the child that was being born to be the deliverer from all sin, guilt, and evil and to be the bestower of all the blessings of salvation to those He came to save.

The angel calls the savior who is born in Bethlehem Christ the Lord. The Greek word Christ is equal to the Hebrew word Messiah, which means the Anointed One. The title Christ, which is the official title of the savior, indicates that He is the one whom God

has anointed, whom God has ordained, to be the savior of His people. To the shepherds, of course, the term Christ, or Messiah, had real meaning, because it was the common term which was used to refer to the one whose coming into the world was promised throughout the Old Testament Scrip-

tures. "Rejoice," says the angel, "for the Messiah, the long-awaited one, has come, to bring salvation to the people of God."

The angel also calls Him the Lord. There is applied to the Messiah a term which until this time had been reserved (See "*Angel's Message*," p. 237)

News from Japan

By G. Y. Uomoto

THE Reformed Church in Japan held its seventh general Assembly in Tokyo, October 27-29, at the Oncho Reformed Church, the Rev. T. Tokiwa pastor, with some 35-40 delegates and quite a few interested friends. The Rev. T. Matsuda of the Nagata Church of Kobe was elected Moderator, and Mr. Tokiwa was reelected clerk. Prior to the opening of the Assembly, on October 25, there was a meeting in the newly acquired property for the proposed Christian school at Urawa, for the purpose of various theological discussions. On Sunday afternoon there was an open meeting on the subject of Christian education, talks being given by the Rev. Kohei Watanabe of Kobe Seminary, and by the Rev. Lardner Moore of the Southern Presbyterian mission. The acquiring of the Urawa property was made possible through the generous contributions of soldiers of the Christian Reformed Church stationed in the Far East. This was one of their projects during their stay in Japan.

As for the business of the church, one of the main matters before the Assembly was the transferring of the Kobe Theological Seminary from an independent board of control, to a board to be set up by the Assembly. The new board will include two ministers and one elder from each of the three presbyteries, together with the Rev. M. Okada, president of the Seminary.

Another matter before the Assembly was the withdrawal of the Yokohama Kaigan Church from the Eastern Presbytery. The withdrawal of this church and its minister was condemned by both the presbytery and the Assembly as showing a spirit of independency contrary to the Presbyterian form of government. However, the Assembly

felt that the Eastern Presbytery's statement on the matter was too mild, and requested the Presbytery to reword its official statement so as to emphasize the sinfulness of the withdrawal on the basis of the reasons given by the church.

The request of the Far Eastern Council of Christian Churches that an observer be sent to a meeting to be held in the summer of 1953 in Japan was declined.

Three of five licentiates examined by the Assembly examination committee were approved and are to be ordained by their respective presbyteries.

Several missionaries, representing the Southern Presbyterian, Orthodox Presbyterian, and Christian Reformed Churches attended the Assembly as guests.

The Reformed Youth Federation of the Tokyo area held its conference on November 3, discussing Chapter III, "Calvinism and Politics" of Kuyper's *Calvinism*. Politics and economics are especially relevant here because of recent events, and also because of the inherent social structure of Japanese society. This discussion was led by the Rev. Messrs. Fujii, Tokiwa, and Bruinooge.

The Eastern Presbytery of the Reformed Church held a special meeting at the Sendai Church on November 22, to comply with the request of the Assembly to reword its official statement concerning the withdrawal of the Yokohama Church. A highlight of this meeting, also, was the ordination to the ministry of Mr. M. Tamaki, and his installation as pastor of the Watari church. This is the church where the Rev. Heber McIlwaine helped out before his return to the United States on furlough.

These recent events show the Reformed Church in Japan being blessed by God as it seeks to prosecute its work for the Reformed faith here in Japan, and as it adds not only members but ministers to its company.

The Revised Standard Version

A Preliminary Survey

By EDWARD J. YOUNG

A new translation of the Old Testament has appeared. It has made its appearance in the midst of an amazing amount of fanfare and publicity. We are told that since it is based upon older manuscripts, it will correct many of the errors which are found in the commonly used King James' version of the Bible. What shall our attitude be toward this new Bible?

Why A New Translation?

For our part we welcome every serious attempt to get at the meaning of the original languages of the Bible. Every effort that is made to make the Word of God understandable to the world is surely to be commended. No translation of the Bible is sacrosanct and free from error, and there can surely be no objection to attempts to render the original more accurately.

There are many who feel that the King James' Version of the Bible is antiquated, and that a new version should be produced to supplant its use. On the other hand, although the King James' Version is in some respects antiquated and even contains errors, it is nevertheless a model of English prose which has endeared itself to the hearts of the vast majority in English speaking Christendom. The reasons for discarding this time-honored version of the Bible must be very cogent. Any version which would seek to take its place must be of unusually fine quality.

The Revised Standard Version has made its appearance, as we have said, in the midst of great fanfare. At the same time, it has been the object of severe criticism, and this criticism has come for the most part from those who believe the Bible to be the Word of God. This is surely significant. At the same time, we prefer to make an investigation and examination of this new version for ourselves. In this present article, we shall merely set forth the results of a preliminary survey. What, then, is the first opinion which a preliminary survey of this new work leaves with one who believes that the Bible is the inspired and infallible Word of God.

What A Translation Should Be

To the present writer it seems that there is one thing above all else which should characterize a good translation, and that is its faithfulness to the original. A translation may be in beautiful and up-to-date language. If, however, it does not accurately reflect the original, it is not a good translation. It is, therefore, just that point which we must keep in mind as we examine the Revised Standard Version of the Old Testament. Is this translation an accurate rendering of the original, or is

THE Rev. Edward J. Young, Th.M., Ph.D., is Professor of Old Testament in Westminster Theological Seminary, Philadelphia. He is the author of several books in the field of Old Testament study, which have attracted widespread attention. Among them are *An Introduction to the Old Testament*, *The Book of Daniel*, *Isaiah 53*. A new book just published, is *My Servants the Prophets*. This article presents a preliminary survey of the new version. Dr. Young has promised additional articles in the near future.

it not? That is the question which we must seek to decide in this present article.

The Psalms

We may begin our examination by a consideration of several specimen translations from the Psalms. The RSV translates Psalm 2:11 "Serve the LORD with fear, with trembling kiss his feet." There is a footnote which says that "The Hebrew of 11b and 12a is uncertain." If the reader will compare this rendering with that of the King James' version, he will notice quite a difference. A literal translation of the original would read, "Serve the Lord with fear, and rejoice with trembling: Kiss the son, etc." It is obvious that the RSV ignores certain words which are in the original. It omits the words "and rejoice," although these words are found in the Hebrew and in the Greek translation known as the Septuagint. There simply is no warrant for this omission, except that some scholars

have conjectured that these words should be omitted. Also, instead of translating the words "kiss the son," which are perfectly good Hebrew, we are treated to "kiss his feet," which is apparently based upon another conjectural emendation. This is all very interesting, but it is not what the Hebrew says. The translation at this point can only be regarded as very unfortunate.

Very interesting is the translation of Psalm 24:5b, "and vindication from the God of his salvation." The Hebrew word which means "righteousness" is here translated "vindication." One wonders why such a substitution was made. It is true that in this passage the thought is that the righteous man will receive a blessing from the Lord, and that blessing consists in the fact that he is declared to be righteous before God. "Vindication" seems to be quite a weak rendering.

In Psalm 45:6a we read, "Your divine throne endures for ever and ever." This translation is bad. For one thing, it is clear that the translators did not intend here an address to the deity. When the deity is addressed, the words Thou and Thine seem to be used. Here however, these words are missing. It is true that a footnote suggests alternate renderings, "your throne is a throne of God" or "your throne, O God." The Hebrew text reads, "Thy throne, oh! God, is for ever and ever," and that is the only justifiable translation of the text. The RSV is here obviously taking unwarranted liberties with the text.

Genesis

The first verse of Genesis is rendered, "In the beginning God created the heavens and the earth." Well and good. This, however, is spoiled by a footnote which reads "Or *When God began to create*." Certainly the Hebrew of Genesis cannot mean both. One translation is right and the other wrong. There is no possibility of both being right. Since this is so, the translators should have given one translation and omitted the other. The presence of the footnote is calculated, whether designedly or not, to create doubt as to the clarity of the Hebrew original. How can language possibly have two such contradictory meanings, as the RSV suggests? Genesis either teaches the doctrine of absolute creation or it does not teach it. The RSV simply confuses the matter.

We read with some surprise the ren-

dering of the second verse of Genesis, "The earth was without form and void, etc." All that is missing here is the introductory "and" of verse two. Yet, how important is that little word. To omit it is to give quite a different shade to the passage from that which the original conveys. In the original there are three descriptive clauses, each beginning with the word "and," and these three clauses serve to set forth the condition of things at the time when God spoke (verse three). To omit the first "and" from these clauses is to destroy somewhat the symmetry. It is, we believe, an unwarranted procedure upon the part of the translators.

