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G U A R D I A N

*Although repentance be not to be
rested in, as any satisfaction for sin,
or any cause of the pardon thereof,
which is the act of God's free grace in
Christ, yet it is of such necessity to all
sinners, that none may expect pardon
without it.*

Westminster Confession XV.3

J. Gresham Machen
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Meditation

A Good Start

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man. —JOSHUA 5:13-14.

How we finish is often decided by how we start. Swimmers and sprinters know this and train to start well. The loss of a second can be decisive.

Faced with his first campaign as commander of the armies of Israel, Joshua must begin well, for his cause could not fail. At this important moment, therefore, God comes to him.

At first, Joshua sees but a soldier ready to fight. Though he studies him most carefully to determine his true character, he sees only a man. But then the man speaks. Joshua now sees what he did not see by looking. By this he learns a lesson. He is not the master of his vision. Another rules his sight. Joshua is a man of limitations. There are bounds to his powers. Will he trust his own sagacity? Let him feel his dependence. How easily he can miss the facts! Can the blind lead in safety? Must he not himself be led? Peter might have avoided the valley of weeping if he had seen his blindness. But he argued at the time of prayer. If Joshua will begin well, there must be no idols in his heart. He must see himself a man.

But then he must see God. The image is distorted seen in another mirror. And despair must set in, for man without God is without hope. Joshua must know the infinite one beside his finitude. A pressing consciousness that God *is* must not be lacking in his soul. It must determine all he does; all he does as captain. His heart cannot rest in his limitations. He must move consciously in the setting of the infinite one, or he will not stand upright. And off balance he cannot fight the battles of the Lord.

But then again, the devils know that God is. Are they helped? They do not know him as Immanuel, for God is not with them. For that reason too their doom is sealed and their defeat certain. But Joshua must conquer

Canaan. God must be with him, and he must know it. And Jericho need not fear him without this comfort. The Amorite will be secure behind his towering walls. The same defeatism that gripped the hearts of the other spies will soon grip his soul, unless God be his light and his salvation. Is God his sovereign, leader, and friend? Does Joshua know? God comes to make it sure, at the time of starting.

In answer to his challenge "Art thou for us?" Joshua hears the unexpected, and his eyes are opened. This happens when God speaks in mercy. His voice echoes in the soul with the power of life. We see ourselves; we see him; we see ourselves related to him. Joshua needs no argument to satisfy his consciousness about who speaks. Nor does the reality of the word need proof. Nor did he need the assurances of a pope claiming infallibility. It is a gracious revelation powerfully sent to give light. Joshua cannot doubt it for it is made a part of consciousness itself.

Joshua now sees. And he learns he does not have in God a mere assistant, another "hand." It is God's war, and Joshua is the hand. And the question now returns to him who asked it. Joshua must answer his own challenge and reveal his allegiance. God is for Joshua. He is the captain. Is Joshua truly for God? This must be brought out before the war begins, if the ending is to be glorious. The master-at-arms must know his bondage. The captain must face his master and accept him. Before he conquers he must give up. Before he masters he must face submission. What the world laughs to scorn he must delight in. He must renounce forever the philosophy of independence, of human sufficiency without God, of man's right to challenge and to question God. If he will defeat the devil's armies he must not be part of them. To crush the enemy he must himself first be defeated. He must capitulate to God, if he would be his champion.

Joshua worships. The ending becomes clear. The world will call him "immortal" in history. But that is not all. He will live in truth. For he that does the will of God abides forever.

HENRY TAVARES

Grass Roots

By R. K. Churchill

"Grass Roots" are dying; this may be the last quack. We have become pot-bound.

On hearing that my last column was rejected, I mentioned the freedom of the Press. In reply the editor, bless his heart, wrote: "as for freedom of the Press, that of course, is not pertinent. Freedom of the Press relates to the right of editors to publish or refuse to publish."

Now may I humbly disagree with this position? I think this freedom should also pertain to what an author may write and what the people have a right to read. I find it hard to believe that the freedom of the Press was designed to interfere with the free exchange of ideas and opinions.

Furthermore, it is the very nature of grass roots to be ungovernable, to wander with indiscrimination and riot. We are vagabonds in the earth; no topic or person is 'Verboten.' If the conclusions are grotesque, or far-fetched, they may at least be stimulating. We cannot tread the beaten paths. This is wild prairie grass, not cultivated timothy. Don't fence us in. Who is this or that person that he may not be discussed in public? What is this problem confronting the church of God, that the people may not discuss? I hear that I should not speak on the tertium quid (a third something). But why not, dear Friend? The searchlight of inquiry, if not genius, falls on a host of things, and of these a man must speak. Surely there are more than two sides to many a question. Down here where the worms have their habitation, we see things from a different angle.

With malice toward none, give me liberty or give me——.

(EDITOR'S NOTE:—Our "Grass Roots" friend is very close to being right, of course. But pity the poor editor, who doesn't have the advantage of seeing things from that angle. Regardless of what he decides, he is sure to end up in the middle. But usually the world goes on. In this case we hope G. R. does also.)

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Spiritual Awakening

THE American Legion, traditionally military minded, has announced a campaign for the revival of interest in spiritual things.

A speaker at Yale declares that the tragedy of our generation is that spiritual unity has not kept pace with economic and political advances.

Prominent political leaders address groups of religious workers and declare that military might will not save us, that we must rediscover the strength of the spirit.

A minister in California, and others elsewhere, resign their pulpits in order to engage in itinerant evangelism.

"Christ for this or that city" campaigns bring together huge crowds, and publicity representatives duly inform the press of the number present, the number of professed conversions, and where the next campaign will be held.

Is our nation in the midst of a spiritual awakening? Far be it from us to point the finger of distaste at these many and varied developments in our national life. When our Lord heard of others who were casting out devils in His name but followed not with Him, He gave no encouragement to those who would forbid them.

However, we may be true to the Scripture in insisting that a general working of the Spirit of God in the life of a nation will include certain elements which are not found in some, at least, of the activities mentioned above.

In the first place, a true working of the Spirit of God will be indicated by an increased searching of the Word of God. My sheep, said Christ, hear my voice. And again He prayed, Sanctify them by thy truth; thy Word is truth.

The Spirit of God works through and in conjunction with the Word of God. It follows that where there is a true working of the Spirit, there will be a deep concern to know just what the Word does teach—in other words, a concern for true doctrine. Consequently efforts to promote an interest in the things of the Spirit, which at the same time ignore, compromise on, or neglect sound doctrine, must be viewed with suspicion and distrust by those who truly love their Lord.

Secondly it ought to be obvious that a true working of the Spirit of God will turn men to the Christ of Scripture, in all the fulness of His person and redemptive activity. No man, said He, cometh unto the Father but by me.

It follows that religious movements which feature cooperation between so-called Christians, and Jews, or in which Modernists play a part, cannot be considered as a real working of the Spirit of God. For the Spirit of God is the Spirit of truth. He does not work for the promotion of error or false religion.

Thirdly it may safely be said that a true working of the Spirit of God will involve a high view of the church of Christ, and this in the sense of the church as organization, characterized by the marks of the true church.

Undoubtedly the thinking of the present generation is confused and uncertain. This is especially the case in matters of religion. The fear psychosis resulting from constant emphasis upon the danger of a terrible war has driven us to forsake our former confidence in the arm of flesh—the strength of our nation. Millions of people are seeking something solid upon which to build their lives. A moral reformation of some sort is an inevitable consequence. To a very considerable degree, that is what we are experiencing at present. But a moral reformation is not a spiritual awakening. It may, in fact, hinder such an awakening by giving a renewed confidence which is not justified.

But the confusion which does exist provides a proper occasion for a true emphasis upon those elements which must be found in a working of the Spirit. In the Word of God there is the only authoritative declaration of what men ought to believe, and how they ought to live. In the Son of God is the only saviour for those who are profoundly confronted with their failure and sin. And in the organized Christian church, true to Scripture, there is the only fellowship which can oppose the errors of this world with the truth of God, and which, though heaven and earth pass away, will prevail, and continue into the world to come.

L. W. S.

The Glory of the Christian Church

WITH the article in this issue, the series, "The Glory of the Christian Church," written by Professor R. B. Kuiper of Westminster Theological Seminary, comes to an end.

We believe the series of studies has been profitable for all who have read it. In our day the doctrine of the church is all too often ignored or neglected. Other things are more important, so it seems, than an understanding of the glory of that organization which is in a special sense of divine origin. The Christian church is unique in human history. To have a place in it, and a part in its work, involves the highest privilege, and the gravest responsibility, that falls to a man.

Professor Kuiper's articles have sought to set forth what the Bible teaches about the church. They might very well form the basis for study in a Bible Class or young people's group. In fact, they are already being used in that way in some churches.

We wish to express our sincere appreciation to Professor Kuiper for his kindness in preparing this material and making it available to the *GUARDIAN*.

L. W. S.

The Minister — A Citizen and a Churchman

RECENTLY, a large rally was held in an important American city to protest the nomination by the President of the United States of an ambassador to the Vatican. On the platform were a great variety of ministers "representing" many denominations. Conspicuous by his absence, however, was the local Orthodox Presbyterian minister. He, with most other Orthodox Presbyterians, is fully conscious of the threat of Romanism in our day. He, also, is second to none in his love for his country and his desire to see it kept free from the toils of Romish aggression. Why, then, did he not join the other ministers in town in "representing" his church at the rally?

Of course, it is altogether possible that he did not think the particular matter of an ambassador to the Vatican should be the subject of protest. Con-

scientious and orthodox Christians of many communions have taken that position, and it has been ably set forth in at least a few journals, notably by Dr. J. Allen Cabiniss of the University of Mississippi in the *Southern Presbyterian Journal*. But, assuming that our minister friend was in sympathy with the objectives of the rally and that other duties did not prevent his attendance—why was he not on the platform with the other ministers?

There were likely two main reasons. The first is that he could not deny his Lord by making common cause with the enemies of the gospel, as a minister of the gospel. He could not sit on the platform as a minister with modernist ministers or with those who denied essential doctrines of the Christian faith such as that of the sovereign grace of God. To do so would be to say—"We are all ministers of the gospel; we differ, to be sure, on certain details of the faith that none of us clearly understands, but we are essentially standing for the very same thing." The Christ of the modernist is not the Christ of the Bible; his "Christ" is one who never lived. To testify, as a minister of the gospel, with those who are ministers of synagogues of Satan would be to dishonor the Christ whom he professed to serve.

The situation would be quite different, however, if the rally were simply a rally of Americans protesting an intended move of the President or of the Congress. He might well join in such a move. He might well sign petitions, or organize rallies or serve on committees or do any proper and effective thing to bring to the attention of the civil authorities his position on any question. He would thus be acting as a citizen and not as a minister.

