

The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

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*At His birth a star,
Unseen before in heaven, proclaims Him
come;
And guides the Eastern sages, who inquire
His place, to offer incense, myrrh, and
gold.
His place of birth a solemn angel tells
To simple shepherds, keeping watch by
night;
They gladly thither haste, and by a quire
Of squadroned angels hear His carol sung.
A virgin is His mother, but His sire
The Power of the Most High; He shall
ascend
The throne hereditary, and bound His
reign
With earth's wide bounds, His glory with
the heavens.*

—John Milton

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



MERRY Christmas to you all—or, if that is too late, a Happy New Year! We as young Christians have every reason to be joyous and happy, especially in the thought that our Saviour was willing to be born as the God-man and live and die for us.

Before Christmas is out of the air, here I am talking about Easter. It's this new contest that was mentioned last month, and you'll be wanting plenty of time on it. So you'll excuse me, I'm sure, for rushing the seasons. Here are the rules:

1. Each contestant will submit an original poem, any length, any verse form, any title, upon this theme: *The Resurrection of Christ*.

2. The poem is to be typed, double-spaced, using one side of the paper only.

3. The contestant's name should not appear on the poetry manuscript. A paper should be enclosed containing name, address, age, occupation or school and grade, church and pastor.

4. Manuscripts are to be postmarked no later than March 25th and addressed to Poetry Contest, THE PRESBYTERIAN GUARDIAN, 1505 Race Street, Philadelphia 2, Pa.

5. There will be three prizes, to be announced next month.

6. The decision of the judges, the Rev. John H. Skilton and the Rev. Arthur W. Kuschke, will be final.

7. The best poem or poems will appear in the April 25th Youth Center.

Read over the gospel accounts of the dramatic and soul-stirring event of the resurrection and then take your pen in hand, you poets. Here is a theme that will call forth the best that is in you. And don't be too modest about your efforts. Let the judges decide how good it is!

Here is a New Year's Resolution for you: I resolve to support the GUARDIAN Youth Center, especially by entering the poetry contest.

Norma R. Ellis
Director, the GUARDIAN
Youth Center.

Intimate Glimpses

SO.S.—Study, Obey, Serve. This is the name of the young people's groups at the Covenant Church in Berkeley, California. The picture shows some members of the society for the youngest age group. These boys and girls, arranged here in the form of an S, are from grades 5 to 7. They meet for an hour and a half each Friday



afternoon after school.

Frequently, as on the day when this picture was snapped, they distribute a thousand *Home Evangels* for several blocks around the church.

Indianapolis Writes . . .

"This is just a little note in acknowledgment of our appreciation for your efforts to devote a page of the GUARDIAN to youth. Some of our societies have been reading with interest your articles whenever they appear. . . . Perhaps it will be possible for our group to get acquainted with the other church societies through the GUARDIAN Youth Page by reading letters which they may have sent in to you to be printed."—Covenant Y. P. Society, Indianapolis, Indiana.

"A Joyful Noise"

DID you go caroling this year? Isn't it an inspiring thing to do—to send forth into the crisp December air the beautiful old traditional carols that men have loved for literally centuries? It's especially inspiring to know you are cheering the hearts of shut-ins.

We sing hymns and spiritual songs because we enjoy it. But did you ever stop to think that we are also commanded by God to sing them? "Make a joyful noise." "Sing aloud." We are ordered to sing!

We are also told how to do it. Joyfully! The singing at some churches and young people's meetings does indeed lack joyfulness. Don't let your singing drag. Even "A mighty fortress" can sound like a funeral dirge if it is not kept up to tempo and sung vigorously. But just a moment! It is just as bad to err in the other extreme! Sometimes young people forget they are to be singing "unto the Lord." They are so carried away by the lilting rhythms of some of the hymns that their mood turns into one of frivolity. Young people like these songs and sing them lustily and joyfully. But their joy is not always "unto the Lord."

Paul says, "I will sing with the understanding also." How we would honor the Lord in our singing if we all sang with the understanding. Those beautiful old hymns of the church are filled with high religious sentiments and lofty praise to our God. Let us sing them, young people, seeking to understand them as we sing and withal making "a joyful noise unto the Lord."

THINK ON THESE THINGS

1. Which is better to sing when you are doing it "just for fun"—a religious chorus or a jolly old folk song?

2. What do you think of this suggestion: it is better to sing hymns that are a little too difficult than those that are too easy?

3. Do you think it would be a worthwhile project to memorize some of the great hymns? Why or why not?

A Joyous Announcement

MEDITATION

By the REV. JOHN PATTON GALBRAITH

Pastor of Kirkwood Orthodox Presbyterian Church, Kirkwood, Pa.

"Unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).

THERE have been many who had thought that World War II and the formation of the United Nations Organization would end war, and that at the end of this war there would be a swift reversion to the "good old days." But with armed strife flaring in the Near East, the Far East, and the East Indies, with trouble spots in other parts of the world, with distrust among the Big Three, and with conflicts at home between greedy labor and greedy management, doubt, hopelessness, despair, and disillusionment are today widespread. In such a day comes a Joyous Announcement, the ancient but oft-spurned message of Christmas delivered by the angel to the shepherds on the first Christmas morn, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Ofttimes parents send out announcements of the birth of a child. Friends send gifts to the child. But when God announced the birth of His Son, people who were not even friends of Mary and Joseph took the trouble to travel great distances and bring gifts. Precious gifts they were, too—of gold, incense, and spices, and above all, worship. And it was all because of the joyous announcement which attended His birth. Note well that the joy in that announcement was not simply for that wicked and perverse generation, but for this one also. For as is recorded in the preceding verse, the angel said that these good tidings of great joy were to be to "all people." Christ is for our age as well as theirs. They rejoiced; so also do we.

Two reasons for our joy are revealed in this verse: First, the fact of the Saviour's birth—"there is born unto you a Saviour, which is Christ the Lord"; and second, the circumstances of the Saviour's birth—"this day in the city of David."

From the time of the fall of Adam and mankind into sin, the promise of a Saviour from sin had resounded like a great and melodious refrain upon the

ears of man. He had heard God promise, "I will put enmity between thee [Satan] and the woman, and between thy seed and her seed; and it shall bruise thy head, and thou shalt bruise his heel." God had said, "I will raise them up a Prophet from among their brethren . . . and will put my words in his mouth." Isaiah had proclaimed, "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel," and that He would be "wounded for our transgressions" and "bruised for our iniquities," that the chastisement of our peace would be upon Him, and that with His stripes we would be healed. To this Saviour's coming God's people had ever looked forward with eager and joyous anticipation.

Now on this glad morn the sky opens, an angel appears. He speaks. His message: a Saviour is born! Here is He of whom it was written, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." For the day of despair, joy!

But only "a Saviour"? Merely one among many? A Jewish Cæsar, perhaps, who would deliver his people from the Roman? No, the only Saviour, a Saviour "which is Christ the Lord." The one who had been promised. The Messiah—the Anointed One—who would do the will of God for His people's salvation. The Lord—Jehovah—whose goings forth have been from everlasting. The Lamb of God, of whom the sacrifices were merely the shadows, and who would save His people from their sins. The Way, the Truth, the Life, through whom alone is the forgiveness of sins and approach unto the Father.

Some think the Saviour's salvation to be but a form of hopeful escapism by which believers seek to forget existing ills through absorption with more pleasant thoughts and activities.

Thus the joy in the fact of the Saviour's birth is only the fearful joy, tempered by the grim realities of life, which escapism gives. But, not so! The believer's joy in the Saviour's birth is a confident joy which is rooted in the knowledge that here in Him is the cure for all the ills of the world. His work was not merely the payment of the ransom price for sinners. He has also broken the power of sin in the hearts of believers: "Sin shall not have dominion over you." And He will restore the entire creation: "The creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." The Saviour in whose birth we rejoice is not the center of an escapist religion but of the panacean religion, the religion that has the answer for all the troubles of the whole world, the one real cure-all. Well spake the angel, indeed, "I bring you tidings of great joy which shall be to all people."

The other reason for joy contained in the angel's announcement was the circumstances of the Saviour's birth. The angel said that the Saviour is born "this day in the city of David."

For centuries, yea, for millennia, generation after generation of God's people had looked forward to the coming of the Saviour. They would rejoice in His day, and hoped that their day might be His. But the generations had passed with their joy unfulfilled. Now in the still of the night, as the shepherds watch over their quiet flocks, the angel suddenly appears. What is this wonderful thing? The Saviour is born today! No more longing, no more waiting. Our Saviour has come!

But where is the Saviour? Micah the prophet had laid the scene of the Nativity in the city of David when he proclaimed, "But thou, Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." When the angel announced to the shepherds that the Saviour was born "in the city of David" they knew that the prophecy was fulfilled. But not only so; they

could also say, He is here, right in our own country! The forefathers had cried, if only we could see Him! The children now cry, We shall see Him! The fathers had pled, Deliver us from the yoke of Moses' law! The sons exclaim, Today is our Deliverer here!

