

The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

That Each May Hear In His Own Tongue

Otis Leal

First Christmas Message

John Verhage

New Testament in a Romanist Setting

John H. Skilton

Study Your Bible!

Oscar Holkeboer

Christmas Day on Noah's Ark

Mrs. George W. Marston

Glory of the Christian Church

R. B. Kuiper

Guardian News Commentator



KOREA THEOLOGICAL SEMINARY

Student reception for the newly installed President, Dr. H. N. Park, and Mrs. Park, who are seated front and center. Orthodox Presbyterian Missionary Bruce Hunt, who teaches at the Seminary, is on Dr. Park's right. Thirty students from Seoul had not yet arrived when picture was taken.

December 10, 1947

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Your FAMILY ALTAR

Daily Bible Readings

Week of December 15

Monday	Isaiah 42:1-9
Tuesday	Isaiah 53
Wednesday	John 14:15-31
Thursday	Acts 10:34-43
Friday	Romans 5:1-11
Saturday	Ephesians 2:1-10
Sunday	Ephesians 2:11-22

Questions for Sabbath Meditation

1. Of whom is Isaiah speaking in the 42nd chapter?
2. What is the central theme of Isaiah 53? Memorize verses 4-6.
3. What kind of peace did Christ come to make? Between which parties did He make peace? How?
4. What is the difference between the peace of God and peace with God?

The Prince of Peace

Having passed through the most costly war in all history mankind should be interested in peace among nations. That suspicion, jealousy and greed might be banished from among nations is the desire of many peoples. But how may it be done? What statesman or party of statesmen in our land or any land is wise enough to suggest a plan to end war and forceful enough to persuade the nations of the earth to execute a plan? And if agreement may be arrived at, is there any guarantee that promises will be kept? Are there not abundant illustrations of the Word of God that wars and fightings spring from man's sinful nature?

If we may be sure of the root of the difficulty, we may also discover the only remedy. But mankind shrinks from accepting the only means whereby wars may be brought to an end. It is God who "maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." And in Christ Jesus peace is guaranteed. He is the Prince of Peace promised to those of old who wanted peace but were powerless to

effect it. But this despised and rejected one sought peace and pursued it. He brought into being a kingdom of peace by making reconciliation between the offended God and His offending people. That cessation of hostilities was made possible by the shedding of His blood.

The kingdom of peace seeks no compromise with the nations of the earth. A spiritual kingdom, it captures the minds and hearts of men by the sovereign power of this exalted Prince and Savior, and in that way grows until at last it engulfs and overcomes all nations of the earth at the return of the King. This stone cut out of the mountain without hands shall consume all nations so that everlasting peace shall be realized.

May men see peace today? May peace come between men today? Yes, when men cease to depend on their own powers and trust in the Christ who made peace by the blood of His cross.

Week of December 22

Monday	Isaiah 2:1-9
Tuesday	Daniel 2:31-45
Wednesday	Luke 1:39-56
Thursday	Matthew 2:1-10
Friday	Micah 5
Saturday	Haggai 2:1-9
Sunday	Hebrews 1

Questions for Sabbath Meditation

1. What does Micah 5 have to say about the character of the Messiah and His work?
2. When was the prophecy of Micah 5:2 fulfilled?
3. When did the last days mentioned in Hebrews 1:2 begin and when do they end?
4. Does the "kingdom which shall never be destroyed," spoken of by Daniel exist now?

The Last Days

Scientists and politicians are wondering these days about the chances for the survival of the civilized world. Cultures are battling each other, and weapons like the atom bomb make the conflict anything but academic. Are we living in the last days? Is this the "beginning of the end?" Yes, we are living in the last days, but man's dis-

covery of uses for atomic power is not the beginning of the last segment of world history. History divides itself into two parts, that period preparatory to the coming of the Christ to Bethlehem, and that period following His life and death. This latter period shall end with His return from heaven in clouds of glory with the holy angels.

Upon the apostles and all of us who live in this new dispensation the end of the world is come. Wise men of old with gladness beheld the guiding star. Simeon waited for the consolation of Israel, saw the Lord's Christ, and said, "Now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." And now that the Christ has come and performed His priestly work of redemption He has ushered in the last measure of time for this world. So the apostle writes with fervent hope, "Come quickly, Lord Jesus!" And we echo that cry with all creation waiting for the redemption of the body.

These last days bring increase of evil; increased opposition to the kingdom of God. But each day that passes brings nearer the time when the earth shall be filled with the knowledge of God as the waters cover the sea. The last days are days of activity for the Christian, unhampered in his work by fear of atomic wars. He who understands and rests upon the work of the Savior accomplished in the first century surely need not be terrified by the carnal weapons of the twentieth century. The power of the resurrection assures future glory at the end of these last days. Is the kingdom in your heart? Does the thought of the last days thrill you or chill you? Look up, Christian, your redemption draweth nigh.

Week of December 29

Monday	Psalm 95
Tuesday	Psalm 96
Wednesday	Psalm 97

Some Prayer Suggestions

1. Pray for churches without pastors.
2. Pray for the success of evangelistic work of Sunday schools organized throughout the Church.

—LEROY B. OLIVER

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The Bible and the Sabbath

DECEMBER 14 has been designated as Universal Bible Sunday. May the observances truly honor God's Word! Vain eulogy respecting its literary or historical influence will not give that honor, but will only turn men away from its burning light.

And yet every Sunday should be Bible Sunday. The selection of one particular Sunday as Universal Bible Sunday may suggest, we fear, that this is the special Sunday on which we are to heed the Word. Perhaps back of the plan is the recognition that to many the Sabbath is ordinarily Newspaper Sunday. So it is piously urged that December 14 be concerned instead with religious literature, that is, the Bible. What if such and such a Monday were solemnly to be set apart as Wash-day Monday? It would be sensible only if washing on Monday had been generally abandoned.

Every Sabbath is the special day for the use of the Bible. This is forgotten in the general indifference to the Lord's Day. Yet the man who breaks the Sabbath is immoral; the fourth commandment is embedded in the heart of the moral law.

The direction is plain: "Remember the Sabbath Day to keep it holy." Our response is to be obedience. We are promised in Isaiah 58:13f. that "if you will turn away your foot from the Sabbath, and will cease to do your pleasure on my holy day, and will call the Sabbath a delight, and the holy day of the Lord, honorable; and will honor it by not doing your own ways, nor finding your own pleasure nor talking talk—then you shall be happy in the Lord." On this and other pas-

sages is based the teaching of the Shorter Catechism that "the Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy."

Accordingly general recreation, travel, and sports, or secular radio programs, newspapers and dozing, are forbidden. Even idle conversation ("talking talk") is unsuited to the day which God has sanctified for His own glory. All the day is to be given to holy resting and the whole time to worship, which is the same as saying that holy resting is worship. As we rest in God and Christ, we worship, and worshipping we rest. So devoted should we be to this alert worship-resting that we will have no thought for affairs of the world. Here lies the Sabbath use of the Bible. From its multitude of attractions, if we only seek them, there arises a love which drives out temporal concerns.

Seven days a week we must turn to the Bible. And yet in the six days on which we are commanded to labor, worldly labor forbids as much attention to the Word as we might desire to give. Then comes the Sabbath. And when the psalmist says,

O how love I thy law!

It is my meditation all the day, he sings of a privilege the entire realization of which is possible only on the Lord's Day.

Twice at least on the Sabbath we are to hear the Word preached, and may meditate thereon afterwards. As another writer has already observed in these columns, when the whole day is set apart for the special worship of God, two services of public worship are the very least that we can obediently render. Besides private reading of the Scriptures, the Word may be taught at home with children gathered around, to hear those strange and wonderful stories that are absolutely

true; and to go to the very heart of the organic system of truth by memorizing the Shorter Catechism with Scripture-proofs.

The Sabbath is the Lord's Day, or the Day of the Lord Jesus. It is also the day of which the Son of Man is Lord. It is therefore His ordinance. On His Day, and on all His Days, nothing could be more proper and necessary than to devote ourselves to the Book which testifies of Him, and thus to submit ourselves to Him as our Ruler and Commander, our Prophet and King.

A. W. K.

Time and the Bible

MODERNISM is far from dead. Its basic presuppositions have been shown to be agnostic, its interpretations arbitrary and its message of the brotherhood of man disillusioning and impotent. Yet it continues to hold large segments of Christendom firmly within its embrace. Oftentimes it asserts itself arrogantly, openly attacking the historic Christian faith. Frequently, it quietly transforms that faith by pouring its terms into new molds, so as to confuse and lead astray the undiscerning. Sometimes perhaps quite unconsciously men become its apostles because of the impact made by the vaunted scholarship of its leading representatives. Whatever forms it may take, and whether it carries a big stick or speaks charmingly, its message undermines the solid basis of religion and morality found alone in Holy Scripture.

