

The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

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The Jesus spoken of in the New Testament was no mere teacher of righteousness, no mere pioneer in a new type of religious life, but One who was regarded, and regarded Himself, as the Saviour whom men could trust.

—J. Gresham Machen



February 25, 1948

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Your FAMILY ALTAR

Daily Bible Readings

Week of March 1

Monday	Exodus 16:1-9
Tuesday	Exodus 16:10-21
Wednesday	Exodus 16:22-36
Thursday	Romans 6:1-13
Friday	Romans 6:14-23
Saturday	Romans 7:1-11
Sunday	Romans 7:12-25

Questions for Sabbath Meditation

1. What was Israel's complaint against Moses and Aaron? What did this reveal as to Israel's character?
2. What was the reason for Israel's disobedience respecting the gathering of manna?
3. What should the Christian's attitude be toward sin since he has been united to Christ?
4. Does Romans 7 describe Paul's experience as a Christian or an unbeliever? Explain.

Victory Over Sin

How little value Esau attached to the birthright which was his when he was forced to choose between it and a bowl of porridge! Weighing the one, the satisfying of his bodily hunger, with the other, the privilege of receiving the covenant promise, this self-deluded man chose the former. While it was the divine counsel for Jacob to receive the blessing, it was Esau's responsibility to regard the birthright as of inestimable value. That he did not do.

It is the Christian's duty always to regard temptations to sin as undesirable and unworthy of a follower of Christ. "Our old man is crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin" (Romans 6:6). Any tendency to do the desires of the flesh, that is, to yield ourselves to unrighteousness, should be curbed by

the thought that being united to Christ, our old man is crucified. It is contrary to our union with Christ to live in sin. The grace of God has assured us that sin shall not have dominion over us. Christ died to deliver us from the penalty and power of sin.

Carnality, the yielding of our members as instruments of unrighteousness, results from dependence on self. Paul said, "I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death?" (Romans 7:22-24) Then he immediately answers the question the way every Christian troubled by this inward conflict should answer it: "I thank God through Jesus Christ our Lord." To look for spiritual strength to Jesus Christ, to whom we are united by faith, is to be victor over the law of sin which has not yet been completely removed from us.

This is what Paul meant when he exclaimed, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." His life as a Christian was lived by grace, grace that operated in his mind. We live in the Spirit and therefore may put to death the deeds of the body and live.

Week of March 8

Monday	Leviticus 27:14-25
Tuesday	Leviticus 27:26-34
Wednesday	I Chronicles 29:9-19
Thursday	Mark 12:28-44
Friday	II Corinthians 8:1-15
Saturday	II Corinthians 9
Sunday	Luke 12:22-34

Questions for Sabbath Meditation

1. In what spirit did David and the people of Israel give for the building of God's house? Is any other way of giving acceptable to God?
2. Does the incident of the widow's offering her mite at the temple provide an example for all men? In what way?
3. What proportion of his income should the Christian give to the Lord?

4. Is there any blessing to be expected from Christian giving? Should our motive in giving be to receive temporal blessing?

Christian Giving

Jesus said, "For where your treasure is, there will your heart be also." And the story of Jacob's experience at Bethel shows that this saying is true when reversed. Jacob had been blessed in his experience when God appeared to him. His heart was in God's hand. In a vow he promised a tenth of all he should receive would be returned to the Lord. Thus there was a definite relationship between his spiritual growth and his giving.

Of course, there is giving from wrong motives. The man of the world may give for the praises of men. Some may give in order to avoid paying taxes. And still others may give for the relief of others but not to the glory of God. In each of these cases there is something which prevents that giving from being Christian giving.

It is the grace of God that permits us to share in the ministry of the gospel by the offering of our goods. It is the grace of God that makes us recognize all our possessions to be the Lord's. And so David says, "Who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee."

The proportion of our substance that we will give will be determined not only by our income but also by our interest in and love for God's kingdom. And the blessing that we receive both in seeing the work of the Kingdom thrive and in being a part of that work will be from God. Thus, Christian giving is of grace through and through.

A Prayer Suggestion

Pray that religious liberty may be maintained in our land over against the efforts of modernism and Romanism to dominate the religious life of the people.

LEROY B. OLIVER

The Presbyterian
GUARDIAN

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Raising a Standard

THE delegates to the Constitutional Convention in Philadelphia were ready to give up before fairly commencing their task. Enormous difficulties confronted them. A Constitution setting up a strong central government might never be ratified by the jealous states. Many considered the enterprise a waste of time. Even if such a document could be drafted, nothing would eventuate from the labor. At this juncture Washington, the president of the Convention, is reported to have intervened with these words, "Let us raise a standard to which the wise and honest can repair. The event is in the hand of God."

The great men of this world were raised to their eminence in God's providence, through the exercise of the gifts bestowed upon them, for God's own purposes. We have no competence to evaluate George Washington. But his wise and profound statement may be applied also to the cause represented by this periodical.

It is no new standard raised by our movement, but it is one that is almost forgotten in our times and needs again to be lifted high. It is in Paul's words to the elders of Ephesus, "All the counsel of God"; we also call it the Reformed Faith. It proclaims efficacious grace. It is founded on the Rock that cannot be moved. To those who have never surveyed that system of truth in all its grandeur and glory, as is the case with many Barthians today, it appears to be encrusted with the past. Those who really know it, on the other hand, are never satis-

fied with anything less. They refuse to impoverish it, or to suffer disintegrating elements to enter into it. They see it as the great and single hope of whatever future God in His providence may give to this age.

Our concern, and our love, is for that system of truth, because it is God's truth. It is our standard, which we raise with fallible hands, trusting in God's mercy that many will repair unto it.

Will our effort be used to accomplish great things? Will it establish Calvinism in the Republic? Or will it bring peace to comparatively few troubled souls? We in our finite wisdom cannot tell. The event is in the hand of God.

A. W. K.

Gandhi

IN THE death of Mahatma Gandhi the world has lost one of the great figures of our generation. His passing is a loss for the whole world and a tragedy for India. His emaciated figure was strange to our western eyes yet he commanded much respect and wielded great influence in the western world, while in India he was a saint revered and followed by millions. It is to be hoped that his influence in death may remain and help to reduce communal strife in that bloody land.

Gandhi's passing has brought forth a spate of editorials and appreciations. One commentator has quoted him as saying that the teaching of Jesus was one of the greatest factors in his life. You may be sure that by the time this appears in print fuzzy and soft-headed writers in the liberal religious press will have made much of his admiration for Jesus, of the spiritual quality of his life, of his great service to humanity and will have enshrined him in the pantheon of Christian saints.

In an appraisal of Mahatma Gandhi the first thing we need to say of him is that he was not a Christian. He did not pretend to be one. He was familiar with the gospels and claimed to follow many of the teachings of Jesus but he definitely did not accept Christ as Lord and Savior. He lived and died in the Hindu religion. It was quite appropriate that his body should be cremated and the ashes scattered on the sacred rivers in accordance with Hindu custom. Of course our liberal friend replies to this that Gandhi was a Chris-

tian without knowing he was one. His teaching of non-violence, his emphasis on the primacy of the spirit, his love and care for the untouchables, make him one of that noble company of great souls of all faiths who are the children of God. Walter Lippman speaks of him as a seer, in New Testament language as one "not conformed to this world," "led of the spirit" and therefore "not under the law," pointing toward "the new man which after God is created in righteousness and true holiness." Gandhi was indeed a religious man and, to his credit, his religion dominated his politics. But we point out that being religious is not necessarily the same as being Christian. Christianity is a particular faith based on the historical revelation of God in Christ. He is the Mediator between God and man. "No man cometh unto the Father but by me." The world today constantly tries to substitute religion for Christianity, to make Christianity just one aspect or phase of that basic religion common to all men. It is this that Lippman has done. Thus also do all who would make Gandhi a Christian saint. Gandhi died on his way to a prayermeeting but to what God was he about to pray? It was certainly not the Triune God of the Scriptures. So Gandhi was quite consistent in opposing evangelical Christian missions in India. Medical, educational and vocational missions that would raise the living standards of the Indian people, yes. But missions which would convert them to Christianity as the one true faith, no. For Gandhi rejected the exclusive claims of Christianity and in doing so he rejected Christ.

This does not mean that we should deny the great contribution Gandhi has made to our age. In a materialistic world he has shown the power of ideals. In a world of brute force he has proven the terrible strength of conviction. Gandhi in jail was stronger than all the British regiments in India. He courageously flouted caste to aid the downtrodden of his country. More than any other man he brought India to freedom. We may doubt that the spinning wheel can check the industrial system; we may be dubious of the effectiveness of passive resistance against sterner masters than the British; and we may not be sure that freedom is too good a thing for India just now—but we can agree that the Mahatma was one of the great men of

our age and unite in mourning his untimely death.

