

# *The Presbyterian* **GUARDIAN**

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# The Trail of The Serpent

By RAYMOND O. ZORN

Already in the protevangel of the Bible we see the consequent two-fold development of history. "And I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). In this prophecy God discloses, on the one hand, the revelation of a coming Redeemer for a fallen and sin-cursed humanity while, on the other hand, He also makes clear the continuing activity and hostility of Satan in his role as the prince of darkness.

Sacred history reveals the sordid trail of the Serpent in his battle against the Seed of the woman. The twelfth chapter of Revelation exhibits the conflict as a contest between the great red Dragon and the woman. We see him standing before the woman ready to devour her child as soon as He shall be born. But the Dragon is prevented by God from fulfilling his purpose. As a result he is wroth with the woman and persecutes both her and the "remnant of her seed which keep the commandments of God and have the testimony of Jesus Christ" (vs. 17).

What is prophetically delineated in both the first and last books of the Bible is historically recounted by Matthew in 2:13-23. Here we see the monster Herod as a virtual flesh and blood embodiment of the great Dragon himself. He wishes to devour the child King even before his life has well begun. But when his deceitful stratagem with the wise men fails, he vents his wrath upon Bethlehem, the child King's birthplace, by slaughtering the children in a vain attempt upon the King's life.

## The Serpent's Assaults Upon Israel

In so doing, his was but the latest expression of the hostility of the realm of darkness. In ancient times this hostility had centered upon Israel, the messianic community which ultimately should produce the promised Seed par excellence. And as the target of the Serpent's enmity, Israel had received

many fiery darts from the Wicked One. Matthew here singles out two of these by his reference to significant prophecies and their fulfillment.

In verse 15, he calls attention to the prophecy found in Hosea 11:1: "When Israel was a child, then I loved him, and called my son out of Egypt." Israel had gone down into Egypt there to become a populous nation. But Israel would have died in the slavery of Egyptian bondage if the Devil had had his way. Only the intervention of God and his supernatural deliverance brought the Serpent's efforts to nought. Out of Egypt God called and delivered His people.

But the Adversary was far from done with Israel. Another great triumph of his opposition came with the conquering hordes of Babylon's imperial might. Because of her sins Judah was delivered into the hands of the Babylonians and carried away into captivity. Psalm 137 preserves an account of Babylon's cruelties. So also does the prophecy of Jeremiah. In 31:15 he sets forth in deepest pathos Israel's desolation by depicting Rachel, their ancestress whose tomb was in Bethlehem, disconsolately weeping over the sufferings inflicted upon her children from the barbarities of the Babylonians: "A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not." Had the Devil's purpose prevailed in the Babylonian captivity, Judah would have been engulfed in heathenism in the same way that the northern Ten Tribes had been in the earlier Assyrian captivity. But the sovereign power of God prevailed and Israel in due time was again restored unto her land.

Finally, in the fulness of time, the woman's travail brought to birth the man Child. Now, the hostility the Dragon had directed against Israel was leveled against the Anointed

King. Herod's rage was but the latest unsuccessful assault. The child King was delivered because the purposes of God cannot be defeated. The man Child's destiny "was to rule all nations with a rod of iron," and so He would yet be "caught up unto God, and to his throne" (Rev. 12:5). But before this all came to pass, Rachel was again to be seen weeping for her massacred children as she had wept for them at the time of the Babylonian captivity when, even as now, the Dragon had vented his wrath upon her seed (Matt. 2:18).

## The Serpent's Attempt Upon the Child King

The King, however, was safe, securely out of Herod's reach, for He had been brought unto Egypt's shelter. Egypt's shelter? What an ironical twist is this! To Egypt Israel had also first gone. But she had needed divine deliverance in order to be freed from the bondage of this enslaving power. To it her King now goes because He would identify Himself with His people completely. His people, after all, were groaning under a much more grievous bondage of which Egypt's was only typical. It was the bondage of sin. He came that He might save His people from their sins. And so He took up His people's lot completely because only He could earn for them their freedom from slavery.

In the fulness of time, God sent His Son into the world, born of a woman, made under the law, that He might "redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4-5). And so completely did He make His people's lot His own in earning for them their redemption that in Him the prophecy also found fulfillment, "Out of Egypt have I called my son" (Matt. 2:15). Egypt consequently no longer has any claim upon those whom He has delivered, for that redemption is as completely efficacious for them as was that previously experienced by Israel. In fact, the former is the basic reality of which the latter was only typical.

But before He would fully accomplish this redemption consequent to

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*"Christ is the fulfillment of Israel's Scripture because Israel's Scripture, after all, is the Word of God."*

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His public appearing unto Israel, it was necessary that He grow up in the small Galilean village of Nazareth and be known as the "son" of an obscure carpenter, Joseph. For the Christ is the fulfillment of all prophecy. His home town would give Him the patril name, the Nazarene, an appellative that embodied prophetic truth whose significance goes far deeper than is disclosed by merely superficial consideration. For as Isaiah had foretold, He was to be the Branch (Hebrew, *netzer*) from Jesse's roots growing up out of dry ground as the King incognito (Is. 11:1, 53:2).

### The King Incognito

Here then was David's greater Son, now come with legal title to the throne of Israel as Matthew makes clear from the genealogy of his Gospel's opening chapter. But the tabernacle of David had fallen into such ruin that the scion of that throne pursued the trade of humble carpentry! And so the setting was wrought for the fulfillment of prophecy's deepest import in His ultimately being designated, howbeit unwittingly, as "The Branch" (Nazarene). For Joseph "came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene" (Matt. 2:23).

There, in a small Galilean town far from the capital city of Jewry, one known merely as the son of a carpenter was hidden of God in the comparative repose of obscurity until the day of His public appearing to Israel as the Christ. Then the strife with the power of evil breaks out afresh until climaxed by His triumph in the cross and the resurrection.

Matthew, hence, in this second chapter gives us in brief compass a cluster of three prophecies whose fulfillment lay in Christ. Christ is the fulfillment of Israel's Scripture because Israel's Scripture, after all, is the Word of God. Our hope must therefore be in the One whom the Scriptures reveal to be the Christ. He crushed the head of the Serpent at the cross. Consequently, to those who trust in Him, He gives deliverance from the bondage of sin, life in place of death, and certain triumph in the room of despairing defeat. He alone is the hope of the world for His Kingdom shall yet one day be over all.

# "Come, Holy Spirit"

By ROBERT D. KNUDSEN

A crowd was gathering at the temple in Jerusalem. The center of attention was a small group of men who were speaking excitedly to those around them. As the crowd drew closer, they could hear comments from those who had gathered some moments before. Some people were saying, "These men are drunk. Look how they are acting! They are talking as if they had lost their minds!" Others were saying, "What is going on here? These men are all from Galilee, they are plain and uneducated men; yet we hear them speaking in foreign languages. Everyone here—Parthians, Medes, Asians, Egyptians—everyone can hear one of them speaking in his own language."

As these people were talking to each other and wondering what the meaning of these things might be, a simple and sturdy man stood out from the rest and addressed the people, "Men and brethren, these men are not drunk, as you suppose. It is only nine o'clock in the morning, and no one has had a chance yet to become drunk. These men are not drunk with wine; but this is the fulfillment of the prophecy which was made by the Prophet Joel, that in the last days God would pour out his Spirit upon all flesh, and that your sons and your daughters would prophesy."

Indeed, this commotion in the temple at Jerusalem was something unusual. It marked the pouring out of the Spirit of God upon the newborn church. Most probably the Christians—perhaps one hundred and twenty of them—had come together to meet in some room in the great temple complex. They were waiting when the Spirit was poured out upon them, with remarkable sounds like that of a great wind and with tongues like fire. Then the disciples began to speak in tongues which they had never learned, so that those from even the most distant parts of the Jewish dispersion could understand them. They were not drunk with new wine; they were filled with the Spirit of God. This was the wonderful fulfillment of the promise of Christ to his new church, that if

he should go, he would send another Comforter. With wonderful signs God showed his Spirit to those who gathered themselves together in response to the command of Christ.

Looking at this remarkable event, we can consider it under three heads: (1) the preparation, (2) the signs, (3) the Comforter.

### I — THE PREPARATION

"And when the day of Pentecost was fully come, they were all with one accord in one place." There had been a certain preparation for the day of Pentecost. The Christians were all gathered together for a purpose. They were of one purpose; they had one aim in mind. According to the command of their Lord, they were waiting for his promised manifestation.

Some Christians would put special weight on the fact that the disciples waited and that they were of one mind. If one is to receive the Spirit, they say, it is not enough that he be a Christian. The Spirit comes as a special blessing, only later—perhaps only after a period of waiting and self-discipline, or only after a spirit of oneness has been reached. The coming of the Spirit is regarded to be a special blessing, after conversion, which raises the Christian life to a higher level. Thus something must precede the pouring out of the Spirit upon the Christian. Certain conditions must be met if the gift of the Spirit is to be received.