A recent example of the subtle influence of Modernism is found in the November 17th issue of *Time*. Surprisingly enough, it occurs in the midst of a laudatory account of a Roman Catholic publishing venture. A new translation of ancient ecclesiastical writings, to be known as *The Fathers of the Church*, is being undertaken, and the first volume of the series, *The Apostolic Fathers*, has just appeared. In connection with its remarks concerning this volume, *Time* states:

"In the 1st century and the early part of the 2nd, the little groups of Christians scattered along the shores of the Mediterranean were still without a recognized body of revealed Scripture, and relied heavily upon letters (epistles) from church leaders. Some of these letters, carefully pre-

TO OUR READERS

MAY the grace of our Lord and Savior Jesus Christ cause true joy and happiness to be yours at this season and throughout the coming year.

—The Editors

served and read publicly from time to time, are the chief source of knowledge about the first fathers."

This characterization of early Christianity as "being without a recognized body of revealed Scripture," is quite misleading and essentially false. But it is not really a novelty, since Modernism has consistently contended that the Church came first, and only much later did Scriptures take form. So the Church is regarded as being the creator of the Scriptures, rather than as the "pillar and ground of the truth," existing to support and show forth the truth. Hence too, many spokesmen for the Church today are more interested in perpetuating a "living" Church, liberated from the alleged bondage to Scripture, than to subject the entire life and program of the Church to the judgment of the Bible.

The statement quoted breaks down, first of all, because it contradicts the evidence which demonstrates that from the very beginning of its life the Christian Church accepted the Old Testament as Holy Scripture. Whether one studies the earliest writings themselves, or the witness of the apostles as individuals, the answer is always the same: Christianity from the very beginning appealed to the Old Testament as possessing divine authority. This Scripture was received as inspired and as the final court of appeal in deciding issues that arose. We need not quote at length the evidence for this conclusion. But it is interesting that *I Clement*, perhaps the oldest of the Apostolic Fathers, written about 96 A.D., says to the church at Corinth, "Ye have studied the sacred Scriptures, which are true and given by the Holy Spirit. Ye know that nothing unjust and counterfeit is written in them." The New Testament, as our readers know, is replete with testimony to the same effect.

In writing about early Christianity men often do not allow this fact of the acceptance of the Old Testament as divine Scripture to come into its own. Moreover, they modernize Jesus by seeking to free him from the view of the Scriptures which the New Testament writings attribute to Him. But it remains quite untrue that the early church was "without a recognized body of revealed Scripture." The scholarship of *Time* is quite inaccurate at this point.

Perhaps *Time* has depended here upon modern works which contend that the New Testament writings

were not regarded as Scripture until late in the second century. It is true, indeed, that these writings were not everywhere immediately recognized as constituting the second volume of Holy Writ. Nevertheless, the situation was far from being one in which in the first half of the second century, when the Apostolic Fathers flourished, the Church looked to contemporary leaders for final guidance. For back of the acknowledgment of the New Testament as Scripture stands the profound fact of the divine authority of the Lord Jesus Christ, and the authority granted His apostles. Alongside of, and in addition to the Old Testament, their authority was acknowledged as absolutely normative from the beginning. Paul, for example, in regulating the affairs of the Church, identifies what he writes with "the commandment of the Lord" (I Cor. 14:37).

Nor did the Apostolic Fathers place

their authority on a level with that of the apostles. Ignatius of Antioch, one of the most dynamic and assertive members of this group, writing to the church at Rome, says, "I do not command you as Peter and Paul; they were apostles, I am a condemned man." This is indicative of the entire situation. The voice of the Lord Jesus Christ, and of His apostles speaking as His special representatives, sounded forth the Word of the New Covenant. That Word, which came to expression in the New Testament, brought into existence the Christian Church.

Would that the Church might learn anew this lesson! Would that it might humbly subject itself to the Holy Scriptures as the only infallible rule of faith and life! It will prosper, not as it relies heavily on contemporary guidance or on tradition, but as it finds its marching orders in the divine oracles.

N. B. S.

That Each May Hear In His Own Tongue

The task of translating the Bible is not always easy

By MR. OTIS LEAL

Associated with the Wycliffe Bible Translators

THE older of the two girls (she was all of twelve) looked up laughingly into the face of the man. "I've come to wash the dishes," she said. The man stepped out of the doorway and told the girl to enter. The kitchen bore the marks of a man's housekeeping. Dirty dishes were on the table. In the corner of the room a wood fire smoldered on the dirt floor. Balanced on three stones a pot of water stood over the fire, not yet quite hot enough for the dishes. Smoke filled the room, pouring out through the door, adding to the festoons of soot that hung from the half rotten strips of bamboo which were the ceiling.

One of the girls took a palm leaf fan and sat down before the fire. In a few minutes it was burning briskly.

The man turned from the kitchen, crossed the yard, and entered the house. From the bed his wife smiled at him as he wearily sat down.

An hour later a soft voice called at the door, "We're going now." He went out and thanked them for help-

ing him. The kitchen was in order and it was time to begin supper.

The man is a graduate of Westminster Seminary. He and his wife are members of the Wycliffe Bible Translators. A month before they had left the Indian village in Southern Mexico where they work and had gone in to see a doctor who performed a minor operation. Then they started back to the village. The first of the trip was simple enough, a night on a jammed bus which threaded its way over tortuous mountain roads. Then they spent a morning and part of the afternoon in a truck crawling over a track that could hardly be called a road in places. Finally, in mid-afternoon they had mounted the mules that were awaiting them and traveled until dark down the steep mountainside. That night they spread their bed roll on the bare ground and slept under the stars.

A start before daylight brought them to the village by noon. It was good to climb stiffly off the mules and
(See "Leal," page 350)

The First Christmas Message

Angels from Heaven first told of the Savior's birth

By the REV. JOHN VERHAGE

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WE HAVE been reminded constantly during the past few weeks of the approach of Christmas. Much space in newspapers and magazines is used to advertise Christmas wares. Shopping districts gayly decorated are alive with bustling crowds. Each year it seems we are reminded earlier than before of the advent of this joyous day. Perhaps our financial prosperity is responsible for these early commercial reminders. Certainly sufficient time is given to prepare for the observance of the most popular holiday of the year. But for a great number of people the preparation is only external. And their joy is also limited to the pleasure which material things afford.

There is no wrong in the moderate use of these externals. The festive spirit is not improper if through it the true meaning of Christmas is not dimmed or submerged. To celebrate the day fittingly, however, we must be able to exclaim with Paul, "Thanks be unto God for His unspeakable gift" (II Cor. 9:15). Such praise results from listening to the first Christmas message which is recorded for us in Luke 2:8-14.

The Messengers

Let us note the bearers of this message. The text says, "And, lo, the angel of the Lord came upon them . . . and suddenly there was with the angel a multitude of the heavenly host." Angels from the realm of glory brought the momentous news. "Holy men of God spake as they were moved by the Holy Ghost" in foretelling His coming, but it was the privilege of the angels to announce the Savior's actual birth. Angels are God's heavenly messengers. Since their creation they have dwelt in the presence of God and praise and magnify Him. Repeatedly God has sent them forth, sometimes to execute His judgments upon the wicked, and at other times to minister to His elect. Now at the command of God they descend to earth with the message of salvation for a lost world.

Among other things, this reveals

the interest these celestial beings have in God's creation. It grieved them to see man rebel against his Creator. Ever since, "they have inquired with a heavenly curiosity into the relations between God and man." They were anxious to see man and the entire creation redeemed from sin. Jesus tells

And there were in the same country shepherds abiding in the fields, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes and lying in a manger.

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 2:8-14.

us in Luke 15 that "there is joy in the presence of the angels of God over one sinner that repenteth." They are enraptured by the glorious tasks that have been entrusted to them.

It is not amiss to ask ourselves whether or not we are as zealous about the glory of God and the salvation of sinners as we ought to be. Jesus, today, does not commission angels, but rather sinners saved by grace, to bring the gospel to all people. Let us faithfully confess Him before men, and loyally support missions at home and abroad which honor Him in truth. The world today sorely needs this message of the heaven-sent Redeemer.

The Recipients

The first recipients of the tidings of great joy were shepherds. Why choose

such obscure and humble people for this honor? Applying human standards we would expect these heavenly couriers to be sent to prominent men of the Jewish people, to the priests and the scribes. They were the spiritual leaders. They were acquainted with the prophecies concerning the Messiah. And were they not eagerly awaiting His coming? But they were passed by.

