

The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

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The belief of the disciples in the resurrection, according to the New Testament, was due simply to the fact of the resurrection. Those disciples came to believe that Jesus had risen from the dead for the simple reason that Jesus had risen from the dead.

—J. Gresham Machen



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Your FAMILY ALTAR

Daily Bible Readings

Week of March 29 (Continued)

Thursday	Romans 12:1-9
Friday	.....	Romans 12:10-21
Saturday	.....	Romans 13
Sunday	.....	I Timothy 6:1-10

Questions for Sabbath Meditation

1. What are the mercies of God of which Paul speaks in Romans 12:1?
2. What should the Christian's attitude be towards those who do him wrong?
3. How is the second table of the law fulfilled? Is this the sum of true religion?
4. Are riches a peril? Need riches always be a peril to godliness? Explain.

Honesty

God's love for His own children works itself out in a saving process which can only result in purity of life. Oil and water do not mix; the Christian and dishonesty should not mix. If there is honor among those of the world, surely no one who has named Christ as his Saviour can stoop to scheming and underhandedness in his dealings with his neighbor. Yet Laban could deceive Jacob, as Jacob had cheated his father Isaac.

The temptation is ever lying at the door of the Christian's heart to repay in kind when he has been wronged. Jesus said, "Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also" (Matthew 5:39,40). Charity suffereth long and is kind even when it is unrequited. Thus overcoming such a temptation to avenge wrong becomes a sign of growth in grace.

If we are honest with God we shall be honest with our neighbors. What shame would betinge the brow of a man found guilty of falsehood or stealing among his associates in business!

But how many "honest" citizens of this world steal from God that which He owns. They use their bodies and minds for themselves when He has commanded them to love and serve Him with all that they have. They steal the time which God allots to them upon this earth by using it for themselves in practices which violate His law. Even the one day in seven is selfishly taken for pleasure. God's Word charges such with dishonesty.

Paul tells us the way to sincerity and uprightness. "Let us walk becomingly" . . . and "put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof" (Romans 13:13,14). Then honesty will not be merely a policy but a Christian grace. It will adorn the believer's life as he is made like unto Christ.

Week of April 5

Monday	.....	Psalm 5
Tuesday	.....	Psalm 55:1-11
Wednesday	.....	Psalm 55:12-23
Thursday	.....	Daniel 9:1-19
Friday	.....	Daniel 9:11-21
Saturday	.....	Acts 12:1-17
Sunday	.....	Luke 11:1-13

Questions for Sabbath Meditation

1. How does David think of God when he prays in Psalm 5? Should our conception of God affect our petitions in prayer?
2. What command is given in Psalm 55:22? What does it mean to cast your burden on the Lord? Memorize this text.
3. Were Peter's friends expecting their prayers for him to be answered?
4. Why may we expect God to give us good gifts? May the unbeliever expect this?

Promises and Prayer

When prayer becomes a formal exercise it ceases to be true prayer. For the recital of words is not the essence of prayer. It is the "offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies" (*Shorter Catechism* Q. 98). But what will give life to our petitions? Surely fervent desire for things agreeable to His will!

God has not veiled His promises to

His children. They are plainly given in the Bible. God has not caused us to doubt that He will keep His word. Let us, then, base our requests on what He has said He will do. Jacob prayed for deliverance from Esau on the basis of God's covenant. No firmer ground was possible.

If the hungering and longing for spiritual gifts is really in our hearts, then there is no fear of refusal of our prayer. God will give the Holy Spirit to those who ask Him. And with His Spirit come all spiritual gifts. He is not niggardly with His grace, nor is He any less concerned with His children than earthly parents are with their loved ones.

May we not reverently call God to fulfill His Word to us? Not only may we, but we must! It is a command given: "Ask, and it shall be given you!" But take heed what you ask. Know what He has promised. Undergird your prayers with Scripture. Let your requests be for His glory and not your own lusts. Let the welfare of God's kingdom be uppermost in your mind. "Go to the deeps of God's promise; There's wideness of meaning untold In the promises given His people And the treasures they ever unfold."

Week of April 12

Monday	.....	Numbers 16:1-11
Tuesday	.....	Numbers 16:12-22
Wednesday	.....	Numbers 16:23-33
Thursday	.....	Esther 5

Prayer suggestions

1. Pray that vacant churches may be supplied with undershepherds.
2. Pray that wisdom may be given those preparing for Summer Bible conferences.

