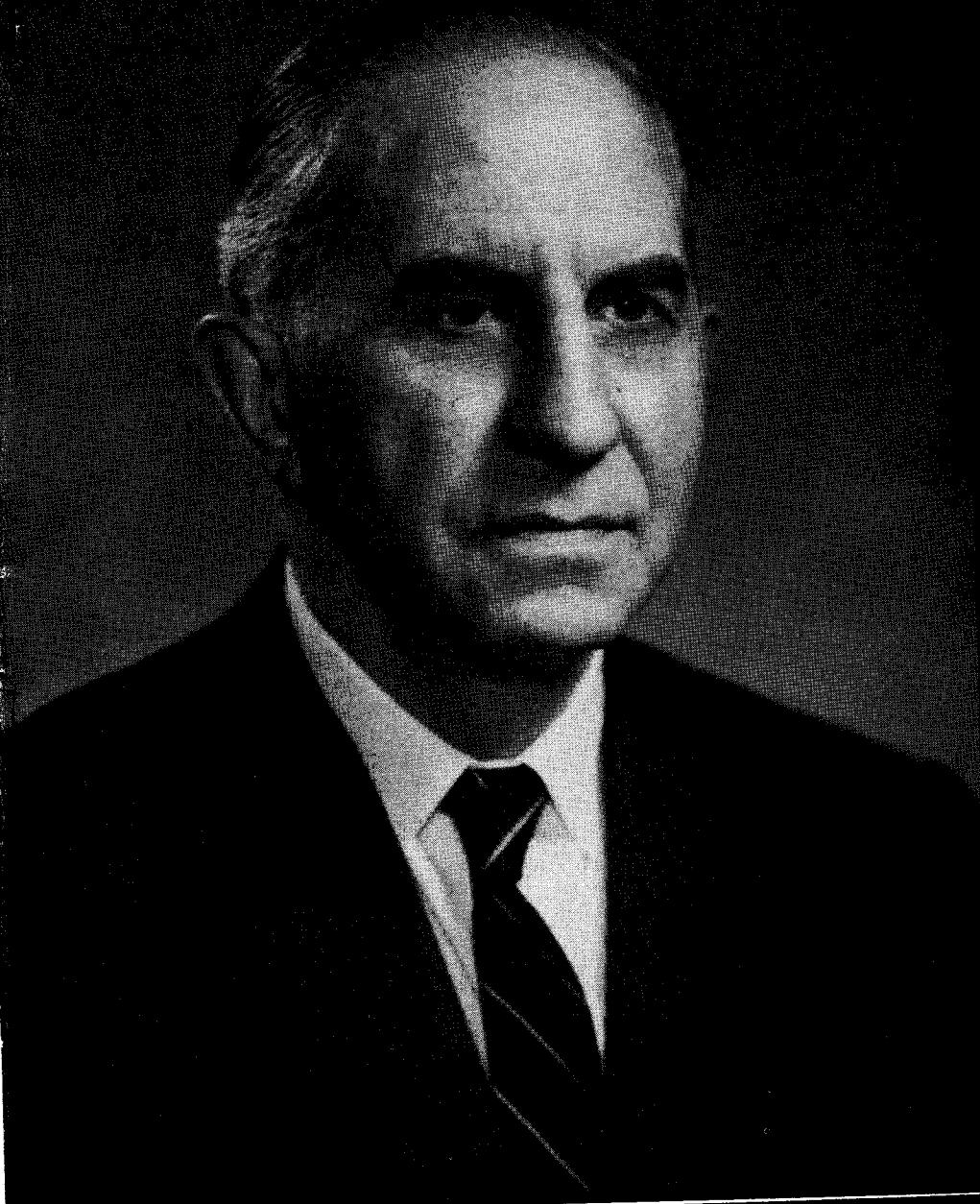


GUARDIAN



"Not peace . . . but a sword."

The Strange Prince of Peace

THEODORE J. GEORGIAN

Christmas is most clearly understood by the most unlikely people. Was it always the church in the first century that knew the meaning of Jesus' birth? No. It was Herod and Caesar; they knew that because Jesus had come things would never be the same. And today Christmas is often best understood, not by the church, but by communism. Communism understands that when Jesus came, he came for judgment. He came to cast fire upon the earth. He came to throw down the gauntlet before all the forces of godlessness in the world. That is why communism is so unrelenting in its opposition to Christ. Perhaps they read the Bible with clearer vision than do many in the church!

For in the church, especially at this season, only a partial Christ is to be seen. There is great need for seeing more than the sweet baby Jesus in Bethlehem's manger; we need to understand why the Son of God came to that manger. We need to take account of Jesus Christ in the totality of his person and purpose—the whole Christ, the Christ of the Bible, and not a sickly caricature of him.

For if "the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many," we need more than the Jesus of Bethlehem. We also need the one who spoke as never man spoke; the one who raised the dead to life and also declared, "Son, thy sins are forgiven"; the one whose heavenly glory was revealed to Peter, James, and John; the one who "died for our sins according to the scriptures . . . was buried, and rose again the third day according to the scriptures"; the one who, "in the sight of his disciples, was taken up from earth into heaven"; and

Here is another article by the pastor of Covenant Orthodox Presbyterian Church, Rochester, N. Y.

the one who, at the end of history, will come again with glory to judge the living and the dead.

We think of Christ as the Prince of Peace, and such he is. But I invite your attention to the Gospel according to Matthew, chapter ten, verse thirty-four, where our Lord appears to be a most strange Prince of Peace: "Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword." What a strange word this is, coming from the meek and lowly Jesus who is so full of grace and truth! How can it be reconciled with the song of the angels, "Glory to God in the highest, and on earth peace among men with whom he is pleased"?

Conflict Predicted

These words of our Lord were spoken as part of his instruction to his twelve disciples whom he was sending out on their first preaching tour. He told them that they would not be received by many, that they would appear before councils, governors, and kings, and that they would even be scourged in synagogues. The reason for this was that the presence of Christ and the faithful preaching of his gospel always incite division and conflict.

The peace that Christ came to give is not a comfortable peace. It will not leave men complacent in their good opinion of themselves. With searching eye the Savior watches us: Do we love our neighbor as ourselves, even if his skin color and economic station are different from ours? Are we willing to love our enemies? Do we love the Lord our God with all our heart? Having been confronted with Jesus Christ and his claim to be the "way, the truth, and the life" and the only way to the heavenly Father, have we committed ourselves to him in saving faith? And having placed our trust

in him, for time and eternity, are we willing to acknowledge him as Lord of our life whom we count it a privilege to confess before men?

Christ the Divider

You see, it is because the Son of God makes such claims upon us that his presence brings division and a sword. For be sure of it—when you confess Christ before the world in anything like a consistent fashion, there will be reaction. There will be division. Some will follow Christ with us, but others will oppose him with all their might. With the coming of the blessed Redeemer among men, the light of the world came into our midst. Yet our Lord himself said that many men will not believe on him because "the light has come into the world, and men loved darkness rather than light, because their deeds were evil."

Why did Christ come into the world? He said to his disciples: "If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin." And to Pilate he declared: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." And this is the task of the church, to bear witness to the truth. This is her responsibility also at the Christmas season. Her failure to proclaim the truth of the gospel cannot be made up by pageantry and processions, by candles and choirs. Of course, the gospel will not be welcomed by all who hear it. But the remedy for that is not for the church to be so eager for popularity that she indulges in preaching pious platitudes, issuing harmless placebos, and making the requirements for a confession of faith so meaningless that anyone can join the church.

When Jesus was forty days old he was presented to the Lord in the temple. Do you recall the touching account of that occasion, when the aged Simeon took the child in his arms and blessed God, saying: "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation." Then he continued in a remarkable prophecy which he addressed to Mary: "Behold, this child is set for the fall and rising of

(concluded on page 159)

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The Practice of Truth

FRANCIS A. SCHAEFFER

I would rather speak exclusively on evangelism among the 20th century people the church is not generally reaching, and concerning helping the Christians' children who get into difficulties because it has not been clearly shown to them how the Bible answers their honest questions. However, something must be said before that and thus my paper is entitled "The Practice of Truth."

The central problem of evangelicalism and evangelism in the second half of the 20th century is the problem of the *practice* of principles, especially taking into account a spiritual and intellectual comprehension of that which is the dominant mentality of our century. If consistent Christian principles are not practiced, "success" in evangelism can, in the flow of history, result in weakening Christianity in the next generation. Any consideration of methods and programmes is secondary to a consideration of this central problem.

The mark of our century is the victory of the Hegelian concept of synthesis, instead of a recognition of truth in the sense of antithesis and absolutes. Prior to Hegel non-Christians generally acted upon the classical concept of truth. While they had no sufficient foundation for their optimism in regard to absolutes, yet in general they acted upon the concept that if a thing was true, the opposite was false. In morals likewise, if a thought or action was viewed as right, the opposite was considered wrong. Thus if the church in that day, including the evangelist, said that Chris-

tianity was true, or that a thing was right, this had meaning and was understood. If one said "Be a good girl," for example, the statement was meaningful to those who heard it.

Since the influence of Hegel's dialectic and Kierkegaard's "leap," this is no longer the case. We are increasingly surrounded by a culture in which a concept of truth in the sense of antithesis, and of moral right and wrong, does not exist. Thus "Be a good girl" is today a nonsense statement to an increasing number of 20th century people.