The reason for this is evident. Some time later, wise men from the east came to inquire of Herod at Jerusalem, "Where is He that is born king of the Jews? For we have seen His star in the east and are come to worship Him." The chief priests and the scribes were able to point their finger to the exact place in Scripture which foretold the place of His birth. But we do not read that they revealed any interest in accompanying the strangers to Bethlehem to worship Him. John writes that "He came unto His own, and His own received Him not."

The Jewish leaders and the majority of the people indeed looked hopefully for the coming of their Messiah. But they did not look for One who would be "wounded for their transgressions" and "bruised for their iniquities." They did not expect one who would be "brought as a lamb to the slaughter." They wanted and were expecting an earthly king who would break the Roman yoke and lead them to a place of supremacy among the nations as in the days of David and Solomon. These people did not feel the need of a Messiah who would break the bondage of sin. Such worldly minded people were wholly unprepared to receive the message of the birth of a Savior.

But the Lord who "looketh on the heart" chose the shepherds to be the first recipients of the good news. They were spiritually minded. The grace of God had given them insight and faith in His promises. They, like the aged Simeon and Anna, belonged to that spiritual remnant who were waiting for the Consolation of Israel. Now their waiting was over. The fulness of

time had come and their anticipation was turned into joyous realization. And the true Christmas joy will be ours also if we like the shepherds "are poor in spirit," know what it means to mourn because of our sin and to hunger and thirst after righteousness.

The Message

What is the content of this first Christmas message? "Unto you is born this day in the city of David a Savior, who is Christ the Lord." It is an announcement which dispells fear and brings joy. The Seed of the Woman has been born. The mother promise has been fulfilled. "But when the fullness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4-5).

Jesus Christ came to be our Substitute. He assumed our human nature in order to stand in our place and thus bear the guilt and penalty of our sins on the cross. "Free from the law, oh happy condition; Jesus hath bled, and there is remission; cursed by the law and bruised by the fall, grace hath redeemed us once for all." In Him God becomes reconciled to us and we become reconciled to Him. He spans the awful chasm made by sin. In Him heaven and earth are again united. Through faith we are united with Him and have eternal life. May we "receive Him as He is offered to us in the Gospel and rest upon Him alone for salvation."

He is Christ the Lord who has been anointed with the Holy Spirit to be our "Chief Prophet" who reveals to us the will of God; to be our only "High Priest," who sacrificed Himself for our sins and makes intercession for us; and to be "our eternal King, who governs us by His Word and Spirit."

This is a message for all people. Not only for shepherds, not only for the Jewish nation, but for all people is it given. The gospel of salvation recognizes no national or racial barriers. "He comes to make His blessings flow far as the curse is found!" In Him is fulfilled God's promise to Abraham, "In thy seed shall all the nations of the world be blessed." God has His own dear children among the people of every nation and tongue and color.

The message reaches its climax in the chorus of the angels. They sang, "Glory to God in the Highest, and on earth peace, good will toward men." The "heavenly host" praise God for

this wonderful plan of salvation. In the incarnation of the Son of God is revealed the wisdom, power and love of God Himself. He effects our peace. He is the Prince of peace. In Him God and man are reconciled. God is for us, instead of against us.

Oh, how the world needs the message of peace! Human relations in every sphere of life are crumbling. The world wants peace. It seeks peace. It must have peace or it will perish. But

strangely enough, the world does not seem to want a peace that rests on Christ's atonement. May we, who have this "peace of God which passes all understanding," proclaim it with power to all people, and manifest it in every relation of life.

One final thought. As we commemorate the Savior's birth, let us also think upon His second advent. It may be near. Then indeed peace shall reign forever.

The New Testament in a Romanist Setting

A Protestant looks at the New Testament as published by the Roman Catholics

By the REV. JOHN H. SKILTON

Assistant Professor of New Testament in Westminster Theological Seminary

THE NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS CHRIST, translated from the Latin Vulgate, a revision of the Challoner-Rheims Version, edited by Catholic Scholars under the Patronage of the Episcopal Committee of the Confraternity of Christian Doctrine; Paterson, N. J.; 1941.

A COMMENTARY ON THE NEW TESTAMENT, prepared by the Catholic Biblical Association under the Patronage of the Episcopal Committee of the Confraternity of Christian Doctrine; The Catholic Biblical Association; 1942.

PROTESTANT readers of the revised version of the Roman Catholic New Testament in English, which was published a few years ago, may be agreeably surprised at the virtues which distinguish it. This revised version, which was prepared under the patronage of the Episcopal Committee of the Confraternity of Christian doctrine, is the result of more than five years of work by a large number of able scholars. It is based on a Latin text which is superior to the Latin texts used for previous Roman Catholic English versions.

An attempt has been made to be accurate in translation and to interpret the Latin in the light of the original Greek. The style of the Confraternity revision is on the whole clear, simple, idiomatic and up to date. The "helps" provided the reader in the New Testament volume and in the Commentary which was prepared to accompany it contain some valuable material and

lack the savage polemic tone of the first Roman Catholic New Testament in English, the Rhemish version of 1582.

Some Protestant readers may be especially surprised at the expressions of high regard for the Bible, found in the Confraternity volumes, and at the encouragement given to the reading of the Scripture. It may well appear that the Confraternity New Testament and its Commentary evidence an increasing zeal for the use of the New Testament by Roman Catholics.

The first translation into English of the New Testament by Roman Catholics was made, it would seem, for reasons of expediency, and without any conviction of the wisdom and desirability of giving the New Testament to all men in their own language. The Preface of that Rhemish version says, "Which translation we do not . . . publish, upon erroneous opinion of necessity, that the Holy Scriptures should always be in our mother tongue, or that they ought, or were ordained by God to be read indifferently of all, or could be easily understood of every one that readeth or heareth them in a known language: or that they were not often, through man's malice and infirmity, pernicious and much hurtful to many: or that we generally, and absolutely, deemed it more convenient in itself, and more agreeable to God's word and honour, or edification for faith, to have them turned into vulgar tongues, than to be

kept and studied only in the ecclesiastical learned languages. Not for these, or any such like causes, do we translate this Sacred Book, but upon special considerations of the present time, state, and condition of our country, unto which divers things are either necessary, or profitable and medicinal now, that otherwise, in the peace of the church, were neither much requisite, nor perchance wholly tolerable."

The Confraternity New Testament, on the contrary, would appear to favor the reading of the Scriptures by all members of the Church, as a great good. Its Preface, for example, asserts: "This revised version is presented with the confidence that it will advance the reading and appreciation of the New Testament. It is offered with the hope that it may awaken new interest in the Word of God, and that it may bring to God's children the manifold blessings of His Letter to them" (p. viii). We are told elsewhere in the volume that the Church of Rome desires that the Bible be familiar to the people. An encyclical of Pope Benedict XV is quoted, in which that pope says, "Our one desire for all the Church's children is that, being saturated with the Bible, they may arrive at the all-surpassing knowledge of Jesus Christ" (p. iv). The formation of discussion groups to study the New Testament is given warm encouragement.

Although he may be pleased with the numerous virtues of the Confraternity New Testament and with its Commentary, the Protestant reader will find nevertheless that these works are not free from Roman Catholic weakness and error.

The Latin text on which the Confraternity revision is based, superior though it is to the texts used by its predecessors, is not as good a text of the Latin Vulgate as it is possible for us to reconstruct today. There has been at times an unwillingness to depart to a sufficient extent from the text previously used. There is even evidence of a recognition of papal authority in the sphere of textual matters. A footnote on I John 5:7-8, asserts that "the Holy See reserves to itself the right to pass finally on the origin of the present reading." Regardless of what the basis of the "Holy See's" determination might be, the assumed and recognized papal "right" to pass finally on a question of this sort indicates that Roman

Catholic scholars are not free from an unbiblical authoritarianism even in the textual sphere.

A Roman Catholic weakness is to be observed also in the fact that the Confraternity version, a version designed for popular and general use, has been made from a Latin, rather than from a Greek, text. We are informed in the Preface that the use of the Latin Vulgate as the basic text for this version "has been made necessary by a desire to have the version available for liturgical use," and that "the excellence of the Vulgate as an ancient interpretation of the New Testament is an added advantage" (p. vii). An unduly high evaluation of the text of the Latin Vulgate is evidenced by some statements in the Commentary. We read, for example, about the passage John 7:58-8:11, that it was "firmly fixed in the Vulgate from the beginning, and hence is an integral part of the Bible" (p. 323). The fact that a passage of considerable length appears in the Latin Vulgate seems to be regarded as proof of inspiration. It is said of Mark 16:9-20, that because it "forms a substantial part of the Vulgate, Catholics hold that this conclusion is a part of the canonical and inspired Scriptures" (p. 203).