It is altogether possible, also, that he was not at the rally because he objects to so-called "leaders" among the Protestants throwing their weight around and presuming to "represent" constituencies in matters upon which they have never been appointed as representatives. A most flagrant example of this is that of the new stated clerk of the General Assembly of the Presbyterian Church in the U.S.A. Historically, the stated clerk was not an executive officer but was exactly what his name implies—a "clerk" who conducted the business of each general assembly at the direction of that assembly. That is the posi-

tion the stated clerk of any particular general assembly occupies in The Orthodox Presbyterian Church. Dr. Eugene C. Blake, however, conceives himself to be the "highest executive officer of the Presbyterian Church," a title invented, as far as we can learn, by the late Dr. Lewis S. Mudge. With such a title he judges himself competent to speak for 2,000,000 Presbyterians on all occasions! The mere fact that he was not constitutionally appointed as the spokesman for all members of the Presbyterian Church in the U.S.A. does not faze him one bit!

Now the pastor of a church (or any other person) can speak for his church only on subjects upon which he has been appointed specifically to speak. He certainly may not speak for his church on a political question such as that of representation to the Vatican. That does not mean that he cannot as a citizen join any proper movement of protest, but as a minister he may do only those things prescribed in the constitution of the church. Orthodox Presbyterian ministers have generally resisted any temptation to claim to "represent" people in matters wherein they have not been commissioned, and they can certainly be commended when they don't attend rallies as ministers who are presumed to be speaking for their people.

Let the minister be a good citizen—let him be the very best of citizens. But let him also be a churchman who does not compromise his witness for his Lord, and who remains, for Jesus' sake, but the servant of the people.

R. S. M.

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Corporate Responsibility

By JOHN MURRAY

THAT we sustain corporate relationships to one another scarcely needs to be demonstrated. We are not independent units, of ourselves existent and to ourselves sufficient. Each of us has a father and a mother, and probably most of us have brothers and sisters. We exist by and in filial relationship. It is possible that when we grow up to years of maturity we may isolate ourselves and become hermits. But it is only too apparent how abnormal is such a life and how impossible it would be for all to practise it even on a limited scale.

If there is corporate relationship there are two coordinate or correlative facts. First, there is corporate responsibility—we have obligations to discharge toward those who are thus related to us. This appears particularly in the family, and it is scarcely less apparent in the responsibilities to be discharged in the commonwealth to which we may belong or in which we have our domicile. Second, there are corporate entities which, as such, have responsibilities distinguishable from the strictly individual and personal responsibilities which belong to the persons comprised in these corporate entities. This kind of corporate responsibility is most easily recognized, perhaps, in connection with the state or commonwealth. It is obvious that the state has functions to perform which are not the functions of individuals as such and which it would be wrong for individuals to arrogate to themselves. What travesties result when individuals take upon themselves the execution of functions which properly belong to the state! The state performs these functions through the agency of individuals, of course. But they are the agents of public function and not individuals acting on their own individual responsibility.

THIS is the substance of an address given to the students of Westminster Theological Seminary on December 6, 1951. It appeared also in the February issue of the *Westminster Student Paper*. Mr. Murray is Professor of Systematic Theology in Westminster.

When these corporate entities properly and faithfully discharge the functions which belong to them, then due credit or approval accrues to them. When they are remiss in the performance of their tasks, they are worthy of condemnation. We may, therefore, speak of corporate credit in the case of faithfulness and corporate guilt in the case of delinquency.

When we are thinking of this corporate responsibility and credit and guilt which attach to the corporate entity as such, we must, however, make another distinction. The corporate entity does not exist apart from the individuals composing or comprised in that entity. In like manner the corporate credit or guilt, of which we have spoken, never exists in abstraction and cannot be conceived of as existing apart from the individuals who compose the entity. It is a corporate credit or guilt, as the case may be, which devolves upon the individuals and therefore becomes, in one way or another, individual responsibility. Hence, while we must distinguish between strictly individual and personal responsibility, on the one hand, and corporate responsibility, on the other, this does not mean that corporate responsibility is not individual and personal. A distinction must be drawn and maintained but not the kind of distinction which absolves the individual from responsibility in respect of the corporate responsibility which devolves upon him by reason of his corporate relationships. We might draw the distinction in terms of individual responsibility and corporate-individual responsibility. But in any case the corporate responsibility must devolve upon the individuals and become individualized in a way distinguishable from strictly individual responsibility but not in a way that relieves the individual of responsibility.

This principle of corporate responsibility becomes particularly important for us as members of the church of Christ. That the church is a corporate entity lies on the face of the New Testament, for the church is the body of Christ. Christ is the head of this body and believers are members. No word

advertises the closely-knit solidarity more clearly than that of Paul: "And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular" (I Cor. 12:26, 27). If the fallacy of individualism and independentism appears anywhere it is in connection with the church of Christ; at no point does the gravity of the abnormality and offense of individualism become more conspicuous than when it takes the form of discounting the unity and solidarity of Christ's body. We cannot abstract ourselves from the corporate relationship which inheres in the very notion of the church as the body of Christ and we cannot abstract ourselves from the corporate responsibility which belongs to the church as a corporate entity. The corporate witness of the church is our witness and the corporate default of the church is our default. There are three respects in which this principle becomes of urgent and practical concern to us.

1. Denominational Affiliation

Ideally there ought to be only one Christian church throughout the whole world, the church of Christ, one in doctrine, one in worship, one in government, one in discipline. Romanists and Episcopalians have no monopoly of the formula, "one, holy, catholic, and apostolic." It is inherent in the nature of orthodox Protestant confession that the church of Christ throughout the world *ought* to be one in doctrine, worship, government, and discipline. Division within the church arose from unfaithfulness to Christ and declension from the apostolic pattern. Everyone imbued with zeal for the honour of Christ must deplore the fragmentation which has marred the body of Christ and to a large extent dissipated its witness.

But, because of sin and error in their manifold ramifications and expressions, division has arisen and, in the circumstances, division has been mandatory for the preservation of a pure witness and the promotion of that unity which alone is worthy of the name, the unity of the Spirit in the bond of peace. Consequently there have emerged distinct denominations, and it is necessary that we associate ourselves with one of these. What needs to be particularly stressed is the necessity of giving the most thoughtful and earnest consideration to the question: to which branch of the

church of Christ shall we belong? It is very easy for us to let heritage and tradition decide this question for us. We have been born and bred in the fellowship of a certain communion. Our family belongs to it. Our friends and companions are there. Its ritual and forms and practices are second nature to us. The very Church buildings are hallowed by long and precious associations. Why should we raise the question?

If we are to appreciate the corporate responsibility entailed in membership in the body of Christ, we must face the issue, and that simply because our corporate responsibility is most accentuated and intense at that point where our Christian communion is most intimate. It surely goes without saying that communion is most intimate in that branch of the church of Christ to which we belong. It is mandatory therefore that we affiliate ourselves with a branch of the church which is faithful to Christ in its corporate witness and which discharges those functions that devolve upon it as a corporate entity. We cannot consider our own individual witness to Christ as independent of the witness which is borne by the branch of the church to which we belong.

There is, indeed, no stereotyped formula which all of us can apply in the various situations in which we are placed by God's providence. And we must not take lightly the matter of severing our connection with one denomination and joining another. Sometimes we may run away from solemn responsibilities and opportunities by severing our ecclesiastical bonds. And if we belong to a Church that is unfaithful we should do what we can to bring that unfaithfulness to an issue before we abruptly terminate our connection with it. Our corporate responsibility is most intense in that very communion in which we happen to be, and this responsibility requires the ministry of reproof and protest.

But while the question we face is not simple nor the solution one that can be applied according to stereotyped pattern, yet we must face the implications of the principle that the corporate witness of the branch of the church to which we belong is also *our* witness. It is our witness because the corporate witness of a Church never exists in abstraction but only as it is expressed in the corporate-individual witness of its members.

And this question we can evade no less than our own strictly individual witness. *There* hangs our witness to Christ as head and king and Lord of his church.

2. Denominational Responsibility

Corporate responsibility not only makes it mandatory that we give earnest consideration to the question of our denominational affiliation but also that we be deeply aware of and sensitive to the state and condition of that Church to which we do belong or with which we have affiliated ourselves. We can never take the position that we can segregate ourselves and bear witness in our own congregation in discard of what may be happening in the denomination as a whole. This is the resort of too many in Churches which have become unfaithful to Christ in their corporate witness. Good people and also ministers of the Word have settled down and consolidated themselves in the position that in the situation of widespread declension and apostasy it is their responsibility to do their utmost to preserve and promote orthodox faith and practice in their own local congregation. And they console themselves with the thought that their congregation maintains a witness to Christ and

his gospel even though unbelief may abound throughout the denomination.

It is necessary to be faithful, first of all, in our local situation and it is there that individual and corporate responsibility is most accentuated. But it is to desert the corporate responsibility which we avow in our local situation if we do not apply it in the broader context of the Church as a whole. This is the same evil of independentism and individualism as that by which we seek to isolate ourselves as individuals from our corporate relationships and responsibilities. Only, in this case, this individualism is applied to the local congregation rather than to the individual person.

This evil of concentrating our thought and interest and concern upon the local congregation appears, however, in orthodox denominations as well as heterodox. It is not only in opposing wrong that our corporate responsibility appears. It manifests itself also in the whole range of those functions which it is the responsibility of the church as a corporate entity to perform. Every member of the body of Christ must be alert to the corporate functions of the whole church. It is only in this way that the witness of the church can be maintained and furthered. Sometimes

(See "Murray," p. 37)

The Witness of Luke to Christ

A Book Review

By EUGENE BRADFORD

THE WITNESS OF LUKE TO CHRIST, by Ned B. Stonehouse, Th.D., Grand Rapids, Eerdmans. 1951. 184p. \$3.00.

THREE years ago, under the auspices of the Free Church College in Edinburgh, Dr. Ned B. Stonehouse delivered a series of lectures which formed the basis for *The Witness of Luke to Christ*, a sequel to *The Witness of Matthew and Mark to Christ* (Philadelphia, 1944). This volume, as the earlier one, is neither a commentary nor a critical study, but rather, through the exegesis of key passages, presents an interpretation of the third Gospel. While special emphasis is placed on the features which distinguish Luke from Matthew and Mark, the author incisively, yet comprehensively, expounds

the Evangelist's testimony that Jesus was God's Anointed One and Israel's Hope who, in fulfilment of the Scriptures, came to give His life for the salvation of sinners and to establish the eternal kingdom of righteousness and blessing.

As might be expected from the one who 15 years ago succeeded to the Chair of New Testament at Westminster Theological Seminary held by Dr. J. Gresham Machen until his death, this book is a masterly piece of work characterized throughout by astute scholarship, fairness, and evident devotion to Reformed Christianity.