J. P. C.

That Evening Service

FROM time to time we need to be reminded that the Sunday evening service is also part of the church's worship program. In our modern world it is often easier, from a physical viewpoint, to sit home and listen to the radio, than to go out, perhaps some

distance, to the church service. Neither closing up the service, however, nor making it "popular" in the poor sense of the word, satisfies our responsibility in the matter.

What is needed is a deeper realization on the part of Christian people of the significance of the church service as *worship*. When it is realized that we are absenting ourselves from the worship of God in staying home, some improvement in attendance at evening services may be expected.

L. W. S.

and you never will. And yet this is precisely the only kind of facts the non-Christian will have anything to do with.

Dr. Van Til demonstrates conclusively throughout many pages that in all pagan philosophy the mind of man is substituted for the counsel of God in interpreting all facts. In Christian thinking on the other hand, the very reverse is true. The Creator, and His counsel and interpretation have their rightful place above both the facts and the mind of man. Surely there could not be a more basic difference, and yet strangely enough the Christian world has lost sight of it.

When men have supposed naively that there are many facts, or a whole neutral world, in which the Christian and non-Christian could get together and agree perfectly up to a certain point, a fatal blunder has been made. They have omitted God and His counsel, which says Dr. Van Til are facts infinitely greater and far more basic than the observed facts.

The problem of Common Grace, says our author, must be set in its *proper theological context*. This reviewer doubts if a more significant statement than this has ever been made in the whole debate on the question.

Did your radio ever act up so that no matter which button you pressed you heard the same voice, the same station? This, says Dr. Van Til, illustrates an important truth of the Christian faith; that of general revelation. Does God speak to all men or just to Christians? How wide and far reaching is God's revelation of Himself? Well, according to the Bible, the voice of God is heard everywhere in a perfectly wonderful way. This is especially true in the world of man's consciousness. God speaks to every part of man's soul; no matter which button man presses on the wonderful radio of 'himself,' he hears the voice of God. Furthermore this is true of all men whether they be Christians or have never heard the name of Jesus; whether they be elect or non-elect, wise or ignorant, good or bad. What a great and wonderful Being is the God of the Bible.

But now we are really in deep water. We found previously that because the Christian and the non-Christian held such vastly differing philosophies, there was no common ground between

(See "Apologetics," page 60)

Apologetics and Evangelism

A Book Review

C. Van Til: COMMON GRACE; Philadelphia; Presbyterian and Reformed Publishing Company; 1947; 95pp.; \$1.25.

WHERE can the Christian teacher find a point of contact with the world for his God-given message? Where is there common ground for the world and the Christian?

The doctrine of Common Grace, says Dr. Van Til, seeks to supply the answer to this vital question.

Well, we may say, why can't we just start with the facts. Surely facts are common things to all men. Surely we can weigh, measure and describe things together even though we may have differing religions. There is a large area, we would say, where the non-Christian and the Christian can have things in common, an area of mental activity of a scientific sort where differing views of God need not enter, and where such views would have no vital effect either upon our procedure or our findings. For long years we have rejoiced in the idea that even though concepts of God may differ yet there is a whole world of culture and things, a sort of "neutral" world where we can have perfect understanding with the one who does not necessarily share our religious beliefs.

Now it is at this point that Dr. Van Til has some revolutionary things to teach us. Whatever else the critics may say about this book, they cannot say that it lacks originality and a fresh approach.

The main thrust of this little book

By ROBERT K. CHURCHILL

is to show us that there are some absolutely necessary changes which we must make in this so-called "neutral" world idea that men have been holding. Where did we get the idea anyway? Christian theologians have used it so long that we naturally thought it came down from heaven. But Dr. Van Til has all the facts to show us that it was the pagan philosophers who really gave us this notion. Christian thinkers, however, eagerly took it up and worked it into systems of thought. And here we are today, says Dr. Van Til, with a purely pagan concept right in the very heart and also at the very beginning of our views of God and the universe. Small wonder then that Christian thought seems to be stymied. We are led in this book to see that such pagan thinking about the vast and lofty doctrine of Common Grace instead of leading the church, as would be supposed, into a large place, has strangely enough led her into some very small corners and narrow byways.

What could be more significant then than the appearance of such a book at such a time as this.

We were talking about starting with the facts as neutral and common to believer and non-believer. Well, says Dr. Van Til, the scientist who is not a Christian does not really start with the facts. Don't let appearances fool you, this scientist or thinker tampers with the facts in a very fundamental way before he admits them into his system of thought. Did you ever see a non-created fact? No, of course not,

Shanghai Diary

The Years Change but the Missionary's Work Goes Right On.

These extracts from the daily diary of the Rev. Egbert W. Andrews, Orthodox Presbyterian Missionary in China, give some idea of the opportunities and problems involved in Christian work in that country. "Dick" is the Rev. Richard B. Gaffin who is serving with Mr. Andrews. "CNC" refers to Chinese currency dollars. "CIVF" is the China Interservice Fellowship.

December 31. 2.30 p.m. Went with Dick to Thanksgiving and Dedication service of the Preachers' Rest House. Built at a cost of CNC two hundred million, the home comprises a ground floor consisting of a chapel, dining room and kitchen; a second floor of a dormitory to accommodate seven, one double room and four single rooms; and the attic containing servant quarters. It has entertained 278 guests during the past year from places as distant as Sinkiang in the remote west, Manchuria in the far north and Java in the deep south. Pastor David Yang spoke on the text, "The glory of the Lord had filled the house of the Lord" (1 Kings 8:11), and one of the trustees recounted how God had supplied all the needs of erecting the structure. A goodly number of representatives from local churches were in attendance.

4.30 p.m. Weekly Secretaries' prayer meeting at CIVF Shanghai headquarters.

5.30 p.m. Chinese meal with Secretaries at CIVF.

6.30 p.m. Monthly fellowship meeting of representatives (four each) from the Shanghai CIVF Chapters. The meeting this time was conducted by the chapter from the Shanghai National Conservatory of Music. After hymns, Scripture, and prayer, the leader taught us the song, in Chinese, "A bruised reed will He not break." This was followed by testimonies, after which Pastor Yang spoke briefly on the text, "My grace is sufficient for

thee." I took Pastor Yang to catch the night train for Nanking. On the way back to headquarters, I was stopped by policemen who said they wanted to search the car. I said OK but suggested that I pull over to the side of the road first. Thereupon they waved me on and I returned to take the St. John's and Great China delegations to their campuses. Great China University is nine miles from headquarters, and the students sang with the joy of the Lord in their hearts all the way home. As I turned to take the car to its parking place, the students sang, "Happy New Year to you," in English, to the birthday tune.

January 1. Spent the morning preparing for evening meetings. Phoned New Year's greetings to two of my interpreter students. Invited them to go with us to church on Sunday. To the query as to whether I would be free in the afternoon I replied that I expected to have all my regular appointments and others besides.

12.30 p.m. Mr. and Mrs. Liberty, CIM colleagues in the CIVF, came to the "Y" for New Year's dinner with us. Had a special repast of roast duck, sweet potatoes, cauliflower, mince pie and coffee. Talked about the college students' drive for winter clothes and relief funds for the destitute. On the day following the bitterly cold night of Wednesday, Dec. 17th, 200 corpses had been picked up off the streets of Shanghai. By December 18th the number was reported to have risen to 600. Some of the students of one of our fellowships felt that they wanted to do something about this. The fellowship as a whole decided to collect clothing and money. Then the Student Government of their university decided to participate. Thus the movement grew like a rolling snowball until it included almost all of Shanghai's institutions of higher learning: 3 National universities (as here designated, a university consists of three or more schools of learning), 3 Chinese private universities, 3 mission-supported universities, 4 medical schools, 2 law schools, and

6 or more other technical schools, both large and small. The Mayor of Shanghai reported at a press conference on December 27th that CNC 60,000,000,000 would be needed for relief this year. Up to December 28th the students had collected sixty thousand pieces of used clothing and CNC 800,000,000 in cash. As in almost any undertaking in these troublous days, attempts were made to gain political advantage from the campaign. Those opposed to the government used it as a sounding board for voicing their criticism. The authorities on their part tried to get control of the movement, but the students preferred to keep it independent so as to avoid all overhead and delay. On Sunday, December 28th, fifteen thousand students collected 23,000 pieces of used clothing and CNC 300,000,000 in cash. All of the clothing was distributed to refugees on the same afternoon. During the campaign some very ingenious methods were used to solicit contributions. . . .

2.00 p.m. A student came to see me. After the Libertys left at 2.45 we talked about the need of God's special revelation and related matters until I had to leave at 3.30.

3.45 p.m. Dick came by car with some of the Endeavorers. We went first to the church where we greeted Dr. Hallock . . . then to the home of our hostess for tea and a buffet supper.