An imperfect fourth-century Latin revision of the New Testament, imperfectly reconstructed, obviously does not provide the best possible basis for an English translation. Our translation should, of course, be made directly from the best Greek text which scholarship can provide. Efforts have indeed been made in the Confraternity revision to reduce the loss involved in translating from a translation rather than directly from the Greek but, despite them all, loss remains for which there can be no compensation.

Although attempts have been made at accuracy and faithfulness in translation, there is yet room for some improvement in this sphere. The rendering "makes just" at Romans 3:26 does not lack Roman Catholic coloring! (The entire verse reads, "God in his patience remitting former sins; to manifest his justice at the present time, so that he himself is just, and makes just him who has faith in Jesus." The Authorized and English Revised Versions have "the justifier of" instead of "makes just.")

When the Protestant reader examines the notes and other helps in the

Confraternity volumes, he will discover that a careful effort has been made to place the Scriptures in the position to which they are consigned in Roman Catholic theology. The New Testament text is enclosed within references to indulgences. On page iv the reader is told that "Pope Leo XIII granted to the faithful who shall read for at least a quarter of an hour the books of the Sacred Scriptures with the veneration due to the Divine Word and as spiritual reading, an indulgence of 300 days." At the end of the volume we are informed that "since the coming of the printed word, the Church with infinite care has multiplied copies of the Sacred Text in every tongue, and from her spiritual treasury has granted indulgences to all who read in the spirit of piety and docility."

The Roman Catholic church is set forth as the guardian, dispenser, and official interpreter of Scripture. A book is said to be canonical "when it is admitted and defined by the Church as inspired" (Commentary, p. 722). Apocryphal books are so admitted and defined. Oral tradition is credited with having "equal weight with the written Word" (Commentary, pp. 568f). The Spirit is held to bear witness through the "infallible teachings of the Church" (Commentary, p. 645).

Abundant notes are furnished which place a Roman Catholic interpretation on Scripture, and which seek to support Roman Catholic claims and doctrines. The Protestant reader will find that a skillful effort has been made to place the New Testament in a Roman Catholic frame. He will also observe that the frame does not fit.

NAE School Survey

THE National Association of Christian Schools, affiliate of the NAE, is planning a publication setting forth the locations where Christian day schools are in operation or in the making. Schools desiring recognition are requested to send full information to the office of the Association, located at 542 S. Dearborn, Chicago 5, Ill. Mr. Mark Fakkema, Secretary of the Association, is planning a trip to the far west in the early spring. Speaking engagements are now being scheduled from the same office.

Study Your Bible!

Some suggestions for becoming better acquainted with the Book of Books

By the REV. OSCAR HOLKEBOER

Pastor, First Orthodox Presbyterian Church, Waterloo, Iowa

THE Word of God, the Bible, sets forth our origin and our eternal destiny. It provides the only solution to the problem of sin and evil. It charts our pilgrimage through this life and sheds light upon our pathway. It is the norm or standard for all of life, the acid test of all our conduct. It serves to correct our views when we err, and it directs our steps lest we stray.

It was the late Dr. Robert Dick Wilson, Professor of Old Testament in Princeton and then in Westminster Theological Seminary, who once declared, "I would rather have my child know the Bible than to have all the knowledge which he could get from all the scientific books and encyclopedias in existence, and not know the Bible."

We are to study the Bible not primarily for its literary value, though there is no literature superior to it. Neither are we to study it for its history, however important its history may be. Nor are we to think of the Bible first of all as a science text-book, although it nowhere contradicts true science. It is given to us rather "for doctrine, for reproof, for correction, for instruction in righteousness." It is

intended primarily to show us God's way of salvation from sin through the atoning work of Christ, His Son.

We do not advocate any easy method of acquiring Bible knowledge. The old adage that there is no royal road to learning holds true with reference to Scripture, as in other fields. Diligence, earnestness, and unremitting zeal are required. Certain mnemonic or mechanical helps for memory have been advocated, and may be of assistance. Thus the order of the vowels in our alphabet may help us to recall the order of certain New Testament books—Galatians, Ephesians, Philippians, and Colossians (a, e, i, o). But such mechanical aids while they may assist the memory, will not give a knowledge of the Bible.

On the other hand, there are certain practices that ought to be shunned if we are to seek and have a true knowledge of the Bible. One is that practice advocated by certain mystics, who say that one can open the Bible at random, place a finger indifferently upon the printed page, and thus find the text he needs for his soul at that moment. Texts chosen in this manner are frequently interpreted without regard for the context,

but according to the reader's wishful thinking or preconceived notions. Such notions may be right, and again they may be very wrong. A text is to be interpreted in the light of the context, and the term context should not be narrowed to include only the chapter in which the text occurs. The context may involve the whole counsel of God, and probably does. That is, the interpretation of a particular text must accord with the system of truth God reveals throughout His whole Word.

Another evil is a hasty and perfunctory reading of the Bible, which gives but a fleeting impression of its contents. Aside from the fact that such perusal is dishonoring to the real author, the Holy Spirit, it leads to a very superficial understanding of Scripture, which has little influence on the heart and life of the reader. It is not merely toying with one's food, or admiring it, that nourishes the body. Food must be thoroughly masticated, digested and assimilated before it can contribute to physical development. So in the reading of Scripture, meditation and application are necessary if the Word is to foster spiritual growth.

Our usefulness in the Kingdom of God depends in large measure upon spiritual health and vigor. Given proper food and digestion, exercise is most important in physical development. So also the exercise of faith and prayer in close conjunction with Bible study makes for spiritual power. It is only those who "hunger and thirst after righteousness" that shall be filled. Therefore, "desire the sincere milk of the word that ye may grow thereby" (I Pet. 2:3). As Jeremiah testifies, "Thy words were found and I did eat them, and thy word was unto me the joy and rejoicing of mine heart."

Assuming that the reader knows the Bible to be the Word of God to man, and to contain principally the message of salvation, it is important that he know the structure of this Book of books. There are 66 books in all, with 39 in the Old Testament. The first 17 are historical in content. The next five, Job through the Song of Solomon, are poetical, and to this group may also be added the Lamentations of Jeremiah. The rest of the Old Testament is considered prophetic, though Daniel contains historical information concerning the exile in Babylonia. In the New Testament the first five books contain history plus a

So you know your Bible:

Answers to Last Month's Quiz

1. Luke 2. Moses 3. Paul 4. John
5. Solomon 6. Jeremiah 7. unknown
8. David 9. Solomon 10. Genesis 11.
I Corinthians 12. I Samuel 13. Acts
14. Ezekiel 15. Exodus 16. Daniel 17.
Luke 18. Exodus 19. Matthew 20.
Judges 21. Revelation 22. Philemon
23. I Samuel 24. Luke 25. Joshua
26. Exodus 27. Daniel 28. Esther 29.
Judges 30. Holy Land 31. Eastern end
of Mediterranean 32. Jerusalem 33. Jordan
34. Capernaum 35. Mt. Sinai 36.
Red Sea 37. Near Bethsaida 38. City of
God 39. Jerusalem 40. Calvary 41. Mt.
Nebo 42. Nebuchadnezzar 43. Christ
44. Esther 45. Paul 46. Cain 47. Isaiah
48. Paul 49. James 50. Jeremiah 51.
Daniel 52. Christ 53. an angel 54.
Naaman 55. Samson 56. Moses 57. See
Luke 11:42 58. I Cor. 2:14 59. Heb.
2:18 60. 2 Pet. 3:8 61. Prov. 3:5 62.

Hab. 2:14 63. Eph. 5:18 64. Matt. 6:33
65. Matt. 13:12 66. Hab. 2:20 67. Ps.
103:17 68. John 10:11 69. Ps. 19:1
70. Matt. 5:16 71. Ps. 119:18 72. Job
73. Og 74. Solomon 75. Daniel 76.
Joseph of Arimathea 77. Cornelius 78.
Dorcas 79. Philip 80. Gamaliel 81.
Naaman 82. False 83. False 84. False
85. True 86. False 87. False 88. False
89. False 90. True 91. False 92. True
93. True 94. False 95. True 96. True
97. 23rd 98. 1st 99. 51st 100. 100th
101. 119th 102. 24th 103. 46th 104.
139th 105. 56th 106. 2nd 107. No. 7
108. No. 10 109. No. 14 110. No. 8
111. No. 15 112. No. 18 113. No. 9
114. No. 19 115. No. 11 116. No. 12
117. No. 1 118. No. 17 119. No. 20
120. No. 21 121. No. 22 122. No. 2
123. No. 23 124. No. 24 125. No. 3
126. No. 4 127. No. 5 128. No. 6 129.
No. 13 130. No. 16 131. No. 25 132. b
133. c 134. b 135. c 136. a 137. a
138. a 139. b 140. c 141. c

good deal of doctrine, coupled with ethical and moral precepts. There follow the epistles, mostly written by Paul, and finally comes the Revelation, which again is prophetic.

