

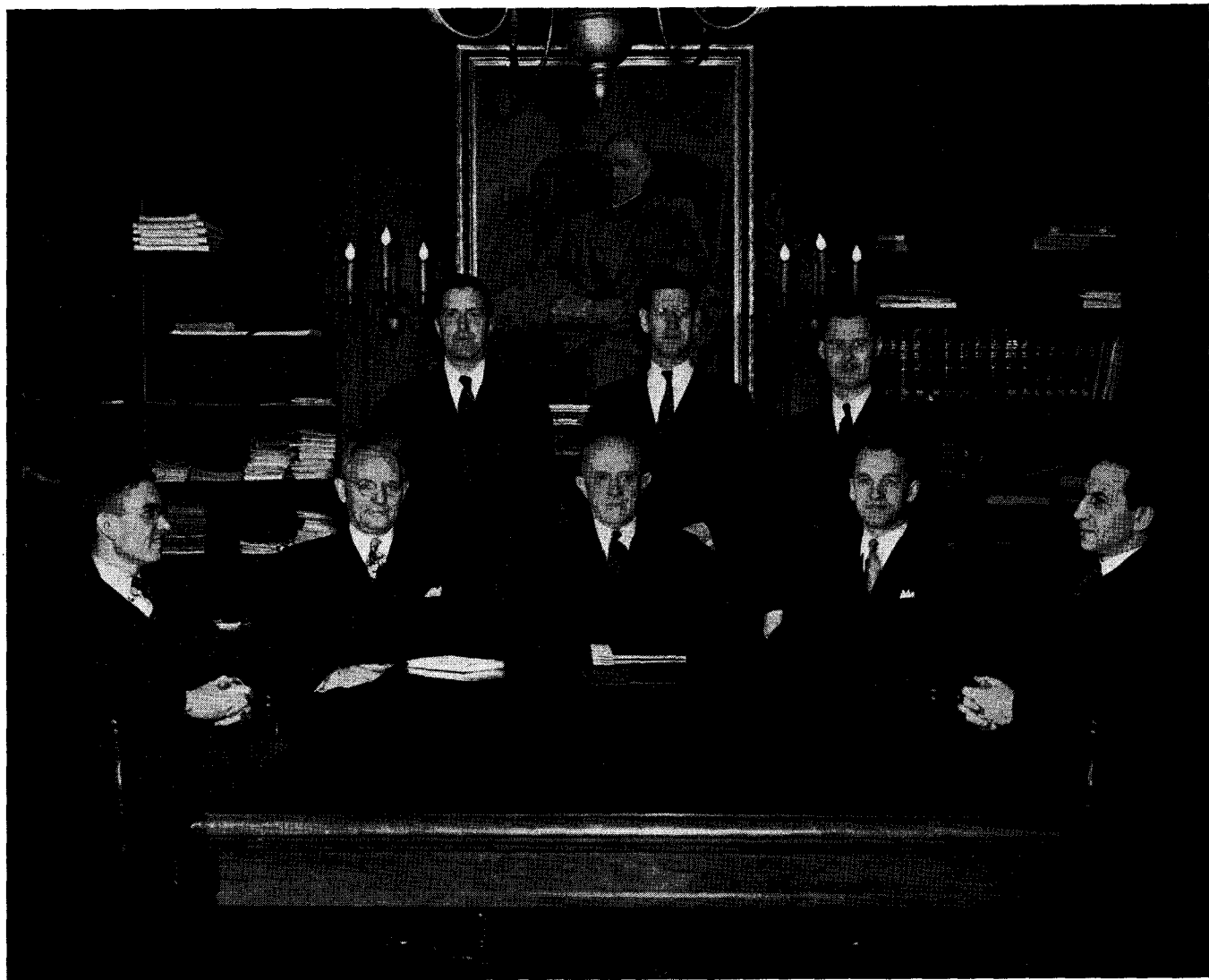
TEN CENTS A COPY

PUBLISHED TWENTY-THREE TIMES A YEAR

TWO DOLLARS A YEAR

# The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937



Farrer-Birch Photo

## FACULTY OF WESTMINSTER THEOLOGICAL SEMINARY

*Seated:* Professors Woolley, Van Til, Kuiper, Stonehouse, Murray

*Standing:* Professors Skilton, Young, and Mr. Kerr

**May 10, 1947**

VOLUME 16, NO. 9



## Your FAMILY ALTAR

### The Indwelling Spirit

**T**HE CHRISTIAN who regulates his conduct by the Word of God, the Bible, is the Spirit-filled person. How much harm is done to the cause of the Gospel by those who claim guidance by the Holy Spirit apart from the Word! Spiritual experiences in which we feel most closely drawn to the Saviour are never conscious dealings with the Holy Spirit, for He works with us subconsciously. This is true in the new birth and in our subsequent sanctification. And on every occasion when we have sought to do God's will and have been in an imperfect measure successful we may ascribe the victory to the grace of the Holy Spirit who has united us to Christ, our Great Head and source of life. For strengthening in our spiritual life, prayer for the filling of the Spirit is indispensable. Jesus said, "If ye then being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" But the evidence that we have been given the Spirit and that He is working in us to do of His good pleasure is our obedience to the revealed will of God, the Bible. The Spirit of truth does not lead us to do that which denies the truth of God. He opens our eyes, shines in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ, enables us to see truth and to pursue it. Calm endeavor to trust Christ and to obey His commandments will assure us that we have the Holy Spirit. So we pray with the hymn writer,

Spirit of God, descend upon my heart;  
Wean it from earth; through all its pulses move;  
Stoop to my weakness, mighty as Thou art,  
And make me love Thee as I ought to love.

I ask no dream, no prophet-ecstasies  
No sudden rending of the veil of clay

No angel-visitant, no opening skies  
But take the dimness of my soul away.

May we live, however, without a recognition of the Spirit's presence with us? May we not count on His nearness in our daily tasks? May we do service for Christ oblivious to the fact that the Third Person of the Trinity is saving us? Hear Paul's answer, "Know ye not that ye are the temple of God, and that the Spirit of

### Daily Bible Readings

#### Week of May 12 (Continued)

Saturday . . . . . *II Chronicles 24:1-14*

Sunday . . . . . *II Chronicles 24:15-27*

#### Questions for Sunday Meditation

1. What task did Christ commit to His church? Is it possible that the church's witness to the truth shall be stopped?
2. What was Paul's charge to Timothy?
3. What awaits the faithful witness at the end of his witnessing?

#### Week of May 19

Monday . . . . . *Ezekiel 36:16-27*

Tuesday . . . . . *John 14:15-27*

Wednesday . . . . . *John 16:1-15*

Thursday . . . . . *Romans 8:1-16*

Friday . . . . . *I John 2:18-29*

Saturday . . . . . *I Corinthians 2*

Sunday . . . . . *II Corinthians 3*

#### Questions for Sunday Meditation

1. What was to be the result of Israel receiving God's Spirit?
2. Who sent the Holy Spirit into the church? (Cf. Jn. 14:26, 16:7)
3. Why does the natural man not receive the things of the Spirit of God?
4. By what means are believers made like unto Christ?

#### Week of May 26

Monday . . . . . *Luke 19:1-10*

Tuesday . . . . . *John 4:1-12*

Wednesday . . . . . *John 4:13-30*

Thursday . . . . . *II Chronicles 33:1-13*

Friday . . . . . *John 12:37-50*

#### Some Prayer Suggestions

Pray for the 14th General Assembly as it meets in Cedar Grove. Pray that there may be a real zeal for the purity, the unity and the peace of the church.

Pray for pastors and their helpers as they prepare for Vacation Bible Schools.

God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (I Corinthians 3:16, 17) As we are aware of the Holy Spirit's presence with us we shall respect His temple. We are told to count upon the fact that we have received the Spirit of adoption whereby we cry, Abba, Father. "Likewise, the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings that cannot be uttered." (Romans 8:26) Never are we to ascribe any action of ours to the Spirit if that action is not approved by the Word, and on the other hand, never are we to lose sight of the fact that His Spirit leads every son of God by that Word. Abraham Kuyper sums up what should be our attitude toward the Comforter when he writes, "Blessed is the man to whom has been given a taste of the work of the Holy Spirit in his own experience. . . . Blessed is he who, constrained to love by the love of the Holy Spirit, has opened his heart in thanks, praise and adoration, not only to the Father who from eternity has chosen, and called him, and to the Son who has bought and redeemed him, but also to the Third Person in the Holy Trinity, who has kindled in him the light and keeps it burning in the inward darkness; to whom, therefore, with the Father and the Son, belongs forever the sacrifice of love and devotion of all the Church of God."

So, then, let our meditation upon the Scriptures, our soul's sincere desire in prayer, our witnessing to truth, our daily labor, and every activity be done in the Spirit.

—LE ROY B. OLIVER.

### Dear Mr. Clowney,

The younger readers of the GUARDIAN, and some of the older ones too, are anxiously awaiting more Youth Pages from your pen. Due to the telephone strike, we haven't been able to call you up and find out what's the matter. But please, please send in that copy!

YE MANAGING ED.

# What of Tomorrow's Ministers?

By the REV. ROBERT L. ATWELL

Pastor, Calvary Orthodox Presbyterian Church, Middletown, Pennsylvania.

**T**HE AUTHOR of this article, a graduate of Westminster Seminary in the class of 1935, recently spent a month on leave from his church, visiting colleges throughout the country in the interests of the Seminary. His interesting summary of his experiences should be a challenge to all who are concerned about the future of the church and its ministry.

**W**HAT kind of ministers will we have tomorrow? Presumably Christian people are interested in the answer to this question. The reason for this article is the conviction that GUARDIAN readers can have a large part in determining the answer. If inquiry be made as to my qualifications for writing such an article the reply must be simply that I am well nigh overwhelmed by the importance of the matter and must write. I have just returned from a trip of 12,000 miles in which I visited some 34 colleges and universities and interviewed more than 200 pre-ministerial students. While it is clearly presumptuous to set one's self up as an expert as the result of knowledge derived from one trip the conviction that we should consider the picture is so strong as to impel such presumption.