Relativistic Thinking

This concept spread in three different ways. It spread geographically from Germany in the aftermath of Hegel. Thus, continental Europe felt its force before England, and England before the United States, and the United States before the so-called missionary countries. Secondly, it spread academically through the different disciplines. It was expressed first in philosophy, and later in art, music, and so on, including theology, down through the general culture. Thirdly, it spread socially by classes. Intellectuals and creative people were the first to think in this way. Through the arts and later the common media they then carried this concept of relativistic thinking to the masses.

What remains unaffected by this modern way of thinking today is what we may call (for want of a better term) the middle-class people of a certain age group. However, as the children of these people are educated a step away from their parents a gap opens between parent and child which is greater than the gap between the parent and the Renaissance man or even between the parent and the Greek. Among these men are those children of Christians who become known as the rebels and whom we often lose. This follows because the present gap is total inasmuch as it rests upon

a completely different concept of truth. The process which brings about this change is not only formal education by educators who think in relativistic terms, but also by the art forms—the novel, the play, poetry, the serious cinema and television, far-out jazz. These things today educate men in this direction in an almost monolithic voice.

Objective Truth

By contrast historic Christianity rests upon truth—not truth as an abstract concept, nor even what the 20th century man regards as "religious truth," but objective truth. (The contrary to this is then an antithesis to the truth of what is.) Part of this truth is the emphasis that certain things happened in history. There were, for example, the manifestations at Sinai and Christ's propositional communication to Saul in the Hebrew tongue on the Damascus road, as well as Christ's open tomb. Historic Christianity rests upon the truth of what today is called the "brute facts" and not just upon an unknown experience of men in past ages of which we have only a faulty hermeneutical interpretation.

Behind the truth of such history is the great truth that the personal, infinite God is objectively "there." He actually exists (in contrast to his not being there); and Christ's redemptive and finished work actually took place at a point of time in real space-time history (in contrast to this not being the case). Historic Christianity rests upon the truth of these things in absolute antithesis to their not being true. This carries with it the possibility and the validity of that personal antithesis which occurs at the new birth, wherein the individual passes from death to life. To weaken the historic Christian concept of antithesis is eventually to make meaningless the personal antithesis of the new birth.

If a clear and unmistakable empha-

This address is printed by the permission of *Christianity Today*.

Dr. Schaeffer is the director of L'Abri Fellowship, Chalet Les Melezes, 1861 Huemoz sur Ollon, Switzerland. He himself is affiliated with the Reformed Presbyterian Church, Evangelical Synod.

sis of truth, in the sense of antithesis, is removed, two things occur: first, Christianity in the next generation as true Christianity is weakened; and second, we will be communicating—in any real sense of communication—with only that diminishing portion of the community that still thinks in terms of the older concept of truth. We are not minimizing the work of the Holy Spirit; we would remember, however, that our responsibility is to so communicate that those who hear the gospel will understand it.

Communicating for Understanding

If we do not communicate clearly, then those who respond will not really understand the Christian answer clearly. If we do not communicate clearly on the basis of antithesis, they will respond to their own interpretation of the gospel in their own relativistic thought-forms—including a concept of psychological guilt-feelings rather than of true moral guilt before the holy living God. If they do respond thus, they have not understood the gospel; they are still lost, and we have defaulted in our task of preaching and of communicating the gospel to our generation.

Thus, in the Conference's theme—"One Race, One Gospel, One Task"—one might ask if perhaps the most important thing has been omitted, namely, "One Truth."

The unity of orthodox or evangelical Christianity should be centered around an emphasis on *truth* and not on evangelism as such. This emphasis on *truth* is always important, but doubly so when we are surrounded by a generation for whom the concept of truth in the sense of antithesis is not so much denied as it is considered to be totally untenable. In such a setting the Christian with his emphasis on *true truth* is the real radical on both sides of the Iron Curtain, because today the unifying factor on both sides of the Iron Curtain is the general acceptance of dialectical thinking.

The Negative in Evangelism

In such a setting the problem of communication is serious; it can only be overcome by negative statements that clearly say what we do *not* mean, so that the 20th century man under-

The unity of orthodox evangelical Christianity should be centered around an emphasis on truth and not on evangelism as such.

stands our positive statements of what we *do* mean. Moreover, in an age of synthesis men will not take our protestations of truth seriously unless they see by our actions that we seriously *practice* truth and antithesis in the unity we try to establish and in the evangelism we practice. Without this, in an age of relativity, we cannot expect the evangelical, orthodox church to mean much to the surrounding culture or even to the church's own children, for what we try to say in our teaching and in evangelism will be understood in the 20th century thought-form of synthesis.

Both a clear comprehension of the importance of truth and a clear *practice* of truth even when it is costly to us to practice truth is imperative if our witness, our evangelism, and such a Congress as this are to be significant, or even useful, in our own generation and in the flow of history.

We being here in Berlin in front of this horrible wall must ask a very serious question, and the question is this: Whose fault is it that that wall is there? Whose fault is it that those people are shut away on the other side with the machine guns trained on them as they work near the wall?

The guide on our western tour of Berlin told us clearly whose fault it is. He pointed out that the wall is there because twenty years ago some of our own men did not understand the enmity of the enemy. Twenty years later those people on the other side of the wall have a right to say very hard things against those men,

because they are now caught in the historic results of what the men of twenty years ago allowed and produced.

Let us never forget that we who stand in the historic stream of Christianity really believe that false doctrine, at those crucial points where false doctrine is heresy, is not a small thing; this is an enemy. If we do not make clear by word and by practice our position for truth and against false doctrine, we are building a wall between the next generation and the gospel. And twenty years from now, men will point their finger back and say of us: this is the result in the flow of history.

False Doctrine an Enemy

If we do not make plain by word and practice that false doctrine is really an enemy, in the flow of history we cut the ground from under the next generation of the church. And even those who respond in this generation are in danger of responding to their own thought-forms, and not to what we are sincerely saying.

Thus, it must be said with tears that in spite of (and even because of) one's commitment to evangelism—for principle on the basis of the holiness of God and for the sake of truth—I can visualize times when the only way to make plain the seriousness of what is involved in regard to a campaign where the gospel is going to be preached, but where men *whose doctrine* is known to be an *enemy* are going to be invited to pray or take part in some way, is with tears not to accept an official part in that campaign. Evangelism that does not lead to purity of life and purity of doctrine is just as faulty and incomplete as an orthodoxy which does not lead to a concern for, and communication with, the lost.

And let us not deceive ourselves, we will not really touch the tough fiber, far-out 20th century young people unless we show *at a cost* that we take truth seriously, and on that basis give honest answers to honest questions.

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Women's Auxiliary Honors Professor Murray

Today we seek to honor Professor John Murray. But his life and service in the kingdom of God have already spoken more eloquently than we can. We can but remind ourselves of biographical information and say a few words of appreciation in tribute to an esteemed servant of Christ. John Murray was born in Creich, Scotland and was reared in a godly home. During the first World War he served in the Black Watch Regiment and was founded in France, losing the sight of one eye. In 1923 he was graduated from the University of Glasgow with the Master of Arts degree. The following year he attended the Theological Hall of the Free Presbyterian Church of Scotland.

In 1924 the Lord graciously took him from his native land (where his heart has ever been) and gave him to our country as he came to study at Princeton Theological Seminary. After receiving the Bachelor of Theology and Master of Theology degrees from Princeton he became a Gelston-Winthrop Fellow at the University of Edinburgh from 1928-1929. From 1929-1930 he served as Instructor in Systematic Theology at Princeton Theological Seminary and in the fall of 1930 he began his long service at Westminster. In 1937 his colleagues on the Faculty and the Board of Trustees elected him to the chair of Professor of Systematic Theology where he has worthily succeeded such previous giants of Reformed Theology as Hodge and Warfield.

Professor Murray's contribution to the church of Jesus Christ has reached far beyond Westminster's halls. His numerous magazine articles, lectures, and books have been appreciated by Christians in every part of the world. Time does not permit the recitation of all his writings, but among the books note should be taken of such works as *Christian Baptism*, *Divorce*, *Principles of Conduct*, *Redemption Accomplished and Applied*, *The Sovereignty of God* and his two volume work on the book of Romans.

Endeared to his students by a warm and friendly interest in them and their families even after their graduation, Mr. Murray's name will be continued

TESTIMONIAL SCROLL TO JOHN MURRAY

At a supper during the 33rd General Assembly of the Orthodox Presbyterian Church this year the following tribute inscribed on a scroll was presented to their fellow-commissioner, signed by all the other commissioners of that Assembly:

To our esteemed brother, father in the faith, teacher of the Word of God, fellow presbyter and undershepherd of Jesus Christ in the labours of the gospel; to you, Professor John Murray:

We, the commissioners of the Thirty-third General Assembly of the Orthodox Presbyterian Church, meeting in Oostburg, Wisconsin, April 28, 1966, affix our names to the following tribute:

You have been a warm friend and counsellor to us, one and all, giving individual counsel whenever we sought—always out of a rich wealth of knowledge and inspiring reverence for the written Word.

You have been a faithful presbyter, spending untold days in the service of our beloved church, both in its assembly services and as a member of many of its committees.

You have been a gracious reprover, a hearty encourager, and an un-bitter dissenter in our deliberations.

To many of us you have been a patient teacher and more, for you have taught us exactness in the study of Holy Scripture, and a deep reverence for its high doctrine.