To support this position they can appeal to the fact that the disciples tarried at Jerusalem before the Spirit was poured out upon them, and that they were waiting with one mind. Is it not also true that the Book of Acts mentions certain disciples of John who had not received the Spirit since they believed. When the Apostle Paul asked them whether they had received the Spirit, they said, "We have not so much as heard whether there be any Holy Ghost." When they had been baptized with Christ's baptism, and when Paul had laid his hands on them, the Holy Ghost came

upon them and they began to speak with tongues and to prophesy.

### Misunderstanding

Does not this evidence show that the gift of the Holy Spirit does not come at the same time as conversion? Does it not show that certain conditions must be met before the Spirit comes?

Concerning the men who had not heard of the Holy Spirit, we must remember that they had been baptized with the baptism of John the Baptist. This was a baptism of repentance. It was not on a par with the baptism of Christ; it was only a preparation. These men were believers; but they were believers in the Old Testament sense of the word. They had not heard of the Christ and believed on him in the New Testament sense, of having faith in him and in his accomplished work on Calvary. It was as they believed in Christ and as the hands of the apostles were laid upon them, that the Holy Spirit descended on them with the visible signs of his presence. They then prophesied and spoke in tongues, rejoicing in God for his great salvation.

Concerning the waiting or the tarrying for the outpouring of the Spirit, we do not find in the Scriptures that this outpouring depended on the waiting nor on being of one mind. Pentecost did not depend on the disciples' tarrying; instead, the disciples' tarrying depended on Pentecost. The outpouring of the Spirit had a special connection with this day, and it was for this day that the disciples had to wait.

The word "Pentecost" means fifty. It is the Greek word for the great Jewish festival of weeks, which took place fifty days (thus after a week of weeks), after the second day of the feast of the Passover.

### Outpouring at Pentecost

There are several reasons why God might have chosen Pentecost for the outpouring of his Spirit and for the founding of his New Testament church. One was that a great multitude of Jews would be gathered for the feast, not only from the region of Palestine but also from the lands of the dispersion. The pouring out of the Spirit was to found the church, which was to have the task of preaching the gospel to all peoples. What could be more fitting than to have this outpouring of the Spirit occur

on the great day of the feast of weeks, when faithful Jews out of many nations, many of them waiting for the coming of the Messiah, would be assembled in Jerusalem? As we read in the Book of Acts, indeed 3,000 souls were added to the church that very day.

The pouring out of the Spirit was connected with this great feast. Therefore the disciples had to wait and tarry. It is not that they themselves knew when the Spirit would come; but they gathered together to wait, with one purpose in mind, in response to the command of their Lord.

It is important to remember that everyone who believes has the Holy Spirit. The believer is born, not of water and blood, but of the Spirit. We are not told as Christians to receive the Holy Spirit; we are told rather not to grieve, not to resist, not to quench, the Holy Spirit.

It is therefore not necessary to tarry to receive the Spirit. The Holy Spirit in his activity is free from any work that we might perform. As the Scriptures say, he is like the wind whose presence we can detect because of its sound and because of the movement of plant life stirred by it, but whose path is unknown and uncontrollable.

### The Indwelling Spirit

The indwelling of the Holy Spirit in the believer is not dependent upon any special gift. If one is born of the Spirit, the Spirit dwells in him; he is the temple of the Holy Spirit.

One might question whether this last point is true. In every case which we have mentioned, is not the coming of the Spirit accompanied by some marvelous gifts, like the ability to prophesy or to speak in strange tongues that one had never learned? Is it perhaps the case that the possession of such gifts is the natural sign of the presence of the Holy Spirit? Does the church lack such signs at present because it is now sinful and disobedient to the point that the Spirit is no longer present with it in the measure that he was in the early church? Is it for this reason that these wonderful signs—these *charismata*—gradually died out, perhaps as the church lost its first love and as it began to adjust itself to the world? Is it perhaps for this reason that we are left to a great extent only with the written account of great

miracles like those which were experienced on the day of the outpouring of the Holy Spirit upon the church?

We must now turn to consider these gifts themselves.

## II — THE SIGNS

How wonderful was God's manifestation in his Spirit at Pentecost! Calvin said of this appearance, "If God should openly (and visibly) descend from heaven, his majesty could scarce more manifestly appear than in this miracle."

As the disciples were gathered together, there came a sound like that of a great wind, which filled all the house where they were sitting. There appeared forked tongues, like flames of fire, and they came to rest upon all of them. The disciples were filled with the Holy Ghost, and then they began to speak with other tongues, as the Spirit gave them the ability.

The same gifts also appeared when Paul laid his hands on the disciples of John the Baptist. They also began to prophesy and to speak with other tongues.

In the early New Testament church these gifts of the Spirit were everywhere present. They were so prevalent and so desired that it even became necessary to regulate their use in the church. The question then naturally arises, Is the presence of the Spirit of God always accompanied by these unusual and marvelous gifts?

There is good reason to answer this question, "No." These wonderful signs are not always associated with the presence of the Spirit. Instead, they were special signs given to special people for a special purpose.

In his first epistle to the Corinthians, the Apostle Paul speaks about the diversity of the gifts of the Spirit. There is one Spirit, but there is a diversity of gifts. The manifestation of the Spirit is given to every man, for his profit; but these manifestations of the Spirit differ one from the other. To one is given the word of wisdom; to another the word of knowledge; to another faith; to another the gifts of healing; to another the working of miracles; to another prophecy; to another the discerning of spirits; to another various types of tongues; and to still another the gift of the interpretation of tongues. This truth is brought out especially in Paul's illustration of the body, which has

many members but which is yet one body. What would the body be, he asks, if everyone were one member? There is a diversity of members: apostles, prophets, teachers, those who perform miracles, those who heal, those who speak in tongues, etc.

### Diversity of Gifts

It is very clear that not everyone in the church had the same gifts. If that had been the case, the entire force of Paul's illustration of the church as a body with many members would have been destroyed. But Paul does not leave us without an explicit statement. He asks, "Are all apostles . . . are all workers of miracles . . . do all speak with tongues, do all interpret?"

There are many Christians who believe that these wonderful signs which appeared at Pentecost are the normal testimony to the Spirit. They think that it is a sign of spiritual degeneration in the church that these signs are not now present. The signs are desired as an indication of a special place of

fellowship with God, of spirituality which raises one above the ordinary level of Christian experience.

Paul's words do not indicate, however, that certain gifts were given to those who were especially spiritual, or that these gifts were a sign of God's special favor. Instead, the apostle specifically says that there is a diversity of gifts, which are given by one and the same Spirit, who gives to everyone the particular gift that he wills to give. The emphasis here is not on the spiritual condition or privilege of the one who receives the gift of the Spirit; the emphasis is on the sovereign disposition of these gifts by the Spirit himself.

These gifts in their diversity establish certain offices in the church. There were apostles, teachers, speakers in tongues, interpreters of tongues, etc. One did not get one or the other gift because he was especially spiritual, but because he received a certain office or function from the Spirit himself.

Such an office was not given because of one's superior spirituality; it was an office that he could use or misuse. That these gifts belong to a certain office is shown by the fact that they were received by the laying on of hands by the apostles.

### Not a Sign of 'Spirituality'

It is always a sign of error concerning the gifts of the Holy Spirit when they are supposed to be a special sign of the spirituality of the person who receives them. That one spoke in tongues was not a sign of his special spirituality; it was a special sign of the presence of the Holy Spirit, who was given for a specific purpose.

These wonderful signs had a special purpose in the life of the early church. The gospel was not meant to be hid under a bushel. It was made to be placed on a candlestick, so that it could spread forth its light. The church did not use the cheap kind of advertising with which we are so familiar today; but the Holy Spirit gave it the means of spreading its message to all parts of the earth. The giving of the Holy Spirit himself was placed on a day when the gospel message could have a wide audience. The church was also given marvelous signs to make sure that its message would get a hearing. As the Apostle Paul says, the gifts of prophecy and interpretation were intended for the edification of the church. They had their place and function within the church. The gift of tongues, however, was a witness to those who were outside. It was to astonish them and to give them the assurance that it was truly God who was working in the church.

At every great turning point in his redemption, God has used great signs and wonders. At the salvation of the people of Israel from Egypt, there were great signs and wonders. These were also present at the coming of the Messiah. They were again present at the founding of the New Testament church. At the end of the age, at the coming of the Lord Jesus Christ, God will again manifest himself in terrible signs and wonders. In the interim, however, there was often a long silence, a ceasing of these miracles. If we turn to the story of the young boy, Samuel, we see such a period of time. The Scriptures say that the word was precious in those days, because there was no open revelation. In our present day there are

### THE BIBLE FOR OUR TIMES

***"And 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" (Luke 2:13, 14).***

There was a song in the air on the first Christmas night, and ever since Christianity has been a religion that has abounded in song. Herein lies much of the attractiveness of the Christian faith. The world, which is well called a "vale of tears", hungers for that joy which has given rise to the hymns of Zion. The angels sang at the birth of the Savior and their singing struck a responsive note in the sin-laden hearts of fallen man.