In Genesis 9:26 we read, "He also said, Blessed by the LORD my God be Shem, etc." This is quite surprising, since it has no support whatever in the original. The original says, "Blessed be the Lord, the God of Shem." Here the translators have depended upon conjectural emendation.

Unwarranted Interpretation

In some instances the translation offers one particular interpretation of a passage, rather than a mere translation. An example or so will make clear what is meant. Isaiah 53:1a reads, "Who has believed what we have heard?" This is to present a very definite interpretation, one which is quite popular among certain scholars today. There is however, grave question whether this interpretation of the prophet is correct. It is far better to leave the language as it stands and to render, "Who has believed our report?" That is what the original says, and the expositor or preacher can then proceed to give the reasons why he thinks the words "our report" mean "the report which we have heard" or "the report which we have preached" or "the report about us." This, however, is the work of the interpreter, not of the translator.

Another example of this sort of thing is found in Daniel 9:24. This remarkable verse is translated, "Seventy weeks of years are decreed concerning your people and your holy city, etc." This, we confess, disturbs us no little. The original reads, "Seventy sevens." What the meaning of these sevens is is something that the commentators have long labored over. To have one opinion foisted upon us, and that an opinion which among conservative scholars is more and more being discarded, is not very welcome. It would be much bet-

ter to leave the text as it stands, rather than seek to interpret it.

Isaiah 7:14

Many have already called attention to the unfortunate translation of this remarkable Messianic prophecy, "Behold a young woman shall conceive and bear a son, and shall call his name Immanuel." We protest most strongly against the substitution of the words "young woman" for the word "virgin." It is true that the RSV does include a footnote, "Or *virgin*," but why relegate the correct rendering to a footnote? Let it be said once for all that the word *almah*, which the RSV renders "young woman" is never used of a married woman, either in the Bible or out. When this fact is coupled with the thought that the Lord is giving a sign, it becomes apparent that the birth is of a most unusual kind. It is an unmarried woman who is pregnant, and she shall call her Son Immanuel. It is a sad thing to see this prophecy eviscerated of its true meaning.

Conclusion

In what we have written, we do not mean to imply that there is no good translation work in this new version. There is indeed. For example Isaiah 9:6 is splendidly done. Likewise many other passages are well done. However, there is throughout the work, in so far as we have been able to notice, too much freedom with the sacred text. The translator does not have the right to place conjectural emendations in his translation. He must faithfully represent the original, whether he likes the original or not. The more we have read this Bible the more impressed we are with the freedom that is employed in translating. For this reason we do not think that it should be recommended. It may be used only with great care, and it should be used only by those who can check it with the Hebrew original to discover when it is actually translating and when it is saying what it thinks the text should have said. We therefore do not recommend this work.

A Home Study Course in Christian Doctrine

The Application of Redemption

By JOHN MURRAY

LESSON 3

Effectual Calling

IN the preceding article it was stated that there are good reasons for believing that the application of redemption begins with God's effectual call to sinners who are dead in trespasses and sins. It was admitted that considerations in favour of placing regeneration first could be pleaded and that no great issue would be at stake if that were done. The reasons for placing God's call first will become more apparent after we have set forth the Biblical teaching on the subject of the effectual call.

We may properly speak of a call which is not in itself effectual. That is often spoken of as the universal call of the gospel. The overtures of grace in the gospel addressed to all men without distinction are very real and we must maintain that doctrine with all its implications for God's grace, on the one hand, and for man's responsibility and privilege, on the other. It is not im-

proper to refer to that universal overture as a universal call. It is highly probable that it is this call that is referred to in Matthew 22:14: "Many are called, but few are chosen." And there are several texts in the Old Testament which could be appealed to in support of this conclusion.

But it is very striking that in the New Testament the terms for calling, when used specifically with reference to salvation, are almost uniformly applied, not to the universal call of the gospel, but to the call that ushers men into a state of salvation and is therefore effectual. There is scarcely an instance where the terms are used to designate the indiscriminate overture of grace in the gospel of Christ. Hence the all but uniform meaning is that which is fixed by such well-known passages as Romans 8:30: "Whom he did predestinate, them he also called," I Corinthians 1:9: "God is faithful, by whom ye were called into the fellowship of his Son," II Peter 1:10: "Wherefore the rather, brethren, give diligence to make

your calling and election sure" (cf. Rom. 1:6, 7; I Cor. 1:26). This is the reason why we generally speak of this calling as effectual. With scarcely an exception the New Testament means by the words "call," "called," "calling" nothing less than the call which is efficacious unto salvation.

The Author

In connection with the subject of this caption there are particularly two things to be noted.

1. God is the author. "God is faithful, by whom ye were called into the fellowship of his Son Jesus Christ our Lord" (I Cor. 1:9). "Be thou partaker of the afflictions of the gospel according to the power of God, who saved us and called us with a holy calling" (II Tim. 1:8, 9). In this respect calling is an act of God's grace and power just as regeneration, justification, and adoption are. We do not call ourselves, we do not set ourselves apart by sovereign volition any more than we regenerate, justify, or adopt ourselves. Calling is an act of God and of God alone. This fact should make us keenly aware how dependent we are upon the sovereign grace of God in the application of redemption. If calling is the initial step in our becoming actual partakers of salvation, the fact that God is its author forcefully reminds us that the pure sovereignty of God's work of salvation is not suspended at the point of application any more than at the point of design and objective accomplishment. We may not like this doctrine. But, if so, it is because we are averse to the grace of God and wish to arrogate to ourselves the prerogative that belongs to God. And we know where that disposition had its origin.

2. It is God the Father who is the specific agent in the effectual call. This aspect of Biblical teaching we are too liable to overlook. We think of the Father as the person of the trinity who planned salvation and as the specific agent in election. And we think properly when we do so. But we fail to discern other emphases of Scripture and we do dishonour to the Father when we think of him simply as planning salvation and redemption. The Father is not far removed from the effectuation of that which he designed in his eternal counsel and accomplished in the death of his Son; he comes into the most intimate relation to his people in the application of redemption by

Grass Roots

By R. K. Churchill

The time has come to talk of many things: of Stan Reid and John Hills, of GUARDIAN, and things.

Many have said of late: I can't understand it, he used to be such a hyper-critical, hyper-Calvinistic sort of guy, and isn't it wonderful—imagine Stan Reid writing such an article. They referred of course to the recent article in the GUARDIAN by Dr. Stan Reid entitled "Why Should Reformed Preaching Be Dull?" That was surely an excellent article in itself, but there is more there than meets the eye. In a delightful chat with Mr. Reid last year, he told me of a recent experience he had when in England. For sometime he had sat under the preaching of Dr. Martin Lloyd-Jones. It was in this period that Dr. Reid came to a new appreciation of Calvinism. He discovered for instance, that a man's emotions were also under the sovereignty of God, and should be used to the full for the Glory of God. This discovery, said our friend Reid, has wrought a change in my preaching and whole viewpoint.

Now my friends, I think that is very wonderful. I have always felt that there should be a sort of 'second blessing' for Calvinists. That divine accolade which comes upon the soul when the glories of God's Word are first revealed is far too much to be taken in all at once. The soul has been so shriveled by secularism, modernism, yea and fundamentalism—also, that there must be a growing up process before it can be taken in. There are many, I fear, who imagine they have become full-fledged Calvinists who have merely become reactionary and ungenerous. It was an enlightened and surprised David who sang, "Thy commandments are exceeding broad!"

being the specific and particular actor in the inception of such application.

The evidence to support this is copious and conclusive. When Paul says, "Moreover whom he did predestinate, them he also called" (Rom. 8:30), it is obvious that the author of predestination is the author of the call. And in the preceding verse the author of predestination is distinguished from the person who is called "his Son" — "whom he did foreknow, he also did predestinate to be conformed to the

Who should be more social, catholic, scientific, passionate, evangelical, poetic, etc., etc., than a Calvinist? There is far more under God's sovereignty than we imagine.

Mention should be made of one phase of the address by the Rev. John Hills. It was both profound and lucid. The deep philosophical and reformed principles were made so simple that you could knock them off with a stick. They could be discussed around the cracker barrel. May all Calvinists aspire to this clarity and relevancy. May it be said of all of us that with the Word of God in our hands we met the times.

Speaking of the 'second blessing' reminds me of a story. Once two women visited the minister to put him right in his theology. Have you had the second blessing, said these two spiritual people? Well, said the Pastor, no, I haven't. I've had the third, fourth, fifth, and on up into the hundreds, but when I saw that the 'second blessing' made such fools out of people, I thought I'd better skip that one.

Now I see by the paper that there is nothing wrong with the GUARDIAN (cf. August issue). It appears that none in the G. A. could find any flaw in the P.G. I must say I don't feel very comfortable writing for such a perfect paper—feel like I don't belong. Would rather have the bricks and rotten eggs.