## Encouraging Features

Nothing in the dozen years of my ministry has brought half the encouragement that I have derived from some acquaintance with those men who are now pre-ministerial students. To begin with there are more men than there ever have been in our colleges and universities who are looking forward to the Gospel ministry—perhaps twice as many. This, in the face of the need both at home and on the foreign field, might be considered encouraging in itself. It certainly becomes so when the calibre of these men is taken into consideration. It well may be that those whom I had the privilege of interviewing constituted the cream of the crop but at all events they presented a happy contrast to the average pre-ministerial student, as I knew him, twenty years ago. These men today are earnest and zealous. There is a notable

lack of the professional attitude which looks to the ministry as providing financial security and social prestige. There is also, again among those to whom I talked, a most encouraging conviction as to the absolute truthfulness of the Scriptures. The knowledge of the content of those Scriptures is only slightly more than one might expect as a result of the failure of the churches of our day to take seriously their teaching function. Nevertheless there appeared to be something approaching unanimity that men are without a message for their fellow men except as God has spoken. A third impressive thing about these men was the high proportion of them who are looking forward to service on foreign mission fields.

## Can We Use Them All?

Perhaps someone will ask how it will be possible for the church to use all these men. If there are so many more men studying for the ministry now will we not have too many ministers tomorrow just as we have too few today? The answer is easy. We will never have too many good ministers. Moreover the world is far from evangelized. Fields are white unto harvest and it indeed behooves us to pray the Lord of the harvest that He may thrust forth laborers into the harvest. Christians must again claim the universe for God. In order that this be done it is requisite that men shall arise in every realm who are equipped to enunciate the principles of Holy Writ and to aid men in applying those principles. One of the things of which I am sure is that any young man whom God has called to the Gospel ministry does not need to fear that he will find the field overcrowded.

There is still another aspect of student life which brings encouragement. That our higher institutions of learning are, by and large, far from Christian is only too evident. But that young men and women are being won to Christ on such campuses is a glorious fact. Doubtless various groups and individuals are being used in such work but there is one group which I must mention both on account of the num-

ber of times I noted its effectiveness and on account of the consistency of its testimony. I refer to the Inter-Varsity Christian Association. Though young in years it has more than 200 active chapters in our colleges and universities. Not infrequently I found that the most promising pre-ministerial students had either been brought to the Lord or had their Christian life greatly strengthened by Inter-Varsity. Such a work as this can do much to guarantee a continued supply of suitable candidates for the Gospel ministry.

## They Need Good Training

What kind of ministers will we have tomorrow? So far as present pre-ministerial students are concerned that answer may be good beyond our fondest dreams. Whether, however, it actually is good depends, in the providence of God, almost wholly upon the Seminary training which they receive. Perhaps that which made my trip most encouraging to me was the fact that the two things which I was eager to emphasize concerning Westminster Theological Seminary were, for the most part, just the two things these men wanted. It is my conviction that there is no institution in the world today that provides training which on the one hand is so thoroughly Biblical and on the other hand is so Biblically thorough as does Westminster. These men want Biblical training. They are not as fully aware that their training ought to be thorough but it is a delightful, and not a difficult, task to bring them to that conclusion. The decision that they should come to Westminster for their theological training seems then an obvious one.

Nevertheless it seems to me one should not be surprised at the smallness of present classes in such a school as Westminster. To begin with there is no big denomination, or other sizable group, from which pre-ministerial students would, more or less as a matter of course, gravitate to her halls. Secondly those of us who might well have been influencing young men to come to Westminster have, to use a phrase, been asleep at the switch. We

have neither informed young men, nor caused them to be informed, of the availability of such training. Nor will we be realistic if we suppose that any visit of 30 minutes or less which I may have had with one of these men is likely to have much effect if it stands alone. Success in any kind of advertising demands repetition and we do well to remember this also in our Lord's work.

Again, lest we suppose that our task is easier than it actually is, let us recognize that Satan is always alert and always busy. It must grieve him sorely every time one of these splendid young men decides to enter Westminster rather than some school where unbelief is taught or where the Gospel is ignored. To prevent that he uses two tools. (1) He circulates rumors of a derogatory nature about Westminster. (2) He suggests to men who love the Gospel that their opportunity to preach it will be greater if they take their training at a seminary whose graduates are welcomed even in churches which have been riddled with unbelief. In the first instance Satan is generally using his favorite device of the lie—not necessarily a whole lie but a distortion of the truth. In the second instance his appeal is a subtle one to the "sin of the saints," that is, pride. The college student who supposes he can carry on three years of intensive study under liberal professors and come out with a trumpet

which gives forth a certain sound is sadly deluded.

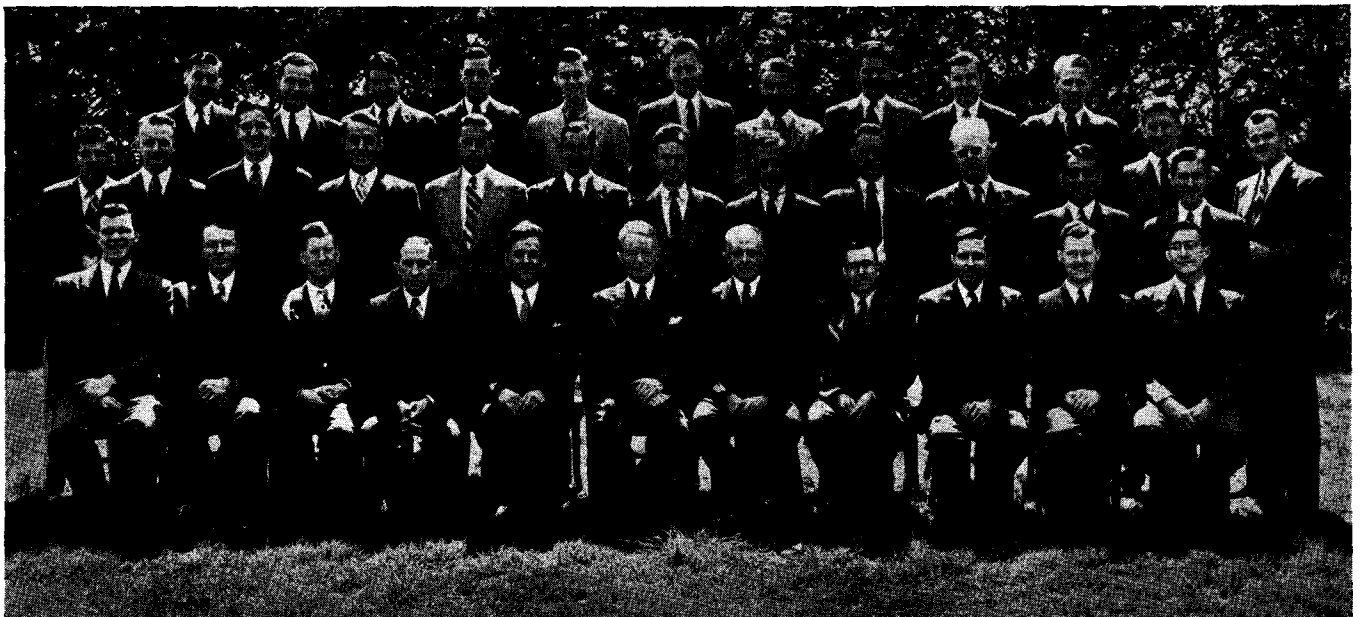
#### Westminster Has the Answers!

Though many of the questions asked me about Westminster did stem from rumors of one kind or another which have been making the rounds it was encouraging to discover to how large an extent the answers to these questions simply served to demonstrate the stand which Westminster takes to the effect that the Scriptures are the absolute and sufficient rule for both faith and practice. I refer to such matters as the emphasis on scholarship—the so-called Christian liberty question—the militancy of her graduates. (While there should be no apology for the most militant opposition to sin wherever it appears there is also no excuse for any element of pride or self-righteousness on our part when we are engaged in such opposition. It is our pride, not our militancy, which often brings dishonor to our cause.) However there was one criticism which for a time bothered me. It was to the effect that Westminster's emphasis on scholarship appeared to destroy evangelical fervor. Several students expressed the fear that if they attended Westminster they would have less zeal to be used in bringing souls to the Lord upon their graduation than they have now. The obvious answer is that nothing so fosters true piety and the zeal which is according to knowledge

as does the Bible. That answer may seem a bit theoretical. At any rate the fear stemmed from a concern about how it actually worked out. Before I finished my trip I was most powerfully impressed with the manner in which the truth evinces itself by its fruits in this regard. Without a single exception, so far as those whom I met on this entire trip are concerned, the young people who have been influenced by Westminster graduates are among the most zealous proponents of the type of testimony which is seen, for example, in the Inter Varsity movement. That Westminster's graduates deplore that their zeal is neither as strong nor as constant as it ought to be seems to me a wholesome thing. That young people who have come under their influence are zealous beyond any others of whom I have ever had any knowledge seems to me indicative of the fact that Westminster training does foster zeal of permanent character.

#### How We Can Help

Finally, recognizing something of the promise in those who are preparing for the ministry in our colleges and recognizing also that such promise will never come to fulfillment unless these men enter a sound Seminary, what may the GUARDIAN readers do to insure that tomorrow's ministers will be ministers of the Word preaching that (See "Atwell," page 136)



Students and Faculty of Westminster Seminary

Farrer-Birch Photo

# Tradition: Romish and Protestant

## Part I: The Romish View of Tradition

By the REV. JOHN MURRAY

Professor of Systematic Theology in Westminster Seminary

**T**HE SUBJECT of Tradition, and its authority in the life of the Church as compared with that of Scripture, is a matter of great importance. The difference between the position of Rome and that of Protestantism is one of the great marks of distinction as between these two sections of organized Christendom. The article by Professor Murray is therefore of special significance. It originally appeared in the Westminster Alumni Annals, and is published here by permission.

