

The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

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Orthodox Presbyterian Church News

For what is more consistent with faith than to acknowledge ourselves naked of all virtue, that we may be clothed by God; empty of all good, that we may be filled by him; slaves to sin, that we may be liberated by him; blind, that we may be enlightened by him; lame, that we may be guided; weak, that we may be supported by him; to divest ourselves of all ground of glorying, that he alone may be eminently glorious, and we may glory in him.

—John Calvin

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“Remember now thy creator in the days of thy youth.”



YESTERDAY there must have been a hundred starlings on our lawn, resting a moment on their Southern trip. That means winter is coming—with all its activities. And we seem to have more things to do than time in which to do them.

Well, here's something else to add to that list of activities. Let's plan it well in advance so that it will be a real success and will get the priority in everyone's date book. I'm referring to a Thanksgiving Breakfast! This is an ideal event for a young people's society to sponsor, inviting young and old to come together to eat breakfast, sing, perhaps listen to a message, surely to give thanks to God for all of His mercies. Besides being a good way of advertising your society, this may serve as a worthwhile means of furthering good-will among the people of your church and community as well.

How is your society coming this fall? You started off with high hopes; have these hopes been realized? If things are not coming as you would like to have them, don't sit down and sigh or assume the air of a martyr for a lost cause. Take inventory. One society devoted two profitable meetings to serious discussion on these three general topics: (1) What things are we trying to do as a society? (2) In what ways are we failing to do these things? (3) What definite steps can we take to achieve our aims more fully? If you should follow this suggestion for taking stock of yourself, do more than just talk; make use of the ideas that grow out of your discussion.

By the way, I hope we aren't going to be so busy this winter that we neglect our own personal devotional life. We are too busy even with church activities if we no longer have time to pray, to study God's Word, and simply to "be still and know that I am God."

Norma R. Ellis

Director, The GUARDIAN
Youth Center

Intimate Glimpses

IMAGINE attending a Machen League Conference on the boardwalk at a sea-shore resort! Sounds like a dream, doesn't it? But this was a dream which came true to the Machen Leaguers of South Jersey on September 21st and 22nd. The meeting place was the new Gospel Pavilion of The Orthodox Presbyterian Church in Wildwood.

The highlights of the conference are hard to pick out. It was just one grand conference all the way through. But the



early morning bicycling on the boardwalk was certainly one highlight. The Rev. Everett C. De Velde proved to be the most rugged delegate, by taking an ocean dip at midnight Friday, at daybreak (or thereabouts) Saturday, as well as Saturday afternoon which was spent by all the delegates on the beach and in the surf.

The messages were highlights, too. The main speaker was Dr. Robert Strong, who presented memorable messages on the coming blessedness and the coming wrath. Miss Marjorie Clark from Brazil brought the missionary message. The Rev. Leslie A. Dunn, host pastor, showed slides of scenes of martyrdom in the history of the Christian Church.

For many of the delegates this was the first visit to the Gospel Pavilion, and all were thrilled with it and with the knowledge that God had so beneficently answered prayer in connection with its erection and with the reception it has enjoyed in its brief three months' existence.

"Afraid of Their Faces"

DO you have in your society one of those creatures known as a Program Chairman who approaches you either gleefully or coyly and says, "Will you lead the meeting two weeks from tonight?" And do you say with averted eyes, "Oh, I can't do that. I just can't get up before a group and speak?" Well, this message is directed to you in particular.

Jeremiah was just like you! God told him to be a prophet and to speak to his people. Jeremiah replied, "Ah, Lord God! behold, I cannot speak: for I am a child." God answered, "Say not, I am a child . . . Be not afraid of their faces: for I am with thee to deliver thee."

How helpful this incident should be to us! Those boys and girls or men and women that compose the sea of faces before you are your friends. They are surely more your friends than were the people whom Jeremiah addressed! They are not like birds of prey waiting to swoop down on you when you use the wrong tense of a verb or when you fumble for a word or when you say "Let us size and ring" instead of "rise and sing." Be perfectly at ease because of what your audience is.

But more than that, be perfectly at ease because of what your God is. "I am with thee to deliver thee," God said to Jeremiah. He makes the same promise to you. Take Him at His word and say to the Program Chairman next time, "I'll try."

THINK ON THESE THINGS

1. Which is more profitable for the future of your church—to have two or three of your members leading all of the meetings because they do it so well, or to have every one take turns, no matter whether he does a first-rate job or not?

2. How can you as a listener make the speaker feel more at ease while he is presenting his message? Afterward, how can you encourage him?

3. When preparing to give a message, which is the better plan: to sit down and memorize it word for word, or to make an outline and master that?

The Whole Counsel of God

DOCTRINE

An Address Delivered at the Seventeenth Annual Opening Exercises
of Westminster Theological Seminary

By the REV. ADRIAN E. DeYOUNG
Pastor of the First Presbyterian Church of Tusculum, Alabama

FEW people know how much trouble ministers have with the question, "What shall I preach?" I doubt whether even ministers' wives know.

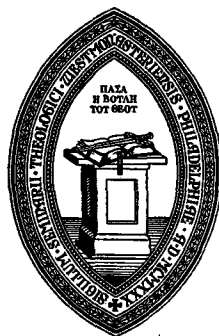
There are preachers for whom this must be an annoying problem. In fact, I would not be in their shoes for anything. I refer to those whom Dr. Machen described as the convenient middlemen, who present a number of worthy causes, each in its proper turn, to that picked audience of charitable and public-spirited citizens that meets on Sunday mornings in church. I mean those ministers whom Dr. Machen called specialists in the human phenomena of religion, who have studied its various manifestations in human life, and who must stand in the pulpit to tell people which kind of religion seems to work best in the age in which they are living. I refer also to the clerical H. V. Kaltborns, who must analyze the news, counsel Congress, and suggest amendments to the San Francisco Charter. I mean the ministerial psychiatrists, who must assist their people at self-integration, the modern substitute for that offensive thing called Christian salvation.

Some clerics have found the question so annoying that they have given up preaching. I do not mean that they have left the church. On the contrary, they are very much in the church. I mean, however, that they have turned to what looks like the priesthood. They have become devotees of the so-called "fine art of public worship." The slightly æsthetic find it rather easy to plan atmospheres that will arouse religious sentiments. They find it much simpler than a sermon.

While the question I referred to is a troublesome one for most ministers, there are some who have an excellent and a satisfying answer. These are the men who know themselves to be the "stewards of the mysteries of God." These are the men who know that God has spoken, and that they are His spokesmen. These are the men who are humbly willing to go along with Paul, whose words I have selected for

this occasion: "For I shrank not from declaring unto you the whole counsel of God" (Acts 20:27).

The words appear in Paul's parting charge to the elders of the church at Ephesus, who met him on the strand at Miletus. It was the close of his third missionary journey, the eve of his departure to Jerusalem. The great Apostle gave the presbyters a quick glance at his labors and sorrows among them, and then at his own future which, he said, was not bright. The details of his trials had not been dis-



The Seal of
Westminster Seminary

closed to him by the Holy Spirit. This, however, was clear—imprisonment and suffering awaited him. Yet the sacrifice of his life, he assured them, he counted as nothing, if only he might perfect his earthly course, and prove faithful to the ministry which the Lord Jesus had entrusted to him—to bear witness to the gospel of God's grace.

The Ephesian church's future, Paul continued, was no less threatening. From its number, false teachers would appear, seeking with their perverse talk to draw away the disciples. Against this he urged his hearers to be on the watch, and tenderly commended them to their God and to the Word of His grace, which was able to build them up and to give them an inheritance among the saints. He did not conclude, however, without solemnly reminding them of the full measure of

their responsibility—full because of their complete possession of the divine truth through his ministry. Should they fall into snares along their future paths, they could not, before the awful bar of God's justice, plead their ignorance or Paul's negligence. "I take you to record this day," he said, "that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God."

There, let us observe, is the proper subject for the preacher—the whole counsel of God. That, I need not remind you, is Westminster Seminary's view. It has written that view on its remarkable seal. You have observed on it the sacred desk on which lies an open book, and across the book a sharp two-edged sword. That book is the Spirit's mighty weapon, the Word of God. Above are written in the Greek the words, "The whole counsel of God." Westminster says, The proper subject for preaching is the Word of God, the whole Word of God. That view is written all over the pages of its history and all over its curriculum. That is what makes the Seminary so important in the present age. That is what makes it so worthy of every Christian's support. And because Westminster answers the question with which we began in the words of our text, the life of a student here is a privilege. In the future, you will join with the rest of us in thanks to God whose good providence brought you here.