I cannot at this time speak on what is wrong with the PRESBYTERIAN GUARDIAN—it would take too much space. Suffice it to say that we have moved in a kind of sterile intellectualism of which we have been somewhat proud. But I like to think that such things aforementioned, along with others, show promise of a better day.

image of his Son." Only of the Father can it be said that he predestinated to be conformed to the image of his Son for the simple reason that only in respect of the Father is the Son the Son. Likewise in I Corinthians 1:9, when Paul says, "God is faithful, by whom ye were called into the fellowship of his Son," the same inference holds because the person who calls is distinguished from the person into whose fellowship the called are ushered, and
(See "Murray," p. 236)

Missionary Society Page

By MRS. JOHN P. GALBRAITH

Fall Presbyterials

EACH fall and spring comes the cry from the Executive Committees of the various Presbyterian groups—"What will we do for a program?" or "What subject is good for a panel discussion?" Literally hours and hours are spent planning programs. We think, therefore, that an exchange of programs may be of some help for the planning of future meetings, so we have endeavored to have the various meetings held this fall written up for this page. We report the results as follows:

New Jersey

The Women's Presbyterian Society of the New Jersey Presbytery held its fall meeting on Tuesday, October 14, 1952, in the Immanuel Orthodox Presbyterian Church of West Collingswood, New Jersey, with Mrs. Justus L. Bryan, of Grace Church, White Horse, presiding. A verse of Scripture was chosen for the day, Psalm 2:8: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Following a devotional period led by Mrs. Kenneth Avis of Immanuel Church, and special music, a discussion was held entitled "Our Missionaries and our Christmas Giving." Representatives from the various societies took part. The morning session was concluded with prayer groups, each group being in charge of a member from each society. A box lunch and time of fellowship preceded the afternoon session.

The roll call showed that sixty-two women were present, and the offering totalled \$75.00. Mrs. R. Heber McIlwaine, home on furlough from Japan, was the speaker for the afternoon. Her topic was "Our responsibility and privilege to bring the gospel to Japan and the need for more missionaries." Her message was a very challenging and inspiring one.

Philadelphia

An outline of the fall meeting of the Philadelphia Presbyterial, held in the Kirkwood Orthodox Presbyterian Church, on Thursday, October 30th,

was published in the November issue of the *GUARDIAN*. We might add that previous to the meeting various women had been asked to write to specific home missionary wives asking them to write a brief autobiography and to tell something about the work in their particular fields. At the Presbyterial meeting the women who had their replies became the home missionary wives and reported in the first person. This was quite unique and most interesting.

There were sixty-four present and the offering amounted to \$64.00.

Ohio

The fall meeting of the Women's Auxiliary of the Ohio Presbytery was held in Faith Orthodox Presbyterian Church, Harrisville, Pennsylvania, on September 27th.

Mrs. R. Heber McIlwaine was the featured speaker of the day. In the afternoon she presented very effectively the needs of the missionary effort among the aborigines in Formosa. The theme of her evening message was "Japan and its Challenge to the Orthodox Presbyterian Church."

Mr. Frank Breisch, to be pastor of our churches at Harrisville and Branchton, gave a short talk in the afternoon, stressing the importance of the home in preparing a foundation in the lives of children so that they might be equipped to do future work on the foreign or home mission fields.

A pleasant interlude in the day's busy activities was provided when the delegates adjourned to the basement of Faith Church to continue their fellowship around box suppers. Coffee and dessert were served by the Dorcas Guild of Faith Church.

Wisconsin

The Wisconsin Presbyterial held its fall meeting at the Westminster Orthodox Presbyterian Church, Evergreen Park, Illinois. There were over a hundred delegates present representing eleven societies in the Presbytery. The offering amounted to approximately \$240.00, which was divided equally between the purchase of a house for the

Hunts in Pusan and for a fund to assist Mr. A. Boyce Spooner with his studies at Westminster Theological Seminary.

Each society secretary reported what her society had done during the past year. This proved not only interesting but very instructive. A panel discussion followed. It was entitled "What can the missionary society do to promote missions in (1) The neighborhood (led by Mrs. Lawrence Eyres of Westchester, Illinois); (2) In the Sunday School assembly program (led by Mrs. John Roskamp, of Waterloo, Iowa); (3) Among our teen-agers (led by Mrs. John Davies, of Gresham, Wisconsin); and, (4) Among our boys and girls (led by Mrs. Wilbert Nyenhuis, of Oostburg, Wisconsin)."

The morning session also included a devotional time led by Mrs. Robert K. Churchill, of Cedar Grove, Wisconsin, and a "pep" talk for the *GUARDIAN* by Miss Sarah Verdouw, also of the Cedar Grove church. Mrs. Robert W. Eckardt, of the host church, reported on books suitable for mission study. There was also a prayer session for all home and foreign missionaries and committees of the denomination. This was led by Mrs. Oscar Claerbaut and Mrs. John Verhage, of Oostburg, Wisconsin.

The special speaker for the afternoon was Miss Gertrude Holkeboer who has been engaged in neighborhood mission work for twenty-five years. Her address, "Women as Christian Soldiers," was inspiring and of practical help to all.

Newly elected officers are: President, Mrs. Robert K. Churchill; Vice-President, Mrs. John Davies; Secretary, Mrs. Wilbert Nyenhuis; Treasurer, Mrs. Ronald Smith, Evergreen Park, Illinois.

Missionary Letters

Are you on a mailing list to receive circular letters written by our foreign missionaries and sent out by someone in this country? Various churches have volunteered to publish these letters for the missionaries. You may obtain a copy of any of these by writing to the

persons responsible for the respective missionary letters. They are as follows:

ANDREWS—Mrs. H. J. Shader, 235 E. Water Street, Middletown, Pennsylvania

BIRDS—Miss Ruth E. Bird, 247-32—90th Avenue, Bellerose 6, New York

DUFFS—Miss Margaret Duff, Pulaski R. D., Pennsylvania

GAFFINS—Mrs. Richard B. Gaffin, 207 Greenwood Avenue, Wyncote, Pennsylvania

HUNTS—Mrs. A. Boyce Spooner, 238 E. Bennett Avenue, Wildwood, New Jersey

MAHAFFYS—Mr. Preston Barr, 1726-A Berkeley Way, Berkeley 3, California

McILWAINES—Miss Ruth E. Stahl, 454 Vincent Road, Willow Grove, Pennsylvania

UOMOTO—Rev. Earl E. Zetterholm, 10850 Marine View Drive, Seattle 66, Washington

richest countries in the world would not be able to pay the bill.

How foolish is this excuse of the Devil "I cannot begin telling the Good News because there is no money" and yet how many seemingly intelligent Christians are taken in by it. And how much work for the Lord is standing waiting to be done on the ground of this very foolish and ignorant excuse—that there are no funds to do it. When one hears people say that a certain work of the Lord cannot be done, or thinks that a certain work of the Lord cannot be done because of the lack of funds, it is well to question whether it is indeed a work of the Lord, or at least whether it is being contemplated in the Lord's way.

Is it any wonder that when our Lord sent out the twelve he said to them "Provide neither gold, nor silver, nor brass in your purses" (Matthew 10:9). By giving them this order he took away from them and from all future generations one of the first excuses that people put forth for not going to witness, namely "I cannot witness because I have no money." Later He showed that the use of money was not in itself sinful when he said "But now, he that hath a purse, let him take it" (Luke 22:36). But in the meantime he had sent them out *first* without money and they had learned the important lesson that the work of the Kingdom CAN be done without money. In fact, when the Lord asked them whether, when they had gone without money, they had lacked anything, they replied "nothing."

So often the false notion that it is necessary to have money to do the Lord's work actually prevents people from doing the work because they wait for funds that never come and perhaps never needed to or were intended to come.

While we are letting our imaginations run, let us imagine on the other hand what would happen if every Christian should really take God's Word seriously. Imagine what would happen if the Christian population of the world should suddenly find itself in the midst of a kind of Divine game of "Red Light No Fair Moving" or "Statue," and the Lord should say to us "no fair moving," "But start witnessing now, just where you are, at home, in your place of business, in the factory, at school, in the hotel or hos-

(See "Hunt," p. 239)

Telling the Good News

By Bruce F. Hunt

CHAPTER III — TIME ORDER (continued)

Should the young and inexperienced tell the Good News?

We have seen in God's Word how new Christians, some men, some women, some of them with a bad past, others with very little knowledge, began to witness immediately. But what of the young person who says "I am too young?" Paul's words to Timothy would seem applicable: "Let no man despise thy youth . . ." (I Timothy 4:12), especially when you remember that our Saviour thanked God that He had hidden these things "from the wise and understanding" and revealed them "unto babes" (Matthew 11:25). It is one of the characteristics of the Kingdom of God that in it "a little child shall lead them" (Isaiah 11:6). In the gospel age it is said "your sons and daughters shall prophesy and your young men shall see visions." (Acts 2:17). The stories of Joseph, Samuel, David, and Daniel all remind us that youth and immaturity is no excuse for not obeying the Lord's command to witness now.