A knowledge of the Bible's structure should be followed by a knowledge of its contents, beginning with its history. Those who bypass the history in favor of the moral precepts of the gospels, for example, make a serious mistake. With regard to its history, there are those who question the inerrancy of Scripture in its recording of facts. Such persons, besides dishonoring the Word of God and believing Satan's lie, often regard themselves as capable of living in accord with the moral precepts of the Word. These people, who only want the gospel and care not about the history whether true or false, forget that the gospel is rooted in historical fact, in facts such, for example, as the resurrection of Christ. Of this Paul remarks, "If Christ be not raised, your faith is vain; ye are yet in your sins."

Moreover it is important that we know the history of the Old Testament as well as of the New. For the gospel is in the Old also. This is all one Book—a book of one faith and one way of salvation. In its totality it describes God's dealings with His people. And it gives but one view of the world and life—the Christian view in distinction from all others which are declared to be false. Who can measure the influence of such characters as Noah, Abraham, Moses and other divinely favored men and women of the Old Testament upon subsequent generations.

Having obtained a good knowledge of the historical facts of Scripture, we are ready to proceed to interpretation and application. Professor R. B. Kuiper has said so simply and clearly that Christianity consists of story, doctrine and life. Doctrine is the interpretation of the story, and life is the application of both to the character and conduct of daily practice. If the story be not true, the doctrine is sure to be false, and if the doctrine be false, the character influenced by it is certain to be twisted and the conduct misdirected.

Fortunately the interpretation of the story (the doctrine) is also given us in the Bible. The apostles and prophets concern themselves largely with doctrine and its application to life. In the course of the history of the church these doctrines have been logically formulated and systematically

arranged for us in creeds, confessions and catechisms. These latter are a great help in the study of Bible interpretation because they furnish a convenient condensation of Scripture truth. Moreover they assume that the thoughts of God, revealed to us in their historical setting, are self-consistent, orderly and logical. These doctrinal statements also serve to test the truth of the teachings of men. We know of no better statement of Scriptural doctrine than that found in the Westminster Confession of Faith and Catechisms. A study of the interpretation of the Bible is certainly inadequate without a study of such doctrinal formulations.

To assist us in our study of the Bible, there are some basic principles to be remembered. 1. The Holy Spirit speaking in and by the Word is the supreme judge of all interpretations. 2. Scripture therefore must be interpreted by Scripture. Each part must harmonize with every other part. 3. Interpreters must seek to get at the intent and purpose of the Author, and not read into a passage one's preconceived ideas. 4. Each passage can best be understood in its historical setting. 5. A doctrine can best be understood when we consider it in relation to the error it seeks to correct. 6. Much of the Bible is symbolic and highly figurative, especially the prophecy and poetry. Hence a seemingly literal in-

terpretation may not always be the correct interpretation.

There are numerous helps to the study of Scripture available. God has been pleased to endow some men more than others with the ability to interpret His Word truly and clearly. We make bold to suggest Jamison, Fausset and Brown's one volume *Commentary*, Davis' *Bible Dictionary* (4th edition if you can get it), and Cruden's *Concordance* as aids which will be extremely useful to laymen in the study of the Bible. A commentary explains the meaning of the text, a dictionary gives the significance of the people and places mentioned, and the concordance helps locate passages and trace themes through the Scripture. A Bible with cross-references may be very helpful. However we would discourage the use of Bibles with extended marginal comments and interpretations interspersed with the text of the Bible. Such notes are sometimes taken as of equal value with the text itself, and lead to erroneous ideas of Biblical teaching. An example of this type of work is the Scofield Reference Bible.

We should always remember that, because of the darkness of the human mind (due to sin and not wholly dissolved even in the redeemed on earth), much of the Bible must remain somewhat mysterious and obscure. Also intellectual ability alone



The Rev. Oscar Holkeboer

will not insure a true and clear understanding of the sacred volume. Frequently well-nigh illiterate persons will have a better understanding of the message God gives than erudite scholars. The Holy Spirit opens the eyes of the blind. It has pleased God to hide some things from the wise. But it is also true that God used especially well-educated men such as Moses and Paul to bring to us a substantial part of His revelation. We should use our God-given intellectual abilities to the utmost under the guidance of the Spirit in the study of the Word.

In conclusion it should be clear that Bible study should be purposive. Truth is in order to goodness. True doctrine should bear fruit in holy living. It was my privilege to teach Bible history and doctrine for three years to high school students. How difficult it was to instill within the hearts of those children the right kind of motivation. Among even the best of the students the purpose often seemed

to be merely to obtain good marks. In the private study of Scripture that situation does not always exist. But some motive almost as unworthy may prompt us to Bible study.

Let us keep our purpose high. Let us faithfully apply the teachings of the Bible to every realm of life and every situation that arises. Let us do this for the glory of God. The Bible speaks in a most personal fashion. Let us bend a listening ear. Its warnings and threatenings, as well as its promises and precepts, are directed to each of us.

Let us become skillful in the use of this bright and shining "Sword of the Spirit." Let us humbly walk in the light of the Word. Let us feed upon the Word, that we may grow in grace thereby. Our lives can be a fragrant incense to the Most High, or a stench in His nostrils, according as the Word of His grace controls our life, or not. Let us be earnest, prayerful, devoted students of the Word of the living God.

Christmas Day on Noah's Ark

A Missionary Story for Children

By MRS. GEORGE W. MARSTON

IN THE shadows of Camel Back Bridge, which spanned the sluggish waters of the canal, old Ni-Ni knelt on a flat, smooth stone and beat the dirt out of her day's wash. A puff of wind naughtily caught the white "gwa-tse" from her hand. Angrily she snatched the shirt back, and scooping up a fresh supply of water with the gourd at her side, she began pounding the garment the harder with her flat mallet as though to punish the offending article, as she cursed quietly beneath her breath.

Ni-Ni was an old woman, clad in blue homespun which she had raised from cotton seed, carded, woven, dyed and sewn herself. Her feet were tightly bound and had not felt life in them since she was a child. Her face was as hard and wrinkled as a dried persimmon. Even the light had gone out of her eyes—they too had been hardened through the years by pain, sin and superstition. Had she not killed many baby daughters to save herself beatings at their birth? Only

one son had been given her to warm her bosom and bring her recognition . . . but the army had taken him away, and there was a sick mother and many small mouths to feed at home.

With a last whack of her stick, she gathered up her snowy wash. Tucking it neatly into the willow basket on her arm, she reached for her cane and painfully straightened her weary back. "Ai-yah, 'tis done once more. Now I must homeward go. May the River God be good to us and send many fishes to the Cormorant Fish Boat today." She straightened her poor but clean garments and ran a withered hand over her well-oiled hair. The bear's oil was good but there was a strong wind today, and it was cold. She turned from the water and began to climb the narrow beaten path to the bridge. Above the usual canal sounds she heard the gentle tinkling of silver bells. Surely the temple chimes could not be so loud and near! She turned and leaned upon her staff, shading her eyes against the sun . . .

and saw the most amazing sight.

Drifting along the canal below her came an old houseboat. At first glance it looked like any of the hundreds of other boats lined up at either shore. But this boat was so clean it sparkled. Its deck, from stem to stern, had been scrubbed white to the grain, the matting roof was freshly varnished, and glistened in the sun like a lacquered bowl. The sail was as white as a seagull's wing. There were no eyes painted on its prow to ward off river demons. But there, at its peak, was a living tree of evergreen dotted with lights, silver balls, gay gifts and tinkling bells. A white girl in a long white gown stood beside the tree with a brown gourd beneath her chin, and magic music poured forth, holding old Ni-Ni spellbound. A jolly faced Chinese girl stood by her side, singing with her head held high, so that the words came clearly to all who stopped to hear:

Joy to the world, the Lord is Come!
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing.

As this beautiful but strange music ended, Noah's Ark, for so the boat was named, nosed into shore. The old woman leaned harder on her staff. The rice bowls and fish must wait tonight. She must see more. Already a crowd had gathered at the shore near the mysterious boat.