LEROY B. OLIVER

Strike Problems

FOR the first time in its history, the GUARDIAN is facing the problems growing out of a strike. Chicago, Philadelphia and New York have all become involved in the labor dispute between the printers and the typographical union. We shall continue to do the best we can, but until the dispute is settled, there will probably be delays and an unusual appearance to the GUARDIAN.

The Presbyterian GUARDIAN

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Who Owns Palestine?

THE claim of Zionists to the land of Palestine is often defended by Christian people. In the view of many believers, the dilemma before the U. S. and the U. N. is only how to reach the proper end of delivering Palestine to the Jews. Doesn't Palestine belong by right to the Jewish people? Doesn't the Bible grant the Jews a deed of ownership to Palestine forever?

Accordingly it is often held that the problem is settled for us by God's special revelation. This is the point with which we are concerned. The Jews may or may not have natural legal rights to Palestine; we do not say. They certainly need, in common justice, some place to live in common safety. But does the Bible say that that place must be Palestine?

Now the Bible does apparently teach that before our Lord's return there shall be a great conversion of the Jews. The fact that it has not yet occurred should not make us think that the Lord must delay His coming. We may not understand the true meaning of the prophecy of Romans 11. But it seems to mean that the Jews, as a people, will turn to the Lord. In such a way, Scotland, as a nation, turned to the Lord at the Reformation. The conversion of the Jews could take place in Palestine. But must it happen there, according to the Bible?

God promised Abraham a land, to belong to him and his descendants. Under Joshua this promise found literal fulfillment. But the enjoyment of possession was conditioned on obedience. When the people departed from

Jehovah, they were driven out. There was first the Babylonian captivity, and then the Roman destruction of Jerusalem.

The promises made to Abraham have been inherited by those who believe in the Lord Jesus Christ: so the third chapter of Galatians plainly teaches. Likewise the restoration of the kingdom of David, which the Old Testament prophesies, is fulfilled in the spiritual kingdom which has been raised up by our Lord and King. So the New Testament, for example in Acts 15, clearly interprets the prophecy.

If the Bible gives Palestine to the Jews, therefore, it does not do so on the grounds generally claimed. For the true descendants of faithful Abraham are those who put their trust in Christ. And the old Testament prophecies of the restored kingdom find their primary fulfillment in the invisible kingdom of the Lord Jesus. May that kingdom be advanced—may we ourselves and others, including the lost sheep of the house of Israel, be brought into it and kept in it—and may its coming in glory be hastened!

A. W. K.

The Supreme Court Says No

THE recent decision of the Supreme Court in forbidding religious instruction on released time, at least on school property, has evoked widespread comment and interest. In a new and compelling way it has brought before the American people the thorny question of church and state and the whole problem of religious instruction for our youth.

It is our hope that the Court's decision will open the eyes of multitudes of Christian parents to the necessity for Christian day schools. The Christian school movement has been growing rapidly in recent years and this erection of a wall between the school and religion by order of the highest Court of the land may, in the providence of God, lead to the establishment of many more such schools. We hope so.

Released time at best is a panacea. It usually amounts to only one hour a week; there is always a grave danger that the modernistic church councils will gain control and teach their vague de-christianized religion to our children and, religion is something stuck into the curriculum at 2:15 Wednesday

afternoon. God is spoken of then but in science as the pupils study the atom and the structure of the universe God is not mentioned as the Creator. In history the rise and fall of peoples is studied without reference to God as the Ruler of men. God is politely but firmly kept out in the vestibule until He is let in for the 2:15 class in religion. Perhaps that is better than nothing but one who confesses that in the Lord God he "lives and moves and has his being" is not going to be satisfied to have Him barred from the education of his children.

The Supreme Court decision is just another evidence for the need for Christian day schools where all subjects will be taught with reference to God, our Creator, Ruler and Saviour.

As for the decision itself, we believe that, to say the least, it has certain alarming aspects. The clause in the Bill of Rights requiring separation of church and state appears to be construed so as to secularize education if not to make it actually irreligious. We wonder if the learned judges have thought through their decision. Do they intend to make public education in America purely secular? Granting the dilemma of how to do justice to the factor of religion in state supported schools, is it not a far-fetched interpretation of the Bill of Rights to forbid such an indirect form of religious instruction as is provided by the released time program? We think it is impossible for the public schools to be consistent in their teaching. We do not expect them to teach from the Christian point of view throughout. On the other hand, we do not think they should be required to teach from a consistently antichristian point of view. The best we can hope for is a sort of modus vivendi in which some recognition is given to the historical character and significance of the Christian faith.