To view the third Gospel as the finished product of its author is to fail to take account of the fact that the Book

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of Acts is to be considered with it as constituting a single literary work. This conclusion, based upon the prefaces of both books, is of incalculable value to the interpreter of the Gospel. For one thing, Acts sheds light on the Lucan vocabulary. But perhaps even greater advantage is realized when it is noted that "the conjunction with Acts places this Gospel in the perspective of the history of Christianity" (p. 13). The theme is Jesus Christ whether the author is treating the earthly life of our Lord or the founding of the Christian Church. "The living Lord of the Church is the same person who lived as a man among men" (*ibid.*). But although Luke cannot be studied without regard to Acts, the sacred historian does not confuse the earthly career of Jesus with the exalted reign of Christ in heaven, the ascension being viewed as drawing "a firm line between the two segments of history" (p. 14).

Although he makes it clear that in the present work he is concerned first and last with meaning rather than origins, Stonehouse considers it wise to review the case for the traditional position that Luke, a companion of Paul, is the author of Luke-Acts. His reasoning should convince the objective reader that there is no solid ground for rejecting the early Christian tradition which unequivocally holds Luke to be the author.

The Prologue

The second chapter discusses Luke's prologue (1:1-4). The argument is detailed and at times intricate, especially when the author enters the arena with such an able scholar as Cadbury. But that is to be expected. Nearly every word in the passage is freighted with significance as Luke speaks of his purpose and qualifications with reference to the work to which he was setting his hand. Cadbury's view is that in the prologue Luke claims to have been actually present at and a participant in the events as a member of the group characterized as eye-witnesses and ministers. This claim, on Cadbury's view, could not have been valid and must surely have been rhetorical and conventional (p. 34). Such a viewpoint obviously disparages Luke as an historian and is based on the premise that the Gospels are theological rather than historical, reflecting the opinions of the Christian community but not to

be regarded as trustworthy historical documents. Step by step Stonehouse deals with Cadbury's exegesis and convincingly demonstrates that it cannot stand. Luke must be interpreted as setting before himself the task of carefully recording facts which came to pass according to divine plan and were transmitted to him and other writers by competent ministers who were also eye-witnesses of the subject-matter. Since the transmitters were eye-witnesses "from the beginning," there is every reason to conclude that Luke's primary sources were the apostles and perhaps a few of their associates (p. 28).

No Biography

Much present-day confusion in the interpretation of the Gospels springs from the unwarranted judgment that the authors approached their work as modern biographers. Consequently the great diversity between the Matthaean and Lucan birth narratives has led to the conclusion that one or the other is untrustworthy. Stonehouse repeatedly reminds his readers that the authors of the Gospels are not biographers in the usual sense, but Evangelists, proclaimers of good tidings. This moulds their entire work,—their selection, their emphasis, their interpretation. The numerous intimate details in the first two chapters of Luke, including the psychological observations concerning Mary and the attention given to the birth of John, completely ignored by Matthew, are set forth by Luke because they illumine the significance of the birth of Christ and so contribute to the proclamation of the gospel which is his controlling passion. They are made the occasions for a number of "inspired disclosures which cast a brilliant light upon the Child who was born in Bethlehem" (p. 47). History is not disparaged. Luke provides a record of actual happenings, especially one great event, namely, that Jesus was born of the virgin Mary in the town of Bethlehem (p. 48). Every other event turns around that. The author lists 11 divine disclosures, made in connection with 10 events, which indicate that Luke's chief concern was contemporaneous revelation (pp. 49f.).

Nazareth

Stonehouse's treatment of the preaching and rejection at Nazareth (Lk. 4:16-30) constitutes, in the judgment of the reviewer, an exceedingly able contribution to the field of New Testament

interpretation. The address in the synagogue was not inaugural. Indeed, in all likelihood, it occurred late in the Galilean ministry (cf. 4:14f., 23), as suggested by the Matthaean and Marcan accounts which probably record the same incident as Luke (Matt. 13:53ff.; Mk. 6:1ff.). It serves only to illustrate Jesus' ministry in Galilee, and the fact that it is placed at the beginning was probably dictated by the consideration that it served to "present in brief compass some of the most significant features of the claims of Christ" (p. 76). But this episode cannot be regarded as having been selected by Luke because he considered that it outlined the programme of Christ. Conspicuous elements of Luke's estimate of Christ are present in it, but it should be observed that it does not convey the full impact of Jesus' messianic claims nor does it speak of the parousia which would crown the messianic disclosure (p. 76; cf. pp. 87f.).

The course of events at Nazareth was quite *untypical* of the Galilean ministry. Though He was cordially received in many places in Galilee, at Nazareth He was rejected with murderous hate (Lk. 4:23-29). In recording this, Luke clearly illustrates one of the leading motifs of his Gospel. Recall the words of Simeon: "Behold, this child is set for the falling and rising of many in Israel; and for a sign which is spoken against" (Lk. 2:34).

The treatment of the Scripture passage read by Jesus at Nazareth (Isaiah 61:1) will be homiletically stimulating to the preacher who seeks to present to his hearers the rich prophetic background for the coming of God's Anointed One. The passages in Isaiah which constitute the background for the prophecy read by Jesus are neatly arranged in such a way as to shed light on the passage and on Jesus' statement, "Today hath this scripture been fulfilled in your ears" (Lk. 4:21).

Galilee

The chapter on the Galilean ministry will give the reader an understanding of the method of Luke. There are "blocks" where Luke appears to be dependent on Mark. But there are non-Markan sections interspersed. Problems of harmony between the Gospels arise, and when they do, it must ever be kept in mind that the Evangelists were not primarily chroniclers, but proclaimers of good tidings. Hence at

times they are not particularly concerned with matters of time and place. And it must also be remembered that many of the reported discourses and parables were repeated time after time with variations. Most problems of harmonization will be cleared up if these matters are kept in mind. Some matters, to be sure, are more difficult, as for example, the impression created that after the feeding of the 5,000 Luke seems to get the disciples to Bethsaida by boat sooner than Mark does. Stonehouse's treatment of this matter renews one's confidence in the trustworthiness of both records.

"From Galilee to Jerusalem" is the title given the chapter dealing with the great middle section of Luke (9:51-18:14) which finds almost no parallels in the other Synoptic Gospels. The reason for this title is not that the author regards this section as the record of a journey through Samaria or Perea to Jerusalem, but because the passion theme occupies the central place. "When the days were well-nigh come that he should be received up, he steadfastly set his face to go up to Jerusalem" (9:51). If due consideration is given to 17:11, the problem of the locale of the ministry of Christ recorded in this section is obviated. That it took place, for the most part, on the frontier of Samaria and Galilee is confirmed by the episode in which Jesus sends a message to Herod Antipas who ruled over Galilee, but not over Samaria. This passage (Lk. 13:31-33) discloses "the inner conviction that the messianic task," despite Herod, "was unthinkable apart from the programme of suffering and death," at Jerusalem (pp. 118f.). Stonehouse's exposition of this passage is fascinating, and not only demonstrates his exceptional ability as an exegete, but also his deep penetration into the data bearing on the messianic consciousness and purpose of Jesus (pp. 118-124).

The Death of Christ

In discussing the meaning of the death of Christ, Stonehouse must deal with the textual problem involving Luke 22:19, 20. The question is whether the words here italicized are a part of the text: "And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body *which is given for you: this do in remembrance of me. And the cup in like manner after supper, saying,*

This cup is the new covenant in my blood, even that which is poured out for you." The external evidence for the omission is not conclusive for Stonehouse, but even if, on the basis of internal evidence (the prior reference to the cup in verse 17), the passage is omitted, the first part of verse 19 "constitutes a most pregnant utterance concerning the meaning of the death of Christ. For the breaking of the bread, no less than the pouring of the cup, points to the violent death which awaited Christ" (p. 138). Furthermore, notice is taken of the fact that Jesus, according to Luke, *gave* the disciples the bread and said, "This is my body." But Stonehouse does not grant that internal evidence favors the omission of the disputed reading. The cup of verse 17 was the Passover cup, not the cup of the sacrament Jesus was instituting. Furthermore, 19a would be very abrupt without 19b. (For that reason, incidentally, some would even delete 19a, and with no shred of external support!) The explanation of the alleged interpolation of 19b, 20 in some sources cannot stand up against the reason Stonehouse proposes for its omission from

other sources. With this reading retained or not, no case can be made for a Lucan view of the meaning of the death of Christ different from the view found in Matthew and Mark.

The Message of Christ

In the concluding chapter, "The Kingdom and the Messiah," Dr. Stonehouse deals with the message of Christ according to Luke. That message is the coming of the kingdom of God coupled with Christ's own claims of messiahship expressed in word and deed. "Since He is . . . the divine Messiah, there is a guarantee that the kingdom will come to realization as He fulfils His ministry" (p. 152). The kingdom will come to its consummation at the end of the age, but there are preliminary manifestations which are the consequences of divine action in history. And the stages of the coming of the kingdom are bound up with the several phases of the ministry and activity of Christ. The disciples are encouraged to expect "the establishment of a new and final order in which the pious dead will participate. Jesus looks (See "Witness of Luke," p. 38)

Orthodox Presbyterian Church News

Portland, Me.: The Church Missionary Fellowship of Second Parish Church held its first meeting of the new year early in January. Taking part in the program, which was designed for all the congregation, were Mr. Ernest Kliemann who reviewed the first chapter of Bavinck's book, *The Impact of Christianity on the non-Christian World*; Mr. Carlton Winslow who told of the life and topography of Japan; and Mrs. J. Ridlon who told of the resurgent problems of Shintoism in Japan. Meanwhile in an adjoining room Mrs. Calvin Busch read a missionary story for the children. Mrs. Everett Hawkes and Mrs. Dean Adair had charge of serving refreshments. The offering was divided between the mission work of the denomination, and home missionary activity in the Portland area.

Franklin Square, N. Y.: With the establishment of a Beginner's Machen League, all children three years of age

and older have the opportunity for Machen League activity. The Senior League is led by the pastor and Mrs. Dortzbach, the Junior League by Mr. and Mrs. Sunden, and the Beginner's group by Mrs. Wallace and Shirley Bailey. The Women's Missionary Society met January 10 at the home of Mrs. Sunden, with Mrs. Snediker as co-hostess.

Fair Lawn, N. J.: The Rev. LeRoy B. Oliver was installed as pastor of Grace Church on Tuesday, January 29. Participating in the service were fellow ministers E. P. Clowney, C. H. Ellis and James Price. The congregation redecored the manse in preparation for the coming of the new pastor.

Philadelphia, Pa.: The Rev. Lester Bachman returned to the pulpit of Gethsemane Church on December 30. He had been absent for several weeks, while recuperating from an operation.

Philadelphia, Pa.: A family night of fellowship was held at Mediator

Church on January 18. It turned out also to be a surprise birthday party for the pastor, the Rev. Kenneth Meilahn. Mrs. Richard Gaffin met recently with a newly formed missionary committee, to help plan a missionary program in the Sunday school. Dr. Lois Galbraith will direct the program.