6.45 p.m. Set out for the National Fuhtan University in Kiangwan, five miles away. Had English conversation with the leaders of the Gospel Fellowship there on the subject of Textual Criticism, from 7.00 to 8.45.

9.00 p.m. Returned to Soochow University Medical School, a mission-supported institution and one of China's foremost law schools. The Holy Light Fellowship there was celebrating the first anniversary of its founding. Mr. Liberty and I were called on to speak, which we did briefly. I spoke on "The New Creation" (Rev. 21:1; 2 Cor. 5:17). Then there were three testimonies. One was from an alumna who had received her

By EGBERT W. ANDREWS

law degree just last summer and was now a seminary student. She came from a devout Buddhist family and, although this was a professedly Christian institution, she had never heard the Gospel until Calvin Chao's evangelistic meetings last spring. She had not been converted then, but was converted some time later in Soochow. She attended the Nanking conference in July, and there she consecrated her life to the Lord. Upon her return home, her father was much alarmed at the change in her. She was his first-born and he wanted her to study for an advanced law-degree. Instead, she decided to go to the seminary. On learning of this, he threatened to disown her and promised that the whole family would become Christian if she would desist. He even called on a former teacher of hers to dissuade her, but he sided with her instead. She went to seminary and now her family are apparently reconciled to her course of action. The meeting broke up late. Returned home about midnight.

January 2. Went to the lounge to do some reading. The boy called me at 10.00 a.m. to say two callers had come. They were freshmen from the National Defense Medical College. They wanted to be baptized. I explained to them the importance of deferring baptism until they could make a credible profession of faith, and the importance of uniting with a church where they would be properly nurtured in the faith. Presented them with copies of the Scripture Union notes (Chinese translation) for daily Bible reading and told them how an officer-candidate friend had found time for daily Bible reading and prayer during his intensive training.

12.00 M. Went to Cumluck's restaurant where we had "Economical Chinese Lunch" with a Mr. Hu and a Mr. Su. The former is due to leave in two days to continue his studies in the States, and the latter is now in seminary and hopes to continue his studies in the States next year. We talked about various seminaries and the importance of attending the best.

5.15 p.m. Weekly English Bible class with students of Utopia University at the CIM.

8.00 p.m. A student from Utopia University came to call, bringing a package of oranges. I gave him a gospel message. He said he had never heard it before. Accepted the Savior. Invited me to visit his home during

the winter vacation. While I was talking with this student, a young Jewish business man called, ostensibly for a game of chess. I suspect he really wanted to discuss *The Philosophy of Spinoza*. He had given me a book with that title, following a theological discussion we had had. Was forced to put him off this time.

January 3. 2.00 p.m. Two students from St. John's University called to say that the Reading Club with which I have been reading and discussing *Pilgrim's Progress* will not meet this afternoon nor again until after the mid-year examinations. Used "tract-of-the-month" *Caesar's Quarter*, which had just arrived, as an opening to present the gospel. One of the young men asked whether I would be preaching anywhere on Sunday. I told him time and place, and he promised to be there.

6.30 p.m. English Bible class on the First Campus of the National Chian University. Fewer in attendance today than usual, due to the impending examinations. I began to answer the questions that had been asked by students of this university: 1. Should not all religious truth be subjected to scientific proof before being believed? 2. Is not Christianity, like all other religions, a natural religion produced by man's inherently religious nature rather than a supernatural religion revealed by God? 3. Is not man's character and conduct determined by his environment rather than by his heart? 4. Is not Christianity and all religion repressive of man's natural desires, whereas the modern viewpoint gives free reign to them? 5. What about the difficulty of students' believing the profound and mysterious events of Christ's life and death, e.g., the Resurrection? 6. What about the stumbling block caused by the many sects and denominations in the Christian church?

Sunday, January 4. 10.00 a.m. Students from the National Defense Medical College and from Utopia University came to go to church with us. We went to pick up one of my interpreter friends, and then went to the Chinese Christian church. Disappointed to learn, at the conclusion of the service, that the Rev. Andrew Song, former co-pastor of the church, had decided to go to Wheaton rather than to Westminster where he had been registered. He had embarked that morning.

4.30 p.m. Turned on the radio to the "Back to God Hour," which is now broadcast in Shanghai each Sunday. Had listened for about five minutes when the student from St. John's to whom I had presented the gospel the previous day arrived, with two of his fellows, to go to church with me.

5.30 p.m. Led the Vesper service and preached at Endeavorer's Church on the subject, "All Things New" (Rev. 21:5). While we were driving back, Mr. Chu of the Medical College invited me to start an English class using *Pilgrim's Progress*, at his school. Since one of my classes at another school had been temporarily suspended until after the examinations, I was happily able to accept.

Boardwalk Chapel Report

THE Rev. Leslie A. Dunn, executive director of the work of the Boardwalk Chapel in Wildwood, N. J., has distributed a report concerning activities of the Chapel during the summer of 1947.

During July and August the average attendance on week-day evenings at the earlier service was 60 and at the later picture program 35. Sunday evenings the average attendance at the first service was 130, and at the second service 100. The Children's Bible Hour week-day mornings averaged 28 children. There were 24 known decisions for Christ. How many others were led to turn to Him cannot be known.

Plans are being made for the 1948 season. Mr. Dunn is also interested in the idea of sponsoring other chapels in some of the other resorts along the New Jersey coast. Indebtedness on the Wildwood project has been reduced from \$11,000 to \$3,000.

The Boardwalk Chapel is owned and operated as an evangelistic project by the New Jersey Presbytery of The Orthodox Presbyterian Church. The trustees are Mr. Ted Stratton, Vine-land; the Rev. Edward L. Kellogg and Mr. Wilfred Moses, West Collingswood; the Rev. H. Wilson Albright, Trenton; and Mr. Dunn. Communications concerning the work, and contributions to it, should be sent to the Rev. Leslie A. Dunn, 207 E. Davis Avenue, Wildwood, N. J.

Educational Evangelism

By R. B. KUIPER

IT HAS been said repeatedly in the course of this conference that the message and the method of Evangelism are inseparable. That can hardly be disputed. More specifically, the message determines the method. With that in mind I shall speak of both at once.

I wish to stress just one point—that Evangelism must be educational, that in our evangelistic preaching we must teach men the Word of God.

While it is no doubt true that Educational Evangelism is required in every age, our age has no more crying need. There is greater need today of Educational Evangelism—with much emphasis on the adjective—than was the case even as little as one generation ago.

The evangelistic preaching of such men as Billy Sunday and Gypsy Smith was decidedly emotional. Perhaps it was too emotional. Yet there was some justification for their emotional emphasis. In their day the average man had at least a casual acquaintance with the gospel. The preacher had a right to assume that his audience possessed at least an elementary knowledge of Christian theology, particularly of the Christian way of salvation. Therefore he could proceed rather quickly to seek to move men to accept the gospel. Today the situation is quite different. Men by and large know next to nothing of the gospel. Tell a man that he must believe on the Lord Jesus Christ, and there is a likelihood that he will know neither who Jesus Christ is nor what it means to believe on Him. In a word, men must be taught the way of salvation from the very bottom up. The average American is in almost as great need of being taught the elements of Christian truth as is the average Hottentot.

There is a second reason why we must today stress Educational Evangelism. This second reason may seem to contradict the first, but it actually complements it. While the people of our land on the whole are abysmally ignorant of the Bible and Christianity, they are not nearly so ignorant of other matters. Secular education has progressed in the last quarter of a century. Almost everybody gets at least a high school education, and the

colleges are crowded far beyond their doors. In a word, the level of general intelligence has risen considerably. In consequence men are not moved by an emotional religious appeal as they once were. On the contrary, they are unwilling to accept the Christian religion without first being told what it is and being shown that it is reasonable.

The notion is rather prevalent that faith is a gamble, a leap in the dark. But that is precisely what saving faith is not. Faith versus reason is a false antithesis. Faith presupposes knowledge. Knowledge is indeed an essential element of faith.

A GROUP of some 50 representatives of theological seminaries and Bible training schools met in Louisville early in January to discuss problems connected with the teaching of evangelism. Among those present was Professor R. B. Kuiper, of the department of practical theology at Westminster Theological Seminary. We herewith bring to our readers the substance of an extemporaneous speech made by Professor Kuiper during the course of the conference.

One cannot believe a proposition without knowledge of its content. For one to say that he believes the Bible from cover to cover, means precisely nothing if one has no knowledge of what is between the covers of that book which is indeed the Word of God.

Saving faith involves knowledge of a number of propositions, but is itself more than that. It is trust in a person, the person of Jesus Christ. But how can one trust Him without knowledge of Him? It would be foolish for a man to entrust his life-savings for safekeeping to a complete stranger. It would be the height of folly for one to commit himself, body and soul, for time and eternity to someone of whom he knows nothing. No sane person would do it.