Let me divide the words of Paul and say, The proper subject for the preacher is the counsel of God. We are to observe the phrase "of God." The counsel of God is the counsel of God. It is the mind of God. It is not the mind that man has discovered for himself by his deepest, purest, noblest thought. Instead it is the mind which God Himself has supernaturally revealed. It is the truth which must have remained eternity's dark secret, had God not disclosed it to His servants. The counsel of God is that revelation recorded with complete truthfulness in

the Scriptures of the Old and New Testament. The proper subject for preaching, in a word, is the Word of God. Micaiah, summoned to the presence of Ahab and Jehoshaphat, declared: "As the Lord liveth, what the Lord saith unto me, that will I speak." Isaiah heard the voice of one saying, "Cry." And he asked, "What shall I cry?" This was the reply: "All flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it; surely the people is grass. Dried up is the grass, withered the flower—but the Word of God shall stand forever." That became Isaiah's message. And our subject is the mind of God. Peter proclaimed not what flesh and blood but what the Father in heaven had revealed to him: "Thou art the Christ, the Son of the living God." Paul preached what he called "my gospel"—grace abounding to vile sinners; grace abounding to vile sinners in the free gift of the righteousness of God; grace abounding with that gift to vile sinners through their faith in Jesus Christ. And what he said was not after man, neither did he receive it from man, nor was he taught it, but it came to him through the revelation of Jesus Christ. That great Apostle spoke not the words that man's wisdom teaches, neither the wisdom of this world, nor of the rulers of this world; but God's wisdom in a mystery, even that hidden wisdom, which God foreordained before the worlds for the glory of His elect. That is the counsel of God in these very sacred pages. "He that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" May God give us the grace to be among the number—in these evil days not a great number—of those who humbly declare the counsel of God.

When, however, we have said that the counsel of God is the proper subject for the preacher, we have not said enough. What we must say is, The whole counsel of God. The divine Word as a whole, said Paul, is worthy of a man's best love and thought; it is also worthy of his preaching. In his three months in the great Ephesian synagogue, and in his two years in the school of the rhetorician Tyrannus,

the Apostle, said Henry Liddon, "put forward the gospel, the whole area of its doctrine, the many sides on which it attracted, and awed, and subdued the soul of man—in unabridged and un-mutilated completeness." From Paul, in the pulpit, on the front porch, in the parlor, and in the public place, men heard the law and the gospel, doctrine and duty, the difficult and the simple, the harsh and the comfortable, the strange and the commonplace. From him came the mind of God on God, on man, on the Saviour, on salvation, on the church, and on the things to come. What was prominent in his ministry of the whole counsel appears in his own and other descriptions of his preaching. You have often read the words: "Repentance toward God and faith toward our Lord Jesus Christ"; "the gospel of the grace of God"; "the kingdom"; "Christ and him crucified"; "Jesus and the resurrection." What the whole counsel included is suggested by the majestic letter to the Ephesians written years later. His preaching is reflected in its six brief chapters, which we have only begun to understand. In the light of that full and faithful ministry, many a minister must stand ashamed. With repentance a man should turn and put forth the gospel, the whole area of its doctrine, in its unabridged and un-mutilated completeness.

Why Paul's was a ministry of the whole counsel of God lay in his conception of the Christian faith. He considered it a whole, a unity, an organism, all the parts of it interdependent and related most intimately. Unlike many today, the Apostle could not suffer a doctrine to be withdrawn. With him it was never a question of a longer or a shorter creed, of more or less dogmas; it was a question of the whole truth. For Paul each truth was tied most closely to truths right and left of it, above and beneath it. None could be withdrawn and the others remain intact. For that father of ours in a like precious faith, the faith was as the moral law for James, in whose mind he that offended in one point was guilty of all. The counsel of God was a whole; its unity was like that of the church, the body of Christ, of which, if one member should suffer, all the others suffer with it. For Paul a man could not strike out the mystery of the divine selection without aiming a blow at the triune God. One could

not add to the requirements of God for a man's salvation without thrusting aside the wondrous cross of Christ. For Paul that unity of the Christian faith extended to life. Between doctrine and duty, faith and life, were the same extraordinary relations. That conception of the truth is what made Paul declare the whole counsel of God. Westminster holds Paul's view. That is why it says so firmly, Preach the counsel of God, the whole counsel of God.

When the Apostle wrote, "I shrank not from declaring unto you the whole counsel of God," he admitted the difficulty of a ministry of the whole truth. He suggested that there are considerations sufficient to make a man withdraw himself from it, to shun it.

Not the least of these is man's natural antagonism to the truth, more intensely bitter toward some divine truths than toward others. If one has regard for the tastes of man, a ministry of the whole counsel of God is a frightful thing. It can be uncomfortable to declare Him who knew no sin, but who was made sin for us, that we might be made the righteousness of God in Him—Jesus Christ the Redeemer. People can find that revolting, offensive, foolish. It can be most unpleasant to represent God as He is—as just no less than merciful, as punishing sin no less than rewarding righteousness, as doing His will among the inhabitants of earth no less than in the armies of heaven. That kind of ministry brought the Apostle tears and trials; it raised the riot of the amphitheatre; and at last, horrible death at Rome. Today it can raise all sorts of refined and subtle cruelties. It has made many a man shrink back.

But none of these things moved Paul. None of them may move us. If we fear men, we are not the servants of Christ. Let us fear Him before whom we stand, and before whom we are to stand with a dreadful responsibility at His appearing to judge the living and the dead. Then, in that awful hour, God forbid that any of us so fully instructed, so fully charged, should be proved unfaithful servants. If we fear God, we will not shrink. Yea, if we love God and have regard for His rights; if we love men and would be pure from their blood; if we care for our own souls, we will not draw back from a ministry of the whole counsel of God.

(See "DeYoung," page 303)

Notes From a Navy Chaplain's Log

EVANGELISM

By E. LYNNE WADE, Lieutenant-Commander, USN
Senior Chaplain, U.S.S. *Consolation*

PART SIX

(NOTE: Earlier instalments of these articles appeared in the issues of May 10, July 10, August 15, September 10, and October 10, 1945.)

THE evening following the sneak attack of which I told you in the preceding instalment of these articles, it seemed that every plane we had on Henderson Field was circling about overhead, visible chiefly because their running lights were on. Someone remarked that it should be a very simple, smart trick within another half-hour or so for a Jap plane to slip in, join the parade with his running lights on, and leisurely pick his target, drop his bombs, and get away.

It was a prophetic observation. We finished the Bible lesson, and I was making the closing prayer of the prayer time, when suddenly we heard the same sound as the night before, again without warning, coming this time from the direction of Henderson Field. Down in the dirt we went again, and up went my head again. I could see that the third bomb hit squarely in the middle of our camp. The fourth bomb, I told those who did not see, I feared had hit our "C" Company Headquarters tent. The rest fell in a straight line beyond us, and strangely, at such an angle that the last one, we saw for ourselves the next day, exploded not five feet from where the last bomb had exploded the night before!

After a moment of that unspeakable stillness again, once more we heard Ray's voice, "Go on and finish your prayer, Chaplain." I did, and you may be sure it was full of praise and thanksgiving. But Ray's voice was so calm, and he made his remark sound as commonplace as if we had just been temporarily disturbed by the noise of a streetcar back in St. Louis, or Los Angeles, or Philadelphia.

Yes, it was another wonderful deliverance, but that is not all there is to this remarkable instance of God's providential goodness. On the morning before that attack, on the way to

the cemetery, Ray had said to me, "Chaplain, the radio in 'C' Company tent is on the blink. If you'll pick it up today, I'll get someone to fix it."

We had only four or five radios in the whole Battalion at the time. So every evening after chow, the men who did not care to do anything else would begin to gather in and around the tents where those few radios were kept. By the time it was dark, there would really be a crowd. The climax was at 7:30, when the favorite newscast came in from San Francisco. After that was over, the men would begin to drift away to other places—usually to "hit the sack," as they were so tired, and there was little else to do.

As you know, one of those radios was kept in "C" Company Headquarters tent, and ordinarily at 7:30 there would have been anywhere from sixty to eighty men crowded in and around that tent, so close together that it would have been absolutely impossible for them to get out, or even to lie down flat, when the sound of the first bomb falling came as their first warning. But there was no radio there that night—and hence no crowd! Marvelous are God's ways indeed!

One of the reasons I was sure that the time of the raid was 7:30 was this: The four "C" Company officers had really been glad the radio had gone "on the blink" because it would give them a chance to censor their company's mail in peace. So they had sat there censoring right up to the last minute they were allowed to keep the candle burning. They snuffed it out, and had just stepped outside where they continued to talk a moment when they heard the sound of the first bomb swishing down very, very close, and the bomber coming in their direction.

I say the sound of the bomb was "swishing" because that is the only word I know that comes fairly close to describing it. I have heard many, many bombs come down, of various sizes, and from all altitudes, but every

single one made an eerie, unearthly swishing noise as it descended, with an equally unearthly CRRRUMPP immediately before the explosion. I never heard a bomb "whistle" in my life. It may be that the German bombs did so, and it may be the Japs have bombs that whistle, but except for the varying intensity of the sound, all that I heard sounded the same—they swished and crumped and boomed like all the thunders of the heavens let loose at one time.

The particular type of bomb used by the Japs on these sneak raids may seem like mere firecrackers, compared to the eleven-ton giants we read about nowadays, but their potential destructive power is terrifying. They were the 100-pound anti-personnel variety. We called them "daisy-cutters" because they would make a hole in the ground only about six to eight inches deep, and their burst would send a deadly shower of fairly small, cruelly jagged shrapnel fragments in every direction for a radius of some two hundred yards, mowing down the grass and everything else in their path.

