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The Presbyterian
G U A R D I A N

God, the supreme Lord and King of all the world, hath ordained civil magistrates, to be, under Him, over the people, for His own glory, and the public good: and, to this end, hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil doers.

Westminster Confession XXIII.1

J. Gresham Machen
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Meditation

Child Training

Train up a child in the way he should go, and even when he is old he will not depart from it. PROVERBS 22:6.

There is a story that a first grade teacher resigned, giving as her reasons that she was afraid of the Principal, and the Principal was afraid of the Board, the Board was afraid of the parents, the parents were afraid of the children, and the children were afraid of—nobody! Quite obviously she had no alternative.

It might be hard to prove that just such an event ever happened. But to prove that some of our shortage of teachers is related to our youth delinquency might turn out to be not so difficult. And for a very understandable reason. Pupils often come to them from home like colts rounded in from the open range—"unbroke."

Our society has been for some time soaked in the philosophy of happiness and ease as the chief end of man. And the rule that is understood to bring us this goal in life the most promptly is that of doing just as we please. It seems as though any interference with anyone's desires to express himself is taken as a sin against humanity. In practice, this rule is not always observed—fortunately. There is a blessed inconsistency in the human race in its depraved condition. But parents often do seem to take the idea quite seriously. There are parents to be found who will not teach their children to respect the laws of life because law is such a tyrannical thing. They want them to develop freely and naturally. It is not surprising that our society should sometimes smell so bad. It has long been said that if you spare the rod you spoil the child. And one bad apple has long been said to spoil the whole barrel.

Whatever the relative merits of the things parents may do for their children, one thing will outweigh all else, the nurture they give them. Children do not come ready made. Nor are they likely to train themselves. They are all conceived sinners, and "foolishness is bound up in the heart of a child," (Proverbs 22:15).

It must be admitted that a monkey does not become a man merely by learning to eat at a table with an

etiquette that even Emily Post might consider passing, or by smoking a cigar with the air of an industrial magnate. Likewise it takes more than training to make a man over in the image of God again. The new birth is indispensable. There must be the work of God.

But training is not therefore something optional. Teaching alone does not make a Christian. But no Christian is ever made without teaching (Romans 10:13-14). So it is that "the rod and reproof give wisdom; but a child left to himself causeth shame to his mother" (Proverbs 29:15). A child not trained at home must be trained elsewhere or become a fool.

Folly is always costly. Life all around us is not lacking in examples of human shipwrecks who went aground because their parents let them sail by whim and fancy, and never taught them the importance of chart and compass, and never made them learn to use the sextant. Unpredictable derelicts, they became a menace on the high seas until they crashed and splintered against the shoals of justice. And for the majority of them, their ruin was complete, affecting them both in this life and in that which is to come. By their refusal or neglect their parents really set their hearts upon the destruction of their children (Proverbs 19:18). "Withhold not correction from the child; for if thou beat him with the rod, he will not die. Thou shalt beat him with the rod, and shalt deliver his soul from the grave" (Proverbs 23:13).

Indolent and overindulgent parents are often just plain selfish. They do not want to be bothered, or they are simply making up to themselves the affection they miss elsewhere. They do not see that they will finally defeat their own purposes. "Correct thy son, and he will give thee rest; yea, he will give delight unto thy soul" (Proverbs 29:17). More training at home would mean less delinquency, fewer social headaches, less parental grief and disgrace. We sin against the child, against society, against ourselves, and above all against God when we fail to train our children. And the way of sin is the way of shame. But the child of the faithful and wise parent will crown his head with glory and joy, will be as salt to his community, and will cause the praises of God to be sung.

HENRY TAVARES

Varied Program for Westminster Home-Coming

THE committee appointed to plan for the annual Alumni Home-Coming for alumni of Westminster Theological Seminary, Philadelphia, has announced a varied program for the day.

The date set is February 3, Tuesday. In the afternoon there will be a devotional period at 3 p.m. led by the Rev. R. Heber McIlwaine. At 3:30 there will be a seminar at which Dr. E. J. Young and the Rev. Arthur W. Kuschke will discuss literary and other developments in various fields of theology. Part of this discussion will be concerned with the new RSV translation of the Bible.

Following this the Rev. Edmund P. Clowney is scheduled to speak on the subject, "When is a sermon not a sermon?" The afternoon program will conclude with a panel discussion on the subject, "What can alumni do to help the Seminary." Members of the panel will be Student D. Lewis, Professor Paul Woolley, and Alumnus Edward L. Kellogg.

The alumni will have dinner at the Seminary commons, and in the evening the Rev. Leslie A. Dunn, executive director of the Wildwood Boardwalk Chapel, will speak on the subject, "The place of emotions in Evangelism."

December Guardians

APPARENTLY the delivery of some of the December GUARDIANS was delayed in the Christmas mail rush. They were all taken to the post office at the same time, and some were delivered in the Philadelphia area by December 19. Others have not yet arrived. If your copy failed to reach you, please let us know and we will be glad to send a replacement.

Daughter to Elliotts

A daughter, Susan Elizabeth, was born on December 19 in San Francisco to the Rev. and Mrs. Edwards E. Elliott. Mr. Elliott is pastor of First Orthodox Presbyterian Church in San Francisco. This is their third child.

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THE PRESBYTERIAN GUARDIAN

JANUARY 15, 1953

New Administration

THIS month, for the first time since 1932, a really new administration takes over the reins of government in Washington. It is customary now to say that never have the problems confronting an administration been so great. In both national and international affairs decisions must be made which may affect the course of history for generations.

But there has probably never been a time when that was not more or less the case. Human history being what it is, the decisions of men in places of high responsibility have always been important in their bearing on the future.

First of all then let us recognize that the sovereign God who rules in heaven and earth has His purpose for human history, for the course of the nations, and for the United States of America. That purpose is characterized by infinite wisdom, perfect justice, and divine mercy. But it is a course which has as its ultimate end the welfare, not of the nation as such, but of the true church of Jesus Christ and her members, in the light of the eternal kingdom of God.

Then let us also recognize that men are set in authority in this world, by human choice admittedly, but still within the rulership of God. The temporal authority they exercise derives from the absolute authority He exercises. This does not relieve them of making decisions and actually exercising the authority. In fact it increases the importance of that exercise of authority, since its aim must be ultimately nothing less than the glory of God through the subjection of all things to His sovereign will and purpose.

Now it is not granted us in this life to know in detail the secret purpose and program of God for human history at any given time. Consequently all we can ask is that those in authority recognize and acknowledge their dependence upon God, and seek to govern with wisdom, honesty and integrity. And all we can do as individuals is to pray earnestly that God will be pleased to bless the persons in authority, so that their governing will be such as shall contribute positively to His sovereign purpose for mankind.

The new President has indicated his intention of worshipping in one of the churches in Washington, the National Presbyterian church. While we may have reasons for questioning the excellence of the choice, it is under the circumstances probably as good a choice as we could hope for. While claiming to be a Protestant, Mr. Eisenhower has never affiliated with any particular church. But he now declares his intention of placing himself regularly under the hearing of the Word of God in a service which will normally be characterized by the exercises of public worship.

There are reliable reports that in recent years a number of the members of Congress have met for prayer daily while Congress was in session. We can only rejoice that men in prominence in our national life have availed themselves of this privilege.

One thing we wish might increasingly characterize the government of our country. That is a recognition of the Sabbath as a divinely appointed day of rest. In the days of the campaign we were troubled to find Mr. Eisenhower making political speeches (and Mr. Nixon attending baseball games) on Sunday. (It was interesting to note that Mr. Truman deliberately refrained from public political activity on that day.) In the pressure of modern government, it may often seem that Sunday is the logical time for doing various things that circumstances seem to require. But the moral law of God cannot be violated with impunity. Conferences, gatherings, speeches and public deliverances do not have to be made on the Lord's day. (And Christmas cards do not have to be delivered on that day!) If God was able to rest on the Seventh day, the man he made should be able to do likewise.

We pray that God in His sovereign mercy will be pleased to grant wisdom and blessing upon those who shall exercise authority in our land in the coming years, that our nation may enjoy peace and prosperity, and that the Kingdom of God may increase, to the glory of God Himself and the well-being of His people.

L. W. S.

Volume 22

THIS is the first number of Volume 22 of THE PRESBYTERIAN GUARDIAN. Although the volume numbers do not measure the total years of existence (due to some variations in the early years) they do mark the passage of time. THE GUARDIAN is now over seventeen years of age.

An editorial in the first issue began thus: "Protestant Christianity is based squarely upon the belief that God has spoken in His Word, that this Word is infallible, that its authority is final . . ."

It is our earnest prayer, as we begin this new year, that THE GUARDIAN will continue to be, as we believe it has been thus far, true to this basic principle of true Protestantism, of true Christian faith.

Chapel Hill

THE Southern Presbyterian denomination appears to have been confronted with a concrete case of doctrinal and ecclesiastical disorder suited to the times. Though many in that church have strenuously opposed Modernism or Liberalism by name, there has occasionally been a feeling that actual instances of Modernism in the church were being deliberately overlooked, or talked about only in corners.

However, the issue has been raised in most acute form by the report of a committee of a presbytery in North Carolina, concerning an investigation of the Chapel Hill church. This church is closely connected with the University of North Carolina. Most of its officers are professors or members of the staff of the university. One of them is Frank P. Graham, former president of the University, and now in government service.

It appears that the situation at Chapel Hill has been known for years. But more recently some Southern Presbyterians who located there found the church so out of accord with their own views that they petitioned Presbytery to establish another congregation in the community. This led to the investigation. And now after six months of study, and questioning of the pastor and officers, the committee has reported.

Findings of the committee include, among other matters, these: persons ad-

mitted to the church membership without baptism; constitutional questions not asked of persons admitted to membership; officers of the church not properly ordained or installed, and indifferent to "Presbyterianism"; some officers did not believe Christ objectively essential to an adequate religious experience (Christianity without Christ); for but one officer was Christ preexistent; for but one or two officers was He the Son of God in any special, essential sense; for one officer a good Confucianist or Hindu might be a better "Christian" than most professing Christians; one officer does not believe in a personal God; one explicitly declared he is Unitarian by conviction; most officers had serious mental reservations about man's sinfulness and need of a Saviour, and about the reality of heaven and hell.

The pastor is devoted to Humanism, has strong convictions about social problems and their solution, but apparently little knowledge of or concern with Christian and Presbyterian truth.

The Presbytery of Orange was scheduled to meet for discussion of the committee's report on January 6. We cannot tell what will be done, but already an old familiar pattern is emerging.