**T**HE POSITION of the Romish Church with reference to tradition has been officially declared by the Council of Trent. It is found in the "Decree concerning the Canonical Scriptures" of April 8, 1546. The Council declares that the Gospel "of old promised through the Prophets in the Holy Scriptures, our Lord Jesus Christ, the Son of God, promulgated first with His own mouth, and then commanded it to be preached by all His Apostles to every creature as the source at once of all saving truth and rules of conduct. It also clearly perceives that these truths and rules are contained in the written books and in the unwritten traditions which, received by the Apostles from the mouth of Christ Himself, or from the Apostles themselves, the Holy Ghost dictating, have come down to us, transmitted as it were from hand to hand. Following, then, the examples of the orthodox Fathers, it receives and venerates with a feeling of piety and reverence all the books both of the Old and New Testaments, since one God is the author of both; also the traditions, whether they relate to faith or to morals, as having been dictated either orally by Christ or by the Holy Ghost, and preserved in the Catholic Church in unbroken succession" (cf. H. J. Schroeder: *Canons and Decrees of the Council of Trent*, pp. 17, 296).

### Summary of Romish View

It is apparent that the premise of this official pronouncement is that the

source of all Christian truth, by which the faith and morals of the church are to be determined, is the Lord Jesus Christ, the Son of God. The question with which the Council is particularly concerned is the way in which this Christian truth, pertaining both to faith and morals, is conveyed to us. The Council's emphatic declaration is that it has come to us by two streams, Scripture and unwritten traditions. The latter have an authority in this matter equal to that of Scripture; they are to be received and venerated with a feeling of piety and reverence similar to that with which the Scriptures are received and venerated. For these traditions were dictated either orally by Christ or by the Holy Spirit and have been preserved in the Catholic Church in continuous succession. The outlines of the Romish doctrine of tradition, therefore, should be rather obvious. The summary statement of Sylvester J. Hunter may help to elucidate what has just been set forth. "Christian truth," he says, "was delivered to the Apostles by the spoken word of Christ or by the inspiration of the Holy Ghost, and . . . it has come from them to us, partly committed to written books, and partly by unwritten tradition" (*Outlines of Dogmatic Theology*, Vol. I, p. 107).

Though this summary is in some respects simple enough, we are not to suppose that the Romish doctrine is as simple and intelligible as might appear from this formal statement. There are two things that need to be said.

### Significant Features of Romish View

First, it is not to be supposed that nothing of what is implied in unwritten tradition has ever been committed to writing. The Romish Church does not mean that the whole content of authoritative tradition must be jealously guarded from ever finding its way into either script or print. In other words, it is not claimed that this teaching is such an esoteric secret that no one may presume to give any indication of its character or purport by com-

mitting it to writing. It is fair to conclude that the word "unwritten" is first of all intended to distinguish the mode of its transmission from the mode by which the revelation of Scripture has come, namely, inscripturation. The authoritative teaching embodied in tradition is not conveyed to us by inspired writings. It does not follow, however, that other writings have not played a part in the conveyance and even in the exposition of what this tradition embraces. For example, the Church of Rome in its defence of tradition as an authoritative rule and in the support of certain traditions makes frequent appeal to the writings of the church fathers. Again the symbols of faith and the definitions of the ecumenical councils are important elements of tradition. But these, of course, are committed to writing and all may have access to them as documents of tradition.

But, secondly, the Church of Rome does place great stress upon the fact that tradition is oral and unwritten. In terms of this emphasis we shall look in vain for any summary or codification of what is involved in tradition. As one protestant writer has said, "so far as we are aware, there is no publication which contains a summary of what the Church believes under the head of tradition" (Charles Elliott: *Delineation of Roman Catholicism*, p. 40). Indeed, if there could be a codification or summation of the "unwritten traditions," this would destroy the very principle that underlies the whole superstructure of tradition, namely, the Romish conception of the church. For Rome, the church as a visible, palpable organization and living organism, subject particularly to the papal see, is the depository of tradition. If writings were the depositories of tradition, this would radically interfere with the function ascribed to the church. The organs of this tradition are the official ministers of the church, the successors of the apostles. Christ and the Holy Spirit dictated these unwritten instructions to the

apostles, the apostles committed them to their successors and of these there has been an unbroken succession in the Romish hierarchy. So, while Rome does not aver that tradition receives no expression in writing, yet she is very jealous to maintain that the church is the medium through which tradition is transmitted and not written documents.

#### The Voice of the Church

As indicated already, the church, for Rome, is that visible, palpable organization professing subjection to the hierarchy which finds its head in the bishop of Rome. It is in this Church, called, presumptuously enough, "the Catholic Church," that these traditions are preserved in continuous succession. These traditions, therefore, do not exist outside the communion of the Romish Church; she is their sole possessor and custodian. And this claim of Rome is to be understood not in the sense in which she claims to be the custodian and infallible interpreter of Scripture but rather in the sense that tradition does not exist except as an oral transmission passed on from hand to hand by Rome's official ministers.

Furthermore, tradition is not to be regarded as a verbatim transmission of sayings and directions given by Christ orally or by dictation of the Holy Spirit. Tradition is not a static corpus of oracles handed down from generation to generation. Tradition is rather that which the Church propounds in each successive generation; it is the living voice of the Church. Hence new decrees and dogmas may be officially declared from time to time which are invested with all the authority claimed for tradition. Rome, indeed, does not claim that such official pronouncements regarding faith and morals are new inventions of the Church. It is claimed rather that they are concrete expressions and formulations of what was implicit from the beginning in the tradition of the Church. By the authority vested in the Church they are declared to be infallible dogmas which are implicit in and grow out of tradition.

We can readily see how fluid and flexible this concept of tradition really is, and how difficult it is to determine what exactly is included in it. Indeed, there is something banefully elusive about it all. We get good examples of what the doctrines of tradition and of

the Church can produce in the hands of the Roman hierarchy when we think of the dogmas of the immaculate conception (1854) and of papal infallibility (1870). Blasphemous pretensions can emanate from so elusive, but for Rome so convenient, a doctrine!

Protestants should be alive to the consequences of the Romish position, particularly in two respects. First in the name of tradition there can be foisted upon the church what is the antithesis of the truth of the Gospel. We see this in the impious claims of the papacy. Secondly, Protestants should understand that the claim of Rome implies that the protestant church is excluded from access to one of the indispensable media of divine revelation, with the result that it cannot possibly be the church of Christ.

#### Examination of Romish View

In examining the Romish position, a thorough discussion would take us far beyond the limits of such an article as this. But a few considerations may be briefly adduced.

(1) It is true that the Gospel was at first orally communicated and transmitted. We have no evidence that Christ Himself gave to the apostles or to the church written documents. Even the first of our New Testament books was not written for several years after the ascension of Christ. The Gospel by this method of oral transmission was indeed the same Gospel and was the power of God unto salvation.

(2) All that Christ revealed and spoke was infallible and normative for faith and morals. If we today possessed any actual instructions of Christ which have not been committed to Scripture and if these instructions could be authenticated to us by some infallible criterion, then these unwritten sayings of our Lord would be on a plane of authority equal to that of Holy Scripture. The same would hold of instructions or revelations given to the apostles by dictation or inspiration of the Holy Spirit, provided they were also authenticated by an infallible criterion.

(3) It is a remarkable providence that notwithstanding the many sayings and deeds of our Lord not included in the canonical Scriptures, alluded to, for example, in John 20:30; 21:25, the number of sayings or of deeds, not incorporated in the canonical books, which have come down to us

are very few indeed and are of such doubtful authenticity that we cannot rely upon them or make use of them in any determinative way in matters of faith or morals. When we bear in mind the mass of material that existed in the instructions and deeds both of our Lord and of His apostles, not included in Scripture, and then ask the question: how much of that material has been conveyed to us by a really authentic tradition? we are really confronted with an amazing phenomenon. There is scarcely anything. We are constrained to ask: is this not a fact of God's providence intended to confine the church to the canonical Scriptures as the only infallible rule of faith and morals?

(4) The very doctrine of tradition as propounded by the Romish Church is indicative and indeed corroborative of the foregoing providential facts. The "unwritten traditions" of Rome do not purport to be simply sayings of our Lord or inspired utterances of the apostles that have come down to us by authentic transmission. Tradition is not by any means conceived of as a collection or corpus of such instructions. Tradition, for Rome, is something quite different. But the only tradition that we would concede would be equally authoritative with Scripture would be the tradition of instructions given or deeds done by our Lord and inspired utterances and deeds of the apostles, communicated to us by infallibly authentic testimony. The only tradition then which we Protestants could place on a par with Scripture is that kind of tradition which does not exist, and which, indeed, Rome does not aver.

(5) Protestants, particularly Reformed Protestants, do not deny that there is such a thing as tradition to which all due deference must be paid. At the outset the word "deference" should be noted. We have not used the word "reverence." In this resides a very important distinction.

#### Protestants and Tradition

There is truly a catholic tradition to which all due respect is to be paid and for which we should thank God. The Romish Church has attempted to monopolize the word "Catholic" by trying to fix upon itself the denominational name, "the Catholic Church." Protestants should not be the dupes of Rome in this respect and should  
(See "Tradition," page 138)

*The Presbyterian*  
**GUARDIAN**

1505 Race Street, Philadelphia 2, Pa.

**EDITORS**

**Ned B. Stonehouse**

**Paul Woolley**

**Leslie W. Sloat**

**Managing Editor**

**ADVISORY COUNCIL**

**Robert L. Atwell**

**John P. Clelland**

**Leslie A. Dunn**

**John Patton Galbraith**

**Edward L. Kellogg**

**Objectives**

WITH society organized as it is at present, the most frequent reason for setting up a corporation is to sell something. There are non-profit corporations, too, but they are in the minority. Even a non-profit corporation, however, metaphorically has something to "sell." It exists to accomplish a purpose and to do that it usually has to persuade people.

