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Meditation

The Song of the Redeemed

"He hath put a new song in my mouth, even praise unto our God." Psalm 40:3.

Singing comes as a natural thing to the saints. Not only is it a native faculty of the soul, but in their case there is special reason for the use of it. They have been rescued from the mud of sin and the horrors of impending judgment and sent on their way to glory. The struggle, the hard labor, the futility of a life at odds with God is ended, and they learn the meaning of peace. They enter into rest. Strong feelings are aroused of joy that must be expressed. And music and song are their most natural vehicle of expression.

The Church is a singing community. And she will never get over it. Heaven will not change this. It will rather enlarge her repertoire, her powers of expression, and the depths of her feelings.

The Church sings especially about God. She is stirred by the knowledge of his glory and majesty, and praises him for his works. She rejoices in his power, his wisdom, his goodness shown in the creation of the world. She praises him for the wonder of his providential government. But especially does she sing of his saving grace.

Isaiah teaches us to sing because the Lord has redeemed his people; because the Lord has comforted his people; because great is the multitude of the saints; because the Lord will dwell with us. The Psalmist calls us to sing of loving-kindness and justice, and to offer the sacrifices of joy.

From Paul we learn to sing with the spirit and with the understanding. God's praises are not to be a mere hollow excitement, but an intelligent and meaningful performance. They must be the response of souls that have come to know God and have observed and experienced his mighty and gracious work. Our joy is not a delirium or frenzy artificially stirred up by superstitious imaginations. It is the work of the truth of God. It is irreverence to be absent-minded or to lose one's head in the worship of God.

We are exhorted to sing "new songs." The praise of God is our

response to his self-disclosure. But revelation has been progressive. It has not come all at once. The Church has therefore had reason to praise God not only with renewed joy and fervor because of reminders of his glory and grace as she knew them, but the unfolding of his plan and purpose for his people has brought occasions for fresh praise.

The progress of revelation has demanded a corresponding progress in the response of those who received it. Moses in his song had something to sing about that Abraham did not witness in his day. And Israel under David and Solomon enjoyed tokens of God's favor and goodness that Moses saw only dimly and from afar. Elaborate provision was made for song and music in the temple worship that earlier days had not known. There were numerous songs and professional choirs and musicians. It was the high point of the Old Testament economy, when the glories of the Kingdom of God were most fully typified and illustrated in the time of "shadows."

But the types were eventually fulfilled. And when that time arrived, a new song appears with the light of the new day. Mary rejoices. Zacharias praises God in the light of new events. The angels sing at the birth of the Savior. And at the triumphal entry of Jesus into Jerusalem the praises of the crowd were in order, though perhaps insincerely offered.

And the Church is taught to sing now Psalms, and hymns, and spiritual songs. And well she may. The mystery of godliness was never so fully revealed in time past as it has been made known to her. The Old Testament saints could not sing about the birth, the life, the mighty works, the cross, the resurrection, the ascension, and the second advent of the Lord Jesus Christ, the advent and ministry of the Holy Spirit, the triumph of the Church, the renewal of all things—in the light of New Testament revelation. But how can we now keep silent about these things?

Some have indeed sought to silence the new song of the Church, and still do. But this is hard to understand. We have a New Testament from God. We preach in the light of it. We pray in the light of it. We offer *unsung*

praises to God in the light of it. Why must the praises we *sing* remain confined to the limitations of Old Testament revelation? It is inconceivable that the very events that are the true basis of our hope and joy should be denied us as the theme of our song in this fashion. If the New Testament events do not change the song of the Church, what will?

The Church has in fact been singing, for the most part in the light of the New Covenant, for centuries. And such is her joy in Christ that even the fires of persecution have not silenced her song.

But she still has something to learn about singing the songs of Zion. Her instruction will be complete when God says his last word and finishes his new creation, and shows her all that it means to be lifted out of the mud and be established upon solid rock.

HENRY P. TAVARES

Westminster Seminary Commencement Schedule

THE ANNUAL COMMENCEMENT of Westminster Theological Seminary, Philadelphia, is to take place on Wednesday, May 22 at 3 p.m. in the garden adjacent to Machen Hall. The address will be delivered by the Rev. Edward Heerema, pastor of the Plymouth Heights Christian Reformed Church, Grand Rapids, Michigan, on the subject, "The Audacity of Christianity." The regular degree of Bachelor of Divinity is to be awarded seventeen members of the Senior class, and five graduate students are to receive the degree of Master of Theology.

Other commencement events include the Baccalaureate Service on Sunday afternoon at 3:30 p.m., held in Calvary Orthodox Presbyterian Church, the Annual Seminary banquet held Tuesday evening at 6:30 p.m. at the Casa Conti in Glenside, and the luncheon and meeting of the Women's Auxiliary, on Wednesday at 12:30 at the Seminary.

All friends of the Seminary are invited to these events. Reservations must be made for the Banquet and the luncheon. They may be sent directly to Westminster Seminary, Philadelphia, 18, Pa.

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When The Church Sings

A Sermon

BY ROBERT S. MARSDEN

"Sing unto the Lord a new song."
ISAIAH 42:10

The brazen sun had shined for days upon the squalid huts of an Arab village while the filthy dust had swirled along the sun-baked streets. The very village seemed to reflect the character of its god — poverty-stricken, inexorable, static and arbitrary in its unchanging cruelty.

But suddenly there was a change! The peal of music in a major key sounded in the public square above the haggling of the greedy shopkeepers as they hawked their tawdry wares. The music was not that of trained musicians nor of trained singers, but it sounded as beautiful to the ear as showers upon the parched ground, and the words were the words of divine love and of saving grace. None in the village needed to be told that it was the Christian missionary who had arrived, for his very trademark was music which he brought with him. For in this village, as in countless others throughout the world, singing had become the mark of Christianity and singing has frequently been observed as the hallmark of vital Christianity, since singing is an integral part of the worship of the living and true God.

When churches have degenerated it has usually shown in their singing. I am told that in many of the Established churches in England the meager congregation hardly sings at all, and when Winston Churchill agrees that there is too elaborate provision for religion in Britain in proportion to the number of its devotees he undoubtedly is thinking also of the marvelous organs skillfully playing an accompaniment for a few mumbling worshippers.

The admonition to the church to sing comes in many places in the Scripture, but in none quite so clearly as in our text: "Sing unto the Lord a new song," which is found in the forty-second chapter of Isaiah, the tenth verse. This is a command of the triune God to the New Testament church, through the evangelical prophet. The

first part of the forty-second chapter of Isaiah is obviously messianic and it is universally so recognized. It is that passage, you will remember, that speaks of Christ as the servant, the elect of God, "in whom my soul delighteth." It speaks of the Spirit of God which is put upon him and of his bringing forth judgment to the gentiles. "He shall not cry, nor lift up nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth." The servant is identified with the Lord himself, for we are told in verse eight, "I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images." Then God continues by telling us that the former things are come to pass and that he declares *new things*, declaring them "before they spring forth." And then on the basis of all this he admonishes the church which has heard these *new things* of the coming Messiah that a *new song* must be sung throughout the whole world to celebrate this marvelous *new* experience of God's grace. It is an admonition to the Church of Christ to go beyond the song of the

THE ORTHODOX PRESBYTERIAN CHURCH is waiting expectantly for its own hymnal. A committee appointed to work on this project has reported that after some eight years of labor it is about ready to start having the hymnal printed. Letters have been sent to members of the Church telling of the plans and urging their support.

In consequence of this development we are happy to devote substantial space in this issue of the *Guardian* to the subject of the hymnal, and more generally of song in worship. We hope to have more material in a later issue. We will make every effort to keep our readers informed of the progress of the hymnal as it makes its way toward the pews of the church. However, since the estimated printing time is fifteen months, we may not expect concrete results until late next year.

old dispensation and to sing unto the Lord a new song suited to the "new things" which the Lord declared. Thus we see that

When the Church Sings— It Obeys the Command of God

There are many examples in the Scripture of a command to sing. In Psalm 81:1 we read, "Sing aloud unto the Lord our strength; make a joyful noise unto the God of Jacob." Such commands are found in a great many places throughout the Word of God and almost the entire text of the last two Psalms, the 149th and 150th, are admonitions to sing unto the Lord. The apostle Paul tells us that he will sing with the understanding and with the spirit also, and the apostle James exhorts those who are merry to sing Psalms. So our text, "Sing unto the Lord a new song" is but one of many admonitions to sing.

