

The Presbyterian

GUARDIAN

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Letters from Aunt Polly

Dear Young Friends:

We are on our way back to Taiwan (often called Formosa). Regularly the trip would be about 12 days long, but we are having an extra long trip which is going to last a month or more. This is how it happened.

Mr. Galbraith, general secretary of our Orthodox Presbyterian foreign missions work, booked passage for us on a ship named Tar Heel Mariner to sail on May 16 from San Francisco. We were busy packing and getting ready when we got word that this ship had changed its plans and would not call at any ports in our island country of Taiwan. Another ship, the Keystone Mariner, would call there, but it was sailing 12 days later. So we finished the job of packing and said good-bye to all our friends and children. Both sad and glad we left in our car for the West Coast, expecting to board the Keystone Mariner on May 28.

On the way we visited some of our O. P. Churches as well as many friends. Just a few days before the 28th we were in Portland, Oregon, happy in the thought that our sailing date was near. But here we received word—you guessed it—that this ship also had changed its plans! It would not call at Taiwan ports either. But if we liked we could go on the California Bear a week later, and that ship would *surely* call at Kaohsiung, a port in southern Taiwan. How disappointing to have another delay.

Most of that last week we spent with the Solis family, waiting the sailing date of the California Bear. Mr. Solis is pastor of our First Church in San Francisco. We spoke and showed pictures in all our churches in that area. The Christian friends were very kind. They invited us to meals and we even went to one party. So the week flew by. Finally Sunday came. In the morning Mr. Gaffin preached in Mr. Solis' pulpit. Following church we had a delicious dinner in the home of the mother of one of the elders. Jacklyn had helped her grandmother by baking a cake.

After the meal the whole MacKenzie family, joined by the Solis and

Goodan families, took us to board our ship which was to sail that night. We had first met the Goodan family that morning, which we consider a special pleasure for they are a special sort of family. They ride 60 miles every week in order to attend the First O. P. C. of San Francisco!

Jacklyn, her sister Janet, and Donny Solis, and some of the older folks too had never seen the inside of a big steamship, so they went on board with us. We walked up the gang-plank on to the first deck (floor), called the boat deck. There on the front we saw the dining room and pantry from which the food is served. Along each side are the cabins (rooms) of the sailors and crew. We walked up a narrow metal stairway to the second deck, called the passenger deck. On this deck in front we saw the lounge and captain's quarters.

Along both sides of the passenger deck are the passengers' cabins. Ours is number two. It is very comfortable, like a well-furnished bedroom, with bunk beds, closets and chests, and a private shower room. It has two round port holes (windows) with pretty curtains, and an electric fan to draw the fresh cool air into the room.

On the third deck, called the bridge, is a large room with deck space on either side from which the captain and his helpers (called mates) do all the work of sailing the ship. One of the very important helpers, the radio operator, lives up there.

After seeing our ship the friends met in our cabin. Mr. Solis prayed a nice prayer that God would watch over us. Then they all bid us good-bye.

We wrote letters to our children which Mr. Gaffin was able to mail on shore, and then we went to sleep in our nice bunk beds. During the night the ship sailed out of the Golden Gate, but we were sleeping soundly and scarcely knew it. The next morning when we awoke and looked through the port hole there was nothing in sight but navy blue water. It was fairly smooth yet I felt a bit queer inside, and did not enjoy the cereal and strawberries, nor

the bacon and eggs served for breakfast. Before lunch I was seasick!

I took some dramamine and slept till I wasn't sleepy anymore. I ate some food which Mr. Gaffin brought me, but I couldn't walk about nor read. I just lay in bed. I could think, so I did that. I could pray, and I prayed. I sang all the songs and hymns the words of which I could remember. I repeated many scripture passages, but by the end of the fourth day I was very tired of being seasick! So tired that I said to Mr. Gaffin (in a very grumbling sort of way), "Please pray that the Lord will calm the sea."

He replied that it would be more to the point to pray that I would become used to the sea! Then I realized I had been praying not once in that way. That night I did pray for patience to bear whatever was His will for me, even seasickness. I prayed that prayer and really meant it. I slept soundly through that night, for the sea did grow quite calm.

In the next letter I write I will tell you what a happy trip we really had to Midway, and then sometime I'm going to tell you about the "kitchen god" and there'll be a lot of other things to write. Both of us send our love to you our young friends, and I hope I may sign my letters simply,

Your Aunt Polly

Here is the first of several letters written by Mrs. Richard B. Gaffin especially for the younger children. Writing from a ship crossing the Pacific, she admits to being a "poor sailor, but fortunately being seasick does not affect the mind, and I am casting about to find how to be as useful as possible.

"I am thinking of taking the children by letter from San Francisco on a journey through the OPC mission fields of the Orient. Following that maybe we can get the missionary children and their parents to give us something from their fields. I think that nothing could promote the usefulness of the GUARDIAN as a Christian organ like having the children grow up to think of its arrival as something to be looked forward to."

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The Glory of the Ministry

By ROBERT D. KNUDSEN

Consider briefly the position of the evangelical minister. His plight in this country is not as serious as that of the evangelical minister in England; yet, he earns on the average far less than any steel worker, for example. One might expect that there would be compensations, perhaps in a much higher social standing. But even the social standing of the minister in our country is not high. In some other lands, especially in the villages, the minister may still be greeted with a tone of respect and awe, and with a tipped hat. But here in our country, though the minister is often highly regarded, it still often happens that when he goes into a home to visit he is placed in the uncomfortable position of having to wait while the family looks on at one of its favorite television programs, and he is lucky to get a word in edgewise during the commercial.

Even where there is not actual disrespect, the average view of what a minister should be falls far short of the Biblical picture. The minister is supposed to be nice, jovial, and harmless—a good mixer; but do not let him become too narrow in his convictions or too searching in his questions. The height of such an attitude is well expressed in a cartoon I saw recently. A successful, well-fed, well-padded cleric, of the breed that wears a reversed collar, was pictured seated at his desk, pontifically giving advice to an up-and-coming young colleague. "I have found," he said, "that to gain preferment in our calling it is best to avoid as much as possible the subject of religion."

Of course, these are misconceptions and even caricatures of the ministry. At first it might be surprising how many caricatures of the ministry there can be, until one remembers that it is just the best things and the most noble things that can be caricatured the worst. For the Bible does not present the ministry as this thing which it is continually made to be in the worldly mind. It presents the ministry as being glorious. It is glorious because of the one whom it rep-

resents, because of its office, because of its service, and because of its expectation and hope.

Its Glorified Lord

The glory of the ministry mirrors that of the risen, ascended, and glorified Lord.

When you consider the great events of Christ's humiliation, you must always do so with an eye to the great fact of his glorification. As Hebrews 12:2 tells us, it was because Christ was mindful of the great joy that was set before him that he endured the cross, despising its shame.

Therefore we have the great story of salvation: that Jesus, though he was equal with the Father in power and glory, made himself of no reputation, took upon himself the form of a servant, and was made in the likeness of men; that he, though he was a son, yet learned obedience by the things that he suffered; that he, when he had been made perfect, the lamb without blemish and without spot, offered himself unto death, even the death of the cross.

If it is true, however, that we cannot separate Christ's humiliation from his glorification, it is equally true that we cannot separate his glorification from his humiliation. The Bible tells us that it was because he passed through this humiliation that God has exalted him to be at his right hand and has given him a name that is above every name.

It is also for this reason that Christ has become the mediator of a better covenant than that which was given to Moses. Christ is not a priest in an earthly tabernacle, which has been made with the hands of man; he is the priest of the perfect tabernacle in the heavens, which God made and not man. Christ does not enter into the place which symbolizes the presence of God; he has entered once and for all into the very presence of God himself. Christ does not come with the blood of bulls and of goats, which cannot take away sin; he comes offering his own precious blood. Christ does not come as a

mortal priest, who must be replaced at his death by another; he is a high priest forever, after the order of Melchisedek. Christ is not a fallible priest, who must come again and again because his sacrifice is not adequate to purge the conscience from the sense of sin; he has entered into the presence of God once and for all to plead for his own. It is for this reason that Christ has become both the author and the mediator of an eternal and perfect salvation. He is therefore able to save to the uttermost all those who come to him.

If the covenant which was given to Moses was glorious, how much better is the salvation given by Christ! Christ himself could say that salvation was of the Jews and that Jerusalem was the place of the true worship. Yet, how much more glorious is the great salvation which was wrought by our Lord and Savior, Christ!

The glory of the Christian ministry is the glory of this great salvation purchased by Jesus Christ. In Christ God has given something far greater than what he gave to Moses. He has given the perfect ministry of reconciliation. The minister of the New Testament does not come with a word of a reconciliation which is yet to come; but he is able to preach the word of the reconciliation which has been accomplished once and for all by the very Son of God.