The church of Jesus Christ has something to "sell." It exists to present the claims of the gospel to living people.

The fourteenth general assembly of the Orthodox Presbyterian Church will convene on May 22 in Cedar Grove, Wisconsin. Like other Churches, the Orthodox Presbyterian Church has something to sell. It "sells" doctrine. That is what the gospel is—good news—facts—doctrine.

Of course, the doctrine is not offered in a vacuum. It is there for a purpose, to be incorporated into real living, into the very lives of people, their daily conversation and interests. Even a grocery store sells food for use, for building physical life. But the immediate purpose is to make a living for the owner. So in that respect, the Orthodox Presbyterian Church is different. Its primary purpose is to provide spiritual food. That its ministers are sustained thereby is important for its purpose but secondary to that purpose.

What kind of doctrine shall the Orthodox Presbyterian Church dispense? That is an all-important question. Shall it like a grocery store have as wide a selection of doctrines on its shelves as possible, so that the cus-

tomers can have anything they want along that line?

The Presbyterian Church in the U.S.A. deals with its members that way, and it has done so for a long time. The Auburn Affirmation told the Church that an attempt was being made to narrow the testimony but that various theories in explanation of doctrine were quite in order. Before that, the constitutional revision of 1902 was adopted with a view to a greater breadth of doctrine in the Church. Still earlier the Reunion of 1870 was consummated without any official statement as to the weighty doctrinal differences that had divided the Church. All the doctrinal convictions were welcomed into one fellowship. This policy is known as inclusivism. It has been at home in the Presbyterian Church in the U.S.A. for a long, long time.

So it is not always wise to imitate that Church or the American Presbyterian tradition, lest the state of the Orthodox Presbyterian Church become identical with that of the Presbyterian Church in the U.S.A.

Belief is a much harder thing to handle than groceries, or even than life. Groceries are concrete and visible. Life is not usually hidden. But belief as it actually exists in a man's mind cannot be seen. However, Americans are finding it necessary to learn how to handle belief. They are being forced to handle it politically. Communism is a doctrine and the beliefs of Karl Marx are important to Americans today.

The church at large is being forced to handle belief, which it refused to do a generation ago. Another Karl, Karl Barth, is partly responsible for that, and, in part, simple common sense has at last required it.

So the Orthodox Presbyterian Church must handle belief. But belief cannot be seen. However, the results, the fruit, can. When a decision is to be made, the question must be asked, What kind of a policy does this represent? That is what the General Assembly must do. Its members must say to themselves, Does this decision represent inclusivism? Is this candidate for membership on a committee an inclusivist candidate? Only by asking these questions can belief be handled and the Church's stock-in-trade, its precious Biblical doctrines, be maintained clear and pure.

Christian love is an important in-

redient at general assemblies. Give every one a respectful hearing. Most of the speakers, at least, will be straightforward and will be trying to be clear. Some may support an inclusivist position out of ignorance. Others may do so because they think it necessary, though they will not always advertise the fact that what they have to offer is really inclusivism.

The important thing, however, is not intention. Good intentions are inadequate. To make intention a test of sin is an error that was classically stated by Abelard and that has long been a favorite Roman Catholic position.

The test is: How thoroughly does this proposal, does this candidate, adhere to the stock-in-trade of this Church, pure and true doctrine? The Church is here to give men the truth for the eternal welfare of their souls. Gear everything to the task of doing that. It is a job that needs the support of every motion passed, of every man elected to office.

**The Blind Politician**

THE THING about a blind man is that he considers the world only in respect to his own interior presumptions. The thing about a politician is that he considers the world merely a device by which he is to serve himself and his party. Both men are alike in being self-centered, though in different respects. So that when we talk about a blind politician we are talking about men as we talk about the sea when we say that it is deep and blue. A sea that is blue is deep, but a deep sea is not necessarily blue. A man who is a politician is blind, but a blind man is not necessarily a politician. Yet just as the blueness of the sea depends upon its being deep, so the politicianship of a man depends upon his being blind.

The kind of blindness that besets a politician is of course a spiritual and psychological blindness. It is the kind of blindness possessed by men of Jesus' day whom our Lord described as being able to tell something about tomorrow's weather from the character of the evening sky, but who did not understand the signs of the times. So we commonly regard a politician as one who has his ear to the ground,

he can be depended upon to forecast a vote rather accurately, yet he cannot be depended upon to vote on the side of truth, and therefore he has no real sense of judgment. He always knows how many men are on his side, and, since that is his main concern, he does not trouble himself to find out which side is right. Abraham Lincoln removed himself from the ranks of the common politician when he observed that with him it was more important that he be on God's side, than that God be on his.

Though the politician is blind to reality, and is not to be trusted as a guide, he gives the impression to those who are sightless like himself that he is a shrewd realist, that his eyes are exceedingly sharp, like those of a fox. And with a jackal's cunning he contrives to keep his followers at his heels. He simulates humility, he gets himself persecuted, he devises useful but hollow slogans, and fits them expertly to the gullible mentality of his accomplices. His whole treatment of them is insulting, yet they trust him, and so the blind leads the blind into the pit.

Ordinarily it is to be expected that in genuinely religious circles the brazen politician will not be found, and that if he is he will be known for his sightlessness and will not get a following. However, the test is not entirely sure, for the index of recognition is according to the acuteness of the true religious sense. The Lord does open the eyes of the blind, but the work of conversion may be prolonged through wilfulness and the persistence of Satan. Yet it is with the Giver of Grace that healing from the evil blindness lies, and with Him also there is release from the snare of the cheap strategist. The responsibility, however, is upon us, for along with an earnest faith there must be the exhibition of a noble character, "and with a noble character, knowledge; and with knowledge, self-control; with self-control, endurance; with endurance, godliness; with godliness, love to the brethren; and with love to the brethren, love." Without these things we are not merely inert in our blindness, our short-sightedness, our forgetfulness of grace, but we are open to enlistment in the army of those who oppose the kingdom of our Lord.

Yours truly,

—AUGUSTINUS AMERICANUS.

## Atwell

(Continued from page 132)

Gospel which alone is God's power unto salvation?

First of all let us realize that this is God's work. Let us take it to Him as such. You as a Christian believe in prayer. But when have you prayed that young men should receive the best in Seminary training? If you grasp the importance of this matter you will not let a day go by that you do not pray that God may deliver these pre-ministerial students from the blighting influence of that type of training which is received in more than 9 out of 10 Seminaries in our land.

Secondly whenever you know of one whom you consider a suitable candidate for the Gospel ministry urge that call upon him and then see that he knows of Westminster and that Westminster knows of him. The Seminary has a new awareness of the privilege and responsibility of keeping in touch with the men in our colleges and you can aid in that work by sending in names.

Out of hundreds of us who have graduated from Westminster or who in some other way know of the training which this institution provides only a few have been active in directing students to her halls. But the success with which the Lord has crowned the efforts of those few indicates what might be accomplished if the rest of us were in a like manner faithful. For example the Rev. Robert K. Churchill has been diligent in season and out of season among the students in the University of California. An opportunity has been afforded him to teach from time to time in Bible League there (a work, initiated and furthered by the Rev. and Mrs. V. V. Morgan, which constitutes a conspicuous and glorious example of what may be accomplished by Christian student work on a pagan campus). The result is that there has seldom been a time since Churchill graduated that there has not been a student in Westminster as a result of his efforts. Or consider the work of the Rev. Raymond Meiners. With a congregation of some sixty members there are 18 now in college 4 of whom are studying for the ministry. Probably an equal number not actually communicant members of this congregation have been similarly influenced by him. Several of his

"boys" have already graduated from Westminster, others are there now, another enters this fall and it appears that one or more will be entering each fall through the years ahead. May these examples stir others of us to emulation.

As I read back over what I have written I am dismayed at the weakness of my words. Why such a matter should not call forth eloquence is beyond me. Nevertheless I trust that the very facts will commend themselves powerfully. What could be more tragic that that one of these young men who gives so much promise of being a fruitful servant of our Lord should have his ministry made barren by Satan's directing him to an unsound Seminary—that that should occur through our negligence? Or what service is potentially greater in the furtherance of the Kingdom than being used of the Lord to direct one of these men to Westminster?

## Seneca Hills Y. P. Conference

THE Rev. Calvin K. Cummings, Director, has announced plans for the annual summer young people's Conference for the Orthodox Presbyterian young people of Western Pennsylvania and other interested areas. The Conference will be held the week of August 25th. The age range for those attending is from eleven to eighteen years. Total cost for board, room and registration will be ten dollars. Faculty and speakers will include Professor R. B. Kuiper, and Ministers John Cleland, Robert L. Atwell, and Lewis J. Grotenhuis. For further information, and for making registrations, write to the Rev. Calvin K. Cummings, 1608 Graham Boulevard, Pittsburgh 21, Pa.

The Conference was originally founded by the Rev. Charles G. Schaufele, while he was located at Harrisville. Until the organization of the board of directors, Mr. Cummings is assuming the responsibility of directing the program.

## SUNDAY SCHOOL PAPERS

Edited by *Orthodox Bible Teachers*  
Bible Lessons in Bible Order  
Flannelgraph Pictures  
Ask for Samples

CHRISTIAN REFORMED PUBLISHING HOUSE  
Grand Rapids, Mich.



# "Missionary in Tongues" Reports from Liberia

By the REV. WILLIAM E. WELMERS, Ph.D.  
Orthodox Presbyterian Minister Stationed at Sanoyea, Republic of Liberia.