"Glory to God in the highest." These visitors from heaven direct our attention, first of all, to the One who is the Author of all joy and gladness. And they tell us why He should receive all the glory. "Sing unto God, all His creatures, for He has sent His Son, Christ the Lord, to make peace in the earth."

In a world fraught with turmoil and unrest we long to have peace. We pray for the turning of the swords into plowshares. But the peace that Jesus brings is primarily a peace between God and man. He accomplished for man peace with God that there might then follow the peace of God. The peace He came to give was made possible only by His atonement for sin, and only they know that peace who know themselves reconciled to God.

There is good reason, then, that there should be this glorious song in the air. At each commemoration of the Savior's birth it vibrates anew in the hearts of those who have been enabled to see in Christ the saving grace of God for unworthy man. The song begun by the angels did not disappear with those who bore the message but has been sung by an ever swelling chorus. And one day heaven itself will resound with its blessed strains as the mighty host of the redeemed unite in an eternal "Hallelujah Chorus" singing, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:12).

RALPH E. CLOUGH

no open revelations either. Instead of being dependent upon the special revelations of the Spirit of God, we are dependent upon the written Word.

### Given for Special Purpose

The signs of the presence of the Holy Spirit, like speaking in tongues, were for a special purpose, and when that purpose had been accomplished, they were gradually replaced. Even in the early church the reasoned deliberations of the apostles and disciples began to take the place of the more sensational gifts of the Spirit. Revelations began to give way to the holding of councils. The sensational gifts of the Spirit, which were to be a witness to those outside of the church, gradually began to be replaced with preaching and teaching, which were for the edification of the church. The sensational signs had done their work, and the church had begun to settle down to that more even and uneventful, but equally important routine that marks our worship even today.

The wonderful signs that were present at the day of Pentecost were not, therefore, the inevitable signs of the presence of the Holy Spirit.

If they had been, even in the early church many would have lacked the most basic testimony to the Spirit's presence. At the close of I Corinthians 12 Paul asks, "Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?"

These gifts were not given according to the spiritual condition of the one who received them. They were not a sign of excellence. Instead, they were gifts — given according to the sovereign good pleasure of the Spirit. These gifts were *gifts*. Through them each member was given his place in the body of Christ.

As the Apostle points out, however, these gifts were not in and for themselves. They were only as a pointer to another, to the Comforter. The disciples spoke in other tongues because the Spirit fell upon them and filled them.

### III — THE COMFORTER

Before Jesus went to be with the Father, he said that he had to go, in order that he might send another Comforter, or paraclete. Jesus himself could be called a paraclete, because the word can mean "advocate." Jesus is our advocate with the Father, plead-

ing for us at the Father's right hand. When the word is used with reference to the Holy Spirit, however, it means "comforter" and "admonisher." The Holy Spirit is given to the church in order to comfort and admonish the people of God.

The child of God is never without this comforter and admonisher. God's child is not told to receive the Holy Spirit. He is told that he is the temple of the Holy Spirit. He is told that he should not defile this temple. He is told that he should not grieve the Holy Spirit nor quench his influence.

If God's child is indwelt with the Holy Spirit, there should be a constant communion with the Spirit. That the Spirit always dwells in the believer does not mean of itself that there is always full fellowship with him. The child of God is called upon to walk in perfect communion with the indwelling Spirit. There are some who say, however, that this fellowship must be of a very special sort. They say that to have fellowship with the Spirit there must be guidance for the daily life of the believer, guidance that is not distinguishable from revelations of what the believer should do, down to the most minute parts of his daily life. Often the believer will seek for revelations concerning what he should wear, what he should eat, and even what bus he should take.

I have heard fine Christians say that they have heard the voice of the Lord. I have heard other Christians say that they have come to a revealed certainty about some line of action in their lives. I have heard others who thought that the unity of a group in making a decision was a sure sign of the Lord's approval and blessing.

Inevitably the ones who speak this way believe that it is because they have been especially close to the Lord and have had a special place of fellowship with the Holy Spirit that they have been granted these assurances or revelations from God.

### Chosen Recipients

We must remember, however, what we have said about the signs of the presence of the Spirit. Revelations were not given to those who were most spiritual. They were given to certain chosen men, who then conveyed them to others. Other men might have been just as spiritual, but they were teachers, and they did not themselves receive revelations. Further,

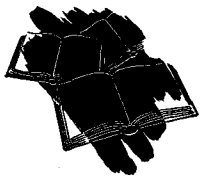
these revelations were not simply for the benefit of some private person; they were concentrated at the great turning points of God's dealings with man.

When people now claim to have access to special information given directly by the Holy Ghost, it is not in the interest of the upbuilding of the church, as it was in the days of the apostles. These are false claims to revelation. They lead to the tyranny over others by one supposedly gifted person, a person who is given authority because of his supposed spirituality. It is almost inevitable that if one questions the authority of this oracle of God he is then branded as unspiritual. The Scriptures tell us, however, that we should not believe every spirit, but that we should try the spirits to see whether they are of God. We try the spirits in the light of the Scriptures.

### Means of Grace

It is not necessary to seek special guidances or revelations in order to have fellowship with the Spirit. We fellowship with the Spirit in our meditation on the Word of God. The Spirit gave that Word. The Spirit testifies to that Word. We also fellowship with the Spirit in the use of the other means of grace which God has given to us — in the fellowship of prayer and the attendance upon the supper of the Lord. It is also possible to have the distinct sense of the presence of the Spirit of God. "Where two or three are gathered together in my name there am I in the midst of them," said our Lord.

The indwelling of the Spirit of God is described by Jesus Christ as being like a well of water. It is not the water of a cistern, a reservoir, that could become stale and even putrid. It is living, flowing water, that keeps on welling up into everlasting life. The one who is born of the Spirit will desire this water of the Spirit. As Christ spoke to the woman at the well, he said that if she had known who it was that spoke with her, she would have asked of him and he would have given her living water, not a water like that which she came to draw daily at the well but a living water that would cause her never to thirst again. So it is with everyone who is indwelt with the Spirit of God. The one who drinks of him will never thirst again.



## Guardian Book Reviews

### A Book for Teachers

*The Kingdom of God*, by FRANCIS D. BREISCH, JR. National Union of Christian Schools, 865 28th St. S.E. Grand Rapids, Mich., 1958, 244 pp., \$3.00, paper \$2.40.

The writing and publication of this volume was sponsored by the National Union of Christian Schools. It is described as a "Guide for Old Testament Study" to be used by those who teach Bible to high school students. There are many fine features about this book and I am sure that it will prove of great value not only to those who teach Bible to high school students, but also to those who are looking for good source material to be used in the Machen League and other youth instruction programs. The author, a former teacher in a Christian high school, is now an Orthodox Presbyterian pastor in Wheaton, Ill.

Mr. Breisch has organized his material around the theme which is the title, *The Kingdom of God*. In the words of the author, "No other theme so well summarizes the message of the Old Testament." He succeeds in bringing the Old Testament picture before us in a well-organized arrangement. More than that, he enables us to get the feeling of the historical development of God's work of redemption which is unfolded in the Old Testament and thereby to see its unity. This is no mean accomplishment. Another valuable feature of this book is that the harmony between the Old and New Testaments is repeatedly demonstrated. Wherever it is relevant, the author points out how a stage of development in the Old Testament finds its ultimate fulfillment in the New. This approach is especially helpful in providing an understanding of the prophets who minister after the fall of Judah.

The books are treated in their chronological order, i.e., the order in which it is estimated they were written. The poetical and prophetic books are inserted after the history of the time in which they were written. Each chapter is closed with exer-

cises which contain fact questions, thought questions, and suggested memory work. The exercises are so designed that the student will be required to do a considerable amount of work in the Bible and this is very good.

It is difficult without going to great length to give an adequate description of the material provided by Mr. Breisch. It has been a rewarding experience to read this book for review since I feel that my own knowledge and understanding of the Old Testament have increased.

In the future, I believe that it would be helpful to have a workbook prepared to supplement this book. A few charts, maps, and drawings (one of each is in the present volume) can make the study of the Old Testament more interesting and effective. In chapter 21 Solomon is misspelled twice and on page 148 "day of Jehovah" is incorrectly quoted. There are a few spellings which appear to depart from common usage (e.g. worshipper, Nazirite, and rime) but I see that the dictionary allows them.

WENDELL L. ROCKEY, JR.  
Providence, R. I.

### A Book for Laymen

W. ARNDT: *Does the Bible Contradict Itself?* Concordia Publishing House, St. Louis, 1955, pages XXI, 173.

The teenager was sitting in my living room with a problem. Attending a liberal college in the north run by the Presbyterian Church USA, and coming, as he did, from a church where instruction is at a minimum and shouting at a maximum, he had found himself unprepared to answer questions like, How do you know the Bible is the Word of God? Aren't there contradictions in the Bible? Is Christianity the only true religion? How do you know?