Nottingham, Pa.: The annual congregational meeting of Bethany Church was held January 8. Financial reports showed an increase in both general and benevolence giving. The congregation decided that hereafter the church year would end March 31, as is true for the denomination. Mr. Walter Shepherd was reelected trustee for a three year term. Mrs. George Shumake has been chosen president of the Women's Missionary and Prayer Band, and Mr. Paul McDowell is president of the Young People's society.

Middletown, Del.: Seventeen members of Grace church congregation have joined a "Read the Bible in one year" club. Ten young people attended the Winter Machen League rally at Kirkwood recently.

Pittsburgh, Pa.: For the first time, apart from special services, attendance at Covenant church passed the 100 mark, in both church and Sunday school, on January 13. Two persons have recently been received into membership.

Greenville, Pa.: Henry D. Phillips, III, son of the pastor of Wayside church, has recovered from a three months' seige of rheumatic fever, and is again attending school. Wayside and the neighboring churches in Harrisville and Branchton are holding a combined evening service, during the vacancy of the latter two. Young people are participating in these services. Mr. and Mrs. R. M. Copeland and their two children were recently received into Wayside church.

Oostburgh, Wisc.: Five young men from the congregation of Bethel church are now serving in the armed forces. The pastor of Bethel, the Rev. John Verhage, was recently a patient in Sheboygan Memorial hospital. On January 20 the pulpit was occupied by the Rev. J. C. Schaap, a retired Christian Reformed minister.

Volga, S. D.: At the last service of the old year, the pastor of Calvary church brought a message on The Family Altar. Heads of families were invited to sign the Christian Home League Covenant, establishing the

OUR CHRISTIAN SCHOOL

By MISS ALICE ANDERSON

OUR Christian school exists by virtue of the fact that it can give a specific kind of training. Its entire instructional program is directed toward the objective of teaching the child to know God, to know Him as personal God, to know Him as sovereign God, and to know Him as He reveals Himself in all areas of life. We desire our children to be grounded spiritually, to know and love the Word of God; but we also want our pupils to be grounded intellectually. A God-centered education is not one that ignores sound elementary training, but rather directs and channels that education into a unity only God can give.

God reveals Himself to us by two means. He makes Himself more clearly and fully known to us by His Holy Word in special revelation, but also He reveals Himself in general revelation by creating, preserving and governing the universe. Christian education must take subject matter seriously for subject matter must now be interpreted as revelation.

A Christian education must of necessity be good training. It must receive equal recognition with secular education, not only technically, but actually. However, we do not believe that modern progressive education rightly interprets general revelation. It is directly opposed to the wisdom of the Scripture in its view of the child and of how he should be trained. And so we oppose it by seeking a training based on Scriptural injunctions regarding methodology, curriculum and discipline.

Looking briefly at the three "R's" of elementary learning—in Arithmetic, we do teach that the number system is a gift of God. But our pupils must develop proficiency in computation, and the ability to deal with problem situations involving numbers. In reading our final purpose, the glory of God, cannot be attained unless the child is properly taught word recognition, abil-

ity to interpret, and other skills. History and geography reveal God's providence and care, but there are historical facts and geographic locations that must be learned. To appreciate that we are fearfully and wonderfully made there are facts to be learned concerning parts of the body and their functions. To sing to God's glory and to appreciate the beauty of music there is theory to be mastered. And so we could continue through the entire curriculum. I do not mean to say that the child is just to memorize a mass of facts. But meanings and appreciation can grow only out of a knowledge of facts. Conclusions can be reached only on the basis of facts.

Saving faith is first of all knowledge. Assurance of salvation and comfort is grounded in fundamental truth and facts. So likewise to understand God's general revelation there must be knowledge. We desire in the attainment of knowledge that our children develop desirable work habits, and effective methods of thinking, for this is the framework of a life of service to God and fellowman, and a life that can extract glory for God out of any given situation, no matter how simple or how glorious the situation may be. This is the deepest objective of Christian education.

In dedicating our building, we, the faculty of this Christian school, in God's strength, are devoting our efforts to the end that our young people may receive good training in all branches of elementary learning, that they may be thoroughly furnished unto all good works, young workmen studying to show themselves approved unto God. It is an education that can only come from God. It can go forward through God. It has its end in Him.

Remarks made by the Principal of the Camden County Christian School on the occasion of the dedication of the new school building, January 1, 1952.

family altar in their homes. Copies of the Back-to-God Family Altar booklet were distributed. Several boxes of relief clothing have recently been shipped to Korea, some also to the Davies family in Wisconsin. The sound film,

"No Other Refuge," was recently presented by Mr. William Ackerman of the American Home Bible League.

Portland, Oreg.: The Rev. Bruce Hunt visited First Church on December (See "Church News," p. 36)

The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

LIII

THE BRIDE OF THE LAMB

Scripture frequently compares the relationship of God and His people with that of husband and wife, and it likens the relationship of Christ and His church to that of a bridegroom and his bride. It may well be questioned whether the Word of God bestows upon the church any honor greater than that.

How beautiful upon the mountains are the feet of him who brings to Zion the good tidings: "Thy Maker is thy husband; Jehovah of hosts is his name" (Isa. 54:5)! And the whole of Scripture hardly contains a more exquisite portrait than that of "the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 21:2).

This meditation on the church as the bride of the Lamb will dwell on her betrothal, her cleansing and her marriage.

Her Betrothal

The betrothal of Christ and His church took place in the quietude of eternity, before the world was. Not only was it included in God's eternal counsel embracing all that would come to pass in the course of history; from everlasting it was reality.

Time and again Christ designated the members of His church as those whom the Father had given Him. In His high-priestly prayer, which one cannot ponder without sensing that one is standing on holy ground, even within the holiest place of all, He thus described them seven times. Said He: "Thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him . . . I have manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them me . . . I pray not for the world, but for them which thou hast given me . . . Holy Father, keep through thine own name those whom thou hast given me . . . Those that thou gavest me I have kept . . . Father, I will that they also whom thou hast given me be with

me where I am, that they may behold my glory" (John 17:2, 6, 9, 11, 12, 24). The Father gave them to Him from eternity. He gave them to Him that they might be His bride.

Christ paid a dowry for His bride. It consisted not of gold or silver or costly stones, but of His own precious blood. In the plan of Him who inhabits eternity and with whom the beginning and the end are one, this too took place from everlasting. Christ is "the Lamb slain from the foundation of the world" (Rev. 13:8). In the fulness of time He came into this world and on Calvary's tree laid down His life for His bride. He loved her so exceedingly that He "gave himself for her" (Eph. 5:25).

"From heaven He came and sought her
To be His holy bride;
With His own blood He bought her,
And for her life He died."

Ten days after His return to the Father He sent His betrothed a most valuable gift. It was His Holy Spirit. That Spirit is proof of His continued, though invisible, presence with her, pledges His perfect fidelity to her, and constantly reminds her of His many precious promises, notably of the promise that one day He will return to take her to Himself as His spouse. And, prone as she is to infidelity, the self-same Spirit, abiding with her and in her, keeps and prepares her for that day.

Because the betrothal of the Lamb and His bride is of God, nothing can annul it. Sealed with the blood and the Spirit of Christ, it cannot be broken. Conceived in eternal love, it must of necessity be unto eternity.

Amazing to say, not even the bride's unfaithfulness can make void her betrothal. Will a man love her who was his betrothed but has played the harlot? It is hardly conceivable. But the God of all grace assures His adulterous people: "I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know Jeho-

vah" (Hos. 2:19, 20). That is a declaration of love eternal, infinite, unchangeable, incomprehensible.

He whose name is Faithful has never forsaken His church, and never will. In His great and eternal faithfulness He brings it to pass that in the darkest periods of its history there is never wanting "a remnant according to the election of grace" (Rom. 11:5). When countless numbers in the church prove not to be of it and when numerous self-styled churches of Christ are transformed into synagogues of Satan, that remnant continues as the true church. And when, toward the end of time, "all that dwell upon the earth," many of them on the roll of the church, shall worship "the beast," then by the grace of God they will be excepted whose names are written in the Lamb's book of life (Rev. 13:8).

Her Cleansing

First and foremost of the virtues required in a bride is chastity. First and foremost of the virtues which Christ demands of His church is holiness.

Although she has been called out of a sinful world, the church will be marred by sin until, at the dawn of eternity, the marriage of the Lamb and His bride is consummated. Not until then will it be "a glorious church, not having spot or wrinkle or any such thing" (Eph. 5:27). Therefore from the time of its founding in the garden of Eden until the day of its entrance into the paradise of God, where flows the pure river of the water of life and where grows the tree of life (Rev. 22:1, 2), the church is in constant need of cleansing.

In the process of her cleansing Christ does not leave His bride to her own devices. In that case, not only would her purification never be perfected; contrariwise, her filthiness could only increase. But in His great love the Lamb has made provision for her cleansing. He gave Himself for the church "that he might sanctify and cleanse it with the washing of water by the word" (Eph. 5:26).

That the expression "the washing of water" is an allusion to the purifying

bath of the bride previous to marriage, permits of no doubt. Just as clearly there is a reference here to the sacrament of Holy Baptism. But significantly no cleansing power is ascribed to the sacrament apart from the Word of God. As the great Augustin said: "Take away the Word, and what is the water but water? Add the Word to the element, and it becomes a sacrament, itself as it were the visible Word." Was it not to the Word that the Lord Jesus Himself ascribed cleansing power when He prayed for His own: "Sanctify them through thy truth," and added: "Thy Word is truth" (John 17:17)? However, Scripture teaches that the Word effects cleansing only when it is applied to human hearts by the Holy Spirit. "Sanctification" is "of the Spirit" (I Pet. 1:2). Christ, then, cleanses His bride by the Holy Spirit, whom He merited for her by His atoning death, and the means employed in her cleansing is the Word of God.

At the very moment when God founded His church He put enmity between it and the world (Gen. 3:15). Throughout the centuries that enmity is conducive in no small measure to the purification of God's people. In all its history the greatest peril besetting the church is conformity to the world. The danger is ever present that the line of demarcation between the seed of the woman and the seed of the serpent may be erased. In every age the danger is imminent that Jerusalem, the bride of the Lamb, may become identified with Babylon, "the great whore" (Rev. 19:2). But by the working of His Spirit through the Word in the hearts of His own, as well as by the providential control of His enemies, Christ ever keeps alive the enmity between them.

This accounts for it that the Head of the church, omnipotent though He is, nevertheless permits the world to persecute His saints, often most bitterly, not infrequently unto death. His reason is that He would keep them from becoming allied with the world. He is purifying them as gold is wont to be purified by fire. He is cutting them, so to speak, as diamonds are wont to be cut that they may sparkle the more brilliantly. As He Himself was made perfect through sufferings (Heb. 2:10), so He sanctifies them through many tribulations. In a word, He permits the cruel whore to persecute His bride for the very reason that He loves His bride so exceedingly.