Permit me to use an old illustration at this point. A certain house had a basement without windows. Its en-

trance was a trap door. One day the father of the family was busy in the basement, while his little daughter was playing around the open trap-door. He could see her in the light, but she could not see him in the dark. He called to her, "Jump through the open door, and Daddy will catch you." Instantly she jumped and was, of course, caught in her father's strong embrace. That story has been used to illustrate the notion that faith is a leap in the dark. In reality it illustrates the truth that faith is not at all a leap in the dark. Literally the little girl made a leap in the dark, but in a very real sense she did nothing of the kind. She recognized her father's voice. She was positive that her father was reliable. She knew that her father loved her. She knew a great deal, and because of her knowledge she leaped. Likewise trust in the Lord Jesus Christ springs from knowledge of Him.

How much knowledge is essential to saving faith is admittedly difficult to say. Yet some statements can be made without hesitation. I shall make two.

In order to believe on Christ in the Scriptural sense one must needs know that He is God. Nor is it sufficient to hold that He is the Son of God in the same sense, albeit in a higher degree, in which all men are sometimes said to be the children of God. No, He is the Son of God in a unique sense, in the sense that He is Himself very God. In the language of historic Christian theology, He is homo-ousian with the Father—a term which I surely would not use in evangelistic preaching, but which does express an essential Christian doctrine. Only to God may one abandon himself for eternal life. To trust in a mere human being for salvation amounts to ascribing divine honor to a man. It constitutes idolatry.

Again, in order to believe on the Lord Jesus Christ, one must have some understanding of His atoning death. One must know that His death on the cross was a vicarious sacrifice for the expiation of sin by the satisfaction of divine justice. In the words of Paul, one must know that He who knew no sin was made sin for us in order that we might be made the righteousness of God through Him. The third chapter of Galatians contains two quotations from the Old Testament, in both of which occurs the word cursed. "Cursed is every one that continueth

not in all things which are written in the book of the law to do them." That means you and me and every human being under the sun. But again we read: "Cursed is everyone that hangeth on a tree." That means Christ crucified. When He died upon the tree He bore the divine curse which was due to us because of our sins. When He called out, "My God, my God, why hast thou forsaken me?", He was experiencing the pains of hell. To be forsaken of God is the very essence of hell. When He uttered the cry of anguish He was at the very bottom of the bottomless pit. I deserved to be there, and so did you. But in infinite love He endured all that for such ungodly sinners as you and me. I do not say that these few sentences exhaust the doctrine of the atonement, but they certainly do express in simple terms the very heart of the teaching of the Word of God on that subject. An understanding of it is prerequisite to faith in the one and only Savior.

Many seem to think that the aim of evangelistic preaching should be to move men by an emotional appeal to accept Christ as Savior, and that afterwards those who have accepted Christ should be instructed in the Christian religion. But fact is that the unsaved must first of all be taught the gospel. Our evangelistic preaching should be definitely and emphatically educational. But, lest I be misunderstood, I would add that evangelistic preaching may never be matter-of-fact. Most emphatically it should be warm, even passionate. Believe it or not, there is such a thing as passionate teaching.

That men need to be taught also after their conversion deserves much emphasis. I am thankful that it has been stressed at this conference. The members of our churches must be instructed in the Word of God as long as they live. Our preaching should be much more instructive than it is. We must build up believers in the faith. This cannot be done without stressing Bible doctrine as well as Bible ethics.

Did it ever strike you that the great commission, our Lord's missionary command, twice tells us to teach? To be sure, two different words are used in the Greek, but both are very properly translated teach. The Lord commands us to teach all nations . . . teaching them to observe all things whatsoever He has commanded us.

He demands Educational Evangelism.

The church has but one task,—to teach men the Word of God. Un-speakably sad to say, the church of our day is neglecting that task. That is the reason why the church is in so bad a way. The ox knows his owner and the ass his master's crib, but the members of Christ's church neither know nor consider. That is also the reason why the world finds itself in so appalling a plight. This is largely the church's fault. It has not taught the nations

the Word of God. It is permitting them to perish for want of knowledge. No wonder that they face ruin, perhaps extinction.

Unless the church teaches men the Word of God, all its efforts, also those efforts which are called Evangelism, will prove futile. If, on the contrary, the church diligently teaches men the Word of God, God will be faithful to honor His Word. Men will be saved. The church will be built. The kingdom will come.

The Christian's Life of Prayer

Private Prayer is a Means of Grace

The Christian May Not Neglect

By W. BENSON MALE

A WELL-ROUNDED prayer life is the capstone of Christian development. Although prayer is among the first acts of the new-born Christian, the place it holds in the mature child of God is immeasurably more full and rich. Prayer becomes his very life!

In private, in public; at home with his family, or abroad in business or pleasure; in the throes of disaster, or in the ease of prosperity; in life or in death—the Christian lives to pray. No problem, no concern, no joy, no plan is too small for much prayer.

The Scriptures abound in examples of the prayer life of God's saints. Enoch "walked with God," Abraham often "fell on his face" before the Lord, and he builded an altar at Bethel, "the house of God," to worship Him. "Isaac went out to meditate in the field at eventide," and Jacob met the Lord whilst on the lonely journey from his father's house, and again on his return to Canaan in deathly fear of Esau, his brother. The trials Joseph endured drove him to the Lord in the temptations offered in Potiphar's house, the desolate hopelessness of the Egyptian prison, the voluptuousness of the Pharaoh's palace. Moses was alone with God forty days and forty nights, and the glory of the Lord glowed from his face when he returned to his people. And the time would fail me to tell of Joshua, and of Samuel, and of David, and of Solomon, and of Daniel, and

of Nehemiah, and of Peter and Paul, as well as an innumerable host of believers from their day to the present which has found strength for the day from communion with the Sovereign God, the Sympathizing Savior, and the gracious Holy Spirit.

THE Rev. W. Benson Male is pastor of First Orthodox Presbyterian Church, Denver, Colorado. Mr. Male was the guest speaker this year at the annual Day of Prayer held at Westminster Seminary February 5th. We are glad to have this article from his pen on the subject which is vital in every Christian's experience.

In spite of the great host of witnesses bearing testimony to the necessity and efficacy of prayer, and in spite of the abundance of prayer invitations and promises in the Bible, communion with the covenant God is sadly neglected among professing Christians. Far, far too often the period set aside for listening to the Lord's voice through the reading of God's Word, and for responding to Him in deep devotion, is passed by. The pressure of work, or the visiting of friends, or the call to pleasure tend to make earthly things bigger and more important than the things of heaven. Rugged determination to be faithful in one's duty to God is required for

the maintenance of the light upon the altar of private devotion.

Public prayer is relatively easy. We may not be called to it every day. When another is leading, special preparation is considered unnecessary. The probing of the soul is not too deep, the petitions and confessions are not too personal. The crowd is there,—and the popular thing is the formality of prayer.

But private prayer is a different matter. One stands alone with his Creator, his Judge, his Savior. There is no one to hide us from His presence. Time must be taken for preparation of the soul. Sin must be faced and confessed; repentance, deep and true, must grip the heart; the goodness and mercy of the Lord will bow the reason and melt the emotions; the burdens of the world, of the church, of our neighbors, of ourselves, will assume great proportions and crushing weights until they are rolled upon the Lord. True communion of the Christian alone with his God demands much effort and time. Since it is the highest exercise of the soul, it is achieved only by great conflict with the world, the flesh, and the devil.

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matthew 6:5-6).

Our Savior, with scathing denunciation of sham and show in the sacred business of prayer, gives His people one of His most precious promises to him who will pray out of true love for God.

The man God loves to honor openly is he who fails not to seek His face alone, in a dark closet, where none but the Father sees and hears. In such a place the soul opens up its hidden recesses, and the whole is willingly exposed to the sight of Him before whom all things are naked and open. In such a place worship of God the Spirit can be in spirit and in truth. From such a place the child of God goes strengthened and sanctified into the battle against the forces and filth of evil, and no corruption can

stain him and all walls fall before him. God is with him. The divine works he does will cause men to glorify God who gives such power unto men.

Public prayer is necessary for the Christian. Far from condemning all public prayer, Jesus immediately proceeds to give instructions and a form for it (Matthew 6:7-13). But public prayer that is engaged in that self-glory may be gained, is condemned. Public prayer must be seriously prepared for "in the closet," or sin will

take advantage of us in its holy performance.

The duties of God's people are so fraught with eternal consequences, so pressing and urgent in view of the brevity of our opportunities, that none, from the least to the greatest, can afford to engage in any of them without the blessing of our God upon him. The fountain head of this blessing is the secret place of reading, meditation, and prayer. May God grant us grace to appropriate its fullest benefits.