The effectiveness of children's simple, frank witness and their childish persistence is often overlooked by the worldly Christian who is not acquainted with these passages and the power of God, yet how many of those in the Kingdom of God were brought into their first contact with the gospel through the childish enthusiasm of neighbors, playmates, brothers, and sisters. In high school and college, how frequently does God use the witness of "one of the gang" more effectively than the preachers' sermons. In Korea and

America I have seen parents drawn to the Saviour through their children. So today we would again echo Paul's words "Let no man despise thy youth." Let your witness begin *now*, if indeed you are a child of God, be you old or young.

Should those who are poor or without funds or who have not been officially commissioned by others tell the Good News?

Concerning those who say "I have no money, nobody will send me, therefore I cannot begin to witness yet," I would say that these words come from a false idea of witnessing. They come from the mistaken notion that the Church of God is extended exclusively through the efforts of trained, official and professional witnesses and not through all Christians together. This false conception is perhaps one of the Devil's cleverest tools.

Imagine what would happen to the cause of Christ, as you know it, if every one who was not paid to do so should stop witnessing. There would be no fathers or mothers teaching their children, no neighbors urging their friends to know the Lord, no Sunday School and Summer Bible School teachers except those paid to be, no young peoples' workers. Even in the largest churches there would be at best a small skeleton crew composed of the minister, the janitor, the choir director and possibly one or two others but in most places throughout the world there would be no one to witness.

Or again imagine what would happen if all those who are doing voluntary work for the Lord, not only on Sunday but every day, should demand pay. The tax revenues of some of the

Answer to Problem Minute No. 13—
John 6:27.

Choosing the Right Church

By LAWRENCE R. EYRES

IN that famous novel of Civil War days, *Uncle Tom's Cabin*, there was a little slave girl called "Topsy." Topsy disavowed having been born or having had father or mother. Her uniform answer to all such questions was, "I jist growed." This attitude, so obviously contrary to the facts, characterizes many Christians, both young and old. While they gladly confess God to be their spiritual Father, they will not own the church as their spiritual Mother. Yet in a very real sense the Church of Jesus Christ is the Mother of all believers. It was to the church, especially in her visible manifestation, that Christ entrusted His sacred ordinances: the proclamation of the Word of God, the administration of the Sacraments and the exercise of discipline.

You see, when we were born into the world, we were not born full-grown; therefore we *needed* parents, especially our mothers! When we were born into the Kingdom of God we were not born full-grown, but will need throughout our earthly life the care of our spiritual Mother, the church. To none other has Christ committed the care of His flock. Many professing Christians seem to belittle the role of the church in the task of fitting them for heaven. You must not fall into this pernicious and highly dangerous attitude; you must not allow yourselves to mature spiritually in this pitifully unnatural and distorted fashion. I want you to take a serious attitude to your spiritual Mother: hence I want to talk to you about choosing the right church.

Which Church Should You Attend?

It may surprise you that I would even ask such a question. "Why," you say, "I *have* a church. I was baptized there as an infant. It's all the church I've ever known! What more could I ask?" Yours was a most fortunate upbringing, but your answer shows how little you realize what lies before you. Some day you will be uprooted from your home surroundings and will be forced to select a church home among almost entire strangers. And when

you realize the almost infinite variety of those whose open doors bid you come in God's name (though many will be synagogues of Satan), a few simple rules based on the teaching of God's Word will be most welcome.

Now it would be very simple to say, "Just choose the nearest Orthodox Presbyterian or Christian Reformed church." (Others could be added.) Such an answer would be inadequate since there may be no such church where you will settle down (it would be best not to live where there is not a suitable church!). Furthermore, who is to know how long these denominations will continue worthy of your confidence. Many churches which are unworthy of the Christian name today were, a generation or more ago, bulwarks of truth and righteousness. Let me list a few kinds of churches *not* to join or attend. Let me also say in advance that this list could be enlarged and that my comment must be very brief, but every one of these "don'ts" could stand a lot of thought and study on your part.

(1) *Don't choose "the Church of your choice."* Yes, I mean just that. On billboards along the highways, on radio and television programs you are urged to "Attend the Church of Your Choice." In certain evangelistic campaigns a new "convert" fills out a card supplying this information: NAME—, ADDRESS—, CHURCH PREFERENCE—. The new-born babe in Christ is asked who would make him the best "mother"! I think you understand that I mean that you must not choose a church just because you like to go to the one nearest you, or because it has the prettiest building, or because it has such a nice young minister, so many young people, such friendly people, etc. All these things are good when found in a *good* church, but are devices of Satan when found in a *bad* church. And there are many not-so-good and outright bad churches which possess these attractions!

(2) *Don't go by the label.* Today, labels such as "evangelical" or "con-

servative" in church names are often misleading. I drive a "De Luxe" model car, but it is still the cheapest model of that make and year! I have known people who thought that all churches bearing the name, "Westminster," were somehow related! You *must* look beneath the name for a church's doctrine and practice.

(3) *Don't choose a church which claims to have some rite or practice which is necessary to salvation.* The church that makes a rite or sacrament essential to salvation in effect is saying that man possesses a key which can lock or unlock the gates of heaven (for the church is made up of men). The church which claims to be the only true church because of this or that stands self-judged, for it has denied that "Salvation is of the Lord."

(4) *Don't choose a church which teaches that you have some part in your salvation.* We hear of "faith and evangelical obedience" as the ground, or necessary condition, to salvation. These people believe that the faith that saves is the work of man, not the "gift of God" (Ephesians 2:8, 9), and that works (that's what evangelical obedience is) are necessary to salvation. Of course this rule excludes all modernistic or liberal churches as well as many which are commonly known as "evangelical" or "fundamental."

(5) *Don't choose a church which sets aside the Law of God.* A good test of the church's attitude toward the Law of God is its attitude toward the Christian Sabbath. If the whole of the Lord's day is not held to be a Sabbath unto the Lord, beware of that church!

(6) *Don't choose a church which fails to proclaim the whole counsel of God.* By this I mean that you should avoid a church which holds an unbalanced view of God's Word. Some emphasize the New Testament at the expense of the Old Testament. Some preach little else than prophecy. Some overemphasize baptism. Your "Mother" must feed you well and feed you a balanced diet. Unfortunately, we can do little to improve our lot in earthly families (that is if we have mothers who do not nurture us properly), but we can and must choose our spiritual "Mothers" with some care and discernment. This is the Christ-honoring thing to do.

The preceding list is quite negative, to be sure. I have told you what churches *not* to choose. Of course,

there are positive implications in all these, but a summary of marks of a true and faithful church of Christ might be in order. I shall give you a few: (1) Your church must be *sound in doctrine*, holding vigorously to the Bible as the Word of God, holding forth the Gospel of Sovereign grace (that men are saved through His mercy alone, by the choice of Him who "hath mercy on whom He will have mercy"). It must proclaim, without fear or favor, the full demands of God upon all men everywhere. (2) Your church must *administer the sacraments in accordance with the Word of God*, not as material channels by which the grace of salvation is dispensed by the church, nor as mere memorials of Christ's redemptive acts, but as signs and seals of the covenant of grace wherein the triune God saves His people from their sins. (3) Your church must *exercise Scriptural discipline* over you if it is to bring honor to the name of Christ our King, if it is to show forth the love of Christ to those who fall into careless ways, if it is going to make sharp the line of separation between the church and the world.

When all these "do's" and "don't's" are put together to form one pattern (and that is what I hope you'll do), it should become plain to you that I'm

urging you to stay away from any church that is not Reformed through and through. Have I done this for the purpose of keeping you in a church of my own denomination, or failing that, one that is very close to the denomination in which I serve Christ? Have I "rigged" the rules to make them come out in favor of my variety of Christianity? A thousand times, No! I have no higher interest than to insure the interest of your Lord and mine in your lives. Your lives are precious in His sight—they have been redeemed at a great cost to Him: the price of His precious blood. Christ has given to His undershepherds (ministers and elders) the responsibility to "watch for your souls, as they that must give an account, that they may do it with joy, and not with grief." (Heb. 13:17). I should like to see each of my readers an active, vigorous member, not simply of some Bible-believing church, but of a church that will be true to God's holy Word in every aspect—one that will be true to Him no matter the cost! And that spells a *Reformed* church: wherein the Bible alone is the Rule of faith and life, wherein Christ alone is Lord and King, wherein there is true separation from the world!

Next month I want to talk with you about your place in your church.

Orthodox Presbyterian Church News

Albany, N. Y.: The Rev. Kelly G. Tucker was installed as the regular pastor of the Church of the Covenant on November 21. The Rev. Calvin Busch, the Rev. John P. Clelland, and the Rev. John Rankin participated in the service. Mr. Tucker has been serving the Albany field for a year, having come from the missionary field in Maine.

Crescent Park, N. J.: Mr. Albert G. Edwards was ordained, and installed as pastor of Immanuel Church, on November 14. Dr. C. VanTil preached the sermon and the Rev. Edward L. Kellogg delivered the charges to pastor and congregation. About 60 persons attended the missionary Christmas party November 15. Gifts for missionaries were brought. A young people's group for ages 8-12 has been formed,

and it is planned to form a gospel band within the group. Mr. DeFreitas is the leader.