The music of the tiny bells tinkled merrily, and the lights blinked a happy welcome, and brightly wrapped gifts on the little tree swung back and forth with every puff of wind.

The white girl laughed a merry laugh, and clapped her hands for joy as she ran to the side of the boat and looked into the upturned faces of so many eager children.

"You were surprised to see a tree on this boat, and to hear the music," she said. "If you will listen quietly I will tell you all about it. 'Lao Tien Yeh' (Old Heavenly Emperor) made this little tree and set it on our hill. And as it is Christmas day, we thought we would share our Christmas tree with you. So we put the lights on it, the bright gifts and bells, and came here to tell you all about the great God in heaven who made this little tree. See how it points to heaven? That is where He lives. See the bright gifts on its branches? Many, many years ago Lao Tien Yeh sent us a much more precious gift. He sent His One and
(See "Christmas," page 348)

The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

III

TWO MORE ASPECTS OF THE CHURCH

THE distinction between the militant church and the church triumphant is a common one. By the former is meant the church on earth, by the latter the church in heaven. Therefore, when some one has fallen asleep in Jesus it is not unusual to say that he has been translated from the militant church to the church triumphant.

That both these aspects of the church of Christ are glorious is evident, and that the church in heaven is far more glorious than the church on earth goes without saying. But what seems not to be generally understood is that the church triumphant has not yet attained to the glory for which it is destined. Nor is it unusual for the glory of the militant church to be underrated. Fact is that the church triumphant is in some respects not altogether as glorious as is ordinarily supposed and that the militant church is considerably more glorious than is commonly thought.

The Incomplete Glory of the Church Triumphant

Far be it from us to detract from the glory of the church in heaven. That it is free from all sin and perfect in holiness means that it is exceedingly glorious. So does the truth that, sharing in the glory of Christ seated at the right hand of God, it reigns with Him over His earthly subjects. Its glory exceeds the power of human imagination. Its splendor is such as eye has not seen, ear has not heard, and as never arose in the heart of man.

And yet it cannot be denied that after the consummation of all things the church in heaven will be even more resplendent than it is today. Its present state, however glorious, is preliminary. A few respects in which it remains to be perfected may be named.

Obviously the membership of the church triumphant is not yet com-

plete. Nor will it be complete until the last believer has gone to glory. And that will not occur until the second coming of our Lord. The saints who then remain alive will, without the experience of dying, join the church triumphant. Then the sum total of God's elect will be gathered into one as never before. Then the perfect body of Christ comprising all its constituent members will appear. Then the roll will be called up yonder and not one whom Christ purchased with His blood will be absent. That will be glory for the church and also for its Head. "In the multitude of people is the king's glory" (Prov. 14:28).

A church can be no more glorious than are the members that constitute it. That holds also of the church triumphant. But the saints in heaven have not yet attained to the acme of glory. It may even be said that their salvation is still in process. Their bodies are resting in the dust. And not until those bodies, sown in corruption, dishonor and weakness, have been raised in incorruption, glory and power, and as spiritual bodies have been united with their sinless souls, will death be swallowed up in perfect victory.

The Bible tells us that the church in heaven has longings which will not be satisfied until the Lord's return to judgment. In one of his visions John saw under the altar in heaven the souls of them that were slain for the Word of God and for His testimony, and he heard them crying with a loud voice: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6:10). This is not a demand for personal revenge but a prayer for the manifestation of the glory of God in the annihilation of His foes. Therefore we read that when Babylon is destroyed the inhabitants of heaven shout: "Alleluia; salvation and glory and honor and power unto the Lord our God, for true and righteous are his judgments; for he hath judged the great whore which did corrupt the

earth with her fornication, and hath avenged the blood of his servants at her hand" (Rev. 9:1,2).

The Great Glory of the Militant Church

Our age is one of ecclesiastical pacifism. Instead of opposing error most churches tolerate it and many even enthrone it. That doctrinal error is sin occurs to very few churches indeed. Flagrant immorality and social injustice are indeed frowned upon, but worldliness is rampant among church members. Judicial discipline is seldom exercised and heresy trials are relegated to the middle ages. Historic differences among denominations are played down and church union is all the vogue. And when men of integrity and courage put forth concerted efforts to purify the church, they are soon ousted as disturbers of the peace of Zion.

It is more than time that the church be reminded that militancy is of its essence. When a church ceases to be militant it also ceases to be a church of Jesus Christ. The church on earth is glorious not in spite of its militancy but precisely because of it.

A truly militant church stands opposed to the world both without its walls and within. Thus its militancy proves that, while it is in the world, it is not of the world. The church's militancy evinces the antithesis between the children of God and the children of the devil. That antithesis is absolute. It is active too. It is not the antithesis of black and white which exist quite passively and peacefully alongside each other, let us say on a garment, but it is the antithesis of fire and water in violent contact with one another. Positively put, the church's militancy is proof of its holiness. As the light of the world it cannot but strive to expel the darkness of sin. As pillar and ground of the truth it zealously upholds the truth of God against error. Thus militancy becomes synonymous with glory.

A truth frequently overlooked is that the militant church is victorious. Not only is it certain of triumph in

the end, it is victorious here and now. This is not to say that its members have attained to perfection. It does not even mean that some of its members are free from all known sin, as the Victorious Life Movement would have us believe. On the contrary, every one of its members confesses: "In many things we offend all" (Jas. 3:2). And yet in a very real sense the militant church is victorious. Christ, its Head, has vanquished sin and death and Satan; and His body, the church, shares in His victory. Therefore the apostle Paul, after crying out in self-adorrence, "O wretched man that I am, who shall deliver me from the body of this death?" in the very next breath exults: "I thank God through Jesus Christ, our Lord" (Rom. 7:24, 25). And the author of Hebrews comes close to identifying the militant church with the triumphant when he says: "But ye are come to mount Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect" (Heb. 12:22, 23). Therefore we sing:

"Yet she on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won."

One day the victory of the militant church will be consummated. It will be merged with the church triumphant. An angel said to John on the isle of Patmos: "Come hither, I will show thee the bride, the Lamb's wife." And he beheld "that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God . . ." (Rev. 21:9-11).

Christmas

(Continued from page 346)

Only Son, Jesus, to give us the gift of all gifts . . . Eternal Life. All who believe in Him, repent of their sins, and accept His Son as their Savior, receive this gift. See how green are its branches? They are evergreen. If we receive God's Gift, His Son, we shall never die. We shall shine, like the lights on this tree,—for ever!"

The children were thrilled with this

wonderful tale. Never before had they heard nor seen anything like it. Oh, if they might but touch that lovely tree . . . they might begin to believe the rest.

Understanding their wistful glances, the white girl ran to the tree and gathered a handful of gifts from its branches. Leaning over the edge of the boat, she called to the nearest child, "Come here, little maiden; if you or your playmates would like to touch the tree you may. And if you will learn a song with me I will give you one of these parcels of candy and sweetmeats." One by one the children shyly climbed on Noah's Ark and gathered round the tree.

Old Ni-Ni trembled as she watched the children on the magic boat. Might this not be a trick? Perhaps the white woman would steal the children and make jam from their hearts and anesthetic from their eyes! She must warn them. She stumbled forward over the rough clay.

A little "black box of devils"—for so she called the folding organ—was being pounded furiously by the Bible woman beneath the tree, and squeals poured forth in a most pleasant manner from beneath the white keys as her nimble fingers pressed them. Wait! The children were not in pain. They were singing and the voices that rose and fell on the lapping waters were happy.

Red and yellow, black and white,
All are precious in His sight.

Jesus loves the little children of the world.

Wonderful if true . . . thought the old woman. The children were singing again, a bright gift held in their hands. This is what they sang:

Jesus loves me, this I know,
For the Bible tells me so.

Little ones to Him belong,

They are weak, but He is strong.

The missionary lady held a black Book edged in gold (It must be very precious). She held it out invitingly. "What you have heard today is true," she said. "It is written in God's Book, the Bible. All over the world today children are singing and receiving gifts. Wouldn't it be wonderful if some of you little ones would accept God's gift of salvation through accepting His Son as your own personal Savior? Perhaps some of you older ones are afraid of my white face. My heart is just like yours. Do not be afraid of me, or of what I have told you. I love each one of you . . . that

is why I have brought you the Good News today. 'Greater love hath no man than this, that a man lay down his life for his friends . . . Love casteth out fear.' If you will ask Him to forgive your sins, He will. And He will fill your empty hearts with love and peace and will give you a new life that lasts forever. All this and more He has written in this little Book.