In the case of our "C" Company tent, which I inspected the next morning—that is, what was left of it—the bomb had struck some ten feet away and had literally sawed the tent in two, with everything inside of it. One ream of typewriting paper was chewed into fine powder. It's one of those things you have to see to understand and believe.

What about those four officers? Because of the hole it makes, we had been taught that one could escape the shrapnel of a bomb, even fairly close to the explosion, if one could hug the ground with no portion of his anatomy extending higher than six or eight inches. Therefore, if the first warning you get is the sound of a bomb's descent, the thing to do is not to run for a foxhole, but to drop to the ground and lie as flat as possible.

Two of those officers forgot their instructions and ran instinctively for a foxhole. One of them would probably be better off physically today if

he were dead rather than alive. The other, who was returned to us after a long period of treatment and convalescence in a rear-base hospital, told me when we were returning home, "Chaplain, I'm supposed to be recovered from my wounds from that bombing, but my back is still full of that stuff, and I can feel it almost every move I make; sometimes it's intensely painful."

The other two officers did the right thing and hit the dirt. One was "Mac"—a little Scotchman about five feet two and slight in build. He escaped completely unhurt. The other was a big Pennsylvania Dutchman named Sturm, who stuck out much too far both fore and aft to win any contest for the perfect male figure. Lying on his stomach as flat as he could, he nevertheless caught four small pieces of shrapnel in the part of his anatomy that was highest. And that is the way Mr. Sturm received the award of the Purple Heart!

This reminds me—never ask any veteran to explain the details of how he got his Purple Heart. You may either tempt him to lie, or cause him the most painful embarrassment, as I am reliably informed that a high proportion of Purple Heart awards have been given for injuries similar to those of Mr. Sturm. In fact, I know personally of a Colonel who had to change the detailed description of the official citation awarding the Purple Heart to a soldier in a public ceremony in Memphis, Tenn., to avoid embarrassing everyone present—especially the soldier.

Early the next afternoon following this second sneak raid, I was visited by a man who had literally risen up from what had surely seemed to be his death-bed. Some days before, our Senior Medical Officer had come to me and said, "Chaplain, I have a man in the sick bay who is seriously ill with malaria, but he refuses to take either quinine or atabrine on religious grounds. I certainly don't want to violate his religious conscience or rights, but I'm responsible, and I'm afraid he's going to die if he won't take medicine. Would you talk to him and see if you can persuade him."

I got my Bible, marked various passages clearly showing that God has ordained the use of medicines and physicians as a means in the healing of the body, just as He has ordained certain means in the salvation of the soul, and then went to visit the man.

By the time I arrived, however, he had dropped into unconsciousness with his fever very near the fatal point. Our practical, regular Navy Chief Pharmacist's Mate had already taken advantage of the situation to force a considerable quantity of atabrine down the man's throat. He continued the treatment until now at last the man, whose name was Long, was well enough to wobble to my tent.

He had come to protest against the violation of his religious principles! Although his life had indubitably been saved by the Chief Pharmacist's Mate's action, Long actually said to me, "Chaplain, I'd have been all right—in fact, a lot better off—if they hadn't crammed that atabrine down me." I felt it my duty to show him his need of personal salvation, and in doing so made it so plain to him that he and his "church" do not actually accept the Bible as God's Word, as they claim to do, that he lost most of that superficial sweetness usually manifested by people connected with that modern sect.

During our rather lengthy conversation, I saw another man pacing back and forth outside my tent, obviously waiting to see me. He was as pale as death itself, and so nervous and upset I shouldn't have been surprised to see him take off up one of those cocoanut trees any minute.

As soon as Long had departed, this other man rushed right into my tent. This is about what he said: "Chaplain, if you can't help me, I'm sunk—I don't know what I'm going to do. When that bomb fell in the middle of our camp last night, I was in an open foxhole only twenty feet away. It scared me to death, and I'm still afraid."

"Well," I replied, "I can't help you, but I surely can tell you about Someone who can." So I proceeded to tell him, simply and carefully from God's Word, the plan of salvation. He could hardly wait until I was finished and satisfied that he understood what is involved in accepting Christ as one's personal Saviour.

Except in cases of absolute necessity, as when a man is dying, or there are many to deal with in a hurry, I refuse to be rushed in dealing with a man about his soul. I insist that they have an intelligent and reasonable grasp of what they are doing in receiving and confessing the Lord Jesus as their personal Saviour. Then I al-

ways urge them to pray in their own words, something to the effect that they confess themselves to be sinners, deserving God's just wrath and punishment, but they believe that Jesus, as God's own Son, took that punishment and died for them on the cross, and they love and thank Him for it, closing with a prayer for God's help to live to His glory. Results have proved to my own satisfaction the value as well as the validity of this method of personal evangelism.

There was little doubt that this man understood what he was doing and was more than willing and anxious to confess his Saviour. So we knelt there and in a prayer that was as beautiful and inspiring as any I ever heard—not because of its evenness or literary style, for it was faltering and simple, but because it was the first cry of a new-born soul to the Father who had begotten him again unto a living hope and the Saviour who had loved him from all eternity and lived and died and risen again for his redemption—he committed himself to faith to Christ.

He rose from his knees completely calm and with that joyful radiance on his face I have seen so many times in similar experiences. It makes you think of Moses after he returned from his face-to-face talk with God on the mountain.

That man was Earl Ratliff, Yeoman First Class, who received the sacrament of baptism at a most glorious Easter service held in my Guadalcanal chapel. As you see, I did not baptize him very shortly after he confessed Christ. I wanted to satisfy myself further that his experience was not merely an emotional one that would wear off in a little while (Matt. 13:5, 6, 20, 21), but was a genuine and permanent work of special, saving grace wrought in his heart by God's sovereign, Holy Spirit.

Through the weeks that followed his experience in my tent, the evidences I longed to see were abundantly manifested. He lost his inordinate fearfulness, and the change in his life was obvious to all. He became intensely concerned about the salvation of his wife and daughter, and his reconciliation with them, for they had been estranged for several years as a result of his dissolute life.

He began immediately to take his turn in the circle of prayer closing the meeting every evening. That is some-
(See "Wade," page 304)

Sin's Wages and God's Gift

SERMON

A Sermon Preached in the First Presbyterian Church
of Princeton, New Jersey, on December 11, 1923

By the REV. J. GRESHAM MACHEN, D.D., Litt.D.

"For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord" (Rom. 6:23).

SOME time ago I heard a sermon on this text by a preacher who has now retired. The sermon was not one that I agreed with altogether, but the beginning of it, I thought, was interesting. The preacher said that during the preceding summer he had met in a chance sort of way, on one of the steamers of the Great Lakes, a gentleman who turned out to be a man of large affairs, but a man who had little to do with the church. Incidentally the conversation turned to religious matters, and the man of business gave to the preacher the benefit of a little criticism. The criticism was perhaps not unworthy of attention. "You preachers," the outsider said, "don't preach hell enough."

Usually the criticism which is levelled at the church by men who know nothing about it is as valueless as ignorant criticism is in other spheres. But in this case I am inclined to think that the critic was right. We preachers do not preach hell enough, and we do not say enough about sin. We talk about the gospel and wonder why people are not interested in what we say. Of course they are not interested. No man is interested in a piece of good news unless he has the consciousness of needing it; no man is interested in an offer of salvation unless he knows that there is something from which he needs to be saved. It is quite useless to ask a man to adopt the Christian view of the gospel unless he first has the Christian view of sin.

But a man will never adopt the Christian view of sin if he considers merely the sin of the world or the sins of other people. Consideration of the sins of other people is the deadliest of moral anodynes; it relieves the pain of conscience but it also destroys moral life. Many persons gloat over denunciations of that to which they are not tempted; or they even gloat over denunciations, in the case of other people, of sins which are also really theirs. King David was very severe when the prophet Nathan narrated to him his sordid tale of greed.

"As the Lord liveth," said David, "the man that hath done this thing shall surely die." But Nathan was a disconcerting prophet. "And Nathan said to David, Thou art the man." That was for David the beginning of a real sense of his sin. So it will also be with us.

Of course it seems quite preposterous that we should be sinners. It was preposterous also for King David seated on his throne in the majesty of his royal robes. It was preposterous, but it was true. So also it is preposterous for us. It seems to be a strange notion to treat respectable people as sinners. In the case of college men, it seems particularly absurd. College men look so pleasant; it seems preposterous to connect them with the dreadful fact of sin. Some time ago I was reading, I think in a journal published in London, a review of a book that dealt with religious conditions among university men or young people. The author of the book spoke of the moral ideas of the young men of the present day as being summed up in the notion of being a good sport. The young men of the present day, it was said in effect, may not use the old terminology of guilt and retribution, but they dislike the man who does not know how to play fairly a match of lawn tennis and does not know how to take defeat like a gentleman. The remark of the reviewer, I thought, was eminently just. Surely, he said, with regard to this very common lawn-tennis view of sin—surely, he said, among university men "there are grimmer facts than these." He was right, and we know he was right. He was right about university men in England; he was right about college men in America; and he was right about the rest of us as well. There are grimmer facts than poor lawn tennis and poor sport, regrettable though that no doubt is. There is, in general, in a thousand ugly forms, the grim fact of sin.