The first step is to get prominent individuals to endorse the pastor and officers as wonderfully pious and devout "Christian" people. Thus the *Presbyterian Outlook*, Modernist voice in the South, has published a telegram from Frank P. Graham commending the church, and another letter by a long-time minister of the Presbytery, asking for tolerance, etc. The Presbytery will be criticized for letting the situation continue so long. (And it should be, but that doesn't let the church out!) Then compromise solutions will be suggested—don't fire or discipline anyone, but hope that with the election of some new elders or deacons the situation will clear up. Doubtless also doctrinal issues will be confused through the injection of social questions and attitudes.

No, here is a case which apparently will test the character of Southern Presbyterianism. If discipline is undertaken, the matter will doubtless reach the General Assembly, and so will be before the whole church. And the question is simple. Will the church insist upon Presbyterian doctrine (which we believe to be the same as Biblical doctrine) and Presbyterian government? Will it insist to the extent of exercising discipline when necessary, as

apparently in this case? Or will the church falter and compromise when the pressures are on?

On the basis of observation from the outside, we judge that there are in the Southern Presbyterian church earnest Bible-believing Christian men and women, but also men and women who are liberal by conviction. It has seemed that the situation would have to clear itself over the issue of union with the Northern Presbyterian denomination, in which many non-doctrinal factors might well be involved. But this is a much clearer case. The Southern church can and should face the question of its future just in connection with the Chapel Hill church. We can only hope and pray that the cause of the truth as set forth in the Word of God will triumph and that the church will recommit itself determinedly to its own Constitutional standards.

L. W. S.

G. R.

MR. Churchill began his "Grass Roots" three years ago with these words—"I'm writing this because I criticized the GUARDIAN too much . . ." He concluded his "Grass Roots" last month by saying, "I cannot at this time speak on what is wrong with the P. G., it would take too much space . . ." Apparently he hasn't changed, and neither have we!

We appreciate the contributions he has made, and thank him for his diligence. In due course we hope to have another "columnist" to write informally about things of current interest.

The Presbyterian **GUARDIAN**

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The Presbyterian Guardian

How Free Are You?

A Sermon

If the Son therefore shall make you free, ye shall be free indeed. JOHN 8:36

THERE is a little four-letter word which occurs two times in this verse, which must command our attention. It is the word "free." In this land of liberty we boast of our freedom. We are a free people, free to worship, free to educate our children in the principles of our holy religion. Our freedom is a heritage which we should cherish and guard most jealously. In a world more and more coming under the iron will of the dictators, it is a wonderful blessing to know that we are free. Let us prize very highly the freedom bestowed on us by creation and guaranteed to us by our Constitution.

Our father's God, to thee, Author of liberty,

To thee, we sing.

Long may our land be bright with freedom's holy light;

Protect us by thy might, Great God our King.

Free, Yet Slaves

Now, it is never a pleasant duty to disillusion the happy optimist or to awaken him to the reality of the truth. But sometimes it is necessary. The fact is that none of us are as free as we like to think. We boast of being free, but the fact is that we are slaves, the slaves of sin.

In the eighth chapter of John, Jesus had declared himself to be the source of the truth which would set men free. But those present boasted of their heritage in Abraham and said, "We were never in bondage to any man: how sayest thou, Ye shall be made free?" Notice the answer which our Lord gave—"Verily, verily I say unto you, whosoever committeth sin is the servant of sin." Now, without going into a detailed study of this discourse, we still learn this important truth, which is consistently set forth in all of Scripture and which is confirmed by experience, that man is not as free as he would think himself to be. His freedom is seriously limited.

So the subject we have chosen for

By **ROBERT H. GRAHAM**

this Sabbath evening is very important. It is closely related to the whole subject of Christian faith and the sovereignty of God. Some people may seem to detect a strange inconsistency in our thinking here. We speak much of man's freedom, and of his right to make choices, and yet again we emphasize the truth that God, because he is God, has foreordained whatsoever comes to pass.

How free are we? What do we mean by freedom of the will? If God has endowed us with the freedom of making choices, what did Jesus mean by saying that we could only be free as we came to know the truth?

You see, this whole subject of the freedom of the will is complicated because it is so open to extremes. As we examine the Scriptures we find there

THE Rev. Robert H. Graham is pastor of Covenant Orthodox Presbyterian Church, Berkeley, California. Mr. Graham's evening service is broadcast each week over Station KRE. The sermon presented here was delivered on this broadcast, on November 30, 1952.

only one God. He is the sovereign God of creation, who has decreed all things. Then on the one extreme we have those who say, "whatever is to be will be," and so the choices of man are of no consequence. But this is fatalism and it can have no place in Christian thinking. Yet the other extreme is equally bad. This is when some say that man by his will and power to choose is able to alter the plan and purposes of God. This makes God subject to man. He is no longer truly God.

Now, I want you to see that there is no conflict here at all. The Scriptures are equally emphatic on the subject of God's sovereignty, and of man's will. And I think it should be clear also that free will, or "man's will" must be in conformity with the sovereignty, the holiness and the majesty of God. It is so easy and natural for man to want to lower his view of God to make allowance for the so-called "free will" of man himself. But let us consider our

topic in more orderly fashion, and seek to arrive at that view which is in accord with the Word of God, and is therefore true.

Will Not Independent

In the first place it is clear from the Bible that God has given man a will which is free to choose good or evil according as the soul of the individual, by its affections and inclinations, decides. The will is not something independent of the soul, but rather does the bidding of the soul. Did not Jesus say this very thing? Note His words in Matthew 7:18—"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit," and v. 20, "By their fruits ye shall know them." (Cf. also Matt. 12:33-35). You choose what you want to choose, and are responsible for your choices. Clearly if one were to will things in opposition to his reason or the desires of his heart, his will would be an irrational, immoral power. There would be terrible confusion in the whole moral universe. In fact, the will would not be free at all. Yet this is the view that some hold today, who say that man is not responsible for his sin. They excuse sin by making it the result of a will which acted entirely independently of man's better self. But such is not the case. The will reflects the heart and the understanding. "As a man thinketh in his heart, so is he."

My second observation must be already clear to each of us. The heart of man now, because of sin, is no longer free to choose the good which leads to salvation. This does not mean that because of sin man has lost his will. He is still able to make choices. He is still a responsible creature, accountable to God for the choosing or refusing of the right or the wrong. But since the will moves in accordance with man's nature, and since man's nature is sinful, the choices of the will are also sinful.

Free to Sin

I am sure many people need to have this crutch knocked from under them. They are proud of their power of choice, and are satisfied that if only they try they can choose the good all down the line. But what does the Scripture say?—"For when we were yet without strength, in due time Christ died for the ungodly," Rom. 5:6. (See also Rom. 8:7; Eph. 2:1-5; Rom. 3:10, 12.) These verses do not deny the fact

that man's will is free. He moves and wills according to his heart and nature. He wills to sin, he wills to reject the mysteries of sovereign grace, he wills to reject the Bible, he wills to reject the virgin birth of Jesus Christ, he wills to reject the substitutionary atonement, he wills to transgress the law of God, he wills not to conform to that which God requires of him. But why? His sinful corrupt nature is behind his will. "The word of the cross is to them that perish foolishness," and again, "The natural man receiveth not the things of the Spirit of God . . . neither can he know them . . ." (I Cor. 1:18; 2:14).

Is this strange teaching hard to receive? Let me appeal to the 39 ARTICLES of the church of England. Article 10 reads: "The condition of man after the fall of Adam is such that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God. Wherefore we have no power to do good works pleasing and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have a good will." The CANONS of the Synod of Dort agree with this. Chapter 3:3 reads—"All men are conceived in sin, and born children of wrath, indisposed to all saving good, prepense to evil, dead in sins and the slaves of sin, and without the grace of the regenerating Holy Spirit they are neither willing nor able to return to God, to correct their depraved nature, or to dispose themselves to the correction of it."

You are free, and you are responsible, yet because of a sinful nature you are unable, absolutely unable, to choose all the good which God requires of you. "Sin is transgression of the law of God," and, "all have sinned and come short of the glory of God." Apart from the grace of God you cannot choose the things which are spiritually acceptable to our God. "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil," (Jere. 13:23).

Now there is a strong temptation, because of our sinful pride, to want to limit this inability of the will of man. Oh, some tell us that man is a sinner, all right, and that he is dead in sin and utterly unable to will any good, but then they make an exception. Man does have the ability to turn from his

sin and to accept the Lord Jesus Christ as his Savior. But this ancient delusion of the devil, that man has a spark of the divine in him which simply needs to be fanned into a flame of love for God, just runs counter to all the Bible says about man's heart and to the logical relationship between the will and the heart. I had a goldfish once, and it was free. Free to walk, to fly, to run, and to swim. But it was limited by its nature to swimming. So we are free, but free within the limitations of our sinful hearts.

New Nature Needed

Finally, there is a question I am sure you have been wanting to ask. Why does God through His Word call upon all men to repent and believe the gospel? How are we as sinners ever going to embrace the free and sincere offer of salvation in the Lord Jesus Christ? The answer to that is as clear from Scripture as it must be to reason. If you and I are going to will freely to believe something that is contrary to our sinful natures, we will have to have a new nature. Listen to what Jesus says

in His discourse with Nicodemus, recorded in John 3—"Verily, verily I say unto thee, except a man be born from above, he cannot see the kingdom of God . . . That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." A little study of grammar at this point should help us to see clearly the place which the new birth has in the salvation of every sinner. Jesus does not say, "Ye must get born again," though that is the way many well-intentioned people seem to read or use it. The grammar is passive. "Ye must be born again." You cannot work for it, you do not even receive it by your faith. It is from above. Faith in Christ, conversion and a turning from sin will follow. But the new birth is entirely all of grace.

It is very true, beloved, that the Bible view of the New Birth is an offense to the pride of man. It makes the matter of your salvation and mine entirely the work of God's grace. It is not 99 per cent of grace and 1 per cent of works, (See "Graham," p. 16)

Isaiah 7:14

How should this verse be translated?

By EDWARD J. YOUNG

IN our previous article we referred briefly to a number of passages in the Old Testament, where it seemed to us that the translators of the RSV had failed to render the original Hebrew accurately. In spite of certain good features of the new translation, we indicated our opinion that it was unreliable, and should be used with great caution.

Now we wish to examine more in detail certain specific translations. We shall begin our investigation at a rather unusual passage, namely, Isaiah 7:14. That is a good place to begin, because this verse serves as a test to show whether one has a real grasp of Hebrew or not. The verse is a prophecy, and it prophesies the virgin birth of Jesus Christ. It will be the purpose of this present article to prove just that.

If one is a good translator, he will bring out in his translation the true meaning of the verse. The crucial point in the translation here centers

about the word "virgin." In the *King James Version* the verse is translated: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." The *Revised Standard Version* reads: "Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel." Instead of the word "virgin" the RSV has substituted the words "young woman." Strangely enough, in a footnote it has also inserted the words "or virgin." Hence, in the footnote it admits that the word "virgin" may be the correct reading. The question which we must face, then, is simply this: Is Isaiah prophesying that a virgin will bear a son, or is he prophesying simply that a young woman will bear a son? Which is the correct rendering of the Hebrew word, *almah*? What, in other words, is the meaning of the word *almah* in Hebrew? It is well for every Christian to know this much Hebrew at least.