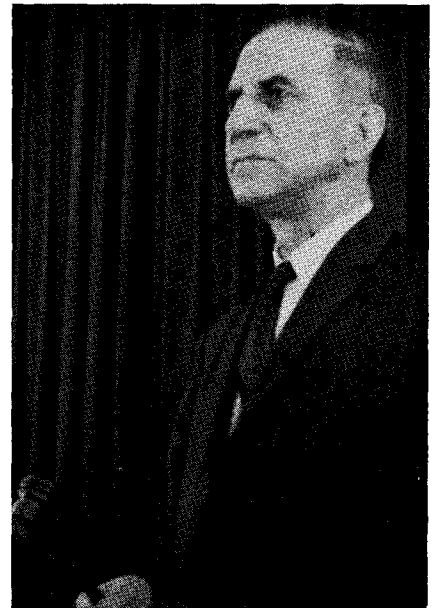
We honour you in our hearts. We respect you for your scholarship and wisdom. We are grateful to our God for you, Professor Murray. But we are compelled to say more: we love you dearly, and it is with deep sorrow that it appears that we may not see your face or hear your voice in future assemblies. We pray God that He may lay His hand on you for a most useful and happy ministry during your retirement years in your native land. We "thank God on every remembrance of you."

Professor Murray as Moderator of the 28th General Assembly in 1961.

in the families of alumni for years to come. At the risk of embarrassing him, we might say that Mr. Murray has many lady friends among the wives of alumni and friends of the Seminary.

It is our hope that he may see fit to return to this country to renew our fellowship from time to time. Our gratitude for the contribution he has made to Westminster and to our lives cannot be adequately expressed. We say a simple "Thank you, Mr. Murray." May God bless you with health and many more years of rich service in his kingdom.

This tribute was read at the annual meeting of the Women's Auxiliary of Westminster Seminary held at the Casa Conti. Professor Murray was the guest of honor at the luncheon.



A Book to Read

EDWARD J. YOUNG

Iain H. Murray: *The Forgotten Spurgeon*. London: The Banner of Truth Trust. 1966, 224 pp.

One of the greatest enemies of the church of Jesus Christ is ignorance. It is a sad thing when ignorance is found in the pulpit, and the minister does not know the true gospel of Christ. It is a sad thing also when ignorance is found in the pew, and it very often is found there. Men come to church Sunday after Sunday and seem to have little concern about the church and the gospel. Ask the average church goer what the gospel is and the answer may very likely be vague and uncertain.

One of the best means of dispelling ignorance both in the pulpit and the pew is through the reading of good books. We cannot have a discerning ministry unless it is a scholarly ministry, and we cannot have men in the pews who are well informed unless they take the trouble to read worthwhile books. But is there ignorance in the Orthodox Presbyterian Church? Do not we all know what the gospel is and why our church came into being? Do we? Is there not a very real danger that the grand particularities of the Reformed Faith will be glossed over as unimportant in our desire for fellowship with other, less Reformed groups? Are we really as zealous about biblical preaching and teaching as we should be? Or, is there not the danger that we may have lost our first love? Where is the crusading zeal that characterized the founding of our church? These are important questions that we do well to ponder.

Spurgeon, Contender for the Faith

A book has recently appeared which should be read by every member of our denomination. It should not be read once, but several times, and in addition, certain passages should frequently be meditated upon. It is not a biography of Spurgeon, but it is a study (written in an interesting and absorbing style) of three of the doc-

trinal controversies through which Spurgeon had to go. Iain Murray, the minister of Grove Chapel, Camberwell, England has written a fascinating book with the title, *The Forgotten Spurgeon*. One does not have to read far before he realizes that the life of Spurgeon paralleled in many respects that of Dr. J. Gresham Machen. Both were devoted contenders for the faith, and both walked a lonely road as, indeed, all must walk who wish to be faithful to the Lord. And those who opposed them were middle-of-the-road and compromising Christians.

There are always those who never see the danger in a wrong position until it is too late, and then they have no desire to do anything about it. On the other hand, they are always willing to criticize defenders of the faith, such as Spurgeon and Machen. There is no doubt about it; not only was Spurgeon a great preacher; he was also a great man who, out of love to his Lord, was willing to walk a lonely path. And time has shown, just as it has shown in the case of Dr. Machen, that he was right; and that the majority of easy going moderates was (as is always the case) in the wrong.

Spurgeon the Preacher

Spurgeon was a great preacher. Although this particular book is not a study of Spurgeon as a preacher, nevertheless enough is said and sufficient quotations are given, to show that God used great preaching to bring blessing to England. And what is great preaching? It is preaching that is biblical; it seeks to expound a text and allow the text to speak for itself. It is conducted by a man who enters the pulpit from a secret place of prayer and study and whose soul is on fire with the solemn truth to be preached.

When God removes the preaching of his Word from his church, it is a tragic day indeed. We may well ask whether in our day there is any great preaching, or whether we have relegated preaching to a subordinate position, and allowed the trivialities of life to usurp its place. Has God given to

us today a famine of hearing the Word of God? To read this book will bring us face to face with some solemn questions. Cannot we learn from Spurgeon?

Cannot we abandon some of the frivolities in which we engage, and pray for a revival of preaching? In all the welter of panaceas that are today offered to solve the ills of the church, what about the preaching of the whole counsel of God? Do we pray and strive for a revival of biblical preaching? Is it not time that we stop being so concerned about *communicating* the gospel and become concerned about *preaching* it? The man who has the unction of the Holy Spirit and can preach is a man who will have no difficulty with communication. We can learn much from Spurgeon.

Spurgeon and Calvinism

Today there is a great deal of talk about evangelicalism. Should not all evangelicals unite and forget their differences? If they present a united front to the world, they can amalgamate Calvinism and Arminianism and find a workable synthesis to offer the world. We hear this kind of talk today, and it was present in Spurgeon's day also. One thing may be said for it. It will not work. The practical synthesis for which some strive is really but another name for Arminianism. Calvinism is the gospel, and if we ever seek to compromise the gospel and give to the sinner the idea that there is some hope in himself we are unfaithful to the Lord.

On this point Spurgeon was adamant. Spurgeon simply preached the whole counsel of God, and exalted Jesus Christ as the Savior. He never gave men the impression that God had done all that he could to save them, but that now it was up to them to make the final decision. Rather than that he proclaimed a powerful gospel of salvation through the blood of Jesus Christ. How wrong it is to compromise the gospel for the sake of winning the favor of man! "If there be but one stitch," said Spurgeon, "in the celestial robe of our righteousness,

BOOKS REVIEWED
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which we ourselves are to put in, we are lost." That is the blessed truth that needs to be proclaimed in our day.

Read this book, and give it to as many of your friends as you can. Perhaps God may give to us that love of truth which is so necessary if we are to live and proclaim and believe, in the poet's words:

Grace taught my soul to pray,
Grace made my eyes o'erflow,
'Tis grace that kept me to this day
And will not let me go.

New Addresses

Rev. Wallace Bell, 6374 Potomac St., San Diego, Calif. 92114.

Rev. Marvin O. Bowman, 95 Algonquin Dr., Poland, Ohio 44514 (received by the Presbytery of Ohio).

Rev. Richard B. Gaffin, 76 Chung Hsiao Rd., Taichung, Taiwan, Republic of China.

Rev. Edward L. Kellogg, 1020 Evergreen St., Point Loma, San Diego, Calif. 92106.

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Rev. Ronald L. Shaw, P. O. Box 123B, Fawn Grove, Pa. 17321.

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Rev. A. Boyce Spooner, Hillville Rd., R.D. 1, Pulaski, Pa. 16143.

Rev. Daniel van Houte, 7736 Quincewood Circle, Citrus Heights, Calif. 95610.

Rev. Luder G. Whitlock, 699 W. 69th Pl., Hialeah, Fla. 33012 (ordained by the Presbytery of the South).

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BOOKSHELF AT THE MANSE

A New Source . . .

What would it take to interest a business man in a non-profit corporation? What does it take to interest a layman in the spread of the Reformed Faith? The answer to both questions—a basic interest in the glory of God—comes in many forms. Recently a new, non-profit corporation for the spread of the Reformed Faith through literature distribution was formed. Choosing the name *Puritan Publications, Inc.* they have begun by taking over North American distribution of the publications of the *Banner of Truth Trust* in England. Future plans show that they intend to market Reformed literature from other sources around the world.

Currently, they are quite excited about three new titles: *The Forgotten Spurgeon, Genesis 3*, and *For A Testimony*. Elsewhere in this issue is Dr. Young's review of the book on Spurgeon. This book has been a real help to me in evaluating my presentation of the gospel to non-Christians and in thinking generally about the work of the church. I am eagerly awaiting the arrival of the other two from England.

WRITE FOR A CATALOGUE
of available titles to
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Box 652, Carlisle, Pa. 17013

Five Pioneer Missionaries is a series of prize essays written in 1962 about David Brainerd, William C. Burns, John Eliot, Henry Martyn, and John G. Paton. Perhaps the one on Eliot appeals to me because he worked in Massachusetts, my birthplace and still a very needy mission field. John Eliot lived there from 1631 to 1690. After he arrived in Boston his interest in bringing the gospel to the native Indians led him to refuse a more comfortable pastorate in Boston. He moved to the frontier in Roxbury where he would be able to find involvement with the heathen natives. (There are still heathen natives in that whole

area—only now they are post-Christian while Eliot's Indians were pre-Christian.) Later events included his learning Algonquin, years of labor among the Indians, translating the Bible into Algonquin, working to protect the Indians' rights in the face of expanding white settlement and, of course, establishing Indian churches. Here is good reading for American neighborhood missionaries today from Roxbury, Massachusetts to Redlands, California.