The Scripture also gives us a good many examples of the way these commands were obeyed. At the dedication of the temple under Solomon a huge choir was assembled with an orchestra. We are told that it came to pass, "the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of musick and praised the Lord, saying, For he is good; for his mercy endureth forever: that then the house was filled with a cloud, even the house of the Lord." The Israelites sang in battle and when Jehoshaphat went to war against the hosts of Midian and Ammon it was a holy war and the army sang "for his mercy endureth forever," essentially the same song which had been sung many years earlier in the temple by Solomon. In the New Testament there is clear evidence of singing in the assemblies of the people of God. Jesus and his disciples sang at the Lord's Supper and in the congregations of the early church there was evidently singing. For when the church sings the church is being obedient to the command of God.

When the Church Sings—It must Follow the Directions of God.

The singing of the church, of course, must be singing which is "unto the Lord." Now it is most certainly true that all singing which has a pious flavor is not necessarily singing "unto the Lord." The Scripture makes it quite

clear that "the acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the holy Scripture" (Westminster Confession of Faith XXI:1). God is a sovereign God and while the idea of God's sovereignty has been greatly dulled by our republican concepts, yet God alone determines and reveals how he will be approached.

The sinfulness of man and his tendency to make God in his own image makes man incapable of determining how he shall approach God; and the sufficiency of God's revelation guarantees that God will reveal to us how he shall be worshipped.

The implications of this important truth for song are obvious. The song which is used in the worship of God must be in accordance with the revealed will of God. It must not go beyond Scripture, nor must we declare in song anything which is not true, beautiful as it may seem. It is greatly to be feared that much of the song in the modern church is an abomination to the Lord for while it completely lacks reverence—a quality the manifestation of which may vary from place to place and from age to age — it also lacks the most important element of acceptable worship, for God will be worshipped only in accordance with truth.

The Hymnal Committee of the Orthodox Presbyterian Church, which has been laboring since 1949, has constantly kept in mind that which is quoted above and which is known as "the regulative principle of worship." The principle has governed all the selection of the hymns. A tremendous number of examples could be given, but just a few will suffice to illustrate this important point.

The principle has led to the rejection of many, many hymns with very nice tunes. For instance, the well-known songs, "In the Garden" and, "Beautiful Island of Somewhere" have, of course, been rejected because while many of the things which the songs say are undoubtedly true, the songs themselves are not wholly in accord with the revealed will of God. Or, take the great hymn attributed to Bernard of Clairvaux, "Oh, Sacred Head Now Wound-

ed." That hymn is being used with certain modifications, but the second verse,

Oh, noblest Brow and dearest,
In other days the world
All feared when thou appearest, . . .

has had to be omitted since there is no evidence in Scripture that there were "other days" in which Christ appeared when he was feared! Or, take the carol, "Good Christian Men Rejoice" where we are told in poetic language that ox and ass bow before the Christ child. Now, to be sure, few in our day would take such a statement literally, but everyone would regard it as poetic. However, there is still carried over a good deal of the superstition of the Middle Ages in the present-day Roman church, which sometimes portrays the oxen and the asses kneeling before the Lord, and so the Committee felt it necessary to make the statement clearly poetic by substituting "earth and heaven before him bow" for "ox and ass before him bow."

Or, take the very desirable hymn, "Arise, My Soul, Arise," which is being used from the United Lutheran Common Service Book and Hymnal. It contains the line, "His blood atoned for all our race." The hymn was written by Charles Wesley, the great Methodist leader, and of course, one would expect his Arminianism to shine through. So, the Committee changed the line to read, "His blood atoned for every race," which expresses clearly the biblical universalism.

And so we could go on for a long while since the Committee in these nine years has examined thousands of hymns from just about every major source, endeavoring to find those hymns which best reflect the truth of God and which qualify for obedience to the admonition that we must proclaim the whole counsel of God and the admonition that we must also sing a new song.

When the Church Sings—It shows Forth Its Praise of God

Singing by the church of Christ is not primarily for the benefit and the uplift of the church. Of course, it has that effect, but its purpose is that God's name be praised and glorified. One cannot but detect that a great deal of modern singing in the church is designed only for the benefit that it may

bring to those who sing, and it is quite possible that many things will serve to cheer people up that are not fit for the worship of God because they are not in accordance with the revealed will of God.

But singing in the church is the expression of the praise of the church for its God and Saviour. This praise reflects itself in different ways under different circumstances and it is true that new experiences of the grace of God have always called forth new songs by the people of God.

After the people of Israel had crossed the Red Sea, Miriam and Moses issued a new song to celebrate this new evidence of the grace and power of God (Exodus 15). At the end of his life Moses likewise composed a new song, celebrating God's protection during the wilderness wanderings. These songs are not appropriate for every day and every age and are not now sung in the church of Christ. Deborah wrote a song as recorded in Judges 5, after her victory over Sisera, for this new victory called for a new song. And one of the most striking examples of this principle, which runs all through Scripture, is that after Hezekiah was recovered from his illness he composed a new song (Isaiah 38:10-20), and then ordered that that song should be sung in the temple. That song, of course, was written for a particular occasion and is, naturally, no longer sung in the church of Christ.

The same may be said of many of the Psalms in the Book of Psalms. A great many of the 150 Psalms form the basis for hymns which will appear in the new hymnal and well over a hundred of the hymns will be found to have been based directly on the Psalms, and many more upon texts from the Psalms. The Psalms will be found to be the basis of many more hymns than any other part of the Bible. But not all the Psalms were judged to be appropriate for singing in the church. There isn't any evidence that all of them were ever used in the public worship of God, for certainly those hymns which were composed for particular occasions and purposes and those which reflect clearly the worship of God by means of animal sacrifice, which has been done away, would be inappropriate for use in the church of Christ in the new dispensation as part of its hymnody. Of course, these Psalms are part of the Word of God

and should be read in the church as such. They might well form the texts of many, many sermons. But many of the Psalms which David wrote on particular occasions in his life are hardly appropriate for a congregation to sing (cf. Psalm 41, 57, etc.) although they may, conceivably, be used as prayers by certain particular Christians on certain particular occasions. But how is it appropriate for a Christian to sing and to imply that he intends to bring burnt offerings and whole burnt offerings unto the Lord or to offer bullocks upon the altar of the Lord (Psalm 51:19)? This particular experience was certainly appropriate for David to anticipate, but it is just as inappropriate for Christians to anticipate!

For the infinitely greater grace of God which is shown in the New Testament calls for new songs just as much

as the infinitely more accurate estimate of that grace will call for a new song in Heaven where we are told that they sang a new song. To be sure, the new song of the New Testament church and the new song in Heaven are not completely new. The message of salvation is the same for all ages! But as the apprehension of the love of God for sinners becomes more clear both through the objective revelation of God and also in the heart of the individual Christian his expression of his love for his saviour becomes more complete and reflects itself more completely in the hymns which he sings in praise to his God.

This principle — that new experience of the grace of God calls forth new songs — justifies the compilation of a new hymnal in each generation.

(See "Marsden", p. 62)

The Hymnal and the Home

By EDWARD J. YOUNG

A NEW HYMNAL! Are there not already enough hymnals? Does the church actually need another? Cannot we use one of the hymnals that is already in existence? Does not the denomination need the money for more pressing and important causes? A new hymnal is needed, and it is needed badly. There is no existing hymnal which meets the needs of the Orthodox Presbyterian Church. What is needed is a hymnal that is like the one which the Committee hopes soon to make available. This article will seek to point out some of the ways in which this hymnal will be of service to the families of the Orthodox Presbyterian Church and it will also endeavor to answer some of the questions raised above.

The Worship of God in the Home

In our denomination we have not placed the stress upon the home that is necessary. We have said much about the Christian School, and that is good, but there is also the danger that the home be neglected. How may it be known that a home is Christian? Well, certainly a Christian family will be

faithful in attending the regular worship services of the Church. Certainly a Christian home will seek to provide in one way or another a Christian education for the children. A Christian home is one in which God will ever be glorified and in all things. In a truly Christian home we may rightly expect that there will be the worship of God by the family. It is right that the father should conduct such worship. There should be the reading of the Holy Scriptures and the offering of prayers unto God. It is useful also that there be the singing of God's praise, for by means of the singing of God's praise, the family as a unit is praising God. Such singing can mean much in the life of the children. How many there are who can remember the blessing that has come to them because of the hymns which the family sang together at its devotions. The writer recalls with great pleasure a visit which he had in an Orthodox Presbyterian home. After the reading of the Scriptures and the offering of prayer, the family sang several hymns. Each of the children chose a favorite,

and the family together sang them.

What songs however are suitable for such family singing? It goes without saying that they should be songs that are Scriptural. In fact, that is one reason why the Orthodox Presbyterian hymnal is needed; its hymns are Scriptural. There are many songs and hymns which inculcate positive error or which include a harmful emphasis. The hymns which are sung by the family should be Scriptural. Furthermore these hymns must be singable. Most people enjoy singing, and most people can sing far better than they may realize. Furthermore, many hymns which at first sight appear to be too difficult to sing are not actually so. They are neglected because they are not sung. They appear to be difficult, and so they are overlooked.