An Age Old Debate

The substitution of the words "young woman" by the RSV for the word "virgin" is nothing new. Not at all. It represents an age long controversy which had its first appearance, so far as we know, during the second century A.D. One of the early Christians, a man named Justin, who is referred to as Justin Martyr because he was put to death for his faith, wrote a defense of Christianity which is called the *Dialogue With Trypho*. Trypho is a Jew who is opposed to Christianity, and Justin seeks to defend it before him. In appealing to the passage in Isaiah as a prophecy of the virgin birth of Christ, Justin sets forth the view which has been held all along in the Christian Church. Trypho answers however by saying that the verse should be translated "young woman" instead of "virgin," and that the passage simply refers to the birth of Ahaz's son, Hezekiah. Throughout the ages the Jewish expositors, probably in conscious opposition to the Christian doctrine of the Virgin Birth of the Lord, have insisted that the word *almah* should be translated "young woman." This has also been the view of the modernists and rationalists of recent times.

The Church herself, however, has followed Justin in his interpretation. This interpretation, strangely enough, goes back to the Jews themselves. In the Septuagint, which is a Greek translation of the Old Testament (the portion on Isaiah probably goes back to the second century B.C.) the passage is translated by the Greek word *parthe-*

IN a previous article, Dr. Young, Professor of Old Testament in Westminster Theological Seminary, Philadelphia, undertook a preliminary survey of the new RSV translation of the Bible. Here he engages in a more detailed examination of one of its most controversial renderings, that of the important Isaiah prophecy concerning the birth of the Messiah.

nos, which means virgin. This is taken over into the Gospel of Matthew. Every so often the ugly charge is made that Christian scholars, in the interests of the doctrine of the Virgin Birth, changed the Septuagint, from a supposedly original "young woman" to "virgin." In other words, so the charge runs, originally the Septuagint read "young woman." However, Christians changed this to make it read "virgin."

This is an ugly charge, and it has absolutely no foundation in fact. It should be repudiated most vigorously wherever it is made. This charge is made in the *Introduction* to the new RSV. There is, let us repeat, not one word of truth in such a charge. The real truth is that the Jewish translators of the Septuagint had a far better understanding of the import of the Isaiah passage than do those translators, be they Jew or "Christian," who can see in it nothing more than a reference to a young woman.

Apparently in the first and second centuries A.D. the Jews were eager to render the passage by "young woman," and this would seem to be in opposition to the Christian teaching. Consequently Aquila, a convert to Judaism, introduced into his translation early in the second century the Greek word *neanis* which means "young woman" instead of the word *parthenos* "virgin" which was found earlier in the Septuagint. The force of Christian influence and preaching thus caused the Jews to make this substitution. So, at least, it would seem. But to charge that Christians made interpolations into the earlier text of the Septuagint is without warrant.

Who Is Correct?

Thus it appears that there are two opposing positions in this matter. On the one hand are the Jews, and in recent times they have as allies the modernists and rationalists and those who claim to be Protestants but do not believe in an infallible Bible. On the other hand there is the Church, yes, Protestant and Roman Catholic, and we doubt not also, Greek Orthodox, which would translate the Hebrew word *almah* as "virgin." Who is correct? Shall we follow the RSV which represents the Jewish-modernistic-rationalistic line, or shall we follow the *King James Version* which represents true Protestantism? For our part, we have no hesitation at all in saying that we believe the *King James Version* to be correct. We believe in other words, that in the wondrous passage in Isaiah we have a very precious prophecy of the supernatural Virgin Birth of the Divine Son of God. We most emphatically do not believe that these words can be applied to Hezekiah nor that the mother is simply a "young woman." It is a "virgin" of whom the prophet speaks.

The Requirements of the Context

In the first place then, we must note the context itself. What caused Isaiah to utter this remarkable prophecy? Well, briefly, the story is as follows. Ahaz, king of Judah, was afraid that two countries to the north of Judah, namely, Israel and Syria, would come down to Jerusalem and depose him, placing a man of their own choosing upon the throne. He therefore thought that it would be a good idea to summon the help of Tiglath-pileser, the king of Assyria. Isaiah, however, at the command of God went to Ahaz to dissuade him from such a policy and pointed out to him that his enemies were about played out and could do him no real harm. In order to confirm his message, Isaiah commanded Ahaz to ask a sign, high above or in the depth beneath. In other words, the king might ask for any kind of sign in order to convince him that what the prophet said was true. To be specific, if the king had asked that a sudden storm arise, such a momentous sign would have been granted him. The king, however, refused to ask for a sign. Now, it is in the light of this background, that we note the statement of the prophet: "Therefore the Lord himself will give you a sign." It is a *sign* for which we are to look. What, however, is there in the fact that a young woman will have a child that can possibly be called a sign? What is there unusual in a young woman having a child? If, therefore, the translation is, "a young woman shall bear a son" we must confess that we do not see how that can possibly be regarded as a sign.

In the second place, we must ask whether the Hebrew word *almah* means virgin or "young woman." If we are going to be technical, we would say that the Hebrew *almah* is about the equivalent of the English words *maiden* or *damsel*, neither of which would be used very likely of a married woman. Now the point to note is this. Nowhere in the Bible does the word *almah* ever refer to a married woman. More than that, nowhere outside of the Bible does the word *almah* ever refer to a married woman.

This fact has received striking confirmation from the remarkable discoveries that came to light on the Syrian coast of Ras Shamra. Here a tablet was unearthed which contains an ac-

count that celebrates the marriage of two deities. Before the marriage takes place it is announced that the girl will have a son. The announcement is made in this language. "A virgin (*bethulah*) will bear—Behold! an *almah* will bear a son." The language is quite similar, but not identical, with that of Isaiah. But *almah* is here used as a practical synonym of *bethulah*, which is the technical word for "virgin." It is in other words a further indication of the fact that *almah* cannot be used of a married woman. Never, in the texts from Ras Shamra, is *almah* ever used of a married woman.

There is a further bit of evidence, namely, the testimony of the New Testament. Matthew definitely quotes Isaiah 7:14 as applying to the birth of Jesus Christ. For the true believer—and there is no other kind—that settles the matter. The New Testament divinely interprets the Isaiah prophecy as a reference to Christ's unique birth.

Isaiah 7:14 a true Prophecy

In the Isaiah passage therefore we must conclude that the *almah* is one who is unmarried. The word is particularly chosen to show that the mother is not an old woman or a married woman but an *almah*. What are the conclusions to be drawn from this? Well, one might say that she was an evil woman, if not married. Perhaps so, but the whole idea of a sign then disappears. Such an interpretation cannot stand. The other alternative is that

in this promise of an unmarried woman who is to have a son we are dealing with a remarkable mystery, the full import of which was not revealed nor understood until the time that Mary held the little Child in her arms. The passage in Isaiah can only be regarded as a prediction of the supernatural birth of Him Who was to be the Saviour of His own.

Surely there is nothing remarkable in the fact that a young woman will have a child. But there is one insuperable objection which rules out once and for all time any reference of this passage to Hezekiah. It is a very simple consideration, but it is a powerful one, nevertheless. It is the plain, everyday fact, that at the time this prophecy was uttered (and I regard that as the year 734 B.C.), Hezekiah was a lad of about six years old. Why tell Ahaz at this late date that he is going to have a son?

In a brief article of this kind, it is impossible even to begin to do justice to this remarkable prophecy. For our part, we regard the translation of the RSV as extremely unfortunate. We wish that the translators would be bold enough, in future editions, to correct this serious blunder which they have made. The prophet Isaiah did not talk nonsense, and to make him guilty of it in this all important passage, is to do a serious thing indeed. Meanwhile, we believe that Christian people should know the truth, and should rise up in protest against a translation so seriously wrong.

with others from the W. Collingswood church, enjoyed an overnight outing in the Pocono Mountains, December 26-7. The Sunday school presented a Christmas pageant on December 21. The pastor, the Rev. Albert Edwards, has moved to a new address, 11 Park Drive, Crescent Park.

Nottingham, Pa.: Mr. Elmer Hoodman, representative for the American Home Bible League, spoke at Bethany church the evening of December 14. A special program presented by the young people and the choir featured the evening service on December 21. Sunday school attendance increased substantially this fall over a year ago. Plans are underway for putting a new roof on the church building.

Santee, Calif.: Mission work in Brazil carried on by Richard Sturz was presented by pictures at Valley Church recently. Mr. Sturz is the brother of Elder Paul Sturz of Valley Church. The church chime system has been completely paid for. Songs played over the system have been heard a mile and a half away.

San Francisco, Calif.: First church has been conducting a branch Sunday school in the Sunset Heights area since the first of December. Attendance has improved each Sunday. The church sent \$500 to Korea Theological Seminary recently, for building repairs.

Berkeley, Calif.: Immediately following the broadcast of the evening service of Covenant Church each Sunday, the First Congregational Church comes on the same station with its service, and the announcement that it is "the voice of liberalism in the Bay area." Covenant Church joined with the Alameda Christian Reformed Church for a special Christmas morning service, at which the Rev. Robert Graham brought the message.

Long Beach, Calif.: The congregation of First church gave a shower of Christmas gifts to the pastor, the Rev. Henry Coray, and his wife. Six members were received, and three covenant children baptized, in the church in December.

Carson, N. D.: The Rev. Henry Tavares directed the combined choirs of the Carson, Lark and Leith churches in the preparation of a Christmas Cantata. It was presented in all three communities and was very well received.

Glenside, Pa.: A varied program of worship, recreation, refreshments, and (See "Church News," p. 13)

Orthodox Presbyterian Church News

Portland, Oreg.: First church more than doubled its Thank-offering this year over last. On Sunday evening, November 30, with the streets a glaze of ice, the pastor, the Rev. Robert E. Nicholas, was surprised at the good attendance at church, and was surprised again after the service when the congregation presented his family with a generous shower of groceries. The Sunday school gave two Christmas programs this year, in the hope of reaching more of the parents with the gospel.

Portland, Me.: The fourth annual missionary rally was held at Second

Parish church, November 6-9, with the Rev. and Mrs. R. H. McIlwaine as chief speakers. At the December Missionary fellowship, Mr. Kleinmann concluded his review of Bavinck's book, *The Impact of Christianity on the Non-Christian world*. Young people participated in the missionary program. On Sunday afternoon, December 28, the oratorio, *The Messiah*, was presented on LP records. The pastor and Mrs. Busch mourn the loss of a still-born child, who was named Jonathan Calvin.