So when I speak of sin I am not talking to you about the sin of other people, but I am talking to you about your sin, and I am talking to myself about my sin. I am talking about that particular battle ground where you

come to grips with the power of evil and where you meet your God.

Suppose that on that battle ground we have met defeat. What is the result? The answer of the text and the answer of the whole Bible is short and plain. "The wages of sin," says the Bible, "is death." I shall not pause just now to consider in detail what Paul means by "death"—except just to point out this interesting fact that if you want to find the most terrible descriptions of this eternal death you will find them not in Paul but in Jesus. It is the custom nowadays to appeal from the supposedly gloomy theology of Paul to the supposedly sunny practical philosophy of Jesus; but the strange thing is that it is Jesus, not Paul, who speaks of the outer darkness and the everlasting fire and of the sin that shall not be forgiven either in this world or in that which is to come. Paul is content in his Epistles to treat of the punishment of sin with some reserve—a reserve very impressive and very terrifying, it is true—but Jesus is more explicit. Jesus makes abundantly plain that the offender against God's law is facing something far more dreadful, to say the least, than mere annihilation would be. The teaching of Jesus has at the very centre of it the fear of God and the fear of hell. No human law without sanction is complete; a law without a penalty is an altogether worthless and pitiful thing. Are God's laws of this pitiful kind?

There are some people who seem to think that they are. But as a matter of fact God's laws have attached to them sanctions compared with which all human penalties are as nothing.

The fact appears even in the course of this world. There is a deadly inexorableness about the laws of nature. Offend against the laws of health, and the result follows with a terrible certainty; no excuses will avail; crying and tears will count nothing; the retribution, however deferred, is sure. In the sphere of the physical life, it is certainly clear that the wages of sin is death. But many people think that the paymaster can be cheated, that after a life of sin we can present our-

selves hopefully at the cashier's window and be paid in some different coin from that which we have earned. Do you really agree with them? Do you really think that in this accounting you can cheat? Do you really think that by care in the physical sphere you can avoid the consequences of sin? There is something within us that tells us that such is not the case; there is something within us that reveals the abyss over which we are standing, that brushes aside our petty excuses, that reveals in the inner, moral sphere, as in the physical realm, the same terrible inexorableness of law. God grant that we may not deceive ourselves! God grant that we may not hope to cheat! God grant that we may learn in time that the wages of sin is death!

There is a definiteness and certainty about wages. Wages are different from a spontaneous gift; wages, unlike a gift, are fixed. A man has done his week's work; he presents himself at the paymaster's desk, and is paid off; the matter is not discussed; the employee does not try then to strike a bargain with the cashier. The amount of the payment has been determined beforehand, and the payment itself is a purely formal, impersonal affair. So it is, somewhat, with the wages of sin. The wages have been fixed already. I do not mean that all sins are punished alike; no doubt at God's judgment seat there is a delicacy of discrimination quite impossible under human laws. And I do not mean that the penalty of sin follows merely by a natural law that is independent of God. But however the law has been established, it is, when once established, inexorable. It is quite useless for a man to argue about the penalty of his sin; it is useless in the physical sphere of the laws of health, and it will be useless when we appear at last before Him who knows the secrets of the heart. Let us not deceive ourselves, my friends. The moral constitution of the universe is a very terrible thing. Let us not think that we can trifle with it. The world is governed by inexorable law. And that law establishes by an immutable decree the dreadful consequences of sin. The wages of sin is death.

At that point some preachers stop. Here stopped, for example, the noted preacher whose sermon gave us our text and our subject today. The terribleness of sin and the inexorableness of law—it is writ large in the physical organism of man and in the whole

course of nature. It is also writ large in the Bible. But the Bible, unlike nature, does not stop here. "The wages of sin is death"—it is a great truth, but it is not the end of our text. The wages of sin is death—that is the law. But the Bible contains more than the law; it contains also the gospel. "The wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord."

The free gift is contrasted with wages. Yet men persist in dragging it down to the wage level; they persist in trying to make the gift of God a product of some law. They persist in regarding salvation as proceeding by some natural process from faith or from some other quality of men. They regard Christianity as founded upon permanent principles of religion instead of being founded upon an unexpected piece of news. When will the vain effort be abandoned? Salvation is nothing, or it is a free gift; it is not a principle that has been discovered but an event that has happened.

The trouble is that we are unwilling to take God at His word. We persist in endeavoring to save ourselves. If we have learned to any degree the lesson of the law, if we have come to have a horror of sin, we persist in thinking that it depends upon us to get rid of it. We try to make use of our own moral resources in this struggle, and we fall yet deeper and deeper into the mire. When shall we take God at His word? when shall we simply accept, in faith, the gift of salvation which He has offered?

It is certainly worth accepting. It consists in "eternal life." We need not now ask in detail what that means. But certainly it is as glorious as the "death" with which it is contrasted is terrible. It is certainly happiness as contrasted with woe, but it is far more than happiness. It involves service, and it involves the presence of God.

The free gift of God is an absolutely unaccountable event in the life of every man who accepts it. It is not the natural working out of a principle, but it is a thing that happens. But that happening in the soul is the result of a happening in the sphere of external history. The free gift of God is eternal life in Christ Jesus our Lord. There we have the central characteristic of our religion: the central characteristic of Christianity is that it is not founded merely upon what always was true but primarily upon something

that happened—something that took place near Jerusalem at a definite time in the world's history. In other words, it is founded not merely upon permanent truths of religion, but upon a "gospel," a piece of news.

The Christian preacher, be he never so humble, is entrusted with that gospel. We could not hope to be listened to if we had merely our own thoughts; there are so many others in the world wiser and more learned than we. But in a time of peril in a beleaguered city the humblest of day-laborers is more worth listening to than the greatest of orators if he has news. So it is with the Christian preacher in this deadly peril of the soul. The wages of sin is death—that is the law. But at the decisive point Christ has taken the wages upon Himself—that is the gospel. Inexorable is the moral law of God. But God's mercy has used, and triumphed over, His law. We deserved eternal death; but Christ died instead of us on the cross. Shall we accept the gift? The result will be a fresh start in God's favor and then a winning battle against sin. "The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord."

Willow Grove to Hold Sunday School Convention

AN old-fashioned Sunday school convention will be held in Calvary Orthodox Presbyterian Church, Willow Grove, Pa., on November 16th and 17th, with addresses by leaders of Sunday school work in The Orthodox Presbyterian Church. Delegates from all near-by churches of the denomination are invited to be present, together with all other persons interested in the work of the Sunday school.

A banquet will be held at 6 P.M. on the opening night, and reservations for the banquet or requests for overnight accommodation should be sent immediately to the Committee on Christian Education, 728 Schaff Building, Philadelphia 2, Pa.

"The Reformation was the greatest revolution of thought which the human spirit has wrought since the introduction of Christianity; and controversy is the very essence of revolution."

—B. B. WARFIELD

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EDITORIAL

America at Peace

WHEN the thunders of war, which had been echoing from across the waters into the ears of Americans, suddenly fell with a climactic clap upon our own Pearl Harbor, it became the nation-wide prayer of Christians that God would use the war to drive the nation to Him.

The spiritual history of America had known little of the glory of its material history. Materially the nation had grown from infancy to manhood. Some today even think of it as a "Superman." From a small group of states on the eastern seaboard, the United States had expanded to the shores of the Pacific. Prosperity followed in expansion's wake and the economic power of the Republic came to know no equal. Meanwhile, however, coördinate with this material rise was a spiritual decline. Though the vast majority of the early colonists, according to their own profession, came to these divinely blessed shores primarily out of a religious interest, gradually the dominant concern of the people of this country turned to the material sphere. Now and for years the membership of the combined religious bodies of all faiths has been a mere half of our population.

When war struck America, it struck a materially rich but a spiritually poverty-stricken people. It was the hope of Christians that a nation on the brink of disaster might be moved by the Spirit of God to turn from self to Him. But the material glory of our entire history, the unbroken line of victories in war, particularly the triumph of World War I, had ill-prepared us for such a conversion. The nation's heart had hardened itself

against God. It was sure of its own power. Oh yes, there were exceptions. Presidential proclamations of days of prayer were made, and many who had seldom been in churches thronged to the places of worship—on those days. There has been an increase in the membership of religious bodies in the last two years—reportedly four million, or about six per cent. of those who were formerly not members of any religious body.

Now God has brought the war to a victorious conclusion. Though church membership has increased, America has not changed for the better. The moral tone has not risen. The delinquency of the younger generation is notoriously widespread, and this itself denotes a delinquency of the older generation. Religious leaders still talk about improving morals by improving environment. The Lord's day is less His day than it was before the war. God is not glorified for having given the secret of the atomic bomb to us before our enemies; rather the glory is given to "good fortune" or the intellect of our scientists.