We in this day should exceedingly rejoice that the Saviour is not still to make His first appearance but has already been born. Never have we been burdened with the ceremonial law. Nor have we had to be satisfied with the mere promises of His coming, which to earthbound creatures too often appeared rather nebulous. For us His coming into our world is his-

tory. It is fact, not prophecy.

Little wonder that the multitude of angels who now appeared in the sky sang in chorus, "Glory to God in the highest, and on earth peace, good will toward men." These words should form on the lips of us all. For He whose birth was announced on that memorable and blessed day was the One who can save the world. As Isaiah declared it, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

A Christmas Tree From Piney Peak

CHILDREN

A Story for the Children's Hour
By HARRIET Z. TEAL

PART ONE

TEDDY and Tommy had quarreled, and it was just before Christmas, too. Teddy had said mean things to Tommy, and Tommy had answered with his fists. Daddy had said both of them must be punished, so that they would remember never again to let their tempers get the better of them.

Now Teddy and Tommy really loved each other, but sometimes they forgot to show their love in the way that brothers should. Deep down inside, they knew that what they had done was wrong, and they didn't exactly mind being punished for it. But they were glad when it was over, and Mother called to them that supper was ready.

When the supper dishes had been washed and put away and all the family was seated in the living room before the bright, open fire which felt so good on this frosty winter evening, Father said, "Ted and Tommy, I'm going to tell you a story."

"Whee—ee!" cheered the boys, who loved to hear stories. They said their Dad was "the best story teller in seven counties."

"This tale I am about to tell," went on their father, "is true. It really happened a long time ago, to two boys over on old Piney Peak. It was in the winter time and Stony Creek was frozen just as it is now—frozen deeper

and more solid, I believe, for that was a bitter, cold winter.

"The two boys I am telling you about were named Thomas and Joseph—let's see, we'll call their last name Kane; it was really something else, but that will do for the story. The Kanes lived on a farm across the creek opposite to Piney. They had a big family, seven children, all the way from Thomas, who was the oldest, down to the little baby sister not yet a year old. Thomas and Joseph (who was usually called little Joey) were the only boys and should have been great pals but, like some other fellows I have met, there were times when they just couldn't get along, and were mean and hateful to one another, and selfish and grabby, both wanting the same thing at the same time and quarreling over it instead of having a good time sharing their things. One evening, a few days before Christmas, the whole Kane family was gathered before the fire in the big stone fireplace in the farmhouse kitchen.

"Let's pretend that we are standing in a corner of the Kanes' living room where we can see and hear what is going on. Several of the children are seated around a little low table near one corner of the fireplace, very busy about something. What can it be that they are doing? They seem to be stringing big, red beads—no, they are cranberries. Rachel and Ruth, the

twins, each have some long strings of them finished, and some of the strings are red and white with what look like white snowflakes between the cranberry beads. Ruth is saying, 'Aren't you glad Uncle Dan drove over from New Jersey and brought us a whole bushel of cranberries, so we have plenty to string and Mother can make lots of jelly for our Christmas dinner, too?'

"And Rachel added, 'Yes, and we're glad that Father planted some popcorn along with his regular corn so we have plenty to pop to decorate our tree.' As she spoke, Thomas, who had been busily shaking a corn popper over the fire, raised the lid and poured a mound of snowy popcorn into a big bowl. All the children gathered 'round with outstretched hands—'I want some,' 'Give me some,' till their mother said, 'Here, here, that's enough! How do you think we can ever trim our tree if you eat up all the decorations?'

"But, oh dear,—look—a squabble has started between Thomas and Joey, they both want the corn popper. Little Joey, who has been patiently shelling corn for his brother to pop says, 'It's my turn now,' and grabs for the popper which Thomas holds over his head out of Joey's reach. In the struggle that follows the lid is knocked open and corn is scattered all over the floor.

"Just at this moment their father, who has been out to lock up the barn and see that his cows and horses are all settled for the night, opens the door and comes into the room. 'My, my, what's going on in here? It looks as though my two sons are having trouble again—I am very sorry for that. Clean up the mess off the floor, boys, and put the corn popper away; then sit down as far apart as you can. Let us have peace and quiet for our evening worship, before we go to bed.' Then father reaches up to the mantel shelf for the big Bible and sits down in the midst of his family to read it.

"The baby is sleeping in her cradle by the fire, the smallest toddler is asleep, too, on Mother's lap and the other little one climbs up on Father's knee, while the older children lay aside their work and settle down quietly to listen.

"It is a part of the Christmas story that they hear tonight. The story of the angels from heaven who brought
(See "Teal," Page 361)

Isaiah's Scorn of Idolatry

SERMON

A Sermon Preached on October 29, 1923,
in the First Presbyterian Church, Princeton, N. J.

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

"He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire: And the residue thereof he maketh a god, even his graven image; he falleth down unto it and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god" (Isa. 44:16, 17).

THIS passage expresses the scorn of the prophet for idolatry. And it would be harder to find more scathing irony in all literature. Nothing could possibly be more completely plain.

Yet even plainness such as this requires in the reader some receptiveness of soul. It might seem impossible for anyone to misunderstand; yet modern men do succeed in doing so. I remember a sermon which I heard a few years ago. It introduced those verses which voice the scorn of the ancient prophet for the man who makes an idol by cutting off a piece of a stick of wood. "He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire: And the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god." Such words, it might be thought, are plain enough; surely it is impossible to misunderstand. But what did our modern friend make of these devastating words? "These are very useful verses," he said in effect; "they show that the church should satisfy the material as well as the spiritual needs of man. That artificer of whom the prophet speaks made a god out of his stick, and that is well; but he also made a fire of it and roasted meat, and that also is well. So we should emulate him; we should in our church have worship—that element is well enough if it be kept in its proper place—but we should also have material service; in worshiping the god we should not neglect the making of the fire and the roasting of the meat."

It might seem impossible that such interpretation, in this supposedly enlightened age, should actually exist; yet exist it does, and it threatens to dominate our modern religious world. Prejudice and narrow obscurantism in the false garb of freedom are everywhere at work. They have produced their garbled or Shorter Bibles—I suppose *Paradise Lost* could be reduced to banality if the words in it were merely chosen and combined anew to suit the modern reader—they have produced their alleged translations of the Bible which are not translations but falsifications. The Bible under such treatment is becoming a book with seven seals. When will it be rediscovered? When will men again read it as it is, with all its scathing rebuke to human pride, with all its exaltation of the living God? We cannot say when the blessed day will come. But one thing is clear—if the Word of God again were heard, there would be an upheaval like the Reformation of the sixteenth century. Now, as at the end of the Middle Ages, the Bible is obscured by an interpretation which really reverses its meaning; and now as well as then the rediscovery of the Bible would set the world free. That would be a beneficent upheaval; it would mean a grounding of the social edifice no longer upon the shifting sands of utilitarianism, but upon the rock of God's commands.

The fine scorn of Isaiah is not without interest at the present time. It is directed, indeed, against idolatry, and no one would seem to be in danger of idolatry today. But the glorious thing about the polemic of the Bible is that it is not merely negative. The Bible tears down only in order that it may build a better building upon the ruins of that which has been beneficently destroyed. So it is with this chapter. The prophet denounces idolatry not out of a mere love of denunciation, but because idolatry does despite to a positive thing that fires the prophet's soul. The prophet's scorn for what is false is a generous thing because it springs from a profound love of what is true. Idolatry

is denounced because of devotion to the living God. The great underlying question of this chapter is the question whether we shall worship a god of our own making or the God by whom we have been made.

The question is very much alive today. We have not idolatry in the narrower sense, but of the making of gods there is no end. Turning from the living and true God, like Israel of old, we have preferred a god who will be content to serve our ends. We have built a fire and roasted roast, and we have promoted religion; and both operations are often on the same low utilitarian plane. Religion, men say, is a useful thing; it must be promoted in the interests of the state or in the interests of the community; God is the servant of man. Instead of seeking God first and testing our plans by His revealed will, we make our plans first and drag God in to help us carry them out. Religion ceases to be an end in itself and becomes a mere means to an end. Instead of the facts about God being the basis of religious experience, religious experience is made the basis of the supposed facts.

As I was walking through the streets of one of our large cities a year or so ago I saw, not an altar with this inscription "To An Unknown God," but a church with a huge sign in front of it to the effect: "Not A Member? Come on in and help make this a better community." That is modern religion with a vengeance. It was an appeal not to sinners to seek salvation at the hands of God, but to persons, whose purposes are already all that they should be, to use religion as a mere means to accomplish their humanitarian ends. Many preachers and laymen today are busily engaged in calling the righteous to repentance. And it is just as futile an effort now as it was when our Lord first recited it in the days of His flesh.