Nottingham, Pa.: The second annual Father-Son dinner was held November 21. In spite of a severe storm, there was a good attendance. The message was brought by Chaplain George E. Vanderpoel, USN from Bainbridge. An intermediate Machen League has been formed, with Mrs. Leonard Brown as leader.

Kirkwood, Penna.: The annual Thank-offering of Kirkwood church was received at an evening fellowship meeting, preceded by a covered dish supper. The Rev. R. Heber McIlwaine was guest speaker. The pupils of the Christian Day School are planning a presentation of Alice in Wonderland in the near future.

Pittsburgh, Penna.: The Rev. Edward Heerema was a guest preacher recently at Covenant Church, and also was the guest speaker for the first Christian Day School Rally. Steps have been taken toward organizing a Christian Day School Association. The rally was held in the new education building, which was designed to house a Christian Day school.

Volga, S. D.: At the Harvest Festival of Calvary Church on October 24, the film *Hidden Treasures* was shown. An offering of \$338 was received for painting the church and erecting a church bulletin board. Also a children's offering of \$20.75 was received, to be used for rice for Korean children. Recent guest speakers were Mr. William Ackerman of the American Home Bible League and the Rev. John P. Galbraith, who told of his trip to the Orient.

Long Beach, Calif.: During his visit to the west coast, the Rev. John Galbraith visited First Church, and also the Sun Garden and Whittier extension work. Eight covenant children were baptized in First Church in October.

Manhattan Beach, Calif.: On October 26, when the Rev. John Galbraith was a guest at First church, twenty-one families in the Sunday school had 100% attendance—the day was "Family Day" for the Sunday school. First Church has joined with Greyfriars church of Los Angeles in a Teacher Training course for Sunday School teachers. Miss Frances Poundstone is giving a course on methods, and the Rev. Dwight Poundstone a course on Old Testament survey. During a six-weeks attendance contest, Sunday school attendance increased an average of 41 per cent. The record attendance was 227.

Portland, Oreg.: The Sunday school of First Church has completed a drive for clothing for Korea, which was sent to Missionary Bruce Hunt. The church has secured a number of copies of the 1911 Presbyterian hymnal in very good condition. A missionary thanksgiving party was held by the Sunday school primary department, November 8.

Carson, N. D.: The congregation of Bethal Church recently gave a dinner in honor of their new pastor, the Rev. Henry Tavares, and his family. A combination telephone table and chair was presented to the pastor.

Should the Church Train Her Ministry?

By J. MARCELLUS KIK

IT would seem most natural and good that the Church should provide for the training of her own ministry. The most conspicuous illustration of this is the example of the Head of the Church, Jesus Christ. The Lord attached supreme importance to the training of the Twelve who were to become the foundation of the Church as far as doctrine, worship, and discipline were concerned. In His high priestly prayer the Lord stated: "I have manifested thy name unto the men which thou gavest me out of the world." Our Lord formed the first theological seminary for the Church.

It is apparent from the Gospels that the Lord conducted two special schools apart from the teaching of the multitudes. There was the inner circle of the apostles who, in addition to preaching, were to perform a special and unique function in the Church. And there was the larger circle of the Seventy. Jesus had a special class for the Seventy and, as revealed in Luke 10, gave them practical theological instruction. There can be no doubt that they received systematic theological instruction before Christ sent them forth.

The Church needs no other authority than the example of Christ. As a matter of fact the Church is failing in her responsibility if she does not follow the example of her Head by organizing a theological seminary for the training of her ministry. She must not be deterred from this by pleas of expediency or plausible arguments.

That the apostles followed the example of Christ in giving special instruction to those called to the ministry is seen in the relation of Paul to Timothy. Paul in his epistles to Timothy gives him instruction in doctrine, in worship, and in discipline. There is no better text-book in practical theology than these epistles. Previously Paul had instructed Timothy and others in an oral way. This is referred to in 2 Timothy 2:2, "And the things that thou hast heard of me among many witnesses, the same commit thou to faith-

ful men, who shall be able to teach others also."

Some have laboured to do away with the obvious sense of the above passage. Paul wanted Timothy to do what Paul had done for Timothy—instructed him for the ministry of the Church. How could Timothy "commit" or "entrust" to others but to repeat the same course of instruction he had received from Paul. That is, Paul wanted him to instruct others as he had instructed him for the office of teaching in the Church.

Then it must not be forgotten that the Holy Spirit was an instructor of the early preachers in an extraordinary way. The early Church did not have the written New Testament. To make up that lack the Holy Spirit gave spe-

THE question of whether the training of ministers should be carried on in schools free of church control, or in schools under church control, has frequently been discussed. Mr. Kik, a graduate of Westminster Seminary and a member of its Board of Trustees, here presents the view favoring church control. As is true of signed articles in the Guardian, the opinions expressed are the author's, and not necessarily those of the editor of the Guardian. Mr. Kik is at present pastor of the Reformed Church in Little Falls, N. J.

cial gifts of prophecy to certain men. That this was not to be continued is seen in the body of instruction left to the Church, namely, the New Testament. Special instruction was to be given by those within the Church as is seen in the case of Appollos. Aquila and Priscilla took him aside and gave him special instruction so that he could preach the way of God more perfectly.

To say that the ministry of today needs a different type of instruction and a more adequate instruction is certainly a reflection on Christ, the apostles, and the early Church. Would that the ministry of today were as zealous, fruitful, and instructed as the ministry of the first century Church! To say that an outside agency is needed to

make the work and ministry of the Church effective and adequate would indicate that Christ did not make provision for His Church. God made the herb to yield seed after his kind, the fruit yielding seed after its kind but the Ministry is not able to produce after its kind.

In the Great Commission of Matthew 28:18-20 there is sufficient authority for the Church to educate her ministry. Jesus states: "all power is given unto me in heaven and in earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." Someone has wisely stated: "In the Commission we have the work of Christianity presented in educational terms. We find the supreme authority (ver. 18), the comprehensive content—the evangelistic, the ceremonial, the educational, the practical (vs. 19 and 20a), and the inspiring promise (ver. 20b)."

Professor John Murray has logically deduced this from the Commission: "The church therefore, surely has a responsibility in the matter of the theological education of those who are candidates for the gospel ministry. To exclude this responsibility would lead to the absurd conclusion that the one class of members excluded from the teaching the church must render is the class composed of candidates for the ministry, the very class in the future of which the church has the most jealous concern."

Surely Christ would not set up a rival agency to provide teaching for the Church. Christ has promised to be with His Church in her teaching responsibility; He has not promised this to any other agency. Christ has promised the Holy Spirit to the Church so that she might teach and preach; this promise is not given to any other agency. Christ wants the Church to be glorious in the earth in her teaching the nations; He would not set up another agency to rival her in this.

There are those who feel that the Church has no right to provide theological training for her ministry or who feel that it is not her function to provide such training as will adequately train a man for the ministry. The

arguments for these propositions are given by three theological Professors of Westminster Seminary. Their arguments are given in the Minutes of the Twelfth General Assembly of the Orthodox Presbyterian Church.

Prof. Murray argues that comprehensive theological training takes in certain studies which are neither the responsibility nor the prerogative of the Church to undertake. He lists such studies as speech, church history, and original languages. Because he feels these three studies are activities outside of the proper function of the Church he concludes: "It would be an usurpation of authority and a violation of the order which Christ has instituted in His Church for the Church to undertake the conduct of the comprehensive theological education."

Prof. Woolley's general argument is that it is the family to whom God has given the prerogative and responsibility of instructing children in their vocations. Since the ministry is a vocation like that of a carpenter therefore it is a family responsibility.

Prof. R. B. Kuiper argues from the relation between the realms of special grace and nature, or the natural and the spiritual. He states that theology must be taught to candidates for the ministry as a science and that it is not the function of the Church to teach theology as a science. The responsibility, he claims, belongs to the Christian family.

It is our conviction that these arguments advanced for keeping the Church from training her own ministry are both unscriptural and fallacious. If the Church is to continue to be the pillar and ground of the truth, she must educate her own ministry. As Paul stated to his student Timothy: "These things write I unto thee, . . . that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and the ground of the truth."

The Responsibility of the Family

Is it the responsibility of the family, as such, to train men for the ministry? Those who maintain that it is a family responsibility quote numerous passages from the Scriptures which indicate that parents are responsible for the religious education of their children.

Responsibility for the religious nur-

ture of their own children and responsibility for the training of the ministry of the Church are two entirely different and separate things. Quotations from Scriptures to prove the one do not prove the other. As a matter of fact it is the Church that has the responsibility of seeing that the parent fulfills his obligation. He does not fulfill it separate from the Church. The Church admonishes the parent, disciplines the parent, and trains the parent. The parent does not fulfill his obligation as a separate unit from the Church.

But nowhere in Scripture is it stated that it is the duty of the parent, as such, to train his or other children for the ministry. His responsibility is bringing up his own children in the fear and nurture of the Lord. This is done with an eye towards their salvation and not to become future ministers of the Church.