Orthodox Presbyterian Church News

Berkeley, California: The congregation of Covenant Church gathered on February 13th for dinner and to dedicate Bibles which will be given to needy homes in House-to-House visitation work. A sound film, "Sowing the Precious Seed," was shown the same evening. The Women's Missionary Society has been enjoying an instructive and profitable study of the work of the Rev. John Davies and the Rev. J. Lyle Shaw.

Los Angeles, California: A newly organized choir in the Beverly Church now has 30 members. The director, Mr. Melvin Kerber, a student at the Bible Institute of Los Angeles, has also organized an orchestra to assist in the Sunday school and the evening services. It is expected that the new church building will be completed in three or four months.

Sunday school and church attendance the past month at Grace Church have shown a marked improvement. The need for several new classes in the Sunday school has resulted in a new teacher crisis. A special "Friendship Service" was held Sunday evening, January 18th, but due to bad weather, the attendance was only about 30. The pastor, the Rev. Robert H. Graham, is preaching a series of sermons on "Great Mountains of the Bible." A number of outsiders continue to attend the morning services. Missionary speakers during the present month will be the Rev. and Mrs. Charles G. Schaufele, of National City. The Machen League Young People are sponsoring 100

tracts each month from the denominational Committee on Christian Education.

The Sunday school of Westminster Church is making a real contribution to the life of the church. The staff consists of Mr. Walter Saumert, superintendent, and Miss L. West, Mrs. Freeda Lefever, Mrs. Mary Sparks, Miss Florence Ferguson and the pastor, the Rev. Robert Brown. One half the Sunday school offerings are designated to foreign missions and are being sent to Korea. The school has in the past three months contributed over \$40 toward ridding the church of debt. Present indebtedness on the church building is \$3900.

Volga, South Dakota: The quarterly missionary offering received on Sunday, January 11th, was \$1031.86. The major portion of this was forwarded to the denomination's missions committees. Calvary Sunday school is leading in the attendance contest being carried on with the school of Faith church, Quarryville, Pa. On January 25 the Sunday school attendance reached 106. During the week of February 16 the pastor, the Rev. Arthur Olson, conducted a series of evangelistic services at Manchester, S. D. Early in March he will be conducting similar services at Faith Church, Lincoln, Nebraska. The mid-week service, now called the Calvary Bible Institute, includes two courses of study, one on Ephesians; and one on Personal Evangelism.

Omaha, Nebraska: Attendance at the Sunday school of First Church has

reached a tie with the Sunday school of Grace Chapel (as of February 4). Much of the gain is in the Beginners-Primary department, which had an average attendance of 22 during January. The motion picture, "God of the Atom," was shown to an appreciative audience recently. A Reunion and Rally under the auspices of the American Sunday School Union was recently held at First Church, with afternoon and evening meetings.

Oostburg, Wisconsin: The mid-week prayer meetings of Bethel Church, conducted for a period of 10 to 12 weeks after the new year, have been well attended so far. The theme of the studies this year is "Goals for Christian Living." The pastor, the Rev. John Verhage, with the elders, is carrying on the annual visitation. Alterations in the church are being made in preparation for the installation of a new pipe organ in March. The local Christian school now has an enrollment of 107. It opened in September with 95 pupils.

Waterloo, Iowa: First Church has offered the use of its basement for the first grade of a local public school, until an addition to the school building is completed. The congregation feels this move will win a certain amount of good will for the church, and may also help prepare for the establishment of a Christian school in the near future. The congregation recently raised the sum of \$260 for the building project at Gresham, Wisconsin.

Evergreen Park, Illinois: A group of young people from Westminster Chapel attended the roller skating party January 12th at a south Chicago skating rink, and enjoyed the testimony and praise service which followed with 300 young people of the Southside "All for Christ" Fellowship. A religious sound film, "Youth for the Kingdom," was shown at the public school one evening recently, to an audience of over 100. Mr. De-Jong of the Mt. Greenwood Reformed Church loaned and operated his projector for the purpose. Mrs. Edmund P. Clowney sang two solos for the occasion. A number of the young people visited Wheaton College on January 19th, and saw the Wheaton-DeKalb basketball game. At a prayer meeting and social gathering February 5th in the home of Police Chief Louis Riddering, a leather brief case was presented to David Ramberg, who

is leaving to attend the University of Illinois to study chemical engineering. He has been a mainstay in the work of the chapel. On the following Sunday morning, the Sunday school presented him with a daily devotional diary, inscribed with the name of each school pupil. Several new families have come to strengthen the work of the chapel. Among them are Mr. and Mrs. Charles Lore, formerly of Immanuel Church of West Collingswood, New Jersey.

Westchester, Illinois: Attendance at Westchester chapel has kept up remarkably well, despite severe weather and much illness. On February 1, when the chapel meeting place was closed for repairs to the heating system, the Rev. Edmund Clowney took the whole group of 38 to the nearby Bellwood Christian Reformed Chapel, giving the latter group quite a surprise!

Cincinnati, Ohio: The Rev. Russell Ford, chalk-talk artist, was guest speaker at a special service in First Church on January 29th. On February 3rd Chaplain John Betzold was present and showed his picture slides of Korea. The Rev. Robert S. Marsden was guest preacher on Sunday, February 15th. On February 1st, the pastor, the Rev. Charles Ellis, spoke over radio station WSAI on the subject, "The Second Advent of Christ."

Pittsburgh, Penna.: Covenant Church received into its membership four communicant members and three covenant children at the last communion service. New families are beginning to move into an adjacent development where 200 homes are being constructed.

Branchton, Penna.: The congregation of New Hope Church mourns the loss through death of Mrs. David L. Bovard. A faithful member of the church, Mrs. Bovard used her many talents in the Sabbath school, summer Bible school and missionary society. She also taught in the public schools of Butler County for a number of years. She is survived by her husband and four children.

Harrisville, Penna.: The annual birthday dinner of Faith Church was addressed by the Rev. Edmund P. Clowney of La Grange, Ill., on the subject, "The Dignity of the Church." Greetings from former pastors Robert Atwell and Charles Schaufele were read.

Philadelphia, Penna.: Under the

guidance of Professor Edward J. Young of Westminster Seminary, Redeemer Church has been enjoying a new lease on life. Assisting Mr. Young as teachers of a young people's class Sunday mornings are Messrs. Englund, Meiners and Sloyer, first year students at the Seminary. The church's new meeting place is at 4226 Spruce Street. Several students from the University of Pennsylvania have attended the services.

A meeting of persons attending Calvary Church, Germantown, was held on February 20th, to consider possibilities as to another meeting place for the church services. The present meeting place, the Orangemen's Hall, is proving to be quite unsatisfactory.

West Collingswood, N. J.: Average attendance for the first three weeks at the Wednesday evening Bible classes of Immanuel Church was 61. But heavy snow on the fourth Wednesday brought the attendance way down. A sound projector has been purchased for use in young people's work. A banquet in the interests of the Christian Day school is being held in Philadelphia February 23rd. At that time it is expected to launch a building fund drive. The pastor, the Rev. Edward L. Kellogg, was featured in a promotional pamphlet put out by Westminster Theological Seminary recently.

Wildwood, N. J.: Chaplain John Betzold was guest speaker at services of Calvary Church on January 25th. The Rev. John Greenleaf, a missionary in Harlan County, Kentucky, was speaker at the January Church Missionary night service. Preparations are under way for the entertainment of the General Assembly in May. The Wildwood Chamber of Commerce will soon be sending literature on the city of Wildwood to pastors of the denomination.

Fort Lauderdale, Florida: During the past two months the local Orthodox Presbyterian congregation has distributed over 5700 tracts published by the Committee on Christian Education. Attendance at worship services this winter has been the highest in the history of the church. A record attendance of 72 persons was present on January 25th.

Fair Lawn, N. J.: Nearly \$50 was received in January from building fund "banks" given out to members of Grace Chapel in December. The

second Sunday of each month has been designated missionary Sunday, and special attention is given in the Sunday school to a specific mission field on each occasion. The pastor, the Rev. Bruce Coie, and a member of the congregation spent a day recently in New York helping pack crates of clothing for overseas relief, as part of the American Council program.

Franklin Square, N. Y.: A gospel team from the National Bible Institute took part in a recent Sunday service. The session has voted to make payments to the Presbyterian Ministers' Fund toward an annuity for its pastor.

Schenectady, N. Y.: The Lord's Supper was celebrated at Calvary Church on January 4th. Special music was rendered by the choir, which sang Bach's "Jesu, Joy of Man's Desiring." The pastor's father, Mr. Harry H. Meiners, took part in the musical rendition. Three communicant members and two covenant children were received into the church on January 25th. Total membership is now 93. The pastor has begun a series of messages on the Shorter Catechism at the mid-week services.