Priesthood Done Away

This fact bears on the office of the ministry. That the minister of the New Testament is a minister of this glorious ministry of reconciliation means that he cannot be a 'priest.'

It might seem to us that the minister had lost something, therefore. Both the Old Testament times and today the priest has certain outward advantages. Inwardly also the priest would seem to have some advantages, a special position which the New Testament minister does not have. In the fifth chapter of the book of Hebrews we find the Biblical definition of a priest: "For every high priest taken from among men is ordained for men in things pertaining to God . . ." This passage tells us that a priest is one who is duly appointed to act for men in things pertaining to God. The priest is one who by virtue of his very office has the right to intercede with God for men, and

who because of his very office has the right to expect that his intercession will be heard and that the sins will be remitted of the one for whom he intercedes. This belongs to the very heart of what it means to be a priest.

What then of the majority of the Protestant clergy, at least those who have gone far enough on the road to reformation not to think of their ministry as a 'priesthood'? Outwardly the minister is scarcely distinguishable from anyone else. He does not wear a distinctive dress. If one should meet him in a crowd in a great city like Philadelphia, he could not be picked out from the rest of the passers-by. Inwardly he does not claim nearly the exclusive functions of a priest. He has his office; but many of the things that he does can be done just as well by other members of the congregation. He does not claim that because of his office he has the right to bind and to loose the sins of men. He does not claim, as the Roman Catholic Church claims for its priesthood, that he is able to administer the grace of God from a treasury given to the church. Does the minister then have a poorer office? Does he lack something that the priest has?

Even apart from such questions, it is clear that the New Testament does not allow for the office of the priest. It clearly sets forth various offices in the church: some are ministers, some are teachers, etc. But nowhere in the roll call of the gifts of the Spirit is there mention of the priesthood. Here the silence of the Bible speaks volumes. The priesthood was so important in the Old Testament, and it took such a large place in the thoughts of the Jewish people, that it would have been out of the question for God to have omitted it had he desired it to be an office in the New Testament dispensation. The truth of the matter is that the priesthood was meant to be discontinued. The Old Testament priesthood was the human, the Aaronic priesthood. This priesthood was in its very nature temporary. In the New Testament it is contrasted with the eternal priesthood of Christ, who is a priest forever after the order of Melchisedek.

A More Glorious Office

Therefore, it is impossible to think that the priesthood, which was of the Old Testament, is superior to the

This message was originally given by Dr. Knudsen, instructor in Apologetics, as the baccalaureate sermon to the class of 1959 of Westminster Seminary. You will find it rewarding reading.

ministry of the New Testament. The Bible teaches exactly the opposite. The Aaronic priesthood was only a shadow of that which was to come, and it was to be done away. There are no more earthly priests; the real priesthood has come in Jesus Christ. Having been made perfect he became the author of eternal salvation. Now, therefore, the minister of the New Testament has no more priestly function than any other believer in Christ. But that does not make his ministry less glorious. Rather it is more glorious, because it is the ministry of the salvation which has been accomplished and perfected in Jesus Christ. In the language of the book of Hebrews, the New Testament minister has become a minister of reconciliation, the great and perfect reconciliation wrought by Jesus Christ. He is the ambassador of the risen, the ascended, the glorified Christ. His is a greater ministry than that of any priest.

Though the minister is not a priest, though he is a minister in the new dispensation, in which all believers have direct access to God, he yet has an office.

It is a serious error to believe that we must come to God through a human priest; it is also a serious error to hold that the New Testament minister does not have an office. You have all heard people speak in these terms: that in the church there are no offices, because we are all under the Spirit of God; that we should not baptize with water because the true baptism is the baptism of the Spirit; that there is no special officer to proclaim the Word of God in the meetings of the church, because everyone should be allowed to speak as he is led by the Holy Spirit. The Reformers called people with such ideas "enthusiasts." We call them "sectarians." They are everywhere about us in the church.

Indeed, the church has been given the Holy Spirit. He is the Comforter who came when Jesus departed. Christ said that the Spirit would lead the church into all truth. But if we look carefully at the teaching of the New

Testament, we find that it is the Holy Spirit himself who is said to give certain gifts and to establish certain offices in the church. The Apostle Paul says that there is a diversity of gifts, but the same Spirit; that there is a diversity of administrations, but the same Lord; that there is a diversity of operations, but the same God.

Indeed, there is the Spirit; but the ministry is spoken of as a holy office that is given by the laying on of hands. The Apostle Paul admonishes his son in the faith, Timothy, "Neglect not the gift that is in thee by the laying on of hands by the presbytery."

Seminary graduates are not sent forth by Christ to be priests. That is not because they are inferior but because they have a far greater ministry, the ministry of reconciliation which has been provided for and perfected by our Lord and Savior, Jesus Christ. They have an office which is holy and glorious in its conception and in its service.

A Glorious Service

That ministry, therefore, is glorious in its service. The word "service" expresses the very heart of the meaning of the ministry. The ministry is a service.

The word "service" is not reserved in Scripture to refer to that which we nowadays would call the "ministry." It is used also of the service of the priest at the altar. It is used to refer to the administration by Christ of the new covenant. It is used to describe the labor of the Christian worker in general. It is used specifically to refer to the office of the deacon. But it is also used to describe the ministry of the Word by the ones who are ordained to this office.

The minister is called upon to administer, to proclaim, the living word of reconciliation. He is also called upon to administer the sacraments. These are very important parts of his spiritual ministry. But I want to call your attention especially to another aspect of his ministry. In doing these services, the minister must also impart himself. The ministry is a service also in the sense that it is a giving of one's self.

The example for this is presented to us in the ministry of our Lord. Though he was equal with the Father, he took upon him our form, the form

of a servant, and was made in the likeness of sinful flesh. He was not untouched by the infirmities of man, feeling in himself the same passions, the same movements, which in fallen man are the temptations which lead to sin. It is for this reason, the Scriptures say, that he is able to be the great high priest who is able to sympathize with us and to uphold us in our weakness. The minister is called upon to follow Christ on this way. He must enter fully into the life and problems of those to whom he ministers, rejoicing with those who rejoice and weeping with those who weep.

It is true that the minister must also study. He must also do many clerical tasks which do not bring him into direct contact with his people. It is true that when the minister comes to his people, he should not be weak or sentimental. He comes with a word of admonishment and even of rebuke. But the minister who allows himself to become so engaged in the world of ideas or so engaged in the technical details of running his church that he no longer wishes deeply to enter in as a pastor to his flock—such a minister misses a most central point of the ministry. We are against anti-intellectualism; but we must recognize that an intellectualism can be just as false as an anti-intellectualism and emotionalism. A minister who has grown calloused, so that he can sit in judgment on the sins of his people without deeply feeling a wound in his own heart, a minister who does not wrestle inwardly with his people's wrestlings, who does not uphold them in their weaknesses, who does not yearn for their growth in the grace of the Lord Jesus Christ—such a minister has missed a most central part of his ministry.

Consider the Apostle Paul, who could write that he had committed certain men to Satan so that they would learn not to blaspheme against the Holy Spirit; yet, whose inward parts were moved for the people of God in their afflictions. Our Lord himself was moved by our infirmities, so that he might be a faithful high priest.

Our Lord's Example

Our Lord himself showed the way of this service, when near the time of his death, he took a basin and stooping down washed his disciples'

feet. This, he said, was a sign to them of what they should do to one another, that they should serve one another, "even as the Son of Man came not to be ministered unto but to minister, and to give himself a ransom for many."

By the grace of God the minister is often allowed to see the fruit of this ministry. Yet, it is one of the greatest tests that a minister must face to continue his faithful service when he cannot see—when he cannot see any results, when he is tempted to calculate where he could render a broader service, forgetting that his place of service happens to be just where he is, in this particular place, at this particular time, with this particular person, and with this particular problem. It is just in these circumstances that the minister is to give himself, wholly, without restraint, without holding back.

Therefore we cannot see the ministry apart from faith, apart from the hope and the expectation of that which is to come. The glory of the ministry rests finally in its glorious expectation and hope.

Its Glorious Expectation

The minister might be expected to be more sure than others of the foundation upon which he rests his faith; yet the minister, as much or even more than the people of his congregation, must live by faith and by hope. He labors in his church. Yet, he is constantly reminded that believers are not yet perfected in grace. Even when there is no unrest or division, there is a constant reminder that the believer now sees through a glass darkly, and that only later will he see face to face. The minister sows the word, and as he does so, he must have the faith that God will not let it return unto him void.