In the old dispensation God claimed the first male child as His very own and to be used for His special service. Instead of making each family responsible for the instruction of their oldest son for such service God accepted as a substitute the entire tribe of Levi. And to the Levites was given the responsibility of teaching and instructing the Old Testament Church.

God provided for public instruction not through the family but through the Levites. It is often lost sight of that one of the important functions of the Levites and the Levitical priesthood was the instruction of the Church. Moses gave this responsibility to the Levites: "Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may learn, and fear the Lord your God, and observe to do all the words of this law: and that their children, which have not known any thing, may hear, and learn to fear the Lord your God." (Deut. 31:12, 13). See also such passages as Lev. 10:11; Deut. 33:10; 2 Chron. 15:3; 17:7-9; Malachi 2:7.

The responsibility for the training of Samuel, the first of the prophetic order, was not left to his parents, Elkanah and Hannah; but was entrusted to the priest Eli. Elisha received his training from Elijah and as his "son" claimed the blessing of first born: a double portion of his spirit. The prophets did not become prophets through the instruction of the parents

but by the special calling and instruction of God.

Our Lord showed the inadequacy of parental training for the work of the Father, by remaining in the Temple at the age of twelve. There his parents found him "sitting in the midst of the doctors, both hearing them, and asking them questions." Receiving instruction from these doctors, outside of the family circle, was preparation for His Father's business.

As in regard to teachers under the Old Covenant so is the same principle carried on in regard to teachers under the New Covenant. Christ had a special school of instruction for the apostles and the seventy. Timothy was instructed by Paul. Nowhere do we read that this is a family duty. As in the Old Covenant, parents, under the supervision of the Church, are responsible only for the bringing up of their own children in the nurture and admonition of the Lord. Nowhere is it stated that they are responsible as parents for the training of the ministry of the Church.

Professor Woolley uses this strange comparison: "It is the duty of the carpenter to know how to select good materials for, and to make, a sound and appropriate house; it is the duty of a minister to know how to select good materials for, and to conduct, a sound and appropriate service of worship. The church teaches neither of these things. They are both Christian activities, and they should both be taught by, or under the direction of, the family." Since when has the Church ceased to teach the content of preaching and the conduct of worship? Since when has the Church ceased to indicate what is good material for teaching and what is a sound and appropriate service of worship? That is surely a Church responsibility and not that of the family!

Neither in the Old Testament nor in the New Testament do we find by precept or example that it is the duty and responsibility of the family to train men for the ministry. But by precept and example we find that it is the duty and responsibility of the Church. In our next and concluding article we will consider the arguments advanced from the idea of comprehensive theological training and of entering the realm of the natural.

(To be concluded)

Murray

(Continued from p. 229)

the person thus distinguished is the person who stands to the Son in the relation of Father. This can be none other than the first person of the Godhead, here designated, as frequently in the New Testament, by the personal name "God." Other passages are equally clear to this effect (see Gal. 1:15; Eph. 1:17, 18; II Tim. 1:9). It may also be proper in this connection to be reminded of I John 3:1: "Behold what manner of love the Father hath bestowed upon us that we should be called sons of God." It is very likely that the word "called" means more than merely "named" and refers to the effectual action of God the Father whereby we are "called" to be sons of God.

It is God the Father specifically and by way of eminence who calls effectually by his grace.

The Nature

We often fail to grasp the rich meaning of Biblical terms because in common usage the same words have suffered a great deal of attrition. This is true in respect of the word "call." If we are to understand the strength of this word, as used in this connection, we must use the word "summons." The action by which God makes his people the partakers of redemption is that of summons. And since it is God's summons it is efficacious summons.

We do not ordinarily associate with the word "summons" the efficacy that is requisite for compliance with that summons. A summons issued by a court does not of itself empower us to appear in court. It gives us warrant to appear and it requires us to appear but it does not actually bring us into court. That depends on our strength and will. Or, perchance, it depends on the force applied by the executive officers if we are apprehended and compelled to appear. It is wholly otherwise with God's summons. The summons is invested with the efficacy by which we are delivered to the destination intended—we are effectively ushered into the fellowship of Christ. There is something determinate about God's call; by his sovereign power and grace it cannot fail of accomplishment. God calls the things that be not as though they were (*cf.* Rom. 4:17).

Coordinate with this fact of efficacy is the truth of its immutability. "The gifts and the calling of God are without repentance" (Rom. 11:29). Nothing clinches the argument for this feature of the call more clearly than the teaching of Romans 8:28-30 where the call is stated to be according to God's purpose and finds its place in the centre of that unbreakable chain of events which has its beginning in the divine foreknowledge and its consummation in glorification. This is just saying that the effectual call insures perseverance because it is grounded in the security of God's purpose and grace.

The call is also a high, holy, and heavenly calling (Phil. 3:14; II Tim. 1:9; Heb. 3:1). It is high, holy, and heavenly in its origin and in its destiny. But it is probably the character of the calling that is particularly stressed. The life into which the people of God are ushered is one that separates them from the fellowship of this present evil world and imparts to them a character consonant with that consecration. If we find ourselves at home in the ungodliness, lust, and filth of this present world, it is because we have not been called effectually by God's grace. The called are "the called of Jesus Christ" (Rom. 1:6), called to be his property and peculiar possession, and therefore they are "called to be saints" (Rom. 1:7). The called must exemplify in their conduct the calling by which they have been called and have no fellowship with the unfruitful works of darkness. Here we have a series of considerations which presses home the obligations which are intrinsic to God's call. The sovereignty and efficacy of the call do not relax human responsibility but rather ground and confirm that responsibility. The magnitude of the grace enhances the obligation. This is the effect of Paul's exhortation, "I, the prisoner in the Lord, beseech you therefore to walk worthily of the calling wherewith you have been called" (Eph. 4:1).

The Pattern

When we do something with intelligence and wisdom we do it with design and according to plan. We build a house according to the architectural blueprint. We make a suit according to pattern. How preeminently true this is of God himself. Execution with God is the perfect fulfilment of the designed plan. And that plan is his

own purpose and grace given in Christ Jesus before times eternal (II Tim. 1:9; *cf.* Rom. 8:28). The following features of this pattern need to be noted.

1. It is the pattern of determinate purpose. When God calls men and women it is not on the moment of haphazard, arbitrary, sudden decision. God's thought has been occupied with this event from times eternal. Hence the moment and all the circumstances are fixed by his own counsel and will.

2. It is eternal. Have we sufficiently entertained the marvel that God's thought and interest and purpose have been occupied from eternity with the grace which is actually bestowed in time? We cannot think in terms of eternity; we have no eternal thought. Only God's thought possesses that attribute because he alone is eternal. When we try to think of eternity we realize the limits of our understanding and we are reminded that eternity is incomprehensible to us. But we must think of eternity and think of it in such a way that the more we are aware of the limits of our understanding the more enhanced becomes our appreciation of the marvel of God's eternal purpose and grace.

3. It is in Christ the pattern is devised—"according to his own purpose and grace which was given to us in Christ Jesus" (II Tim. 1:9). Under an earlier caption emphasis was placed upon the truth that God the Father by way of eminence is the agent in the effectual call. We must not think of the Father as removed from the people of God in the application of redemption—he is the specific agent in its inception. But we must also remember that the call is never apart from Christ. Nothing advertises this more clearly than the fact that the counsel of the Father in the eternal ages with respect to the call, the conceiving and purposing of it, was not apart from Christ. The people of God are not contemplated even in the purpose of grace apart from Christ (*cf.* Rom. 8:29; Eph. 1:4). We have here an index to the perfect harmony and conjunction of the persons of the Godhead in those operations which are embraced in the economy of salvation. It is coordination that goes back to the fountainhead of salvation.

The Priority

As was stated already no great issue of theological or exegetical consequence

would be at stake if regeneration were regarded as logically prior to calling. But there are reasons for thinking that calling is the first step in the application of redemption.

1. It is calling that is represented in Scripture as that act of God by which we are *actually* united to Christ (*cf.* I Cor. 1:9). And surely union with Christ is that which unites us to the inwardly operative grace of God. Regeneration is the beginning of inwardly operative saving grace.

2. Calling is a sovereign act of God alone and we must not define it in terms of the response which is elicited in the heart and mind and will of the person called. When this is taken into account, it is more reasonable to construe regeneration as that which is wrought inwardly by God's grace in order that we may yield to God's call the appropriate and necessary response. In that case the new birth would come after the call and prior to the response on our part. It provides the link between the call and the response on the part of the person called.

3. It is not by any means likely that Paul in Romans 8:28-30, in setting forth the outlines of the order followed in the application of redemption, would begin that enumeration with an act of God which is other than the first in order. In other words, it is altogether likely that he would begin with the first, just as he ends with the last. This argument is strengthened by the consideration that he traces salvation to its ultimate source in the election of God. Surely he traces the application of redemption to its beginning when he says, "whom he did predestinate them he also called." And so calling would be the initial act of application.