Men are not interested in the facts about God, but in what use they can make of their thoughts about Him. Creeds may vary, men say; but a man can make any creed effective in his life. Theology, they tell us, is a

mere expression of Christian experience; it is a mere interpretation of an attitude of the human soul. At the present time we may still find it useful, men say in effect, to conceive of God as a person; but there may come a time when some other conception may serve better the needs of men. Of course such pragmatism is really skeptical to the core; it is nothing but a dismal skepticism which instead of having the honest courage of its own negations decks itself out in the now meaningless language of devotion. But it is all in vain. God is quite useless if He exists only in idea. If a man regards the belief in a personal God as a mere interpretation of experience, useful only to this generation and destined to pass away as the forms of men's thought change, then even in this generation he no longer really believes in a personal God at all. Men say that we must not hold a static conception of religion; but, after all, facts, despite all our fine words, if they be real facts, are never subject to change. We may correct our errors; but if we have ever attained to truth the truth will remain true for millions upon millions upon millions of years. Shall we give up the search for truth? That is the real religious question of the day. Shall we content ourselves with the meaningless pastime of formulating creeds which are intended only to be useful and not to be true? Or has God spoken and revealed the truth?

We Christians think that He has. He has, it is true, revealed but a little. We are but finite creatures, and God has not destroyed us by showing us the full splendors of His being. Certainly the things that we know not are vastly greater than the things that we know. There are many questions which we can never answer. I received a letter in yesterday morning's mail from a gentleman in New York, a stranger to me, who appeals to me "as a religious teacher" to reconcile the awful facts of earthquakes and tidal waves with an Overruling Providence. And a stamped enveloped is enclosed for reply! No, my friends, there are some things that God has not revealed. God has not invited us finite creatures to sit at the council table of the universe. He rules all things yet in accordance with His mysterious will. "Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel and who

instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?"

But despite this infinity of mystery, there are some things that God has revealed; some things even with regard to the most mysterious of God's acts. We cannot explain the purpose of the earthquake and the fire; but we have been told some things about them. We have had our complacent judgments stilled. We have been told that we have no right to regard those horrors as indicating greater sin on the part of those who suffered than the sin of those who escaped; but we have been told on the other hand that we all deserved to suffer calamity ten thousand times greater than these; we have had revealed to us the full dreadfulness of sin in the presence of the holiness of God's being. And we have been told of the act of God's grace by which at infinite cost to God Himself—we have a right to utter these stupendous words—mercy was extended to us who deserve it not. Great are the mysteries that are not revealed; they should ever make us humble. But greater also, and at least sufficient, are the mysteries that have been revealed. And these mysteries should make us more humble still.

When will men see that nothing but truth can satisfy the longing of the human soul? Religious conceptions which are merely useful and not eternally true are not useful at all. But, as it is, a deadly blight of pragmatism has fallen upon the world. The intellect is dethroned and intellectual decadence is rapidly setting in. Men are following the will-o'-the-wisp of a practical religion which shall somehow be independent of facts; they are trying to produce a decent, moral life in this world while denying the basis of morality in the being of God. They have embarked on a vain search for an authority which is merely man-made and can therefore never command the reverence of man. The words of Hosea are fulfilled in the modern conception of God, as in the idolatry of the eighth century before Christ. Of the useful, non-existent, practical God of modern times also it may be said: "The workman made it; therefore it is not God."

The world is restless today. There are many voices but there is no peace. Men are feverishly saying, to a god manufactured to serve the social needs of man: "Deliver me; for thou art my

god." They are trying to produce decency without principle; they are trying to keep back the raging sea of passion with the flimsy mud-embankments of self-interest; they are trying to do without the stern, solid masonry of the will of God. When will the vain effort cease? Shall we continue on our wanderings? Shall we continue to stagger like drunken men? Shall we still fashion a divinity that shall serve our utilitarian ends? Shall we amuse ourselves with idols? Or shall we return unto God?

North Jersey Presbyterian Meets at Ringoes

GREAT enthusiasm and devotion to missionary responsibility marked the fall meeting of the North Jersey Presbyterian held on November 29th in the Calvary Orthodox Presbyterian Church of Ringoes, New Jersey. About eighty women were present from widely separated areas. Mrs. John F. Gray, wife of the pastor of the host church, presided as president *pro tempore*. Her opening speech struck the theme for the day's discussions: "Our Missionary Responsibility to Our Own Community." Miss Margaret E. Hunt of Philadelphia gave the morning address which was full of practical suggestions for persuading unchurched families to attend the church.

The offering of the day was set apart for the work of the Rev. Bruce F. Coie in Warren Point and, as a result, the piano used in the chapel is almost entirely paid for. The Rev. Wilson Albright conducted a forum on the subject of community mission work, and the discussion was ably handled by Mrs. H. C. Walwyn of Columbus, N. J., and Miss Susan Beers of the Morristown church. Musical selections were rendered by Mrs. Justus Bryan of White Horse and Mr. Coie and the Rev. James W. Price.

Mr. Price, newly-installed pastor of Immanuel Church, Morristown, gave the afternoon address. He stressed the importance of the Christian home. There, he asserted, was the most difficult place to live the Christian life but also the most effective means of spreading the gospel and building up the church.

The Presbyterian
GUARDIAN

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EDITORIAL

Conscription

IN THE November 25th number, we published a vigorous article against peacetime conscription from the pen of Robert S. Marsden. It is, we believe, a timely statement on the subject. It presents a side of the debate that has received very little attention in the daily press. But it is the more deserving of attention because it gets down to basic principles. Christians should insist that this question be decided by the Congress on the basis of principle, and not by mere expediency or as a question on which we must simply defer to the advice of military experts.

The other side of the case has received the best press. The reason is not far to seek. It has had the advantage of being sponsored by the most popular and glamorous men of the day, men like Generals Marshall and Eisenhower, whose brilliant leadership has placed the nation deeply in their debt. And it hardly need be said that the fact that President Truman has been convinced by the military leaders, that universal military training is a sheer military necessity, has also served to give it a conspicuous place in the daily press.

But there has been a growing chorus of voices on the other side. And these have by no means been limited to pacifists and isolationists. Besides some effective argument in the religious press, the stand of able writers like Paul Mallon and David Lawrence has been impressive. They have carefully analyzed the arguments of the military men and have found them wanting.

David Lawrence, for example, writ-

ing in *The United States News*, asks the disturbing question whether, if our national policy is to be dominated by a philosophy of force and by power politics, we are not compelled to admit that Hitler has really won the war. Some system of military training may have to be devised, he admits, but surely not one in which for a year the army and navy will be in the position of "controlling everything, including the indoctrination of military 'ideals'—the ways to hate and kill." This is not the time, he insists, to abandon moral force and to place the emphasis upon physical force.

We are not advocating an unrealistic optimism. The prospects for an era of peace are not bright. And preparedness is absolutely essential. But the preparedness must be geared to the new atomic age upon which we have entered. If, as has been predicted, the next war will be of only thirty-six hours' duration, the issue will not be decided by massive armies.

And as we contemplate the gloomy predictions as to the character of the next war, are we not compelled, by all that is holy and just, to labor as we have never labored before for the enunciation and application of Christian principles in international relations? Man will never produce lasting peace. Only the return of the Prince of Peace will bring the age of peace. But God forbid that we should fail to insist, with as much urgency and power as we can command, that men everywhere must acknowledge Him now.

Fear

THE word "atomic" has probably appeared in print during the last few months a thousand times for every single appearance in a like period before last summer. Such a notable expansion of human knowledge as the recent discovery should, according to the optimistic standards of humanism, have been greeted with tremendous delight. We should all be very happy about the matter, and be dreaming of the way in which humanity is to have its basic satisfaction with life increased. The advance ought to be hailed as a notable step in the inevitable march of human progress.

But the facts are very different. Even some of the pagans in the modern world have begun to doubt the inevitability of progress, in the

good old-fashioned sense. Certainly we, who believe in the Scriptures, find no reason there to assume that man will inevitably move on from one advance to another. The Bible gives us quite a different picture when it says, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8).

Rather, the keynote of human life today is sounded by an underlying and haunting fear. We wonder who will be the first to start the next war by exploding a series of atomic bombs in the midst of great cities. In particular, we wonder what the intentions of Russia in this matter are. Are we actually going to have to live out in the countryside for very fear? Is it true that we shall have to consider building cities under ground?

There is no particular reason to be surprised by these things. Did not our Lord indicate that before His return men would be "fainting for fear, and for expectation of the things which are coming on the world" (Luke 21:26)? It is also interesting to note that the apostle Peter connects with the day of the Lord the fact that "the elements shall be dissolved with fervent heat" (II Pet. 3:10). Perhaps we now know a bit more about how that may be brought to pass.

In the face of this all-pervasive fear, what should our attitude as Christians be? The answer is not hard to find. We need not be bowed down with the well-nigh universal heart gnawing. Instead of being bowed down, the Bible says that we are to "look up and lift up" our heads; we are to "take heed" to ourselves, to "watch," and to make "supplication" (Luke 21:28, 34, 36). True, the immediate outlook may not be a particularly pleasant one, but fear of men, of things, of other nations is not in the vocabulary of the child of God. He who fears God and Satan, the one with love, the other with hatred, need fear nothing else. We know not how long the great day may be deferred, but we rejoice to see the Word take on more vivid meaning in our day. "For now is salvation nearer to us than when we first believed" (Rom. 13:11).