J. P. C.

Frances Healy Given Missionary Appointment

MISS FRANCES HEALY of Los Angeles has been appointed an evangelistic nurse by the Committee on Foreign Missions of the Orthodox Presbyterian Church. Miss Healy is a graduate of the University of California, and a member of the Beverly Orthodox Presbyterian Church in Los Angeles. She is the first missionary appointee of the

denomination who has received all her Christian nurture within its bounds. She was converted through the sacrificial and patient labors of the Rev. Dwight H. Poundstone, pastor of Beverly Church, and received much of her church training under the Rev. Carl A. Ahlfeldt at the First Church, San Francisco.

The examination of Miss Healy for missionary appointment was conducted in Los Angeles by a commission appointed by the Committee on Foreign Missions. The full committee had considered her application and her excellent references, and requested the Rev. Messrs. Robert K. Churchill, Robert H. Graham and Charles G. Schaufele to serve as a commission in conducting the examination. The provision was made that if this commission was unanimous in approving Miss Healy, she would be enrolled as a missionary, subject to final medical examination. The commission met on March 3rd, and its decision was one

of unanimous and enthusiastic approval.

According to the report submitted, the examination was conducted with the thoroughness usual in Committee examinations. Miss Healy was asked to give an account of her conversion and her call to missionary service. She was examined in her general knowledge of the English Bible, in methods of evangelistic work, and extensively in the doctrines of the Westminster Confession of Faith.

The mission in Eritrea has requested the services of Miss Healy for the Ghinda station. Also, the Free Church of Scotland has informed the committee of its pressing need for an evangelistic nurse in Peru where it has a hospital that is greatly understaffed. The Free Church is anxious to have Miss Healy work with its mission there. The committee has not yet made final decision as to the field where Miss Healy will go. It is expected such decision will be made within a short time.

years the Calvary congregation at Ringoes, New Jersey, graciously sent us their used quarterlies and left over supplies, for which we are very grateful. We used these lessons six months after the date they were originally scheduled.

In a reply letter from us, somehow, a certain need was suspected by the Bethel Church of Oostburg, Wisconsin. On April 12, 1944, the Rev. Oscar Holkeboer, then pastor of that church, wrote us: "In response to a request of the Sunday school teachers, I am writing you to state just what materials would be useful to you, so that we may help you secure them". We complied, and by return mail a bundle each of *Comrades* and *Instructors* arrived, and such bundles have been coming ever since direct from the Christian Reformed Publishing House. It would be impossible to measure the value of these papers to the Mission and community, coming regularly as they have been without a break in almost four years. All chapel families receive a copy containing the lesson for the following Sabbath, and each scholar who returns one week hence with lessons studied or Golden Text memorized receives 20 of 100 points for a perfect record. The teachers use the *Key*.

Last August when in the goodness of God, Miss Fisher came to us and then in October Andrew Hoogerland arrived, both of them coming on a faith basis to help us in the work, we had the problem of preparing suitable accommodations. In replying to a letter of inquiry, we mentioned the Heavenly Father's goodness in sending these young people to us, and also the matter of preparing comfortable quarters for them. (The missionary was vacating his combination study and office to the rear of the sanctuary for an apartment for Miss Fisher, and the social service sorting room on the fifth floor was prepared for Mr. Hoogerland.) By return mail a letter came from Mrs. Jesse Schreurs of Calvary Church in Cedar Grove, Wisconsin, urging that they be told of our needs. Those needs were so great and complex that to tell anyone not accustomed to this sort of thing, about them, might have seemed frightening. Yet never have we been so aware as on this occasion, of the ability of some folks to "read between the lines". For packages began coming. The primary and junior departments of the Sunday school sent us kitchen utensils, (See "Newport", page 89)

Maintaining the Newport Mission

An Account of God's Gracious Providing for some of the Needs of Trinity Chapel

By J. LYLE SHAW

WHE THE missionaries and helpers on the Orthodox Presbyterian special mission staff could, if time permitted, tell of many heart warming and heart stirring things that individuals, groups and congregations are doing for the needy. Some of the people and groups mentioned here will be surprised to see their names in print. But the missionary-writer assumes the responsibility, for he believes the whole church should know the story. And, except for brief references in the news columns, there is no way for the church to know, except lines such as these be written.