4. All the aspects of the application of redemption find their explanation in God's eternal purpose of grace—they are all in accordance with God's eternal purpose. But in the New Testament particular emphasis is placed upon the fact that calling is in accordance with this eternal purpose (*cf.* Rom. 8:28-30; II Tim. 1:9). It is proper to infer that this emphasis appears for the very reason that the dependence of the whole process of application upon the eternal purpose could not be more clearly exhibited than by showing that the initial act of application proceeds from the eternal purpose of grace.

For such reasons as these there is good warrant for the conclusion that

the application of redemption begins with the sovereign and efficacious summons by which the people of God are ushered into the fellowship of Christ and union with him to the end that they may become partakers of all the grace and virtue which reside in him as Redeemer, Saviour, and Lord.

Angel's Message

(Continued from p. 226)

almost exclusively for God, thereby giving a hint that this Messiah, although He was born as a human being, would nevertheless be more than a mere man; He would be the Lord, God himself. Although sent by God, He would be God—a hint, you see, of the doctrine of the Trinity, which tells us that though there is but one God, He exists in three persons.

The next words of the angel must have jarred the ears of the shepherds: "And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger." A manger is a box from which horses or cattle are fed. And this wonderful person was to be found lying in a manger in swaddling clothes. A babe was born in the City of David, the city of the promised Messiah — wonderful! He would be the savior—marvelous! He was the Messiah, the Christ—at last! And He was no one less than the Lord himself—how stupendous a miracle! You will find Him in swaddling clothes in a manger—how can that be? Should not the Messiah be born at least in a house, and laid in a bed and clothed perhaps in royal garments? Perhaps such thoughts as these ran through the minds of the shepherds. At any rate we know that the humbleness of the birth and life of Jesus was a stumbling block to many of the Jews. He claimed to be the Messiah, and yet He had been born in a stable and laid in a manger; He was poor. He himself said: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8:20). The Messiah, and yet poor. To most of the Jews that was unthinkable. They wanted their Messiah to come riding a horse and leading a great army, or riding a chariot and living in a castle, with rich robes of ermine and ornaments of gold. But Jesus was born in a stable, and that was

but a symbol of His life of poverty. How the news of the Messiah's being laid in a manger must have shocked the shepherds!

But we can look back and see the reason for His poverty. It was necessary that Jesus be born poor and live and die poor. All suffering, including poverty, is the result of sin. It is part of the curse from God resting upon man because of sin. But Jesus came to be the sin-bearer. He came to take the curse upon Himself, so that those who belong to Him would escape the curse; hence, His poverty. "He became poor, that ye through His poverty might be rich" (II Cor. 8:9).

The Results It Promised

We are told that when the angel had finished his message concerning the birth of the Messiah, suddenly there was with the angel a multitude of the heavenly host praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men." All that was spoken before was spoken by the Angel of the Lord. But these words are a great hymn sung by a heavenly choir. They sing this hymn to tell us the great results which this birth of the savior will have in heaven and on earth. They say, "Glory to God in the highest." In other words, the birth of the Messiah will cause God to be glorified by the angels. You say, "Why is it that the birth of a little child should cause God to be glorified?" The answer is: because the little child was sent by God to be the savior of men. In Ephesians, the Apostle Paul tells us that God's great purpose in saving His people is to reveal to the angels His manifold wisdom and grace (see Eph. 3:10). And here at the birth of Jesus the angels cry "glory to God!" Why? Because what is happening is one of the greatest exhibitions of God's wisdom and love. Picture what has happened. Man has rebelled against God. The human race is therefore under the wrath and curse of God, who must punish sin and rebellion. But God looks down and He says: "I want some of those people to be members of my kingdom and to dwell with me forever. But they are guilty and sinful and I cannot have such dwell with me." And so He turns to His Son, who has been with Him from eternity, and says: "Son, I want you to go down to earth, to take to yourself a human nature and become a man, a man born in poverty

and subject to all sorts of suffering and misery throughout your life. And finally I want you to allow yourself to be nailed to a cross and to die an agonizing death. In all this suffering and death you will be bearing the sins of men, and I will punish their sins in you, so that those who turn to you for salvation will receive forgiveness of sins and everlasting life" (see John 10:18). And on this first Christmas this eternal Son of God was carrying out His instructions; he was becoming a human being by virtue of His birth of the virgin Mary—a poor human being with a manger for a bed because He was bearing the sins of His people. And why was He doing that? Because of the love of God for men and because of His desire to save men. "God so loved the world that he gave his only begotten Son" (John 3:16). Is it any wonder that the angels, at the birth of Jesus, cried out: "Glory to God!" For God's wisdom, love, and power are all displayed in the birth into the world of Him who is the eternal Son of God.

The angels go on to say: "And on earth, peace, good will toward men." Because of these words of the angels regarding peace on earth many people have thought that Jesus was a failure. He was born to produce peace, but since His day there have continuously been wars and rumors of war. Each war since the day of Jesus' birth has been more terrible and destructive than the last, until today we quake at the destruction which the next war will leave in its wake. But Jesus, the powerful Son of God, is not a failure, because His purpose was not to establish peace between man and man in this age, but to establish peace between God and man. And He has done just that. All men are born into this world sinners in the sight of God and under His condemnation. But whenever Christ, by His Holy Spirit, changes a sinful heart so that that sinner sees himself as rightfully under God's wrath and also sees that Christ is the savior of sinners and turns to Christ for salvation, Christ by virtue of His atoning work on the cross secures that sinner's salvation. Thus peace is established between God and man. Peace on earth reigns in that man's heart as he knows that he is right with God and on the way to glory. That is the kind of peace, primarily, that Jesus came into the world to establish, and it is established every time God, by the irresistible working

of His Holy Spirit, brings a sinner to a recognition of his sinful condition and to faith in the atoning blood of Christ.

The angel chorus goes on to say: "Good will toward men." There is a question regarding how this part of our text should read. The King James version has: "Peace, good will toward men." The Revised Version has: "Peace among men in whom he is well pleased." In either case, however, there is reference to the blessing of God upon those who belong to Him. That of course is the result of the birth of this babe at Bethlehem. Without that event all would be under God's wrath and curse, but because of it those who trust in Jesus Christ for salvation are righteous in God's sight and are in His favor.

O my friends, don't you see that indeed Christmas time should be and can be a time of true joy for you? It won't be a time of true joy for you if you are outside of the savior and under the wrath of God. But if you have trusted Christ as your savior and are thereby right with God, you can rejoice at this Christmas season as you think of the birth of the Christ child, for then you know that it was for you and your salvation that this babe was born.

Walter Scott Marston

ON December 1, Mr. Walter S. Marston of Ames, Iowa, the father of the Rev. George W. Marston, was called to his eternal home. Mr. Marston was a mining and construction engineer. He was active in the work of the Evangelical and United Brethren Church.

He is survived by four sons and one daughter, and by 13 grandchildren. The Rev. George Marston is a field representative for Westminster Seminary. Mr. Amos Marston is principal of the Junior High School in Iron Mountain, Michigan. The Rev. Edwin S. Marston is pastor of the Baptist (GARB) church in Marshalltown, Iowa. And the Rev. Arthur C. Marston is pastor of First Baptist Church in Glenwood, Iowa. The daughter is Mrs. A. Warren Corwin of Princeton, Illinois.

Funeral services were held December 4 at Ames, Iowa, and burial was in Seward, Ill. All the sons participated in this service.

Presbyterian Union Plan Completed

A Plan of Union to bring together the Northern, Southern and United Presbyterian Churches has been completed by a joint committee of the three denominations. The Plan is to be sent out to the churches for criticism and suggestion. A meeting of the committees on union of the three denominations is scheduled for April in Cincinnati. This meeting will formulate the actual recommendations to be presented to the Assemblies of the churches next year.

Lutheran Merger Delayed

A program looking to the merger of the Lutheran bodies which are members of the American Lutheran Conference has been delayed by the withdrawal of the Augustana Church from the proceedings. The Augustana church withdrew because its demand that all general Lutheran bodies be included in the negotiations was rejected by the other bodies.

Involved in the present discussions, besides the Augustana body, are the American Lutheran Church, the Evangelical Lutheran Church, the United Evangelical Lutheran Church, and the Lutheran Free Church.

Walvoord to Head Dallas

DR. John F. Walvoord has been elected President and Professor of Systematic Theology in Dallas Theological Seminary. He succeeds Dr. Lewis Sperry Chafer who died in August. Dr. Walvoord has been assistant to the president since 1945.

Revised Version Sells 1,600,000 Copies

ACCORDING to Dr. Luther A. Weigle, chairman of the Committee which prepared the new Revised Standard Version of the Bible, one million, six-hundred thousand copies of the work were sold in the eight weeks following its publication. Another large printing has been made.

Dr. Weigle said that a Sunday

School edition of the Bible was being prepared. It will contain introductions to the books of the Bible, as well as the text. A large edition for pulpit use is also being prepared.

Meanwhile both the American Lutheran and United Lutheran churches endorsed the use of the Revised Standard Version text in a new service book and hymnal being prepared by the National Lutheran Council.