A Study of Psalm 139

Dr. E. J. Young has written an excellent study on *Psalm 139*. He sub-titles it "A Study in the Omniscience of God." One part was especially impressive to me when I read it. His treatment of verses 14-18 begins on page 70. This is the section that deals with God's interest in an unborn child. Young's study brings two extremely helpful points to our attention. First, God's plan for us includes the nine months of our pre-natal life. He loves us and cares for us then. Second, this concern of God elevates the whole matter of conception and childbirth to the proper level. Young shows us that David deals with these matters rather explicitly while he worships God and praises his wisdom. Do you need help in explaining these matters to your children or in understanding God's perspective yourself? Here is a good book to read, along with your Bible.

To the nine men who have incorporated *Puritan Publications*—among them lawyers, a doctor, a pastor, contractors, an office manager—go our thanks for this service on this continent. A new source of spiritual nourishment is at hand—the riches of Puritan (i.e., Reformed) teaching from the seventeenth century to the present. This should prove a good pipeline to tap for all who would drink more deeply of the truth of the Word of God.

—LAURENCE C. SIBLEY, JR.
Glenside, Pa.



Rev. and Mrs. Ronald Shaw and Elizabeth Eileen, born August 7, 1966.

Ronald Shaw Ordained

Ronald L. Shaw was ordained to the gospel ministry and installed as the pastor of Faith Presbyterian Church of Fawn Grove, Pa. on September 28 by the Presbytery of Philadelphia. He had been licensed earlier by the New Jersey Presbytery, his membership having been in Immanuel Church, West Collingswood. The former pastor in Fawn Grove was the Rev. Henry Fikkert, now in Cedar Grove, Wisconsin.

Moderator John Mitchell presided, with the Rev. Richard Gaffin, Jr., Instructor in New Testament in Westminster Seminary, bringing the sermon. A charge to the new pastor was given by the Rev. John Galbraith, who had served as moderator of the Session. The Rev. Everett De Velde gave a charge to the congregation.

Mr. Shaw, a native of Illinois, met his wife, Queta, while they were both students at Bob Jones. The Holy Spirit used the faithful testimony of a friend in his conversion during his freshman year, and a gift copy of Calvin's *Institutes* when he was a sophomore led eventually to his seeking a seminary where biblical Christianity would be taught. Married in August of 1962, he entered Westminster and was graduated in 1965.

During his period of theological training he served during the summers as a student assistant in Orthodox Presbyterian churches in Waterloo, Iowa, West Collingswood and Stratford, New Jersey, and Wilmington, Delaware. After his graduation he worked in the Westminster Seminary library until receiving his call to Faith Church.

Knollwood Presbyterian Lodge Offered to OPC and RP/ES

A vacation spot in northern Wisconsin devoted to the spiritual and physical needs of Orthodox and Reformed Presbyterians!

This dream became a reality last summer and early this fall when a committee consisting of four Reformed Presbyterians and four Orthodox Presbyterians took possession of property and laid plans for a summer program in 1967 at Knollwood Presbyterian Lodge, Ruote 2, Birchwood, Wisc.

Although the Board was hand-picked in order to provide for some immediate action, the Board has offered "half interest in the Knollwood Presbyterian Lodge to the Orthodox Presbyterian Church and the Synod of the Reformed Presbyterian Church, Evangelical Synod, respectively, contingent upon acceptance by both churches and subject to the following qualifications:

1. That the Knollwood Presbyterian Lodge be used primarily to serve the interests of the respective churches.
2. That it be controlled and administered by the respective churches through a board of trustees which shall be elected by each judicatory in yearly classes. The members of the Board of Trustees must be either pastors or elders of one of our denominations. It was moved and carried that the President and Secretary of this Board seek legal counsel to implement this action. It was further understood that the term 'half interest' clearly implied that in the event of necessary dissolution all funds would be equally divided between the two denominations" (quoted from minutes of the Board with some deletions).

Knollwood Presbyterian Lodge is a gift to the two denominations from a charitable foundation.

On Red Cedar Lake, Wisc.

Knollwood occupies 13.06 acres on the west shore of Red Cedar Lake. It consists of a large main house containing a spacious living room with a large stone fireplace, a dining porch, a game room, and six bedrooms. There are ten other structures on the premises providing sleeping quarters, boating facilities, and storage space for approximately forty people. In addition there are a nine-hole practice golf course, basketball backstops, shuffle board, a forty-foot pier with a diving board,

and a 135 foot lawn sloping from the main house down to a stone terrace at water level. The premises are completely furnished and the Lodge corporation has hired a caretaker and is in the process of hiring a cook and a host and hostess. The following schedule of rates has been adopted for the present:

Adults: \$5.00 per day or \$30.00 per week

Children: \$3.00 per day or \$15.00 per week (5 to 15 years).

This is to include all facilities and two meals per day without linen (midday lunch excluded).

Offerings received at the Lord's day service on the premises will be disbursed according to the following schedule: one-half to local needs (Lodge) and one-fourth to each denomination for its recommended percentages.

It was agreed that the purpose of the Lodge be five-fold:

1. To provide restful vacations for Orthodox Presbyterian and Reformed Presbyterian families at a minimum expense.
2. To provide a refresher week with possible seminary speakers from both Westminster and Covenant Theological Seminaries.
3. To rent facilities to outside groups.
4. To invite people to enjoy facilities in a Christian atmosphere where brief devotionals will be held but not a rigid conference type of schedule.
5. To serve the interests of the two denominations.

The Orthodox Presbyterians serving on the Board include LeRoy Oliver, Vice President; George Knight, Treasurer; Donald Stanton, and Kingsley Elder. The Reformed Presbyterians include Donald J. McNair, President; Willard O. Armes, Secretary; Melvin E. Jones, and John W. Sanderson.

—JOHN W. SANDERSON

A conference on student evangelism was scheduled to take place at Westminster Theological Seminary December 5-8, with Dr. Schaeffer delivering two lectures. Also speaking was Dr. Dudley T. Foord, Dean of Moore Theological College in Sydney, Australia, who has been working in student evangelism in Southeast Asia. The two men participated in a panel discussion moderated by President Clowney of the Seminary.

The Presbyterian
GUARDIAN

EDITOR

ROBERT E. NICHOLAS



All correspondence should be addressed to The Presbyterian Guardian, 7401 Old York Road, Phila., Pa. 19126

Beloved Professor

After more than forty years in a land that at times may have seemed to him like a wilderness Westminster Seminary's beloved Professor of Systematic Theology has returned to his bonnie Scotland. Although the familiar figure will not be seen on campus after mid-December, he will not soon be forgotten. His influence upon the institution will long endure.

From the second year of Westminster's existence in the old building on Pine Street this meticulous exegete and superb expositor of Holy Scripture has molded the theology of more than a generation. His students have included a number of sons whose fathers likewise drank deeply of the scholarship of this humble and devoted man. It was through no fault of his if embryo ministers failed to come to grips with the theology of the Bible in its full-orbed system—or missed the unsurpassed joy of the doctrines of sovereign grace for life and for preaching as John Murray expounded the truth with vigor and eloquence.

We can add little to other tributes to this warm friend and patient coun-

sellor found elsewhere in these pages. Covenant children — both those still young and many now mature who recall their youth — will testify to his sincere interest in them and his concern for their growth in the kingdom of God's dear Son.

Who has not found himself singing more heartily when he has observed this singer of Psalms "making melody in his heart to the Lord"? To listen to his preaching of the Word has always been an edifying experience — and it would not surprise us too much should we hear ere long that he has become an undershepherd for some flock of the Lord's redeemed. And whose soul, in hearing him pray, has not been lifted to the very gates of heaven as this man of fervent intercession uttered praise and petition, with confession and thanksgiving, to the Holy One of Israel? A man of genuine piety, his manner of life has exemplified the noteworthy statement of the Form of Government that "truth is in order to goodness; and a great touchstone of truth, its tendency to promote holiness."

Among the books from John Murray's pen (and we do mean *pen*) may be mentioned: *Christian Baptism* (Orthodox Presbyterian Church, 1952); *Divorce* (OPC, 1953); *Redemption Accomplished and Applied* (Eerdmans, 1955 — the second part of which appeared originally in this magazine); *Principles of Conduct* (Eerdmans, 1957); *The Imputation of Adam's Sin* (Eerdmans, 1959); *Calvin on Scripture and Divine Sovereignty* (Presbyterian and Reformed, 1960); commentary on *Epistle to the Romans* (two volumes, Eerdmans, 1959, 1965). Many of his lectures have been printed; for example, "The

Covenant of Grace" (Tyndale Lecture, 1953) and "The Presbyterian Form of Church Government" (Evangelical Presbyterian Fellowship Lecture, 1958). He has been a frequent contributor to the *Westminster Theological Journal*, and is the author of numerous articles and series of studies that have appeared in the *Presbyterian Guardian*.

No ivory tower theologian, Mr. Murray has ever been a faithful presbyter both in the general assemblies of the Orthodox Presbyterian Church and in the Presbytery of New York and New England. His time has been given freely to numerous committees. He was chairman of a committee which edited the Westminster Confession of Faith with Proof Texts (1951) and only this year he resigned from the Committee on Foreign Missions after a quarter century of service. He is presently chairman of the Committee on Revisions to the Form of Government and Book of Discipline. Although independent of the church, the Committee for the Propagation of the Reformed Faith in New England, formed in the mid-thirties, had Mr. Murray as its president. The fruit of its evangelistic endeavor was later turned over to the Presbytery of New York and New England.

In bidding what we hope may be a temporary farewell to Mr. Murray, we join with others in the words of John's prayer for Gaius, "that thou mayest prosper and be in health, even as thy soul prospereth." If the Lord tarries and is so pleased in his providence, we trust that our beloved professor and friend may visit these shores again.