Professor Kuiper's series of articles finishes with this issue. We sincerely thank him for them. He has indicated to us that he hopes in the relatively near future to publish this material in book form.

Knowing that, she raises from caves of the earth, from lions' dens, from prison-cells, from scaffolds, and from flaming piles the song of love: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom. 8:35-39).

Her Marriage

The church is even now the bride of Christ, but their marriage remains to be consummated in the future. That will occur when a great voice, "as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings," will proclaim: "Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready" (Rev. 19:6, 7).

That marriage will indeed be glory for the bride.

It will take place on the day of her complete victory over her arch-foe, the great whore which did corrupt the earth with her fornication. God will avenge the blood of His servants at her hand, and her smoke will rise up for ever and ever. Nevermore will the bride of Christ be troubled by the whore. Then the church triumphant will make the vault of heaven ring with Alleluias (Rev. 19:1-6).

The Bridegroom will greatly desire His bride for her beauty. A gorgeous bridal gown will adorn her. It will be granted to her to be "arrayed in fine linen, clean and white, which is the

righteousness of saints" (Rev. 19:8). These righteous deeds, manifesting her holy character, are a gift to her, God having placed them in readiness beforehand that she should walk in them (Eph. 2:10). And they are white because she has washed them in the blood of the Lamb (Rev. 7:14). Then will the queen in gold of Ophir stand upon the King's right hand (Ps. 45:9). An angel spoke to John, the apostle: "Come hither, I will show thee the bride, the Lamb's wife." And he saw "the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." Its foundations were garnished with all manner of precious stones; its twelve gates were twelve pearls; and its street was pure gold, as it were transparent glass (Rev. 21:9; 19-21).

God will wipe away all tears from the eyes of the inhabitants of that city, and there will be no more death, neither sorrow nor crying, neither will there be any more pain (Rev. 21:4). Broken bodies will have been restored and broken hearts healed. Never will the street of gold be darkened by funeral processions. All the consequences of sin will be dispelled because sin itself will have been destroyed. Because the bride's holiness has been perfected, the cup of her bliss will be full.

Better still, what will cause that cup to run over is communion with the Bridegroom. It will be good, even heaven, for the bride to be near unto her Beloved. She will follow Him whithersoever He goes (Rev. 14:4). Keeping her gaze fixed upon Him, she will be like Him, for she will see Him as He is (I John 3:2). She will dwell with Him in the secret of His tent. A great voice will declare: "The tabernacle of God is with men and he will dwell with them, and they shall be His people, and God himself will be with them and be their God" (Rev. 21:3).

Best of all, the Lamb's wife will find her greatest joy in serving her Beloved. As the woman was made for the man, not the man for the woman, so the church was made for Christ. In serving the Bridegroom the bride will accomplish her highest end and reach her highest joy. Lost in wonder, love and praise, she will cast down her crown at His feet. In glorifying Him she will enjoy Him to the full. There-
(See "Kuiper," p. 36)

MISSIONS

By MRS. JOHN P. GALBRAITH

First Experiences in a Foreign Land

By GEORGE Y. UOMOTO

WE are grateful to the Rev. George Y. Uomoto for writing us about the family's trip to and arrival in Japan.

OCTOBER 28th found us excited and a trifle nervous. This was the day of our departure for Japan. In the evening quite a few of our nisei friends, as well as American friends from our former church connections, came to see us off. Finally the Rev. Earl Zetterholm, our pastor from the First Orthodox Presbyterian Church of Seattle, and Mr. Joe Barron, a member there, came to bid us God-speed.

On Board Ship

"It took us twenty days to get to Yokohama. Of the trip itself, all we can say is that we were not very good sailors. Going up through the northern route skirting by the Aleutians, we encountered nothing but cold, dreary days and some rough sea. How the children could ignore the erratic motions of the boat and play and romp around as if they were on land was a mystery to us. The most comfortable position for us was to lie down curled up in the warm blankets. Needless to say, we were overjoyed when we saw land. On board ship there were two other missionary groups—one a Presbyterian couple returning from furlough after having left their children in the states for college studies; the other group included four Catholic sisters who were going to Hiroshima to build a church and school. During the course of our conversation we learned that the Presbyterian was a professor of social ethics at the Tokyo Union Theological Seminary; that he had just finished some special studies in New York on Communism and was now returning with information to combat it. The companionship with these groups was pleasant though we

were diverse theologically. Since Lois, Calvin and Estelle were the only children on board, they were spoiled by the attention of the crew, especially the waiters and busboys. Even now, they remember the S.S. Topa-Topa in their prayers, wistfully expressing at times their desires to leave Japan and return to it. But for us, the red-letter day was November 16th, when we sighted land—the east coast of Japan's mainland.

First Days in Japan

"We were thrilled when we soon found ourselves inside Tokyo Bay and began to see fishing boats, steamers, patrol boats, and even American destroyers, steaming all around us. That afternoon we landed at Yokohama, where to our surprise and delight we found Rev. and Mrs. Heber McIlwaine waiting for us on the dock with Rev. T. Tokiwa of the Tokyo Reformed Church. It was a time of happy greetings and exchange of information, and we were much impressed with the gracious welcome extended to us from our senior missionaries. Since Mr. McIlwaine spoke Japanese like a native, we left the task of getting through the customs and arranging for our freight delivery in his hands. That evening we found ourselves registered at the fashionable Tokyo Station Hotel, which

PROBLEM MINUTE

Answer to last month's problem:
Matthew 16:26.

Problem No. 4

Mrs. Black and Mrs. White, both members of the same church, quarrelled. Mrs. Black then refused to attend the church anymore. What verses in Matthew 5 should both of these women read and put into practice.

had just opened the previous night. The next day we paid our bill (\$10. per day, plus a \$1. tip; the latter is included in the bill and apparently not optional, a strange custom, at least to us). We were glad to get out of that very unmissionary-like surrounding (we felt like plutocrats), and to transfer to the Y.M.C.A. and Y.W.C.A. I stayed at the Y.M.C.A. while Fumi and the children stayed at the Y.W.C.A. Since the two places were only about ten minutes apart (on foot), we were not too much inconvenienced. After three days of this we had to move again due to the fact that there was a Sunday School convention in Tokyo and the rooms were reserved for the delegates beforehand. At the invitation of Mr. Tokiwa we moved into his home for two days, where we had a warm welcome and rich fellowship with his entire family. He has two sons and two daughters who are all grown up. The oldest boy is a graduate research student in physics at Waseda; the girl after him is a nurse at St. Luke's Hospital, the younger girl is a teacher at the Keisen Girl's School, a famous Christian school in Tokyo; and the youngest boy is a high school senior.

A Home At Last

"Finally, a week after our arrival in Yokohama, the place which had been arranged as our temporary home opened and we were able to move in. Our house is situated about an hour's ride from city center toward the west side. The surroundings remind us of the rural farm districts of Washington but actually it is a small town in itself within Tokyo. The house is a typical Japanese house with matted floors, sliding paper doors, and regular Japanese kitchen, toilet and bathroom. It has five rooms beside the kitchen, bath and toilet, but at present one room is being occupied by the owner's younger son who hopes to stay here until he finishes school which is located nearby. The other room is used as the owner's storage while the only Western-style room in the house (apparently the former doctor's study and consultation room) is being used for our storage room.

The Presbyterian Guardian

Hence at present we are confined to the living and the dining room, the former also serving as our bedroom.

"Our first month here in Japan was a period of adjustment, both for ourselves and more probably for the Japanese natives who came in contact with us. We are slowly but surely becoming used to much that was formerly foreign to us. However, we are still amazed to see mothers and grandmothers carrying babies tied on their backs going unconcernedly about their business or travelling. And often I have seen old grandmothers loaded with heavy burdens on their backs and carrying two additional packages in their hands struggling into the trains going to work.

Church Contacts

"Soon after our arrival we had the privilege of worshipping at the Tokyo Oncho Kaikakuha Kyoka (Grace Reformed Church) where we were introduced to the people and enjoyed the fellowship with this group of Christians who are seeking to maintain a clear-cut testimony to the sovereignty of God and to the doctrine of salvation by God's grace through faith in Christ. The pastor, the Rev. T. Tokiwa, is the stated clerk of the Reformed Church of Japan. We also had the opportunity of visiting and worshipping with the congregation of the Urawa City Reformed Church, where we renewed friendship with the stricken pastor, Rev. Takeshi Matsuo, who is ill with tuberculosis. In spite of his illness, Mr. Matsuo serves as editor of *The Reformed World*. The Rev. S. Fuji is at present supplying for Mr. Matsuo. That same Sunday we partook of our first communion service in Japan, being reminded again of the death of our Lord for us. The congregations are small, reminding us somewhat of the similar state of some of our Orthodox Presbyterian churches. Yet, we have been deeply gratified to see that the Word of God is being faithfully proclaimed.

Shintoism

"Where many of the churches during the war compromised on the shrine worship issue, the Reformed Church of Japan at its last synod meeting took the position that shrine worship was contrary to Christian faith. This is all the more significant in view of the fact that there is a rising tide of Shintoism again

in Japan. On January 2nd, going to town, we found the trains jammed with people on their way to the shrines to pay their respects and homage. It is reported that this year there was a six-fold increase over last year in the number of people visiting the shrines. This may be significant. Everywhere one sees the spiritual darkness of the people even though in a city like Tokyo one can find many Christian churches. In

the rural sections, I am afraid there are many in darkness to whom the name of Christ is an unknown name. This was vividly brought to our attention on our recent trip to Sendai where we saw village after village which we were sure had no gospel work of any kind. I can only thank God for His inscrutable grace whereby I was predestined to be born in America and to hear the gospel
(See "Missions," p. 36)

DAY OF PRAYER

Many of the missionary societies will either be observing February 29th as the World Day of Prayer, or will be having a special prayer meeting during its regular meeting this month. For this reason we are outlining below some requests which could be included. Naturally each church will have its own petitions pertaining to its local situation.