Baltimore, Md.: A large tract of vacant land has stood undeveloped for years, behind the present location of St. Andrew's church. Twice the city of Baltimore refused to receive it as a gift, though it was ideal for playground purposes. St. Andrew's accepted title to the land, and a development committee was organized in the neighborhood. Now there is hope that the city may take over, and St. Andrew's is deeding the land to the city's recreation department. A nearby playground will be a great advantage, if a Christian school is established.

Clough-Gingold

MISS JOSEPHINE GINGOLD and the Rev. Ralph Clough, pastor of First Orthodox Presbyterian Church of Hamden, Connecticut, were united in marriage on January 24th, in the Evangelical Free Church of New Haven. The ceremony was performed by Chaplain George E. Vanderpoel, U.S.N. Miss Pearl Peterson was the maid of honor, and Mr. Paul Jewett was best man.

The Life of Jesus Christ

Part 6: Condemnation, Death and Resurrection

By **LESLIE W. SLOAT**

LESSON 29

The Arrest of Jesus

SCRIPTURE: Matt. 26:36-56; Mark 14:26-52; Luke 22:39-53; John 18:1-12.

FROM the upper room of sacred fellowship and blessed memories Jesus went with His disciples out of Jerusalem, across the valley of Kidron and up the mount of Olives to a garden called by the name of Gethsemane. He left eight of the disciples at the gateway of the garden, taking only Peter and the two sons of Zebedee with Him as He entered its shaded paths. But presently He left them also, and went on alone, that He might engage privately in prayer.

As is true of much of our Savior's life, this scene in Gethsemane must remain forever largely uncomprehended by mortal man. He who prayed here was the eternal Son of God, yet He was also true man. The relationship between His two natures presents a problem which is beyond us. Yet we must insist on the reality of both natures, and therefore must insist on the utter sincerity of the words spoken and the agony manifest in the garden experience. Here our Lord came face to face with the depths of the valley of humiliation, and prepared Himself by prayer to descend that valley.

We have but a brief portion of His prayer recorded. "Father," He pleads, "if it be possible, let this cup pass from me. Nevertheless," He adds, in words which have become for all ages the expression of pure and selfless dedication to God, "Nevertheless, not my will but thine be done." He knew, far better than the disciples did, how close was the morrow.

Twice He stopped in His prayer and returned to the three disciples. Though He had warned them to watch and pray, He found them sleeping from exhaustion and weariness. It was late, and they sensed not the urgency of the hour. It was indeed Jesus' hour. He endured it alone, even human sympathy being denied Him. Luke indeed tells us (though the words are omitted in some ancient manuscripts) that His agony brought

great drops of sweat, as it were blood, to His forehead, and that an angel from heaven appeared strengthening Him. Though there is perhaps a sense in which people passing through periods of great trial can speak of their "Gethsemane," yet never has mere man experienced the trials of Jesus when, in preparation for being brought as a lamb to the slaughter, He prayed alone that night in a garden near Jerusalem.

Arising the third time from prayer, the struggle ended, Jesus again awoke the sleeping disciples. He would have let them sleep on now, but He noticed in the distance the sounds and lights of a crowd coming His way, and He knew His betrayer was at hand, and the hour of His arrest.

When Judas left the upper room, he had gone to find the rulers and to tell them to obtain soldiers that they might capture Jesus. The company was quickly gathered together, and soon was on its way to the place where Judas said Jesus would be found. We are not told specifically how Judas knew that Jesus would be in the garden. He often resorted there for prayer. Yet He had been in the habit of retiring to Bethany evenings this last week. It has been suggested that in some way, by some casual word in the upper room, Jesus had indicated, and Judas understood that there would be a tarrying in the garden that night. It has been suggested that Jesus was even deliberately waiting in the garden for the mob, spending the time in prayer. We do not know. But we do know that in the darkness of night, with only torches as their guide, Judas and the mob came unerringly to the lonely spot where Jesus was. And we know that Jesus, though He saw them coming in the distance, made no effort to escape their hands. His hour was come.

The betrayer had given the soldiers a signal. He would kiss the Master, and they would know which man they were to seize. In the darkness they might easily have taken the wrong person. And so Judas, coming up to Jesus, steps forward for the kiss

of greeting—and of betrayal. But Jesus knew what was coming. And before Judas could reach Him, He spoke—"Judas, betrayest thou the Son of man with a kiss?" Notice how Jesus places the betrayal in its true light, taking unto Himself at this very moment again the traditional Old Testament designation of the Messiah—Son of man. But to one such as Judas, even this word is no barrier. The kiss is given. Our Lord even permits it.

The whole situation was strange to the crowd that had come with Judas. They hesitated to lay hands on this man. Jesus therefore turned to them and asked them, "Whom seek ye?" They answered, "Jesus of Nazareth." Jesus said, "I am he." The calm composure of this man unnerved them. They moved back from Him. Some even fell to the ground in their embarrassed withdrawal. And again He asked, "Whom seek ye?" Again they replied, "Jesus the Nazarene." Jesus must practically throw Himself into their hands. "I have told you that I am he. If therefore ye seek me, let these go away." In His hour of betrayal and arrest, Jesus was concerned that no harm come to the disciples.

But more coals will yet be heaped on the heads of those who take Him prisoner. One of the disciples, Peter, having a sword, drew it and smote the nearest man, a fellow named Malchus, who was a servant of the high priest. The glancing blow cut off the man's ear. Jesus told Peter to put up the sword, and then touched and healed the injured man. His miraculous powers were thus used even for the good of His enemies. None but Himself would suffer, even in this black hour.

While these things were taking place, the disciple group, with the exception of Peter, apparently stayed in the background. And now when it appeared that all was lost, and that Jesus was not only going to be taken captive, but would not do anything to deliver Himself, the disciples all fled. He had said they would. They had disagreed. But before the realities of the situation, His prophetic word came true. Their sudden departure apparently started an attempt on the part of some members of the mob to take them also. The attempt was entirely unsuccessful. The best thing they could do, was to lay hands on a young man standing near. Even he escaped, but he left his single gar-

ment in the hands of the would-be captors. John Mark alone records this incident in his gospel. It is usually supposed that he himself was the young man in question. But how he came to be present, and how he, who was not a disciple, attracted attention to himself, these matters we can only surmise. In later years he was a close friend of Peter. Perhaps the friendship was already in existence.

And so Jesus, the Son of Man, betrayed by a kiss, was arrested in the garden of prayer, by a mob armed with staves, led by a traitorous disciple and a servant of the high priest. Perhaps it was fitting that the servant of the high priest should be among those who caught the lamb and led it to the sacrificial slaughter. Perhaps all of this was fitting. For though He knew no sin, He was made to be sin for us, and it was as the substitute for guilty sinners, representing them and standing in their place, that Jesus suffered and bled and died. Without this there would have been no salvation. At any moment, so far as His power was concerned, He could have delivered Himself from the frightened captors. But having submitted to the will of His Father, He was obedient unto the end. No one took His life. He laid it down of Himself. And in order to that eternally purposed end, He willingly delivered Himself into the hands of faithless and sinful men, and allowed Himself to be led away to a merciless trial, the outcome of which had already been decided. Yet ever since He has been seeing, and will continue to see, of the travail of His soul, and will be satisfied. For the company of those who call Him Savior and Lord, and who shall praise Him in His eternal kingdom, is constantly increasing, and shall increase until all those whom the Father gave Him shall have come to Him, and there shall be one fold and one Shepherd.

QUESTIONS ON LESSON 29

Detail Questions:

1. For what is Gethsemane best known? Quote the prayer that was uttered there.
2. What three disciples were with Jesus in the garden? What were they doing?
3. How and by whom was Jesus betrayed?

4. Who was injured by a disciple of Jesus during the arrest? What did Jesus do about it?

5. What did the disciples do when Jesus was arrested? Had they said beforehand that they would do this?

6. What happened to a young man near by when Jesus was arrested?

Discussion Questions:

1. What problems concerning the nature of Christ come to mind as you read the account of Gethsemane? How do you think they can or should be answered?

2. Do you think Jesus is being betrayed in our time by people who claim to be His disciples? In what ways do you think this occurs?

3. Do you think the Christian church should as a church engage in war to defend itself in time of persecution?

4. Is it wise to talk about what we will do in the future, especially in the sphere of Christian conduct?

Apologetics

(Continued from page 52)

them. But now we learn that God reveals Himself to all men alike. All men hear the same voice, receive the same instruction. God has actually given light to all men; none were left in the darkness. Surely, we say, this at least should furnish a common meeting place for all men, yes and a very large and intellectually fruitful meeting place also.