The problem of the teenager wasn't very difficult from that of the young couple who had been swallowing all the advertisements in the slick magazines for a new Bible version. They

had heard about the 'hundreds of contradictions' in the old King James version and they just didn't know whom to trust. How can you believe a book with so many alleged errors and contradictions? It was a good question. The professor of New Testament Exegesis at Concordia Seminary, St. Louis, tries to answer that question, in part, in this paper-back volume.

In this fifth edition of a work which originally appeared in 1926, the author has set himself to the purpose of dealing in an explanatory manner with "those Scripture passages which are usually pointed to in proof of the charge that the Bible contains contradictory statements and hence cannot be verbally inspired." His explanations are terse, exceptionally clear and well geared for the laymen. His aim is not a thorough understanding of the passages involved but simply enough of a harmonization to provide an explanation of the proposed difficulty consistent with the meaning of the passage and sufficient to guard the Christian from the charge of unthinking faith. His standpoint is on a Book which he regards to be given by inspiration of God in its entirety and infallibly true in every detail.

#### Problems Explained

Arndt's introductory considerations deal with general principles regarding the alleged contradictions. They are, in the main, an explication of an Aristotelean, one-circle definition of a contradiction which he offers in the early pages of the work. The points he makes here are sound, although perhaps the statement of them is not as clear as it could be, perhaps because of Arndt's close adherence to the language of his original definition. The 'John Smith' whom he has in mind when he writes will have trouble here. In general though, his points are beautifully clear, particularly his comments on the possibility of errors in the copying of the original MSS. This point can be a touchy one when made to a housewife with little knowledge of such niceties as Alexander Beatty, Codex Vaticanus, et al.

The work divides itself into four sections, dealing with historical and doctrinal passages in the Old and New Testaments. Problems like the fixing of events at the resurrection of Christ, two supposed accounts of the creation, the repudiation of human

sacrifice and the offering up of Isaac, the ascription of a prophecy to Jeremiah in Matt 27:9-10 which, on first sight, reads like Zechariah, the manner of the death of Judas Iscariot, the superscription on the cross, and many others are dealt with in this treatise.

There are bound to be disagreements with exegesis and presuppositions. In dealing with a possible conflict between I Cor 7:14 where children are declared holy, and Psalm 51:5 where children are declared to be evil from their mother's womb, Arndt's concept of the holiness and sanctification of I Cor 7:14 is very one-sided and negative. The sanctification of the unbelieving partner by the believing wife means for him that the wife is not contaminated through association with an unbelieving husband. And, as he takes it, the meaning of Paul with respect to the children of Christians is that to the Christian father or mother they are holy, that is, not defiling. But this weakens the whole covenant principle of representation that Paul is taking for granted in this passage, and robs the text of the proof it gives for the involvement of the offspring in the Christian faith of the believing parent.

His treatment of John 14:28, where Jesus declares his Father to be greater than he, also does some damage to the relationship of the two natures in our Messiah. Arndt comments that according to his divine nature Jesus is equal with God; according to the human nature he wears, he is subordinate to him. Perhaps it might do better justice to the case to relate this sentiment of inferiority on the part of Jesus not to his essential being but to his work of humiliation and exaltation.

There are other problems this reviewer had. It is difficult in the brief compass of a manual to deal with questions like the efficacy of the sacrifices, and the destruction of entire cities at the command of God. These are questions of ethics and require much more cautious work than Arndt has been able to give them. Like a good Lutheran, he all but abrogates the Sabbath law for today's believers, saying it was in force as long as the Jews, to whom alone God gave it, were around to practice it.

Don't be frightened away, though, by these criticisms of the reviewer. This book would fill an empty hole

in any minister's or church library's stacks. It suggests a good series for prayer meetings or possibly young people's discussions. It has an index that makes it especially delightful in these days of publishers who seem to hate references and indexes! And, wonder of wonders, it is a book claiming to be written for laymen which can actually be read by laymen. That alone is worth all the fuss.

HARVIE M. CONN  
Stratford, N. J.

## Pension Plan Anniversary

The Pension Plan of the Orthodox Presbyterian Church will celebrate its first anniversary on December 31. A pension plan for Orthodox Presbyterian ministers became a reality one year ago when the Pension Committee was able to present 67 applications and premiums to the Presbyterian Ministers' Fund—almost exactly 75% of the 90 who were considered eligible plus two others who were accepted on special arrangements. Additions during the year have increased to 70 the number of those covered by the insured pension plan.

The 26th General Assembly of the Orthodox Presbyterian Church, meeting in Glenside, Pa., May 27-June 2, 1959, took action constituting the Committee on Pensions as a standing committee to consist of nine male members, each class including at least one minister and one ruling elder or deacon. Elections to the standing committee were: Class of 1962—Rev. Everett C. DeVelde, Vineland, N. J.; Mr. Herman Dykema, Wheaton, Ill.; and Elder Edward A. Haug, Jr., Westfield, N. J. Class of 1961—Rev. Ralph E. Clough, Bridgeton, N. J.; Elder William C. Colsman, Rochester, N. Y.; and Elder Burton S. Holmes, Pittsburgh, Pa. Class of 1960—Rev. Wm. Harlee Bordeaux, Th.D., East Orange, N. J.; Elder Garret A. Hoogerhyde, Fair Lawn, N. J.; and Deacon William D. Cobb, West Collingswood, N. J. Officers who were elected at a meeting of this Committee on November 17, are: Chairman—Mr. DeVelde; Vice-Chairman—Mr. Bordeaux; Secretary—Mr. Haug; and Treasurer—Mr. Hoogerhyde.

Policies issued by the Presbyterian Ministers' Fund, which is underwriting the plan, were recently mailed to the 70 men now covered by the plan.

These policies represent a total of \$552,000 life insurance and an aggregate of \$5,520 monthly disability and retirement income benefits. The premiums total \$29,257.47 annually. All dividends accruing on the policies have been assigned to the Pension Committee and these will be used this year and at least the next few years to provide retirement benefits for two ministers who, because they were over age 60, could not be covered by the regular insured plan.

The plan is of benefit not only to the ministers and their families, but also to the church. By sharing a large part of the premium the churches have made the plan possible, and through it the church has taken a big stride toward discharging her responsibility to aging or disabled ministers who serve her faithfully through the years. The value of the plan will be increasingly apparent, particularly as a sizeable number of ministers begin to reach retirement age 10 to 15 years from now, and as the proportion of ministers covered by the plan increases.

Ministers entering the Orthodox Presbyterian Church, or men being ordained, may enter the plan within 60 days after their reception into the church without medical examination. Ministers already in the church but not in the plan may enter it any time subject to medical approval.

One payment has already been made under the plan—to Mrs. John J. DeWaard, of Rochester, N. Y. Mr. DeWaard, now deceased, was covered under a Retirement Annuity plan which the Committee adopted for the two older men who came in at the inception of the plan, but who could not be covered by the life insurance provided for the other men.

## Westminster Journal

A few copies of the November issue of the *Westminster Theological Journal* are still available at one dollar through the Seminary office, Chestnut Hill, Philadelphia 18, Pa. In addition to reviews of more than 20 significant books, there is an article by William Young on "The Nature of Man in the Amsterdam Philosophy" and one by Eugene Bradford on "Intercessory Prayer: a Ministerial Task." Subscriptions may be had for two dollars a year.

*The Presbyterian Guardian*



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## The Virgin Birth

*The following question came from a reader in Nebraska: Is the Virgin Birth of Christ being taught now, that it is just as great a miracle that a divine being was born in the natural way of both human parents, as that Christ was born of a natural mother and the Holy Ghost?*

From the writer's letter it appears that the question was raised by a minister in a Bible class in such a way as to put doubt in the minds of some as to the Biblical account. In attempting a brief answer to the query, we may note that we are not aware of any specific scholar whose exact words the preacher may have been quoting. That the skepticism of the idea has often been expressed in one way or another is, sadly, all too true. These pages have recently carried news reports and comments concerning the confirmation as president of the San Francisco Theological Seminary (Presbyterian) of a man whose skeptical attitude toward the Virgin Birth was explicit but who insisted that he believed in the Incarnation of God in Christ. To our way of thinking this is playing with words and trifling with a doctrine that is plainly taught in the Scriptures.

Is it not obvious that a child of two human parents born in the natural way is simply a human being and can be no more than that? How can such a person be or become a *divine being*? If anything is clear in the Bible it is the fundamental distinction between God and man. God did not perform a "miracle" that would confuse or mix the two in the way suggested. So this

view mentioned in the question could never be "just as great a miracle" since it would appear to involve a contradiction of the very being and character of God, who cannot lie. Moreover, if one disputes the Virgin Birth as this stupendous supernatural fact is set forth in the Scriptures, it is a rejection of the authority and infallibility of the Word of God itself.

Let us try to be very clear in our thinking about the person of Jesus Christ. He was and is and shall ever be the eternal Son of God, a divine being. In the mystery of the Incarnation he took to himself a true human nature but remained a divine being or person who now has two distinct natures, the divine and the human. This is what the Bible means when it teaches that the Son of God became man, that the Word who was in the beginning with God and who was God was made flesh and lived among us.