What Price Victory?

IT HAS always given Americans a comfortable feeling to believe that they were respected by the peoples of the earth for their charitable and gen-

erous spirit and for their idealism. There has been considerable ground for this feeling. Americans have been idealistic and generous. The Protestant churches have often been leaders in promoting good works.

At the present time, the feelings of the peoples of the earth about America and Americans are changing very rapidly. We are now following, at the close of World War II, a policy which has little resemblance to that of former days.

Americans have always had faults. The proverbial American tourist abroad is but a reflection of the fact that we have, indeed, been proud and boastful. But with our faults have gone a warm-heartedness and friendliness which have mitigated, though not excused, them. At the present moment, however, though the world contains a larger proportion of pure human misery than we have seen for many a day, there is no heartfelt nation-wide outpouring of generous charity. UNRRA is an official government affair to which the ordinary citizen pays little attention. Some of the churches are doing their best to awaken us to a realization of what is going on in Europe, but the nation is not stirred.

Can it be that our root trouble lies in our new national policy? The war was fought, presumably, to forward justice and righteousness, to put an end to tyranny. But have we made any headway toward replacing tyranny with anything better in Germany and Austria and Hungary and Rumania and Bulgaria? Is the Potsdam Declaration proving to be an instrument for forwarding the cause of freedom, even apart from the pleadings of mercy? Literally millions of people are being torn from their homes in Poland and forced to ride in freight cars or march over the roads westward, hundreds of miles. They can carry little with them. They arrive exhausted, at the point of collapse. Do we care? And, to be very specific, how can we justify, from the point of view of Christian morality, the refusal of our government to permit private agencies, such as churches, and individuals, you, me and the other fellow, to send relief to citizens of these countries against which we fought? People are starving in Vienna. We used to think it chivalrous to give a cup of water to an enemy soldier dying on a battlefield, although he might have been firing at our troops a few moments before. Now we let

women and children die in the Vienna streets because they have been our enemies. We offer them nothing, for they lived under enemy tyranny. That

is government policy. What does our Lord say about it? Have you read Matthew 25, beginning with the thirty-first verse, recently?

The Life of Jesus Christ

BIBLE STUDY

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

LESSON 4

The Baptism of Jesus

SCRIPTURE: Matthew 3:1-17; Mark 1:1-11; Luke 3:1-38; John 1:15-34.

THE time for Jesus to enter upon His public ministry came when He was about thirty years old, probably in 26 A.D. The occasion was the appearance of John the Baptist. John was the child who had been promised to Zacharias and Elizabeth. A little older than Jesus, he had grown to manhood without attracting public notice. But recently, perhaps when he was also about thirty years old, he had begun to preach publicly in a region of Judea near the Jordan River. Recognized immediately as in the line of the Old Testament prophets, he had attracted great crowds. He declared that the kingdom of God was at hand, called on the people to repent for their sins which he denounced in plain language, and announced that one greater and mightier than he would shortly appear. He baptized the people with water, when they came to him and confessed their sins. But this one who would follow him, he said, would baptize with the Holy Spirit of God, and would at the same time bring swift judgment upon the unrighteous.

It is not strange that he attracted widespread attention. The official Sanhedrin even sent a delegation to "investigate" him. Some people began to wonder whether he himself might not be the Messiah. But he claimed to be only "a voice crying in the wilderness," and urged the people to prepare for the coming one. His parents had been told that he would go "in the spirit and power of Elijah," and the description certainly characterized his life and his preaching.

The Baptist's fame reached even into Galilee far to the north, and one day a company of Galileans came to John. Jesus was among them. He asked to be baptized. As John looked upon Jesus, whom he had probably

never seen before, he immediately recognized that here was one holier than himself, one who needed not to be baptized, but who Himself might well have baptized John. So John objected to doing what Jesus asked. But Jesus replied, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." And so Jesus was baptized by John.

Immediately afterward Jesus went up from the river's edge and knelt in prayer. And as He was praying, a strange event took place. The heaven opened, and the Holy Spirit was seen by Jesus and John, descending and resting as a dove upon Jesus. At the same time a voice from heaven was heard saying, "Thou art my beloved Son. On thee I have set my pleasure." This descent of the Spirit John recognized as a sign which had been given him by God. God had told him that when he saw this happen, he would know that the person to whom it happened was the promised Messiah of Israel. Later on he told the people that he had seen the sign and that by it he knew that Jesus was the Messiah.

The baptism of Jesus marks the public assumption by Him of the offices and work of the Redeemer of God's people. The years before had been years of preparation. Now the time had come for His public manifestation to Israel and to the world. Consequently Jesus first of all did that which openly identified Him with the people of Israel. He was not a sinner, had never transgressed the law of God, and thus could not personally respond to John's call to repentance. Yet as He was to be identified with the people, and as He was to bear their sins in His own body upon the cross, so now He identifies Himself with them to the extent of undergoing and in fact insisting upon that rite which ordinarily involved confession and repentance. Already he is consciously acting in his capacity of a substitute for and a representative of those He came to save.

But there must also be a recognition of Him as the Messiah, and a public proclamation to that effect. Consequently we see that His entrance upon His public ministry came in connection with the preaching of the last of the line of Old Testament prophets. John's peculiar task was to prepare the people for the Saviour's coming, and to identify Him to them when He appeared. This he did, declaring openly to the people that "this was he of whom he had spoken," and later on describing Him as "The Lamb of God that taketh away the sin of the world."

More than this, however, the one who is to be the Saviour of God's people must have the approval of God. And so we find that this too occurs when Jesus begins His public manifestation. The Father from heaven identifies Him as His own Son, and declares that He is the special object of the Father's favor. In proof of this, there is given to Him in a special and peculiar sense the abiding presence of the Holy Spirit, who comes to Him in a visible fashion. We are not to suppose that Jesus was devoid of the Holy Spirit before this time. But now in a special sense the Holy Spirit abides with Him, leading Him inevitably on the way to the cross.

We should notice that this is probably the only public manifestation of the divine nature as consisting of a Trinity of Persons that has ever occurred. Scripture teaches and we believe that there are in the Godhead three distinct Persons, the Father, the Son, and the Holy Spirit. These three are one God, the same in substance and equal in power and glory. This is a mystery we cannot understand, yet one whereby we may know God better than we otherwise could. At various times during the Old Testament period one of the divine Persons was manifested in some physical appearance, or by an audible voice. Rarely two of the Persons were manifested at the same time. But here all three of the Persons are present in outward fashion. The Son stands before us in human flesh. The Spirit descends in visible form. And the approving voice of the Father is heard from heaven.

The manifestation of the Triune God at the baptism of Jesus emphasizes the tremendous significance of the work upon which Jesus is now entering. The redemption of God's

people, planned from the beginning of the world, is a work of God in which each Person of the blessed Trinity has a part. And as it is the Son who is to be especially the Redeemer and Mediator, so, as He enters upon that public work, the testimony not only of the prophet John but also of the Father and the Spirit converge upon Him. Christ Himself is made the central figure, in so far as the attention of men is concerned. Upon Him all eyes must focus, and in Him all men must trust, if they are to receive the benefits of that work He undertakes to perform.

We are not to think that the work of Jesus as Saviour was to be only for the Jewish people. Although Jesus Himself was a Jew, and carried out His work among the Jews, John's witness was true, that He was the Lamb of God who would bear the sin of the world. From the day when God promised our first parents in Eden that He would destroy the Devil by the Seed of the woman, mankind had been looking forward to the days of its deliverance. And now when the fullness of time came, God sent His Son, and here at the baptism that Son was identified as the Saviour. This is the significance of the Baptism—the public identification of the Messiah, and His entrance upon His official work as the Redeemer.

QUESTIONS ON LESSON 4

Factual Questions

1. Recount all you know of the life of John the Baptist.
2. Who was the governor of Judea at the time of the Baptism?
3. By what sign did John know that Jesus was the Messiah?
4. What unique occurrences accompanied the baptism of Jesus? What is their significance?
5. John describes himself in words taken from one of the Old Testament prophets. Which prophet was it, and where do we find the words?

Discussion Questions

1. Is a message such as John preached needed today?
2. Look up the life of Elijah with the help of a Bible dictionary or concordance. In what ways was John like Elijah?
3. The Israelites had heard a voice from heaven once before. What was said at that time?
4. Are we told by what particular

means Jesus was baptized—whether it was sprinkling, immersion, etc.?

5. In what ways, if any, does John's baptism differ from baptism as we know it, so far as its significance is concerned.

Teal

(Continued from Page 356)

the message of glad tidings to the shepherds and to all people of the earth.

"... For unto you is born this day... a Saviour which is Christ, the Lord.' And the wonderful chorus of the angel's song, 'Glory to God in the highest, and on earth peace, good will toward men.'

"The father closed the Book and sat silently looking into the fire for a moment, then he repeated again the last part of the angel song... 'and on earth peace, good will toward men.'