America is at peace. But there are two kinds of peace. One, of physical warfare, is glorious. The other, of the spirit, is dreadful. On account of the one we rejoice: on account of the other we fear. The prideful peace of the spirit, which allows America to be unconcerned about its sins and the attitude of God toward them, is a deadly peace. It is a peace which brings a soul, a nation, to destruction. "Pride goeth before destruction, and a haughty spirit before a fall." Think not that America can conspire against God and His law with impunity! Americans, take warning! The Psalmist by inspiration of God forewarns those who would conspire against Him that He shall "break them with a rod of iron" and "dash them in pieces like a potter's vessel." He who changes not is still the God who doeth according to His will in the armies of heaven and among the inhabitants of the earth.

As indeed American history reveals, God is merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, and forgiving iniquity. Yet He "will by no means clear the guilty." In a bygone day the world thought God was so exceedingly long-suffering that He would never strike in wrath, but the flood came and destroyed them.

His ancient people in Palestine rested in His graciousness only to find themselves in cruel servitude to a wicked enemy.

America is in imminent danger, not from Japan or Germany, but from its heedlessness of God, from a hardening of the heart against Him. That danger is no new thing in the life of nations. The Jews were in an oppressive captivity to the Egyptians under a hard-hearted Pharaoh. After some years God sent Moses to Pharaoh to demand the Jews' release. But the Jews were furnishing Pharaoh with cheap labor; the request was refused. Time and again Moses repeated his request, each time performing a miracle that Pharaoh might know that it was God who was making the demands. But no, Pharaoh would harden his heart, he would not perform God's desires. Then, at long last, after Pharaoh had allowed opportunity after opportunity to go by, and warning after warning to go unheeded except for a further hardening of his heart, God stepped in and *Himself* hardened Pharaoh's heart. From that moment there was no turning back possible for Pharaoh, no repentance. His doom was sealed, and a brief time later he and his armies were destroyed in the Red Sea. The danger that confronts America lies in the fact that what happened to Pharaoh may happen to her—she may so harden her heart toward God's expressed will that He *Himself* will harden her heart and prevent her turning to Him. Her doom will then be sealed.

We hear a scoffer ask, Does not God answer your prayers; where is the turning to Him for which you have prayed? We answer, first, God works in His own time, and second, our finite minds do not permit us to know whether He has already hardened America's heart.

One thing we know—God will not allow man to scoff at Him. Whoever will not suffer himself to be led, by the kindness and earnestness of the divine admonitions, to repentance and humble submission to the will of God, must inevitably perish. On the other hand, blessed is the nation whose God is the Lord.

If America is concerned about these admonitions, it is a sign that her heart has not been irrevocably hardened. God, grant that this may be so! God, grant the petitions we have raised for our beloved nation!

—J. P. G.

The Parable of the Drag-Net

BIBLE STUDY

A Meditation on Matthew 13:47-50

By the REV. LAWRENCE B. GILMORE, Th.D.

Acting Librarian of the Christian University Association, Philadelphia

IN ONE of our Lord's most vivid comparisons, He calls His disciples fishers of men. By means of their gospel witness, the disciples are to catch men, not for death, but for life. Our Saviour had power to make His disciples spiritual fishermen, for He Himself was the perfect and ideal fisher for souls. Clement of Alexandria, writing about 200 A.D., thus describes Him:

"Fisher of mortal men,
Even of those that are being saved,
Ever the holy fish
From the wild ocean
Of the world's sea of sin
By Thy sweet life Thou enticest
away."

The Parable Itself

In our present parable we see Christ's followers fishing as His servants through the ages: "Again the kingdom is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. So shall it be in the end of the world [or, the consummation of the age]: the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth" (Matt. 13:47-50).

The Setting of the Parable

The parable of the tares is found in Matthew only, near the close of the great series of kingdom parables in chapter thirteen. Reading these parables, we must keep in mind that in our Lord's teaching about the kingdom there is first the idea of a present, inwardly-spiritual growth, and secondly that of a catastrophic consummation. The present kingdom of grace will culminate in the future kingdom of glory (*Westminster Shorter Catechism*, Question 102).

Further, the kingdom is more than a moral or religious organization. As Dr. Geerhardus Vos has pointed out, the kingdom "appears to consist as

much in gifts and powers from above as in inter-human relationships and activities" (*The Kingdom of God and the Church*, 1903, p. 82). Not the union of men as such, but the union of men formed by God Himself makes the kingdom. And the kingdom is placed under Christ the Messiah as mediatorial ruler.

Since the kingdom in its present form as the visible church is in a state of incompleteness and of growth, it is not surprising to find the intermingling of good and bad individuals until the end of the age. But only the born-again ones, that is, members of the invisible church, are in the kingdom in its final and perfect state (John 3:3, 5). This comes out clearly in our Lord's parables of the tares and drag-net (Matt. 13:24-30, 47-50).

Relation of the Two Parables

While the parables of the tares and the drag-net are clearly parallel, they yet have significant differences of emphasis in detail. They are alike in that both show the visible church as the kingdom in its present developing form, and in that both recognize the evil and good individuals existing together. They are different in that the parable of the tares stresses the intermingling of the good and bad people in this life, the parable of the net their eventual separation. The former parable highlights the necessity for patience in awaiting the judgment, the latter the certainty of the judgment's coming. The tares focus attention on the ideal character of the kingdom, even in this world; the net shows the mixture of good and evil actually present. The tares bring out more clearly the progressive development of the kingdom, the net its final consummation.

A striking feature in the parable of the tares is the presence of Satan. The ungodly get into the kingdom through the disturbing activity of the Devil, whereas in the parable of the net we see that the character of the kingdom of heaven, operating in the world of men as a net in the sea, actually drags

along what really never belongs to it, that is, the unconverted (Grosheide).

The Detailed Meaning of Our Parable

The net our Lord mentions is the seine or draw-net, not the smaller casting-net. The prophet Habakkuk speaks (1:15) of the Babylonian invader as taking men with the angle, and catching them in his net, and gathering them in his drag-net. The drag-net is most appropriate for our parable on account of its large size, capable of enclosing all manner of fishes. Concerning this net, Thomson says: "Then there is the great drag-net, the working of which teaches the value of united effort. Some must row the boat, some cast out the net; some on shore pull the rope with all their strength; others throw stones and beat the water, to prevent the fish from escaping; and as it approaches the shore, every one is active in holding up the edges, drawing it to land, and seizing the fish. This is that net which gathers in 'of every kind,' and when drawn to the shore, the fishermen sit down and collect 'the good into vessels, but cast the bad away.' I have watched this operation throughout a hundred times along the shore of the Mediterranean" (*The Land and the Book: Central Palestine and Phoenicia*, 1883, p. 348).

The drag-net may be worked by one boat from the shore, or, if it is necessary to fish in water farther from the land, by two. The work of the kingdom will henceforth be done on the grand scale, as the comparison with such a big net indicates. This, its all-embracing sweep, shows that the kingdom, operating in the broad, dark sea of mankind, will gather out of every kindred and tongue and people and nation, and also of every diversity of moral character. All sorts of people having the gospel preached to them will come into the church visible.

The sea of Galilee was world-famous for its fish. These were very abundant, and of many kinds. The fishermen save the good fish in stone or clay ves-

sels and throw the worthless fish away. The worthless ones are not dead or rotten, but ceremonially unclean, because without scale or fin (Lev. 11:9, 10), or inedible.

The fishers sit down for their work of sorting, for it is not hasty or confused work, but deliberate. Compare Luke 14:28, 31, where the man who builds the tower, and the king who plans a campaign, both must sit down and compute the chances of success.

For the sorting of men the angels "come forth." "Ever since the first constitution of the Church they have been hidden,—for ages withdrawn from men's sight. But then, at that grand epoch and catastrophe of the Kingdom, they shall again 'come forth' from before the throne and presence of God, and walk up and down among men, the visible ministers of his judgments" (Trench, *The Parables of Our Lord*, 11th edition, 1870, p. 117).

Just as in the parable of the tares, the sorting first takes place when the process of time reaches its established ending. We are not on that account to overemphasize the part of angels in it. Since in the body of the parable the fishermen do the sorting, it appears that the main point is the separation itself, not the individuals who perform it.

The punishment of the ungodly is awesome, for they are cast into a furnace of fire. No wonder that Chrysostom should characterize this as a fearful parable, and that Gregory the Great should style it one to be feared rather than to be expounded (Trench, *Parables*, pp. 117, 118). Whatever the fire means here, it is a doom so awful that the Son of God came down from Heaven and suffered the infinite anguish of the cross to save us from it. The weeping and the gnashing of teeth indicate the endless vain remorse, impatience and rage of the impenitent wicked.

The Problem of Church Discipline

Since God's judgment in the future is so certain and awesome, it is well for the church in the present age to act with humility and caution in disciplining its members. Our parable was used in the Donatist controversy which disturbed the church in North Africa in the fourth and fifth centuries, and which was so ably dealt with by Augustine. The Donatists were acting fanatically, prematurely and violently

to root out the tares from the wheat, to separate the worthless fish from the good, before the final judgment.