It is shameful almost beyond words to find men claiming to believe the doctrine of the Incarnation — God in the flesh — and yet reserving to themselves freedom to decide how it came about, whether by the Virgin Birth or in some other way. The only other way, of course, is that Jesus had a natural earthly father. Since the first chapter of Matthew is so pointed in stating that Joseph was not the natural father of Jesus, at least one writer has resorted to the suggestion that the father may have been a Teutonic soldier quartered near Nazareth with the Roman occupation forces! There seem no limits to which unbelief will not go rather than accept the very evident truth revealed by God. One need not enlarge upon what such a view does to the person of Christ, and it portrays his followers as without scruples about rigging their writings with falsehoods to boost their claims for his divinity. The thought is preposterous and its propagation is sinful.

No, the Incarnation is a fact simply because God did become man in the *miraculous birth* of his only begotten Son who was conceived in the Virgin's womb by the overshadowing power of the Holy Ghost. This is not the natural way of generation: it is supernatural. It is not ordinary: it is unique. Only if Jesus was thus virgin born is he the very Son of God, the only begotten of the Father, the eternally divine person who for us

and our salvation was made in the likeness of men and became obedient even unto the death of the cross.

It is the Virgin Birth, furthermore, which is declared to be the sign which the Lord himself shall give (Isaiah 7:14). Certainly that is exactly the way in which Matthew understood the prophet's words. "Now all this was done," he wrote, "that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matthew 1:22-23). Take away the Virgin Birth and you remove the Lord's sign. Without the Virgin Birth, whatever else you may have, you do not have Emmanuel — God with us.

And if you do not have God in Jesus Christ, you do not have a Savior who can save his people from their sins. If Jesus is naturally born of both an earthly father and an earthly mother, is not he too subject to the guilt and consequences of Adam's first sin and, like all others since the Fall, himself in need of salvation? He cannot then save others. But if he entered the world as did no other, supernaturally begotten of God, then indeed he is "good enough to pay the price of sin."

You see, therefore, that raising doubts concerning the Virgin Birth is not a harmless thing. It calls in question our very salvation. It is not at all a minor doctrine about which we may allow for differences of interpretation. There is no room for skepticism here. It was the Virgin's Son alone who was without sin. And only one without sin could take my place upon the cross.

Virgin born, O wondrous Jesus,  
Holy Ghost conceived Thou art,  
Sinless, perfect Savior who on  
Calvary didst bear my part.

R. E. N.

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## To Our Subscribers

You will notice that this issue is dated December 5 and is number 20. The next issue, December 25, will be number 21 for the year. We are publishing just three issues during November-December as a measure of economy and as a means of avoiding a mailing at the peak of the holiday flow. It will also put

us closer again to our regular publication dates of the 10 and 25th of the month. We appreciate your patient and continued support of our efforts to serve you, and bespeak your prayers for 1960.

## Machen League Winter Rally in Poconos

All New Jersey and Philadelphia area Machen Leaguers are invited to the Winter Rally planned for December 29-31 with the theme "Walking with God." Pinebrook Conference grounds will again be the site and winter sports will provide the recreation.

"Praying Effectively" is the topic of the Rev. John C. Hills, Jr., while the Rev. Wendell L. Rockey, Jr., is to speak on "Knowing God's Will For Me." Traditional rivalry between Belmawr and West Collingswood will take the form of a debate: "Christians Should Support Sunday Blue Laws," with Belmawr taking the affirmative.

Cost, including plenty of good food, for the three-day Rally is \$11.50, of which \$2.00 as registration should be sent to Miss Grace Mullen, 2200 New Jersey Avenue, N. Wildwood, N. J.

## French Creek Directors

The annual meeting of the French Creek Directorate in October was held in Phillipsburg, N.J., with 13 out of 15 directors able to be present. It was decided to make immediate application for the use of Camp #1 of the French Creek State Park for the four Bible conferences planned for young people in the summer of 1960. Dates requested run from August 15 through September 5.

A significant forward-looking step was the authorization of the purchase of a 54-acre site, provided the offer to the owner is accepted. This possible location for conferences in the future is some 41 miles north of Philadelphia, and has two small streams flowing through it.

The annual Association meeting is being planned in connection with a banquet for next spring, rather than on the closing day of the summer camps as heretofore, reports chairman Robert Atwell.

# For Teen-Agers Only!

By LAWRENCE R. EYRES

## Personal Evangelism (V)

### Jesus and Nicodemus

Scripture: John 3:1-18

### Introduction

In previous studies we have discussed the basic principles of soul winning. How to apply them? That is the all-important question. This lesson, and the two following, will deal with case studies in soul winning. Jesus was the greatest soul winner of all. One thing that strikes us about Jesus' method is the absence of anything stereotyped. He dealt with every individual according to his need. And He knew what was in the heart of man (John 2:24, 25).

Nicodemus was a very religious man, being a Pharisee and a teacher of his fellow Pharisees (vs. 1, 10), yet he was a man of deep sincerity. Some would have by-passed him altogether, thinking that he was all but in the kingdom, but not Jesus. If John's Gospel is to be taken as giving chronological order, Nicodemus was the first with whom Jesus dealt personally.

### Body of the Lesson

1. *The approach* was not made by Jesus but *to Him*. Nicodemus sought an audience at night (probably because he could never have talked to Jesus undisturbed in the daytime). Jesus' words and works formed an irresistible attraction to this "up-and-outer." If only we could learn this secret from the master soul winner!

2. *Jesus brought Nicodemus to face his need* (vs. 2 — 7). Nicodemus thought his need was purely intellectual (vs. 2). Jesus lost no time in showing him that it was a matter of the heart (vs. 3). In fact He made it crystal clear that what every man

needs is a new heart, and one which only the Spirit of God can give—that without it no man can see, let alone enter, the kingdom of God.

3. *Then Jesus presented the gospel* (vs. 13-16), after having reproved him for his failure to grasp the most elementary spiritual truths. Far from accepting the role of a mere prophet (vs. 2), Jesus held Himself up as the Son of man, which Nicodemus knew was Daniel's name for the promised Messiah (Daniel 7:13, 14). He forcibly portrayed the importance of His coming cross and how it meets the need of sinful humanity (vs. 14-16).

4. *Finally, He confronted Nicodemus with his need of choosing Christ* (vs. 16-18). Faith is the key (16). Those who believe not need not choose death: they are already under the death sentence (18).

Apparently the gap was not then and there closed. God does not drag a man into His kingdom by his heels. And Nicodemus, though not yet willing to leave all for Christ, never forgot this encounter. He tried unsuccessfully to be *for* Jesus without being *against* His foes (John 7:50-52). Nevertheless when, like Moses' serpent, the Son of man was lifted up on the cross, it was Nicodemus (with Joseph of Arimathea) who came boldly forward to claim the body of Jesus (John 19:38-40). We are not told for certain, but it appears likely that at last Nicodemus the "up-and-outer" had found his Savior and was now willing to acknowledge Him openly before men (Matthew 10:32).

### Discussion Questions

1. Why is it that the gospel generally has more appeal to the "down-and-outer" than to the "up-and-outer"? (See I Corinthians 1:22-29)

2. Should we try to win the so-called upper classes to Christ as well as the middle and lower classes? Give your reasons.

3. Jesus made it clear that the new birth is wholly a work of God. What is there left for the soul winner to do? for the sinner?

4. Jesus made no apparent effort to convince Nicodemus that he was a sinner. Nevertheless it was underneath the surface all along. At what points in the discussion should Nicodemus have drawn the conclusion that he was a sinner in need of salvation?

5. Apparently the interview was closed without Nicodemus' full con-

version. It is most often so with us, too. Name at least three things the soul winner should do in such cases.

### Conclusion

Jesus furnishes a perfect example of soul winning. Notice how He was dead in earnest in all His dealings with Nicodemus. And He did not make the fact that God is the sole author of the new birth an excuse for not pressing on Nicodemus the need for faith and repentance. While we must never forget that Jesus had wisdom, insight and authority such as we shall never know, yet He strove with Nicodemus as though His words (and Nicodemus' response to them) were all important. And they were!

Until we, as Christian young people, take the task of soul winning with deadly seriousness, we're just playing at being Christians. Let us never pray or sing "Make me a Blessing" unless we are willing to go all the way with Christ in the business of winning the lost to Him.

## Personal Evangelism (VI)

### *Jesus and the Samaritan Woman*

*Scripture: John 4:4-30*  
(see also vs. 39-42)

### Introduction

Jesus was the greatest soul winner of them all. While He was sought out by Nicodemus, the "up-and-outer," He did not wait to be approached by this unnamed "down-and-outer" whom He met at Jacob's well. He felt compelled to go through Samaria (vs. 4), no doubt because it was the shortest route from Jerusalem to Galilee. But there is a hint of a deeper reason—He went that way to seek and to save that which was lost (Luke 19:10). He was not content here to be sought out, He was the earnest Seeker.