Crescent Park, N. J.: A group of young people from Immanuel Church,

The Application of Redemption

By JOHN MURRAY

LESSON IV

Regeneration I

WE have found that the application of redemption begins with an effectual call by which God the Father ushers men into the fellowship of his Son. An *effectual* call, however, must carry along with it the appropriate response on the part of the person called. It is God who calls but it is not God who answers the call; it is the person to whom the call is addressed. And this response must enlist the exercise of the heart and mind and will of the person concerned. It is at this point that we are compelled to ask the question: how can a person who is dead in trespasses and sins, whose mind is enmity against God, and who cannot do that which is well-pleasing to God answer a call to the fellowship of Christ? Fellowship is never onesided; it is always mutual. Hence the fellowship of Christ must involve the embrace of Christ in faith and love. And how can a person whose heart is depraved and whose mind is enmity against God embrace him who is the supreme manifestation of the glory of God? The answer to this question is that the believing and loving response which the calling requires is a moral and spiritual impossibility on the part of one who is dead in trespasses and sins. "They that are in the flesh cannot please God" (Rom. 8:8). And our Saviour himself gives unequivocal expression to this impossibility when he says: "No one can come unto me except the Father who hath sent me draw him"; "No one can come unto me except it were given to him of the Father" (John 6:44, 65). The fact is that there is a complete incongruity between the glory and virtue to which sinners are called, on the one hand, and the moral and spiritual condition of the called, on the other. How is this incongruity to be resolved and the impossibility overcome?

It is the glory of the gospel of God's grace that it provides for this incongruity. God's call, since it is effectual, carries with it the operative grace whereby the person called is enabled to

answer the call and to embrace Jesus Christ as he is freely offered in the gospel. God's grace reaches down to the lowest depths of our need and meets all the exigencies of the moral and spiritual impossibility which inheres in our depravity and inability. And that grace is the grace of regeneration. It is when we take into account God's recreative power and grace that the contradiction between the call of God and the sinful condition of the called is resolved. "A new heart also will I give you, and a new spirit will I put within you" (Ezek. 36:26). God effects a change which is radical and all-pervasive, a change which cannot be explained in terms of any combination, permutation, or accumulation of human resources, a change which is nothing less than a new creation by him who calls the things that be not as though they were, who spake and it was done, who commanded and it stood fast. This, in a word, is regeneration.

John 3:3-8

There is no passage of Scripture more relevant than the words of our Lord himself to Nicodemus. They are familiar words, but how frequently their most obvious meaning is ignored or distorted. The mode of regeneration is truly mysterious and to this Jesus points in this passage when he says, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (vs. 8). But there are plain lessons respecting the necessity and the character of the new birth which lie on the face of Jesus' teaching here.

When our Lord says that the supernatural birth spoken of is indispensable to seeing and entering into the kingdom of God he surely means by "seeing" the spiritual discernment of which Paul speaks in I Cor. 2:14 and by "entering into" he refers to that by which we become actual members of the kingdom of God and therefore partakers of the blessing which membership entails.

We may focus attention upon verse 5: "Except one be born of water and of the Spirit, he cannot enter into the kingdom of God."

Born of Water

A good deal of difference of judgment has turned on the question: what did Jesus mean by "water" in this text? Some think Jesus referred to Christian baptism as the laver of regeneration, and those who believe in baptismal regeneration like to appeal to this text in support of that doctrine.

At the outset it should be noted that Jesus does not say baptism; he says water. We must not take it for granted that he means baptism unless there is some compelling reason for thinking that in using the word "water" he must have been referring to the water of baptism. But there is no need to regard the word "water" in this text as referring to the rite of baptism and there are good reasons for thinking that it has another import and reference. We should keep in view the situation in which Jesus spoke these words. He was engaged in a dialogue with Nicodemus on an intensely religious question. In terms of this conversation nothing is more reasonable and natural than to suppose that Jesus wanted to convey to Nicodemus an idea of religious import which would be directly relevant to the subject of interest. Now what religious idea would we expect to be conveyed to the mind of Nicodemus by the use of the word "water"? Of course, the idea associated with the *religious* use of water in that religious tradition and practice which provided the very context of Nicodemus' life and profession. And that is just saying the religious import of water in the Old Testament, in the rites of Judaism, and in contemporary practice. When we say this there is one answer. The religious use of water, that is to say, the religiously symbolic meaning of water, pointed in one direction, and that direction is purification. All the relevant considerations would conspire to convey to Nicodemus that message. And that message would be focussed in his mind in one central thought, the indispensable necessity of purification for entrance into the kingdom of God.

It was characteristic of Jesus' teaching to lay his finger directly upon the characteristic sin and need of those with whom he was dealing. The
(See "Murray," p. 16)

Missionary Society Page

By MRS. JOHN P. GALBRAITH

Foreign Missions

Eritrea

When we wrote to Mrs. Francis E. Mahaffy asking for an article for our page, she very graciously complied with our request. At the same time she wrote a personal letter to us in which she included so many interesting facts about their work in Eritrea that we are going to share excerpts of this letter before quoting the article intended especially for this page.

EXCERPTS:

Senafe is a lovely place. Tall towering cliffs rise just a few hundred feet from our front door. The climate is a pleasant change after Irafalo although sometimes we find it almost too cool. The altitude here is about 8,000 feet and when the thermometer drops to 60 degrees it seems hard to get warm despite sweaters, etc. At night we sleep under several quilts. It does not sound like Africa, does it? In the daytime it is warm outdoors when the sun is shining. The climate is quite a contrast to Irafalo, only sixty miles away, where it is now so hot that living there would be very difficult.

Irafalo is, of course, at sea level. In fact we are just about one-eighth of a mile or less from the sea. Passing by the mission property is the main road of Irafalo, a dry river bed running down to the sea. It is a noisy place with hundreds of cattle and large groups of camels coming down each day to the wells to get water. Sometimes about fifty camels come walking in single file. Often there are little baby camels scampering along with the line although little baby camels are not very little.

Irafalo is an interesting village. There are no foreign houses or people other than ourselves. It is sixty miles to the nearest store so if I forget to put sugar on the list we go without it until Francis goes out for supplies a month later. So far I have not forgotten anything quite as important as sugar. The only things that can be purchased in

Irafalo itself are such things as native type cloth, grains, dates and sometimes some coffee, tea or sugar but you never know if they will have the latter. Francis' return from buying supplies is always an exciting time because of the mail he brings. There is, of course, no post office at Irafalo. Our mail collects at Ghinda unless some truck or car happens to be coming down our way in which case Clarence Duff sends it down to us. However, it usually seems quite a time between mail deliveries.

We were surely kept busy there this last season. Medical work took a lot of time. However, it is the best contact we have with the people in that prejudiced area and we feel that it is worthwhile. Besides it seems to be the only Christian thing we can do to give what help and aid we can when it is not possible for them to get a doctor when they are ill. In some serious cases we just have to say that there is nothing that we can do to help, and to try to get to the doctor. In other cases we have been able to help and are thankful for the way the Lord has used the simple medical knowledge which we have. Responses to atabrine by injection have been wonderful and in several cases when the patient had already gone into a coma from the attack of malaria, he has come out of it quickly with an injection of malaria medicine.

One day when Francis was gone to Massawa for supplies a man came rushing down the hill from a nearby village to say that his baby was dying and if I thought I could do anything to save it would I come. My children were taking their naps so I explained to John and James where I was going and why, and left them alone for a few minutes as the hut was very close by. The baby had been perfectly all right in the morning when the father went to the market but when he returned a few hours later the child was dying. When I reached the hut, I thought that probably he would not live more than a few more minutes. He was unconscious. His body was cold and flabby and his eyes fixed and staring. Only far apart gasping breaths told that there was life

left in him. I did not know what was wrong with him and surely wished I had more medical training. I took the chance that it was pernicious malaria, a form which strikes so suddenly that even a fever does not have time to develop and death occurs in about six to eight hours if treatment is not obtained and I gave the malarial medicine by injection. I sat there for a few minutes watching the baby and prayed that if it were God's will, He would save the little life and use the incident to His honor and glory. As I watched, the little body became rigid and then gradually relaxed. His eyes lost the glassy look and he returned to consciousness and began to whimper. What a welcome sound was the crying of the baby! Later the medicine was continued by mouth and in a few days the baby was back to normal again.

Clarence Duff said that he wrote to you recently about the medical needs here in Eritrea (July 15, 1952 issue) so I will not repeat them except to say that the need for bandages is especially urgent. We are not doing medical work in Senafe as we feel that there is sufficient medical care within reach although it is not always what it should be. However, we will have need for them again in Irafalo and there is a constant need for them in Ghinda. They treat sometimes up to one hundred people a day in the clinic at Ghinda and it takes a lot of bandages. Some of the sores are so big and have to be treated so many times that even one ulcer can use a lot. We especially appreciate when the ends of the strips in each roll are sewed together.

We are surely thankful that the Birds have come out to join us in the work here. There is so much to be done. We located a house for them here in Senafe. It is just across from a large Tigrinya village and we will be working mainly with the Saho and they with the Tigrinya people. The Saho people extend from Irafalo on the coast to this area in the mountains. Up to now we have not been allowed to work in this area and during the coastal hot season have been at Ghinda

which is out of our language area. Do remember us in prayer as we work here in this area.

ARTICLE:—

The season for work at Irafalo is closed and we are living in Senafe, our new highland station where many of our Saho people live. Irafalo and Senafe are about 200 miles apart by road (although only about sixty miles apart as the crow flies and up over the mountain trails as the natives travel). Irafalo is a village along the coast of the Red Sea. We are the only family on the station. However, many times we have wished that there were a doctor or nurse there also, since we receive many requests for medicine and medical care. Because of the long distance to the nearest doctor we sometimes treat cases which require skilled medical attention but because there is none we feel that the only thing that we can do is to give what help we can within our limited medical knowledge. Several times we have been called upon to give aid to people who have become unconscious in a malarial attack and have been thankful for malarial medicine by injection to which such cases respond so quickly. Except in an emergency we do not give medicine in that form although the natives consider it far superior to any other and often beg for a 'needle.' Malaria has been especially bad this year. For a while we were dispensing several hundred tablets of malarial medicine a day. Even then there were many deaths around Irafalo either from failure to realize the importance of treating the disease or from

dependence upon the sacrifice of an animal and the reading of the *Koran* to effect a cure.