Catholic Archbishop For Formosa

IN line with its determined effort to promote Roman Catholicism in Formosa, the Catholic Church now has an Archbishop there. He is the Rev. Joseph Kuo, who was consecrated in October as head of the newly erected archdiocese of Taipeh.

Graham To Tour Korea

EVANGELIST Billy Graham has been given permission to make a speaking tour in Korea. U. S. Army officials at first hesitated, until it was made clear that Graham would be personally responsible for his travel needs, and that he was going at the invitation of Protestant groups in Korea.

Increased Tax Deduction

THE Congress of the United States this past year approved legislation permitting taxpayers to give up to 20 per cent of gross income to religious and charitable institutions, and deduct this from income in computing taxes. Previously the limit had been 15 per cent. Payments to such institutions must be made and completed, not merely pledged, by December 31, to be deductible on 1952 tax returns.

Ask Conference on Colombia Persecution

THE editors of *Presbyterian Life*, official magazine of the Presbyterian USA Church, together with the editors of the *British Weekly*, have de-

manded that a conference be held in Colombia in January, between representatives of the Catholic, and Protestant churches and the government, with representatives of the UN and of interested governments present, to seek a solution of the problem of persecution of Protestants in that country.

The Catholic Church has a Congress on Rural Life scheduled for Colombia in January, so that a large number of Catholic leaders will already be on hand.

The demand for a conference was published in the November 29 issue of *Presbyterian Life*. Note was taken of the fact that the persecution has been going on for three years, that over a hundred church buildings have been attacked, that one in every fifteen Protestants in Columbia has been mistreated because of his faith, but that absolutely nothing has been done to halt the persecutions. Our own State Department is criticized for denouncing the Bulgarian trials of Catholics, arranging a truce for Protestants in Italy, but keeping still about Colombia.

Presbyterian Church

THE first church ever built by a combined Presbyterian and Episcopalian congregation was recently consecrated in Suburban Cincinnati. The church was established in 1947 when Indian Hill Presbyterian and Indian Hill Episcopalian congregations were organized, and agreed to federate.

Hunt

(Continued from p. 231)

pital ward, in the tense court room or on a vacation cruise." There are Christians behind the iron curtain and in the smug atmosphere of the so-called free Christian nations. There are few towns, even in such countries as Japan and Korea, I believe, where there is not at least one person who at one time or another in his life has called himself, at least nominally, a Christian. Today there are "Christians" in the armed services scattered all over the world. Others are on merchant ships or air liners. Some reach into distant corners of the earth as representatives of the government, business firms,

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teachers, experts and explorers. What if they should all start witnessing right now just where they are? Without spending one extra penny in travel or workers' salaries, I believe, the world could well nigh be blanketed with the gospel. Of course God does not say "no fair moving." In fact He says to "go" and He says to "preach."

This truth has been an impelling motive in my life for some time. I remember a certain feeling of frustration when in the fall of 1940 I found myself locked in a penitentiary cell, under solitary confinement, in Antung, Manchuria. "How can one witness now when in solitary confinement" I thought to myself. For one thing, I used the metal tip of my shoe lace to carve Bible verses on the wall of my cell. This later proved an opening wedge for witnessing to the prison officials and guards that came to my cell from time to time, and also to prisoners that were sent to my cell on various errands. We had often prayed for the privilege to preach the gospel in such cells. What if I had not been able to see that my imprisonment was an answer to that prayer? So many pray for the gospel to be preached in distant lands, but when they find themselves in those very lands under orders from the government, as soldiers, or perhaps on a tour or business trip, they forget that this might be God's way of answering that prayer through their witness.

Would that we could convince every Christian of his God-given responsibility for witnessing *now* wherever and everywhere that "now" might find him. The total evangelization of this generation could very quickly become an accomplished fact almost without any formal organized missionary activity if every Christian should fulfill his God-given task of witnessing.

(To be continued)

Index — 1952

Anderson, A.: Our Christian School. 29
 Atwell, R. L.: Why enter the ministry? 89
 Avis, K. E.: New Jersey Sunday School Convention. 193
 Berkhofer Lectures at Westminster. 74
 Breisch, F.: Seneca Hills Conference. 176
 Church Visitation. 216
 Clelland, John P.: An Alumnus Looks at his Alma Mater. 145
 Coray, H. W.: Mission Projects in S. California. 166
 Cummings, C. K.: For a church paper (Letter). 78
 Davies, A.: Progress of Christian Education in Oostburg. 126
 Dunn, L. A.: A Bible in every home. 54
 ———: Lights along the shore. 112
 Eckardt, Robert W.: The Angel's Message. 225
 Elder, K.: Christian Youth faces the Atomic Age 125
 Eyres, L. R.: God and you. 192
 ———: Confessing Christ. 212
 ———: Choosing the right Church. 232
 Galbraith, J. P.: Hope for Japan. 107
 ———: The Shadow and sunlight of Korea. 148
 Galbraith in Korea. 85
 Harrison, W. K.: The General Speaks. 109
 Heerema, E. A.: Are Christian Schools Diverse? 165
 Hills, J. C.: The Reformed Faith and Human Relations. 186
 Hoekema, A.: Educating Children for Church Membership. 67, 92
 Hunt, B. F.: Am I My brother's keeper? 5
 Hunt arrives in Korea. 45
 Hunt, B. F.: Telling the good news. 91, 111, 131, 151, 191, 211, 231
 James B. Brown. 68
 Kik, J. M.: Should the church train its ministry? 234
 Kreiss, D. E.: On a Church Paper (Letter). 112
 Kuiper, R. B.: The Atonement according to the Bible. 46
 ———: Sublime Quality of Public Worship. 10
 ———: Bride of the Lamb. 30
 Mahaffy, Francis: News Letter from Eritrea. 7
 ———: On Building the church. 65
 Male, W. B.: Park Hill Church. 87
 Meiners, R. M.: Schenectady Church burns mortgage. 175
 Murray, J.: The Application of Redemption. 188, 207, 228
 ———: Corporate Responsibility. 25
 ———: Should ministers be members of local congregations? 85
 New Church Organized in S. Korea. 206
 Park, Y. S.: Presbyterianism in Korea. 105
 Poundstone, D. H.: Thanksgiving, a Christian duty. 205
 Reid, W. S.: Why Should Reformed Preaching be dull? 168
 Sloat, L. W.: General Assembly Report. 147

Szto, P. C.: The Intellectual Challenge of the Gospel. 34
 Uomoto, G. Y.: First Experiences in a foreign land. 32
 VanTil, C.: Welcome to New Students. 185
 Westminster Honors Kuiper. 105
 Westminster Seminary Opening. 186
 Woolley, Paul: Are Reformers funny people? 207
 Young, E. J.: An Ancient Letter and the Bible. 8
 ———: Carl Paul Caspari. 167
 ———: The Revised Standard Version. 227
 Zetterholm, E. E.: A Reformed Ministry. 133

Features

Missions Page. 12, 32, 50, 70, 90, 110, 130, 150, 170, 190, 210, 230
 Orthodox Presbyterian Church News. 9, 28, 48, 75, 93, 113, 128, 172, 213, 233
 Guardian News Commentator. 18, 58, 98, 117, 178

Books Reviewed

Allis: God Spake by Moses. (Ellis) 56
 Bavinck: Doctrine of God. (Zetterholm) 72
 Blocker: Secret of Pulpit Power. (Willis) 52
 God Centered Living. (DeWaard) 137
 Hendriksen: Lectures on the Last Things. (Meilahn) 52
 Hunter: Thine is the Kingdom. (M. Dunn) 53
 Pink: Seven Sayings for the Saviour. (Vining) 73
 Stonehouse: Witness of Luke to Christ. (Bradford) 26
 Warfield: Biblical and Theological Studies. (Zetterholm) 136
 Warfield: Calvin as a Theologian. (Sloat) 177
 Williams: The New Testament. (Skilton) 135
 Young, G. D.: Grammar of the Hebrew Language. (Kline) 177

Editorials:—

The Passing Parade. 3
 Korea. 4
 Universalism at Princeton Seminary. 4
 Spiritual Awakening. 23
 Glory of the Christian Church. 24
 The Minister—Citizen and Churchman. 24
 Ashes. 43

Church Paper. 44
 Catechetical Instruction. 44
 Whole Counsel of God. 63
 The Christian and Politics. 64
 Education and Democracy. 83
 VanTil to Return. 84
 Released Time. 84
 Loyalty Oaths. 103
 The Assembly. 104
 Still an Issue. 104
 Church in Japan. 104
 The Love of God. 123
 Of Books and Things. 124
 Keep the Record Straight. 124
 Prophet, Priest and King. 143
 Church Paper. 144
 Calvin Seminary. 144
 Message or Organization. 163
 Not a New Bible. 164
 Roman Catholic Authority. 183
 The RSV. 184
 Reform. 203
 May Not be discussed on the air. 204
 Strengthened Testimony. 204
 History and Faith. 223
 National Council Problems. 224

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