IN THE August 25, 1946, issue, THE PRESBYTERIAN GUARDIAN carried a preliminary report of the work Dr. Welmers is undertaking in Liberia. We present here portions of a letter recently received, in which he tells something of the country and the people. We plan to publish in the near future other reports dealing more particularly with mission work and the language work in which Dr. Welmers is engaged. Dr. Welmers is a graduate of Westminster Seminary in the class of 1939.

A FEW years ago I overheard an unmistakably mission-minded woman voice the claim that "Liberia is one of the only two civilized places in Africa; the other one is Ethiopia." I have also been asked about the "savages, wild animals, and witchcraft" of this land. We are inclined to smile at both attitudes. Liberia is neither the cradle of a great African civilization, nor is it a totally dark land of savages and black magic. Far from being one of the two most civilized lands of Africa, Liberia is one of the least touched, in its interior, by modern life. Perhaps only two places in Africa are less known: one is southwestern Ethiopia (!), and the other the Tibbu area in southern Libya. On the other hand, there are many things to remind us here that "we never left home." Henry Ford and Sears, Roebuck are as important to most of the people here as poisoned arrows or boa-constrictors, and there are surely more kerosene lanterns than there are idols and fetishes. Here, as everywhere else, people are concerned more about the cost of living than the wages of sin.

Our interior station here at Sanoyea must not be confused with the typical American idea of Liberia. Along the coast, mostly in Monrovia, there is a considerable colony of "Americo-Liberians," the descendants of freed American slaves who sought a free home on the soil of their ancestors. Outnumbering them perhaps a hundred to one are the thirty or so tribes

of the original inhabitants of this land. It is among one of the largest of these peoples, the Kpelle, that our work is being done.

In most of Africa, wealthy European colonial powers have, with varying degrees of wisdom, brought many material advantages to the people. Inland French West Africa, virtually surrounding Liberia, is overlaid with a network of roads, and boasts some railroads and steamship lines. In Liberia, a struggling group of ex-slaves laid the foundations for a democratic state, the proud but tiny Republic of Liberia. With little money, and not without some corruption and local imperialism, comparatively little has been done. Sympathetic America has traded aid for good intentions, and little Liberia can well boast of being a land of promise. A cross-country system of highways is being built, a small airline serves the coastal towns better than most American areas with the same population are served, and the tribes of the interior are gradually gaining a voice in the government which will speak to the mutual benefit of the coast and the hinterland.

I am not an authority on Liberia, the people of Liberia, their customs, or anything else about this land. . . . All we can tell you is our own experiences, our own limited observations, and our reactions. . . . The only thing we pretend to know anything at all about is the Kpelle language, and it must be admitted that we don't know very much about that yet.

First, suppose we talk about the weather. Years ago this part of Africa was known as the "white man's graveyard." I believe the charge is unjust, at least in recent years. Two of the scourges of the tropics—yellow fever and typhoid—have been eradicated among visitors to the tropics by preventive medicine. Malaria has bowed but not succumbed before quinine for centuries, but modern advances in its prevention and treatment have virtually eliminated its terrors. The climate itself has surpassed our fondest hopes.

In nine months, with the hottest month of the year just past, our highest temperature has been 97. Our lowest has been 52. With reports of 120 and higher from East Africa, India, Central America and even Arizona, we cannot complain here. The sun gets hot at noon, and we stay out of it, but we still advise: if you suffer from the heat, take a month in Africa at any time of the year in preference to a July in Philadelphia. At least, West Africa. At least, Liberia. At least, Sanoyea. We don't want to generalize unjustly.

We also seek no pity so far as living conditions are concerned. We have very few "modern conveniences," but there are compensations. A missionary need not and usually does not lead a "primitive life." We use the same sheets and pillows and dishes and pots and pans that we used in America. One of our beds has coil springs, and our meat is cooked in a pressure cooker. I would estimate the pre-war price of the twelve-inch planks in the floor of only one of our rooms at about \$225. in America; the same planks cost about \$7. here. They are hand sawn, hand trimmed hardwood of a quality similar to that of mahogany.

I have often heard missionaries criticized for "living above the people." The missionaries live in fenced compounds, have luxurious houses, maintain large staffs of servants, and never know the living conditions the people have to face. Such a representation is quite misleading. It is true that we live in a fenced compound. That is the only way to keep footloose goats out of our gardens, and is my only explanation for the fact that we have lost only one pair of trousers, two towels and a few handkerchiefs from the clothes line. It is true that we live in a frame mansion, though it is hardly the Waldorf Astoria. How else are we to set an example of cleanliness and sanitation and health to the people who live in mud and thatch houses open to jiggers, mosquitoes, and endless dirt. The stones and planks with

which we build are local; they are free for the carrying or cutting, and anyone who really wants can use them. It is true that we have servants—employees and friends, not slaves. These boys are more than glad to work for five to ten dollars a month; that money buys their food, pays their tuition, and gives them more clothes than they ever had before. Without them, it should be remembered, we would have to haul and chop over a cord of wood a week, haul from the well and carry to the house over twenty buckets of water per day, cook on a wood stove, boil drinking water the same way, do the laundry twice a week with a hand scrub board, and do an infinite variety of other time-consuming tasks that are peculiar to the tropics. It is not true, however, that we have no appreciation of the people's life. We eat their food as much as possible, we try to learn their problems, we walk their paths, and when we travel we live in their houses with no complaints. A mud house is cool, at least.

(Here follows a paragraph describing Dr. Welmer's unsuccessful attempt to get a shot at a leopard which was stealing chickens from the porch of a near-by house. At last reports the leopard was still quite healthy.)

Liberia does not appear to be a hunter's paradise, but we have eaten a considerable amount of good meat here. Various kinds of antelope are shot now and then, and wild boar and dwarf buffalo upon occasion. Guinea fowl are comparable to pheasant. Catfish are an occasional delicacy, and our one experience with porcupine meat still makes our mouths water. All meat is fifteen cents a pound, whether it is bones, brains or porterhouse steak.

Other foods are plentiful, but we find it difficult to get people to bring them to sell. Pineapples are a penny apiece. Oranges in season are three for a cent, bananas are twenty cents for a big bunch, rice is four cents a pound, and eggs are two cents each. We can at least imitate a good many favourite American dishes with French-fried or scalloped casava, mashed eddoes, and rice muffins. Our incomparable cook, Sammy Jensen, has forever spoiled us for commercially baked bread, and on those rare occasions when we are prodigal with our supplies, his cinnamon buns would make Messrs. Horn and Hardart turn green with envy.

To reach us here in Sanoyea, you would have to start from Monrovia, the capital of Liberia, on the coast. A trip by truck or private car over some seventy miles of bumpy, hilly clay road brings you to Totota, a small mud and thatch town half way across the country. If your trip was late in the day, or too tiring, you may stay there in a mud house maintained by the mission. The doorways and ceiling mats bruise the top two inches of my head, but those nasty-looking spiders with a four-inch leg spread and a fat body are nothing to get excited about; they are harmless and their diet of mosquitoes and flies is the best malaria preventive known. The next morning you round up the carriers you ordered several days before, find that half of them are not there, and start off anyway. Unless you are well conditioned, you ride a good deal of the way in a hammock, carried by two or three alternating teams of four men. The hammock is strung on a pole, and each end of the pole is fast to a three-foot cross piece. Each end of the cross piece rests on a man's head. Your baggage, supplies, and everything else you have also goes on heads, up to sixty pounds per person (though I have seen a man who weighed 108 carry a 100-pound keg of nails). Don't pity the men too much; you will soon learn that the easiest way to carry a compact load, even for yourself, is on your head. If you are used to walking, you may not use a hammock at all. But beware, because you have about fifteen to eighteen miles (five hours for an experienced walker) of mountainous paths ahead of you. My longest day on the path so far has been twelve hours, out of which I walked nine, or probably thirty miles. That was after a month of pretty regular hiking, in which I covered well over a hundred miles, and I do not choose to deny that the thirty miles wore me out. . . . But to return to this trip to Sanoyea, you finally stagger into town, and chances are you find yourself completely unexpected. News of people arriving has an unfortunate way of never getting here in advance. The town seems small (there are perhaps a hundred houses, or about four hundred people at most), and you are soon through it. The sight of the lovely stone church cheers you up, and as an occasional visitor you are warmly welcomed at the mission. You have your choice of

Danish, Swedish, German or Dutch hospitality. Miss Jensen, the middle-aged Danish nurse here, always has coffee for you, and so do the Welmers. This is not to disparage the coffee served by the Slifers, or the Homrighausens, but only Miss Jensen and the Welmers are famous for it. For several months we were here alone with Miss Jensen, but the fame of "Kirsten's Kitchen" is known all over Liberia.

(To be continued)

## Tradition

(Continued from page 134)

resist every attempt on the part of Rome to appropriate that denomination. The Church of Rome is not the catholic church. It is presumption for her to claim to be. We should understand that all who profess the true religion belong to the catholic church and in the catholic tradition we glory. The catholic tradition is enshrined particularly in the ecumenical creeds, and is found also in the line of orthodox interpreters and theologians throughout the centuries.

There is also a protestant tradition. It is the viewpoint of the protestant church as over against the perversions and apostasies of the Romish communion. This tradition is enshrined in the great protestant creeds and in the theology of the protestant reformers. It is also embodied in the worship and practice that prevailed in the protestant churches of the sixteenth and seventeenth centuries.

There is in like manner a reformed tradition. It is enshrined in the reformed creeds, theology, worship and practice. It is in this latter tradition that we specially glory. And we glory in it because we believe that it is the purest reformation and expression of apostolic Christianity. It is in this tradition that we move; it is the stream along which we are borne; it is the viewpoint we cherish, foster and promote. We cannot abstract ourselves from it; it gives direction and orientation to our thought and practice.

(To be continued)



"Buy the truth and sell it not; yea wisdom, and instruction, and understanding." Proverbs 23:23.