In the morning before I start school with our children, Francis and I go to our little clinic which is merely a shelter erected nearby where we can work with some protection from the blazing sun. Usually these morning cases are tropical ulcers or sore eyes although anything may turn up. Even occasionally some one comes along with a camel hoping that there may be some good American medicine that will cure the sores on his back. As a rule the natives do not bother to get medicine for themselves until their condition becomes quite painful. Cleaning up some of the sores is rather an unpleasant process when they have become full of maggots and the stench is so strong that we wonder how the patient can live with himself. Before we begin work, Francis speaks to those awaiting medicine telling them of the Great Physician. We pray that this Word will take root. During the day there are many interruptions as people come requesting medicine, usually for malaria, but occasionally for other things such as dysentery or pneumonia. Sometimes people will come from long distances to get medicine for seriously ill friends or relatives. How we wish the people were as eager to hear the gospel as they are to obtain medicine for their physical ailments. Do pray with us that we may have wisdom in working in the Irafalo field as well as on the new Senafe station and that the Holy Spirit may open these sin-hardened hearts."

be instant in season, out of season (2 Tim. 4:2).

If for the sinner "now is the accepted time," surely "now" is the time for us to witness to him for the sinner cannot call on Him whom he has not believed and he cannot believe without hearing.

How long are we to continue witnessing?

Not only are we to begin witnessing now and continue that witness night and day in the present "now," but we are not to stop witnessing "till Jesus come." The saints, we are told in Rev. 12:11 *finally* overcome by the "Word of their testimony." Paul reminds the Corinthians that in the Lord's supper "We show forth Christ's death 'till he come'" (I Cor. 11:26). "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and *then* shall the end come" (Matt. 24:14).

CHAPTER IV

The Geographic Order of Telling The Good News

In the last chapter we sought to answer the question "When shall I begin to tell the Good News which I, as a Christian, am under compulsion to go tell?" i.e. "What is the time order of procedure?"

In this chapter we take up another question of order, the geographic order, in other words "Where shall I begin and in what direction shall I proceed in telling the good news?"

From the near to the far

The answer has been given in part in the last chapter, for when we begin to preach "now," we naturally have to begin where we are, but in the second chapter we saw that the command to tell the good news involved a "both, and," a total coverage of the world. So we see that we are to tell the good news where we live but this telling must reach to the farthest corner of the earth, to every individual. The very verse that teaches the total coverage teaches a geographic order of procedure. "Jerusalem," "all Judea," "Samaria," and "unto the uttermost part of the earth." God does things in an orderly way and so he directs us in our work of missions to begin with the

(See "Hunt," p. 15)

Telling the Good News

By Bruce F. Hunt

CHAPTER III — TIME ORDER (continued)

How often shall we witness?

But some one will say in the words of the "preacher," "To every thing there is a season—a time to keep silence and a time to speak" (Eccl. 3:1, 7). Many act as though they think that "the time to keep silence," at least about the things of the Lord, is most of the time. But such a judgment does not get much backing in the Scriptures.

Our Saviour preached just where He was, using a lunch hour beside a well in Samaria to witness to a woman. Nicodemus came to Him by night and

was dealt with at length. When the crowds followed the Lord to the desert retreat to which He had taken the disciples for a much-needed vacation, they found Him just as ready to teach and preach the things of the kingdom as at other times. Not only did He himself work with a consciousness of present urgency about His task but He included others when He said "We must work the works of Him that sent me while it is day: the night cometh when no man can work."

Paul reminded the Ephesians that during the three years he was with them he "ceased not to admonish every one night and day" (Acts 20:31). One time he even spoke all night. To Timothy Paul said, "Preach the word;

Your Place in Your Church

By LAWRENCE R. EYRES

DID you ever stop to think that your bodies "are fearfully and wonderfully made?" The complexity and coordination involved in such a simple act as walking across the floor is cause for praise to Him whose hand has fashioned our intricate bodily mechanism. Take this simple act of walking: sit down and list all the factors that enter into it. It would make an imposing list. And answer this question: What keeps you from tipping over? How do your feet (which are blind!) "know" just where and when to step? Really, walking isn't so simple after all!

Our talk last month portrayed the church as our spiritual mother. Of course this is only a figure of speech. But in this talk with you I want to use a different, Scriptural figure of speech. I want to compare the church to a *body, the body of Christ*. Your church, if it is a true church, is a part of the body of Christ. Now there are healthy bodies, and there are sick bodies. Your church ought to be a healthy body. To the extent that you find and fill your God-appointed place in your church as a member of that body, to that extent you will be a useful, happy Christian. Three words pretty well summarize your duty with relation to your church. They are *Worship, Subjection* and *Service*.

Worship

As that continual activity of the body called metabolism, the building up and breaking down of body cells, is one of the most vital of all bodily functions, so the most vital function of the church, which is the body of Christ, is the worship of God. That is why it is important that you belong to a truly *Reformed* church: worship assumes its proper place. Simply stated, true worship is *holy intercourse between God and His people through Jesus Christ, and by His Word and Spirit*. It means that the living God speaks to us out of His Word by the ministerial salutations and benedictions, reading of the Scriptures and the preaching of the Word.

On the other hand we speak to God by means of our prayers and hymns of worship and praise. To take part in the formal, public worship of God is the Christian's highest privilege and most sacred obligation.

You are bound thus to worship your God! And this for two reasons: God requires it of you (and who are you to refuse what He requires!)—and your soul demands it for its spiritual health and growth. How miserable the soul of him who is so bent on other activities, even that of serving God, that he has no time for worship and adoration! This means that Christian young people (and all other Christians) are under the necessity of being present at *all the stated worship services on every Lord's day* unless physically prevented from doing so. Many of our churches are sickly and weak because their members, *particularly the young people*, are frequently and inexcusably absent from the house of God at the hours of worship. Are you among those who are thus undermining the health of the body of Christ? If so, you sin grievously against Christ and against your own soul. Worship is the unifying principle of the church; it *should* be practiced by the whole church on earth, it *will* be the preoccupation of the whole church in heaven.

Subjection

A second aspect of bodily health is subjection. All members are bound to obey the head. But this is not all: each member is a servant of every other member as well as of the whole body. The strong member must serve the weak, the healthy must serve the sick and diseased.

So every member of the body of Christ must first be in subjection to Christ the Head and King of the church. This involves willing and reverent submission to the undershepherds of Christ, the ministers and elders of the church. So when the minister or elders of the church show interest in your life you must not resent it, for our Lord has appointed them for that

very purpose. Refusal of obedience to them in the Lord is refusal of obedience to the Lord Himself.

Furthermore you may never forget that you belong to a *body*. Your own interests may never come ahead of the interests of the body. In the church, your head, your hands, your hearts and every talent God has given you should be at the service of Christ and His church. In His death for you upon the cross, the Lord Jesus has made you debtor to the poorest, the weakest, the most unlovely member of His body. The only thing you ought to be unwilling to sacrifice for the service of Christ and His church is that gift or talent which He never gave you!

Service

Service is but the active side of subjection. They who are properly subject to the Head of the Church are by that very token active in His service. They realize that all their talents belong to their Lord and make it their diligent concern that these talents be employed where they will bring Him maximum returns. We admire physical skills, dexterity and graces in others. How are these skills acquired? Through each member of the body, under direction of the mind, doing its own task to near perfection. The hand was designed to grasp things; the foot was made to walk; the ear, to hear, and the eye to see. So it is for you to serve Christ in His church according to the gifts He has given to us, and these cultivated to their maximum usefulness. A few words of wisdom about your place of service in the church:

(1) *Be sure you employ your gifts in the work of the church*. Of course I'm not thinking of your total activities, but those which are in a special way activities of Christian service. Remember you are a *member* of the body of Christ. Who ever heard of a hand going off to do work by itself? This absurdity has become the rule with many Christian young people who use themselves up in this or that outside Christian activity. As a result the work of the churches to which they belong must go begging for willing hands and hearts to do what its own young people should be doing. If there is not a place for you in the church to which you belong, or if you cannot in clear conscience give of yourself to further its ministry, *maybe you're in the wrong church!*

(2) *Be sure you are in your proper place.* Some have been given more talents than others, but all have at least *one* talent. There is no room for jealousy in the body of Christ. Jean has a solo voice and is given many solo parts in the choir whereas Jane has a good voice, but it isn't a *solo* voice. It is downright sinful for Jane to expect to be given solo parts in the choir because Jean has been accorded such honors! Bob is a born teacher. Tom just can't get anything across in a class, but is an expert at doing things with his hands. It is pretty plain that Tom ought not to be grieved that Bob was asked to teach a class, but he wasn't. And another thing. Usually your Pastor and Session are better judges of your talents than you are. You should have very strong and convincing reasons for refusing to accept a job they have for you to do.

(3) *Be sure you do not take on too much.* Remember how in the Gospel story Martha was so cumbered with the doing of many things for the Lord that she found no time to do the one thing that was needful—to sit at Jesus' feet and drink in the words of grace that came from His lips. How often young people especially get so encumbered with the doing of good things that they begin to neglect the best things! Perhaps you would do well to start with just one job in the church and do it well. If you are tempted to neglect public and private worship because you are so busy serving, then you are *too* busy serving!

I like sometimes to daydream. I

have never heard of this happening. If you should try this on your pastor do it gently, his heart may not stand the shock. Yet it seems to me it would be worth the risk involved. Why not get your young people's group together sometimes. (Now don't do this unless you mean every word you'll say!) Then visit your pastor as a group and say to him something like this: "Pastor, we know that you are trying to lead our church in a program which will bring many to Christ and build them all up in the faith. We know you are having a difficult time, and never have enough time or help to do all that you'd like to do. We have been praying for you but feel we ought to do more than pray. Tell us, what can we do to strengthen your hands and help you in the work of our church?" I say, if ever such a thing as this came to pass, there will be one happy and thankful pastor.

I have known a few young people's groups out of which have come a wealth of consecrated and well-trained talent — where almost every single member of that group has either gone into full-time Christian service (and far more young people should be doing that) or they have scattered here or there and become, as it were the backbone of some Christian church and community in which they finally settled. I have the high ambition some day to be pastor of such a group of young people. I should like to fire you with that vision. *You may attain this high goal if you will give all diligence to find and fill your place in your church.*

Cornville, Me.: Mr. Fred Colby, a graduate of Westminster Seminary, has moved to Cornville to help in the work there. The Session of the Cornville Church has commissioned him to serve as a missionary in the area. The Rev. Charles Stanton is assisting in the conducting of a class in Christian Doctrine in the Brewer area.

Atwell to Visit Colleges

THE Rev. Robert L. Atwell, Westminster alumnus and pastor of Calvary Orthodox Presbyterian Church,

Glenside, will again this year spend the month of February visiting colleges throughout the country in the interests of Westminster Seminary. Mr. Atwell seeks to contact prospective ministerial students, and to interest them in attending Westminster. Mr. Atwell would be glad to receive names (and college addresses) of students who are interested in the ministry and who might be presumed to have some interest in a seminary such as Westminster. Arrangements are being made to have other seminary alumni throughout the country visit in colleges that Mr. Atwell himself will not reach on his trip. Mr. Atwell's address is 2450 Norwood, Roslyn, Penna.