"Let all who can read," she continued, after telling more of Jesus and His work, "come forward and take a Book of Life home, and read it to your friends and children. It will satisfy your every longing. . . . I must go now. There are so many who have never heard and I must tell them. Meet me here tomorrow."

The children, old Ni-Ni, and a vast throng stood along the waterfront gazing in wonder as the houseboat slid back into the canal traffic and the wind tugged at her sail.

"Ming-t'ien-tsai-lai" . . . "Tomorrow again come," called the children.

"Don't forget the songs and Bibles," the missionary called back.

The little bells tinkled and the lights blinked farewell as Noah's Ark dipped its sails in salute and disappeared beneath Camel Back Bridge. The children turned and ran up the bank, hurrying home to tell the news and share their small bags of sweets. Tomorrow they would bring their baby brothers and sisters on their backs to meet the white lady. Perhaps she would teach them a new song.

Old Ni-Ni had forgotten all about the wet wash basket on her arm and the hungry mouths at home. Wonderful words of life had been penetrating her hardened heart. She knew that she was a great sinner. Never before had she been so stirred . . . All her life she had followed the religion of her fathers. She had burned sticks of incense at the shrines. Every year she had knocked her head before ancestral tablets, and pasted fresh paper gods on the newly whitewashed walls of her home. But that had not lifted the burden. Her heart had always been heavy with fear. "Love casteth out fear." God's great love was making her heart so light. Jesus died for sinners whom He loved. "But could He love an old, wrinkled woman like me," she wondered. "I will ask the white teacher tomorrow," she said aloud.

And the bank did not seem nearly so steep, nor the day so cold. This was her first Christmas day. She must hurry home and tell the children.

Wildwood Church Helps Japanese Christians

THE Calvary Orthodox Presbyterian Church of Wildwood, N. J., has in recent months sent over \$50 worth of new and used clothing to Takeshi Matsuo in Japan, to be used by him and certain other individuals whose needs had been specified. Mr. Matsuo is a graduate of Westminster Theological Seminary, as are several of those who have been aided. In a letter to the Rev. Leslie A. Dunn, pastor of Calvary Church, Mr. Matsuo reported on the distribution of the goods already received, and also concerning the need of others of his acquaintance, all of whom are associated with the new Reformed Church movement.

Describing his own situation, Mr. Matsuo reported, "I am earning over 4000 yen a month as a translator in the liaison section of the House of Councillors of the National Diet. I leave home at 10.30 in the morning and come back at 10.30 at night, and yet this much of wages earned in this way, is not enough to manage the home finances. I have to work all days except Sunday. I really regret that I am losing much precious time, which is to be devoted to the new Reformed

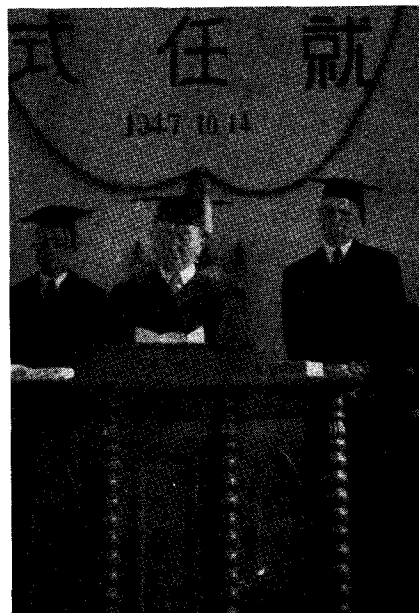
Church movement in Japan. . . . My 4000 yen monthly is as valuable as 3 pounds of woolen yarn. The suit you sent me is estimated around 7000 yen. . . . I am translating the Westminster Confession and in deadly need of a new Webster dictionary . . ."

On November 19th the Calvary Church held a special service in celebration of paying off entirely the mortgage on its new building. The structure had been completed and occupied just sixteen months before the indebtedness was removed.

Son to Mahaffys

WORD has been received of the birth, on November 19th, of a son to the Rev. and Mrs. Francis Mahaffy, missionaries in Eritrea. The child has been named James Francis. He weighed slightly over seven pounds at birth. Mr. Mahaffy reports that Mrs. Mahaffy and the child are receiving excellent care at the British Military hospital, and are both doing well. He also says that son John appears to be completely cured from an illness which bothered him for some time.

We rejoice in this good news from our missionary friends.



Dr. H. N. Park reading the statement to be subscribed by President and Faculty of Korea Theological Seminary. It is similar in content to the one used at Westminster Theological Seminary. With the coming of 30 students from Seoul, Korea Seminary now has an enrollment of about 120. The presence of Dr. Park has helped remove some opposition to the work.



Reception for Dr. H. N. Park following his inauguration as President of

Korea Theological Seminary. Picture taken in front of Central Church of

Pusan. Dr. Park is fourth from left among those wearing academic gowns.

Leal

(Continued from page 340)

to swing the loads from the pack animals. The driver of the animals coiled the ropes that had been used, slung them over his shoulder and left for home. They opened the door and entered the house which was just as they had left it. Then a call brought them to the door and they found a friend waiting with a dish of cooked rice, another of cooked beans and flat corn-cakes still hot from the griddle. Thus dinner was ready prepared for them and they gratefully ate.

The next day, however, the wound from the operation was bleeding slowly. Perhaps it had been the mule-back ride taken too soon or then perhaps it was something else. At any rate the wife went to bed and the husband began to keep house. The partly finished first draft of John lay neglected in its place and souls who could never know the gospel until it was put into their language continued to sin and die without it.

Perhaps a man who reads this has at one time kept house and wonders that it should occupy one's entire time. Did you ever keep house where you had to carry all your water for a block, where all the drinking water had to be boiled, and where quite a bit of your cooking had to be done on an open wood fire? There was a kerosene stove in the kitchen, but where all the kerosene comes over the mountains by mule back it is a precious liquid, not to be used for common tasks such as boiling water. Thus the meals were often late and there were dirty dishes to carry in the evening through the blackness across the yard, remembering to keep to the right so as to miss the large stone that stood to trip the unwary crosser. Last of all would be the endless fanning of the fire to cook the drinking water that would hover by the hour just on the verge of boiling but would not quite boil.

The wife, however, was no better. They sometimes talked of getting her to a doctor, but knew she could never ride a mule for twelve hours. Then finally, in desperation, they tried an injection of a medicine that was intended for something else and, astonishingly, she was healed. It took time for her to regain her strength, but time passed quickly now that they knew she was well.

Six months later they talked it over. "As far as being sick is concerned,"

he said, "This has been the best year we have ever had. Aside from those first three weeks we've had only one day's sickness." The first draft of John was done and hungry souls had, for the first time, listened to the gospel.

The situation and experience of these workers are fairly typical. There are a few who live where a doctor is available. More live where the measure of distance to the nearest doctor is not so much in miles as in days on horseback. In the mountains and in the jungle live those who have never heard and who apart from the Wycliffe work would never in the foreseeable future hear.

The bases of the Wycliffe work are fairly simple. The first is that nobody can be said to have heard the gospel until he has heard it in a language he can understand. In Mexico and Peru where we have initiated work, there are many who have mastered a few hundred words of Spanish which enable them to carry on trade with a foreigner. When, however, they want to court a wife, reprove a son, or worship a god, their Spanish is not enough and they must use their native tongue. We believe that they can never be said to be evangelized as long as they have heard in Spanish alone.

A second fundamental basis of the work is that the Bible is the Word of God. The more closely a translation adheres to the Bible as it was originally written, the closer it is to God's Word. Experience has shown us that the type of translation which an interpreter makes when a preacher who knows only Spanish asks him to put Bible verses into his native tongue is shockingly different from what the Bible really says. Often the meaning of the passage is completely reversed. At other times it is so completely obscured that it is meaningless. Trying to find a correspondence between two languages, whose pronouns do not correspond, whose verbal tenses do not correspond, and which have meanings of words which do not correspond, it is no wonder that the best intentioned of interpreters constantly falls into ambiguities and mistakes.

There are cases where one of these "bilingual" interpreters has apparently understood the gospel and been converted and where later questioning in his own language has shown that he had no idea what he was talking about when he recited his verses in Spanish.

There are cases where a work has been begun and has grown under

interpreters. Then a translation of the Bible was made into that language and the interpreters stoutly resisted the translation because it so often told the humble member of the congregation a different thing from what the interpreter had been teaching. They resisted the translation because it corrected the mistakes which they had been insisting were the Word of God.

As Wycliffe Bible Translators we give primacy in our work to as accurate and intelligible a translation as long hours of work, the best of translation methods, and expert assistance will make possible. If we do less we cannot claim to be bringing the whole gospel to the tribes among whom we work.