This is not to say, however, that the church should exercise no discipline of its members in this age. Our Lord and His apostles clearly teach the contrary (Matt. 18:17; I Cor. 5:4, 5; II Thess. 3:6; II John 10; Jude 22, 23). But this discipline is to be directed to necessary purifying of the church and to the reclaiming of offenders.

Lessons for Us All

Meditating on this parable, we should take to ourselves these truths: (1) We should make a charitable judgment of other people in this age, remembering that only God makes the final separation by His chosen agents. (2) We should make a strict judgment of ourselves, since mere discipleship expressed in external Christian profession is not enough. It is not enough just to be in the net. And judgment begins at the house of God (I Pet. 4:17, 18). (3) Usefulness to God is a main test of our salvation. The useless fish were cast away. Arnot tells us of a machine the Bank of England had which received sovereigns as a mill receives grain, and cast the light, false coins to one side, but kept the full-weight coins by themselves; thus God's judgments of worth will be true and fair (*The Parables of Our Lord*, p. 183). The Lord knows them that are His. They are vessels unto honor, sanctified and meet for the master's use, and prepared unto every good work (II Tim. 2:19-21). (4) We can best manifest the reality of our salvation by being used of God as fishers of men, using nets small or great. And we must be willing to work with God's people, as several fishermen at one time are needed to operate the dragnet. (5) We need humbly to acknowledge the divine electing grace. Since the net drags along what actually never belongs to it, the work of the disciples who draw the net apparently has more fruit than in reality. Simply a remainder shall be retained. But the parable not only warns us concerning the lost, but also tells us that God seeks His own, though they be spread throughout the fallen world; there is a net that fishes until it keeps (Grosheide). And let us not minimize the number of the saved, for it is more than man can number (Rev. 7:9).

So let the careless and worldly take warning, even though they be in the

church visible. But let the humble and faithful rejoice. They rely not on their own works or merits. Their trust is only in regeneration by the Holy Spirit and redemption through the blood of Christ. They know that God has brought them in from the dark sea of this world to be His own forever.

Convention Launches Christian School Society

REPRESENTATIVES from fifteen evangelical Sunday schools in the Western Pennsylvania area met last month in New Hope Orthodox Presbyterian Church, Branchton. Twenty-nine were active Sunday school teachers and the balance of the nearly one hundred delegates were officers and members of various schools. The host church, with seventeen present, was second in attendance to the Covenant Bible Presbyterian Church of Grove City, represented by twenty delegates.

Round table discussions on pertinent topics held the interest of the Sunday school workers throughout most of the afternoon. The subjects included the following questions: "How can we recapture reverence in our Sunday schools?" "How I would improve our opening and closing periods"; and "Teaching methods for every department."

In the evening a critical preview of next quarter's International Uniform Lessons was given by the pastor of the host church, the Rev. Charles G. Schaufele. Dr. Cornelius Van Til of Westminster Seminary then addressed the group on the subject of Christian schools. The climax of the conference occurred when, under the direction of the Rev. Lester R. Bachman of Grove City, all those interested in the formation of a Christian school society came forward and chose temporary officers, with Mr. Arthur Armour as chairman.

The next convention will be held on December 15th in the Gospel Tabernacle of New Castle, Pa., and Mr. Mark Fakkema, general secretary of the National Union of Christian Schools, has been engaged as the speaker.

The office of the Committee on Christian Education of The Orthodox Presbyterian Church will be glad to assist Sunday schools in other areas which seek to conduct similar conferences.

The Life of Jesus Christ

BIBLE STUDY

A Home Study Course by the REV. LESLIE W. SLOAT

PART I

Lesson I

Sources of Information

SCRIPTURE: Luke 1:1-4; John 20:30-31; 21:24-25; Acts 1:1-11; I Corinthians 15:1-8; II Peter 1:15-18; II Timothy 3:16-17.

THE life and work of the Person who was called Jesus Christ form the foundation of Christianity and the Christian church. Many people today try to separate the Christian religion from the historical events upon which it is founded. But this attempt must always fail. Christianity is strong just because it has a strong foundation. It does not rest upon myths, legends, or the imagination of men. It came into being and continues because at a certain period in the world's history in a certain land certain events took place. Upon these events Christianity rests, and by them its nature is determined. Consequently any attempt to overthrow the Christian religion must include a proof that these events did not occur. Likewise any adequate understanding of the Christian religion must include a knowledge of these events. While we shall not undertake to prove the historicity of the events recorded, accepting them on the basis of the witness of Scripture, we shall try to point out something of the nature of our faith, in the light of the facts upon which it rests.

These historical facts center about the Person of Jesus of Nazareth. He was born and lived His earthly life within the bounds of the relatively small country of Palestine, located at the eastern end of the Mediterranean Sea. This is the land which, in the Old Testament period, was known as the Land of Canaan. It is the land to which Abraham came when called by God to leave Ur of the Chaldees. It is the land owned and occupied by the children of Israel. Here David and Solomon ruled as kings. Here Elijah, Elisha, Isaiah and others of the great prophets lived and spoke to Israel the message they received from God. It was in this land of sacred memories and precious connections that Jesus our Saviour lived and taught and died and rose again.

We have information about the

life of Jesus from various sources.

1. *Non-Christian writers.* Certain ancient historians, notably Josephus, Tacitus, and Suetonius, make casual references to Jesus and Christianity. They give little material that has definite historical value for us, but are of interest because they provide, in their purely secular records, a confirmation of the New Testament narrative.

2. *Christian writers outside the New Testament.* These may be divided into two classes, the genuine and the apocryphal. The genuine are persons prominent in the early life of the church who speak of Christ in some of their writings. The apocryphal are persons who put someone else's name to their works. It is believed that these latter lived a long time after Christ. Yet they have in some instances given their works the name of a real disciple of Jesus. It is thought that they wanted to bring the church to accept certain peculiar ideas of their own. So they incorporated these ideas in letters or "gospels" and then attributed these to some well-known early Christian. Some of the stories appearing in these apocryphal works are quite different from those we find in the New Testament. While there may be some of them that are true, we do not accept them as authoritative for us.

3. *The New Testament.* This is the only completely true and perfectly reliable source of information about Jesus. Its various books were either written by, or received the approval of, members of the Apostle group. The chief thing to remember about the New Testament books is that their authors were so guided and moved by the Holy Spirit that the original writings were completely free from any error or mistake. In the course of coming down to our time, the books have been copied often and translated out of the original Greek into many languages. In this process of transmission, a few errors crept into the text of some editions. A comparison of various early manuscripts shows where these are, and it can quite readily be determined what the original text said at such points. So that our standard New Testaments of today—the Authorized or King James and especially the Revised ver-

sions—give us an accurate rendering of what was originally written during the first century.

The New Testament itself contains four "Gospels" and twenty-three other books and letters. In the non-Gospel portion, we find some information about Jesus, most of which refers to or repeats material found in the Gospels. These four Gospels are the only "biographies" of Jesus we possess. Yet they are not real biographies, for they give us only a number of selected stories about His life, which are not always closely connected, and sometimes are not even in chronological order.

The Gospels were written by four different persons, from four somewhat differing viewpoints. They occasionally overlap, repeating stories practically word for word. Again one will contain material not found in any of the others. It is by studying all of this material, and arranging it in what seems to be the proper order of its various parts, that we arrive at something in the nature of a continuous narrative of the life of Christ. Such a narrative is not really complete. But it is sufficient, and apparently is all we are supposed to know of our Lord's earthly life.

The Gospels may be briefly described as follows:

The Gospel according to Mark is the shortest. It tells only of the public ministry of Jesus, which lasted about three and a half years. Mark reports mostly events that happened, things Jesus did, and gives only in very abbreviated form any of the things Jesus said. The writer, whose full name was John Mark, was not a disciple. He was probably acquainted with Jesus, however, and was a follower of Peter and for a time a companion of Paul.

The Gospel according to Matthew follows in general the outline of Mark, but includes the story of Jesus' birth, and a number of longer discourses of Jesus, as well as other new material. Matthew was a disciple, and was also called Levi. He seems to like especially to point out events in the life of Jesus that fulfilled some Old Testament prophecy. The similarity between his Gospel and Mark's has led many people to think that one of them copied from the other.

The Gospel according to Luke includes quite a bit of material not found in the others, and sheds fresh light on many of the stories they give. Luke records the birth of both Jesus

and John the Baptist. He gives vivid accounts of the resurrection appearances of Jesus. Luke is described in Colossians 4:14 as "the beloved physician." He was a companion of Paul on some of the missionary journeys, and also wrote the Book of Acts.

The Gospel according to John was written, probably many years after the earthly life of the Saviour, by the disciple "whom Jesus loved." It is quite different in form from the others. There are many long speeches of Jesus, and the author appears to be especially interested in presenting evidence that Jesus was the Christ, the Son of God.