Dunn Accepts Call to Westfield

THE Rev. Leslie A. Dunn, formerly pastor in Wildwood, N. J., has accepted a call to become pastor of Grace Orthodox Presbyterian Church, Westfield, N. J., thus also declining a call he had received to serve St. Andrews Church in Baltimore.

Mr. Dunn has been at Wildwood for twelve years. During his pastorate there the congregation built its church building, and also built a manse. In addition, Mr. Dunn began services on the Boardwalk, and this led to the erection of the Boardwalk Chapel, a project not of the local congregation but of the Presbytery. Mr. Dunn is executive director of the chapel work, where services are held every evening during the summer period.

At a congregational meeting in December, Mr. Dunn was released to accept the Westfield call. He began his pastorate at Westfield the first Sunday of January.

The Westfield congregation has sold the property which had been serving as both manse and church building, and has purchased a lot in a more suitable location, with the expectation of erecting a church building as soon as possible. Meanwhile, services are being held in a school auditorium. A house has been secured for use as the manse.

Miss Bertha Hunt, daughter of Korea Missionary Bruce Hunt, has been living with the Dunn family in Wildwood, and will go with them to Westfield.

Church News

(Continued from p. 8)

prayer filled the last three hours of the old year at Calvary Church. A brief congregational meeting was also held, at which it was decided to purchase pews for the church building.

Denver, Colo.: Mr. Gerald Van-Dyke, head of the music department of the Denver Christian High School, has been appointed Music Director of Park Hill Church, and began his work on January 14. On December 18, the Rev. W. B. Male and Mr. Takuo Hohri participated in a radio broadcast discussing the new RSV Bible.

Should the Church Train Her Ministry?

By J. MARCELLUS KIK

(Concluded from previous issue)

IN our previous article we have shown the Scriptural warrant for the Church training her own ministry. We have shown that this is not the responsibility of the family as such. There have been two other arguments advanced to deny the Church the training of the ministry. The one is that the Church may not teach such things as speech, church history, and original languages: the other is that the Church is not the proper agent because of the relation of nature and special grace.

Comprehensive Theological Training

It has been stated by Professor John Murray that to train adequately a candidate for the ministry of the Church, he must have such a comprehensive theological training which is neither the responsibility nor the prerogative of the Church to undertake.

Prof. Murray maintains that the Church may teach candidates for the ministry how to interpret Scripture; the Church may teach systematic theology; and she may teach apologetics. That is her rightful realm. But he claims that the technique of preaching, church history, and original languages cannot be taught by the Church. That is not her realm. It must be by some agency outside of and independent of the Church. The logic is this: an outside agency may enter into the realm of the Church; but the Church may not enter into the realm of the outside agency. This outside agency, if one agrees with this type of logic, must be superior to the Church because it is equipped to take over both realms.

But may not and cannot the Church take over the teaching of original languages so that ministers can rightly divide the Word and distribute it to others? John taught the Church several Hebrew expressions. At the birth of the Church the Holy Spirit enabled the disciples to speak with other tongues so that the listeners exclaimed: "Behold, are not all these which speak Galileans? and how hear we every man in our

own tongue, wherein we were born?" Since the Holy Spirit at the birth of the Church taught the disciples foreign languages to declare the wonderful works of God, may not the Church teach the languages of the Bible so that her ministry may correctly interpret and declare the written Word?

Then it is maintained that the Church may not teach church history. If Church seminaries may not teach church history neither may church pulpits. Away then with the book of Acts which teaches the history of the Church! Away with some of the books of the O. T. which proclaim the history of the Church! Let the Church keep silent about the Reformation and the progress of the Gospel in other lands! Let the Church keep mute about her own work and glory! How ridiculous this is. It has ever been the prerogative and the duty of the Church to proclaim her progress. And not only that: it has ever been the prerogative and duty of the Church to interpret history. Christ did it. The prophets did it. The apostles did it.

Then it is argued that the Church may not teach the technique of preaching. That is, she may not teach voice and public speaking. Yet God gave voice instruction to Isaiah to prepare him for preaching: "Cry aloud, spare not, lift up thy voice like a trumpet." Moses pleaded that he was not an eloquent man; but the Lord stated that He would teach him eloquence: "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Our Lord stated that the Spirit would teach the disciples not only what to say but *how* to say it. What God has seen fit to do in the preparation of His ministers, may not the Church do the same?

Jesus in His instruction to the Twelve on a mission trip told them to provide neither gold nor silver for themselves. He even instructed them as to what clothes to take along. Is this not outside of the "spiritual and moral" realm? He also instructed the Seventy on table manners in His lec-

ture on practical theology. They were to eat and drink such things as were placed before them. Paul invaded the realm of the physician by advising Timothy to take a little wine for his stomach's sake. The Theological Seminary which Jesus founded and taught entered into realms other than spiritual and moral.

To say that the Church in giving instruction to preachers is limited to exegesis, systematic theology, and apologetics is making for the Church a man-made strait jacket. The Church will not be so restricted. As seen in both the Old Testament and New Testament the Church can enter into any realm whereby she can make her ministers more effective in teaching and preaching the Gospel.

The Natural and the Spiritual

Professor R. B. Kuiper has sought to deny the Church the right of training her ministry because of the division of the natural and the spiritual. The Church is not the proper agent because of the relation of nature and special grace.

To maintain this position Professor Kuiper makes several startling statements. He says: "It is not the function of the organized Church to teach theology as a science. . . . It is impossible to teach apologetics as a science without constant reference to false philosophies of the past and the present, or to teach systematic theology as a science without frequent reference to the history of doctrine."

Our Lord alludes to the history of doctrine throughout His ministry on earth. He shows how certain doctrines fared in the hands of the Pharisees. Paul shows how the doctrine of justification fared in the hands of Judaizers. Both John and Peter, while not calling it Gnosticism, refute this heresy. It has ever been the practice of the Church to assail false pagan philosophies and religions. Must the Church now cease that function?

Must the Church refrain from teaching theology because she may not invade the realm of nature? Must the Sermon on the Mount be forfeited to the Church because Christ makes reference to the science of zoology and the science of botany in urging listeners to observe the fowls of the air and the lilies of the field so that they might have knowledge of God's providence? Should the Psalmist have refrained

himself from entering the field of the science of anatomy by stating that he was "fearfully and wonderfully made?" Surely as King Canute could not prevent the waves from encroaching the shores even so man cannot restrain the ocean of special grace from encroaching the shores of nature.

And is it true that it is not the function of the Church to teach theology as a science? An illustration of systematic theology being taught as a science is the epistle of Paul to the Romans. Webster defines science as "Accumulated and accepted knowledge systematized and formulated with reference to the discovery of general truths." This is what the apostle does in reference to the doctrine of justification by faith. In a systematic way he gathers the teachings of the Old Testament. He refers to Abraham and David. He shows how nature teaches certain aspects of the doctrine. He defends this doctrine from false charges. He relates the doctrine to other truths such as the law and sanctification. Thus Paul in dealing with the doctrine of justification fulfills the definition of "science." May not the Church follow the example of Paul?

Christ has been made "the head over all things to the church." All things are subservient to the Church. Christ would never place the Church in that suppliant position as would Professor Kuiper in his statement that "she has a perfect right to make suggestions and address petitions to the governing board of the university relative to the theological curriculum." The Church is the Body of Christ and Christ is the Head of the Church. As such the Church does not prostrate herself before any independent body and humbly petition that this or that may be taught for the instruction of the Church and for her edification.

The realm of nature is not "out of bounds" for the Church. The realm of nature belongs to the Church. As Paul stated in First Corinthians, the third chapter, "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours."

Our Lord, as Head of the Church, invades all realms. The Disciples did not quibble when they were directed to fetch a colt and say that it was not the function of the Church. Sufficient was their statement to the owner: "The

Lord hath need of him." The Church in the name of Christ will demand all that will train her ministry and advance her cause in the world.

Evil Fruits of Independent Control

There are a number of evil fruits in independent control of theological seminaries. It is a breeding ground for the spirit of independentism and a low view of the Church. With a conviction that the visible Church cannot be trusted with the training of her own ministry there is bound to be implanted in the minds of students that the Church is inferior and not to be trusted. They are not apt to think with the Psalmist: "Beautiful for situation, the joy of the whole earth, is mount Zion." Nor are they encouraged to "walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following." There is prevalent a spirit of skepticism concerning the strength and glory of the Church.

It is stated, of course, that Church seminaries have failed and have yielded to liberalism. So have independent seminaries. Because some Presbyterian and Reformed Churches have become liberal we do not say that they should be independent of Presbyteries and General Assemblies.

Another evil fruit is that an independent seminary will not always have in mind and purpose the special needs of the Church. It is a growing criticism, for instance, that Westminster Seminary is more concerned in producing scholars than pastors and preachers. The attitude seems to be that only scholars can adequately teach the Reformed faith. Abraham Kuiper in his work on the Holy Spirit has an interesting chapter on "The Ministry of the Word." He shows how necessary the Spirit is to the ministry of the Word. He states: "If we must bear a yoke, then give us that of Rome ten times rather than that of the scholars."

Scholarship is fine but it is not sufficient in itself for the ministry. A theological seminary must also assist students to be on fire to evangelize and make disciples of all nations. That truly is the function of the Church. Christ promised His presence and that of the Holy Spirit to the Church in its teaching mission. No independent organization has that promise.

It is our firm conviction that Westminster Seminary should come under the control of the Orthodox Presbyterian Church in America. While we thank God for what Westminster has done in the past, we feel that the emergency which caused her ark to float on the waters of expediency is now past; she could now settle safely on the mountain of God's House. Now her independent position is restricting the Seminary in adequately and properly training a ministry for the Church of Christ.

Hunt

(Continued from p. 11)

near and familiar, but not to forget the most distant horizon.

Scripture Examples

In our last discussion we saw how Andrew went first to his own brother; Philip to Nathanael of his own village; the Samaritan woman to the people of the city where she lived; and the man of the Gerasenes was told to go to his house and his friends.

Genuineness of the witness is established

It might not always be the easiest to go to these people near us. As the Saviour said "A prophet is not without honor save in his own country." Nevertheless the prophets were almost always sent to their own people first. Our own families and the people of our own neighborhood, town, or country, know our weaknesses and their own weaknesses. They, more than anyone else, can judge whether we are "putting-on" or really have a message from God that has changed us and therefore can change them. Because they are fallen people they may reject us and our message but they must admit to themselves, if to nobody else, that we are different people. Sometimes the very criticisms which our non-Christian and unsympathetic friends and relatives make of us are actually used by God as witnesses to our faithfulness. And because such witness comes from those who know us best it is the stronger and more creditable. It has been said that that light shines farthest which shines the brightest near at home.