In the family the father and the mother together should make a study of the hymns in the hymnal. If the mother plays the piano, so much the better. Together they should try out the different hymns and discuss them. Together they will learn what can and what cannot be sung by the family. Together they will learn many new hymns which, because of their fidelity to the Scriptures and of the truths which are inculcated, they will want their children to sing. They can then introduce the hymns to the family, and have the family sing them. Perhaps a week or so could be devoted to each new hymn until the entire family learns that it can be sung. It will also prove of help if the parents learn something about the composers of the hymns and of the circumstances under which the hymns were written.

At this point it is possible to say why the proposed hymnal will be a boon to the families of the Church. The answer is to be found in the wide variety of hymns which the book contains. There are many hymns which are suitable for informal occasions, evangelistic hymns, young people's hymns and children's hymns. These are always welcome, and the selection which is included in the Hymnal will be one which offers the best among such types of hymns. There are also many hymns which are based upon the Biblical Psalms so that one can sing the thoughts of the Psalmist. These have been set to singable tunes. They are not as well known in our circles as they should be. For richness and depth of content they, because of

their closeness to the thought of the Scripture, will prove of the greatest blessing.

Included in the hymnal are the best of the traditional hymns of the ages. These come from a wide variety of backgrounds and traditions. They are all hymns such as are suitable for family devotions. Most of them are well known, but there are some which are not as well known in our denomination as they should be. Martin Luther wrote many grand hymns. We often sing his stirring "A Mighty Fortress is Our God." How many, however, are familiar with his other hymns: "Dear Christians, One and All, Rejoice," "Lord, Hold Us Steadfast by thy Word," to name but two. These are stirring hymns, and are singable. They should be known among us. They are the kind of hymn that will soon become loved.

Like no existing hymnal this one will offer a variety of hymns which can be used in family devotions. The hymns are Scriptural, and they are singable. They are the kind of hymns which will soon become favorites.

The Mother and the Child

What should the mother teach her child when he or she first begins to read? There are many popular songs which are today available for the child, and there are many religious songs which are also available. Many of these latter however, are superficial and of little benefit, even for children. The child's taste in music can largely be formed even when he is small. That which a child learns in early years will often mold it in later ones. There are hymns which were written especially for children; hymns which children can easily learn to sing and which will give to the mind of the child a deeper love for the truth of God. Think for a moment of "Once in Royal David's City," "There Is A City Fair, Closed Are Its Gates to Sin," "I Am Jesus' Little Lamb." These are but three of the group which is found in the proposed hymnal.

Particular care and attention has been devoted to the inclusion of a sizeable number of children's hymns. It was thought that such hymns were of unusual importance, and it was believed that parents would be grateful for a number of hymns, singable and Scriptural, that could be taught to the

child. Children can absorb far more than we sometimes realize, and there is no time like that of early childhood to learn the deep truths of God's Word. Children love to sing, and if the parents set them an example, they will soon be singing with enjoyment. Here is an opportunity for the mother who is teaching her child, for the parents who want their child to take part in daily devotions. There is a rich legacy of good hymns written with children in mind, and the best of these, so the Committee believes, are to be found in the proposed hymnal.

Family Singing

There is one custom which in our land is apparently dying out more and more. It is a good custom, and instead of dying it should be reviving. It is the custom of family singing of hymns. Certainly the singing of hymns at the time of devotions is a custom that can bring much blessing, but this should not be the only occasion at which hymns are sung. There are other times when the family should gather about the piano and sing hymns simply for the pure joy of singing the praises of God. It is encouraging to notice that in some of our churches there is a gathering together after the evening services of the Sabbath for the singing of the praises of God. People like to sing, and such occasions can mean much. They should not be abandoned.

Would it not be a good practice if on some of our social occasions, when we have guests in the home, we introduce the practice of the singing of hymns. Of course, such singing is helped, if there is a leader who can accompany by playing the hymns effectively on the piano. In any case, the group singing of hymns can bring true pleasure and joy to the heart. It is a practice in which the family as a unit should also engage. Let the family sing as long as it desires. By such a procedure, it will soon become acquainted with a large number of hymns. What is of most importance is the fact that not only are the melodies sources of pleasure, but the truth which the words convey is being brought to the heart.

In our modern life we are too busy. We are too active. We are doing too much and as a consequence the family unit is more and more disintegrating. The radio and television may have their place, but they often usurp the

time of a family. There is a satisfaction however, which the singing of hymns can bring that is not to be found in the radio or television. It is a satisfaction which comes from the singing of God's praise, of hearing again the truth of His Word, of being together as a family and as a family singing unto Him.

This is a place where the hymnal of the Orthodox Presbyterian Church can render invaluable service. When once the families of the Church have had the opportunity of perusing this hymnal in a thorough manner, they will begin to see the richness and variety of the hymns which have been selected. They will realize that here is a book which can mean much to them as families, which will serve admirably as a book of song and of praise.

The hymnal is needed, and one of the places where its need is great is for use in the family. Truly it would be a blessed thing if there could be a renewed interest in family devotions and in family singing. Let us hope that the hymnal will contribute at least in a measure toward such an end.

Calvin Band At Audubon

THE CALVIN COLLEGE CONCERT BAND gave its scheduled concert in the Audubon N. J. High School auditorium on Thursday evening, April 4, under the sponsorship of Immanuel Church of West Collingswood. Despite travel difficulties which delayed the start of the program, a good crowd was present and thoroughly enjoyed the fine concert of this amateur band. A voluntary offering, amounting to over \$200 was received, which was divided between Calvin College and the Philadelphia - Montgomery Christian High School. Students of the high school served as ushers for the evening.

Zondervan Takes Over "Sword" Books

ZONDERVAN PUBLISHING HOUSE in Grand Rapids has taken over the book publishing business of the Sword of the Lord Foundation headed by Dr. John R. Rice. The transaction covers rights to 23 book titles and 52 booklets. Other activities not involving the books will continue to be conducted by the Foundation.

The Office of Ruling Elder

A Study of the New Testament Teaching As Related to the Term of the Eldership

BY EDMUND P. CLOWNEY, JR.

SHOULD A RULING ELDER serve the church for a stated term or for life?

This question must not be answered by prudence but by principle. The theology of office in the New Testament must furnish the foundation for our answer. Does the New Testament view the work of the elder as a specific, limited assignment given to a qualified member of the church; or is this work a lifelong calling?

A brief study of the calling and endowment of the office-bearers in Christ's church will aid us in answering this question.

We may begin with the apostleship as Paul speaks of it in a characteristic phrase in the first sentence of Romans. Having declared that he is "called to be an apostle" (v. 1)¹, he says, "through whom [Christ] we received grace and apostleship, unto obedience of faith among all nations. . . ." (v. 5).

This coordination of grace and apostleship is most characteristic of Paul. His apostleship is a calling of grace. For it he is endued with a special gift of grace. When, therefore, he declares, "For I say, through the grace that was given to me" (Rom. 12:3), he is not speaking of saving grace in general, but quite specifically, of the grace of apostleship. There is no more pointed way to indicate the authority of the apostolic office than to speak of it as a "grace" given by Christ.

Paul is explicit as to this in his language in Romans 15:15: "But I write the more boldly unto you in some measure, as putting you again in remembrance, because of the grace that was given me of God, that I should be a minister of Christ Jesus unto the Gentiles, ministering the gospel of God. . . ." The "some measure" here is not vague but specific — it is the measure of grace given him as an apostle.

An equally clear passage is Galatians

2:7-9. James, Cephas, and John recognize Paul's apostolic commission to the Gentiles when they perceive "the grace that was given unto me." With the recognition of the apostolic gift of grace goes the acknowledgment of Paul's apostolic calling. Other passages where Paul speaks of the grace given to him in the same sense include I Cor. 3:10; 15:9, 10; I Tim. 1:12; cf. II Tim. 1:6; I Tim. 4:14.

The terms of grace and calling which Paul uses so characteristically with respect to the apostleship are extended to all offices in the church. Ephesians, chapters 3 and 4, is full of this thought. "The dispensation (stewardship) of that grace of God which was given me to you-ward" is nothing else but Paul's stewardship of his apostolic calling (3:2). In vs. 7, 8 Paul again speaks of his ministry "according to the gift of that grace of God which was given me according to the working of his power."

Against this background, Eph. 4:7 is most emphatic: "But unto each one of us was the grace given according to the measure of the gift of Christ." The verse must also be connected with those immediately preceding. Just as Paul is fulfilling his apostolic calling as the "prisoner in the Lord" so he beseeches all the saints to "walk worthily of the calling wherewith ye were called" (4:1). Such worthy fulfillment of calling includes respect for both the unity and the diversity of the church as the body of Christ. The unity is the unity of the one Spirit (vs. 3, 4). The diversity is the diversity of the gifts of the Spirit to each individual. Yet the unity and diversity are not in opposition to one another, for it is through the diversity of gifts that the church is built in unity. The great analogy here is that of the human body. The church is Christ's body, "fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part. . . ." (4:16).