QUESTIONS ON LESSON 1

Factual Questions:

1. What various sources of information about the life of Jesus do we have? What is our only reliable and certainly true source of information? Why?
2. How many of the Gospels were written by disciples of Jesus? Which ones?
3. How did Luke obtain his information?
4. What events in the life of Jesus may we learn about in the New Testament outside the Gospels?
5. Using a concordance or Bible dictionary, find out all you can about John Mark; about Luke.

Discussion Questions:

1. Is it better to have four gospels by different people, than just one? Give your reasons.
2. Why is it important to know about the life of Jesus?
3. Someone once said that Christianity would be the same whether Jesus had ever lived or not. Do you agree? Give your reasons.
4. Would it be better if we knew all the details of Jesus' life, instead of only those recorded in the Gospels?
5. Do you think there are any "lost gospels" that ought to be in the New Testament and that will be found some day? If there were, would they make any difference in the Christian faith?

"How precious is that doctrine of the grace of God! It is not in accordance with human pride. It is not a doctrine that we should ever have evolved. But when it is revealed in God's Word, the hearts of the redeemed cry, Amen."

—J. GRESHAM MACHEN



Meditations in the Shorter Catechism

NOV. 5TH. I PET. 1:10-25 (43, 44)*
HAVE you ever asked yourself, "To whom is my allegiance given?" You may not be able to answer, "God." This ought to be your answer, for it is God who is the Lord; He is your God and Redeemer, if you are a Christian. Obedience is owed to Him alone. Christ has bought you with His precious blood. You are His purchased possession; therefore glorify God in your body and in your spirit, which are God's.

6TH. ISA. 43:1-13 (45)

God demands that He be supreme and the exclusive object of our worship, allegiance and faith. How gloriously does He reveal His exalted power, declare His rich promises, and prove His eternity! Having disclosed Himself in such a lofty manner, God reminds us that we are His witnesses. With legions of heavenly angels at His command, God in Christ entrusts the publishing of His gracious name and gospel to redeemed sinners. Are you faithful to Him and this sacred trust?

7TH. I CHRON. 28:9-21 (46)

Many of us have attended services all of our lives. Do we know God? Do we know Him in truth? Have we come by the way of Christ to know Him? We must know Him! We must acknowledge Him publicly, worship Him sincerely, and glorify Him constantly. Anything less is displeasing to God. All must be subordinated to Him, and everything must be designed by our wills to exalt Him. Thus David admonished Solomon with promises and threatenings.

8TH. ROM. 1:18-32 (47)

While we may not consciously put another in God's place, we may yet fall short of this first law of love to God. Sins of omission loom large in this regard. We may not deliberately deny, though some do. Nevertheless, withholding from God our worship and obedience, indifference to Christ

* Numbers in parentheses denote the Shorter Catechism questions upon which the daily meditations are based.

and the work of the Christian church, self-indulgence in our living and spending all tend to deny the authority and power of God over us. He who is guilty in one part has broken all the law.

9TH. DEUT. 30 (48)

"Dare to be a Daniel, Dare to stand alone! Dare to have a purpose firm, Dare to make it known!" Daniel is one who met the requirement of love to God despite the circumstances in which he lived. Thus Moses admonished the people in his farewell speech. Thus God declares in His Law. We praise Daniel for his stand. To have failed here would have incurred God's displeasure. Even martyrs have rendered only what is due unto the Lord their God! Daniel's courage is not extraordinary: it is what every Christian owes His Saviour and Redeemer.

10TH. JER. 10:1-16 (49)

God has declared unto us that we may not make images of anything to use in His worship. In our Scripture portion, Jeremiah brings the word of the Lord to Israel declaring the vanity of such idols. They are made with man's hands, after man's sinful imagination, and are lifeless. They are incapable of providing salvation from man's guilty conscience; nor can they reconcile God to man.

11TH. DEUT. 32:36-47 (50)

God will be worshiped in purity. To worship Him thus, we must know what is required for His worship. These ordinances should be the only means we use to express our worship. While we may not use any that are against the Scriptures, we should employ all that are in the Bible. But remember, there is no worship, however closely we adhere to the Word, when the heart is not in it. Was your heart in this morning's service?

12TH. DEUT. 13 (51)

Such is the holiness of God and the subtlety of Satan that we must needs take heed to ourselves. Moses anticipated Satan's temptations and warned Israel to cleave to the line in her religious exercises. Lying wonders, even when accompanied with great power, are not to turn our eyes away from the only rule of faith and life, the Bible. If we observe God's appointment and approach Him in faith, that which we offer to Him will be pure and acceptable.

13TH. PSALM 100 (52)

God calls us to the pure worship of Himself, because we are His peo-

ple. He has a proprietary interest in us, as well as sovereignty over us. Unto those who hate Him, God has spoken words of punishment. Upon those who love Him, He has poured out His promises of mercy in Christ. No little company that, which worships Him in spirit and in truth!

14TH. LEV. 19:1-12 (53)

The contemplation of the glory and majesty of the Lord God will fill our souls with awe. Nonetheless, it is quite necessary that God command us to revere and honor His name. His is the name above every name. His name bespeaks all His holy attributes. Therefore, we may not use any of God's matchless names lightly, for He holds us responsible for every word that falls from our lips.

15TH. REV. 15 (54)

Who shall not fear thee, O Lord, and glorify thy name? All that pertains to God—His names, attributes, ordinances, words and works—must be treated with reverence. In no way are we to despise, disregard or desecrate holy things. In every way at our command, we are to seek to honor the Lord and all His wondrous works.

16TH. MAL. 1 (55)

"My name is dreadful among the heathen." If among the heathen there is such a knowledge of God as should cause them to fear, how much more must we hold Him in highest honor! The divine prohibition against profaning God's name includes those common abbreviations used in slang and carelessness. "Minced oaths" is a good name for them. They are as offensive to God as the express use of His name in cursing. Christians will purify their lips of such expressions.

17TH. DEUT. 28:58-68 (56)

God's eye is open to all our ways. He knows the heart and mind better than we know our actions. To abuse Him in thought, word or deed may escape the censure of men, may even escape present punishment or chastisement. But God has let it be known that a time of judgment shall not be escaped by any. Be restrained by this fearful looking for of judgment, if you are not constrained by the love of Christ!

18TH. ISA. 56 (57)

As we read through the Scriptures, we are impressed with one thing among others. The Word of God denounces sin. Almost without exception, where sins are listed, you will find the sin of Sabbath breaking. That

which was so prevalent in Bible times is a common sin today. Men do not honor our triune God by keeping a day holy unto Him. Do you find yourself in this large company? Walk not with them!

19TH. EX. 31:12-18 (58)

From the very beginning God made claim upon one day in seven, that day to be His day: A day set aside for His

worship and praise: A day of sabbath, that is, rest: A holy season for spiritual contemplation and refreshment: A day in which the world might have its thoughts brought face to face with the fact of God's authority and grace. Does your observance of His day differ from your worldly neighbor's? It will, if you obey His commandment.

—HENRY D. PHILLIPS

Orthodox Presbyterian Church News

NEWS

Presbytery of California

FIRST Church, San Francisco: During the vacation of the Rev. Carl A. Ahlfeldt, the pulpit has been supplied by Chaplain George J. Willis, Chaplain Peter Bol, and Mr. John MacDonald. Chaplain Willis, formerly pastor of Calvary Church, Cedar Grove, Wis., has also conducted two prayer services. . . . Plans are being carried out for the formation of a second Machen League for young people of high school age. An organizational meeting was held in conjunction with the young people of Covenant Church, Berkeley.

Westminster Church, Los Angeles: At the September meeting of the Women's Missionary Society, held at the home of Mr. and Mrs. Henry Wade in Monrovia, a former missionary to China spoke on the need for revival and recounted the story of revivals on the mission field.

Grace Church, Los Angeles: Beginning on October 7th, the church has held its meetings in a large tent on a lot at 92nd Street and Western Avenue. The tent meetings were opened with a series of evangelistic services conducted by the Rev. Robert K. Churchill of Berkeley. . . . Fifty persons attended the first Friendship Night Service held last month. . . . The Sunday school has again climbed over the hundred mark, after a summer slump to seventy-three. . . . A daughter, Virginia Lee, was born to the Rev. and Mrs. Robert H. Graham on September 6th.

Grace Chapel, Long Beach: Two lots, 140 feet by 100 feet, have been purchased at San Antonio and Linden Streets for \$2200. The chapel hopes to sell its present building for about \$20,000, after which construction will begin on the new property.

Presbytery of the Dakotas

ORTHODOX Presbyterian Church and Logan-Fontenelle Chapel, Omaha, Nebr.: The Women's Missionary Society of the church has set a goal of one hundred dollars for contributions to the missions committees during the current fiscal year. . . . The chapel is unable to meet a recent increase in its rental and is now looking for a less expensive meeting place. The loss of most of the financial supporters of the chapel, due to readjustments and removal to other addresses, has been a serious blow to the work. . . . Miss Mary Roberts is entering upon the fall program at the chapel and recently organized a group of intermediates which meets on Tuesday evenings.