1. Your own local church
 - a. Pastor and family: Be granted patience; grace; wisdom; and strength to carry on the many duties.
 - b. Session and deacons: Granted knowledge necessary for church leadership; insight into problems of the church; grace to be good examples.
 - c. All organizations: Sunday school, missionary society, young people's work, men's league, etc.
 - d. All stated services: Sunday morning and evening (particularly for better attendance at the latter); prayer meeting.
 - e. That it may be a witness in the community in which it is located.
 2. Denomination
 - a. That the work will go forward; churches may increase; that it may be a light-house throughout the world, maintaining its steadfastness to the Reformed Faith.
 - b. Its agencies: Home Missions Committee; Foreign Missions Committee; Christian Education Committee.
 - c. Churches without pastors: Crescent Park, N. J., Harrisville, Pa., Baltimore, Md., Middletown, Pa.
 3. Missionaries
 - a. Home and foreign: See January issue of *Guardian* for list of all our missionaries and fields. In addition, remember the Gaffin family here at home, and the Bird family who have recently been appointed to go to Eritrea.
 - b. For missionaries of other denominations who are faithfully upholding the truth in dark places of the world.
 - c. That many of our young people may be led of the Lord to do missionary work in the needy fields of the world (especially our own fields in Korea, Japan, Formosa, and Eritrea).
 4. *Guardian*
 - a. Its editorial staff.
 - b. Circulation may increase.
 5. Westminster Theological Seminary
 - a. Its faculty
 - b. Its students
 - c. Mr. Atwell (during his trip for the Seminary this month).
 - d. Administrative workers
 6. Christian schools
 - a. Teachers and pupils
 - b. Increased interest among Christian people
 7. National leaders
 - a. That they may know Christ and place hope for future peace in Him.
 8. Armed forces
 - a. Young men in service
 - b. Chaplains: All who preach the true gospel, but particularly for our own Chaplains, Lynne Wade and John Betzold.
 9. World Peace
 - a. That the present Korean conflict will soon end, and that there will be world peace for many years to come.
 10. Unsaved
 - a. Enemy leaders
 - b. False teachers (Modernists and other unbelievers)
 - c. In your own locality
- The following are suggested Scripture passages which might be used during the Day of Prayer service: II Chronicles 7:1-14 ("If my people which are called by my name shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—Verse 14). Luke 11:1-13 ("... how much more shall your heavenly Father give the Holy Spirit to them that ask him?"—Verse 13).

Turn your eyes upon Jesus,
Look full in His wonderful face
And the things of earth will grow
strangely dim
In the light of His glory and grace.

The Intellectual Challenge of the Gospel

A foreign student's view of the works of Dr. C. VanTil

By PAUL SZTO

A progressive and aggressive apologist is not welcome by those whose thought he has challenged. He may also often be misunderstood by those who should be counted his allies in the theological pilgrimage. The late Dr. Machen for example, though by training a New Testament scholar rather than an apologist, was not too welcome by the Fundamentalists in this country, as he gradually arrived at a more consistent apologetics against Liberalism without and against non-reformed thought and action within.

The works of such a well-trained apologist as Dr. C. VanTil of Westminster Theological Seminary, as he has contended for a still more consistent Reformed witness, have likewise not escaped this strenuous opposition. His first major volume, *The New Modernism: An Appraisal of the Theology of Barth and Brunner*, was severely criticized in the *Evangelical Quarterly* by T. F. Torrance (April, 1947 issue). That magazine is the leading conservative theological journal in Britain. Dr. Torrance himself has attempted a radical reconstruction of Calvin along Barthian lines in his recent book, *Calvin's Doctrine of Man*.

In the summer of 1950, Dr. VanTil was invited to deliver the Tyndale Lecture in Theology in England. On this occasion the Tyndale Fellowship tried, without success, to arrange a discussion between VanTil and Torrance at the Conference. The lecture was presently published by the Fellowship under the title, *The Intellectual Challenge of the Gospel*. It was reviewed in the *Evangelical Quarterly* (October, 1951) by G. W. Bromiley of the Bible Churchmen's College in Bristol, who had been present at its delivery.

Bromiley is no more friendly than was Torrance. For example, he charges that VanTil "fails to state positively his own understanding of the gospel in intellectual terms. . ." He says that VanTil "does not make any very decided effort even to understand the

theories which he so decisively rejects. . ." He charges further that the lecturer "actually forces his opponents to adopt positions which they themselves have no desire to adopt. . . In short, the lecture is profoundly disappointing. . . He is squandering his energies and abilities on a mode of apologetics which is futile and even illegitimate. . . Let concrete issues be faced, and then only will the truth and error in each interpretation be disclosed" (pp. 297-298).

It is not our purpose to engage in controversy with this book review. But it provides a setting for some comments on this lecture and other recent writings of VanTil. The present writer acknowledges a personal debt to Dr. VanTil, who has helped him much to appreciate the significance of a truly Reformed apologetics. He has translated the first part of VanTil's *Introduction to Systematic Theology* into Chinese. Hence his understanding should be regarded as an existential understanding in the road of theological pilgrimage.

One of Bromiley's charges is that Dr. VanTil "takes for granted his own orthodoxy is identical with Scriptural truth, and proceeds to judge the opinions of all others in accordance with that basic assumption" (p. 297). Now no reasonable theologian would take for granted that his own orthodoxy was "identical" with Scriptural truth. But it is the duty of any theologian, particularly the apologist, to claim his own interpretation as an approximation of Scriptural truth, according to the measure of the grace God has given him. Otherwise how can he even begin to witness for the gospel and challenge the wisdom of this world?

In this article then, we wish first to indicate Dr. VanTil's basic presuppositions, then his relationship to the various lines of the best Reformed tradition, and finally certain other factors which have influenced his thought.

Presuppositions

The validity of any theology is to be examined only in the light of the whole

Scripture. In this respect, Dr. VanTil's most basic presupposition, the ontological Trinity, is without question the only one Scripture would warrant. His second presupposition, the Creator-creature distinction, is so clearly taught in Scripture, particularly in the first chapter of Romans, that it can not be doubted either. His third presupposition, the idea of the covenant, is woven into the whole history of redemption with sufficient clarity that it should be generally acknowledged.

With these Scriptural presuppositions, Dr. VanTil's unique contribution to Reformed theology and apologetics may be traced to different lines of Reformed tradition. His concept of the Trinity and of God as the Absolute Personality who is co-terminous in Being and Knowledge goes back to Augustine, who first identified God with truth itself. But Dr. VanTil goes beyond Augustine in that his conception of God is all the time consistently trinitarian, thus avoiding any abstraction which Augustine was not always able to overcome, due to his early neoplatonic influence.

Dr. VanTil's insistence on the Creator-creature distinction, with its implication that self-consciousness presupposes God-consciousness, comes from the opening sentences of Calvin's *Institutes*. But there is an advance on Calvin, in the recognition that our self-consciousness is also analogical to our God-consciousness. Thus knowledge, on the created level and in the nature of the case, is not only revelational but also analogical. This idea of analogy is the antidote and answer to the *analogia entis* of Rome and the *analogia fidei* of Barth. This interpretation of Calvin is not only true to that reformer but also secures a solid foundation for Reformed theology itself as, in our day, it faces neo-Thomism on the one hand, and neo-Modernism on the other.

Reformed Tradition

Within the context of modern Reformed thinking itself, Dr. VanTil, who was born in the Netherlands and brought up in the Christian Reformed Church in America, read through Kuyper's three volumes on *Common Grace* as early as high school days. He has been able to deal effectively with this problem, through the concepts of "earlier grace" and "later grace." His study of Dutch theology in the line of Kuyper, Bavinck and Hepp, in the light of his presuppositions, has led

him to point out their inconsistencies, which are due to some remnants of scholasticism in their thought. His intellectual contacts with philosophers Dooyewaard and Vollenhoven on the one hand, and with Schilder on the other, convinced him that their common constructive criticism of the older Dutch school is essentially in the right direction. His creation-covenant idea is substantially the same as the idea of law and sovereignty-sphere in Dooyewaard, as first worked out by Kuiper.

Besides this Dutch tradition, Dr. VanTil has experienced the American Calvinistic tradition. He had his theological training in Princeton Seminary in the days of such men as Wilson, Vos, Allis, Armstrong, and Machen, in the mid-twenties. His familiarity with the works of the Hodges and of Warfield has now gained him the fame of being the successor to the latter in apologetics. However, Warfield was more a Biblical scholar and systematic theologian than an apologist. He differed from the Dutch tradition in holding that theism or apologetics precedes systematics, while the Kuiper school held the reverse. Trained in both schools, VanTil has in a measure combined them by the method of implication—each implies the other. This insight alone is sufficient to open a new era in Reformed apologetics, and should also have rich fruitage in systematic theology as such. It is the present writer's conviction that whether Dr. VanTil's work is to be properly evaluated in the history of Reformed theology, or not, depends partly at least on the application of his method and his results beyond apologetics to all branches of theological discipline.

Other Influences

There are three other factors which have had an influence on Dr. VanTil's thought. First, his participation in the earlier controversies in the Northern Presbyterian church, and in the later Orthodox Presbyterian conflicts, has made him "Presbyterian conscious" not only in church government, but even more so in reference to the system of truth embodied in the Westminster *Confession of Faith*. This appears, for example, in his treatment of the attributes of both general and special revelation (Chapter on "Nature and Scripture" in *The Infallible Word*). His defense of the authority and inspiration of Scripture may be described as the development of this Westminster-Scot-

tish-Princeton tradition.

Secondly, he has been influenced by the idea of the covenant of works as the pre-redemptive special revelation of God. This idea has its embryonic form in Calvin but is more fully developed in Vos' *Biblical Theology*, which is a study of the process of God's self-revelation deposited in the Bible. Here Dr. VanTil sees the necessity of special revelation in man's original creation. Thus the relationship between general and special revelation is established and in addition a solution to the problem of common and saving grace appears. This contribution is second in importance only to that on the relationship between apologetics and systematics.

Finally, it should be noted that Dr. VanTil is well versed in modern philosophy in most of its varieties,—Idealism both in the form of Absolutism and of Personalism, Realism both in the form of Pragmatism and of Logical Positivism, and the latest Existentialism. His rejection of the Kantian and neo-Kantian epistemology and of the Hegelian and neo-Hegelian metaphysics results from his presuppositions and traditions.

It is tragic that many well-meaning people time and again identify him with these modern philosophical schools. This is no doubt due to a failure to understand the background and purpose of his works.

It should be recognized that his lecture, *The Intellectual Challenge of the Gospel*, is fully in accord with his other writings. The unique merit of this booklet is that it contains his mature thinking in a nutshell. The lecture opens with the words of Paul in I Corinthians 1 and 2. The gospel has a challenge for the wisdom of the world. The Roman Catholic church has compromised this challenge. In the Reformation the challenge was renewed, but the evangelicals soon fell back to compromise again in Arminianism, inconsistent protestantism. The modern mind is examined in the light of the challenge of the gospel. Various writers, including Barth and Brunner, are considered. Though the treatment is of necessity brief, the merit of the lecture is that the challenge is all to the point, and the insight and learning of the writer is clearly evident. The lecture should be read by all who love the gospel and wish to challenge effectively the wisdom of the world.