The body can only be built up in unity as each part functions "in due measure," that is, according to the particular function of a distinct and limited gift of grace. In this body there are no useless members and no needless gifts. The "less honorable" parts of the body are given "more abundant honor" (I Cor. 12:23). "If the whole body were an eye, where were the hearing?" (v. 17).

For every member of the church there is a function according to the gift of grace. Every function is in a sense an "office," for it has a status and operation of divine appointment (cf. I Cor. 12:18; Eph. 4:7) with respect to the whole body. The calling of every Christian is in its structure parallel to that of the Apostle (cf. "called to be saints" with "called to be an apostle" Rom. 1:1, 7) as a calling and endowment of Christ in the Holy Spirit to be a functioning part of the church. Reformed theology is thoroughly biblical in speaking of the general office of believers.

In Romans 12:3 this gift of grace to every believer is spoken of as a measure of faith distributed by God to each man. Here again the term *measure* occurs. In II Cor. 10:13, Paul speaks of the scope of his apostolic commission as "the measure of the province which God apportioned to us as a measure." (cf. also I Cor. 7:17,34). Every man's calling is apportioned of God in both the outward and inward sense; that is, a sphere of labor is apportioned as his "measure" and a degree of the gift of the Spirit, of faith, apportioned in a corresponding measure.

Only the Lord Jesus Christ possesses the Holy Spirit without measure (John 3:34). Yet to every Christian a measure of grace is given adequate to his calling, "according to the measure of the gift of Christ" (Eph. 4:7).

The responsibility which this places on both the individual Christian and the church is clear. No Christian may think of himself more highly than he ought to think. Rather, his function or "office" must be in accord with his calling and gift. On the other hand, no Christian may be despised, but acknowledged as a member of the body with a necessary function. We have "gifts differing according to the grace that was given to us" (Rom. 12:6).

However, there are degrees of usefulness according to the measure of the

1. The biblical quotations are from the American Standard Version of 1901.

gift of grace. In one respect the analogy of the body may not be pressed, for God may bestow more excellent gifts and it is right for us to desire them (I Cor. 12: 31; 14:1). Still, there must be no dissatisfaction with the gifts one possesses, just as there may be no vaunting as though the gifts were not of grace.

In all of this there is no suggestion of God's withdrawing his gifts. God surely does not do this with respect to the measure of the gift of faith in which we are called as saints, nor did he do it with the gifts which qualified Paul as an apostle. The lists of gifts in Rom. 12:6-8; Eph. 4:11; and I Cor. 12:28, 29 show that in all the same principle operates. Indeed, it is ever true that the "gifts and calling of God are not repented of" (Rom. 11:29).

Every Christian, then, has a sphere of function in the church which he must fulfill as his life's calling. Its scope is determined by the measure of his Spiritual endowment. The church must recognize every believer as a believer with a service to render. However, in the diversity of gifts there are some which require formal and specific recognition. This is true not merely because they are richer gifts, but because their nature is such that only through public recognition can they function fully for the edification of the church. Among these are some miraculous gifts which have ceased with the apostolic age. Also in this group are the gifts of the ministry of the Word of God, of rule in the church, and of the ministry of mercy in the name of the church. Corinth could not have a host of self-appointed deacons seeking to receive and convey the gifts for the poor at Jerusalem. There must be public recognition of those who have the gifts of Christ for such a ministry.

Paul in the lists referred to above, speaks of functions in the church which require such recognition, which are "offices," that is, functions that are publicly recognized, involving specific responsibilities and privileges and therefore including a definite status in the Christian fellowship.

Gifts of government are included (Rom. 12:8; I Cor. 12:28; cf. I Tim. 5:17). Where such gifts are bestowed of Christ, their exercise is not optional. Christ does not bestow unneeded gifts. "As each hath received a gift, ministering it among yourselves, as good stew-

ards of the manifold grace of God" (I Peter 4:10).

Since government is a gift which cannot be exercised in any fullness without the recognition and submission of the church, the church has the responsibility of specifically acknowledging the presence of this particular gift, and rendering to the one who has it obedience in the Lord as he uses it in accord with the ordinance of Christ for the edification of the church.

The church may request of an office bearer a particular service in the discharge of his calling. A deacon may be sent to Jerusalem with an offering. But the church, having recognized the gifts and calling of Christ for rule in an individual has no right to set aside or restrict the scope of his function, for that is his "measure" of function in the church, given of the Holy Spirit, who has made him an overseer in the

church of God.

The principle of "term eldership" is mistaken in presuming that a man with recognized gifts for rule in the church may be set aside from that specific calling to which Christ has endued him, and for which Christ has set him in the church. To be sure, the church must take great care in assuring itself that a man does have the gifts for this office. Ruling elders should not be chosen lightly or from those who are new in the faith. But when the gift of Christ is acknowledged, the function and status of the office cannot be denied or suspended, for these are part of good stewardship of the gift. Only if a man fails to manifest the proper gift or is guilty of offense may he be denied the exercise of his office. The work of the ruling elder is a life-long calling of Christ in the Holy Spirit.

The Bible and Our Neighbor

By RUSSELL MAATMAN

LADY SAID, "So that's what they mean by the Trinity! I've heard about the Father, the Son, and the Holy Ghost, but I never could figure out what is meant by 'Trinity.' I wish I knew more about such things."

A man said, "I don't know anything about the Bible, and I'm completely confused when I read it. I am anxious to learn more."

A young mother asked, "Do you mind if I ask you these questions about the Bible? I'm so ignorant and I know my questions seem foolish."

These ordinary people are in an ordinary American community where there are also children of the Lord. These believers know that the questions some of their neighbors have

will not be answered by the sudden appearance of an angel. No light on the road to Damascus will strike down those unbelievers. None of them will fall into a trance in which they learn absolute truth. Only the Word will answer their questions and their confusion.

Who will bring the answers? The number of home missionaries is small compared to the number of unbelievers. Thus, very likely, they will not reach the community of the three people just quoted. If home missionaries can not reach the unbelievers who have minds partially open, somewhat inclined to hear the gospel, who can? The *only* ones who bring them what they need are their Christian neighbors.

Some of us in our church have felt that we should attempt to bring these unbelievers into contact with the teaching of the Word. We who sit in the pew thought that others in addition to church members should be taught by our church. The only way to attack the problem was by contacting person-
(See "Neighbors", p. 61)

Russell Maatman is an industrial chemist, and a lay member of Immanuel Orthodox Presbyterian Church of West Collingswood, N. J. In this article on neighborhood evangelism he speaks out of personal experience, since his home in a new community was for a time the center of an extension project by the church.

The Presbyterian GUARDIAN

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From Fosdick to Little and Blake

IS LIBERALISM DEAD? Are the churches returning to the faith of the fathers? In particular, are developments in the Presbyterian Church in the U.S.A. marked by a return to orthodoxy? These questions are being seriously asked in our day, and oftentimes they are given an affirmative answer. One is frequently confronted with optimistic evaluations of the current religious scene. In place of the old Modernism, it is being said, there has come a new, much more biblical, point of view, commonly known as Neo-Orthodoxy. Certainly it is significant that various features of the older Liberalism are often repudiated. Interesting changes in religious perspective are taking place. Nevertheless, these optimistic evaluations seem not to be solidly grounded in fact.

In the first place, it is too early to say that Neo-Orthodoxy has come to stay. It will no doubt have its lasting effects on religious thought, but it has by no means taken over the field. It continues to be vigorously opposed by exponents of the liberal and radical points of view. It is entirely possible that a powerful resurgence of Liberalism may take place. In the long run,

it may well appear that Neo-Orthodoxy represents a minor and temporary phase of dissent from Liberalism in its broader and more permanent manifestation.

In the second place, in spite of features which distinguish Neo-Orthodoxy from the older Liberalism, there is clearly much more unity and continuity between them than difference. As many of the ablest spokesmen for the newer positions admit, they share fully the antipathy of the older Liberalism to orthodoxy and regard their positions as having emerged from Liberalism by way of self-criticism. Thus at bottom Liberalism and Neo-Orthodoxy are essentially one.

The correctness of this estimate is confirmed by the recently published autobiography of Harry Emerson Fosdick, *The Living of These Days*. Although Fosdick is interested in the possibility of a synthesis between his Liberalism and Neo-Orthodoxy, in the main he seems to glory in the fact that he is an unreconstructed and unrepentant liberal. Moreover, he contends that most of the criticism offered against Liberalism in the modern situation had been anticipated by the better representatives of Liberalism. And no one can escape the impression that from beginning to end the autobiography is characterized by a thoroughgoing and stinging polemic against orthodoxy.