The writer has just gone over the list from the file here. May we assure you that the number of congregations sending social service benefits to Newport during the past year, as has been true of every year since the February, 1937 flood, is an imposing one. We fear it would make too long a list if we were

to call the roll; but from every presbytery, and nearly every congregation, including many groups which are themselves receiving aid, there have come gifts to help us in the work of evangelization. There keeps ringing in the heart as we write this the words of the Apostle Paul in 2 Corinthians 8:3, "For according to their power, I bear record, yea and beyond their power, they were willing of themselves". In fact, many times every year tears of gratitude to God for the love and generosity of His people have filled our eyes, as we humbly observed the cost and sacrifice and labor of love so tenderly wrapped up and securely tucked into the boxes which have come to us. One could not work with "Mother" Shaw, or Helen Tirey and Lena Fisher, without heart-moving emotion as they handle with almost religious devotion the valued things so freely given.

The Newport mission from its beginning had been handicapped because of financial inability to purchase needed Sabbath school supplies. For several

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“If Christ be not risen . . .”

Miserable Despair or a Denial of Sin the Only Alternatives

By D. EUGENE BRADFORD

ARGUMENTS for the historicity of the resurrection of Jesus have little effect upon those who feel no need of the risen Christ. If an individual is under no conviction of sin, he will not be ready to acknowledge that Jesus was absolutely unique morally. He may think of Jesus as the very best man who ever lived, even as having introduced new moral values far superior to those current in His day. But unless the man is conscious of the fact that his own sins have brought upon him the wrath of God, he will not see that Jesus is dissimilar in kind from all other men,—that He is the son of God. Therefore he will find it impossible to believe in the bodily resurrection of Christ.

To put it another way, the resurrection is a miracle. God's creative power intruding into the world. The self-righteous man can see no adequate reason for this sort of thing. He has been able to get along perfectly all right without that kind of God. He is ready to face death unafraid without a supernatural Christ who died for man's sins and arose from the grave.

The man who is not a sinner in his own eyes will not regard Jesus as the perfect-Son of God, and will not allow His resurrection. The man who is not a sinner in his own eyes will see no need of God invading history to raise Christ from the dead.

It appears, then, that a man's attitude toward the resurrection of Christ is in a very real sense a moral question. A man who accepts the Easter message—really accepts it in humble adoration—is a good man; the man who denies it, or shrugs his shoulders, is a bad man. Of course we do not mean to say that believing that Jesus rose from the dead constitutes a man good, or that denial thereof makes a man bad. The man who sincerely believes in the resurrection of Jesus has been awakened to see

that he is a sinner, and has placed his soul in the hands of the Christ who vanquished sin and death by means of His own death and resurrection. He believes that Christ was delivered for his offences and raised for his justification, and, through the regenerating power of the Holy Spirit, he appropriates for himself the atonement and victory of Christ. Christ, you see, has made him good. But the person who denies or disregards the resurrection—and these two attitudes are really the same—places himself outside the sphere of God's law, denies God's dictum that all have sinned, and rejects the professed gospel of the cross and the risen Christ. Such a man chooses to remain bad.

But the matter will be greatly confused in Easter sermons. Almost every minister sounds “orthodox” at Easter time. Even the Modernist preaches his “best sermon” at this time of the year. He delights to speak of the grave-clothes, the empty tomb, the Emmaus road, the Master passing through closed doors. The vivid imagery of the Easter message enables him to hold his congregation spell-bound. And the people go away “edified”. They are made to feel that death holds no terrors, and they are told that we may have Jesus with us in our “upper rooms” even today. Few people are astute enough to realize that the pulpiteer is preaching the shallow “Easter faith” out of one side of his mouth, while he stoutly denies the “Easter message” out of the other side.

The Easter faith which is solemnly proclaimed by the persistent Liberals of the American pulpit is altogether different from the traditional Christian belief that Christ actually arose from the dead in the same body in which He suffered. True, the disciples are no longer accused of having perpetrated a fraud. They are not charged with stealing Christ's dead body, or resuscitating a body which had merely swooned on the cross. Fact is, the clerics are indignant when the more

crass opponents of Christianity level such charges against the disciples. But what do these more respectable Liberals do with the resurrection story? Very patronizingly they tell us that the disciples refused to believe that Jesus was forever dead. Arriving in Galilee they were suddenly overcome with shame at having fled Jerusalem when Jesus was crucified. They remembered Jesus' goodness and experienced a remarkable resurgence of love for Him. His continued death in a God-controlled universe they refused to accept. It became to them a moral necessity that Jesus arise from the dead. Peter, who had grievously sinned in denying his Lord, suddenly had a vision—to put it bluntly, a hallucination—of Christ. Then other visions followed, not only for Peter but for many others. The fact that the disciples were mistaken as to the fact is of no consequence. The important thing is that Jesus was now alive in the life and consciousness of all who believed in His teachings. Such is the Easter faith of those who deny the bodily resurrection of Jesus Christ.