## Southern Presbyterians Face Union

By the REV. ADRIAN DeYOUNG

Pastor, First Presbyterian Church, Tusculumbia, Alabama

**T**HE AUTHOR of this article is a minister in the Presbyterian Church U. S. (Southern). He is a graduate of Westminster Seminary in the class of 1939, and is a member of the Board of Trustees of that institution. We are glad to have this summary of the situation, from one who views it from the inside.

**N**O RELIGIOUS journal displays a greater enthusiasm for church union than *The Christian Century*. "A United Protestantism" is its watchword. The weekly did its best to persuade the Protestant Episcopal Church and the Presbyterian Church, U.S.A., to accept each other for better or for worse, and though disappointed at apparent failure, it has not given up hope. Recently the editors have suggested another promising match—the Protestant Episcopal Church and the "great" Methodist Church. As we might expect, the paper was highly pleased with the invitation issued by the Federal Council of Churches to its members recognizing each other's ministries and sacraments to send delegates to a conference looking toward closer union.

A union *The Christian Century* cannot excite itself about, however, and one which would seem most likely of success, is that of the Presbyterian Church, U.S.A., and the Presbyterian Church, U.S. The reason for its hesitation concerning this merger, it is frank to say, is that southern conservatism would silence voices and inhibit action in the Presbyterian Church, U.S.A., looking toward other unions. "Many will ask," a recent editorial remarks, "whether Presbyterian union may not be gained at the cost of Presbyterian leadership in the broader field of ecumenical Protestantism."

Orthodox Presbyterians also are hesitant about the latter merger, but for a different reason. They hesitate simply because they are interested in the cause of sound doctrine.

The union discussions, now in their seventh year, are well advanced. Representatives of both Churches at a

recent meeting in Cincinnati unanimously approved a plan to be submitted to their next General Assemblies. It is not the intention of the planners, however, to ask that the question be sent to the presbyteries at once for conclusive action. Instead they will ask that presbyteries study the plan and offer suggestions for a final draft to be presented in 1948, making union a possibility two years later. The strategy seems to be that the longer Southern Presbyterians are made to talk union the more likely they will be to agree to it.

Another plan for union was submitted for criticism four years ago. The principal attack against it concerned the property rights of congregations, presbyteries, and synods refusing to enter a united Church. Southern representatives have admitted, however, that to yield at this point is out of the question. The Presbyterian Church, U.S.A., would never consent, of course, and it would make a sizable continuing Southern Church inevitable.

There is considerable speculation concerning the ultimate decision of the Southern Church. Unionists were not encouraged by their poll of a year ago, which showed little more than a third favoring union as soon as practicable. They have a good deal to overcome in the fact that a three-fourths majority vote of the presbyteries is required to accomplish union. The principal union strength lies in the border synods and in presbyteries localized in the larger cities. The parts of the Church less exposed to the influence of the Presbyterian Church, U.S.A., may be expected to reject the plan. Union's success is often predicted on the basis of General Assembly actions. But presbyteries are not handled quite so easily as assemblies. The "forward-looking" exponents of union still have to meet the ordinary ministers and determined elders in the less important presbyteries.

Many may wonder what is being done to insure the defeat of the plan. It is natural to want something spectacular—mass meetings, excited speak-

ers, and the like. Well, there is nothing spectacular going on in the South. But it would be a mistake to think that nothing is happening.

In His providence God has raised up two forces that are hard at work. One is the semi-monthly *Southern Presbyterian Journal*, which in five years has grown from a mere four hundred to more than thirteen thousand subscribers. It has kept the union issue with its doctrinal aspects before the Church. It has also provided an untold amount of printed matter to inform the laity.

Out of the paper grew an organization called "The Continuing Church Committee," which is just what its name suggests. Its purpose is to continue the Southern Presbyterian Church. The Committee's leadership is closely associated with that of the *Southern Presbyterian Journal*. The group is engaged in a quiet campaign that the writer has reason to believe will be widely felt in the future. At present it is sponsoring a series of six full-page advertisements in the *Christian Observer*, the country's oldest Presbyterian paper, and the one most widely read in the South. The response to the advertisement entitled "Shall We Liquidate the Southern Presbyterian Church?" has been highly encouraging, the Committee's Secretary, the Rev. Henry B. Dendy, says. The organization also issues and provides without cost informative materials for wide distribution. Prayer for the guidance and success of these agencies is earnest and frequent. The leadership is humble and consecrated. God may be expected to bless.

What would happen in the event of union is not easy to say. It is safe to say, however, that the Southern Presbyterian Church would continue. Not a few say that. But it is to be hoped that another Church will not be necessary. It is also worthy of fervent prayer that God, preserving the Church, will also purify it, that it may grow and be at peace.

### College Graduates

Christian education on all levels and in all areas of knowledge will become a reality only when educated Christians are united in the effort to formulate the principles of true Christian education. You may help by applying for membership in:

**The Inter-Collegiate Gospel Fellowship,**  
INCORPORATED  
464 Pequot Avenue New London, Conn.

## Judah and the Kingship

By the REV. EDWARD J. YOUNG, Ph.D.

Professor of Old Testament in Westminster Theological Seminary

WHEN Jacob died, it was with a blessing upon his lips. He died as a saint of God should die. His life had been rich in varied experiences, but when the time of departure had come, there was in his heart no malice or bitterness. Perhaps, as the end of life now approached, Jacob realized as never before, how richly he had been blessed of God in this life.

The aged patriarch summoned his twelve sons together in order that he might tell them what would befall them in the days to come. His words were words of blessing, and he cast his thoughts in forms of true strength and beauty. Concerning each of his sons he spoke. First he mentioned the six children of Leah, his first wife, then those of the two handmaids, Zilpah and Bilhah, and lastly the children of Rachel, the wife whom he loved. Jacob knew these sons and knew them well. Hence, in a word or so, he brings out the comments which are most necessary.

It is sometimes thought that some of the sons were cursed, but this was not actually the case. It is true that some of them were rebuked, and the anger of Simeon and Levi was cursed. But the purpose of Jacob was to bless. He did this by not hiding the truth. When rebuke was necessary, he gave it. This he did in order that the sons might profit thereby.

The blessing, however, is also a prophecy. Indeed, it may rightly be called a prophetic blessing. For as Jacob spoke, he expressed not merely his own wisdom and observation as to the nature of his sons, but he spoke under the inspiration of the Spirit of God, and therefore uttered an infallible pronouncement. His words, for that reason, are to be heeded.

### The Tribe of Judah

In thus speaking Jacob gave utterance not merely to thoughts about his sons as individuals, but also, inspired of the Spirit, he spoke concerning the future of the tribes which should be named after his sons. Particularly clear does this appear in the case of Judah. It will be noted that among the six sons of Leah Judah receives a greater blessing than the rest. Judah is to be

praised of his brethren, for he shall show himself to be a leader.

Furthermore, the kingship is to abide with Judah and be found with him when the Messiah comes. "The sceptre," says Jacob, "shall not depart from Judah, nor the staff of the ruler from between his feet until Shiloh come, and unto him shall be the gathering of the peoples" (Genesis 49:10). These words have generally been regarded by the church as a prophecy of the Messiah, in that they exhibit the regal character of His work and also the submission of many people unto Him.

The sceptre, of course, is a symbol or emblem of royalty. He who holds the sceptre is king. The staff of the ruler is likewise indicative of the same. A statue of the Egyptian king, Tutankhamen, has been discovered, which shows the king seated and holding in his left hand such a tall staff before him. The expression "between his feet" simply means "before him." Thus, the one who holds the sceptre and the ruler's staff is the king. These emblems of royalty, therefore, are to be found in the tribe of Judah and they are to remain there until the appearance of the Messiah.

There are some students of the Bible who understand this prophecy to mean that the kingship will remain with Judah until the Messiah appears, but that when He appears, it will have departed. This view they base upon the word *until*. But this is really to misunderstand the prophecy. We may understand this use of the word *until* by noticing how it is used in other passages. A very instructive example is the description of Isaac's prosperity, which might be translated as follows: "And the man prospered and continued to prosper until he was exceedingly prosperous" (Genesis 26:13). Now, it is obvious that this verse does not mean that Isaac prospered until he became prosperous and then suddenly ceased prospering. Such an interpretation would yield no sense whatsoever. Likewise, in our present passage, it is utterly incorrect to say that the verse means that the kingship will continue with Judah until Shiloh comes, and then, when Shiloh has

come, the kingship will depart.

We are now prepared to consider the true meaning of the passage. The kingship, this passage teaches, will abide with the tribe of Judah until the coming of Shiloh, in whose appearance it will find its highest and fullest realization. Shiloh, in other words, is the goal toward which the kingdom points forward and strives. Shiloh is the king par excellence.

There had already been intimations that the family of Jacob would become a kingdom. It had already been declared to Abraham that he should become the father of many nations (Genesis 17:4), and to Jacob it had been said that kings should come forth from his loins (Genesis 35:11). The present prophecy is more explicit. It reveals that the kingship will be found among the tribe of Judah. Thus, Judah is greatly honored, and occupies a position of leadership. When Shiloh comes, the kingship will appear in its fullest realization.

But who is Shiloh? How will the Israelites be able to identify Him when He comes? These questions are difficult to answer, for Old Testament prophecy is often difficult and even obscure, and such is the case here. The very meaning of the word Shiloh is debated. There are those who think that it means "peace." There are others who take it as a proper name, but if this is done, a further question arises. Should we understand the prophecy as saying "until Shiloh come" or "until he come to Shiloh"? And then there are those who say that the word is not a proper name at all but rather a compound expression which means "until he come whose right it is." All of this is very confusing, and we may perhaps leave the discussion of these questions to groups where all are versed in the Hebrew language. We shall not go far astray if we regard the word as a proper name, a name of the Messiah. Shiloh, therefore, is the Messiah, and when He comes, He will bring the kingdom to its fullest strength and realization.