The book is indeed remarkably superficial in its estimate of the fundamental issues of doctrine and life. The five points concerning the inspiration of the Scriptures, the virgin birth, the miracles, the atonement and the resurrection, from Fosdick's point of view, were "insufficient in importance to disrupt the historic churches." He goes on to say, moreover, that he often confided to his friends "his sense of shame" that he was made the front and center of a controversy over "such belated issues." Shocking also is the observation that he never faces up to the simple question of honesty involved in a repudiation of the doctrinal position to which the Presbyterian Church was solemnly committed in its Constitution and by the ordination vows of its officers. Fosdick alludes to the criticism offered by radicals like the Unitarians that "common honesty" should have led the Liberals to leave the orthodox churches, but this pertinent evaluation apparently made no

impression upon him whatsoever.

A significant sequel to the publication of this autobiography is the estimate formed of it by one of the leaders of the Presbyterian Church in the U.S.A., Dr. Ganse Little, President of the Board of Christian Education. Writing for the *Princeton Seminary Bulletin*, Dr. Little, while taking care not to imply that he approves of all the details of Fosdick's Liberalism, lavishes the highest praise upon Fosdick and his contribution to the present situation in the churches. Little makes clear that he regards orthodoxy as "indefensible." He concludes moreover that the Fosdick controversy was productive of "great and lasting good," evidently because he believes that, as a result, fundamentalism was repudiated and liberty to hold views at variance with orthodoxy was assured. And it is not insignificant for our understanding of the present situation that it is in a Princeton Seminary publication that Fosdick is thus acclaimed as a virtual hero of the Christian faith rather than the defenders of orthodoxy of the Princeton of a generation ago.

Another striking evidence of Presbyterian apostasy is found in a recent utterance of Dr. Eugene Carson Blake, the Stated Clerk of the General Assembly of the Presbyterian Church in the U.S.A. Writing in his capacity of President of the National Council of Churches in its official organ, the *Outlook*, for March 1957, Dr. Blake expresses himself in such a way as to show that he has completely abandoned the historic Christian confession of the resurrection. The resurrection, he says, "may not be dated in the long-gone past." It is so uncertain for him that he says that "we half believe and half doubt the miracle."

On this view the Easter message of the empty tomb may or may not be believed. In keeping with the older Liberalism and the newer Liberalism, Blake contends that regardless of one's attitude toward the Easter message, one may retain a genuine Christian faith in a present experience of Christ. There is added, he says, "an eternal dimension to each moment once one comes to know the Living God who now raises Christ from the grave and will just now raise you from living death (apart from Him) to life that is life eternal." The gospel indeed contains the blessed message of union of believers with Christ in His death

and resurrection. This precious fact is however never dissociated from the death and resurrection of Christ in the past. Indeed, the possibility and reality of Christian experience is made to depend wholly upon the reality and historicity of the death and resurrection of Christ. As the Apostle says, "If Christ hath not been raised, then is our preaching vain, your faith also is vain. Yea, and we are found false witnesses of God; because we witnessed of God that He raised up Christ; whom He raised not up if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised; and if Christ hath not been raised, your faith is vain; ye are yet in your sins" (I Corinthians 15:14-17).

There thus persists in the older Liberalism and in its newer forms a radical repudiation of or indifference to the heart of the gospel proclamation. How utterly pathetic that men, assuming to speak in God's name, should claim for themselves the consolations of the gospel and yet set entirely at naught the only basis of genuine hope! How tragic that in churches which were once set for the defense and proclamation of the gospel a course is being charted which can only lead to destruction. As we take account of these things shall we not, with much heart-searching and humility, commit ourselves anew to the gospel of our Lord and Saviour Jesus Christ! May we not be found "stedfast, unmoveable, always abounding in the work of the Lord," forasmuch as we know that our "labor is not in vain in the Lord."

N. B. S.

Whose Hymnal?

A GOOD DEAL is being said throughout the Church, as well as in this issue of the *GUARDIAN* concerning the new hymnal of the Orthodox Presbyterian Church. Perhaps it should be made clear whose hymnal it is!

When the Committee came to the point of considering the method of publication of the book, the question naturally arose, how can it be published? Three possible methods occurred to the Committee. Perhaps some publisher would agree to publish the book and sell copies of it to the Church for some reasonable amount, and also pay the church a royalty on

the copies that might be sold outside the Church. However, it seemed very doubtful if any publisher could produce a hymnal for a small denomination such as the Orthodox Presbyterian Church at a profit. Also, the Committee is very zealous that the hymnal be published with the very finest lightweight paper, and the best format and binding. Many, many hundreds of hours of labor will have gone into the compilation of the manuscript, and the Committee is very anxious that the finest product be made available for the use of the Church. A fine hymnal is like a fine calling card — it is the first thing that a visitor sees and examines when he enters a pew, and there seems no doubt that a very fine hymnal will "pay" in the long run. So, with this further consideration, it became obvious that the book could not be published profitably as a commercial venture.

The second method of publication which was considered was that the Committee should publish the book and sell copies to the congregations that might want them. This was the method which the Committee had in mind as late as last spring when it spoke in its Report to the General Assembly of selling some 5,000 copies at \$2.50 apiece. The plan was to attempt to raise the very considerable sum needed to publish the hymnal—likely as much as \$40,000—by solicitation throughout the Church, seeking contributions from a great many people and then publishing the book and selling it. The money in view from advance orders would, of course, have been counted among the assets of the Committee which would warrant the Committee's going ahead with the printing. Further thought and consideration, along with the debate in the General Assembly convinced the Committee that this second method was neither wise nor feasible.

The method of publication now settled upon and contemplated by the publicity which has gone out through the Church is neither of the above. Rather, the church itself, by decision of the general assembly, is publishing the hymnal. The Committee is simply acting as the agent to prepare the manuscript, raise the funds, and distribute the result. We are thus asking each congregation of the whole church to bear its share in the estimated cost of production of the hymnal. The esti-

mate is \$40,000, and since we have about 6,000 communicant members, the cost will be about \$6.67 per communicant member. If the churches will cooperate in this by furnishing an average of that amount in cash, and in pledges payable by September 1, 1958, the hymnal can be published. For each \$6.67 which a church furnishes, the congregation will be supplied with one hymnal, and individuals also can secure a book for personal use for this amount. Since the smallest edition that can economically be printed is 10,000 copies, there will be some 4,000 copies over for later distribution. The money from the sale of these may well be "grave" for some agency of the Church which a future general assembly will designate. Later editions can be printed from the same plates at very much less cost, and the sale of these may also show a substantial profit. So, while this whole large sum must now be put out for the hymnals in advance, some rather considerable amount of the money may ultimately be available for some other worthwhile project.

The immediate reaction to the Committee's plan for publication has, on the whole, been most encouraging. When it succeeds we believe the church will have a hymnal of which it can justly be proud, and it will have a hymnal that will be a great aid in the Church's task of preaching and teaching the whole gospel to the whole world. Whose hymnal? The whole church's! Yours!
R. S. M.

Westminster Lectures In Berkeley

THE ANNUAL WESTMINSTER LECTURES were delivered in Covenant Orthodox Presbyterian Church, Berkeley, Calif., the week of March 24, by the Rev. Professor Meredith G. Kline, Ph.D., of Westminster Seminary, Philadelphia. The series comprised three lectures on the subject, "The Christian View of History."

In addition Professor Kline lectured or spoke at Pacific Lutheran Seminary, Golden Gate Baptist Seminary, and the Pacific School of Religion, and participated in a regional conference of the Christian Reformed Church, attended by some three hundred men of that church.

Church of Oranges Dedicates Building

COVENANT ORTHODOX PRESBYTERIAN CHURCH of the Oranges, N. J., on Wednesday evening, April 3, dedicated its new church building, located at Glenwood and Springdale Avenues, East Orange. The building is of red brick, with interior woodwork and pews of bleached oak. A small choir loft in the rear houses the organ. The auditorium seats about 175, and a full basement provides space for Sunday school classes and social events. The Rev. Daniel Van Houte is stated supply of the church. Former pastors Richard Gray and Charles Ellis participated in the dedication service.



Entrance to Covenant Church
of the Oranges

Clarence Duff Sails

THE REV. CLARENCE W. DUFF, missionary to Eritrea, sailed from New York aboard the Greek liner *Olympia* on March 29, on his way back to the mission field. About twenty members of his family and friends were at the pier to wish him bon voyage. A brief service was held in the cabin before departure time, conducted by the Rev. John P. Galbraith, General Secretary of the Foreign Missions Committee. Mr. Duff was scheduled to arrive in Greece on April 8, and to fly from there to Eritrea, reaching his destination about April 12. Mrs. Duff plans to return to the field in mid-summer.