This geographic order of telling the good news is one of those very important things that is so obvious it is all too

often overlooked. Telling the good news to us children and to the servants who worked in our home was one of the things my father was very careful about. It is one of the things I look back on as indicating the importance this work held in his thinking. It showed to me that he was not only professionally interested in telling the good news but above all else *personally* interested. He wanted those who bore a personal relation to him to know the good news as much if not more than those to whom he had a professional relation. We have in our own home sought to follow the practice of having worship both with the members of our family and with those who work for us, as a step in this direction.

Graham

(Continued from p. 6)

but 100 per cent of grace. God has not left the matter of salvation up to the so-called free will of man (although the will is most certainly active) for if it were left to man's will none, none would ever be saved. Salvation is first of all a gift of free grace. It is "according as He has chosen us in Him from before the foundation of the world." (Eph. 1:6). "We love Him because He first loved us."

God does not owe salvation to any man. As rebels against God, as aliens, and transgressors of His law, we deserve only His condemnation and wrath. God declares that the "wages of sin is death," and "the soul that sinneth, it shall die." Yet He has chosen to redeem a multitude of sinners, by the sacrifice of His Son on the cross. And He has chosen to apply that redemption by the mighty working of His Spirit. And it is for this reason that you and I are able to say with Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Returning to the words of our text, through the light which the Holy Spirit sheds on the Word and on our hearts, we see that the only freedom of which the sinful heart of man can boast is the freedom to sin. But we see also, to the praise of God, that in the Lord Jesus Christ man can find that freedom which gives the guilty conscience peace and enables man to love God with all his heart and soul and mind. "If the

Son therefore shall make you free, you shall be free indeed."

Make me a captive, Lord,
And then I shall be free;
Force me to render up my sword,
And I shall conqueror be.
I sink in life's alarms
When by myself I stand;
Imprison me in thy mighty arms,
And strong shall be my hand.

John A. Robertson

ON November 26, John A. Robertson, an elder of Park Hill Orthodox Presbyterian Church, Denver, was called to his eternal home. Mr. Robertson was associated with the beginnings of the "Second Congregation Church" in Denver, and became a member of the church in 1889. It was this congregation which in 1944 voted to affiliate with the Orthodox Presbyterian denomination. The present pastor of the church, the Rev. W. Benson Male, states that Mr. Robertson was the first member of the church he met when he came to Denver in 1938, and that Mr. Robertson played an influential part in the decision to become an Orthodox Presbyterian congregation.

Mr. Robertson is survived by his wife. The following memorial was drawn up by the Session of the church:

"The Session of Park Hill Orthodox Presbyterian Church of Denver unites in expressing, on behalf of the church, a deep sense of loss felt in the home-going of our brother in Christ, John A. Robertson.

"Mr. Robertson attended this church faithfully for three quarters of a century, and was a communicant member for 64 years. He served the church in many capacities: as treasurer, clerk, trustee, and elder. In his long and faithful service he has walked in the footsteps of his godly father, who labored in the church in a like manner. It is remarkable that the church records, from the beginning, bear a continuous testimony to the zeal and sacrifice manifested on the part of the father and the son.

"Mr. Robertson gave much evidence in his life of the grace of God that accompanies salvation. He showed a true and steadfast faith in Jesus as his Saviour, and the patience and love of Christ characterized his dealings with his fellow men.

"The Session prays God's comfort upon Mrs. Robertson in her bereavement. We rejoice that we can point to the only consolation, the sure promises of God in Christ that we will meet again in His heavenly home. May God grant that many will rise up to carry on the work he has laid down in answering a call to higher service."

Murray

(Continued from p. 9)

characteristic sin of the pharisees was self-complacency and self-righteousness. What they needed was to be convinced of their own pollution and the need of radical purification. It is this lesson that the expression "born of water" would have conveyed most effectively. Entrance into the kingdom of God could only be secured by purification from the defilement of sin. The water of purification is as it were the womb out of which must emerge that new life which gives entrance into and fits for membership in the kingdom of God. This is the purificatory aspect of regeneration. Regeneration must negate the past as well as reconstitute for the future. It must cleanse from sin as well as recreate in righteousness.

Born of the Spirit

There can be no question but "born of the Spirit" refers to birth of the Holy Spirit (*cf.* verse 8 and John 1:13; I John 2:29; 3:9; 4:7; 5:1, 4, 18). It is birth therefore of divine and supernatural character. And it is such because the Holy Spirit is the source and agent of it.

It needs to be particularly noted what is implied in this familiar expression "born of the Spirit." It is not quite certain whether the exact meaning of the word rendered "born" is that of begetting or bearing. According to the usage of the New Testament it could be either. If it is the former, then the thought is patterned after the action of the father in human procreation—the man begets. If it is the latter, then the thought is patterned after the action of the mother—the woman bears, the child is born of the mother. We cannot be certain which of these more precise meanings is in view here. But it makes no essential difference to the truth expressed. Whether we think of

being begotten of the Spirit or of being born of the Spirit one thing is certain—we are instructed by our Lord that for entrance into the kingdom of God we are wholly dependent upon the action of the Holy Spirit, an action of the Holy Spirit which is compared to that action on the part of our parents by which we were born into the world. We are as dependent upon the Holy Spirit as we are upon the action of our parents in connection with our natural birth. We were not begotten by our father because we decided to be. And we were not born of our mother because we decided to be. We were simply begotten and we were born. We did not decide to be born. This is the simple but too frequently overlooked truth which our Lord here teaches us. We do not have spiritual perception of the kingdom of God nor do we enter into it because we willed to or decided to. If this privilege is ours it is because the Holy Spirit willed it and here all rests upon the Holy Spirit's decision and action. He begets or bears when and where he pleases. Is this not the burden of verse 8? Jesus there compares the action of the Spirit to the action of the wind. The wind *blows*—this serves to illustrate the factuality, the certainty, the efficacy of the Spirit's action. The wind blows where it *wills*—this enforces the sovereignty of the Spirit's action. The wind is not at our beck and call; neither is the regenerative operation of the Spirit. "Thou canst not tell whence it cometh, and whither it goeth"—the Spirit's work is mysterious. All points up the sovereignty, efficacy, and inscrutability of the Holy Spirit's work in regeneration.

It is the Holy Spirit who effects this change. He effects it because he is the source of it. He effects it by the mode of generation. And since he effects it by this mode he is the sole author and active agent.

It has often been said that we are passive in regeneration. This is a true and proper statement. For it is simply the precipitate of what our Lord has taught us here. We may not like it. We may recoil against it. It may not fit into our way of thinking and it may not accord with the time-worn expressions which are the coin of our evangelism. But if we recoil against it, we do well to remember that this recoil is recoil against Christ. And what shall we answer when we appear before him whose truth we rejected and with

whose gospel we tampered? But blessed be God that the gospel of Christ is one of sovereign, efficacious, irresistible regeneration. If it were not the case that in regeneration we are passive, the subjects of an action of which God alone is the agent, there would be no gospel at all. For unless God by sovereign, operative grace had turned our enmity to love and our disbelief to faith we would never yield the response of faith and love.

John 3:5 sets forth the two aspects from which the new birth must be viewed—it purges away the defilement of our hearts and it recreates in newness of life. The two elements of this text—"born of water" and "born of the Spirit"—correspond to the two elements of the Old Testament counterpart: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Ezek. 36:25, 26). This passage we may properly regard as the Old Testament parallel of John 3:5 and there is neither reason nor warrant for placing any other interpretation upon "born of water" than that of Ezekiel 36:25: "Then will I sprinkle clean water upon you, and ye shall be clean." These elements, the purificatory and the renovatory, must not be regarded as separable events. They are simply the aspects which are constitutive of this total change by which the called of God are translated from death to life and from the kingdom of Satan into God's Kingdom, a change which provides for all the exigencies of our past condition and the demands of the new life in Christ, a change which removes the contradiction of sin and fits for the fellowship of God's Son.

Books Received

AMONG the books recently received at our office, we note the following. Fuller reviews of some of them will appear at a later date.

Edward J. Young: MY SERVANTS, THE PROPHETS. Grand Rapids. Eerdmans. \$3.00. In this volume Dr. Young, Professor of Old Testament in

Westminster Theological Seminary, Philadelphia, presents a study of the development and significance of the prophetic movement in the history of Israel. The book is very worthwhile for the average reader, but also contains sections devoted to an analysis of certain critical views which are currently being discussed.

Charlotte Yonge: THE HEIR OF REDCLYFFE. Grand Rapids. Eerdmans. \$3.00. A classic English novel of a century ago, edited for the present generation by Marian Schoolland. This is the book which is credited, in part at least, for the conversion of Abraham Kuyper, the great Dutch statesman. It is the story of fortitude and courage against great odds, of pride and hatred finally exposed and replaced by remorse and shame. There is no indication as to the extent of the editing by Miss Schoolland, though we suspect it has been considerable, particularly in the latter part of the book. A very readable volume, very different from much so-called "Christian fiction."

Arthur W. Pink: COMFORT FOR CHRISTIANS, Vol. I. Published by I. C. Herendeen. 1952. 121p. \$1.75.

Donald Grey Barnhouse: MAN'S RUIN. Van Kampen Press. 1952. \$3.00. Many persons in Philadelphia have heard, either in person or by radio, Dr. Barnhouse's sermons on the Epistle to the Romans. These messages have been transcribed from their public delivery, and edited for the press by Dr. Barnhouse's assistants. This is volume 1, and covers only the first chapter of the Epistle. Additional volumes are planned to complete the entire exposition. Dr. Barnhouse describes the work as "expository messages on the whole Bible, taking the Epistle to the Romans as the point of departure."

G. Stoeckhardt: COMMENTARY ON . . . EPHESIANS. Tr. into English by M. S. Sommer. Concordia Press. 1952. 271 p. \$4.50.

Theo. Laetsch: BIBLE COMMENTARY ON JEREMIAH. Concordia. 412 p. 1,001 SERMON ILLUSTRATIONS AND QUOTATIONS. Baker. 116 p. \$2.00. The fourth volume in the Baker Minister's Handbook Series.

All of these books may be ordered through The Presbyterian Guardian, 1505 Race St., Philadelphia 2, Pa.

GUARDIAN NEWS

The COMMENTATOR

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

National Council Meets in Denver

THE General Assembly of the National Council of Churches met in Denver for three days in December. The Council is now about two years old. It claims a membership of some 29 denominations, with many more denominations participating in particular phases of its work. Some 1400 persons attended the Assembly, of which 452 were voting delegates.