R. E. N.

As chairman of the Library Committee, Mr. Murray confers with Librarian Kuschke.

Professor Murray and President Clowney.

Mr. Murray with the other officers at the 1963 Reformed Ecumenical Synod.

Ground-breaking for Westminster Library.



How Are You Related?

GEORGE W. MARSTON

It is always interesting to meet someone having the same family name. One immediately wonders if they are related and, if so, how? Some years ago, I met such a family in San Diego. We were able to trace back in our respective genealogies to the same three brothers who came over from England in 1632 and settled in Hampton, New Hampshire. We are the tenth generation in this country and, while not inclined to make hasty decisions, it looks as though we might stay.

You may be so well acquainted with your family genealogy that you could tell me exactly how you are related to some famous person, past or present, but do you know how you are related to God? All men are related to him, but not in the same way. How are you related?

No doubt someone would reply, "I am a child of God. Indeed, all men are God's children, regardless of their race, color or creed." This reply, while expressing a view that is commonly accepted, is incorrect, without scriptural warrant. This is evident from John 1:12 which reads as follows: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." According to this statement, regardless of race or color, only those who have received the Lord Jesus Christ have the authority to call themselves the sons of God.

It is true that in the beginning, man was by nature a child of God. Indeed, he was related to God in two ways: he was God's creation or creature and God's child (Genesis 2:7; 1:27). However, something happened to Adam and Eve that affected man's relationship to God. As we are told in Genesis 2:16-17, our first parents were given an obedience test. In the taking of this test, they acted as representatives for the whole human race. If they passed this test, eternal life would be the reward; if they failed, death, both physical and spiritual, would come upon all men. They failed

the test and the effect of their disobedience upon man's nature, relationship to God and the world in which we live, is commonly called *the fall*. One of the consequences of their disobedience was a loss of sonship, both for themselves and their descendants. Man was no longer by nature a child of God.

Was it just of God to make all men suffer because of the disobedience of our first parents? We live under a representative form of government. We benefit or suffer because of the actions of our representatives. Adam was our God-appointed representative. God is just, therefore all his actions must be compatible with his justice, even though we do not fully understand them.

YOU ARE GOD'S CREATURE

The fall did not completely destroy man's relationship to God. He is still our Creator and we continue to be his creatures. As the Apostle Paul said to the Athenian Philosophers on Mars Hill, "For we are also his offspring." Because of this relationship, all men are under obligation to God. We owe to him all that a creature owes to his Creator. He has a right to expect of us that obedience and service which men in their state of rebellion against God refuse to render.

Because of this Creator-creature relationship, God is good to all his creatures. Fallen man has forfeited any right to these benefits but God has graciously made provision for the temporal needs of all his creatures. The Psalmist David speaks of this goodness in these words, "The Lord is good to all: and his tender mercies are over all his works. The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire

Mr. Marston, a member of the Presbytery of Wisconsin of the Orthodox Presbyterian Church, is field representative for Westminster Theological Seminary.

of every living thing" (Psalm 145:9, 15, 16).

Now it is evident from Romans 2:4 that God's goodness is designed to lead men to repentance. This verse reads as follows, "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" If you are one who has never responded to God's goodness, I urge you to contrast your treatment of God with his treatment of you. On the one hand, you have ignored him, broken his commandments and rejected his claims upon you. On the other hand, in the providence of God, you have enjoyed a span of life, a measure of health and some wealth. God has been patient, longsuffering with you, withholding the full measure of his wrath and offering you pardon and peace through his son (Isaiah 55:6-7).

Call to Repentance

Through his goodness, God calls you to repentance. What is it to repent? Three things are involved in this call. First, this is a call to recognize yourself as a sinner. According to community standards you may be a very respectable person, but according to God's standards all are sinners (Romans 3:23). The word sin means to miss the mark. The mark, or standard of conduct, is the law of God as summarized by the Ten Commandments. You have missed this mark repeatedly in your relationships both to God and man. The divine penalty which your sins have merited is death, in other words, eternal separation from God (Romans 6:23).

Second, this is a call to confess your sins to God and to express to him your sorrow for them. When Nathan the prophet brought David face to face with his sins, the king cried out, "I have sinned against the Lord" (II Samuel 12:13). When the prodigal son returned from the far country he said, "Father, I have sinned against heaven and in thy sight . . ." (Luke 15:21).

Third, repentance calls for an acceptance of the divine remedy for sin, the Lord Jesus Christ, the one who fully paid the penalty for the sins of his people, and who invites all men to receive him as their Savior. To those who are truly sorry for their sins he says, "Come unto me, all ye who labor and are heavy laden, and I will give

you rest" (Matthew 11:28). Those who reject this call to repentance will find God's goodness an added ground of condemnation to them in the Day of Judgment (Romans 2:5).

YOU MAY ALSO BE A CHILD OF GOD

While all men have a part in this Creator-creature relationship, some have entered into a special relationship with God. The Psalmist David likens this relationship to that which exists between a shepherd and a particular member of his flock. As we are told in Psalm 23:1, he said, "The Lord is my shepherd; I shall not want." The Apostle John describes it as a Father-son relationship, saying, "But as many as received him to them gave he power to become the sons of God" (John 1:12).

Who are those that have entered into this special relationship? In Galatians 4:4, 5, they are described as the redeemed. This passage reads as follows, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Another question arises at this point, "Who are the redeemed?" They are a people

WESTMINSTER TRUSTEES ADOPT RESOLUTION HONORING MURRAY

Whereas in the providence of God Professor John Murray will terminate his services on the faculty of the Seminary at the end of this semester; and

Whereas Professor Murray's long and distinguished service on the faculty of Westminster Seminary has constituted a contribution of incalculable worth to the cause of Christ's church in general and to the Reformed Faith in particular; and

Whereas Professor Murray's peculiar gifts of scholarship and his wise counsel in all aspects of the life of the Seminary have exercised a formative influence on the ministry of Westminster Seminary almost from its inception;

Therefore, be it resolved that this Board hereby express its profound gratitude to God for the devoted labors of his faithful servant and its sincere appreciation to Professor Murray for his unstinting efforts in the service of this institution; and

That this Board hereby extend to Professor Murray its warm affection together with the assurance of its prayers for the continued blessing of God upon him as he leaves the active service of the Seminary.

who have been ransomed. Let me illustrate. When parents pay kidnappers the price which they demand for the release of their child, by the payment of this ransom, they have redeemed him. Now the redeemed are people who have been delivered from their captivity to Satan, in other words, from the penalty which the law of God requires, by the payment of the ransom which a God of justice demands.

Bondage

As a result of the fall, the whole human race became Satan's bond-slaves, captive subjects, citizens of his kingdom. This was the penalty which the law of God required for Adam's sin as well as their own. The wages of sin is death which not only meant separation from God but also commitment to Satan and his kingdom.

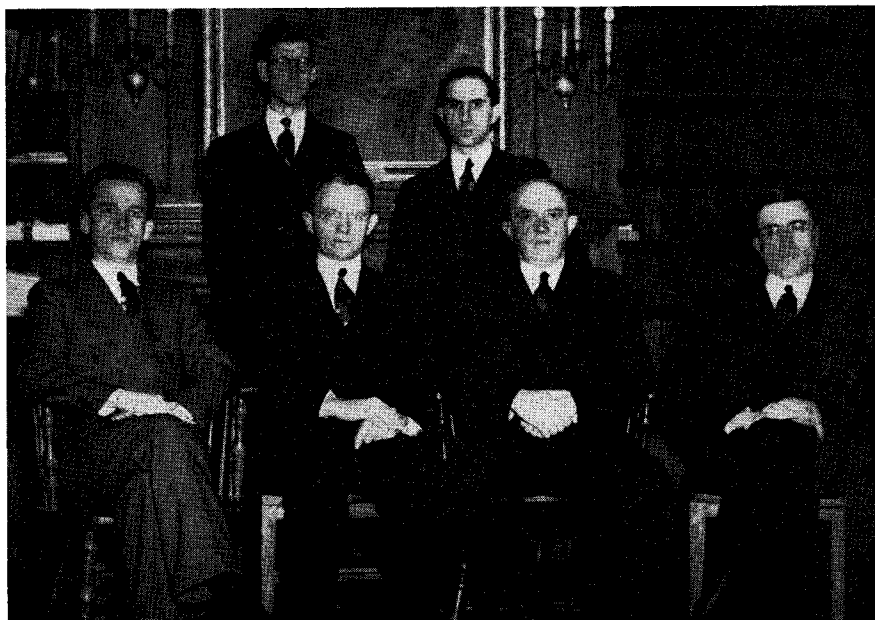
No man could deliver himself from this state of bondage because the ransom demanded by the God of justice was the payment for the penalty of sin. However, in his infinite grace, God sent his Son to redeem a people for himself, to ransom them from the bondage of Satan by paying the penalty which the law required. In order to accomplish their redemption, the Son took unto himself a human nature so that he might act as their substitute and satisfy the demands of divine justice by paying the penalty

for sin on their behalf. This the Savior did, not only to deliver them from the captivity of Satan but also that they might become the children of God.

Deliverance

Those who have entered into this special relationship with God have not only experienced the goodness of God which flows from the Creator-creature relationship but also that special goodness which a shepherd manifests in the care of his own flock and a father displays in his relationship with his own children. How does the Heavenly Father manifest this goodness? As the Apostle Paul said, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Romans 14:17). While God guarantees his children all the physical necessities of life, most of the blessings which God in his special goodness bestows upon his own are not material but spiritual.