### Body of the Lesson

1. *The Approach* (vs. 6-15). Notice how adroitly He went about it: He simply asked for a drink of water (after all, He was thirsty!). But the woman's interest was immediately aroused, for no Jew had ever before asked such a favor of her, a Samaritan. She was both complimented and intrigued by the request. But how

make an easy transition from the physical to the spiritual? By offering to quench the thirst of our soul. She did not immediately get the point, nevertheless when she did, she never forgot it, you can be sure!

2. *The Sense of Need* (vs. 16-18). And now note the Great Physician's skill: Jesus knew this woman's shame and sin and put His finger on it instantly, for He was God and knows all things. There was no waste of words. And He demonstrates that to reveal sin in its true light is to condemn it. When she knew that He knew her sin and shame, she was convicted in her heart.

Still she made a futile effort to escape the full thrust of conviction—she attempted to discuss "religion" with Him (vs. 19-24). Jesus was not rude. He answered her question (vs. 22), but came right back to the point of her need—one must be able to stand before God without shame ("in spirit and in truth") if one is to worship God either in Samaria or in Jerusalem (vs. 24).

3. *The facts of the gospel* (vs. 24, 25) were quickly presented when she asked about the Messiah. Jesus simply presented Himself in answer to that question.

The rest was very simple—she knew her sin; she had been thirsting for the peace of heart she had not found; Jesus had presented Himself to her as the long-promised Savior; she believed on Him; and that was that.

Briefly let us note something of our Lord's skill in dealing with this woman. He did not "talk down" to her, but rather she must have detected real sympathy and compassion in His whole manner. And by asking a favor of her He came down to her level of thought (though not to her level of sin). Moreover, He let her ask the questions. He drew her out till it almost seemed as though she had discovered Him, rather than He her! And now, what joy was hers in telling her townspeople that she had found the Christ. They were impressed by her enthusiasm—they must find out for themselves! So the saved sinner quickly becomes the soul winner. There was much more to be learned, and we can be sure that she drank in the wonderful words that fell from His lips during those two precious days spent with her and her

townspeople. "Jesus gave her water that was not from the well."

### Discussion Questions

1. Mrs. Smith was an ardent Christian. She used to go often to this or that neighbor, borrowing a cup of sugar or a couple of eggs. She always returned what she borrowed with double measure, but in her comings and goings she managed to say a word about her Lord. She was quite natural about it all, and no one seem offended by her visits or her comments. In what way did she imitate Jesus? Can you reconstruct her conversation to show how she might have led from the material to the spiritual? What if she had forgotten to return what she borrowed?

2. Jesus knew supernaturally this woman's sins. Hence there was reason for saying, "Go call thy husband." But we are not so wise. How then can we imitate Jesus in His ability to put his finger on the sore spot in a sinner's life?

3. With witness-bearing in view, how would you go about to get the sympathetic interest of these people: A mother of small children? A farmer? A sports fan? A Hi Fi enthusiast? A doctor? A nurse?

4. Bob and Bill are both Christians. Bill is always talking about himself and his accomplishments. Bob is genuinely interested in others. When Bill talks with anyone, he does most of the talking; it's the other way around with Bob. Which will make the most effective soul winner? Why?

### Conclusion

Soul winning is an art, but it cannot be done 'artfully.' That is, he who is conscious of (and pleased with) his skill is bound to be ineffective because his self-confidence belies his sincerity. It is good to master techniques, but underneath it all must be artless sincerity, earnestness and sympathy. Jesus, sinless as He was, spoke gently to this poor woman. Though He exposed her sin He did not scorn her for it, but held out to her the hope of full forgiveness. We can do no less.

"Lord, lay some soul upon my heart,  
And love that soul, through me,  
That I may gladly do my part  
To win that soul to Thee."

# Our Call

By **ROBERT K. CHURCHILL**

*The Session of Calvary Church requested the author to explain to the church why he was leaving Cedar Grove and requesting the congregation, with the approval of presbytery, to send him into the new work for Westminster Theological Seminary which he began early in November. His statement follows.*

**M**y job will be manifold. I am to uncover new sources of income for the Seminary, do student recruitment work and visit the alumni of the Seminary. There is also an increasing need for more fruitful rapport between the Reformed Faith and the whole world of culture. It is my earnest prayer that all this work can be carried on under the ministry of the Word of God, whether in preaching, evangelistic work, writing, or in different kinds of conferences.

Viewing the situation from the human side, there was no earthly reason why Westminster Seminary and its testimony should have continued. More than once, in years past, the dissolution of the Seminary seemed near. Watching Westminster, its struggle into existence against overwhelming odds, its continual expansion in fulfillment of its destiny, has been a humbling experience. How great has been the mercy of God, and how mighty the hand that has rested upon it. We might have gone under, we could so easily have stood still; but we have heard a Sovereign God speaking, sometimes through the smoke of battle and the command has always been—"Move forward!"

## A Place to Fill

This year the Seminary has received power to grant the Doctor's Degree—the result of years of work and prayer. There is a call today not to keep Westminster from bankruptcy, though such a thing is not impossible since there is no large supporting church. But today's call is of a more hopeful nature. Let us put it this way: Westminster Seminary is called upon today to take the place of world leadership as a theological seminary and under the providence of God she

is being equipped to fulfill such a role.

Westminster, of course, is independent of any ecclesiastical control and yet the destinies of the Seminary and the Bible-believing church are closely bound together. Undoubtedly a great and effectual door is being opened unto us. The question now is of our faith and vision: are they equal to the occasion?

It seems to me that the drama of Esther is apropos. What a man of vision was old Mordecai! Esther occupied a key position, she seemed to have the sole opportunity of saving the nation though it might cost her disfavor or even life itself. The urgings of Mordecai strike home to us. Why, Esther, were you raised to such a high privilege? Was it simply that you would be the favorite, the plaything of a king? Why, indeed, does God call us to such high and holy privilege? To us has been committed the whole counsel of God; we glory in infinitudes. Now, says Mordecai, God's purposes go beyond the happiness of the receivers. We receive large blessings and privileges, not to keep but to use. Blessings were given not to make us fat, but as a lever to move the world.

With fitting humility, yet with godly boldness, comes the irresistible conclusion: "Who knoweth whether thou art come to the kingdom for such a time as this?"

Esther's decision turns the searchlight into our hearts. Opportunities are many but here was a special one. Only to one queen and only once in her lifetime came that grand opportunity with its dread alternative. After requesting prayer and with life hanging by a thread Esther went forward saying, "I go against the law, and if I perish, I perish."

Look again at Mordecai the man of vision. He was a man of a doomed race. There was no natural ground, no "earthly reason" to hope that the race would survive the onslaught of cruel forces which were at that very moment carrying out their hellish plan. In some such way it is also true

of the Westminster—Orthodox movement in our world. Now notice the inspired words of Mordecai. At this critical juncture cried he: "Deliverance and enlargement will come." If you fail, then enlargement will come from another quarter and you and your father's house will be destroyed. God's grand purposes are marching on—He purposes deliverance, yea and enlargement to His cause. The only question remains: will we cooperate? May this truth burn into our souls. The question in this dark hour is not, will God raise up deliverance and enlargement for His church? The real question is, Who will be the instruments? No individual, no church, no nation can live out of harmony with those grandly moving wheels of providence.

## For Such a Time

And now we have come to the early afternoon of our century. The sun has just passed its zenith. Our generation has eked out a victory through blood, sweat and tears, only to feel about us the rising power to commit corporate suicide. Even more significant, we have seen the forces of truth, righteousness and freedom growing smaller and smaller in our threatened world. The voice of authority and the 'thus saith the Lord' have become feebler and feebler. Can we know about tomorrow? Yes, as we know the harvest from the sowing. There will be war with enveloping and sudden terrors not yet put on the drawing boards. But still more certain is that other war which has already begun, a far more deadly and a far more significant war. This war is being fought in the classroom, the library, the lecture hall of university and seminary, the pew, the pulpit, and in the secret loyalties of mind and heart. This war is a revolution—the minds of men are even now revolving around the ideas of God and man, the state, freedom, sin, culture, religion, life, Jesus Christ. Such subjects today easily take on a theological flavor and they press for both answer and commitment on a universal scale.

Thus it is that a deeply disturbed century comes to us. It comes to us no longer insisting that we give up a God-revealed faith. No, there has come a change. A new appraisal is in the crucible. Hearts, if not lips, are asking. Could this God-revealed faith be reborn today? Could perhaps

the evangel of Christ be freshly given? Is this "great religion" and could it measure its strength along our everyday problems? Yea, could it lead us to the place where we only cry out for God with the totality of being?

Before us: wide and weltering ruin. Before us also: a new and glorious day for the preached Word of God.

In such a time I borrow Paul's request for prayer, "That God would open a door of utterance to speak the mystery of Christ . . . that I may make it manifest as I ought to speak."

Westminster Seminary needs money today. This school of the prophets needs an ever increasing host of students. But most of all, it needs that Spirit which takes the things of Christ and shows them.

O for that 'door of utterance' to be opened; O that this generation may not sleep till this mystery of Christ is made manifest as it ought to be spoken!