How well this reconstruction fits the modernistic viewpoint of man's relationship to God in general. Man is not alienated from God because of his sin. To be sure, he has made many mistakes. But he is learning from those mistakes. He is redeeming himself. And Jesus has been an almost indispensable help to him in this great work. The golden rule and the noble example of Jesus are very powerful influences. But no man needs a divine redeemer who atones for sin and rises from the dead. The only conclusion of this viewpoint—Jesus did not atone for sin and is still in the grave.

But this religion bears no similarity to the New Testament religion. The apostle Paul, in arguing against a Corinthian faction which denied the general bodily resurrection, insisted that the bodily resurrection of Christ was the foundation of the Christian religion. He pointed out to them that any objections which were brought against

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the physical resurrection of men would also have to be lodged against the resurrection of Christ. And this would be fatal to Christianity. "If Christ be not risen, then is our preaching vain, and your faith is also vain; . . . ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable" (I Cor. 15:14, 17-19).

The Christian church may be glad that the inspired Paul keeps the record straight. What he said against those who, by implication at least, have denied the resurrection of Christ bears with equally telling force against the wolves who don sheep's clothing today. Whatever they may preach, if they preach not a Christ actually risen from the dead, they preach not Christianity.

What does Paul mean when he says that except Christ be risen our faith is vain and we are yet in our sins? He had preached, and the Corinthians had believed, that Christ died to atone for sin. That His death actually meant deliverance from the guilt of sin and the wrath of God. But how could that be the case if Christ is now actually under the power of death? Death is a result of sin, and if Christ were holden of death, how could it be said with any plausibility that He could deliver others from sin? If Jesus did not rise from the dead, He did not die *for* our sins, but *as a result of the sin* of the human race,—the helpless victim of the cruelty of those who did not agree with Him. Therefore those who have trusted Christ have very obviously made a mistake. They have hoped for forgiveness of sins from one who was himself victimized by sinners. They are yet in their sins. This is what Paul means when he says that except Christ be risen, our faith is vain.

How miserable would be the man who believed that he stood in danger of the judgment of God, but did not believe in the resurrection of Christ! He would have no hope of salvation. But such thoughts do not trouble present day deniers of the resurrection. Sinful man began by denying the transcendence of God. In the Garden of Eden our first parents exalted themselves to the place of God, and today men deny that there is a God who can punish sin. With no need of salvation there is no need of a risen Christ. In fact, the whole thing is foolishness to sinful man

—utterly unscientific! So it becomes clear that the "scientific" man of today rejects the resurrection because he will have nothing of the New Testament doctrine of sin and judgment.

One would suppose that the Modernists would have nothing to do with Paul, that they would regard him as a harmful heretic. That, however, is not the case. What Paul has to say, they tell us, was perfectly true for his day. And there is abiding reality in his message. Men need to look beyond. They need to be shown how foolish it is to fear death. True, he clothed this doctrine in very crude dress, Modernism says. The arguments he used were wrong. But the truth he was driving at was valid. That truth, they tell us, is that Christ's personal victory over evil throughout His life and His unwillingness to yield principle in the face of death vividly portray the immortality for which we should strive. The 15th chapter of I Corinthians may still be read—at funerals.

But this whole view meets an objection from Paul himself. "Yea", he says, "and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not" (I Cor. 15:15). Paul's reputation as an apostle is bound up with his belief in the truth of the resurrection story. He simply states that he is a liar if Christ is not risen. Not only the original 11 apostles, but Paul himself, you see, claimed to have seen Christ in His resurrection body. Christ had appeared, last of all it is true, to Paul, as to "one born out of due time". When he said that, he was either telling the truth or he was telling a lie. He put his teachings on an all or nothing basis.

Would that the Modernists would do the same. How we wish that they would either repudiate Paul completely—and all of the Bible with him—or better, far better, bow humbly at the feet of the risen Christ in earnest confession and humble adoration. But it is too much to expect from sinners. Having been wilfully deceived by Satan, they delight in deceiving their fellow men. And many visible "churches" have become visible synagogues of Satan, in consequence.