The Greek Orthodox Church was admitted to membership as the thirtieth denomination. In accepting membership the Greek Orthodox archbishop declared: "The Greek Orthodox Church believes in the principle that every church represented in this council should refrain from encroaching on the membership of the other participating churches and trusts that this will be faithfully observed, strictly and without exception." If the NC accepts this declaration in good faith, it means that there can be no "evangelizing" among members of that denomination by representatives of other denominations in the council. This would have special importance in Greece itself. The Greek Orthodox church holds many of the views and practices customarily associated with Romanism, including the use of images and the worship of Mary.

The Rev. William C. Martin, Methodist Bishop of Dallas, Texas, was elected head of the Council, succeeding Episcopalian Henry N. Sherrill.

The Council issued a "Letter to the Christian People of America," prepared by a committee headed by Dr. John Mackay, President of Princeton Seminary. The *Letter* described the Council in these words: "The National Council of Churches composed of 30 communions, with a membership of 35,000,000 people, is not itself a church, but a council of churches. Neither is it a super-church, and does not aspire to become one. It does not legislate for

the constituent bodies which compose it, each of which retains its full autonomy . . . The Council does, however, afford a unique medium whereby churches which differ in many respects from one another can meet together, worship together, think, plan, and act together."

The *Letter* further commended the publication of the Revised Standard Version of the Bible, which it declared to be "the record of God's self-disclosure to mankind, where the knowledge of his redemptive love is found, and where men are confronted with Jesus Christ." The *Letter* declared that this nation is a religious nation, and every legitimate means must be used to prevent it becoming a secular state. It called for religion to be placed at the heart of higher education. It defended the public school system, defended also released time religious instruction, agreed that parochial schools have a right to exist but insisted that they must be privately, not government, financed.

Concerning the churches themselves, the *Letter* declared that "the churches must mediate to people the love of God in Christ, and represent to them the spirit of the gospel." In order to fulfill this prophetic and redemptive mission, "the spiritual life of the churches must be deepened," (through Bible study, prayer, worship, and stewardship), the area of Christian responsibility within our churches must be widened," and "Our oneness in Christ as divine Lord and Saviour must increasingly be made manifest."

All of this sounds very attractive, until it be recalled that within these same churches extremely diverse views exist as to the nature of the church, the nature of spirituality, the person and work of Christ, and practically every other Christian doctrine. Thus the value of such a program depends almost entirely on the character of the church involved.

Calls for Merger of the Churches

THE problem facing the National Council, as indicated in the above report, is the problem of securing the cooperation of local churches in the Council program. The National Council is not a church nor a superchurch. Local churches are committed to the programs of their own denominations, and there is a conflict of loyalties between the denomination and the Council.

It is not surprising then to find Dr. C. C. Morrison, for example, a former editor of the *Christian Century* magazine, recognizing this situation and asserting that the Council must be only the first step, with the goal the elimination of denominational divisions. "Every effort must be made . . . to cause the denominations to relax their hold upon the local churches, to the extent of freeing them for full cooperation" in Council activities.

Thus for some of the leaders at least, the goal is a single church (it would really be a superchurch) in which such diverse elements as Presbyterianism, Methodism, Baptists, and Greek Orthodox would be united in missions and evangelism. This is the goal. Let the American churches face it.

Religion in Korea

SERVICE men in Korea are being subjected to a barrage of visiting clergymen. Evangelist Billy Graham was there about Christmas time. He held mass meetings in Pusan and other cities, and visited the forward posts. At about the same time Catholic Cardinal Spellman was there, and held masses for the soldiers in various parts of the country. Now the Episcopal Bishop from Pittsburgh will visit Air Bases and will hold three-day missions at various points.

Early Scroll Discovered

A scroll dating from the first century is reported to have been found in a cave near a town on the Dead Sea. A Roman Catholic archeologist has identified it as the original Aramaic text of the apocryphal "Testament of the Twelve Patriarchs." This document is well known in Greek translations, but this is the first Aramaic text.

China Missionaries Being Re-located

FORTY percent of the North American Protestant missionaries who were in China in 1950 are now serving in other mission posts, mostly in the Orient. New assignments include Japan, India, the Philippines, Hong Kong, and Formosa. Over 100 former China missionaries are now serving in Formosa.

The report giving the above information states that only 21 Protestant missionaries are now still in China, and these are waiting to be expelled.

Eisenhower to Worship at National Presbyterian

PRESIDENT-ELECT and Mrs. Eisenhower have decided to make the National Presbyterian Church in Washington (formerly the Church of the Covenant) their place of worship in Washington. The pastor of the church is Dr. Edward L. R. Elson, who served for a time as chaplain to General Eisenhower's headquarters during World War II. A pre-inaugural service will be held at the church on January 20, at 9:30 a.m., by special request of the incoming President.

In the actual inaugural ceremonies, representatives of Protestant, Catholic, and Jewish faiths will participate.

Analyzes Denominational Preference

THE *Catholic Digest* has been publishing the results of a nation-wide poll concerning the religious preferences of American citizens. The casual questioning involved in such polls often does not give a true evaluation of individual convictions and practices, but the results are nevertheless interesting in many ways.

According to this poll, ninety-five out of 100 adult Americans are willing to express a religious preference—Protestant, Catholic, or Jewish chiefly. Of this whole group, approximately 68 per cent expressed a Protestant preference, 23 per cent a Catholic preference, and 4 per cent a Jewish preference.

In the area of education, Catholics claimed 23 per cent among those with only grammar school education, but this dropped to 13 per cent for those with college degrees. In the area of occupation, Catholics had their highest percentage, 29, among manual workers, and the lowest percentage, 8, among farmers. Catholics had their largest percentage in the large cities. In only New England do they appear actually to outnumber Protestants, 55 percent to 38 per cent, while they have the lowest percentage of the population in south Atlantic and east-south central parts of the country.

Protestants have their highest percentage among farmers, and next highest among professional workers.

Mass on Boston Common

A protest by the Rev. Harold J. Ockenga of Part Street Church in Boston failed to halt the celebration of a Catholic Mass on Boston Common, as part of a pre-Christmas celebration. It was the first Mass ever held on the Common, and formed a part of a city-sponsored Christmas program. Mr. Ockenga charged that the civic celebration might become a sectarian, eucharistic demonstration.

Presbyterian Church Has Minister-at-large

DR. Louis H. Evans has resigned the pastorate of the First Presbyterian Church of Hollywood, California, in order to accept an appointment by the Board of National Missions of the Presbyterian U.S.A. denomination, as the denomination's first "minister-at-large."

In his new position, Dr. Evans will travel throughout the nation conducting preaching missions in city and rural areas, at colleges and conventions, and on radio and television.

Dr. Evans has been at Hollywood for 11 years, and during this time the membership of the church increased to

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over 6,000, making it the largest single Presbyterian church in the world.

Protests Against New RSV Bible

THE Christian Beacon reported on January 1, that over 1100 preachers from 75 denominations throughout the United States and Canada had signed a "Testimony" against the new RSV translation of the Bible. The "Testimony" cited the change from "virgin" to "young woman" in Isaiah 7:14, passages where the deity of Christ is removed or toned down, the use of conjectural emendations, and other elements which make the translation unreliable, as reasons for protesting against it.

The American Council of Christian Churches has called for the holding of protest "rallies" throughout the country on January 30, to emphasize opposition to the RSV.

Meanwhile there have been sporadic instances of over-zealous ministers "burning" the RSV in public ceremonies. (The American Council quickly disclaimed responsibility for or approval of this procedure.) In Lansing, Michigan it was reported that a resolution would be introduced at the next session of the legislature banning the sale of the RSV in Michigan.

On the other side, passages from the RSV are being translated into "beautiful color patterns on motion picture film" for use in the treatment of the mentally ill and maladjusted. The passages were read by Dr. Harry Emerson Fosdick. They are put on film through a process which turns sound waves into color patterns. Made with the cooperation of the Office of Army Chaplains, the films will be used in hospitals and prisons for their psycho-therapeutic value.

Literature Survey by Yale

A two year survey to determine the extent of racial and religious prejudice in Protestant church literature has been launched by the Yale divinity school. The survey will cover Sunday school materials as well as magazines and other publications of denominations, and also the materials put out by independent publishers.

Where examples of bias or prejudice are found, the fact will be called to the attention of the publishers.

Pope Names 24 New Cardinals

POPE Pius has named 24 new Cardinals to the Sacred College, often considered the supreme ruling body of the Catholic church. Actually the function of the College is almost entirely confined to the election of the pope. However, members of the College have high standing in the church. One American was chosen, Archbishop J. Francis McIntyre of Los Angeles. He is the fourth American to be in the College. Also elected was Archbishop Stepinac of Zagreb, who spent five years in prison on political charges and was released in 1951, but who is confined to his native village. The College now consists of 27 Italians and 43 non-Italians.

Establish Union Seminary in East China

INFORMATION from China indicates that a single new theological seminary has been established in Nanking, with the approval of the government, replacing seminaries and Bible schools which had existed in the area for many years. The new seminary was formed after a conference of representatives of many of these other schools. The seminary officially opened on November 1, with 105 students, and 35 professors. It was reported to have a library of some 13,000 Chinese volumes and 10,000 volumes in English, contributed from the other schools.

The evidence seems to indicate that the New Seminary will be used to support the government, in its Reform and "Oppose-America-Aid-Korea" movement. It may well become the central seminary of all China.

Recommend End of Amish Problem

SCHOOL Boards in Lancaster County's Amish sections have recommended in a 5,000 word brief filed with the State of Pennsylvania Justice Department, that the state grant special permission for "plain sect" parents to take their children out of school at the age of 14. For some time there has been controversy on this matter. Amish parents object to their children going to school beyond the age of 14. There have been a number of instances of truancy prosecution, and some of the parents have been fined or imprisoned. This year they have been staying out of school, but no action has been taken.

Playwright Dismissed, Re-instated

BECAUSE he made a comment about the commercial use of "Silent Night," playwright George S. Kaufman was suddenly dismissed by CBS from one of its television programs. He was a member of a panel in the program "This is show business," and at the opening of one of the programs shortly before Christmas, while on the air, Mr. Kaufman remarked, "Let's make this one program on which no one will sing 'Silent Night'". Within a few days CBS had received several hundred letters and phone calls protesting the remark as anti-religious. Mr. Kaufman was removed from the panel. Then a number of criticisms of CBS on the other side came in, and Mr. Kaufman was reinstated, to continue with the panel after a few weeks.

The incident illustrates the sensitive-

ness of broadcasting companies to public reaction. Since the purpose of programs is completely commercial—to sell the products of the sponsors,—anything that may offend the public is bad business and must be eliminated, even though the judgment of the public—or of those who write in, may be thoroughly of a crackpot nature. Surely no one with an iota of common sense and Christian outlook will sympathize with the commercialization of Christmas carols which goes on at Christmas time. Radio and television play a large part in our national life, but as long as they are at the beck and call of commercial interests that must please every possible customer, their contribution to our public well-being is going to fall far short of what many of us could desire.

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