Here are a few of these blessings. It is the Christian's privilege to experience not only peace with God but also peace within, freedom from fear, strength for the conflict with sin which must be fought in every area of life, also a joy which the world cannot give neither can it take away (Romans 5:1, John 14:27; Isaiah 41:10; 40:29-31; Psalm 4:7; John 15:11). It should be



Westminster faculty in 1938, first year on new campus. Rear: Young, Murray. Seated: Stonehouse, Van Til, Kuiper, Woolley.

noted in passing that the children of God do not always enjoy these special blessings, because we do not claim the promises and meet the conditions attached to them.

The special goodness of God towards those who have a Father-son relationship with him is not limited to this life (I Corinthians 15:19). While all others will experience only God's wrath and righteous judgment in the life to come, the Christian will experience further manifestations of God's goodness. At death, the souls of believers, being made perfect, will go immediately to heaven, there to be with the Lord, and, as the Psalmist tells us, "In his presence there is fullness of joy and at his right hand there are pleasures for evermore" (Matthew 25:41, 46; II Corinthians 5:8; Philipians 1:23; Psalm 16:11).

Eternal Life

On the Day of Resurrection, the bodies of believers will be raised in a state of perfection and reunited to their souls which were made perfect at death and the children of God will stand before their Heavenly Father, perfect in soul and body, their salvation completed (I Corinthians 15: 51-58). In that Day we shall attain the Christ-likeness for which we are now striving and enter into our final abode. For, when the Lord Jesus Christ returns, this sin-cursed universe will be destroyed by fire and replaced with a new heaven and a new earth. In this perfect abode, a redeemed society will spend eternity with their Lord in a state of perfect blessedness (II Corinthians 3:18; I John 3:2; Romans 8:19-22; II Peter 3:7-10; Revelation 21:1-22:5).

What is your relationship to God? Is it only that of a creature to his Creator? While this relationship accounts for God's unmerited goodness in bestowing upon you many material blessings, it will not save your soul at death nor deliver you from the wrath of God in the Day of Judgment. In John 3:36 we read: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." In the Day of Judgment the Great Judge will say to many who have experienced the Creator's goodness to his creatures, "Depart from me, ye cursed, into everlasting fire, prepared for the devil

and his angels" (Matthew 25:41).

Is God's goodness to you based upon the fact that he is your Father and that you are his son? This relationship assures you of his special and continuous goodness to you both in time and throughout all eternity. The Psalmist David said, "The Lord is my shepherd, I shall not want . . . Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever" (Psalm 23:1, 6).

HOW TO BECOME A CHILD OF GOD

It is our hope and prayer that some who are only God's creatures will be moved to seek this better relationship. Would you like to become a child of God? In John 1:12, 13 we are told how this change takes place, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." According to this statement, two things are involved in this change, one must be born into God's family, and one must receive the Lord Jesus Christ as his own personal Savior.

In the first place, one must be born of God in order to enter his family; what is generally true in the physical realm is also true in the spiritual. Children enter the family by birth. As a result of the fall, men come into this world spiritually dead. They are no longer the children of God by nature but rather strangers to him. Before they can become the children of God, who is a spiritual being, they must become spiritually alive and thus acquire spiritual natures. This calls for a spiritual birth.

This is what the Lord Jesus meant when he said to Nicodemas, "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" (or "from above"). This new birth is a miracle which God performs in the hearts of certain people, an act whereby a spiritual nature is implanted which qualifies them to become the children of God. It is also true that only those who have been born of God have the desire and the power, or ability, to fulfill the second of these requirements, namely, to receive the Lord Jesus as their Savior.

New Birth and Faith

The Apostle John dwells on this second requirement in verse 12. As we examine this verse, several questions arise. What is it to receive Christ? To receive him, is to believe on his name. His name reveals who he is: God the Son, the only begotten Son, God manifest in the flesh, the Savior (Matthew 16:16; John 1:1, 14; Galatians 4:4, 5; Matthew 1:21; Luke 2:10, 11; I Timothy 2:5). What does it mean to believe on him? One must not only accept the facts concerning his person and work set forth in Holy Scripture, but also place his trust in Christ alone for salvation. He must commit himself to the Lord Jesus even as the floating swimmer commits himself to the water to sustain him. In other words, the power does not come from within but from without.

You must place your trust, not in something which you have done but rather in that which the Lord Jesus Christ has done. You must trust him—to settle your sin account with God, to give you strength for the conflict with sin to which the Christian is committed, and to bring to completion all the changes which must take place in you. Christ is the Redeemer of those who believe on his name. This means, among other things, that he has righted their relationship with God the Father and that they have become the children of God (Galatians 5:4, 5).

An Invitation

I would urge those who truly desire to become the children of God, to repent of your sins and to receive the Lord Jesus Christ as your Savior. He said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture" (John 10:9). Christ alone is the door through which men must pass who would become the sons of God and partake of the blessings which belong to the children of God.

If you long for this relationship, even as a thirsty man longs for a cup of cold water, this desire can be satisfied only by coming to Christ who said, "If any man thirst, let him come unto me and drink" (John 7:37). Those who receive Christ as their Savior will by this action be assured that they have been born of God and that he has accepted them as his children. As we are told in I John 5:1,

"Whosoever believeth that Jesus is the Christ is born of God."

Repent, believe on his name and you will experience the blessings of being a child of God in ever increasing measure, not only in this life but throughout all eternity. Behold, now is the Day of Salvation!

Houlton Church Building Dedicated

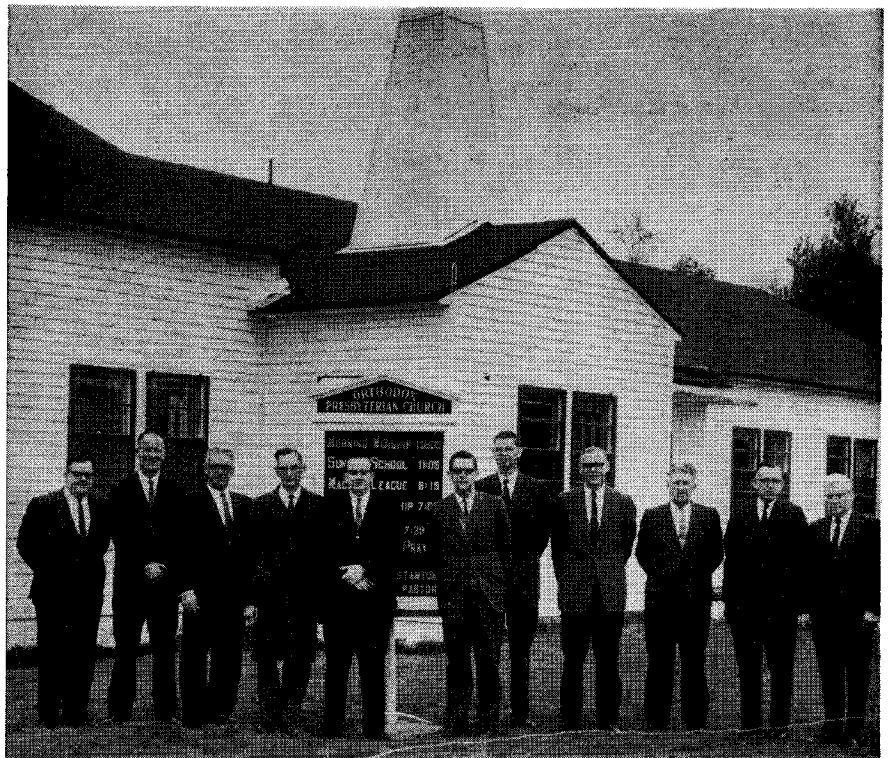
In connection with the fall meeting of the Presbytery of New York and New England the renovated building of Bethel Church of Houlton, Maine was dedicated on October 18. All of the pastors of the Maine Orthodox Presbyterian churches participated in the service. The Rev. Bernard Stonehouse, Lewiston, led in prayer, and the Rev. Leslie Dunn, Portland, read the Scriptures. A sermon was preached by the Rev. Harold Dorman, Cornville. The Rev. George Haney, Bangor, brought greetings from the Presbytery to the congregation.

The pastor of Bethel Church, the Rev. Charles Stanton, presided. "The congregation is thankful and happy for its expanded opportunity of witness for Christ," he wrote, "after its more limited field of many years in the Ludlow-Smyrna area." After purchasing the former Border Patrol building last January, with the aid of a loan from the funds from the Committee on Home Missions and Church Extension, members of the church together with the pastor undertook necessary remodeling and redecorating inside and out. Meanwhile they began using the building early in the year as they worked toward completion of the project in time for the Presbytery meeting and dedication service.

Bethel Church had an enrollment in the eighties for the Vacation Bible School this past summer, and sent twelve young people to the John Knox Bible Conference at Webber Lake near Augusta the following week.

TEACHER WANTED

Oostburg Christian School urgently needs a teacher for the second grade beginning the second semester. This is a very fine class of 24 pupils located in a nice school near Lake Michigan in the state of Wisconsin. Write or phone Dick Ravenhorst, principal, Oostburg Christian School, Oostburg, Wisconsin.



PRESBYTERY OF NEW YORK AND NEW ENGLAND
Commissioners outside Bethel Church, Houlton, Maine.