"Children, do you know why the angels could proclaim peace on earth? It was because Jesus, the Prince of Peace, had come. We can't have peace with one another, you know, until we have 'peace with God through our Lord Jesus Christ.' When we have asked Him to come into our hearts and cleanse them from sin—then He fills our hearts with love for God and for each other and we have real peace. But God's Word says, 'If we love not our brother whom we have seen, how can we love God whom we have not seen.' The love we show toward our brothers and sisters is a real proof of our love to God.'

"The two boys realized that this little sermon was intended especially for them. Then as the family knelt in a circle in the firelight, the father prayed that each heart there might be opened to the Saviour, the Prince of Peace, and He might fill them all with love for God and for one another.

"And now 'Goodnights' are quickly said and the children hurry off to bed. No one is tempted to dilly-dally for the bedrooms are cold as ice-boxes. But all are soon comfortable and cozy between big, soft, feather-beds, fleecy blankets and warm, puffy, downquilts.

"The next morning everyone was abustle with holiday preparations once more. There would be no school till a week after Christmas so the children were free to take their full share in the work.

"Father said, 'Boys, I had planned to take you with me to cut the Christmas tree and gather the evergreens to ornament the rooms—but neighbor Nagle, down the valley, has just sent for me to come help him with a sick animal on his farm and I can't tell how long I'll be gone. So I am afraid you will have to go for the tree by yourselves. I am sorry not to go with you, but I think you'll get along all right. Just follow the trail around the south side of old Piney. About half way up you will come to the tree I notched last week; Joey was with me then, and I think he knows where it is. Go early and get back as soon as you can. From the look of the weather, I believe there will be snow falling before night.

"The boys were thrilled at the idea of going up on the mountain alone and on such an important errand. When they started out with the big homemade sled, the axe, and some ropes to tie the tree on the sled, three of their sisters—Ruth and Rachel the twins, who were younger than Thomas but older than Joey, and little Jane (five years old)—went with them as far as the little bridge, which spanned the now frozen Stony Creek. As the little girls paused to turn back, Ruth said, 'Boys, aren't you afraid to go over on the mountain alone—you might meet the Hermit.' 'No!' replied Thomas very loudly and boldly, 'Course we're not afraid—boys aren't scared—only girls—beside I don't believe there is any "Hermit".'

"Little Joey said nothing but he felt a shiver run up and down his back as he recalled the stories that some of the schoolchildren told about this mysterious 'Hermit'. They said he had a long, white beard—almost down to his feet—wore hairy animal skins, had claws instead of fingernails and fangs like a wolf instead of regular teeth. Some said that he ran at the head of a wolf pack and that they had heard them howling far away in the night. (It is wonderful what some people's imagination will do when it is allowed to run loose!)

"However, as the boys started out on their adventure it was a sunny, winter morning with the snowy fields and hillsides sparkling like diamonds, so there seemed nothing to be afraid of, and besides they had often been along that same trail with their father and had never seen any alarming sight. Tom and Joey were so intent on find-

ing the tree their father had marked and, when it was found, in cutting it down, they forgot about everything else. The little fir their father had selected was not so very tall, but of a beautiful shape and would make a handsome Christmas tree. The boys took turns in using the axe; this was no novelty to them as chopping firewood was one of their daily tasks. They tied their Christmas tree securely to the sled with the rope they had brought, and then began gathering evergreen branches and sprays of laurel and holly, which grew plentifully on the mountainsides. They even found a few sprigs of mistletoe. These were also tied to the sled with the Christmas tree. Then the boys were all ready for the return trip. So far everything had been very peaceful—not a single quarrel. Partly, I believe, it was because the boys had remembered their father's little sermon of the night before. Also, they had been busy and happy in their task. But now trouble began, for both boys wanted the honor of dragging home the sled bearing the beautiful tree. Joey begged at least to 'take turns,' but Thomas said angrily, 'No, Joe, you wouldn't do it right, you'd probably upset the whole thing—you can walk behind and watch the load and pick up any pieces that drop.'

"This arrangement did not suit Joey at all, and a struggle followed for the sled rope by which the load was to be pulled. It ended in Thomas jerking the rope out of his brother's hand and running away with the sled. He left the trail and cut across a smooth shoulder of the mountain, a space bare of trees extending clear to the valley below. Suddenly, as Thomas ran, he tripped on a rock and nearly fell, losing his hold on the sled rope. The next thing he knew, the sled was coasting all by itself down the mountainside. Thomas stood and watched, breathless, while it slid a full quarter of a mile to the foot of Piney Peak and on across the frozen surface of Stony Creek, till it stopped against the bank on the other side. As he ran back to the trail and started down, he could hear his little brother behind him calling, 'Wait for me, Tommy, please wait for me!' But Thomas only laughed tormentingly and ran faster without looking back—which is a very mean, cowardly way for a big boy to treat a little one.

"It was not hard when he reached

the other side of the creek to draw the sled up the bank, for the snow was very firm and smooth, and the keen runners slid along with almost no effort at all. Thomas did not look back to see if Joey was behind him, for he was interested in getting his prize all the way to the house before his brother caught up with him. As he reached the back door, Mother and the girls came running out on the porch and exclaimed in admiration over the beautiful Christmas tree.

"Then Mother said, 'Why, Thomas, where is your brother?'

"'Oh, he's coming along back there,' replied Thomas carelessly—but he suddenly felt uneasy, as he looked back across the field and saw no sign of Joey, anywhere. Now he was really frightened and turned and ran back the way he had come, calling, 'Joey, Joey, where are you?' Thomas climbed up the trail all the way to the place where they had cut the tree but saw no sign of his brother. And now he realized that it was no longer bright and sunny, the sky had become overcast with dark clouds, the wind was beginning to blow, and already snowflakes were whirling in the air. They became so thick that Thomas could hardly find his way back down the trail again. As he descended he still kept calling Joey's name, as well as he could between sobs, for now he was crying bitterly. Where was Joey? Lost somewhere in the mountain in a snowstorm, and it was all Thomas' fault; he knew that and it broke his heart, for of course he loved his little brother even though he had delighted in teasing him.

"When Thomas reached the house, his father had come home. He asked Thomas a few quick questions and then lost no time in starting out to search for his little boy himself. But first he said, 'We shall need a searching party. Thomas, you run over to Simpson's and tell him to gather as many men as possible to hunt for Joey.'

"The men came with torches and lanterns for now the early winter evening was near at hand. They searched far into the night on the mountainsides and down the valley below but found no trace of little Joey.

"The storm blew over and the moon came out, making the snowy landscape as light as day—but Joey was still lost.

(To be concluded)

Is the Pope Infallible?

DOCTRINE

By the REV. PAUL WOOLLEY

Professor of Church History in Westminster Theological Seminary

IN A famous statement which the Roman pope issued in 1864, he condemned anyone who should say that the pope ought to "reconcile himself with progress."

The meaning of this declaration became clearer when the world realized that the chief purpose of the Vatican Council of 1870 was to make a declaration concerning papal infallibility.

That declaration was vigorously opposed by the most learned and best informed bishops of the Roman communion. But the opposition was to no avail. The facts of history demonstrating that papal infallibility was a quite untenable doctrine were disregarded. The Council approved the teaching as a dogma of the church. The exact wording (in English translation) of the most significant part of the decision is:

The Roman pontiff, when he speaks *ex cathedra*, that is, when performing the function of pastor and teacher of all Christians by virtue of his supreme apostolic authority he defines a doctrine concerning faith or morals as to be held by the universal church, through the divine assistance promised to him in the blessed Peter, possesses that infallibility with which the divine redeemer wished his church to be equipped in defining doctrine concerning faith or morals.

In 1909 a brilliant American Paulist priest, an outstanding preacher, left the Roman church because he had become convinced that truth was not given its proper place by that church. Instead, he found that institutional loyalty and external conformity were valued more than moral integrity, right and justice. His name was William Laurence Sullivan. He passed through many difficulties, through illness and poverty, and ultimately became a minister of the Unitarian Church. When he died in 1935, he was engaged in writing his autobiography. It has recently been published by Richard R. Smith with the title, *Under Orders*.* It contains a fascinating story of Sullivan's early years in

the Roman Church and of the reasons which compelled him to withdraw from it.

One of the sections of the volume contains Dr. Sullivan's appraisal of the difficulties which arise when a thinking man tries to persuade himself that the popes have been infallible when teaching the church authoritatively in matters of faith and morals. Although some of Dr. Sullivan's data are more directly applicable than others to the point of papal infallibility in official teaching on faith and morals, the whole summary is so valuable that we have secured the kind permission of the publisher to reproduce it for our readers. It should be remembered that the teaching of the Roman Church is, of course, that infallibility has been a characteristic of the popes from earliest times to the present. The decision of 1870 was regarded simply as the declaration of an existing fact. Dr. Sullivan writes:

"First: If the Pope was held infallible from the beginning, the early Fathers who wrote so largely upon the faith and whose authority stands so high as a standard of faith, would witness to the fact. But they do not. As the opposition bishops repeatedly said at the Council, not a single Father of the Church, Greek or Latin, and not a single General Council attributes infallibility to the Pope alone. Even on the fundamental Scriptural support of the papal claims, the text in which Jesus calls Simon a rock on which he builds his Church, and gives to Peter the keys of the kingdom, only seventeen of the Fathers say that, in these words, the Church was built on Peter; but forty-four declare that the rock was Peter's faith in the divinity of the Lord—an extraordinary state of affairs if those early teachers knew of the infallibility of Peter's successor. Could they have been so silent if they knew anything about the dogma?