As he goes about, giving himself in service, he realizes that there is yet so much to be done. He is tempted to use unscriptural methods in order to get effect. He is tempted to brush over lightly that which he does, to speed to something else. There is, after all, so much to be done! Yet, if he is true to the word, he knows that he must be faithful in that which is given to him to do, though it might seem to be small and unimportant and to have little promise. That, after all, is God's way, because he has said that if one is

faithful in what is small, he will be entrusted with that which is great.

The minister's ministry can be successfully anchored only in the faith and the hope that he has in the sovereign God, who disposes all things according to the counsel of his own will. With this faith the minister must be able to look past the present, in the hope of the promises of God. What else have the men of faith done in the past? The minister must be like Noah, who preached judgment to a sinful and corrupt people for one hundred and twenty years without visible result, yet who had faith and hope that the word of God would stand. The minister must be like Abraham, who in faith offered up his son, Isaac, when all that he could see was that he was offering up the only hope that he had of a continuing seed upon this earth, and that he was even giving up, humanly speaking, the hope of realizing the promises of God.

Even as they, the minister cannot work by sight; his ministry must be anchored in the promises of God which are seen by faith. Christ said of the Pharisees, "They have their reward." The faithful minister, however, will look to his reward in the heavens; he will live by faith and hope.

Hope of Glory

As the minister works, he can have the confidence that the Lord knows them that are his. He can have the hope of the day when the body of Christ, his bride, will be complete, not having spot nor wrinkle, nor any fault. He can look to the day when God will come in judgment, when the people of God will be vindicated, and the cry of the saints will be answered, who cry out from under the altar, "How long?" If he is faithful in that which is given for him to do, the minister can have the confidence that when he meets his Lord, he will hear the words, "Well done, thou good and faithful servant, inherit the kingdom that God has prepared for you."

One need not be ashamed that these pictures of hope are the things that drive him on. Christ himself endured the cross for the glory that was set before him. It is also true of the faithful, that they are not turned in their affections to this world, but that they are strangers and pilgrims,

seeking a country.

Yet, if the faithful minister has an expectation and a hope of good things to come, he must also be warned. This age is called the age of grace, and that is a true description of it. God is longsuffering, holding back his wrath on sinful man, because he is not willing that any should perish. But it should not be thought that the fact that this is a day of grace lightens our responsibility or softens the divine displeasure at sin. Instead, it heightens them. In Hebrews 10:28 we are reminded that one who despised the law of Moses was severely punished upon the witness of two or three persons. How much worse then is the punishment, it continues, for the one "who hath trodden under foot the Son of God, and hath counted the blood of the covenant . . . an unholy thing, and hath done despite unto the spirit of grace?"

But the Apostle says, "We are not of them who draw back unto perdition; but of them that believe to the saving of the soul." We are to keep our eye on the goal. We are to have an uncompromising resolve, an unwavering commitment, based on the hope and expectation of the promises of God.

There is much talk these days about resolve; but it is a resolve without foundation. The existentialists speak much of resolve; but their resolve is meaningless, a resolve over the void. Ours is not the empty resolve of the existentialist, but the resolve for which the worst thing is that which would do injury to the person and glory of Christ and to his gospel.

The last words of Herman Bavinck as he lay dying were, "I have kept the faith." These were also among the last thoughts of the Apostle Paul: "For I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day: and not to me only, but unto all them also that love his appearing."

NOTICE

The next issue of the GUARDIAN will be Volume 28, Number 14, and will be dated August 25, 1959.

Letters of A Minister to His Nephew

162 Laurel Avenue
Menlo Park, California
July 12, 1957

My Dear Livingston:

I detected an overtone of discouragement in your last letter. I rather suspect that you may have slipped and tumbled into the Slough of Despond. This is occupational disease. Check with almost any minister of the Word and you will find that there are periods when, like Elijah, he is under the juniper tree wishing that the good Lord would take away his life.

What to do about it? There are several things you can do.

In the first place, if you will study the timing of these periods you will probably discover that they occur at fairly regular intervals. They run in cycles, like the tides. Some preachers I know have them seasonally, four times a year. Others have them Sunday nights, exhausted by the activities of the day. Still others are ready to throw in the towel every Monday morning. I'm acquainted with one brother who has developed a "mountain-and-tomb complex." When he has large congregations he's on the mountain; when the count is down he's in the tomb. Do not fall into this sin, my dear boy. It spells out inverted Calvinism.

One reason Elijah became discouraged was because he was tired. He'd been through a tremendous conflict with the priests of Baal in Carmel, and it had taken a lot out of him. So God gave His beloved sleep. Be sure to guard your health as something precious.

Two men met on the street. One had bags under his eyes large enough to accommodate his clothing. The other said to him, "You look done in. What's the matter with you?" The first man said, "I'm a minister."

Don't let it happen to you!

I may or may not be out of place, but if you haven't cultivated a *regular, systematic* plan for your private devotions start the habit at once. God helped cure Elijah of his troubles by instructing him. Too many servants of the Lord, it is to be feared, are tragically hit-or-miss in their Bible

study and prayer life. "The business of being busy saps my spirituality more than anything else," James Chalmers once wrote. And saintly McCheyne confessed, "A wretched day—no time for prayer." Ah yes, the pressure of duty, even duties in the temple as well as in the home, will rob Christ's workmen of "the one thing needful, that shall not be taken away," as over against the calm practice of sitting at His feet and hearing His Word.

Again, God in His thoughtfulness pulled Elijah out of the doldrums by assigning him a job. "Go . . . anoint Hazael . . . and Jehu . . . and Elisha . . ." I honestly think that some of our discouragement stems from self-pity. I know mine does. I've learned that one way to break out of the state of introspection is to get out and call on the sick or the needy. I never return from a trip to the hospital without being profoundly thankful for the shower of blessings God has rained on my undeserving head.

It is my prayer that these random thoughts may be used of our merciful Father to kindle in you a spirit of joy and contentment.

Affectionately,

Your Uncle Hank



HENRY W. CORAY

The Presbyterian Guardian

In Mr. Cummings' first article, which appeared in the issue of June 10, he noted the "great divide" which separates those who hold the erroneous view that the Bible merely contains the Word of God from those who affirm with Christ himself that the written Word is indeed the inspired and infallible Word of God.

Such a conviction that the Bible is the very Word of God "makes possible and secures the preaching of the living Word." After pointing out the tragic fallacy of those who would divest the Lord Jesus of His full deity and make out that He merely contains something of God—another great divide, Mr. Cummings concludes with an affirmation of the glory of God in the face of Jesus Christ who is in truth very God and with a summary of what is involved in the preaching of that message.

This is the Christ we preach—the Jesus of history, "the same in substance, equal in power and glory" with the Father, "the fulness of the Godhead bodily." We preach not the Christ of Barth or of Fosdick. They unite in affirming that Jesus simply contains God. They deny that Jesus is God.

Jesus of Nazareth—the infallible truth and the wisdom of God. This Jesus of Nazareth said, "I am the truth." All His words are truth: "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). Paul testified: "In whom are hid all the treasures of wisdom and knowledge" (Col. 2:3), for "In Him dwelleth all the fulness of the Godhead bodily" (Col. 2:9). Well do we sing, "Oh, Word of God incarnate; Oh, wisdom from on high; Oh, truth unchanged, unchanging, Oh, light of our dark sky."

Jesus of Galilee—the sovereign power of God. "All power is given unto Me in heaven and in earth" (Matt. 28:18). The winds and the waves obeyed Him. The blind received their sight, the lame walked, the lepers were cleansed, the dead were raised up. On the third day He arose again from the dead with the same body. Here is the supernatural power of God possessed of the man Christ Jesus. This very same Jesus shall come again in power and great glory. "All hail the power of Jesus' name, let angels prostrate fall; Bring

Preaching of The Word

PART II

By CALVIN K. CUMMINGS

forth the royal diadem, and crown Him Lord of all."

Jesus, son of Mary—the perfect holiness of God. "Which of you convicteth me of sin?" Jesus challenged, and who dare accept the challenge? The very accusations of His enemies were tributes to His sinlessness: "a friend of Publicans and sinners,"—"He healeth on the Sabbath Day." "I do always those things that please Him," Jesus said, and His life proves it. Yea, "He became obedient unto death, even the death of the cross." "There was none other good enough, to pay the price of sin; He only could unlock the gates of Heaven and let us in."

The man Christ Jesus suspended on a Roman gibbet—the fulness of the Father's love. The Christ of Calvary—a fact of history—is God's love poured out and proven. "Herein is love . . . that He loved us and sent His Son to be the propitiation for our sins" (I John 4:10). "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). There Jesus "his own self bare our sins in his own body on the tree" (I Peter 2:24). There God "made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him" (II Cor. 5:21). "See from His head, His hands, His feet, sorrow and love flow mingled down. Did e'er such love and sorrow meet, or thorns compose so rich a crown?"