Presbytery of New Jersey

CALVARY Church, Bridgeton: As of the first of last month, the Rev. Clifford S. Smith resigned the pastorate of Calvary Church to become pastor of a small independent church near Long Beach, California. Mr. Smith hopes that it will be possible to bring the church into the denomination. The Rev. Richard W. Gray, formerly pastor of Covenant Church, East Orange, has accepted the call to the pastorate of Calvary Church and assumed his new duties on October 7th.

Calvary Church, Wildwood: During the vacation of the Rev. Leslie A. Dunn, the pulpit was occupied by Mr. Roy Lambert, a senior at Westminster Seminary. . . . Services in the Boardwalk Gospel Pavilion closed on September 15th after a successful season. The committee is glad to report that although the building cost about \$11,000, more than half of that amount has been contributed during the first

year. . . . Calvary Church expects to construct a church building in the coming few months on the lots which it already owns.

Grace Church, Trenton: Following the lifting of a quarantine due to an epidemic of infantile paralysis, the Sunday school has been able to re-open all its departments. None of the church's young people was stricken with the disease. . . . Two carloads of Machen Leaguers attended the Fall Conference of the North Jersey League at Phillipsburg on October 6th. . . . During September, more than \$220 was contributed to the building fund. . . . The pastor, the Rev. H. Wilson Albright, is conducting a communicants' class for young people wishing to prepare for communicant church membership.

Covenant Church, East Orange: After prayer meeting on September 26th, the congregation held a surprise farewell party for the Rev. and Mrs. Richard W. Gray. As a token of their affection, the congregation presented them with a sterling silver centerpiece bowl and a pair of candlesticks. Mr. Gray left on October 1st to become pastor of Calvary Church, Bridgeton. The Rev. Bruce A. Coie, who is continuing his work at near-by Warren Point, will lead the Wednesday prayer meetings for the next several months.

First Church, Fort Lauderdale, Fla.: During September, the church and Sunday school twice shattered all previous records for attendance, despite the fact that this is the slack season in Florida. The Sunday school picnic held at the beach was attended by forty-eight persons, the largest number at any gathering in the history of the group. . . . Mr. Roy MacGibbon, recently ordained and installed as a ruling elder, is proving a valuable addition to the session. He has long been the church treasurer and is now serving as president of the Board of Trustees. The pastor of First Church is the Rev. John C. Hills, Jr.

Presbytery of New York and New England

ORTHODOX Presbyterian Church, Franklin Square, N. Y.: The Rev. Robert L. Vining, formerly of the Southern Presbyterian Church, was installed as pastor by the presbytery on September 30th. At the installation service, the Rev. John H. Skilton presided. Mr. Skilton also delivered the charge to the congregation

and propounded the constitutional questions. The Rev. Professor R. B. Kuiper preached the installation sermon on the subject "What Is Truth?" and delivered the charge to Mr. Vining. Seventy-three persons attended the service. . . . Six of the church's young people attended the Deerpaw Conference this year and after their return reported the story of the camp events to the congregation at an evening worship service. . . . Being unable to rent a house for its new pastor because of the acute housing shortage, the congregation has purchased a home to serve as a manse.

Presbytery of Philadelphia

CALVARY Church, Philadelphia: The congregation has been given until November 15th to vacate its present quarters in the basement of the Germantown Y. W. C. A. The session is in process of considering several possible meeting places and hopes to find temporary quarters before the deadline.

Knox Church, Silver Spring, Md.: Two communicant members and their covenant child were received at the October communion service. . . . The Rev. Raymond M. Meiners of Schenectady, N. Y., was a recent pulpit guest.

Bethany Church, Nottingham: An eight-day series of missionary and evangelistic meetings will be held from October 14th to 21st, with the Rev. E. E. Lewis and the Rev. J. B. Ostien, both of the Sudan Interior Mission, as the speakers. . . . At a farewell service for Mr. and Mrs. John E. Phillips, who sailed October 15th for the Anglo-Egyptian Sudan, the church presented them with a "Speed-O-Print" to help them in their work. At the October missionary meeting, it was voted to send to the Rev. and Mrs. Francis E. Mahaffey in Eritrea a "Presto Cooker" for Christmas.

Calvary Church, Middletown: Twenty-one high school students are enrolled in a weekly Bible class. The pupils are excused from school for the first period each Thursday morning and are taught by the pastor, the Rev. Edward L. Kellogg. . . . Since the Christian Service Brigade has been granted the use of the Middletown Community Building with an equipped gymnasium, there has been renewed interest; about thirty boys come to the meetings each week. The Sunday school has also received new pupils as a result of the work of the Brigade.

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. . . . A visitation drive by the Sunday school teachers has proved effective. There were 191 present on the last Sunday in September, and the school hopes to reach the 200 mark on Rally Day.

Presbytery of Wisconsin

BETHEL Church, Oostburg: Members of Bethel Church and of the local Christian Reformed church have organized a Society for Christian Instruction. In a recent drive in both congregations, more than \$10,200 was collected for this purpose and it is hoped that soon a new Christian school in Oostburg will be a reality. . . . A pastoral call has been accepted by the Rev. John Verhage of Green Bay, Wis., who plans to assume his new duties in November. Mr. Verhage will come to The Orthodox Presbyterian Church from the Evangelical and Reformed Church.

DeYoung

(Concluded from page 292)

I need only remind you that such a ministry will yield its sweet and pleasant fruits. It is, of course, not the infallible guarantee of a perfect church.

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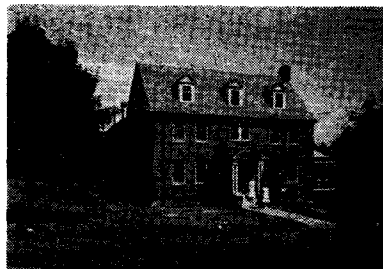
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Men don't like the truth; the days are evil. The church of Ephesus was the church of Paul, Timothy, and John. It was also the church of Hymenæus, Philetus, and Alexander; the church of men who denied the resurrection of Jesus Christ; the church of the heretics who denied the union of Godhead and manhood in our Lord and Saviour; the church of the Nicolaitans, whose works Christ loathed; the church that left its first love. But a ministry of the whole counsel of God will have its lovely fruits, I say. Almighty grace can use it in a lost, wicked, adulterous, despairing generation to give eternal salvation, holiness of life, purity of heart, sweet comfort, blessed hope. Our Sovereign will use it, beyond a doubt, to the glory of His Name.

Let us then resolve—faculty, to teach; students, to study; men upon whom God has cast the mantle of the ministry, to preach; laymen, to hear, to love, to demand, the counsel of God, the whole counsel of God, and to shrink not from it. God give us the grace!

Machen League Conference Held at Wildwood Pavilion

THE Fall Conference of the Machen Leagues of South Jersey was held at the Boardwalk Gospel Pavilion at Wildwood, N. J., on September 21st and 22nd. About fifty young people attended from West Collingswood, Pittsgrove, Bridgeton, Vineland and Wildwood, and the meetings were augmented by visitors and members of the host church.

The conference began on Friday evening with an illustrated lecture on the lives of Christian martyrs, presented by the Rev. Leslie A. Dunn, pastor of the Wildwood church. On Saturday morning a pre-breakfast bicycle ride on the boardwalk attracted almost all the delegates. The opening meeting of the morning featured an address by Dr. Robert Strong of Willow Grove, Pa., on "The Christian's Rest—Heaven." This was followed by a talk by Miss Marjorie Clark, a missionary recently returned from Brazil and a member of Calvary Church, Bridgeton. The afternoon was devoted to recreation on the beach, and the conference closed with an address by Dr. Strong on "The Wrath of God." Special music was supplied by Mrs.

Robert Strong, violinist, and the conference song leader was the Rev. Edward B. Cooper of Pittsgrove. Mr. Robert Knudsen, a middler at Westminster Seminary, was the pianist.

Wade

(Concluded from page 294)

thing I always urge every believer present to do, but especially those newly born again. I have several good reasons. It is a real out-and-out public confession of Christ before others. It is a means of growth in the prayer and spiritual life of the one who does it. It is always a blessing to other believers present, and is often helpful in inspiring some wavering unbeliever to believe and confess the Lord Jesus, or some timid believer to begin praying publicly for the first time. It is a source of gratitude and praise in the hearts and prayers of others yet to pray, and "praise is comely."

Finally, I consider myself (and any true pastor) to be a spiritual physician. As such, I must keep a careful check on the spiritual health of my flock. So, like the doctor with his stethoscope, his observations of the tongue, the brow, and the pulse, his thermometer, and all the other means he uses to diagnose his patient's condition, including the asking of many questions, I feel it my duty to poke around in every aspect of the believer's spiritual anatomy, spotting weaknesses, danger signs and even diseases, warning as to their causes and effects, and recommending the cure.

To any who may be inclined to consider such things none of my business, including you who read this, I recommend a careful study of the pastoral epistles of Paul, I and II Timothy, and Titus, particularly II Timothy 4, which begins: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

(To be continued)

"Out of the Pandora box of highly respectable philosophy come murders, adulteries, lies and every evil thing."

—J. GRESHAM MACHEN