Orthodox Presbyterian Church News Bangor, Me.

The Rev. Dale Snyder, pastor of Pilgrim Church, was away for four weeks in March, visiting colleges to interest prospective ministerial students in attending Westminster Seminary. The pulpit was supplied by the Rev. Calvin Busch, the Rev. LeRoy Oliver, Elder Fred Colby of Portland, and Mr. T. Grady Spires of Gordon College.

Morristown, N. J.

Emmanuel Church has issued a call to the Rev. Calvin Busch of Portland, Maine to be its pastor, and has good hopes he will accept the call and begin his pastorate at an early date.

Crescent Park, N. J.

Immanuel Church is proceeding with plans for construction of a new building. A three weeks financial campaign, directed by the Wells organization, resulted in pledges of over \$37,000

over a three-year period. As soon as necessary loans can be obtained, building will start. On the first Sunday in March thirteen persons were received into communicant membership. Attendance at the branch work in Stratford has been increasing. The Presbytery of New Jersey is considering calling Mr. Harvey Conn to labor in this area, under its auspices.

West Collingswood, N. J.

Immanuel Church, which has held a missionary conference in the fall for a number of years, this year held one also in the spring, April 5-7. Guest speakers served to increase the local interest in missions throughout the world. The annual congregational banquet was held March 7, at which time 15 new members who had joined the church during the previous year were the honored guests. The session has spread on its records a special "Minute" noting the death of Mrs. Ada Gilbert on March 17, following years of affliction and physical pain which had kept her bed-fast. In spite of her suffering, Mrs. Gilbert bore

strong witness to her enduring faith in her Saviour.

East Madison, Maine

The congregation in East Madison, meeting under the supervision of the Rev. Charles E. Stanton, has been organized as the East Madison Orthodox Presbyterian Church. Mr. Stanton also reports that the congregation at Guilford hopes to be constituted a regular church some time during the current year.

Whittier, Calif.

The congregation in Whittier has purchased property in the area known as La Mirada. The half-acre property includes a six-room house and a four-room guest house and two other buildings. The Rev. Dwight Poundstone, who is in charge of the work, expects soon to occupy the premises, where a Sunday School and worship services will be held for the time being. In expectation of erecting a church structure, the group hopes to be able to purchase additional ground and secure the needed funds. Anyone interested in assisting is invited to correspond with the Rev. Dwight H. Poundstone, 112 N. Roscommon, Los Angeles 22, Calif.

Carson, N. D.

On March 10 the churches of Carson, Lark and Leith exchanged pastors with the Holland Center Christian Reformed Church. The Rev. Henry Tavares was scheduled to conduct services in Fort Lauderdale, Florida, two Sundays in April.

Lincoln, Nebr.

The Rev. Russell D. Piper, formerly pastor of the Orthodox Presbyterian Church in Bridgewater, S. D., has been installed as pastor of the First Church of Lincoln, vacant since the Rev. Robert Nilson left to accept a teaching position.

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Conducted by the French Creek Bible Conference Association

God Send Us Men

AS I READ AND RE-READ the book of Acts I look back wistfully to the first century. Though hard, those were glorious days for that handful of men thrust out into a hostile world; they were enabled so to advance the cause of Christ that they turned the world upside down. Then there were no insurmountable bottlenecks which hindered or restricted the expansion of the infant church of Christ. The effectiveness of the work in Samaria was not limited by the paucity of tithers in the Jerusalem church. The extent to which Paul and his helpers were enabled to enter Asia and Macedonia to establish congregations was not hindered by a sluggish flow of funds from the church at Antioch. These dedicated men faced hampering situations to be sure, but these were not the making of the church as such; they were rather the work of the wicked and the ignorant.

I hope, however, that I am not so naive as to suppose that we can go back to the days of Peter and Paul. I believe in the providence of God which, with respect to His church, is a *good* providence. Denominationalism, sectarian competition, standardization and the high level of western living are here to stay, at least for the present.

It is extremely fortunate that the fortunes of the Kingdom of God on earth are not exclusively bound up with the future of the Orthodox Presbyterian Church, or with the Reformed family of churches, or with evangelicism, or for that matter with any present-day expression of historic Christianity. Still the invisible church of Christ must have some visible expression. To deplore the dividedness of the true church by a refusal to be identified with any aspect of the visible church is stark, head-in-the-sand unrealism! And, for the life of me, I fail to see any church which compares in doctrine, life, polity and world outlook with the Orthodox Presbyterian Church. I hope that this is said in true humility: I would feel lost if the Orthodox Presbyterian Church would cease to be in the world. Where would one turn to serve Christ? It is like standing on a mountain top: no matter which way you go, it's down.

What grieves me in all this is the problem of growth in our church. We

have no seemingly inexhaustible supply of tried and true Orthodox Presbyterian families fleeing from city to suburb around which to build new congregations. Nor have we a steady stream of immigrants rallying to our banner. As with families, so with new congregations, we are growing the hard way and "at this poor, dying rate." There have been those who tell me that this is the only safe way for a church to grow. But must we accept, as fixedly ordained, that the spread and effectiveness of our full-orbed message in the modern world must be held to a snail's pace because of the lack of those steadily shrinking dollars?

Let's face it: this is our problem. Time was when we lacked young men to send to our home and foreign fields. That day is all but past. It is safe to say that there will be in the future a capable man for every challenging field open to us, provided we have the means to send him. And there are probably more home mission fields crying out to us than in any previous time in our short history. The world is teeming with men from Macedonia beckoning for us to "Come over and help us."

What then is the trouble? Money. *Our standard of living has out-distanced our standard of giving!* An all-out campaign to increase our missionary giving has not even begun to close the gap. If we could double our missions giving it would certainly help. And I suppose we can and should. But must the advancement of the Gospel of the glory of Christ be made subject to the repressive influence of the dollar sign?

Let's look at the Apostle Paul. We read of no financial arrangements in connection with embarking on his missionary journeys. We do read his defense of his right to live by the preaching of the Gospel. (See I Corinthians 9 for this and further references.) But Paul was an advocate of Christian liberty. He claimed no liberty *not* to preach the Gospel. In this he was Christ's bond slave: he *had* to preach Christ, and woe to him if he didn't! (verse 16) Still he was not bound to live exclusively from his preaching, nor was he bound to live off the labor of his own hands. He had Christian liberty in this regard, and he

was determined he would exercise it. In which direction?

In this: "that when I preach the gospel, I may make the gospel of Christ without charge . . ." (verse 18). To be sure the immediate reason for this exercise of his liberty was not the church's inability or unwillingness to support him; in this his problem differs from ours. Nevertheless, his over-all motive coincides with ours in that, by plying the tent maker's trade, the Gospel would reach and influence a wider range, and the mouths of gain-sayers would be stopped.

Possibly there are other ways to break down this obstruction to the extension of our witness. We do well to ask ourselves if we are making full use of our lay member potential. And are we not laying upon our pastors and home missionaries picayunish chores which we can do just as well as they, and which serve to render them sinfully inefficient? But let me return once again to our number one problem to utter this challenge. Are there among us those to whom the extension of Christ's church, with its message for dying men, means more than affluence, comfort, advancement, or even life itself? Is the spirit of the martyrs still alive among us? Could it be that the reason there are so few who are willing to die for a cause is in the fact that there are so few causes worth dying for? Here is a cause worth the best martyr blood ever shed, and better, a cause worth living for!

To labor for Christ and His Kingdom at one's own charges is not laid on any man by law, unless it be the law of love to God. But if there are those on whom the Spirit has come to fit them for peculiar service in the Lord's vineyard, by what rule are they to be forbidden to go into the ripening harvest fields at their own charges if they volunteer to do so under the compulsion of the love of Christ?

"God send us men. . . !"

LAWRENCE R. EYRES

Youth Mission Rally

A YOUTH-FOR-MISSIONS rally is scheduled for Immanuel Orthodox Presbyterian Church of West Collingswood, N. J., Friday evening, May 10, at 7:30 p.m. The Rev. Clarence Van-Ens, Christian Reformed missionary to Ceylon, will be the featured speaker.

Neighbors

(Continued from p. 56)

ally those we wanted our church to reach. This meant door-to-door visiting. When we became well acquainted with some who were first met in door-to-door visiting, many made comments similar to those of the people quoted earlier. Some came to a saving knowledge of the Lord.

* * * *

Why work with those whose hearts are hardened? We look around us and it seems that unbelief is the common thing and that it is a truly hardened unbelief. The task of winning these unbelievers seems hopeless.