### The World-Wide Kingdom

When the King appears, He will establish a world-wide kingdom. He will not limit the confines of His rule to the earthly Israel but will include also the tribes of earth. These tribes or peoples will be gathered unto Him. This element of universalism had early been present in Messianic prophecy.

Noah had once said, "God shall enlarge Japheth and he shall dwell in the tents of Shem" (Genesis 9:27). And unto Abraham it had been revealed that "in thee shall all families of the earth be blessed" (Genesis 12:3b).

It is necessary to guard against a common misrepresentation of the Bible. It is often said that the religion of the Old Testament was narrow and nationalistic, and designed only for the nation Israel. Nothing could be further from the truth. There is, of course, in the Old Testament a particularism. The nation of Israel is chosen as the people of God. But this is done for a purpose. Israel was chosen just in order that there might be universalism. This one nation was set apart so that all the nations of the earth might receive blessing. And throughout the Old Testament this element of universalism appears.

It is no surprise therefore to discover this present prophecy containing the prominent element of universalism. And so we read, "and unto Him will the gathering of the nations be." This most emphatically does not mean that the other nations will be conquered and subdued by the actual nation of Israel. Nothing could be farther from the truth than to suggest that this conquest is of a physical nature. Rather, the word refers to an inner submission that is willingly and cheerfully tendered. Willingly will the tribes of earth submit to this Ruler. Let him who reads understand. Here is a conquest that is different in nature from ordinary conquests. Had the Jews of antiquity really read their Old Testaments with care and understanding, they would have recognized that the Messianic kingdom was not to be of an earthly, physical nature.

But the natural man, and such were many of the Jews, cannot understand the things of the Spirit of God. When the true Shiloh appeared upon earth, the majority of the Jews did not recognize Him. Shiloh did come, however, and did build His Church. From out Jerusalem there went the good tidings of Peace. Throughout the world far and wide, the Spirit of God was working, and the hard hearts of rebellious sinners were conquered so that they yielded a loving and sweet obedience to the Son of God.

"Unto Him shall the gathering of the nations be." How is this to be accomplished, we may ask? Is it not

clear that in the carrying out of His gracious purposes, God is here pleased to use means? He is even pleased to use weak and sinful people to be His ambassadors. How shall they hear without a preacher? How shall the nations be gathered unto Him unless one be sent unto them? As we read the words of this text, we must again be stirred in mind with the desire to

do all that we can to carry the gospel to the uttermost parts of earth.

How important is the work of missions! How important it is to be a witness to the truth as it is in Jesus! How blessed it is to see our Jesus conquering sinners in all parts of the globe! Shiloh is indeed a King. He is THE King, and He is conquering all His and our enemies.

*"Once there was a missionary . . ."*

## Nine Times in Prison for Jesus' Sake

By the REV. BRUCE F. HUNT

Orthodox Presbyterian Missionary in Korea

ONCE there was a missionary who had a very brave friend named Kim Yun Sup. When Kim was a boy he lived in the country. At school he learned to read and write Japanese, for the Japanese ruled Korea then and they made all the boys and girls in the schools learn their language.

After school Kim had to work for his folks. Sometimes he raked dry leaves and grass from the hillsides for his mother to use in making a fire with which to cook their supper millet. Sometimes he cut grass for the cow, using a little sickle that his father had had the village blacksmith make. After he gathered the leaves or the grass, he would tie it on a rack called a "jiggi," and, slipping his arms through the carrying straps, would pull it up on his back and take it home.

Kim was interested in machinery, and on Saturdays when his work was done he used to go to the rice polishing mill or the straw rope factory and watch the men at work. He liked it best when he could watch them fix the machinery, and sometimes they would let him hold the tools while they were working. Soon he knew a great deal about certain kinds of machinery.

On Sunday, Kim went to Sunday school and church and as he heard about Jesus, God's Spirit touched his heart and he became a Christian.

When he finished grammar school, he did not have enough money to go on to high school, so he took a job. Once a year, however, he went to Syen Chun where there was a Bible Institute, and spent a month studying the

Bible. He did this for five years, and soon learned a great deal more about God's Word than he had known before. The people in his town asked him to teach a Sunday school class. The church was so small, it did not have a minister, and an elder or deacon used to preach each Sunday. Sometimes, after Kim had been studying in the Bible Institute, they would ask him to preach. Kim loved Jesus and he loved to explain the Bible to people. Everybody liked it when Kim preached. After a while the elders and deacons in the church asked Kim if he would not preach for them all the time. There were two small churches near by which did not have a preacher either, and they wanted Kim to preach for them also. When the missionary who was in charge of these churches (not the missionary telling this story) made his regular visit, it was arranged that Kim should be an evangelist and that he should preach for these three churches and receive a salary. Kim had grown to be a man by now, and was married and had three children.

Shortly after this all happened, the Japanese started their war against China, and they wanted the Koreans to be on their side. To be sure that all the people were on their side, they made everybody worship their emperor as god.

Kim knew that it was wrong to worship the emperor, and he showed the people in the churches where he preached that the Bible says one must only worship God. Kim's oldest girl went to school, and so did her brother, next in age to her. At school the Jap-

anese teacher made them bow to the shrine of the emperor. Kim decided to take them out of school, for he felt it would be better for them to grow up ignorant, than to disobey God and worship the emperor. Of course he and his wife taught the children as best they could at home. Kim also urged the parents of other children to do as he had done. When the Japanese police heard about it, they were angry with Kim and put him in prison.

It was very cold in prison, and Kim was not given enough to eat. Sometimes the policemen beat him and tried to make him say that he would worship the emperor, but Kim did not give in to them. Sometimes the policemen pretended to be kind to him. They tried to make him think that he was mistaken and urged him not to be foolish. "Why," they said, "lots of Christians think it's all right to worship the emperor," but Kim still did not give in.

After a long time when they could not make him give in by beating him, or by kind words, they would send him home. But they would warn him that he must not teach people that it was wrong to worship the emperor. This was the hardest of all, because Kim loved his home. He loved his wife and children, and he liked to be at home where it was warm and comfortable and where he had plenty to eat. He knew that if he taught people that it was wrong to worship the emperor, the police would come and put him in prison again. But Kim was a brave man, and he loved Jesus most of all. So he wanted to do what Jesus wanted him to do, and as soon as the police let him go, he would start preaching and teaching the people again that it was wrong to worship the emperor.

Just as they had promised, the police would come and arrest him and put him in prison. Again they beat him, again they starved him, and put him in cold cells, but Kim did not give up. Again, after a long time, they let him go home, warning him not to teach as he had taught before, or he'd be put in prison again. But again, because Kim was a brave, good man, he taught that it was wrong to worship the emperor, and of course the police arrested him again. Eight times the police locked him up in prison.

At last Kim became discouraged. He loved to be with his family, but when he was free he knew that it was his duty to preach the truth, and that

meant he would be put in prison.

When he was in prison the eighth time, he did a very wrong thing. He was so discouraged he wanted to die, and tried to kill himself by holding his breath. This was not only a wrong thing, it was a silly thing. For no one can kill himself by holding his breath. But it was this wrong and silly thing that finally made him give up.

Just while he was holding his breath and trying to kill himself, an officer came and ordered him to come out of his cell. At other times, if he was ordered out of his cell, he would make a quick prayer to God, asking God to help him stand the beating or help him not give the wrong answer. But this time he had been trying to do a thing that he knew would displease God, for God does not want us to hurt these bodies which are His temple, or to kill ourselves. So Kim was ashamed to pray to God or to ask God to help him. He just went along with the officer. The officer took him to the place where they worship the emperor, and told him to bow down. Kim had already done one wrong, and so now when the officer told him to bow, he did not ask God to help him. He just bowed. The officer was surprised and pleased that Kim had finally given in, and asked Kim to write on a paper that he believed it was alright to worship the emperor. Again Kim did not pray, but did what the officer told him to do.

Then the officer said Kim could go home. But Kim was not happy as he had been other times when he went home. He had done a thing that would displease the God who loved him.

The Japanese said Kim could preach all he wanted to now, but he did not want to be a preacher any more. He had been untrue to Jesus, and how could he preach any more as though he loved Jesus?

Kim stopped being a preacher, and started a little factory to make straw rope. His business did very well, and he earned lots of money, but he was not happy, because he knew he had gone against the Jesus who loved him. After a while there came an epidemic of a dreadful disease, and Kim's two oldest children died of the disease, leaving only the one little boy. Kim believed that God was punishing him for saying it was all right to worship the emperor, by taking away his children.

About that time Kim heard of some

brave Koreans in Harbin who had not worshipped the emperor and who were teaching their children not to worship the emperor. As the missionary who tells this story was the pastor of these people, Kim went to him and told him of what he had done. He admitted he was not happy, even though earning much money. He said he knew God wanted him to be a preacher, but that he could not be a good preacher as long as he had said it was all right to worship the emperor.

The missionary showed him the place in the Bible where it says, "If we confess our sins, He (God) is faithful and just to forgive our sins and to cleanse us from all unrighteousness." The missionary showed how Kim had done a wrong thing, but reminded him how Jesus died on the cross to make satisfaction for the wrong things His people have done. The missionary told Kim that it did not matter how big the sin was, but if we really are sorry for our sins, and confess them and trust in Jesus who died for us, God will forgive us. Kim knew this, but he didn't have the courage to ask Jesus to forgive him, for he was too ashamed of what he had done. The missionary urged him, and finally Kim prayed and asked forgiveness. Then he was very happy, for he knew from the Bible and felt in his heart that God had forgiven him.

The fact that he had written on a paper that it was all right to worship the emperor still bothered him, however. He talked with the missionary about it, and decided to write a letter and "Take it back." He knew that the Japanese would be angry with him if he did that, but he was no longer afraid of them. As long as God had forgiven him, he had an inner assurance and peace, and did not mind if he had to go to prison again.