## Ohio Presbyterian

The semi-annual meeting of the Presbyterian Auxiliary of the Presbytery of Ohio was held at Nashua Orthodox Presbyterian Church on October 24, 1959. The five churches were represented: Covenant of Pittsburgh; Wayside of Grove City; Faith of Harrisville; New Hope of Branchton; and Nashua, near New Bedford, Pa.

In the afternoon a message "The Challenge of the Formosan Mission Field Today" was given by Rev. John D. Johnston, our missionary home on furlough from Taiwan.

During the evening service "The Religious Picture in Ireland" was given by Miss Audrey McNeill of the Irish Evangelical Church. It was an interesting talk to hear of the problems of the Christian church in Ireland. Mr. Johnston presented slides on the mission work in Formosa, and these proved enlightening to all.

A wonderful time of Christian fellowship was enjoyed by all present. It was indeed a blessing to hear and see more about our work in Formosa. We were glad to have Miss Audrey McNeill of Ireland with us also. She is spending some time here in the United States before she returns to her homeland where she is a teacher.

VIRGINIA BOVARD  
Corresponding Secretary

## Letters From Aunt Polly

188 Fu Hsing Road  
Taichung, Taiwan

### Dear Young Friends:

You may have been wondering what we did about going to church the Sundays that we were at sea en route to Taiwan. Among the ten passengers aboard the *California Bear* there were three ministers: a Korean Presbyterian minister going home to Korea after three years of study in the States, a Foursquare Gospel minister going to Okinawa to be a missionary there, and Mr. Gaffin, of course. These three arranged services for us. The services were held in the lounge in front of the ship near the passengers' cabins.

Nine of the passengers were usually present; the other was a Roman Catholic and he never came. We had Sunday morning and evening worship and Wednesday prayer meeting. On several other evenings slides of Bible pictures were shown, and on those nights the captain and several crew members came, although they were Romanists. We could not sing very well at our services because we had only one hymn book. But each time the three daughters of the Foursquare minister—Shirley, Sharon and Rowena, ages twelve, nine and six—played their accordions and sang. All the sermons and talks given were very helpful. The Korean minister, who is pastor of a church of 1,000 members, was especially good.

The services were very different, of course, from what you have at home, and not nearly so satisfying. I want to tell you that there are just two things that I miss away from my homeland. They are our children and the services of worship in our Orthodox Presbyterian churches. When I was home it grieved me whenever there were many empty seats in our churches on Sunday evenings. The absent ones missed what to me was a spiritual feast. I do hope that they did not stay away because they thought they would not enjoy the sermon. We are to enjoy the Lord—and that means also the things that have to do with Him. If we don't enjoy Him and His Word and worship we'd better pray about it. For it is very likely that we are too busy enjoying the other things of life!

*Here is another welcome letter especially for the young friends of Mrs. Gaffin, the first since she and her husband arrived 'back home' on Taiwan. The ill effects of prolonged seasickness and the many tasks of getting settled again kept her from writing sooner. Remember to pray for your missionaries.*

Seven days after we left Midway we began to see many beautiful green mountain-like islands. Really they are mountains sticking sometimes only the tips of their peaks out of the ocean. These are some of the 1,304 mountain-islands that make the island empire of Japan. Many of the islands are small so that the total area is a little less than the area of California. Although Japan is not large in area we must think of it as a great country because very, very many people live there. Ninety million people—half as many as there are in the whole big United States — are living on the Japanese islands.

Soon we drew near to the largest of all the islands, Honshu. On this island are the largest cities of Japan. Here too are Sendai, where our missionaries Mr. and Mrs. Uomoto and their nine children live; the towns and cities where the McIlwaines have lived and worked; and Kobe, where the Japan Reformed Seminary is located. And all the seven ports that the *California Bear* visited are also on Honshu.

To reach our first Japanese port, Yokohama, we traveled through Uraga Strait and Tokyo Bay most of a day. I wish that I could describe for you the beauty of the scenery. On either side of our ship were narrow valleys between mountain slopes covered with pine and bamboo trees. In the wider part of some valleys you could see tiny rice fields covering the hillsides in step-like fashion called terraces. In other valleys grew vegetables, with tea and mulberry bushes on the slopes. Again, nestled close to the shore on the only flat piece of ground, would be a large factory with homes all around.

Sometimes a point of an island would project out into the sea. Ships traveling at night might run against

it. So they had erected there a tall, graceful, white light house matched by the white caps on the waves that beat at its foot. There were many, many small valleys between high close mountains. The villages in these coves, half hidden by the fresh green trees, with a spiral of smoke circling up from the grey roofs, made a cozy scene.

And what was I thinking as I enjoyed this picture-like scenery? I was thinking of a book written by the Rev. George Pearson, one of the missionaries who went to Japan in the early days of mission work there. The title of the book tells you what the book was about: *Let Us Go into the Next Towns in Japan*. I was seeing all those towns, towns separated from the main roads and difficult to get to. Maybe some of you will be called by the Lord to go and sow the precious Word in such towns as these.

It was night when we reached Yokohama. While the ship was being anchored we stood by the rail and looked down upon the crowds waiting upon the dimly lit wharf. As soon as the gangplank touched the wharf scores of people were upon it. Most of them were stevedores, men who unload and load the things carried in ships. There were several immigration officers who examined the passports of all passengers and sailors. A passport is a written document given to a person by his government saying that he may travel abroad. A number of police came aboard too. They remain on the ship all the time that it is in port to see that no one gets on or off who has not the proper documents.

### We See Mr. Uomoto

We were not expecting to see anyone that we knew. So when all these workers and officials hurried up the gang way we were surprised to hear a voice calling for the Gaffins! Many of you know the person to whom the voice belongs — the Rev. George Uomoto. In order to be there to meet us he had ridden eight hours on an express train from Sendai that day. How pleased we were to see him! We wish that we could have gone to Sendai to see the whole family and their mission work, but our ship was not staying in port long enough for us to get there and back. That evening we sat in the ship's lounge and talked.

The next day we went to Tokyo with Mr. Uomoto and visited some

old friends and did some sightseeing. It was just 17 miles away and we rode there quickly on one of the fast pastel-colored subway trains that dashed in and out of pastel tiled stations that were always crowded with people. We visited some department stores and looked at the beautiful lacquer, china, and pearls, which were often displayed so as to make one feel that you were in a museum.

We had a Japanese lunch in one of the stores. The tables, chairs, and paper napkins were identically like those which we have in the States. But in the center of every table was the traditional tea tray with pot and cups. Foreign foods as well as Japanese food were being served. Some people were using chopsticks and others knives and forks. Still others were eating with a big dessertspoon. All the men and younger folks were wearing Western style clothes such as are worn in our country. Only a few older ladies were wearing Japanese kimonos. Many of the ladies wore gloves and carried purses instead of the faroushki. The latter is a square of cloth with a pretty design that the Japanese take along when they travel or shop, to wrap all their belongings in. They have used it for years and it is very practical.

Across the table from us sat a grandfather and his two small grandchildren. The waitress brought each of the children a plate of noodles larger than I could ever eat, some meat and vegetables mixed together to put on top of it, and a dish of ice cream. They didn't say the blessing when they ate and looked curiously at us when we said grace. Taro, the little boy about four years old, at once did just what a little American boy would have done. He ate his ice cream! I am not quite so sure about the behavior of American grandfathers as I am about that of boys, but I think that the Japanese grandfather acted just as any American grandfather would act. He sat and watched Taro eat all the ice cream and then coaxed him to eat the other food, but Taro didn't. Instead he got down from his chair and walked shyly around while his sister ate all she could of her food, using a big spoon, and then ate her ice cream.

In all the places we visited we noticed what we had observed in this dining hall: the Japanese are becoming more and more like the rest of

the world—on the outside, that is. And when you are grown, and Taro and Michiko are grown, I am sure that there will be little difference in the way you all appear on the outside. But the outside is not what God looks at — He sees the inside. What are you doing to help make all the millions of Japanese right *inside*?

*Your Aunt Polly*

### GUARDIAN CLUB MEMBERS

Many of our Club Subscriptions expire in the near future. You will help your local Club Secretary by giving him or her your \$2.50 promptly when you receive your first renewal notice from our circulation manager. You may even wish to pay a little ahead of time. Since a month may elapse by the time your Secretary collects from other members, remits the money, and the records are changed at our end, don't be alarmed if you should receive a second notice, provided you have already paid. We won't stop the magazine that quickly!

### Presbytery of the South

The regular fall meeting of the Presbytery of the South was held at the Maitland, Florida, Church on November 9-10. The program began with a popular service on Monday evening conducted by the host pastor, the Rev. Arthur Froehlich. The Rev. John P. Clelland of Valdosta, Georgia, preached a very helpful sermon on the text, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

The business sessions began on Tuesday morning after a time of prayer for the congregations of the Presbytery and their various needs. The Rev. Glenn R. Coie of Hialeah was elected Moderator for the year. The Rev. Thompson L. Casey, Jr., had applied to the Presbytery for admission as an ordained minister, formerly of the Presbyterian Church, U. S. After meeting with him and examining him as to his piety, learning, and ecclesiastical status, the Committee on Candidates and Credentials recommended that he be received pending an examination in theology on the floor of Presbytery. Following

this examination, Mr. Casey was enrolled as a member of the Presbytery. He is at present serving an independent Presbyterian congregation which he was instrumental in organizing in Jacksonville, Florida.