It is this message—the glory of God in the face of Jesus Christ—that makes the preacher.

Telling Glad Tidings

Preaching in one of its root meanings in both the Old and the New Testament means the telling forth of glad tidings. This word for preaching brings together the two basic aspects of preaching. There is the objective aspect of preaching—the truth of God to be communicated. There is the subjective aspect of preaching—the communication of that truth through human personalities. God has ordained that the truth be proclaimed through persons. He intended His

truth to be communicated, not by phonograph or telephone, or even by a tape recorder. He has purposed that His truth be communicated through men redeemed by His blood, born anew by His Spirit. He wills that the whole redeemed person—body and soul, with all his ransomed powers—intellect, feeling and will, be exercised for the exaltation and proclamation of the Word of God.

It is just this that makes preaching the most difficult task in all the world. It requires so much of the redeemed man and oftentimes we have so little. It requires so many gifts, and so few seem to have them.

Are we then to despair? Oh, no! For whom the Lord calls, He qualifies. With His Word in the mind and His Spirit in the heart, He makes the mediocre man a mighty instrument in His hand. He did it with the first disciples. He has done it many times since. There has probably been no preacher in America whose piety and preaching have made a more permanent impact upon the spiritual life of the nation than that of Dwight L. Moody. Richard Ellsworth Day, in his biography of Moody writes: "After honest appraisal, there yet remains a baffling chasm between what he was and what he did." D. L. Moody was a man of mediocre gifts and very ambitious for self by nature. What made this humble servant a mighty preacher of the Word? It is to be found in the prayer that he most frequently prayed. "Deliver me from myself . . . Give me Thy Holy Spirit." In the wisdom and strength of the Spirit, he preached the living Word and God abundantly blessed. If God has all of us that there is and we have all of His Word and fulness of His Spirit, He can make us mighty preachers of the Word.

Beholding the Lord of Glory

True preaching of the Word is first a beholding of the Lord of Glory. We can all do that. The Apostles could preach the way they did because of what they had seen and heard. "We beheld His glory," we "were eyewitnesses of His majesty,"

the Apostles testified. "That which we have seen and heard declare we unto you," they wrote. So must we; so can we. The written Word is the record of the revelation of the Lord of Glory. We must be men who study to behold Him, who study long to behold Him. We must be men who in solitude, in meditation and contemplation behold Him. We must be men of communion with this Lord of Glory, men who in fellowship with Him are ever gleaning new glimpses of His glory. We must be men of historical imagination, picturing the truth of God for ourselves and for our people. We must present Jesus as the grand contemporary who speaks with relevancy and pointedness for our day.

We must be men who study to be simple and concrete as was our blessed Lord. We must study to behold and to proclaim Christ in the beauty of His simplicity. Ian MacLaren in *Beside the Bonnie Briar Bush* tells of the young Scot minister who was preparing his first sermon to be delivered to a congregation. As a winner of the MacWhammell scholarship, he wanted to be sure to produce a sermon worthy of one who had won such recognition. After he had completed his preparation, a devout Christian aunt remarked to him, "You'll say what's right, no doubt o' that, and a' body'll be pleased with ye. But, oh, laddie, be sure to say a guid word for Jesus." He went upstairs and then put that old sermon in the fire, where it belonged. He prepared a message that honored Christ. He learned that day how to preach.

Possessed of the Glory of the Lord

True preaching of the Word is being possessed of the glory of the Lord. It is being enthralled at the sight of His glory, being enraptured at the vision of His glory. It was so with the Prophets and the Apostles. When *Isaiah* saw the Lord of Glory high and lifted up and heard the seraphim cry, "Holy, holy, holy is the Lord of hosts," he could only exclaim: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." When *Peter* stood in the presence of Christ, he could only fall

"God has ordained that His truth be communicated through persons . . . men redeemed by His blood, born anew by His Spirit . . . with all their ransomed powers exercised for the exaltation and proclamation of the Word of God."

down on his knees and cry out, "Depart from me, for I am a sinful man, Oh Lord." When *Paul* saw the risen glorified redeemer on the road to Damascus, he fell to the ground and asked, "Lord, what wilt Thou have me to do?" The Prophets and Apostles were men who had tasted and seen that the Lord was glorious and gracious. Their preaching was that of men delivering themselves of a glorious experience and possession.

Preaching is the response of the whole redeemed soul to the revelation of God in Christ. It is the outgoing of God's truth through us—through our voices, our tongues, our minds, our characters, our emotions, our wills. God intends it to be so. God wants preaching to be the expression of our convictions, of our faith, of our love, of our obedience. True preaching must be an act of worship. It is the conviction of our minds. It is a confession of our faith in the Lord. It is the expression of the love of our hearts for the Lord. Our very lives, as well as our lips, must breathe of devotion to our Lord.

May it not be just here that many of us who would preach the Word may be failing? Could it be that men are unmoved by our preaching of the Word because we ourselves have not first been moved by our message? The Apostles were men who were greatly moved by the message they were called to proclaim and the Spirit used their words to move men. It could not be said of their preaching as the gloomy Inge spoke of preaching: that it was like trying to pour water into narrow-necked bottles—only a few drops get in. Being men moved by their message, by the blessing of the Spirit, all of their message got through.

A Strong Crying

True preaching of the Word is a strong crying. The Prophets and Apostles, and our Lord Himself, preached with strong crying and tears. Their preaching was born of strong love for the Lord and for the souls of men. Their preaching was a coveting for God and a yearning for

men. *Jeremiah* wept over the desolation of Jerusalem and the sins that caused that desolation: "How doth the city sit solitary that was full of people! . . . How is she become as a widow! . . . Jerusalem hath grievously sinned . . . Her filthiness is in her skirts."

Christ, the only perfect preacher, wept over Jerusalem: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37). As Jesus beheld the multitudes, he was "moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9:36). *Paul* was a man of tears. He was a man's man and only a storm of emotion could move a man like Paul to tears. But on the shores of Miletus, as he is bidding farewell to the elders of the church at Ephesus, Paul said, "Therefore watch, and remember, that by the space of three years I ceased not to warn everyone night and day with tears" (Acts 20:31). He wrote to the Corinthian Church, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:20). He pled and begged with men in his preaching to come to Christ. To the church in Galatia he wrote, "My little children, of whom I travail in birth again until Christ be formed in you" (Gal. 4:19). He agonized for them. Paul could wish himself "accursed from Christ for my brethren, my kinsmen according to the flesh" (Romans 9:3)—so strongly did he covet them for Christ. We must join the company of the concerned and the fellowship of strong crying and tears.

In Christ's name we must stand before men with strong and tender invitation: "Ho, everyone that thirsteth, come ye to the waters" (*Isaiah* 55:1). "The Spirit and the bride say, Come. And let him that heareth

say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17).

This is truly *preaching* of the Word. Such preaching cannot but be effective. God will be glorified. The saints will be edified and sanctified, and sinners will be saved.

On a small grass plot by the side of Trinity Church in Boston stands a life-sized bronze statue of one of America's great preachers of several generations ago. He stands there with the dignity of a herald of the king. Clasped to his bosom is the Bible—the king's message that he will proclaim from the pulpit. The head is somewhat bowed—expressive of that humility and deep sense of unworthiness that one experiences when he stands as God's representative. Who am I, Oh Lord, but a sinful man? Who is sufficient for these things? But there is a readiness and an eagerness and a confidence about his bearing too. He has beheld the Lord of Glory and is possessed of that glory. He stands ready, anxious and confident to proclaim the Word of the Lord. Underneath, embossed in bronze are these words: "Preacher of the Word of God."

Your Preacher and Your Prayers

There are several articles in this issue that have to do with the ministry of preaching the Word of God. We hope they may give many readers a fresh appreciation of this high calling, this central part of the worship hour, this that one of the writers calls "the most difficult task in all the world. It requires so much of the redeemed man and oftentimes we have so little. It requires so many gifts. . . ."

Do you ever think of your preacher's task in this way? Or has it seemed to you that he has a rather easy lot in life? Forgetting for the moment the multitudinous other duties which fall to him, consider his most important obligation of preaching the gospel. Then pray for your minister faithfully. He so much needs your prayers. Has he not himself said so often?

Imagine something of what goes into the preparation of his sermons—to say nothing of the stress of

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choosing text and topic. What it takes in hours of study based upon years of training. How he must rely upon his memory as well as his files and books. How he must exercise unusual care to prepare to say only what the Word of God teaches, selecting this way of saying something and rejecting that way. How he must seek to relate his message to today's situation, to the local congregation in general, to your personal needs in particular. Have you any idea how difficult it often is to prepare a message for you when he fears *you* may not want to hear it, may misunderstand it despite his caution and concern, may even suppose he has some personal axe to grind with you? Oh, how he needs your prayers between Sundays!