THE CHANGING SCENE

HENRY W. CORAY

In his book *Cold Friday* you are given, posthumously, the literary gleanings of Whittaker Chambers, a man who walked through a holocaust and here looks back on the nightmarish trek, with horror in his eyes. He will be remembered as the informer who exposed Alger Hiss as a spy and perjurer. An erstwhile communist himself, Chambers knew, as few men know, the intricate workings of the communist brain. He was far from being a mere theorist.

In certain ways his stand for what he believed to be true corresponds strikingly to the stance of J. Gresham Machen. Their situations and objectives differed. Yet for articulating their convictions both were put in stocks and pillory. Both were accorded the full treatment of abuse, scorn and misrepresentation. Both suffered from the pain of separation from close friends, the lash of laughter, the furious hos-

tility of enemies set on their destruction. They were intellectuals, figures of cultural breadth, appreciative of the arts and profound lovers of the book of nature, gentle withal and intensely human. One could wish they might have met.

Here are some nuggets from Mr. Chambers:

In the crisis of the twentieth century neither Harvard nor Columbia could be other than what it was—a citadel of the mind swaying in a vertigo of a civilization changing (without admitting it) the basis of its faith from a two-thousand-year-old Christian culture to a new and secular culture. That is to say, changing the nature of its organism . . . The change was a change in the moral, religious, and intellectual organism of Western civilization. In that revolution (of which Communism, socialism, and related forms are only logical political developments) Western civilization slowly and only half-consciously, and by a process reaching much farther back in time than it is common to suppose, rejected its two

thousand-year-old Christian faith, which placed God at the center of man's hope, in favor of a new faith, secular, exclusively rational and scientific, which set Man at the center of man's hope.

* * *

The surmise that an age is ending is perhaps the last fact that such an age ever wishes to know about itself. Yet most men probably sense it, even if they do not grasp the full meaning of what they sense. It is as if such generations were born hearing the tolling of a bell that calls them nowhere but persists in a kind of undertone, remote, but implicit, behind all their acts and fears.

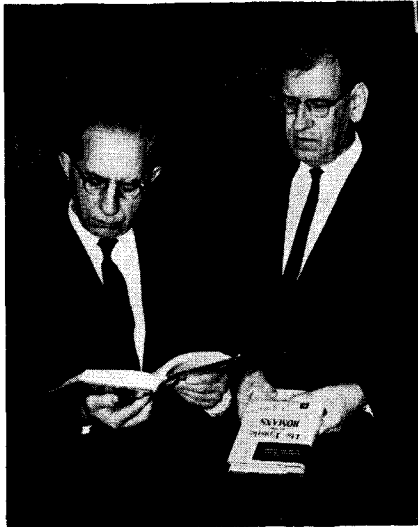
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I have no other business on earth than to speak the truth as plainly as it seems to me. In the end, God commands nothing less for any man, as we know and seldom know anything more surely, for we seldom feel closer to God than when we speak truth at whatever cost.

* * *

You cannot have God cheaply.

* * *



Professor Murray looks at Dr. Young's *Isaiah* while Young holds Murray's *Epistle to the Romans*, vol. 2.

“Some books are to be tasted, others to be swallowed, and some few to be chewed and digested.” So wrote Francis Bacon. The Rev. Professor John Murray's *Commentary on Romans* is certainly one that falls into the last category. It is helpful not only for ministers and Sunday school teachers; all laymen will find it a mine of instruction and inspiration.

There are commentaries on books of the Bible that are so technical that they leave the reader cold. Mr. Murray's glows with a warmth that often causes the heart to burn within you. The author, you will discover, is a

careful and reverent exegete who would, as his students can testify, rather die than misrepresent Scripture. His latest effort deserves a place in the library of every Christian family.

Volatile Bishop James Pike
Has been accused of heresy;
His church has cleared him of the charge,

But that ecclesiastic, nettled,
Has defended his integrity
And wrathfully called for a public trial

That will inevitably vindicate him
And justify his standing
In his communion—
This strikes me as being a simple case
Of Pike's pique.

The Old Chinese Philosopher

* * *

Progress at Covenant College

Ten Orthodox Presbyterian young people are among the 255 students enrolled this fall at Covenant College, Lookout Mountain, Tennessee. They are: Kenneth Fowler of Trenton, New Jersey; Cynthia Giles of Bangor, Maine; Deborah Gray of Oklahoma City, Oklahoma; Barbara Grotenhuis of Phillipsburg, New Jersey; Bonita Ingelse of Oostburg, Wisconsin; Richard Muller of Rochester, New York; Linda Laverell of Center Square,

Pennsylvania; Elizabeth and Cornelia Stanton of Houlton, Maine; and Judith Whitted of Philadelphia, Pennsylvania.

Since moving to its "Campus in the Clouds" at the site of a luxury hotel, Covenant College has taken purposeful strides forward in its effort to offer opportunity for quality learning in the Christian liberal arts. The faculty has been doubled since 1964, and now includes 24 full time teachers. When the college moved, 3 percent of the teachers held doctorates. That figure is now 35 percent. Every department but two is staffed with at least one man trained on the doctoral level.

With that kind of improvement, the faculty this fall is digging into the formal self-study for accreditation by the Southern Association of Colleges and Schools. Serving on the steering committee for the faculty's study are the Dean, Dr. John Sanderson, former professor at Westminster Theological Seminary; Dr. Robert DeMoss, former board member at Phil-Mont Christian Academy near Philadelphia and now assistant professor of philosophy; and Dr. Nicholas Barker, who came to head Covenant's English department after serving as assistant director of the freshman English program at the University of Minnesota.

President Marion D. Barnes, now in his second year of directing the Reformed Presbyterian (Evangelical Sy-



ORTHODOX PRESBYTERIAN STUDENTS AT COVENANT COLLEGE
Standing: Bonita Ingelse, Cornelia Stanton, Judy Whitted, Kenneth Fowler. Seated: Cynthia Giles, Barbara Grotenhuis, Linda Laverell, Deborah Gray, Elizabeth Stanton. Not pictured: Richard Muller.

nod) Church's college, thinks accreditation is one of the key factors in bringing about further growth and financial support for the college. "We can't guarantee when accreditation will come," he says, "but we are aiming for December, 1968." Meanwhile, Covenant graduates find no difficulty in putting their education to work. More than half of the 134 degree holders have gone on to seminary or graduate school, and not a single such institution has refused to honor Covenant credits. David Bradgdon, Class of '65, scored in the 99 percentile in the Graduate Record Exam, is now a systems engineer with IBM.

Fewer than half of Covenant's students come from Reformed Presbyterian Churches, although that denomination contributes at least 70 percent of the college's annual gift and grants. Student costs at Covenant average about \$800 each semester.

A particular challenge for Covenant College is continued expression of a Reformed distinctive with a meaningful evangelical emphasis. The college invites inquiries from students and parents, % Covenant College, Lookout Mountain, Tennessee 37350. An attractive new annual report is available to anyone requesting it.

Georgian (from page 146)

many in Israel, and for a sign that is spoken against . . . that thoughts out of many hearts may be revealed." By those mysterious words Simeon meant that through unbelief many would fall into rejection by God, while others through faith would be raised to God's favor.

For or Against

Whenever you hear the word of the gospel you can never be the same. For you have been required whether you like it or not, to make a decision. Hearing about Christ forces you to reveal your thoughts. You stand either for him or against him. Neutral you cannot be. And beyond all this, there is coming a day when "we must all appear before the judgment seat of Christ." In that day you and I will appear either alone and trusting in our own character or we will appear in Christ, not having our own righteousness, but the righteousness which is by grace through faith in the Savior.

What does all this have to do with what we call the Christmas season? A great deal. For the incarnation is

only part of the story of our Christian faith. A very important part, to be sure, but still only a part. Someone has written: "Christmas is the season in which men may see the greatness of God in a little Child, who is Immanuel, God with us. A Child without a mother in heaven and without a father on earth; Lord of all flesh, and then born of it; Master of the sun, and then dwelling under it; Maker of the earth, and then living upon it; robed in heavenly garments but wrapped in swaddling clothes; the Word of God, but now a speechless Babe; Creator of the world becoming a creature; Ruler of the world becoming a subject; Omnipotence laid in a manger and then nailed to a cross; King of kings but crowned with thorns; the sinless One living with sinners and dying for them; God *with us, for us, and in us!*"

The Peace of Christ

Now I can almost hear someone saying, "But at Christmas I want to hear about the Prince of Peace, about the song of the angels: 'Glory to God in the highest, and on earth peace.' There is enough of the sword and of war in the world; let us hear about peace. Let us be filled anew with the awe and wonder of the coming of the Prince of Peace."

However, let me remind you that "Glory to God in the Highest" precedes "peace on earth." And "Glory to God in the Highest" speaks emphatically of the Christian faith. It speaks of a faith that takes God's Word, the Bible, at face value; of a faith that receives Jesus Christ and desires to glorify him in all of life; of a faith that loves Christ supremely and exclusively; of a faith that loses life for Christ's sake; and of a faith that confesses Christ before men.

To men of *faith* is Christ the Prince of Peace. To them he is the giver of the peace of God which surpasses understanding. Remember, it was to his apostles *alone* that he spoke the words recorded in John fourteen, verse twenty-seven: "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

What a paradox! Christ promises those who love him persecution, the hatred of loved ones, and the privilege of being treated even as he was—for "a disciple is not above his teacher,

nor a servant above his master." But at the same time the Christian believer is at peace with God, and he possesses the peace of God. Therefore he has no fear. He is precious in God's sight; even the hairs of his head are all numbered. He may be rejected by men, but he has been accepted by the Lord his God for Christ's sake. And Christ will not forget him in the great day of judgment, but will confess him before his Father in heaven.