"Second: The primate of Africa, St. Cyprian, one of the greatest of the Fathers, refused to allow the validity of baptisms administered by heretics. He ordered that all persons so baptized should be rebaptized on entering the Church. Cyprian and his African

bishops solemnly affirmed this in two Councils. Pope Stephen condemned this opinion and practice and forbade it under anathema. Cyprian thereupon called a great Council of eighty-five bishops. He told them they had liberty to express their full opinion, for, said he, 'None of our bishops here sets himself up as bishop of bishops, nor tries to force his colleagues to obedience by tyrannical terror.' No one in the world could doubt at whom that shot was aimed. This Council voted unanimously that baptism by heretics was invalid. They added that Stephen had fallen into error by holding the contrary opinion, and had overstepped his authority in trying to force his opinion on others. St. Optatus asserted, in the face of Stephen's decree, that the baptism of heretics was invalid, though the baptism of schismatics was valid. And the great doctor, St. Basil, says that although the Romans forbade a repetition of baptism, 'We here re-baptize heretics.' And Augustine in his day says that on the question of re-baptizing, the doctors differ and will continue to differ until a General Council settles the matter once for all. The question then arises whether these illustrious Fathers of the Church could have had the remotest idea of the Pope's infallibility in so acting and so writing. Could Cyprian have gone to the length of open rebellion if it had ever entered his head that Pope Stephen was infallible?

"Third: Pope Celestine had condemned Nestorius, and Pope Leo I, Eutyches. Yet the Councils of Ephesus and Chalcedon met to consider—the one, Nestorius, and the other, Eutyches, and proceeded to their own condemnations of the two heresiarchs, after examining the whole case. Could they have done this superfluous work if they thought Celestine and Leo had infallibly disposed of the affair? Could the two great Councils possibly have met in order to give a mere embroidery of pomp to papal condemnations, already infallibly pronounced? Leo himself, in writing of the Council of Chalcedon, says that he had indeed condemned Eutyches, and now the Council had 'confirmed (*firmavit*) his

* \$2.50.

actions with its own irreformable assent' (*irretractabile assensu*), as though it were the Council's act, not his, which was irreformable.

"Fourth: A certain letter of Ibas of Edessa had been charged with heresy. Pope Vigilius issued a decree saying that the Council of Chalcedon had approved Ibas and his letter. Therefore Vigilius upheld Ibas and forbade anybody to reopen the case. He forbade also any contradiction to his present decree or the making of any change in it. Here was a doctrinal decision if there ever was one. Yet the fifth General Council did reopen the case, despite the prohibition. Further than that, it solemnly decided that Chalcedon had not approved and could not have approved Ibas' letter, for it was heretical. Again the question presses hard. Is it possible that those bishops of the fifth Council knew anything about the infallibility of the Pope whom they thus set aside?

"Fifth: When Pope Pelagius recognized the fifth Council, a great many bishops in Italy, Gaul, and Africa, who thought that this act discredited the Council of Chalcedon, denounced Pelagius, and several of them cut him off from Communion. The great Irish monk, St. Columbanus, wrote to Pelagius, grieving 'over the infamy of Peter's chair.' 'You have made the ancient faith void,' says he to the Pope. 'Therefore your juniors in station rightly resist you and rightly refuse communion with you.' Had these remonstrants any notion that they were withstanding an infallible oracle of the Holy Ghost? There is not a sign that they had; there is every indication that they had not.

"Sixth: The sixth General Council gives us the most famous case of all. Pope Honorius had written letters to the patriarch Sergius which were of a nature to confirm Sergius in his heresy of Monothelism, i.e., the heresy which holds that there was only one will in Christ. The sixth Council, Honorius being now dead, declares: 'We order that Honorius, former Pope of old Rome, be flung out (*proijci*) of the Holy Catholic Church of God. We anathematize him, because, in his writings to Sergius, he had shared the mind of Sergius, and confirmed his impious teachings.' Pope Leo II, in accepting the sixth Council, wrote: 'We anathematize Honorius, who did not adorn the apostolic see by holding fast to apostolic doctrine, but tried to

subvert the spotless faith by an impious betrayal.' And for some centuries every new Pope, on assuming office, anathematized Honorius along with other heretics. So we have a General Council, the proceedings of which were acknowledged by a Pope, condemning and excommunicating of a Pope for favoring heresy. It is a cruel case for pro-infallibility partisans, and the anti-infallibility bishops at the Vatican Council drove it home repeatedly. One of those bishops was one day speaking against the new dogma, and referred again to Honorius. 'We have heard all that before,' interrupted a pro-infallibilist bishop. 'You certainly have,' retorted the speaker, 'but you have never refuted it.' The pinch of the episode comes here: if the Council was wrong in attributing an heretical mind to Honorius, then a General Council can err in a matter pertaining to faith, and that destroys the whole Church's infallibility. If the Council was right, it destroys the Pope's infallibility. The one conclusion we can draw from the event without torturing the evidence is that nobody concerned dreamed that a Roman Pontiff was infallible. And the case seems to be clinched by Pope Honorius II in 868. Honorius II says that the Orientals declared an anathema on Honorius I. 'But it must not be forgotten that the ground of the condemnation was heresy; and that is the one and only ground on which it is permitted (*propter quam solam licitum est*) to men in a lower station to condemn their superiors.' These words state beyond the reach of doubt that a Pope believed that Popes can be heretical and are, therefore, not infallible.

"Seventh: When there were three rival and contending Popes in the first years of the fifteenth century, and nobody knew which was the right one, the Council of Constance met to put an end to the scandal, and it declared that a General Council has its power immediately from Christ and must be obeyed in all that pertains to faith by people of every class and dignity, even papal dignity (*dignitatis etiamsi papalis*). There is not a sign that the Fathers of Constance recognized infallibility in any Pope.

"Eighth: When the rebellious members of the Franciscans were fighting fanatically for the idea of absolute poverty, they announced two propositions: first that Christ and the Apos-

ties did not actually own anything, even in common; and secondly, that a thing could be used without implying any right to use it (*usus facti, sed sine jure*). Pope Nicholas IV decided that these two propositions were true and that it would involve excommunication to deny them. Yet John XXII called them both not only erroneous but heretical, and he excused his contradicting a predecessor by saying that Nicholas' decree had not been supported by the approval of a General Council. Here again it is implicitly stated that a doctrinal decree of a Pope is not by itself alone infallible.

"Ninth: Pope Stephen VI nullified the ordinations conferred by his predecessor, Formosus, and ordered re-ordination of the clerics ordained by him. Then John IX nullified all the acts of Stephen and affirmed the validity of the ordinations of Formosus. Later on, Sergius III annulled the acts of Formosus and John IX and approved those of Stephen VI. But since it is a sacrilege to re-ordain a man, these Popes, who nullified orders and commanded re-ordination, certainly sinned against the faith, and carried their sin into public act of the gravest character. Throughout the scandalous business it never occurred to anyone to mention a Pope's infallibility.

"Tenth: St. Boniface, the Apostle of Germany, submitted a moral question to Pope Gregory II. A Christian couple had been for some time living in marriage when the wife fell gravely ill, making conjugal relations impossible. May the husband marry another woman? The Pope answered that it would be better for the man not to marry. But since this calls for great virtue, he may get married (*nubat magis*); only let him give the necessities of life to the first wife. So taught a Pope to a missionary out in the field. Can papal infallibility survive this kind of thing?

"Eleventh: And can it survive the repeated assertion of mediæval Popes of their right to depose civil rulers, to dispose of kingdoms, and to free subjects from their oath of allegiance? The assertion of such rights is made in the most solemn terms and actually carried into act, over and over. Not by any civil agreements do the Popes justify this pretension, but by the inherent superiority of Church and papacy over all temporal powers. And if we say these excesses were not infallible acts, suppose that some day a

Pope declares that they are?