On page 5, one of the high points in the book appears and it deals in a typical way with the problem now set before us:

"We conclude then that when both parties, the believer and the non-believer, are epistemologically self-conscious and as such engaged in the interpretative enterprise, they cannot be said to have any fact in common. On the other hand, it must be asserted that they have every fact in common. Both deal with the same God and with the same universe created by God. Both are made in the image of God. In short, they have the meta physical situation in common. *Metaphysically, both parties have all things in common, while epistemologically they have nothing in common.*"

The Christian thinker will rejoice

over this typical formulation as one that findeth great spoil. Why? Well in the first place it is comprehensive. No element is omitted in order to make the solution easier and quicker for us. Here is a philosophy and theology which does not omit the awful profundity of the Bible doctrine of sin. The unbeliever does see the same created fact and the same interpretation of the great universe is given to the unbeliever as to the believer. But this unbeliever, as Jesus says, hates the light. He hates the Creator of the facts and the Creator's interpretation. He seeks to construct a system of knowledge around the facts which rules out God and His plan. The unbeliever does hear the same voice in nature that the Christian hears; but he hates that voice and fixes his radio so that another voice may be heard. So we learn even though it be by difficult philosophical terms, that in a sense the unbeliever and believer have all things common, and also we learn that in another sense these two do not have anything in common. Or to put it in Dr. Van Til's own words: "there is no place they can agree without a difference." Yes, this is a comprehensive view indeed and it will bring joy to seeking souls.

But there is another reason why the Christian thinker will rejoice in our author's conclusions. He will rejoice because he knows that this formulation is so true to his own experience and to the Scriptures. This is what Dr. Van Til calls getting the whole discussion away from abstractions of pagan philosophy.

The author shows furthermore, through several chapters, and by a fine analysis of the great thinkers who have written on this subject, that the subject has gone away from a genuine Christian realism and into philosophical abstractions. This has come about, as Dr. Van Til demonstrates, because Christian theologians have unwittingly used both the formulation and content of pagan philosophies.

Dr. Van Til takes us carefully into the modern discourse where men have denied Common Grace and where men have argued that God did not sincerely offer the Gospel to all men. From the barrenness of these debates and abstractions we are brought back with a new appreciation to the fountain of truth, God's Word. He also leads us through the writings of such honored men as Abraham Kuyper and

Herman Bavinck. To say that this book contradicts these men is to put it poorly. Dr. Van Til's position does differ from theirs, but the difference is rather in the direction of being a complement to theirs. A weakness is revealed in their thinking which, when removed, will allow their position to make greater progress.

Dr. Van Til takes us back to John Calvin for a fresh start and back to the simple yet daring realism of the Word of God.

The only defect in this book is in its brevity; and for the ordinary reader

the terminology is far too technical.

But no one can study this book carefully without coming to the conclusion that a definite contribution has been made to contemporary theology and philosophy. In the light of the barrenness in these fields for the last quarter of a century let every orthodox Presbyterian thank God.

For centuries the preacher of the Gospel and the Professor of Apologetics have had a different message and a different approach. Here for the first time, evangelist and professor are one.

The Visible Church

Part 10: Church Membership and the Church's Creed.

By JOHANNES G. VOS

WE HAVE been considering the problem of the visible Church's public corporate testimony to the truth. Such testimony of course is to be embodied in the confessions and other creedal standards. These set forth the Church's official doctrine and constitute not only the norm of truth, subordinate to the Scriptures, for its own life, but its manifesto to the public. We must now consider the question of the degree of conformity to a Church's testimony that is to be required of its own membership. It is generally recognized as sound in principle, and it is certainly unavoidable in practice, that a less complete knowledge may be required of members as such than is properly required for ordination to ecclesiastical office. Should members as such be required to profess their acceptance of the confession or creed of a denomination?

The practice of Churches holding the Reformed Faith has varied in this matter, the majority, including the large bodies, having no such formal requirement, but some of the smaller ones maintaining it. Even in the latter it is unavoidable that some dissent on the part of members be tolerated. It would be out of the question for any Church to require of every communicant an *ex animo* acceptance, without permitting any dissent whatever, of every proposition

contained, let us say, in the Westminster Standards. To attempt to enforce such conformity would inevitably lead to one or the other of two results. Either the membership would readily profess acceptance of the whole by an implicit faith, and the matter would rest there as a mere formality, or (in the case of more conscientious and serious-minded persons) some proposition or other would be likely to prove a stumbling block to the member, and being forced to choose between his conscience and his Church, he would have no alternative but to leave the denomination.

Permissible Dissent

Some dissent on the part of members, then, must be tolerated. How much, and what kind, will in some cases be very easy, and in other cases extremely difficult, to decide. In any case, this decision must be made by the judicatories of each denomination. Such decisions by Church courts, made originally in specific cases that have arisen, will in the course of time develop into a body of precedent having the effect of common law in dealing with similar cases which may arise later. Where the judicatories of a denomination take no cognizance of the doctrinal conformity of the membership as such, a condition of indifference is likely soon to prevail.

It is easy to think of specific examples of dissent which may have to

be faced by Church courts. For example, a man and his wife wish to join a denomination holding the Westminster Standards. They profess general acceptance of the Standards and give evidence of an intelligent understanding of them, but have scruples on the subject of infant baptism. May they be admitted as members with the understanding that their children are to remain unbaptized until they reach an age when they can make their personal profession of faith and thereupon be baptized? Obviously unless there is to be an anarchic condition in which every man does that which is right in his own eyes, a denomination must have a definite policy concerning such matters. Suppose that several such families, each with children growing up unbaptized, were to be admitted to a Presbyterian congregation. Each in turn might be regarded as an exception to the ordinary rule; but what would then become of the Church's corporate witness for the doctrine of infant baptism, and for the doctrine of the covenant of grace which lies back of it? Clearly it would be hazardous to admit members who oppose infant baptism, even in exceptional cases.

But suppose an applicant for membership gives a satisfactory account of his faith except that he is a convinced pacifist, and is therefore opposed to the affirmation of the Confession of Faith that to wage war, upon just and necessary occasion, is not inconsistent with Christian duty. Although, from the standpoint of the Confession, pacifism is an error, still, so far as the Church itself is concerned, to tolerate this error will not necessarily destroy the corporate witness of the Church, for the doctrine concerning which error exists directly concerns neither the system of doctrine nor the Church as such, but the sphere of the civil magistrate. To admit a member who is a pacifist would not of itself introduce an element of anarchy into the life of the Church as would the toleration of a family with children growing up unbaptized. While every denomination will have a growing body of precedent for dealing with such matters, obviously no body of precedent or formulation of rules can prove adequate for all cases which will arise. Cases are bound to come up which will tax the Christian wisdom and prudence of those whose office is to govern the house of God.

No Contrary Propaganda

To affirm that the Church must unavoidably tolerate some degree of dissent on the part of members as such, does not at all imply that the Church may tolerate a *contrary propaganda*. The applicant for Church membership who has scruples about this or that point of doctrine in the Church's creed is in the position of the weak brother of Romans 14. As such he is to be treated with sympathy, and if it can be consistently and honestly done, he should be received into membership, but always with the understanding that he has no right to carry on a propaganda within or without the Church for his personal convictions which are at variance with the corporate testimony of his Church. The "weak brother" who claims, and exercises, a "right" to engage in propaganda against the official standards of his Church, thereby claims to be not weak, but strong, and to regard the Church as occupying the position of the "weak brother." The Church may properly receive a weak brother and tolerate his weakness and the error associated with it, but the weak brother who claims to be strong, and acts accordingly, becomes intolerable. For the Church to tolerate a weak brother is one thing; to tolerate a contrary propaganda is quite another matter. Even with respect to minor points of doctrine which are defined in the official standards of a Church, to tolerate a contrary propaganda amounts to tolerating anarchy in the ecclesiastical sphere. It is true here as elsewhere that a house divided against itself cannot stand.

Lest this be misunderstood, it should be explained that by a "contrary propaganda" is not meant any discussion of an issue whatever, nor any effort to have the Church's standards amended to bring them into line with the dissenter's personal convictions. These may be entirely legitimate and proper provided they are carried on in a lawful rather than a lawless manner. The Church member who has scruples about, or dissents from, a point of doctrine set forth in his Church's creed certainly has the right to seek to have that creed altered, by addressing the judicatories of the Church with a petition setting forth his reasons for the desired change. Such a petition may of course properly be supported by discussion before the appropriate judicatory, and

the latter may decide that the question shall be discussed, pro and con, in writing in some Church periodical for a certain period of time. None of this legal and orderly procedure is to be regarded as "a contrary propaganda." Rather, "a contrary propaganda" is one which disregards and by-passes the judicatories of the Church, and addresses itself to the public just as if the matter were not one already defined in a certain way in the creed of the Church. Even worse is that form of contrary propaganda which addresses the public, within or without the Church, in denouncing the standards of the Church themselves because of their statements on some matter. Thus a minister who has scruples about some doctrine set forth in the creed of his Church may properly bring the matter before the judicatories of his denomination, but for him to preach from the pulpit against official doctrines of his Church is intolerable. A denomination which tolerates this practice is indeed a house divided against itself, and cannot long stand. It may continue to exist as an organization, but it will no longer bear a real corporate testimony.