In conclusion it seems appropriate to

quote from an article by Dr. VanTil, published in the July, 1951 issue of THE PRESBYTERIAN GUARDIAN. Truly Reformed thought must be accompanied by truly Reformed action, and in the article in question Dr. VanTil speaks strongly on the subject of church cooperation:

"The end of time approaches. Unbelief is more consistent in expressions of its principles than it has ever been. The modern prophets of doom, and of bliss, the modern naturalistic theologians such as Barth and Brunner, make man and his own experience the standard and the test of truth. The Reformed Faith consistently expressed is the only thing that can challenge the God-defying humanism of this latter day. Will Reformed churches and individual Christians then squelch their own voice? Will they create static for themselves as they try to make themselves heard? We trust they will not. We trust, on the contrary, that they will make themselves heard without compromise."

Westminster Alumni Home-coming

Plans have been announced for the annual Home-coming of Westminster Seminary alumni. The gathering is to be February 19, at the Seminary. Professor John Murray will speak to the group in the afternoon. Dinner will be at the Seminary commons. And Chaplain George E. Vanderpoel, USN, will be the speaker for the evening meeting. All alumni and their guests are invited.

Seminary Students Organize Quartet

Four students at Westminster Seminary have organized themselves into a quartet, and have announced that they will be glad to fill engagements. The only stipulations are that they must stay within driving distance of the Seminary, and be able to make the trip on a weekend.

Those composing the quartet are C. G. Roskamp, Grady Spires, Earl Eskerson and Jack Peterson. Mr. Roskamp is acting as correspondent, and communications may be addressed to him at Westminster Seminary, Philadelphia 18, Pa.

Kuiper

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fore she will fall down before Him and sing: "Thou, O Lamb, wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation" (Rev. 5:8, 9). Without ceasing she will adore Him in His temple, chanting the song of Moses and the Lamb.

And that perfect marriage will not be for a day, or a week, or a month, or a year, or a decade, or a century, or a millennium. It will outlast the endless ages of eternity—world without end.

Missions

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and be saved; and to enjoy the training in its schools and seminaries. There is a crying need for the proclamation of the gospel here.

The Missionary Task

"We also pray that many more in America would feel the call of the Lord to Japan and strengthen the forces of those seeking to uphold the high standards of the Word of God. In this regard, let me say that we have met the personnel of the Christian Reformed Japan Mission and are deeply thankful that this church has entered Japan. There is need for a strong Reformed witness. May God bless our mission and the Christian Reformed mission in raising the banner of the cross in Japan and helping the native church to contend faithfully for the Word of God against all unbelief, whether of native or other origins.

"We started language studies on January 7th and are progressing slowly but surely. We are still a long way from being able to use the Japanese language in any prolonged conversation, nor can we yet read books or newspapers. Fumi has several classes a week with our maid, who we understand used to be a school teacher. We consider ourselves very fortunate in having her. Every week finds us understanding a little more, and this is encouraging. We pray that the time may speedily come when we can use the language to preach the unsearchable riches of Christ to the people who need to know Him. Remember us in prayer and the work

in Japan, that the story of Jesus Christ and His atoning work on Calvary's cross may be made known to many."

Church News

(Continued from p. 29)

ber 30 and 31, spoke at several church gatherings, and showed films of Korea. On January 20 Mr. Robert Knudsen, who is representing Westminster Seminary in contacting prospective students on the west coast, spoke at the church service.

West Collingswood, N. J.: Each year Immanuel Church sponsors a series of special studies, a sort of Bible institute, for several weeks during the winter. This year there are two courses being given. Professor Woolley is giving a course on Modern Church Problems in the Light of Church History, and Professor Murray is directing a study of The Application of Redemption. The series started on Wednesday evening, February 6, and will continue each Wednesday for eight weeks.

National City, Calif.: The Rev. Herman Peterson of First church has been confined to his home with an attack of asthma. The Rev. Herbert Amster has been filling the pulpit. The Sunday school has contributed over \$500 to the building fund in the past three months. The Get-Acquainted club held a farewell on February 2 for Mrs. D. Thurheimer, who has since left for Hawaii to join her husband, who is with the Coast Guard there.

Hunts Arrive

THE Rev. and Mrs. Bruce Hunt and their three younger children arrived in Japan January 27. The two older children are in school in this country. The Hunt's address in Japan is Higashi Kurumemura, Kita Tamagun, Japan.

Bird Appointed To Eritrea

THE Rev. and Mrs. Herbert Bird, of Lincoln, Nebraska, have been appointed by the Committee on Foreign Missions to work in Eritrea. This decision was reached by the Commit-

tee at its meeting January 14.

Mr. Bird is at present pastor of Faith Orthodox Presbyterian Church in Lincoln. He has been under appointment for several months, but the committee had not previously determined his field of service.

The decision was that the Bird family should be sent out as soon as possible. It is not certain at this writing when they will be able to leave for Eritrea.

Foreign Missions Committee Meeting

IN addition to the decision to send the Rev. Herbert Bird to Eritrea, the Foreign Missions Committee took several other actions of general interest. The Committee determined to authorize the purchase of a home for the Uomoto family on the outskirts of Tokyo. The home is Japanese style, and for a relatively small sum can be made comfortable. The total cost of purchase and renovation would be equalled within about two years by the savings in rent, and the property could be resold at any time for about its cost.

At the same time, the Committee declared as a general policy in the present uncertain world conditions that it will not own property in foreign countries unless such a course is deemed essential to the carrying on of the work.

The Committee also joined with the Home Missions Committee in asking the Rev. Robert S. Marsden to serve as acting General Secretary while the Rev. John P. Galbraith is absent on his trip to the Orient. Mr. Marsden, who formerly held the post of General Secretary, has indicated he will do whatever is needed at a minimum cost to the Committees.

Mr. Galbraith expects to leave for Japan about the middle of March. His projected trip will take him first to Japan, then to Korea, and to Formosa on the return route. In Japan he will visit the Rev. and Mrs. R. Heber McIlwaine (who expect to arrive in this country on furlough about July 1), the Rev. and Mrs. George Y. Uomoto and the Rev. and Mrs. Bruce Hunt. In Korea he will spend several weeks at Korea Theological Seminary in Pusan. On the way back he will be visiting the Rev. Richard B. Gaffin and the Rev. Egbert W. Andrews in Formosa. He expects to return to this country in time

to attend the General Assembly of The Orthodox Presbyterian Church, which meets July 10.

The Committee also decided that its work in Formosa should be directed toward promoting and/or establishing a truly Reformed church in that land. Although the Orthodox Presbyterian missionaries there are trained and equipped for work in China proper, the committee felt it was uncertain when or even if they would ever be able to return to the mainland, and decided that its work in Formosa should not be considered as merely an interim activity.

Assembly Minutes Published

THE *Minutes* of the Eighteenth General Assembly of The Orthodox Presbyterian Church, which met in May, 1951 at Westminster Seminary have now been published. Copies are available at the office of the Committee on Home Missions, at \$1 a copy.

The church statistics included with the *Minutes* show a total membership for the church as of March 31, 1951 of 8,163, a gain during the year of 234. This figure includes communicant members and covenant children. Average contribution per communicant member for the year was \$84.78, which included gifts for general church work, for benevolences and for special purposes. The figure is up \$1.04 from the previous year.

The records show 71 organized churches as of March 31, 1951, and 93 ministers as of December 31 (the name of Robley Johnson has been omitted from the list of ministers).

Denver Plans for General Assembly

THE Rev. W. Benson Male, pastor of Park Hill Orthodox Presbyterian Church of Denver, Colorado, has distributed a preliminary announcement concerning plans for the General Assembly, which is to be held in Denver beginning July 10.

The sessions of the Assembly will be held at the church, located in the northeast section of the city. Accommodations for commissioners and their families will be available either in a camp-

ground just west of the city, or in the dormitories of the Rockmont Bible College. Facilities at the campground are most reasonable in cost, and if enough delegates indicate this as their preference, it may be possible to obtain exclusive use of these grounds for the Assembly delegates and their families.

The Presbytery of the Dakotas is host to the Assembly, though it has just one church in Denver proper. Delegates planning to attend the Assembly are urged to inform Mr. Male of their plans, so that he may complete arrangements.

Atwell To Be Installed March 7 at Glenside

THE Presbytery of Philadelphia at its meeting January 21, approved plans for the installation of the Rev. Robert L. Atwell as pastor of Calvary Orthodox Presbyterian Church, Glenside, Pa., to take place on Friday evening, March 7, at the church.

Participating in the service will be the Rev. Messrs. Arthur Kuschke, John Galbraith, John Clelland and Leslie Sloat.

Mr. Atwell is currently visiting colleges for the purpose of interesting prospective ministerial students in Westminster Seminary. The Atwells have purchased a home in Roslyn, about five miles from the church. The family moved from Middletown, Pa., to its new home early in February.

Presbytery of New Jersey

AT its winter meeting held January 15, the Presbytery of New Jersey voted not to give letters of dismissal to ministers leaving to enter the United Presbyterian Church. The Presbytery took the position that the present constitution of that Church prohibits the Scriptural exercise of discipline.

Presbytery also voted to seek applicants for a proposed post of visitation missionary within the presbytery. The idea is to secure someone, not ordained, and possibly even a woman, who would assist both home mission and established churches by visiting in the communities. The work would be financed by the Presbytery, and might well be for a limited period, such as three months.

Murray

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exclusive preoccupation with the work and witness of the local congregation may arise from the persuasion that the denomination is strictly orthodox in its work and witness and that we need not concern ourselves about it. Let the premise be true, the inference is false. The unity of the body of Christ is the principle which exposes its falsity, and experience has demonstrated that the sure road to decline and eventual heterodoxy is exclusive absorption with the work and witness of the local congregation. The whole denomination is a unit, and if one member suffers all the others suffer with it, if one member is honoured all the others rejoice with it. Such organic unity makes impossible isolation of any kind.

Let us then take our full share of the responsibilities that belong to us in the church of Christ and let us realize that only as each one of us is conscious of our relation to the whole shall we be sensitive to the demands of the honour of Christ and of the purity and unity of his body.

3. Ecumenical Relationship

The corporate unity which belongs to the church of Christ is much broader than the unity which exists within the particular branch to which we belong. Our corporate relationship to our own denomination is, of course, the most intimate and in that relationship our obligation is most intense. But the body of Christ is more embracing than our denomination. The body of Christ comprises all Churches which can properly be esteemed Churches of Christ. Therefore, will we, nill we, our corporate responsibility extends beyond the branch of the church to which we belong and our corporate witness is affected by the corporate witness of the whole church of Christ throughout the world.

This brings into acute focus the situation in which we are placed as members of the body of Christ. We sustain ecumenical relations and therefore we cannot absolve ourselves of responsibility in relation to the condition and state of the whole church of Christ. If we think of the error and wrong which exist within the bounds of the church of Christ, if we think of the abominations which are committed in Zion, if we remember how the love of many

has waxed cold, we cannot self-complacently congratulate ourselves that we are entirely unrelated to these evils. They are evils which exist within the body of which we are members and they must affect and infect us.