Yet there is an overpowering reason for facing this task and meeting the challenge. The law of God is being broken and we must fight law-breaking. The real reason the Gospel should be taught to unbelievers is that we must fight sin. The Name of God must not be dragged in the mud. Though it is said we must witness for Christ because it hurts to see our fellow men bound for hell, we must first of all be concerned about God's commandments. We ought to love obedience and hate violation. We may be smug when the family across the street is leaving for the beach as we are leaving for the church on Sunday morning. As we grow in the faith, our mild concern turns to a feeling of pure pain. When a Christian finally feels this pain, can he glibly toss aside the challenge this sinfulness presents?

* * * *

Should home mission work be done only by those who are ordained? The Church teaches the Word. It ordains officers to teach the Word. Missionaries must be officers of the Church and all mission work must be done by the Church. There is no doubt that home missionaries should be ordained.

God has said, however, that all believers must be able to give an account of the faith that is in them. If there is any thing which is a proper characteristic of a Reformed church it is that the unordained members are active members. The clergy alone is not the Church. We who have visited door-to-door have done so in exercising the general office of believer. We visitors do not teach the Word, but use every means we know of to bring those we visit to hear those who do teach the Word. Every church

member has some talents and the Lord teaches that these must be used. If a member can help unbelievers hear the Word and he does not do so, he sins.

* * * *

What besides prayer and tithing is necessary for the unordained person in mission work? If a parent has a child that is sick, he pays a doctor to treat the child. The Christian parent also prays. In addition that parent devotes his time and energy to the child and the child is constantly in the parent's mind. Likewise, if we are really concerned over sin-sickness in the homes of our neighbors, we do more than hire the spiritual M.D., the minister or the ordained missionary. When we see that we have a talent to help, how can we be kept from bringing unbelievers into contact with the Gospel.

* * * *

What can the unordained person do? In the remainder of this article we would like to suggest some of the things that you who sit in the pew can do for your unbelieving neighbors. In doing so we shall recount some of our own experiences.

The American scene and attitude lend themselves to the moderately easy introduction of the Gospel into the minds, if not the hearts, of the average citizen. In going from door to door we have found that a representative of the church is far more cordially received than a salesman. The friendly reception so often encountered has easily led to the next step. At this point the Gospel was not presented, but an invitation to attend a specific activity of the church was given. The interesting part in all this is that it is the American thing to attend church and even more American to attend Sunday school. The Reformed churches should take pains to get "their share" of those who wander into a church building.

We have found, however, that even when persuaded to attend worship services, Sunday school or some other activity of the church, the hearts of these people usually remain unchanged. Church attendance keeps our contacts with potential converts alive, but the various church activities do not meet the very elementary needs in the spiritual lives of those whose orientation is completely away from God.

To solve this problem we formed home discussion groups among these

potential converts. Several of them meet on a weekday evening in the home of one of the group members and a discussion of some pertinent Biblical topic is led by someone from the church qualified to lead such a discussion. When the group has their Bibles open and they discuss, the American desire for freedom of discussion can quickly lead to an understanding of the Bible message. Such an easy interplay of thoughts, with at least one person present capable of giving an account of his own faith, can cause unbelievers to change completely their concepts of the Christian faith.

By these means—contacts through church and Sunday School attendance and further work in discussion groups,—the Lord has saved some. These people are learning and accepting the faith given in the Bible. True, these few who were converted represent less than one per cent of those whom we approached in door to door work. This teaches us at least two important lessons. The first is that unordained members of the church can be instrumental in bringing unbelievers to a belief in the faith of the Bible. The second lesson is that we can expect, although we do not know, that only a very small percentage of those who are contacted will be converted. Since there will probably be few who believe, we must have great perseverance as workers. We are told by the Lord to spread the Gospel. During the hard months our encouragement lies not in the results of our work, but in knowing that we are doing what the Lord commands.

Following are some of the things the unordained member can do to help bring the Bible message to his unbelieving neighbors.

1. All believers should pray for those who are not yet saved. We should be consistent and also pray the Lord that He use us to help if we can be used. We ought to ask him to guide us to decide correctly what phase, if any, of neighborhood mission work we should enter.

2. If the Lord leads us to engage in this mission work we can, of course, visit from door to door. This is a task which church members, almost to a man, shy away from. Everyone is afraid of a closed strange door and most of us feel utterly unable to know what to say once the door is

opened. A good way to discover how unfounded these fears really are is for workers to begin by visiting in pairs.

3. Those who are visited invariably need much urging and several visits before they will attend any church activity. We have found that even then the only way they could be brought to attend was by our furnishing the transportation. Providing transportation is another thing the church member can do. As in all the mission work we are describing, the worker works best when he is punctual and methodical.

4. Some church members can take part in this mission work by leading a discussion group. In addition, some can teach those who show an interest beyond that of the level of the discussion group. Of course, communicant membership classes already exist and it should be the aim that these interested persons will eventually enter such a class. Often, however, unbelievers and their children must first be taught on a level not corresponding to the level of any ordinary class in the church.

These direct means in which church members can help those spiritually sick are being used in our congregation. Members have prayed that the Lord will open the way to a more effective witness on the part of the church and the activities mentioned are a part of His answer. We have asked the Lord that we be shown how we can help others. If there are those who read this who pray that prayer and who are answered as we were, it would be an extremely blessed thing if they would communicate with the writer. More discussion of the practical problems of home missions, on an informal basis, would be mutually helpful.

When individuals consider this matter, they ought to visualize a scene which took place a few months ago. About ten people were in the sixth meeting of a discussion group. In the first meetings there was a discussion of what the Bible teaches about family life, and how sinful man is in his family relationships. In later meetings man's sinfulness in business and political relations was shown by comparing what man actually does with what the Bible teaches he must do. In the sixth meeting the group leader intended to lead the discussion to the Biblical teaching that man has a sinful nature. At that point one lady, who had attended the group but who had been

indifferent to God's commands, suddenly exclaimed, during the discussion of passages like Romans 3,—“But then we are all condemned!” Events in her life since that time indicate that she has felt the weight of condemnation, and also the relief of salvation.

Marsden

(Continued from p. 53)

Naturally, the new hymnal will contain very few completely new hymns, but the pattern of thought and expression and the emphasis of that thought changes from generation to generation. As fine as the hymns of the seventeenth and eighteenth centuries were in their day many of them would hardly find favor in the church of the middle of the twentieth century. To be sure, compared to eternity, there is not any vast difference between an average human life span of thirty years and an average life span of seventy years. It is just as appropriate now to sing, “Swift to its close ebbs out life's little day,” as it was a century ago when the anticipated life span was but half what it is now. Certainly, life does pass quickly and must be lived in the light of eternity. Yet a different emphasis is surely called for and the hymns of a bygone era were much more concerned with extreme brevity of life than our present-day hymns which are likely to concern themselves more with the joys of life and the infinitely greater joy forever in the presence of God.

Let anyone who thinks that a new hymnal is not necessary examine a hymnal of a hundred years ago and let him see the progress in the development of Christian hymnody. Or, could anyone say that the truly fine Hymnal (Revised) of 1911, which is used in many of our churches is now adequate even if it could be purchased—and it is long out of print. The Orthodox Presbyterian Church does not, as far as the Committee knows, have the talent for the composition of many new selections for the praise of God, so the hymnal has borrowed almost completely from the work of former ages, but it has achieved a balance in the selecting of those works which it confidently expects will be recognized as superior by the church of our age.

Our church today, and its development tomorrow, is greatly influenced

by the songs which it sings. Will it become a church whose confession of its God is vague and sentimental; then let it sing the vague and sentimental songs of each succeeding decade. Will it become a church out of touch with the needs of the contemporaneous day; then let it continue to sing only the compositions of past ages. But will it become a church in touch with its own needs and aspirations and hopes of its own day, and reflecting those needs and hopes and aspirations in its song, then let it sing those songs which expound the whole counsel of God and which are set to music which is comprehensible to the day in which it is a living force. Let it sing unto the Lord a new song!

Yes, the church must sing; for God commands that it sing. And the church must obey the command of God. Yes, the church must sing; but in its songs it must follow the directions of God for it must sing “unto the Lord” and it cannot sing “unto the Lord” unless it sings in accordance with the directions which God has given in his complete Word. Yes, the church must sing; but in its song it must show forth its own praise of God in accordance with the fulness of God's revelation and in accordance with a new insight into that revelation which the Holy Spirit affords to the church of our own age.

May the Orthodox Presbyterian Church be known as a church which sings — as a church which sings the whole counsel of God as well as preaches the whole counsel of God. May the Orthodox Presbyterian Church be known as a church which sings with reverence and with the understanding; may it be known as a church which loves the Lord with all its heart and soul and mind and strength and which reflects in its song that love for God, that God may be glorified in the church. The Hymnal Committee believes that when the new hymnal is published it will do much to make us that kind of church!