"Twelfth: And what shall be said of the explicit denials of papal infallibility by good Catholics before 1870? Here, for instance, is the Controversial Catechism by the Rev. Stephen Keenan. I quote from the third edition and fifteenth thousandth issue, dated 1854, only sixteen years before the Vatican Council. Question: 'Must not Catholics believe the Pope himself to be infallible?' Answer: 'This is a Protestant invention; it is no article of the Catholic faith; no decision of his can oblige, under pain of heresy, unless it be received and enforced by the teaching body, that is by the bishops of the Church.' Dr. Keenan's

Catechism bears, in its introductory pages, the most cordial approval of its doctrinal soundness by Bishops Carruthers, Gillis, Kyle, and Murdoch. 'The sincere seeker after truth,' writes Bishop Carruthers, 'will here find a lucid path opened to conduct him to its sanctuary.' Yet the 'Protestant invention' of papal infallibility is today a truth revealed by God, and necessary to salvation. Would it be possible to find a more annihilating proof that this dogma of 1870 was unknown as such to English-speaking Catholics, when here we see them humiliated at having it attributed to them—and vigorous in rejecting it as a Protestant slander?"

chester and \$160 in Bancroft to \$224 in Yale. . . . The pastor has been active in a campaign to establish a Protestant Hospital in Huron and the members of his congregations have contributed over six thousand dollars for this purpose.

Omaha, Nebraska: The First Orthodox Presbyterian Church and the Logan Fontenelle Chapel report considerable activity. Attendance at the Thanksgiving service set a new record for that service in spite of very cold weather. The chapel will hold a special Christmas program under the leadership of Miss Mary Roberts.

Presbytery of New York and New England

COVENANT Church, Albany: At the second annual Fellowship Banquet of the Sunday school, held on November 16th, a record attendance of ninety-five was present. The speaker was the Rev. Raymond M. Meiners. Now that the war has ended, prospects for a young people's work are very bright.

Calvary Church, Schenectady: At a recent service a religious film, entitled "They Live Forever," was shown. The film, which is a fifty-minute full color sound-motion picture, was produced by the Moody Bible Institute. About seventy-five people were present. Approximately the same number were present at the Thanksgiving Fellowship Supper held on November 29th. Several returned service men gave testimonies and the evening was featured by the singing of hymns. Of the twenty-three men in the service from this church, including members and friends, eleven have been discharged. . . . The church was represented by two delegates at the recent Sunday school convention in Willow Grove.

Presbytery of New Jersey

COVENANT Church, East Orange: Dr. and Mrs. Alexander K. Davison and their three children have received a hearty welcome. The release of Dr. Davison from the armed forces after his service of more than four years as a chaplain was reported in the last issue. In a recent contest in the Sunday school on two months' lesson material, as published in *The Key*, the Junior Intermediate Department won from the Adults' Bible Class by the close margin of thirty to twenty-nine.

Faith Church, Pittsgrove: Attend-

Orthodox Presbyterian Church News

NEWS

Presbytery of California

FIRST Church, San Francisco: On Sunday evening, November 25th, Chaplain E. Lynne Wade was the guest preacher. He gave a stirring message which proved a rich blessing to the congregation. A most successful service of praise at the Thanksgiving Day service is also reported. On November 23rd the Machen League of the church was entertained by the Rev. and Mrs. Robert K. Churchill and the Machen League of Berkeley, the occasion being the thirteenth wedding anniversary of the Churchills.

First Church, Long Beach: Chaplain James E. Moore, who is soon to return to his congregation in Baltimore (Presbyterian Church in the United States), preached at both services on November 25th to large audiences. Chaplain Moore has been taking a brief vacation in Southern California with his wife whose former home is Long Beach.

Grace Church, Los Angeles: Chaplain Moore was guest preacher on December 12th. The church is recalling with great thankfulness the effective ministry of the Rev. Robert K. Churchill in the week of meetings held early in October, which were reported last month.

Presbytery of the Dakotas

CALVARY Church, Volga, S. D.: After serving for a considerable period as supply pastor, Louis E.

Knowles became pastor when, on October 23rd, he was installed by the Presbytery of the Dakotas. Following the installation, a reception for the pastor and his wife was held in the basement of the church. . . . On November 7th a Harvest Festival was held under the auspices of the Ladies' Aid. In acknowledgment of the harvests, a thank offering was received in the amount of \$487. This collection was supplemented by contributions of \$655 from the Ladies' Aid Society and the Sunday school, and was used for the purchase of pews and for painting of the church.

The churches in Bancroft, Manchester and Yale, S. D., report both activity and progress under the leadership of the Rev. Melvin B. Nonhof. Bancroft and Manchester, having achieved the status of self-supporting churches rather recently, now report substantial balances in the church treasury at the time of the annual congregational meetings early in November. . . . Special evangelistic meetings were held at Manchester from December 3rd to 7th. . . . The Bancroft church recently bade farewell to one of its elders, Mr. H. D. Thaden, who after thirteen years of service as elder in the church, went with his family to Huron, S. D. A farewell gathering was held in their honor. . . . The Lord's Acre Projects of the several Ladies' Aids were very successful, the receipts ranging from \$120 in Man-

ance at evening services has shown a notable increase, beginning with October. Never falling below twenty-five, in this period, the average attendance in November reached the encouraging figure of forty-six. At a recent communion service three persons became members on profession of faith. Morning attendance has also increased. Chaplain Lawrence H. Jongewaard preached to an audience of over one hundred at the evening service of November 25th. In connection with his message, he recounted experiences from his service of more than three and a half years. He told of the wonderful way in which his life had been spared.

Grace Chapel, Warren Point: In this new field, enrollment in the Bible school has risen to thirty-five, with an average attendance in November of twenty-three. The average attendance at the morning worship was eighteen. On November 13th a special missionary service was held. Representatives of the Navajo Bible School and Mission in New Mexico and Arizona, including a Navajo Indian, were present and showed moving pictures of their work. On November 25th the Rev. Oscar Holkeboer, of the Faculty of the Eastern Academy in Paterson, was the preacher. Mrs. Holkeboer is serving as pianist at the services. A piano was recently purchased for \$75. More than \$25 was received from the North Jersey Presbyterial for this purpose. A thank-offering of \$20 was recently sent to the Committee on Home Missions.

Grace Church, Trenton: The Ladies' Missionary Society was represented by eight members at the North Jersey Presbyterial. . . . A quantity of clothing has been sent to the Rev. J. Lyle Shaw for his work in Newport, Ky. . . . Delegates to the recent Sunday School Convention in Willow Grove found it at once enjoyable and profitable. . . . Two carloads of young people enjoyed an evening of fellowship at the church in Ringoes on November 9th. . . . The Boys Brigade journeyed to Morristown on November 24th to meet a group which had come down from New Haven. That intimate contact was established is proved by the fact that the day's events included even a football game! . . . On December 7th a congregational supper was held for members and friends of the church and the Sunday school.

Entertainment was provided by the young people, and the Rev. John F. Gray gave an appropriate address.

First Church, Fort Lauderdale, Fla.: During the vacation of the Rev. John C. Hills, the pulpit was occupied by Dr. Thomas E. Welmers of Holland, Michigan, and his son Dr. William E. Welmers, pastor of the Knox Church in Philadelphia.

Presbytery of Philadelphia

BETHANY Church, Nottingham: During recent weeks the church has enjoyed the presence of several guest speakers. An eight-day missionary evangelistic conference was held, with the Rev. Messrs. Lewis and Ostien of the Sudan Interior Mission. Two of the young people of the church indicated their readiness to give their lives for full-time service. A recent visit by the Rev. Floyd E. Hamilton and Mrs. Hamilton resulted in a new conception of Korea and the opportunities there. Mr. Hamilton addressed the missionary and Prayer Band meetings. The Rev. R. Heber McIlwaine also was a recent visitor. Following the day of his release from the chaplaincy, he told of some of his experiences in the chaplaincy and spoke of his hopes for restoring work in Japan. Further evidence of the missionary interest of the church is to be found in the fact that useful gifts were recently sent to the Rev. and Mrs. Francis E. Mahaffy in Eritrea and to Mr. and Mrs. John E. Phillips who have just arrived in Anglo-Egyptian Sudan. Five service men have recently been welcomed back, and those who are still absent have been sent gifts as tokens of the affection and interest of the church.

Covenant Church, Pittsburgh: Continued progress is reported in the new location at Blackridge. The brick work on the church building is nearly complete. Meanwhile services are being held in the new manse. In spite of its move of nearly five miles from its old location, apparently only one family will not continue as members, and in that case an expected departure to Ohio is the reason. Cottage prayer meetings have resulted in more widespread interest in the mid-week services.

Faith Church, Harrisville: The Young People's class of the Sunday school held a supper meeting on November 30th, with the Rev. Robert L.

Atwell as the special speaker. The teacher, William Kiester, presided over a short business session. . . . The Dorcas Guild held a dinner for members and their husbands on December 11th, after which they packed boxes for soldiers and assembled terraria for shut-ins. On December 2nd, Mr. Atwell preached at the Hilltop School and the attendance reached thirty-two. The Christmas program of the Sunday school was held on December 20th.

Knox Church, Philadelphia: The tenth anniversary of the church was celebrated during the latter part of November. To commemorate this occasion, a social night was held on November 23rd, and a special anniversary service on Sunday morning, November 25th. Highlights of the social were sound movies, remarks from one of the former pastors, the Rev. John B. Thwing, Jr., cello selections by the Rev. Professor Edward J. Young, and refreshments served by the Ladies Aid Society. The anniversary service was conducted by the Rev. John C. Hills, who supplied the pulpit during the vacation of the pastor, Dr. William E. Welmers.