Perhaps we have sometimes wondered why the Christian witness, even in orthodox Churches, is so impotent, why godliness is at such a low ebb, why, when it ought to be a mighty torrent, it is but a trickle scarcely seen among the stones at the bottom of the river's channel. There are many reasons. But this is one of them—the declension and coldness in the church as a whole have affected and infected the whole body and this infection betrays itself in the low state of godliness in the individual members. There are many lessons to be learned. One of these requires special mention. It is that we should be aroused to earnest prayer and passion that God would arise and have mercy upon Zion, that the time to favour her, yea, the set time may speedily come, that the church of Christ throughout the whole world may be arrayed again in garments of glory and beauty, fair as the moon, clear as the sun, and terrible as an army with banners. Faith imbued with zeal for the honour of Christ and the glory of God will have no sympathy with the defeatism which is, after all, but disguised fatalism. He who is head over all things is head over all things to his body the church. He has all authority in heaven and in earth. And he is the Lord of the Spirit. Implicit in the prayer he taught his disciples to pray, "thy will be done as in heaven so in earth" is the prayer that the whole earth should be filled with his praise. Nothing less is the measure of the believer's desire. "And blessed be his glorious name for ever: and let the whole earth be filled with his glory." May we not pray for the peace of Jerusalem—"peace be within thy walls, and prosperity within thy palaces." And who knows but the floodgates of reformation grace and power may be opened and we shall have occasion to say, "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, the Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad."

Witness of Luke

(Continued from p. 28)

forward to a fulfilment of His eating and drinking with the disciples in the kingdom of God (Lk. 22:16, 18, 29f.; 14:15), and teaches that Abraham, Isaac and Jacob and all the prophets will be seen therein (Lk. 13:28f.; cf. 22:42f.)" (p. 154). Regarding the present stage of the kingdom, Jesus teaches that "the kingdom of God is in your midst" (Lk. 17:21). And the kingdom of God is present as Jesus by the finger of God casts out demons and otherwise carries on His earthly ministry. But there is, in addition to the final and present stages of the kingdom, an intermediate stage to be realized through the exaltation of Christ. In Matthew this is referred to in terms of the establishment of the Church. But Luke's Gospel also refers to it when he speaks of "the supreme dignity and power which the Son of Man will occupy at God's right hand (Lk. 22:69)" (p. 155). Through the resurrection Christ will enter into His glory, and the sending forth of the Spirit by the exalted Christ will inaugurate a new era (Lk. 24:26, 49). Thus Jesus could say, "There are some of them that stand here who shall in no wise taste of death until they see the kingdom of God" (Lk. 9:27). Luke also, therefore, portrays Christ speaking of His Church.

In discussing the nature of the kingdom, Stonehouse considers the question whether Jesus glorifies poverty. While rightly reaching a negative conclusion, it seems he goes a bit too far in saying, "Jesus is not so much concerned to assure the publicans and sinners of the love of God as to rebuke the self-righteous pride of the Pharisees and the complacency of the rich" (p. 164). Admittedly this is one of the thrusts of the account of the rich man and Lazarus (Lk. 16:19-31), but that it is not the consistent emphasis in Luke seems apparent from the parables of the lost sheep, the lost coin and the prodigal son (Lk. 15). For certainly the rebuke of the Pharisees and scribes implied in the expression "ninety and nine just persons, who need no repentance" in no way overshadows the reference to the "joy in heaven over one sinner that repenteth" (Lk. 15:7). And what of the father's compassion for the returning prodigal, and of the robe, the ring, the shoes and the fatted calf (Lk. 15:20,

22ff.)? It seems that publicans and sinners were as much being assured of God's love as the Pharisees and scribes were being rebuked for their self-righteousness and complacency.

The book is climaxed by a very able treatment of the Lucan usages of the terms "Son of God," "Son of Man" and "Lord" in connection with the person of Christ. It is impossible to comment further on the wealth of material contained in this and other chapters. The book is solid all the way through. No words are wasted. It is a book which the layman might not be inclined to take up. But for the most part it is not difficult reading, and, in view of the continued strength of destructive criticism and theological heterodoxy, it is incumbent upon Elders, Sunday School teachers and all in the field of Christian education to get down to bed rock in their study of God's inspired Word by availing themselves of the theological literature which so ably expounds and defends Holy Writ as does this volume of Dr. Stonehouse. Without such efforts it cannot be expected that the tide of unbelief will be stemmed.

Lord's Day Alliance Fights Sunday Sales

THE Lord's Day Alliance of Pennsylvania has opened a campaign against flagrant violations of a state law prohibiting Sunday sales. Numerous television, clothing and furniture concerns have recently been advertising that they are open on Sunday. The Alliance plans to protest to newspapers and the radio against advertisements for Sunday business, to urge stricter police enforcement of the laws, and to use whatever persuasion is possible on the businesses themselves to bring about a Sunday observance.

Lutherans Plan Film On Luther

PLANS are under way for the production of a full-length film of the life and work of Martin Luther. Six Lutheran church groups are cooperating, and already nearly \$400,000 has been contributed for the project.

UMT Hearings

HEARINGS continue in Washington on the general subject of universal military training. A bill has now been drafted which embodies substantially the recommendations of the President's special commission.

Opposition to the UMT idea seems to come largely from religious groups, while, aside from official military sources, the most active support thus far has come from the American Legion.

The committee holding the hearings must be somewhat confused. Representatives of the mass of the country's religious and church groups, including the National Council, oppose UMT. But certainly most of the members of the American Legion are also members of churches. So through their church representatives they oppose, but through their legion representatives they support, the program.

One fact seems to have emerged from the hearings. The Army is not ready now to undertake the responsibility of a UMT program. As long as military manpower needs are what they are with Korea still active, not only are there not enough military men to conduct the training involved in UMT, but there are not the youth available for the program. Selective service is already taking about all young men over 18½ not deferred.

As a result it has been proposed that a voluntary "pilot" program be initiated, open to about 60,000 volunteers between 17 and 19.

It will be interesting to see what Congress does with the bill which has now been prepared.

Meanwhile, it should be noted—and this apparently is not generally recognized—that what was proposed by the President's special commission was not a UMT program for the duration of the present emergency. It was a peacetime program, which would not go into effect until the present emergency was ended. At a time when everyone is concerned over the present emergency, it is proposed that Congress shall pass a law which relates not to the emergency, but to peacetime planning.

Furthermore, the Commission's proposal looks to every young man spending eight years of his life under military control. The first six months would be in the actual training, and then for seven and a half years he would be in the National Guard or the organized

reserve, and hence still subject to the oversight of the military.

The impact which military leaders would thus be able to make on the life of our citizenry is almost incalculable. It certainly does not look like a proper application of the principle of freedom, to which the nation is in theory at least committed. It looks much more like some form of slavery.

United Presbyterian Minister Opposes National Council

THE Rev. A. Gordon MacLennan, minister of the Shadyside United Presbyterian Church of Pittsburgh, has made available for distribution an address he delivered at his church last spring, in opposition to the denomination's participation in the National Council of Churches. Dr. MacLennan speaks of the inclusion in the Council of Eastern Orthodox churches with their Romish heresies, of the socialism of Council leaders, and of their theological liberalism and unbelief.

Dr. MacLennan submitted his article to the *United Presbyterian*, but the article was rejected. It is now being distributed by the National Association of Evangelicals and has been published in the *Christian Beacon*.

Dr. MacLennan has a place in Presbyterian U.S.A. Church history. It was his minority report which in 1923 led to the action of the Presbyterian Assembly of that year, reaffirming the essentials of the Christian faith. This action in turn resulted in the circulation of the well-known Auburn *Affirmation*, denying those essentials, and asking liberty for unbelief in the church.

Two Hungarian Seminaries Closed by Government

TWO seminaries of the Hungarian Reformed Church have been closed by the government, and their students transferred to one of the two remaining institutions. Those closed are at Papa and Sarospatok. The ones remaining open are at Budapest and Debrecen. Supervision of these is by the church's National administration, rather than by the local district. The seminaries which were closed both date back to the 16th century.

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Vatican Ambassador

THE White House announced on January 14 that the name of General Mark Clark would not be resubmitted to Congress for the post of Ambassador to the Vatican. This decision was reached at the request of the General himself.

President Truman has indicated, however, that he intends to submit another name. He has not indicated when this will be done.

Meanwhile opposition to such an appointment continues strong. Some four thousand persons participated in the American Council pilgrimage to Washington on January 24, where they presented to Senator Tom Connally a petition bearing an estimated 50,000 signatures opposing the ambassadorship. Later they went to Constitution Hall and heard a speech by ICCS President Carl McIntire in which Catholicism was placed alongside of Communism as an enemy bidding for world power.

Other organizations also spoke up. The Evangelical Press Association, meeting in Chicago, passed a resolution opposing the appointment.

On the other hand Cecil DeBoer, writing in the *Calvin Forum*, finds little to worry about in an ambassadorship to the Vatican. He thinks Protestants should be as much—or more—concerned about the political activities of the National Council of Churches.

Church Architecture Contest

A national contest open to students in Protestant theological seminaries throughout the country has been launched by the architecture bureau of the National Council. The contest aims to prepare future ministers for church building or improvement programs in a local community, and is sponsored by the Church Architectural Guild of America.

Entrants must submit a building program including statistics on the surrounding community, and dimensions of the church site. The building plan must provide for worship, religious education, fellowship, and pastoral and administrative work for a congregation of 150 or more members.

The contest closes June 1, and cash prizes totaling \$500 will be awarded.

Congregational Merger In Courts

THE question of the merger of the Congregational Christian Church and the Evangelical and Reformed Church has been aired in the Appellate division of New York's supreme court. The merger was originally set for June, 1950, but the Cadman Congregational Society of New York went to court and obtained a decision from Justice Steinbrink that the General Council of the Congregational Christian Church had no authority to unite with any other church. It is this decision which is being challenged in the Appellate Court.

Civil Defense and The Churches

ACCORDING to a report recently received, Civil Defense authorities over the nation are giving consideration to church buildings as potential shelters in time of disaster. Their floor space, kitchen equipment, and trained personnel make them especially suitable for relief work.

In both San Francisco and New York surveys have been made of religious buildings which might be used in an emergency. There are even plans for stockpiling emergency equipment in the structures.

Anglican Church Wants More Freedom

A Commission established by the Church of England in 1949 to consider the relationship of the Church to

the National Government has recommended steps which would result in more freedom for the Church, while still opposing any move toward disestablishment. In particular, the report recommended that the Church be free to make changes in its forms of worship, without government approval. At present any changes in the Book of Common Prayer must have approval of the House of Commons. In 1929 when certain changes were recommended by the Church, the House refused by a large majority to accept or approve them. The Commission also proposed certain changes in the procedure for the appointment of Bishops, which again is a function of the King.



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