Westminster Seminary Activities

SEVERAL events of interest to friends of Westminster Theological Seminary have taken place in recent weeks.

On February 5th the Seminary had its annual Day of Prayer. The program includes periods for private and group prayer, and meetings at which a guest preacher is present. This year the preacher was the Rev. W. Benson Male, of Denver, Colorado. All classes were suspended for the day.

On February 10th some fifty persons, including faculty and alumni and their friends gathered at the Seminary for the annual alumni Home-coming. The day's program included afternoon and evening meetings, and a dinner.

At the meeting in the afternoon Professor Paul Woolley discussed certain conditions in the world at large which may encourage us to hope for a revived interest in the Christian faith. The Rev. James E. Moore of Baltimore spoke in the evening on enlarging the minister's field of work.

The GUARDIAN NEWS COMMENTATOR

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

Vatican-Russian Relations

THE decline in diplomatic relations between the Vatican and the Russian dominated states of Eastern Europe is evidenced in the recently published Vatican Year Book. Vatican representatives in the Eastern states are in many cases of lower rank than formerly. None of the countries has a full nuncio. Yugoslavia and Romania have regents, a title representing a temporary administrator and indicating the "lack of normalcy" in relations. Hungary, Albania and Poland have no Vatican representative at all.

The general picture is pointed up by the conditions in Poland. The present Warsaw government two years ago abrogated the Vatican-Poland concordat. August Cardinal Hlond, Catholic Primate of Poland, has been trying to bring about some sort of agreement with the government which would permit Catholics to control the education of their youth, and to expand their seminaries. He recently visited Rome and apparently received the approval of the Pope for his program. However, the Warsaw authorities are apparently not impressed. A new bill before the government would establish a single state-controlled youth organization, and calls for compulsory training for a period of six months of every young person between 16 and 21. The training would probably include Communist teaching. The bill does not exempt students at Catholic seminaries.

The annual Year Book was being denounced by Warsaw officials, because of some of its listings. The man listed as Polish ambassador to the Vatican is not recognized by the Warsaw regime. The man listed as Bishop of Danzig is now in prison for cooperating with the Nazis.

Another matter which disturbs the Polish Catholics is a new bill to be submitted to parliament requiring civil

marriages prior to religious marriages. The Polish Army chief also appointed a new chief of Chaplains without consulting the Polish bishops. The bishops are refusing to recognize him.

Government leaders declared they were determined on the separation of church and state. The government does not consider the church a political partner, but is prepared to cooperate with the church, with perfect tolerance of all religions.

Advantages of Church Union?

WHEN the women of the churches want the union of the churches, the union of the churches will come. So said Methodist Bishop G. Bromley Oxnam of New York at a meeting of women connected with the Philadelphia Council of Churches. Bishop Oxnam called for the union of all Protestant denominations into one church of Christ, which would then unite with the Eastern Orthodox Churches and afterwards help create one Holy Catholic Church to which all Christians would belong.

He listed the following as some of the advantages of a united church: We could unite at once our total overseas missions; we could have a Protestant daily newspaper; we could have a Protestant radio hour; we could have visual education that would be effective; ministers and missionaries could be trained in union theological seminaries; there could be a common ministry with a nation wide sacred service of ordination or reconsecration. "Personally," added the Bishop, "I would be proud to kneel at any altar and have the hands of Harry Emerson Fosdick placed on my head, symbolizing the passing of the freedom and the independence of the Baptist tradition to the new Church. Similarly I would rejoice in receiving from Henry Sloane Coffin and from Rufus Jones the treasures of their traditions. I

would count it an honor to have the hands of Bishop Henry Knox Sherrill laid on my head, symbolizing the unbroken tradition of the centuries. And so, through the other communions, as we in turn participate, thus all becoming new ministers. . . ." (He actually said, "new ministers in Christ Jesus," but we don't see any indication that Christ Jesus would have any recognized place in this new church, and consider the addition as merely a formal remark having neither meaning nor substance.)

Meanwhile in Germany Dr. Sterling Brown, head of the American Military government section on interfaith relations had directed the formation of an inter-faith German Youth council, comprising Protestant, Catholic and Jewish young people. The council dedicated itself to the promotion of understanding and cooperation between German youth of all faiths.

And in France Protestants and Catholics of Metz held a joint ceremony known as the "Week of Prayer for Christian Unity." Protestant and Catholic choirs sang in unison, and the whole assembly joined in the Lord's Prayer and in singing.

Niemoller Criticizes De-Nazification

WAR-FAMED Pastor Martin Niemoller has denounced the denazification program in Germany as "sowing new seeds of hatred." His pastoral letter was read in all Lutheran churches affiliated with the synod of which he is president. The letter forbade Lutheran ministers from further participation in the program, and ordered church members to refrain from volunteering to prosecute or act as witnesses. Niemoller declared the denazification law had become an instrument of revenge, and had really collapsed in so far as being an attempt to purge National Socialism was concerned.

American General Lucius D. Clay in turn denounced Niemoller for advocating disrespect and disobedience of a law. And Dr. William Harlee Bordeaux, general secretary of the American Council of Christian Churches, saw Niemoller's remarks as "clearly evidential of the left-wing trend politically among leaders of the World Council of Churches," and therefore as demonstrating "the need of a counter Bible-believing international council of Christian Churches."

Trenton Bans The Nation

FOLLOWING the example set in Newark schools, Trenton High School Principal Paul Spencer has banned from school libraries copies of *The Nation* carrying controversial articles relating to the Catholic church. In consequence, those particular issues are "best sellers" at the Trenton public libraries.

Barnes for Moderator

THE Presbytery of Philadelphia of the Presbyterian Church U.S.A. has proposed the name of the Rev. George Emerson Barnes for Moderator of the next U.S.A. General Assembly. Mr. Barnes is a signer of the Auburn Affirmation, famed modernist document of the early 1920s. He was Moderator of the Philadelphia Presbytery in 1936 when Bible-believing Presbyterians withdrew after Dr. Machen and others had been ordered suspended from the ministry of the church. More recently he added another feather to his cap when Dr. Edwin H. Rian was received back into the U.S.A. church under his advocacy. Such fame well deserves its reward. Let Dr. Barnes be elected the Moderator, and then all the world can see what the U.S.A. church has become.

Church Growth in the South

IT IS reported that Southern Baptist Churches in 1947 conducted more baptisms, enrolled more people in Sunday school, training union, missionary societies, and brotherhoods, and gave more money to all causes than in any other year in history.

Present membership is listed as 6,270,819.

Meanwhile Southern Presbyterians reported that 180 new churches were established from 1942-47. During the same period 385 Sunday schools were organized, 233 new church buildings erected, and 44 educational plants built.

ASCL Formed

IT HAS long been needed. At last it has been organized. We mean the American Society for Clean Language. It was formed in Kansas City. President is W. J. Bennet, an erstwhile plumber and inventor. The Society plans to use signs, newspaper and magazine space and direct mail literature, as well as the radio, in carrying on its campaign.

Call for Pacifism

THE Anglican Pacifist Fellowship has called on the Lambeth Conference, world Anglican consultative body, which meets in July, to declare its opposition to war as such. In 1930 the Conference declared that war as a means of settling international disputes was incompatible with the teaching and example of Christ. The Conference is now urged to declare that "all participation in war as it has now developed, even for a good cause, is contrary to the Divine will, and to affirm that the right method of resisting evil is that of positive Christianity, as shown not only in the witness of the Society of Friends, but also in the resistance offered to Nazism by pastors of the Church of Norway and of outstanding Christians in Germany and other countries."

World Council Evangelism

DR. ELMER G. Homrighausen, chairman of the department of evangelism of the Federal Council of Churches, and professor of Christian education at Princeton Theological Seminary is on his way to Geneva to begin work on the formation of a permanent department of evangelism for the World Council. His assignment will involve traveling through many countries to promote spiritual

reconstruction, revival of morale in the churches and among the people, and stimulation of interest in the ministry and the church's work.

Devotional Radio Programs

A PROTESTANT organization known as the Family Worship Hour has been formed in Chicago to produce a daily 15 minute radio program of brief sermons, scripture, hymns and prayers. The program will be given in transcription free to radio stations. The group is non-denominational, though several trustees are of the Missouri Synod Lutheran Church. There will be no requests for contributions, and no mention of persons participating. The Christian message will be the central feature.

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