Institute Reservations

RESERVATIONS for the Reformed Ministerial Institute, to be held at Westminster Seminary May 28-31, should be sent to the Rev. Eugene Bradford, whose address is 122 Pasadena Place, Hawthorne, N. J. Advance reservation fee is \$3.00.

BOOK REVIEW

JAC. J. MÜLLER: *Philippians and Philemon* (The New International Commentary on the New Testament); Grand Rapids; Eerdmans; 200 pp.

THIS LATEST VOLUME in the new commentary series is contributed by the Professor of New Testament in the Theological Seminary at Stellenbosch, South Africa.

These commentaries are designed for the pastor as well as for the interested layman. To be sure, there are critical notes, which are often of real value and service to the pastor, but these are limited to the footnotes. The result is that although this information is readily accessible, it does not obstruct the smooth flow of thought in the commentary proper. This is an excellent feature, which is common to all the volumes in this series.

We believe, however, that this little volume excels in its readability. It is one of the few commentaries which is actually written in an interesting fashion. There appear to be a couple of reasons for this. As you read through this little commentary, you cannot help feeling that these letters of Paul are to Müller much more than objective and academic truth, although they are that. You are left with the impression that this is the Word of God! And because it is the Word of God it is of the utmost practical importance! Furthermore, Müller conveys this impression in the course of explaining the meaning of the text, and without any special dissertation or sermonette. Perhaps one example will suffice, taken from his discussion of the first verse of Philippians: "Servants of Christ Jesus is a general term here for the workers of the Lord, His ambassadors and messengers, and indicates their entire identification with Christ and His cause on earth, as well as their unconditional and dutiful service to Him as their Lord (Master), who exercised the right of possession and disposal over them, and on Whom they were entirely dependent and to Whom alone they were responsible. This lowly and humble self-appellation, furthermore, is a renunciation of all self-importance and self-esteem, and so the light is focused more intensely on Him Who alone is their

Lord, 'to Whom they belong and Whom they serve'."

The second reason why this commentary is so readable is that, while the verses are treated individually, they are not treated as isolated units with little reference to one another. Rather, as he reads the commentary, one becomes conscious of the overall meaning at which the Apostle is aiming. The individual verses are the stepping stones to arriving at this meaning.

In this review, we have stressed certain practical qualities of this commentary. The scholarship behind this volume is equally commendable. Dr. Müller is especially well qualified to write on Philippians, for he has given a great deal of study to the all-important Christological passage of Philippians 2. We are not disappointed when we read his discussion of this passage. We find Müller's discussion crystal clear. In an extended footnote he lists the three main types of the kenotic theory along with some of their representatives, followed by some rather cogent arguments to show that the kenotic theory must be rejected.

In his discussion of those who were creating difficulty for Paul, Müller holds that the Judaizers are in mind in chapter 3, for here there appears to be an opposition against the Gospel of free grace. But the opposition to Paul in chapter 1 is a personal opposition, not a doctrinal one; "an attitude which was pro-Christ, but anti-Paul." Paul was not saying that he would rejoice even though Christ were preached by means of perverted doctrine, but would rejoice so long as the pure doctrine of Christ were preached, even if it be in connection with impure motives.

Summing up: scholarly, readable and inspiring.

DALE M. SNYDER

NEWS

Catholic Church and the Supreme Court

THE QUESTION of whether one's obligations to the Roman Catholic Church would take precedence over obligations under an oath to the United States government was raised in connection with the appointment of William J. Brennan to the Supreme Court bench.

During hearings before the Senate committee, the appointee was asked the

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question as framed by the National Liberal League of New York. The question was: "You are bound by your religion to follow the pronouncements of the Pope on all matters of faith and morals. There may be some controversies which involve faith and morals and also matters of law and justice. But in matters of law and justice you are bound by your oath to follow not papal decrees and doctrines but the laws and precedents of this nation. If you should be faced with such a mixed issue, would you be able to follow the requirements of your oath or would you be bound by your religious obligations?"

Justice Brennan replied that he had taken his judicial oath without reservation. There isn't any obligation of our faith superior to that oath, he declared. Some members of the Senate committee held that the question was improper. Others held it irrelevant, but did not object to it. Brennan was later confirmed in his new position by the Senate.

National Council to Enlarge Radio Work

THE NATIONAL COUNCIL of Churches has announced plans to enlarge its radio work by erecting new radio stations for international broadcasts. A 100,000-watt station is to be erected to cover the Middle East, and another is to be set up in the Philippines to reach the new nations of South East Asia. In addition the power of a station operating in Seoul, Korea, is to be stepped up to improve coverage in that area. This entire radio program is carried out in behalf of the Protestant religious bodies which are members of the National Council, and is supported by the foreign missions agencies of these churches.

S. A. Government Plans Control of Church Services

THE GOVERNMENT of South Africa is considering a bill which has been introduced in Parliament, to give the Minister of Native Affairs control

over church worship services, to the extent of prohibiting interracial religious services in churches or other institutions established since 1938. This appears to be in furtherance of the government's "apartheid" or segregation policy.

Leaders of a number of South African churches have declared that they would not submit to such control. Among those protesting are the Presbyterian, Methodist, Baptist, Seventh Day Adventist, Roman Catholic and Congregational groups. In a number of cases it has been declared that the churches would advocate civil disobedience rather than submission.

The strength of the protest was sufficient to compel the government to modify the bill somewhat. But the modification did not change the basic program. It simply made the individual worshipper, rather than the church, the one to bear the penalty in cases the law was violated. This means that the onus has been placed on the African who attends a service of whites, rather than on the church authorities who may have received him into the worship service.

The Dutch Reformed Church has not publicly taken a position on the proposed law. It has by far the largest number of constituents of any church in the country. However its regular policy has been to have separate congregations for Africans and Whites.

Sunday Store Closings Urged

THE PROBLEM of keeping stores closed on Sundays is being discussed in numerous areas throughout the country. In recent developments, the operators of a chain of super-markets in Fort Wayne, Indiana, have offered \$2,000. to any civic or religious organization that is successful in having all Sunday food sales in the city banned. However the same group is going to have its stores open on Sundays for "competitive reasons."

In Chicago Catholic Cardinal Stritch has denounced Sunday business, with the exception of operations necessarily continuous for the common good, for reasons other than profit. Answering certain questions, the Cardinal said that a Catholic business man may not conduct his business on Sunday, a

Catholic employee may not work on Sunday, and that Catholic citizens should not patronize business on Sunday, all with the exception noted.

In Canada a publication agency which announced plans to publish a Sunday paper was threatened with court action. The paper in turn demanded that radio stations and newscasters operating on Sunday be likewise barred.

New Professorships at Harvard Divinity

THREE NEW PROFESSORSHIPS of Divinity have been established at Harvard Divinity School, and well known theologians appointed to occupy them. Dr. Douglas Horton, dean of the school, will become John Lord O'Brian Professor; Dr. James Luther Adams, a Unitarian, will be Edward Mallinckrodt, Jr., Professor; and Dr. Paul L. Lehman, a Presbyterian, will be Florence Corliss Lamont Professor. It was also announced that John Dillenberger, co-author of "Protestant Christianity," will succeed Dr. Lehman as Parkman Professor of Theology.

Graham New York Campaign Nears

THE opening of the Billy Graham evangelistic Crusade in New York City is scheduled for May 15, in Madison Square Garden. More than 1500 ministers have declared their support of the campaign. Preparations carried out by members of an advance Graham "team" include a 9-week counsellor training program with over 4,500 en-

rolled. 2,000 churchmen have been recruited as ushers, and 2 complete choirs have been assembled. A noon "prayer time" is carried over Station WABC daily during the week. Auxiliary programs for young people, college students and ministers are being scheduled. There is also to be a night-time telecast, and another nation-wide telecast direct from Madison Square Garden. There is a possibility the Crusade may continue beyond the June 30 terminal date now set, as the Garden is available also during July and August.

Fund Raised to Restore Calvin Auditorium

THE NORTH AMERICAN AREA COUNCIL of the World Presbyterian Alliance, meeting in Atlantic City in March, was told that a fund of \$140,000 has been raised to restore historic Calvin Auditorium in Geneva, Switzerland, as a world Presbyterian and Reformed center. The Auditorium is a fourteenth century church which was used later by John Calvin, John Knox, and Theodore Beza. The center will contain a chapel for an English-speaking congregation, and a museum for memorials of the Reformed faith. It was also announced that the Rev. Lewis S. Mudge, Jr., of Philadelphia, has been appointed theological secretary of the Alliance. His task will be, according to Dr. John A. Mackay, "to explore the significance of the Reformed tradition for thought and life today, and in particular the ecumenical movement."

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