Do you realize how hard it is to preach to others when you know that first of all you must preach to yourself, for you too, though God's spokesman, are frail, liable to peculiar temptations, sinful, as yet by no means perfect. Have you ever prayed that God would help you to overlook your preacher's mistakes and mannerisms in order that you may receive from his lips and heart the message of the living God?

Can you sense that beneath any apparent outward calm or seemingly easy flow of words while he is actually delivering his sermon, there is the inescapable and solemn responsibility of faithfully declaring the truth of God? Of revealing and not obscuring His message, of simplifying and not complicating the text, of applying without fear or favor its sharp arrows of warning? Do you know the effort of trying to be meaningful to all ages from seven to seventy, to

both the unconverted and the saved, to babes in Christ as well as to mature saints? None but the preacher knows how much goes out of his whole being in the half hour or so during which he stands before you as God's prophet and herald. Here too he is in need of your prayers.

And what of the end of the Sabbath, when he returns home and ponders the sermons of the day. Did he exegete the text carefully and explain it clearly? Why, oh why did he overlook that point after checking it on his outline so that he'd be sure to stress it! Where was that young couple whom he particularly wanted to hear *this* sermon? Was anybody listening to what he was saying when the chair in the Nursery toppled and the youngster cried so loud? And what did the dear old soul mean when he said at the door, "Well, *that* was a sermon tonight!" Hadn't he been preaching sermons every Sunday evening . . . ?

So the thoughts tumble through his mind. Would anyone really *do* anything in response to his morning exhortation? And when would the Lord be pleased to use his message to bring a needy and sinful soul to conviction and conversion . . . or don't people get converted in our services any more? And sleep does not come easily. Have you ever thought to pray for your minister at the close of the day as well as at its beginning? Truly the day has required much of him. Moreover, after six full and busy days another Lord's Day will be upon him and again he will face "this most difficult task in all the world." Pray then for your preacher, earnestly, with a measure of new insight, and pray for him every day.

R. E. N.

Bakersfield, Calif.—Wayne and Charlotte Stevenson and their five children expect to sail from San Francisco about mid-August for Guam. Forsaking home and business connections, they are going to Guam to assist in the mission work with which the Rev. E. L. Wade is associated and which has frequently been reported in these pages. The Stevensons were formerly members of Westminster Church, Los Angeles, in which Mr. Stevenson served as an elder for many years.

The Long Road Back

(conclusion)

By LAWRENCE R. EYRES

(Arthur Williams has had a trying time in his first two years at the University. Unbelieving professors had robbed him of his Christian faith. Seeking elsewhere for a solid mooring for his life, he found none. Now he has turned to Professor Strong to come to his rescue. Dr. Strong first showed Art that neither man nor science has "the answer." He then showed him that unbelieving scholars had put one over on him by merely citing "authorities" against the Bible, but never coming to grips with the real historical, factual issues involved. As for their own godless substitute — naturalistic evolution — they had not made their case. They were really asking Art to take their theories for fact, not from weight of argument or evidence, but on their own unsupported word.)

Art pondered these things that Friday and Saturday. He even went back to his class notes in Religion and Anthropology to verify Dr. Strong's evaluation and found that it had been just as he said. The real issue of biblical accuracy had not been dealt with beyond a few time-worn "contradictions" which were only difficulties that naturally arise amid efforts to understand ancient times and customs. These were contradictions only to those who wished to regard them as such. And the "findings" of these same self-styled authorities were the theories they had evolved to be accepted by the unwary without proof. He had been asked to assume that the early Genesis accounts, for instance, and the resurrection and other miracles of Christ, were a mixture of myth and fancy, with only a hint of real history thrown in here and there.

On Saturday, while his mind was so engaged, Art picked up a newspaper. And there on the front page was the story of another archeological discovery which upheld some remote description back in the book of Genesis. He remembered Dr. Strong's saying that whenever Archeology speaks it speaks on the side of those who believe what the Bible says, never on the side of its critics!

For some reason Art slept well that night. He awoke to a beautiful spring Sunday morning. The birds sang joyfully. All seemed right. As soon as he was fully awake he knew that he would have to go to church—not the fashionable campus church, but the little one where he had first met Dr. Strong. From the start, it was a deeply satisfying experience. He found he could sing the old hymns once more. He was a little surprised to see the good professor singing in the choir. And beside him was another man. He noticed their hands as they held their music during the anthem: one pair, the hands of a scholar; the other, the hands of a mechanic or a machinist. And even that seemed to Art perfectly harmonious here in this humble house of God.

The sermon was on the first Beatitude, "Blessed are the poor in spirit, for their's is the kingdom of heaven" (Matthew 5:2). This too fit. Art felt himself poor on every count. Most of all, he was a poor sinner. That he could ever have doubted the sure Word of God, that he had ever let go of the Savior to lay hold on the flimsy dogmas of men, was more than he could bear to think upon. And yet he knew himself to be forgiven and welcomed back into the Shepherd's fold. He was now rich, his feet were firmly planted on the Rock, and he was an heir of heaven and earth!

Dr. Strong shook his hand warmly. One look into his face and he knew the truth. He had never before seen this boy wearing anything but a strained, pathetic expression on his face. And now that was all past. "How about coming to my house after evening service, Art? There are

going to be several other students there I'd like you to meet."

The sermon of the evening was on Hebrews 11:3: "Through faith we understand that the worlds were framed by the Word of God . . ." Again, the sermon was meant just for him. He learned that (1) faith is simply taking God at his word, that (2) there is no other way by which we may know assuredly how we or the universe about us came into being, and that (3) the answer the Word of God gives to these questions, when received by faith, satisfies all the requirements of the mind and heart.

At the house were about ten other university students. He had seen one or two of them before, though he had never met them. One girl in particular he had noticed. She was attractive in a different way from most of the co-eds. She was wholesome and reserved. And yet, when he was introduced to her, she had the warmest, most disarming smile! The whole group was friendly. They gathered about the piano and sang some hymns and gospel songs. Then Dr. Strong requested every one who was so inclined to tell a little of his own personal experience. Every story was different in particulars. But they were all alike in these respects: they all had drifted spiritually due to the impact of unbelief in classroom and on campus; each one had come (or had been brought) to the good professor; and he had led them back—one by one—to stability of faith and life. Then Dr. Strong was speaking again, and Art was brought short by hearing his own name. "Arthur, would you care to tell us something of your own experience?"

Art found himself on his feet, and almost without thinking he began to speak. The words seemed to come unbidden out of the fullness of his heart. "I believe this is just about the most wonderful day of my whole life. I'm so thankful for my Christian home and my early Christian faith. But when I came here to State it seemed everybody that was anybody was trying to show how stupid it was to believe as I did. I guess I should have gone to my pastor or my folks back home when my world fell in on me, but I didn't. I'm so glad I stumbled onto Dr. Strong and that little church. But when I think about it, I can't help but feel that God was

**For
Teen-Agers
Only!**

watching all the time. He sent me that way, where I met Dr. Strong. He restored my faith just today (or was it yesterday?). And now I feel like that lost sheep in the Bible. I know how it feels to be lost. And I know what it's like to be found. It's been a long way, but Jesus has taken me in His arms and carried me the long road back.

"I still feel weak and tottery. I know now that I need God, and the Bible and Jesus. I need that little church. I need a strong, sympathetic friend like you, Dr. Strong. And though I've just met you all here tonight, I need you, too. I want you to pray for me. If you will have me, I'd like to belong to this little club of yours. And with God's help I'm going to cling to Jesus and His Word now and always."

(the end)

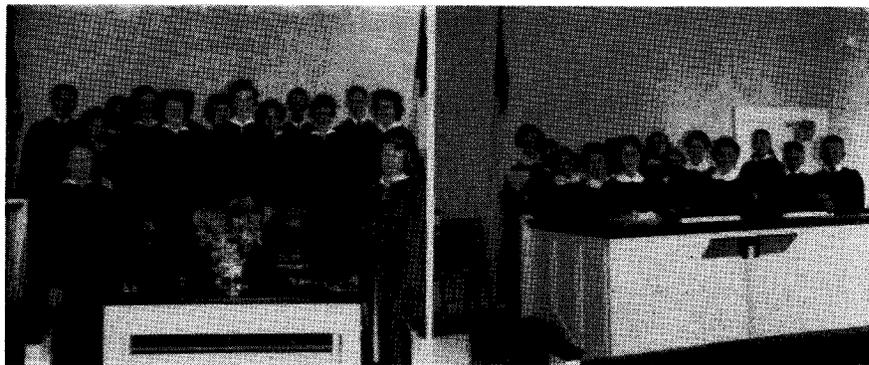
QUESTION CORNER

Is it ever permissible for Christians to date non-Christians? Some of you may quickly say, "Of course," while others will say "no." This is not a question to answer lightly. As many of us are of dating age, and all of us I hope are Christians, I'd like to present a few thoughts on this question.