A good deal of time was given to a discussion of the propriety of a formally organized women's Presbyterial auxiliary under our form of government. It was felt by some that a highly organized women's society on the Presbyterial level was not properly under the jurisdiction of the Sessions, and therefore could not justify its existence under our standards and the teaching of Scripture. The Presbytery finally decided that it was not ready to move toward formal organization of a Presbyterial, but encouraged the women to plan informal meetings for fellowship as occasion should arise.

The recommendations of the Home Missions Committee for special campaigns to advance the work of our churches were considered at some length, but since it was not deemed advisable by enough Presbyters to undertake such projects at this time the matter was laid on the table. The Committee on Young People's work reported a very successful Southland Bible Conference conducted in the summer by the Presbytery, and another conference is contemplated for next summer.

HENRY P. TAVARES,  
Stated Clerk

## Sibley Ordained And Installed

Licentiate Laurence C. Sibley, Jr., was ordained to the gospel ministry on November 4 by the Presbytery of New York and New England. Meeting in Lisbon, N.Y. where Mr. Sibley has been serving as pastor-elect since early summer, the service was presided over by the Rev. Herbert V. G. DuMont, of Portland, who is moderator of the Presbytery.

Elder C. W. Moore of the Lisbon congregation read the Scriptures, and Mr. Sibley's father, the Rev. Laurence Sibley, Sr., a Baptist pastor in Northfield Farms, Mass. led in prayer. The sermon was preached by the Rev. George G. Weeber, of Bangor, Maine.

Following the constitutional questions and the ordination by the laying

on of hands of the presbyters and prayer by Mr. DuMont, the pastoral relationship was declared in effect. Mr. Weeber gave a charge to the pastor, and the Rev. William J. Rankin, of Philadelphia, delivered a charge to the congregation. The newly installed pastor pronounced the benediction, after which a reception for the Sibley family was held at the Hepburn Library in Lisbon.

The Lisbon Orthodox Presbyterian Church, comprised of a group of

former United Presbyterians who refused to enter the 1958 merger, was received by the Presbytery of New York and New England in December of 1958 and issued a call to Mr. Sibley the next spring. Lisbon is only five miles east of the St. Lawrence River and about 35 miles south of the Eisenhower Lock. The church is placing six of the denominational roadside signs in order to attract the attention of vacationers touring the St. Lawrence Seaway.

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## Here and There in the Orthodox Presbyterian Church

**West Collingswood, N. J.** — Born to the Rev. and Mrs. Carl J. Reitsma a baby girl, Carol Joan, on November 24. The Reitsmas have three other children.

**Los Angeles, Calif.** — Beverly Church was encouraged during the recent special services with evangelist Edward Kellogg by the presence every evening of visitors, parents of Sunday school pupils and friends of members, according to word from the Rev. Arthur Olson, pastor.

The offering at the annual Thanksgiving Day service was designated for the Massawa book store ministry conducted by Eritrean missionaries, the Rev. and Mrs. Donald Taws . . . Beverly Co-Pilots enjoyed an Oriental dinner in Fellowship Hall the last Saturday of November, with Mrs. Kizuka and Mrs. Yuguchi assisting in the preparations.

**Wheaton, Ill.**—The Rev. Francis D. Breisch reports increasing attendances for Bethel Chapel at both morning and evening worship, and opportunities for pastoral care for Orthodox Presbyterian and other college students.

**Bangor, Maine**—A loan is being arranged through the denominational Church Extension Fund and work has actually started on the construction of a building for Pilgrim Church. The pastor, the Rev. George G. Weeber, was recently elected stated clerk of the Presbytery of New York and New England.

**Santee, Calif.**—On November 6th the Rev. Gerald G. Latal was installed as pastor of Valley Church under the auspices of Presbytery. Dr. Latal, with the assistance of neighboring Orthodox Presbyterian pastors and members, has called on many new families moving to Santee, reports Mr. Gustavo Espino, of La Mesa. This is a continuing and co-operative visitation program on the part of the three churches in the area.

Last spring members of the Valley congregation started a Sunday school at Dulzura, and more recently the Rev. Jack Peterson has begun a Wednesday evening Bible study hour in that community.

**Volga, So. Dak.** — The Rev. Henry W. Coray was the guest speaker at Calvary Church for a series of messages on "True Christianity" from October 25 to November 1. Among the topics were "True Conversion," "True Character Defense," "True Christian Morality," and "True Eschatology." Pastor Lionel Brown reports a rich blessing for the entire congregation and adds a personal word of gratitude for "one of the happiest in my more than 20 years of ministry."

Mr. Coray came to Volga from Wheaton College where he was one of the participants in a Symposium on Writing as a part of the Centennial program of that school. Mr. Coray, author of *Son of Tears*, spoke on "The Ingredients of a Christian Novel."

**Los Angeles, Calif.** — Miss Dorothy Ann Duff, daughter of the Rev. and Mrs. Clarence W. Duff, Orthodox Presbyterian missionaries in Eritrea, was married on August 15th to Mr. William H. Brown. Both were students at Calvin last year but "Bill" is now enrolled at Los Angeles State. The Browns reside at present at 8322 S. Harvard, Los Angeles 47.

**Portland, Maine**—Recent guest speakers at Second Parish Church have been the Rev. John Johnston, missionary home on furlough from Taiwan, and the Rev. George Weeber, who addressed the November 20th annual Missionary Harvest Home Supper, at which time the Thank Offering was received.

**Hialeah, Fla.** — Construction of the first unit of the new building is under way, and none too soon, according to pastor Glenn R. Coie, who reports Sunday school attendance running 50 per cent over a year ago. Several classes have been meeting outside and this is not feasible the year around, even in Florida.

**La Habra, Calif.** — Members of this congregation met with those of the Calvary Church of Whittier in the latter's place of worship for a joint service of Thanksgiving. The Rev. H. Wilson Albright, of La Habra, spoke on the theme "Godliness and Gratitude." Scripture was read by elder Robert Essig, La Habra, with prayer being offered by elder Norman Baize, Whittier.

A mixed quartet composed of Mr. and Mrs. Richard de Ru and Mr. and Mrs. Herman de Ru sang a hymn of thanksgiving in their native tongue. The de Rus have recently come to this country from the Netherlands and have united with Calvary Church, of which the Rev. Dwight Poundstone is pastor. Mr. Poundstone reports 12 persons presently enrolled in a class that meets during the Sunday school hour and is designed to help those who are considering communicant membership.

**Fall River, Mass.**—Men of the church have been working hard at the renovation of the building. The balcony has been enclosed with a double glass window and soundproofed, and loud speakers installed there and in the basement, particularly for the convenience of families with little ones. A study for pastor G. I. Williamson has been completed.

Mrs. Jean Allardice gave a resume of the life and work of John Calvin at a recent meeting of the Women's Missionary Society. Six Korean orphans have been "adopted" and a Christmas box sent.

Grace Church was host for a joint Thanksgiving Eve service with the congregation of Calvary Church, Cranston, R. I., at which the Rev. Wendell Rockey brought the message. Another November guest was Formosan missionary John Johnston who is said to have given one of the "finest missionary presentations we can remember" along with pictures.

**Stratford, N.J.** — Three teenagers, first fruits of the church's Sunday school and catechetical training, made their public confession of faith in October. There are now eight Sunday school classes, and the two catechism classes have been resumed under the Rev. Harvie Conn's direction. Another product of the work is now the organist, a fourteen year old girl. Two Machen League groups are under the sponsorship of two of the church's families, and a junior choir is under way.

**Trenton, N.J.** — The pulpit of Grace Church, White Horse, is being filled on the first and third Sundays of each month by the Rev. Robert E. Nicholas. Other recent speakers have included the Rev. Leslie W. Sloat and the Rev. LeRoy B. Oliver, moderator of the session, as well as students from Westminster Seminary.

The congregation has voted to invest a portion of its building fund

in the denomination's Church Extension Fund as a means of aiding churches who are in immediate need of loans for construction.

**San Francisco, Calif.**—November was designated "Harvest Month" in First Church, according to word from Mrs. B. Haggard, the church's new publicity chairman. A letter was sent out signed by the pastor, the Rev. Salvador Solis, and elder Robert Santo, stressing the object "to harvest souls and lives for the Lord" by making a "special effort to invite our friends and acquaintances into the worship services." Sermon topics were announced as "Sowing the Proper Seed, How the Seed Grows, The Harvest Examined, The Unexpected Harvest, and The Final Harvest Day."

**Baltimore, Md.** — St. Andrew's Church continues to be supplied by various men while the congregation is without a pastor, reports elder Leonard Brown, clerk of session. The Women's Society meets monthly, and a new Men's Group has been organized. A reorganized Senior Machen League began in November.

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