No wonder Paul joyfully exclaimed: "I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day." Today and at all times Jesus Christ is our only hope. For it is in Christ Jesus that we who were once far from the kingdom of God have been brought near by the blood of the Savior. What of those without faith in Christ? Listen to the prophet Isaiah: "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."

Yes, Christ is the Prince of Peace—but not in a dreamy, whimsical, syrupy sort of spirit that is supposed to fill everyone. For Christ is indeed a strange Prince of Peace. His peace is one of the fruits of faith. May your Christmas be a blessed one, because you have trusted Christ and through him have obtained God's eternal favor. Then you will have true peace both now and forever.

INDEX FOR 1966 — VOL. 35

Authors and Articles

- Ahlfeldt, Carl, Things Secret and Revealed, 136
- Busch, Calvin, God Is Alive, 86
- Belz, Max, Fraternal Greetings, 73
- Camilleri, Rosemary, I Believe, 82
- Churchill Robert, Introduction to Collinsworth Lectures, 1 (See Features); Sonora Church Dedicated, 32
- Cleath, Robert, Theolingo, 24
- Clowney, Edmund, The Ministry of Hope, 131
- Collinsworth Lectures (See Features)
- Committees of OPC: Reports, 26, 43, 58
- Conn Harvie, Korea News, 13, 30; Thirty Million for Christ, 56
- Coray, Henry, The Changing Scene (see Features)
- Elliott Edwards, The Devil's Thesis, 121; Christian Liberty, 137
- Erickson, Carl, We Don't Want to Force Our Children, 144
- Felker, Donald, Adolescence and the Church: II—Independence, 3; III—Vocational Choice 19
- Gaffin, Pauline, Letter from Taiwan, 125

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Feb 66 67

Garver, Stuart, *The New Catholicism*, 99
Georgian, Theodore, *The Judge of All*,
98; *Justification by Faith*, 113; *Our
Living God and True God*, 130; *The
Strange Prince of Peace*, 146
Hard, Theodore, *Promoting Foreign Mis-
sions in Our Presbyteries*, 51
Hiemstra, William, *My Name Is Reuben*,
11; *My Name Is John*, 120
Keller, Rollin, *Neptune Church*, 33
Kline, Meredith G. and Meredith M.,
Symbols, Structures, and Scripture, 74
Mahaffy, Francis, *Limited Government*,
88
Marston, George, *How Are You Related?*
154
Mitchell, John, *The Overly Prickly
Church*, 44; *Thirty-third General As-
sembly*, 67
Olthoff, John, *Fraternal Greetings*, 73
Rankin, John, *Whose the Future?* 102
Schaeffer, Francis, *The Practice of Truth*,
147
Sibley, Laurence, *Bookshelf at the Manse*
(see Features)
*Three Mothers of Ten, Morning by
Morning*, 7
Uomoto, George, (translation) *The Re-
formed Church in Japan*, 118
Vining, Robert, *The Coming World
Church*, 35
Williamson, G. I., *Why I Believe the
Westminster Confession of Faith Is
Valid for Today*, 115
Wybenga, Edward, *Meditations on the
Gospel of Luke* (see Features)
Young, Edward, *A Book to Read*, 150
Young, Lillian, *Beauty and Burden in
Spain*, 59
Zandstra, David, *God Is*, 89

Editorials

A Responsible State, 89
Are We Ready? 9
Beloved Professor, 153
Churches without Pastors, 25
Disappearing Presbyterianism, 105
Emerging Presbyterianism, 121
Lutheran-Reformed Talks, 41
Mr. 'Home Missionary', 41
Pre-Assembly Conference, 25
R. B. Kuiper, 49, 57
Self-supporting Volunteers, 137
Stonehouse Memorial Fund, 121
Thank Offering, 121
The Orthodox Presbyterian Church, 65

Features

Books Reviewed: Ahn, *The Seed Must
Die* (Conn) 14; Beaver, *Envoys of
Peace* (Conn) 62; Bruggink and Drop-
pers, *Christ and Architecture* (M. and
M. Kline) 74; Capote, *In Cold Blood*
(Coray) 64; Greenspun and Norgren,
Living Room Dialogues (Vining) 35;
Jones, *From Fear to Faith* (Coray) 128;
Murray, *The Forgotten Spurgeon*, 150
(Young); Nock, *Our Enemy the State*
(Coray) 14; Venning, *The Plagues*
(Conn) 62; Woolley, *Family, State,
and Church* (R.E.N.) 107; Chambers,
Cold Friday (Coray) 157

Bookshelf at the Manse (Sibley): *Behind
Campus Doors*, 103 — IVP, *Freshman
Firsts*; Tweedie, *Of Sex and Saints*;
A New Source, 151 — Five Pioneer
Missionaries; Young, *Psalm 139*
Changing Scene (Coray), 14, 64, 112,
128, 157
Collinsworth Lectures (ed. Churchill),
5, 21, 37, 53, 83, 108, 123, 140
Editor's Mail Box, 25, 41, 57, 105
Here and There in OPC, 15, 95, 143
Meditations on Luke (Wybenga), 2, 18,
34, 50, 66 (concluded)
Old Chinese Philosopher, 14, 64, 128
Poetry: The Midweek Call, 87; *Hope
Thou in God*, 97

Orthodox Presbyterian Church

Anniversaries: Tenth, 76; Thirtieth, 65
Baptism Question, 72, 92
Buildings Dedicated: Sonora, 32; Grand
Junction, 95; Houlton, 157
Christian Education Committee, 26, 52,
70, 121
Churches Organized or Received: Nep-
tune, Good Shepherd, 33; Naples,
Covenant, 48; Harmony, Community,
96; Grove City, Covenant (merger
with Wayside) 96
Combined Budget, 71
Ecumenicity Committee, 70
Evaluation, 9, 65, 69, 76
Foreign Missions Committee, 58
General Assembly: 33rd, Oostburg, 4,
17, 40, 67; *Committees*, 69; *Pre-As-
sembly Conference*, 15, 25; *Report of*,
67-72
General Benevolence Committee, 70
Home Missions Committee, 43
Hospital Plan, 47
June Offering, 52
Local News (see Here and There—Fea-
tures)
Missionary Emphasis, 8, 51
New Fields: Goleta, 63; Point Loma, 95;
West Palm Beach, 143; Denver, 143
Ordinations: Saltzen, 95; Steever, 139;
Shaw, 152
Presbyteries, 31, 142
Relationship with Other Churches: CRC,
70, 71, 73; RPC/ES, 70, 73, 152
Stewardship Committee, 71
Sunday School Materials, 27, 69
Testimony, 9, 44, 66, 77
Thank Offering, 121
UPCUSA, 9, 10, 42

Other Selected Subjects

Adolescence, 3, 19, 82
American Sunday School Union, 80
Baptismal Regeneration, 22
Catholicism, 99
Christian Liberty, 44, 79
Christ in Old Testament, 39
Church Architecture, 74
Civil Government, 88, 89, 106
Continuity of Church and Covenant, 21,
29, 83, 108, 123, 141
COCU, 105
Confession of 1967, 9, 10, 128, 153
Collinsworth Lectures (see Features)

Covenant College, 158
Covenant of Grace, 53
*Conference on Worldwide Mission of the
Church*, 31; on *Evangelism*, 147
Deaths: Glenn Coie, 40, 41; R. B.
Kuiper, 50, 57
Ecumenical Movement, 26, 35, 56, 105
God Is Dead Movement, 86, 87, 112
Infant Baptism, 72, 92, 126, 140
John Knox Junior College, 91
Liberalism, 24, 25, 112
Missions, 31, 43, 58, 69
Murray, John, 67, 72, 149, 153, 155, 158
Neo-orthodoxy, 128
RES Conference, 47, 70, 80
Reformation, 113
Reformed Bible Institute, 74
Reformed Church in Japan, 118
Trinity Christian College, 47
Westminster Confession, 10, 78, 115
*Westminster Seminary: Clowney Inau-
gural*, 127, 131, 132; *37th Commence-
ment*, 73; *Early years*, 77

Photographs

Austin, James, 139
Barker, Richard, 68
Bell, Wallace, 111
Bethel, Grand Junction, 95
Bethel, Houlton, 157
Bethel, Oostburg, 17, 40
Black, Glenn, 111
Camilleri, Rosemary, 82
Champness, Thomas, 139
Clowney, Edmund, 91, 131
Churchill, Robert, 1, 139
Coie, Glenn, 48
Commissioners, 33rd G.A., 71
Covenant College, OPC Students, 158
De Velde, Everett, 31, 95
Edwards, Albert, 111
Evergreen Park Session, 63
Gaffins and Friends (Taiwan), 125
Hiemstra, William, 11
Johnston, Robley, 68
Keller, Rollin, 33
Kellogg, Edward, 72, 95
Knight, George, and Mrs., 48
Korean Seminary (Seoul), 13
Kuiper, R. B., 49, 76
Lewis, Richard, 139
Mahlow, William, 91
Meilahn, Kenneth, 135
Murray, John, 72, 145, 149, 153, 155, 158
Naples, Florida Group, 48
Neptune Building, 33
Newsom, Robert, 111
Ohio Presbyterial, 8
Oliver, LeRoy, 33, 139
Parker Installation, 63
Point Loma Group, 95
*Presbytery of New York and New Eng-
land*, 157
Rinker, Wilson, 139
Scene in Michigan, 81
Shaw Family, 152
Sonora Session, 32
Steever Ordination, 139
Synod of Reformed Church in Japan,
118
Westminster Faculty (1938), 155