A teen-age boy, driving a broken down jalopy, pulled up to the intersection and stopped for the red light. He sat there impatiently racing his motor, ready to go as soon as the light changed. If life were all green and red lights, definite do's and don't's, we wouldn't have problems. It is the yellow lights that give us trouble — these in-betweens where we must use our own judgment. All Christians do not have the same answers. We must be honest with ourselves, weigh the facts and pray that we will do what pleases the Lord.

In public school we must have social contact with non-believers. This is our opportunity as Christians to let our light shine. Having non-Christian acquaintances is unavoidable, and we should look upon them as "fields that are white unto harvest." We may even attend school functions in groups with them, but actually dating them is something entirely different.

In my opinion, a boy who has no time for Christ or the church would more than likely have a different



The Senior and Junior Choirs of Immanuel Orthodox Presbyterian Church combined to form a 30 voice Youth Choir in presenting their spring festival of sacred song. Singing both in their home church, Bellmawr, N. J. and in the Community Church, Center Square, Pa., their theme was "The Glory of God."

The pieces were selected so as to present in song the glory of God as seen in Himself, in His world, in His Word, and in His Son, Jesus Christ. Selected passages of Scripture were read in conjunction with the singing.

The Youth Choirs are under the direction of Mrs. Albert Edwards, assisted by Miss Barbara Shepard, organist.

standard of conduct. His interests and ideas of right and wrong would probably conflict with mine. Although sin often has a bright glow, it is difficult to play with fire and not be burned!

I can hear someone saying, "Yes, but you could lead him to Christ!" Again my own opinion — being real honest, how many of us go on a date with this in mind? If you are a normal girl, I'm sure you're thinking of fun, laughter, — going home with stars in your eyes, to tuck a line or two in your diary about how wonderful it all is! Right here I'd like to state that I think dating is perfectly wonderful, right and proper. The fellowship that exists between boys and girls is as old as the human race; this was in God's plan when He made Adam and Eve. I said dating is wonderful, right and proper, and dating a Christian keeps it that way!

Note: This is the substance of one of the talks given on the general subject of "A Code for Christian Teen-Agers" at a spring Machen League Rally for the southern California area. Loydene was one of a five-member panel taking part in the discussion. A number of those present suggested that it be used on the Teen-Age page. If you have contributions, questions, or ideas, please write to the Rev. Lawrence R. Eyres, 500 E. San Antonio Drive, Long Beach 7, Calif.

Another thought. Even though you think you can go out with a non-Christian and stick to your moral code, you might prove a real stumbling-block to a new Christian who sees you doing this. And don't think you are so strong that this non-Christian could not influence you in a way you know is wrong. I've seen beautiful, healthy red apples in a box spoil because of one bad one in their midst!

In conclusion, I'm going to go a little beyond my topic to say that the time will come when we will begin to think seriously about marriage. There is the old saying, "Love is blind." I can't go along with this because I feel this is one place where you really need to keep your eyes open. This choice can either make or break you.

God is interested in each of us and will help you make a wise choice if you ask Him. He has already told us that Christians are to love and marry only Christians, so don't put a barrier in the way by letting yourself grow too fond of a non-Christian. You may fall into puppy love, or fall into infatuation, but true love you must grow into — so you will have plenty of time to pray, think and consider.

Make all your plans for marriage to please the most honored Guest at your wedding — the Lord Jesus Christ Himself, who will surely come if you invite Him.

LOYDENE SHENEBERGER

JESUS was gradually preparing twelve men for the glorious task of bearing witness unto him in the world. He was planning to give unto them his Spirit. That Spirit was to lead them into the truth. Guided by that Spirit they were officially, in the name of Christ, to tell men who he was and what he had come to do in the world.

Ere long, after the resurrection, one of the twelve would stand fearlessly before the priests, the captain of the temple and the Sadducees, and say: "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:11-12).

Whence this boldness? Was it now safe to bear witness to the name of Jesus? Certainly not! Imprisonment and a martyr's death—they knew it all too well—likely awaited them.

What was the secret then? They now knew, with a knowledge of absolute conviction, that Jesus was the Son of God. "But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye" (Acts 4:19).

In the light of this conviction their three years of training with Jesus took on new meaning. The things that they had seen and heard were now to them the deeds and words of the Son of God. The world *must* hear of what he had said and done. "For we cannot but speak the things which we have seen and heard" (Acts 4:20).

Prayer for Bold Speaking

When forbidden to speak they poured out their hearts to God the Father. "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done" (Acts 4:27-28).

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31). Then men took note of them that they had been with Jesus.

To speak the word of God with boldness, that will also be your task.

A Ministry Without Anxiety

By C. VAN TIL

To proclaim the name of Jesus as the only name under heaven given among men, whereby they must be saved, that is also your assignment.

Does the magnitude of this task overwhelm you? Does it seem utterly unlikely that, in the midst of the clamor of a secularized culture and the false faith of an apostate church, your voice should be heard at all? Then note how the Apostles too were overwhelmed, and hear what Jesus said unto them.

"And the apostles said unto the Lord, Increase our faith" (Luke 17:5). Note the agony that comes to expression in these few words.

Increase Our Faith

Only gradually had it begun to dawn upon them that they were to be official interpreters and witness-bearers of all that they had seen and heard. They were not to be the merely passive recipients, with many others, of a great future for their nation. The kingdom of heaven of which they had heard Jesus speak was not to be a kingdom of external and national proportions only. Judas thought it would be that and finally committed suicide. He saw not who the king of this kingdom was till it was too late.

But on the others there came the gradual dawning of the light. When the paralytic borne of four was healed by Jesus they exclaimed: "We have seen strange things today." They heard him read in the synagogue at Nazareth from the prophet Isaiah: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" and then, after closing the book heard him say: "This day is this scripture fulfilled in your ears" (Luke 4:18-19; 21). What did he mean by saying this, they asked themselves.

When John the Baptist sent unto Jesus and asked: "Art thou he that should come? or look we for another?" (Luke 7:20) did they realize what Jesus meant in his reply to John?

"Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the deaf hear, the lepers are cleansed, the dead are raised, to the poor the gospel is preached. And blessed is he, who-soever shall not be offended in me" (Luke 7:22-23).

Things Seen and Heard

These strange things that they had seen and heard were done and said by this strange, this different man, their Master. "Master, Master, we perish!" they cried in the storm on the lake. "Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm" (Luke 8:24). On that occasion their Master said to them, "Where is your faith?" And they being afraid wondered, saying one to another, "What manner of man is this! for he commandeth even the winds and water, and they obey him" (Luke 8:24-25).

Oh yes, they believed! But how they doubted still. The strange things they saw and heard took on new significance for them now as they were seen to proceed from him who was Lord of life and of death, who drove even the demons from the hearts of men.

And what marvel this? Jesus "gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick" (Luke 9:1-2). Not mere passive recipients of the Master's favor, but positive, authoritative ambassadors for him, for his name, for his power to drive Satan and all his works from the hearts of men, such was to be their task.

Humble and Forgiving

How carefully and prayerfully did the Master prepare them for this task. Would they boast in their authority to drive forth demons from the hearts of men, to tread on serpents and scorpions, in their power "over all the power of the enemy"? (Luke 10:19). Then the Saviour tells them: "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven" (Luke 10:20).

Would they deal harshly with the little lambs of the flock? Then Jesus tells them that it were better that a mill-stone be hanged about their necks and that they be cast into the sea than that they should offend one of his little ones.

Will they be proud of their office and thus become unforgiving toward their fellow-believers in Christ? Then Jesus tells them to forgive their brethren again and again. All this accounts for the great urgency of their prayer to increase their faith. The disciples begin to realize that the coming of the kingdom is bound up with their Master as the King. They have seen how the Scribes and Pharisees have tried to reduce their Master to the level of a fanatic who must be put out of the way. Will they dare to stand up for him at all costs?

Is it wonder that they cry out: "Lord, increase our faith?" How will they be able to lead the multitude, stand up to an apostate church, defy the demons and control their own unholy passions? Only if they have a *great* faith, they think.

Prevalent Falsehood

How will *you* be able to proclaim the only name under heaven given among men by which men must be saved? The rulers of the church of our day, no less than those of Jesus' day, will seek to reduce your Christ to an instance of a class. There was Buddha. There was Socrates. There was Mohammed. And there was Jesus. Do they not all illustrate, you will be told, the principle, that is a law, by which pioneers in religion appear upon the scene of history? Surely Jesus must have honorable mention in the list of pioneers of religion that have appeared, but his is not the *only* name by which men must be saved, they allege.