A third base is that we are willing to do anything not dishonoring to our Lord in order to reach those who have not yet heard the gospel in their own language. Mexico and Peru will admit linguists. Very well, then, we'll study linguistics and produce linguistic papers while we also bring the gospel to the perishing. If they would only admit agriculturalists, we would be willing to study that field.

In Mexico the first of the Gospels are coming from the presses, and in mud-wattle or adobe huts Mexico's Indians are hearing of God's love for the world and His hatred of their sins, for the first time in a language they can understand. Some translators have laid down their lives in the work. Others have sacrificed children and the sacrifices will no doubt become greater as the work grows, but the sacrifices seem small in comparison with the souls of men which have passed from darkness into His wonderful light. We have His promise that His word will not return unto Him void, and the future is as bright as that promise.

Vineland Church on Radio

THE Covenant Orthodox Presbyterian Church of Vineland has started the regular broadcasting of its morning services over station WWBZ of Vineland. This is a 1000 watt station using a frequency of 1360 KW. The broadcast runs from 11 to 12 a.m. and reaches all of South Jersey, as well as parts of Pennsylvania, Maryland and Delaware.

The Church has also installed a new Baldwin Electronic Organ as a tenth anniversary project.

The GUARDIAN NEWS COMMENTATOR

VIEWING THE NEWS FROM THE RELIGIOUS NEWS SERVICE AND THE RELIGIOUS AND SECULAR PRESS

Civil Court Nullifies Decision of Ecclesiastical Authorities

Amish case could have far-reaching effect

IN A decision that could have a far-reaching effect upon the whole question of the relation of church and state, an Ohio court has considered and passed judgment on a case of discipline in an Amish church.

One of the members of the Amish church was "mited," that is, disciplined, by the officials of the church for what they considered contrary to their church regulations. In particular, he had purchased and operated a car, which happened to be contrary to the rules of the church. The officials condemned his action, and he was in consequence excommunicated from the church. His former associates refused to have anything to do with him. He could not eat with, buy from, sell to, or work with them. When on occasion he visited in one of their homes, he was forced to eat in the basement, because the judgment of the church authorities prohibited the people from eating with him. The person so disciplined transferred his membership to another church, but the social ostracism by his former friends continued.

Finally he brought the case into civil court, by the process of instituting a suit against the four church officials who had expelled him. Prohibited from hiring a lawyer by their church regulations, the four came and pleaded the case for themselves in the court. In the end, the jury awarded \$5,000 damages to the complainant. The decision held that a religious sect might not impose a boycott or otherwise interfere with the civil rights of a member of its congregation.

While we have no sympathy for the regulations of the Amish church organizations, we feel that this decision goes contrary to the whole principle

of religious freedom. One of the most essential elements in religious organization is the right and necessity of exercising discipline. The ultimate in church discipline is excommunication which, if carried out in Biblical terms, involves just what it means, the exclusion of the offending party from the fellowship of the church. It is a part of the American tradition that the civil courts shall not interfere with or review cases of church discipline.

While the offense in this case is, from our viewpoint, negligible, if once the practice of a civil court review of ecclesiastical discipline becomes established, the question of the nature of the offense will be secondary.

Furthermore it should seem obvious, that no court decision can make people do business with someone with whom they do not wish to do business, or eat with someone with whom they do not wish to eat. And if church officials are to become liable for damage suits when in fulfillment of their duties they administer discipline which results in such a situation, we are indeed in danger of losing entirely our religious liberties.

The Ohio Amish case may indeed be looked upon as an isolated instance of poor judgment on the part of a jury. In Philadelphia the Roman Catholic Cardinal has instructed his parishioners to refrain from attending a certain movie theater for a year, because its management showed a moving picture to which the Catholic Church objected on moral grounds. We do not expect the theater management to sue the Cardinal for damages resulting from such a boycott. But if the theory involved in the Amish case were applied, such a suit might very well be in order.

Robert E. Speer Dies

DR. ROBERT E. SPEER, for many years the secretary of the Board of Foreign Missions of the Presbyterian Church U.S.A., died November 23 in the Bryn Mawr Hospital. He was 80 years of age.

Catholics in Spain Attack Protestantism

EARLY in November an Anglican chapel in Madrid was wrecked by a group of unidentified persons who smashed the furnishings and painted Catholic mottoes on the walls. Since that time Protestant chapels in Madrid have been guarded by police, at least during Sunday worship services.

Although representatives of Catholic organizations in Madrid have denied that members of their groups had anything to do with the attack on the chapel, there have been protests from Spanish Catholics to the government of Franco against what is termed a "Protestant offensive." One report states that there are some 25,000 Protestants in Spain, a land of 27 million inhabitants, and that most of the Protestants were foreigners trying to convert Spain into a "land of missions."

The Spanish Bill of Rights makes Catholicism the official religion, and prohibits ceremonies and manifestations other than those of Catholicism, though it permits different religious beliefs and the private exercise thereof. Franco was criticized by one group of Catholics for telling a United States writer that freedom of religion existed in Spain.

Meanwhile we have a report that special Bible study courses have been inaugurated by Protestant churches in Madrid, and that correspondence courses will be available to Protestants throughout the country. Also it is re-

ported that there has been a growing increase in the number of baptisms into Protestant churches.

Over Million Pledged for Calvin College

EXACTLY ten days after a campaign got under way to raise one million dollars for an expansion program at Calvin College in Grand Rapids, members of the Christian Reformed Church had given or pledged more than the required amount. A quota of \$36 was set for each family in the denomination, and appeared to have been topped in the course of the drive. It is predicted that the final total may be 10 or 15% over the set goal. Success of the campaign will enable Calvin to proceed immediately with the first two units of its four building expansion program.

Christian Billboard Advertising

SOUTHERN Baptists and Lutherans have both announced plans for a highway billboard advertising campaign in the interests of the church. The Southern Baptists plan to have 17 large boards in the neighborhood of Memphis proclaiming the gospel message in 1948. The displays will be changed monthly, giving a total of 204 presentations during the year. The American Lutheran Publicity bureau of New York is sponsoring 150 billboard signs during the months of November and December, 1947. Just two posters will be used in this program, one with a "Go to Church" message and the other urging attendance at Sunday schools.

Anglican Report Approves Spiritism

THE report was prepared in 1938, and signed by seven members of a ten-man committee appointed by the then Archbishop of Canterbury. But it was suppressed, and has only recently been published—by *Psychic News* of London.

The report, according to RNS, declared, "It is clearly true that recognition of the nearness of our friends who have died, and of their progress

in spiritual life and of their continuing concern for us cannot do otherwise for those who have experienced it than add a new immediacy and richness to their belief in the communion of the Saints. . . . Certain outstanding psychic experiences in individuals, including certain experiences with mediums, make a strong prima facie case for survival and for the possibility of spirit communications. We think it probable that the hypothesis that they proceed in some cases from discarnate spirits is a true one. . . ."

New Editions of Religious Classics

SOME time ago the Roman Catholics announced that a new edition of the writings of the church fathers, involving also a new translation, was under way, and that the first volumes would soon be on the market.

More recently Rabbi Meyer Berlin of the Orthodox Zionist group has announced from Jerusalem plans for a new edition of the Talmud. The Talmud is a collection of Jewish traditions relating to and expounding the Old Testament.

Again Dropsie College for Hebrew and Cognate Learning in Philadelphia has announced a ten year program to produce a new translation of and commentary upon the non-Biblical writings known as the Apocrypha and Pseudepigrapha. These are writings from the period immediately before and shortly after the start of the Christian era.

We have already noted the project by the William B. Eerdmans Company to issue an American edition of Calvin's writings. The *Commentary on Romans* is already off the press, according to announcement.

Re-arrange the Bible?

A SIMPLE way to get one's name in the news is to propose a re-arrangement of the contents of the Bible. Recently a professor of English at Sydney University in Australia proposed such a re-arrangement—and received brief mention in the news. He thought that the literary qualifica-

tions of the Bible were very uneven. Large sections of mediocre writing ought to be omitted, some apocryphal writings should be included, and the whole thing changed around to become a "fitting literary work."

Eastlake Church Adopts Evangelism Program

A COMMITTEE of fifteen called The Committee on Local Evangelism has been organized in the Eastlake Orthodox Presbyterian Church of Wilmington, Delaware, to spearhead a campaign of local and personal evangelism. Names of over eighty prospects were given to the Committee, which will see that they are invited to the church, welcomed, and followed up by members of the congregation. It is hoped that the Committee may be used to create within the congregation a greater zeal for witnessing to Christ.

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