Calvary Church, Germantown, Philadelphia: At a meeting sponsored by the Women's Missionary Society on November 30th, the Rev. Robert S. Marsden showed motion pictures of many of the Orthodox Presbyterian churches. Guest preacher on December 2nd was the Rev. John C. Hills of Fort Lauderdale, Florida. On December 9th, the Rev. Professor R. B. Kuiper preached the morning sermon and administered the sacrament of baptism to his grandsons, Robert Huston and David Janssen Kuiper, whose father, Dr. Klaudius Kuiper, was recently discharged from the Army.

Presbytery of Ohio

COVENANT Church, Indianapolis: On November 7th, the church had its first Fellowship Supper in the basement. More than sixty people attended, which caused somewhat cramped quarters even in the newest addition to the building, the basement of which was constructed this past summer. After a banquet served by the ladies of the church, a program was given by various members of the congregation. The occasion was helpful in promoting a friendly attitude

toward the church in the community and should be but the beginning of more activity of that nature. With the basement, the church is able to enlarge its program considerably. . . . Covenant Church is sustaining a real loss in the departure of the De Jong family, who are moving to Michigan. Mr. De Jong has faithfully served in the capacity of elder almost since the founding of the church in 1936. On November 30th the church met in the De Jong home for a farewell party, and presented them with a Young's "Concordance" and a beautiful picture for their new home. . . . The Women's Missionary Society has made over two dozen stuffed toys for the work of the Rev. J. Lyle Shaw at the Newport, Ky., Mission for the Christmas season. Three boxes of used clothing were sent to the Cornville, Maine, congregation for distribution among the needy in that area.

Presbytery of Wisconsin

BETHEL Church, Oostburg: The Presbytery of Wisconsin, meeting in Oostburg on November 28th, admitted the Rev. John Verhage, formerly a minister of the Evangelical and Reformed Church, to The Orthodox Presbyterian Church and installed him as pastor of Bethel Church, Oostburg. The Rev. Richard B. Gaffin of Milwaukee, moderator of the presbytery, presided. The sermon was preached by the Rev. Jack Zandstra of Chicago on the theme, "Ambassadors for Christ," based upon II Corinthians 5:20. The charge to the pastor was delivered by the Rev. John Davies of Gresham and the charge to the congregation was given by the Rev. Dean W. Adair of Cedar Grove. The benediction was pronounced by Mr. Verhage. The former pastor of Bethel Church was the Rev. Oscar Holkeboer, now teaching at Eastern Academy, Paterson, N. J.

Indian Mission, Gresham: The Rev. John Davies reports that regular church services are still being held in the public school and that Bible classes, prayer meetings and other gospel services are being conducted in a government building and in homes. The building program has come to a virtual standstill, but it is hoped that some progress may be made in erecting a superstructure upon the basement foundation. Funds for this purpose are urgently needed and the help of others will be much appreciated.



Your FAMILY ALTAR

Studies in the Shorter Catechism

JAN. 5TH. PROV. 30:1-9 (Question 104)

IN LINE with the fourth petition, we have this passage from Proverbs in which two things are asked: grace sufficient and food convenient. Let us make the request with the same motive: that we sin not—either by riches, spurning God, or by poverty, disobeying and profaning the name of God. By such a petition, we acknowledge that our dependence is in God for all things.

6TH. MARK 11:15-26 (105)

This petition binds us to observe the second table of the Law, if we would not give the lie to our profession of embracing the first table. There is certainly no clearer teaching of our Lord Jesus than this: that a man may not expect forgiveness before God who harbors an unforgiving attitude in his own heart. These two things cannot dwell together—love for God and hate for our fellow man.

7TH. I COR. 10:12-22 (106)

How often must these words be voiced by the child of God in this world of sin and temptation! With the old nature working overtime and the powers of evil insinuating themselves upon us from all sides, we could not get along without the help of God. The first part of the petition indicates the aversion of the renewed man to sin; the second, his knowledge of the only source of help, even God the Father through the Lord Jesus Christ by the help of the Holy Spirit.

8TH. EPH. 3:8-21 (107)

It is with grateful acknowledgment that we ask our petitions of God: for He alone is able to hear and answer; for unto Him belongeth praise; for He is the sovereign Ruler of all; for in Him we live and move and have our being. The humble petitioner may expect great things from God because God is great and greatly to be praised. Let us pray the Lord's prayer with intelligent sincerity and pattern all our prayer after this one that glorifies our Lord.

God's Word Shines Forth (Psalm 119)

9TH. VSS. 1-16 (9)*

By way of introduction, let us learn that in almost every verse of this longest Psalm there is a reference to God's Word, using nine or ten synonyms. Hence, it is no surprise to find that the answer to the young man's question is the Word of God. A heart filled with the precepts of God will ever rejoice in seeking to do His will wholeheartedly.

* Verse to memorize.

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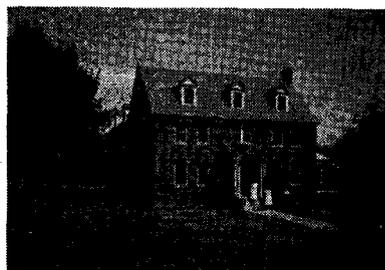
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10TH. Vss. 17-32 (18)

Apparently it was not going well with the psalmist. He was a stranger and a pilgrim in the earth, he was an object of contempt in the eyes of his fellows. In spite of all his troubles, he yet stuck to the testimonies of the Lord. Lord, help us to evaluate Thy Truth above all things, to cling to it as we descend into the valleys, to honor it as we ascend the mountain peaks of rejoicing.

11TH. Vss. 33-48 (46)

Aspiration after spiritual things is a great virtue. By it we long after and gladly receive the instructions of God's statutes. Because of it we constantly thirst after the deep things of God. But the pool with no outlet soon stagnates. Therefore, let us not only aspire to learn but also to testify, even before kings. It is important to remember the need of those holding exalted office, as well as those in the humbler walks of life. All need the Christ whom we worship!

12TH. Vss. 49-64 (63)

Among other questions which face the young man is that of companions. There is no better rule by which to measure one's associates than the holy Word of our supernatural God. Run not with the wicked who forsake the law, but rather attach thyself to those who keep the precepts of the Lord. As water seeks its own level, so the believer seeks that high plane of Christian living and association.

13TH. Vss. 65-80 (72)

The four steps in God's school of affliction are here. (1) The heavy hand of God is laid upon His child to turn him from the wrong way to the right way (vs. 67). (2) Affliction is good, for thereby we are inclined to learn the statutes of God (vs. 71). (3) The righteous judgments of the Father are laid upon us through His faithfulness (vs. 75). Human parents often give up in despair, but our heavenly Father continues faithfully to correct us. (4) Ever in affliction turn to the merciful comfort of Jehovah God (vss. 76, 77).

14TH. Vss. 81-96 (89)

When the waves of doubt and the storms of distress sweep over our souls, it is well to remember that God's Word is settled in heaven. This thought is like the great anchor over the side of the tossing ship. It runs down deep in the ocean out of sight, but it holds the boat securely. So God's Word is the sheet anchor of

the soul, established in heaven, but keeping us from the dangers of this stormy life.

15TH. Vss. 97-112 (105)

God's Word shines! It is verily a lamp unto my feet—revealing the dangers of the way so that I can avoid them. It is surely a light unto my path—directing me into the right way. Withal, the man who walks in the Light of the Lord shall neither falter nor fall. He who possesses the Word in his heart is himself a lighthouse, attracting and directing others into the heavenly channel.

16TH. Vss. 113-128 (126)

There is never a time when it is unnecessary for God to work. But there are especially crucial times when we need to call upon God for a fuller and more open manifestation of His hand. Such periods are marked usually by a decline from the precepts of the Word. This was the basis of the cry of the Allies, when the infidel Axis hosts swept across Europe. Men of our own nation are going their headstrong way. Pray for God to arouse Himself in behalf of peace and righteousness.

17TH. Vss. 129-144 (140)

The purity of God's Word commends itself to those whose hearts are pure. Its purity adds to the radiance of its light. By its purity the evil of the wicked is set off in contrast and condemned. By its purity the righteous are delighted, and provoked to strive after purity. Our love for the Word is a measure of the purity of our own hearts. Like attracts like.

18TH. Vss. 145-160 (154)

Between God and man there is need for a mediator. God sent His Son to be the Mediator. Happy is that man who, seeking an advocate to plead his cause, calls upon Christ as His Mediator. Praise God, the mediatorial work of Christ is effective in delivering us from sin and bringing us unto the Father. Only through the Word may we know this Mediator.

19TH. Vss. 160-175 (164)

When we consider our omnipotent God, our hearts are lifted in praise. The same impulse is felt when we contemplate the wonders of His creation. But unto the psalmist there came a seven-fold impulse to praise God when he turned to the righteous judgments of God. The more we think on the Word, the more we will rely on the Lord.

—HENRY D. PHILLIPS