And from what do these pioneers of religion save the common run of men? Not from sin. There is no sin; there is only libido. There is no wrath of God to come; there is only a sense of guilt, a left-over from man's animal ancestry. There is no God who rules over all; there is only the idea of a 'God' developed in the course of human evolution. Therefore Jesus Christ is not the Son of God; he did not cast out demons. He did not forgive sins. And if he did anything for any man he did it for all men from all eternity so that none of them

Dr. Van Til, Professor of Apologetics in Westminster Theological Seminary, gave this address to the 1959 graduates at the commencement exercises in May. It has a message of far wider application, however.

ever were lost or could be lost. The modern 'Christ' has no *little ones* who must not be offended. And to forgive one another means only to recognize that no one has ever done anything wrong in the first place! Thus many teach today.

Surely you who have spent three years with Jesus here, at this school, not merely so as to see and hear the great things that he did and said, but to prepare yourself for the task of proclaiming his name unto men, will you not today cry out in agony of soul: "Lord, increase our faith."

Hear then the all-sufficing answer of the Saviour. "And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." The Lord does not question the genuineness of the faith of his disciples. He assures them that the faith that he has given them is enough for their seemingly impossible task.

The Saviour knows that for them the task is impossible. It is as impossible spiritually as the transplanting of a large, deep-rooted tree would be physically. Do you not think your task to be impossible? Would you be able to lift any of the large rocks that even a twenty-five ton crane cannot handle? Yet, do not be discouraged. Do not rush for a large mallet in order with great violence to crush those rocks. Your whole lifetime might be spent and you yourself be exhausted before you had done more than break off a few chips.

Ambassadors for Christ

It is faith in *your Christ* that will do with utmost ease what for you is utterly impossible. Faith, that is, in the Christ of the Apostles. Not faith in the modern Christ. The modern Christ is as powerless as you find yourself to be. But the Christ of the Apostles is the Creator of all, and Lord of all. He has defeated Satan. He has redeemed his people from the wrath to come. He will make all things work together for good for those who love him, who are the

called according to his purpose.

Faith in *this* Christ enables you to be ever-forgiving. Faith in him will make you ever solicitous for his little ones. Faith in him will enable you to stand fearlessly before those who have usurped rule in the church and yet would depose the head of the church. Faith, as a grain of mustard seed, will enable you to defy the hosts of hell.

What is impossible with men is possible with God. He who knew no sin was made sin for us that we might be made the righteousness of God in him. After his resurrection, the Apostles could not but speak the things they had seen and heard. Their fearlessness in doing so amazed the religious leaders of the day. Their boldness in proclaiming the name of Christ, built up the little ones for whom Christ died. Their boldness gave them a true humility and a forgiving spirit.

May you undertake your task in your day with such faith in Christ, the all-conquering, the all-victorious Christ, to the amazement of unbelief, to the establishment of his church and to the praise of the Father.

La Habra Reception

On Sunday afternoon, May 17th, at a special service attended by over one hundred Orthodox Presbyterians of the Los Angeles area, the Orthodox Presbyterian Church of La Habra was publicly received as the twentieth congregation of the Presbytery of California. It was an inspiring occasion, another milestone for the group which began meeting three years ago under the leadership of the Rev. Robert E. Nicholas, then a home missionary of the Presbytery.

Meeting first in a Boy Scout building and currently in the Townsend Hall, the group of worshippers has grown from a grandmother and her grandchildren to an average of fifty. Of this group, seventeen adults petitioned the Presbytery of California to be constituted a particular congregation of the Orthodox Presbyterian Church, with Mr. Robert Essig as elder-elect, and Messrs. Sidney Cram and Charles Chrisman and Dr. Terry Spencer as deacons-elect. Presbytery granted this request, and asked that the session of the Beverly Orthodox Presbyterian Church serve as the session of the new congregation until its

own session could be duly ordained and installed. The Rev. H. Wilson Albright was appointed moderator of the session and stated supply.

And so, with the Rev. Lawrence Eyres presiding, a service of public reception was held. Dr. David Calderwood, speaker for the occasion, challenged the congregation to be witnesses for Christ, basing his sermon on Acts 1:8. The charge to the congregation was delivered by the Rev. Arthur O. Olson, pastor of the Beverly Church. The Rev. Dwight H. Poundstone sang, and the Rev. Paul Lovik led in prayer.

Among those from a distance who attended the service were Mr. Robert Littlefield, elder of the Orthodox Presbyterian Church of South San Francisco, and the Rev. Herman Petersen of National City. A letter from Mr. Nicholas was read, expressing his greetings upon the occasion.

A rather complete schedule of

services is maintained by the La Habra church. Sunday School and morning and evening worship services are held on the Sabbath, and during the week the Rev. James E. Moore has conducted a Bible study and prayer meeting. A women's missionary society meets monthly, and the adults of the congregation have occasional social events to foster closer fellowship.

"Other steps lie ahead for this infant congregation. A site for a building must be acquired, the services of a pastor are yet to be secured, and the erection of a building must still be planned and accomplished. The prayers of the church are requested in behalf of this new church. It is the desire of each member that God will be pleased to use their united testimony to His glory in the community of La Habra," wrote Mr. Albright in sending this report.

Church, requested the minister to state his views and this request caused a great deal of embarrassment. It is evidently one of those things which is not done in polite ecclesiastical circles. As a matter of fact, it was later indicated that once a minister is ordained, an elder does not have the right to question him about his theological views.

On Sunday, May 3rd, the congregations met to take the vote on the Merger. The General Presbyter (some kind of an executive of presbytery) hurried to the South Church with the glad tidings that the Evergreen Presbyterians had approved the plan unanimously. He was met with something less than enthusiasm, but the South Church voted to merge, 62% in favor, and 38% opposed. After the vote, the presiding minister made the following request, "Will the leader of the opposition please move that the vote be declared unanimous?"

The silence that followed evidently irritated the General Presbyter and he arose to announce that they were not in the former United Presbyterian Church any longer and that "if anyone who was dissatisfied stepped out of line he would be cut down to size." The foregoing are his exact words and space does not permit the comment which wells up within one concerned for presbyterian order. After the merger was consummated, another elder in submitting his resignation as teacher to the Sunday School Board, was about to state the reasons for his action, but he was cut short by the minister and told that he had no right to speak further.

On the afternoon of May 3rd, one of the young men from the South Church came to the service at Nashua to request help and advice. It was arranged to hold a meeting in a private home for all those concerned about the preservation of the gospel in the light of the present situation. A meeting was held on Friday, May 8th at the home of Mr. and Mrs. Edward Sontag and Elder Arthur Armour and I met with about 30 adults to tell them of the history of the Orthodox Presbyterian Church and to discuss their problem. Plans were made to begin worship services on the Sabbath and a former Lutheran church building was secured for use on Sunday and Thursday eve-

Youngstown Believers Withdraw In Testimony to The Gospel

A situation which should be of interest to all bible-believing Presbyterians is developing in Youngstown, Ohio. A group of believers have separated from the South Church, a congregation of the (former) United Presbyterian Church in North America. The reasons for this action are the threat of Modernism and the high-handed way in which their congregation was merged with a congregation of the (former) Presbyterian Church in the U. S. A.

The South Church has been a vigorous church in recent years with a membership of 867 and an annual budget of over \$100,000. A few years ago they erected an educational building at a cost of approximately \$300,000 and the major part of that debt has been paid. On the same street, a few blocks away, was the Evergreen Presbyterian Church (777 members). The Evergreen Church felt the need for additional facilities and applied to the Synod for a loan. However, the Synod ruled that the declining neighborhood did not justify the expense which would be involved in their expanding. The idea was conceived and then hatched,

why not merge these two congregations?

The United Presbyterians felt safe, since they were under the impression that a three-fourths majority would be needed to consummate this merger, but the machine soon began to roll. In an amazingly short time a Plan of Merger requiring only a majority vote for approval was drawn up and approved by the respective congregations. In the ensuing time, the minister of the South Church announced his resignation to accept a call from another church. This meant that the Evergreen Presbyterian minister would become the pastor of the merged congregation. He was "invited" to preach at the South Church and it is reported that his sermon was primarily an autobiographical sketch. He made, what seemed to some of the congregation present, an ambiguous statement on the Virgin Birth of Christ and stated that, according to his view, the Bible contained the Word of God, but was not the Word of God.

Subsequently, at a combined meeting of both Sessions, Mr. Edward Sontag, an elder from the South

ning. This building is now owned by the Order of Ahepa, a Greek lodge. I preached for this group on Sunday, May 17th and on the following Sunday. Services have been held each week and several meetings for discussion have been held during the week. Mr. George Knight, an elder in the Orthodox Presbyterian Church has also preached for this group, now known as the South Chapel.