Kim and the missionary became very good friends. Kim started preaching again and together they told the people about the God who sent His Son to die for us, the God who forgives all our sins if we confess them and believe in His Son. Kim told people how it felt to have one's sins forgiven and to be at peace with God. People liked to hear him preach, and they knew he was a brave man.

When the police received Kim's letter telling them he had done wrong when he said it was all right to worship the emperor, and telling them he was

taking those words back, they were angry. They did not know what to do with Kim. They had already put him in prison eight times, and they thought he had finally given in, but here he was preaching and teaching the same thing over again. Not knowing what else to do, they decided to lock him in prison again.

But Kim was not afraid of them. He knew God was for him, and he was very happy. He was no longer discouraged, and when they took him to prison he went off smiling. Besides all this, his wife had told him a secret—God had promised to give him another baby, and his little boy would not be the only child any more.

He heard of this He declared that soon He would go away, and they would seek Him, and would not be able to find Him. He referred to His death, but the people did not understand.

On the last great day of the feast, Jesus again applied to Himself expressions derived from the prophets and referring to the work of the Messiah. "If any man thirst," He said, "let him come unto me, and drink." The prophets had spoken of the time when there would be opened to the people a fountain of water, when the thirsty would be able to come and drink. And symbolic of this work of the Messiah had been the rock which, when Moses smote it in the wilderness, brought forth its waters in abundance. Now Jesus says, I am that source of true, living water. He that believeth in me shall find fulfilled within himself the sayings of the Scripture, and shall become himself a source of living water for many. John tells us that Jesus was speaking of the Holy Spirit which would be shed upon the people after Jesus' death.

Some of the people were convinced now that Jesus was really the prophet foretold in the Old Testament. Others asserted that He was rather really the Christ. Still others said that that could not be, for Christ was to come from Bethlehem, and as far as they knew, this man had come from Galilee. So there was a division among them. (It is worthy of note that although this argument that He was from Galilee was used several times as evidence against Jesus' Messiahship, He never once answered it as He could have answered it, by stating the simple fact that He had been born in Bethlehem. Their acceptance of Him was not to be based on a mere coincidence of external facts, important as those facts might be, but on a heartfelt recognition that He was indeed the Messiah of God.)

The soldiers who had been sent by the Pharisees to arrest Him, returned empty handed, with the explanation that never had any man spoken like this man. The Pharisees sneered at them, and then were surprised to find one of their own number speaking up in His defense. Nicodemus it was, and he had not forgotten that midnight conversation.

Then finally, perhaps on the evening of that last day of the feast, Jesus again appeared and spoke in public. Perhaps it was evening and the

## The Life of Jesus Christ

By the REV. LESLIE W. SLOAT

### LESSON 20

#### The Feast of Tabernacles

SCRIPTURE: *John 7:2-52; 8:12-59*

**F**OLLOWING the transfiguration, our Lord returned to the regions of Galilee to continue His ministry. But now more than ever He plainly offers Himself to the people. He does not, indeed, in so many words assert that He is the Messiah, but He does claim to be the one in whom the Old Testament prophecies have their fulfillment, the one sent from God through whom life is granted to the people.

During the six months or so between Caesarea Philippi and His death, Jesus made at least two trips to Jerusalem for national festivals. The first was to the feast of the tabernacles. This was one of the great celebrations of the Jewish nation, in which by special ceremonies a remembrance was made of the period during which Israel of old had lived in the wilderness. The Jews made themselves tents in the open spaces of the city and on roofs of the houses, and dwelt in them for the period. The Law of Moses was read in its entirety. Each day in the morning a pitcher of water was solemnly carried from the pool of Siloam to the temple, and there emptied at the altar, thus signifying the miraculous providing of water for Israel in the desert. And at night in the court of the temple two large stands carried four lamps, which when lighted shed their rays far over the city. They were to remind the people of the pillar of light which had guided Israel in its wanderings.

Jesus came to the temple about the middle of the feast, which lasted for a week. He began to teach the people publicly. He had, indeed, come to the city alone and as it were, secretly. The

people therefore did not recognize Him at first, but they were soon attracted by His teaching. So they began in wonder to ask where He had received His preparation and schooling. "How knoweth this man letters," they asked, "having never learned." Jesus replied that His doctrine was not His own, but belonged to the One who had sent Him. By this He meant of course God the Father. He was not dependent on an education derived from their schools. He had a higher source of authority. And any one who was willing to do the will of the Father in heaven would know that Jesus was speaking the truth.

Then Jesus referred to the law of Moses which was read. Why was it that they did not keep the law? They were planning to kill Him. The reason for this was that He had done a good work—He had healed an impotent man on His previous visit to the city. Since He had done that on the Sabbath day, they charged Him with having broken the law, and wanted to slay Him. Yet according to the law of Moses, they circumcized men on the Sabbath. If that act could be performed, why could not a man be made well on the Sabbath.

Some of the Jerusalem people, who knew of the designs of the authorities, asked if this was not the very man that they were actually seeking to kill. Was this not the very Christ? But they felt that He could not be the Christ, for they knew this man, and it was thought that when Christ came no one would know from whence He came. Again Jesus lifted His voice, asserting that He had not come of Himself, but that He had been sent, and sent by One whom they did not know, even God. Many people believed on Him, but the Pharisees heard of it, and sent soldiers to arrest Him. When

great lamps were alight. Such would be a suitable setting for His declaration that He was the light of the world. These lamps but guided men to Jerusalem. He brought to men the truth concerning God, and provided the only true guide to heaven. "He that followeth me," Jesus said, "shall not walk in darkness but shall have the light of life." The Pharisees once more objected to the claims He was making for Himself. Jesus answered by asserting that He had the approval of God, and cared not for that of men. Then again He told them He would go away, and they would never be able to find Him. With cynical sarcasm they asked whether He would kill himself, suggesting that in His death He would be going where they were quite sure they were not going. But He turned their words back on themselves, by stating that it was He who was from above, while they were from beneath.

Finally the conversation turned to the matter of their relationship to Abraham. They claimed sonship. Jesus said that He was of such interest to Abraham, that Abraham had actually rejoiced to see His day, the day of His coming,—and had seen it. They laughed, saying that He was not yet fifty years old, and how could Abraham have seen Him. Jesus closed with the climactic words of the discourse, "Before Abraham was, I Am."

In these words Jesus plainly asserts His own existence before His present coming to earth. Not only this. He also takes upon Himself the solemn name of God, given to Moses at the burning bush—the great "I AM." He who stood there before them in the temple claimed to be the eternal Lord who was the God of their fathers.

Charging Him with blasphemy, they took up stones to stone Him, but He hid from them and escaped.

#### QUESTIONS ON LESSON 20

##### Detail Questions

1. What events were celebrated in the Feast of Tabernacles?
2. What things were done at the feast to remind the people of some scenes in their past history?
3. Where does Jesus say He received the doctrine which He taught the people?

4. What figures of speech did Jesus use concerning Himself at the Feast, and what was their significance?
5. In what words of Jesus is there an explicit declaration that He had lived before coming to earth in His present life?

##### Discussion Questions

1. What is the importance for our faith of a knowledge of God's doings in former times? Should the church spend more time in recalling to mind those events?
2. What effect upon our faith is there in a denial of the truth of the Bible in its reports of miracles and the like?
3. Is the twentieth century justified in looking to a person who lived in the first century for a true understanding of the meaning of life?
4. Discuss the significance of Jesus as the Light of the World, and the source of the Holy Spirit.

## Overtures to the Assembly

THE REV. EUGENE BRADFORD, Stated Clerk of the Thirteenth Assembly, has authorized the publication of certain overtures which have been received for submission to the Fourteenth Assembly in Cedar Grove. The substance of these overtures is as follows:

From the Presbytery of Philadelphia: That the General Assembly erect a standing committee of deacons. The purpose of this committee shall be (1) to study the needs of Christians who would not normally come under the purview of the deacons of the local churches; (2) to solicit funds for and to distribute gifts to these needy Christians.

From the Presbytery of Wisconsin: A communication urging the commissioners of the Fourteenth General Assembly to refrain from referring to the Complaint or the doctrinal questions involved as the "Clark Case."

Also from the Presbytery of Wisconsin: An overture requesting the Assembly to add to the Form of Government a chapter dealing with the

organization of new churches. The proposed chapter is the report of a committee of the Wisconsin Presbytery, which was adopted by the Presbytery and regulates their procedure.

From the Presbytery of Ohio: An overture concluding with the following resolution: Be it resolved that the Fourteenth General Assembly of the Orthodox Presbyterian Church implore the President of the United States of America, first, to recall immediately his representative to the Pope, and, second, by public repudiation and all available legal means to call for and obtain the resignation of those justices of the Supreme Court who have so violently distorted the Constitution to the financial benefit of the Romish religion (This latter having reference to the recent decision in the school-bus issue).

Also from the Presbytery of Ohio: A communication imploring the Assembly, in the interests of justice, not to make decisions in the final sessions on matters of vital importance to the Church as a whole, but to confine its actions at such sessions to routine matters.

ARE YOU LOOKING FOR OUT-OF-print and hard-to-find theological books? We have thousands. We also purchase Religious libraries. Top prices paid. Write for catalog. New headquarters is Theological Book Service, 3914 Germantown Ave., Phila. 40, Pa.

### Balance Your Budget

Millions of

### SUNFLOWER DISH CLOTHS

have been sold by individuals and groups who needed more cash. Finest quality cloths. They provide an answer to your persistent question—How can I get that money I need?

Sangamon Mills—Est. 1915  
Cohoes, N. Y.

Headquarters for  
**RELIGIOUS SUPPLIES**

CHOIR GOWNS • VESTMENTS  
PULPIT ROBES • HANGINGS  
STOLES • EMBROIDERIES  
Communion Sets • Altar Appointments • Altar Brass Goods

**National** CHURCH GOODS SUPPLY COMPANY  
EST. 1891 1215 N. 15TH ST. PHILADELPHIA, PA.

CATALOG ON REQUEST