The Rev. LeRoy B. Oliver, in addition to conducting services and preaching on two Sabbaths, recently spent several days visiting with these brethren and reports that there is a strong commitment among them to the gospel of God's saving grace, received by faith alone. The Rev. Robert L. Atwell has also preached for the Chapel and has met informally with several families of the group.

Their Executive Committee has recommended that they take steps to enter a Presbyterian church whose faith and practice are in accord with the Bible and the Westminster Standards, but no immediate decision by the group is expected. Readers of the GUARDIAN are urged to pray for these brethren that the Lord will enable them to stand fast as they hold aloft the banner of Christ in the midst of trying circumstances.

WENDELL L. ROCKEY, JR.

News from the Churches

Stratford, N. J.—What with a Sunday School picnic at Lake Oberst, swims for the children at Hidden Lake, softball games and waxing the church floors for the men, everybody is getting plenty of exercise this summer . . . Pastor Harvie Conn began a series of evening studies in the Psalms the first Sunday of July.

San Francisco, Calif. — Mrs. George MacKenzie, publicity chairman of First Church, reports a wonderful opportunity for closer fellowship with the Gaffins during their extra week of waiting for the sailing of the *California Bear*. Slides were shown at a midweek dessert fellowship, and Mr. and Mrs. Gaffin were guests at the monthly "Christ for Couples" dinner at the Haggard home. Mr. Gaffin preached on Sunday morning, June 7, and his wife spoke during the Sunday School hour. A number of the church families

accompanied them to the ship which sailed late that night.

A son, Paul Nathaniel, was born to Elder and Mrs. Robert Santo on May 27, and on June 7 Pastor and Mrs. Salvador Solis welcomed Jonathan Mark into their home.

Mrs. MacKenzie also reported that Mr. Joseph Heiser has been appointed the new publicity chairman for First Church.

Westfield, N. J.—Although many Vacation Bible Schools are held early in the summer, Grace Church has scheduled theirs for August 10-21. The Westfield and East Orange people combined for their annual church and Sunday school picnic in mid-June at Terrace Lake, with competition between the two groups highlighting the day . . . Grace Church has inaugurated a Special Missions Giving Sunday on the third Sunday of each month to help increase gifts for missions, using specially marked envelopes.

Portland, Oregon — Total enrollment of the Vacation Bible School at First Church was 175 with an average daily attendance of 133 children. "The splendid staff of workers—averaging 27 in number each day—was especially encouraging. It resulted in a fine opportunity to instruct these children in the Word of God, using our Committee materials," wrote Pastor Carl Ahlfeldt.

First Church joined in a service at Second Church when the Rev. and Mrs. Richard Gaffin visited Portland shortly before leaving for Taiwan.

On a Friday evening in June the new organ acquired by First Church was dedicated, with prayer by Dr. Latal and a short message, "Music Unto the Lord," by Mr. Ahlfeldt. Frederick Shulze, B. Mus., presented a recital of sacred organ music.

Vineland, N. J.—After over 11 years of daily radio broadcasting on the local station WWBZ at 8:05 a.m., the Faith and Life Hour conducted by Pastor DeVelde of Covenant Church was asked to relinquish that prime morning spot. Beginning June 1 the change was made to two 15-minute periods at 6:30 a.m. and 12:05 during the noon hour. The Sunday morning broadcast of the worship hour from 11 to 12 remains unchanged.

Covenant Church lost one of its charter members in the homegoing of

Isaac T. Mullen some weeks ago. Elder Mullen, along with Dr. Alex Davison and others, withdrew from First Church in the controversy over modernism, and was clerk of session of the Covenant Church from its organization in September 1936 for more than 15 years. He was superintendent of the Sunday school for more than 20 years, retiring in 1958 for reasons of health. "He will long be remembered for his steadfastness in the faith, his unswerving loyalty and faithfulness in all the work of the church, his sacrificial labors, his unusual regularity at all the services, and his love and friendship to all," as quoted in the Presbytery of New Jersey News Bulletin.

National City, Calif. — A daughter, Melanie Ruth, was born to the Rev. and Mrs. Edwin Urban on June 8. Mr. Urban is now at the Summer Institute of Linguistics, Norman, Oklahoma, in further preparation for missionary service.

Oklahoma City, Okla. — The pastor of Knox Church, the Rev. William J. Bomer, has resigned in order to enter the chaplaincy of the United States Army. The pastoral relationship was severed at a special meeting of the Presbytery of the Dakotas. Among those who may be able to help supply the Knox pulpit is the Rev. Edwin Urban, according to a recent report.

Bible Presbyterian Quarryville Meeting

Church union, its possibilities and its problems, was the subject for extended discussion at the 23rd General Synod of the Bible Presbyterian Church, held in Quarryville, June 4-10. The gravity of any move toward union dictated caution, and the commissioners moved somewhat more slowly than in years past towards proposed union with the Reformed Presbyterian Church (General Synod). Expressions of friendship for the Orthodox Presbyterians were also in evidence to a greater extent than in the past.

One hundred delegates (76 ministers and 24 voting ruling elders) elected Dr. T. Stanley Soltau, veteran missionary and pastor, as moderator. Expressions of good will and fellowship came from two fraternal delegates, the Rev. Robert Vining of the

Orthodox Presbyterian Church, and the Rev. Franklin Dyrness of the Reformed Presbyterian Church (General Synod).

After some five hours of free discussion, Synod advised its committee on union that its unanimous choice of a name for the projected merger was "Reformed Presbyterian Synod." Following as many hours of discussion on the millennial issue, it ordered a year of study, on presbyterial and sessional levels, of the question: should premillennial amendments to the Confession and Larger Catechism, adopted in 1937, be included in the constitution of the united church? Eschatological liberty has been affirmed by BP synods ever since the First General Synod of 1937.

The preservation of the status quo in eschatology was in effect a reversal of the position taken at the 22nd Synod when the committee had been instructed to include in the plan of union a form of the Confession held by American Presbyterians in the early days of the country. This would have had the effect of eliminating the amendments.

The four major agencies of the church — World Presbyterian Missions, National Missions Committee, Covenant College and Seminary, and Committee on Christian Education — all reported that they had completed a year "in the black." While all statistics had not yet been received, a ten per cent increase in total giving was noted.

A new policy is being put into effect under the National Missions program. It envisions one or two regularly supported missionaries who will move about, seeking openings and helping groups toward organization, but not becoming pastors of mission churches. The Rev. Jay Adams is National Missions secretary.

World Missions, of which the Rev. William Mahlow is secretary, reported some 32 missionaries and accepted candidates at the present time, in South America and the Orient. A couple who are going to Formosa are expected to work closely with Orthodox Presbyterian missionaries there, in accordance with arrangements made with the Committee on Foreign Missions of the latter church.

The 24th General Synod will convene in Gainesville, Texas, during the last week of July, 1960.

JOHN W. SANDERSON, JR.

THE BIBLE FOR OUR TIMES

My favorite summertime hymn is a version of Psalm 42. The opening stanza reads:

"As pants the hart for cooling streams
When heated in the chase,
So longs my soul, O God, for Thee,
And Thy refreshing grace."

On a hot Sabbath morning the effect from singing this hymn is, for me, most beneficial indeed. It serves as a kind of spiritual fan!

But this beautiful hymn raises certain questions in my mind. For example, what kind of person is it who seeks God? Further, does everyone have such a desire at sometime in his life?

In answer to such questions the Scripture indicates that communion with God is not sought by all men. Concerning our first parents we read: "Adam and his wife hid themselves from the presence of the Lord God" (Genesis 3:8). Jonah, the disobedient prophet, fled "... from the presence of the Lord" (Jonah 1:3). Peter once cried out to Christ, "Depart from me, for I am a sinful man, O Lord" (Luke 5:8).

Evil doers are more than just uncomfortable in God's presence. They are actually filled with terror. That is why all men in their more sober moments are literally afraid of God. "For all have sinned and come short of the glory of God" (Romans 3:23). "There is none righteous, no, not one" (Romans 3:10). "The Scripture hath concluded all under sin" (Galatians 3:22).

It is not surprising, then, that sinful man does not seek the holy God. But it is nothing short of amazing to discover that the holy God has sought those who have rebelled against Him. And it is only after He has found a man that that man then desires to have fellowship with God.

The climax of this divine search was reached in the revelation of the Son of God. It is recorded that He came into the world "to seek and to save that which was lost" (Luke 19:10). Jesus Christ as the Good Shepherd came to earth that He might find His wandering sheep (Matthew 18:12). He was willing to give even His life for them (John 10:11). Let me ask you, Has He found you?

RALPH E. CLOUGH

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