Let us at this Easter season focus our attention more clearly on the resurrection of our Lord. Let us have done with the all too prevalent idea that He arose to establish the doctrine of im-

mortality. That doctrine needed no establishing. His resurrection, furthermore, was far more than a mere human survival after death. When He arose from the dead He was declared to be the Son of God with power. It was God's token of His acceptance of the perfect sacrifice which Jesus had offered to the Father on behalf of all the chosen race; it was a vanquishing of death and an assurance of physical resurrection for all for whom He died. "Thanks be unto God who giveth us the victory through our Lord Jesus Christ".

Let us cherish our risen Lord; let us obey His sovereign commands; let us defend His truth against all the calumnies of His enemies! And let us take courage in the midst of the struggle, because He is head over all things to the church and will most assuredly bring to naught all of His and our enemies.

Presbytery of the Dakotas

The Presbytery of the Dakotas met for its regular spring meeting at Faith Church, Lincoln, Nebraska, on March 2 and 3. The Rev. C. H. Balcom of Bismarck, N. D., retiring Moderator, preached the sermon at the opening of Presbytery. The devotional service on Wednesday morning was conducted by the Rev. Edward Wybenga.

The Rev. Russell D. Piper of Trinity Church, Bridgewater, S. D. was elected Moderator. The Rev. Arthur O. Olson of Volga was elected temporary clerk.

Business included the dismissal of the Rev. Calvin A. Busch to the Presbytery of New York and New England, the consideration of reports on local mission endeavors, and the making of plans for the Elim Camp and Bible Conference to be held in the Black Hills June 23rd to July 1. The Rev. Donald Graham of Westfield is to be the special speaker for the Conference.

Presbytery also received the Rev. Herbert S. Bird, and proceeded to install him as pastor of the Faith Church. The sermon at the installation service was preached by the Rev. Reginald Voorhees. The Rev. Russell Piper gave the charge to the pastor and the Rev. Walter J. Magee the charge to the people.

On Being a Christian Mother

By MRS JOHN J. DeWAARD

THE privileges and duties of a mother are very important. More than any other person in the family she has the opportunity, by her training and influence, to form the lives of her children. What these little ones will be as men and women depends to a large extent upon the mother. It may or may not be true that the mental and spiritual life of the mother affects even her unborn children, but it certainly is true that her views of life and her way of living affect the children growing up around her. The children will be, though not exclusively, yet largely, what mother makes them. They are in her care and keeping during the most impressionable period of their lives. The mother's position is so important that no woman can have a greater honor or a place of more worthwhile influence.

It is, however, in the Christian faith that a mother comes into her own. No mother is the mother she can and ought to be without the Lord Jesus Christ. For the mother who is not a Christian will not and cannot know what is most truly important for her children. She cannot think of them as the gift of God. Her ideals and desires for them must necessarily be confined to this life. But the Christian mother, having been taught by Christ, knows that the greatest good for her children is the knowledge of God. She knows that these little ones are not her own, but belong to God in the covenant of His grace. It is her first desire and deepest concern to teach the children the fear of the Lord. And as the Christian mother seeks first the kingdom of God and His righteousness, the children growing up around her will not fail to recognize that fact. So it is in the Christian faith that a mother attains her highest place as mother, and her greatest honor before God and men.

Mother as a Christian

Since the word "Christian" is used so carelessly and with so many shades of meaning in our day, it is necessary that I say what I mean by the term. A Christian mother is one who joyfully acknowledges in her heart that Jesus

Christ her Savior is the only true teacher. He is the light of the world. It is from Him through His word that mother learns to know what a true mother is in God's sight. A Christian mother according to the teaching of the Lord Jesus, ever seeks to glorify and enjoy God in all her work. As she goes about her tasks, she grows in the grace and knowledge of Christ, realizing each day more fully the greatness and glory of God. Jesus Christ as her only teacher gives her increasingly a fuller understanding of the goodness and mercy of God.

The Christian mother accepts the Lord Jesus Christ as her only Savior. She is fully convinced in her own heart that He and He only brought an offering for sin, which is accepted of the Father. The mother who taught her children the meaning of Christ's death by that poem which begins: "There is a green hill far away", certainly could not have done this if she in her heart did not believe that Jesus did pay it all. As a mother purchased by the blood of Christ she offers herself to her family. By her life and work she ever tries to express gratitude to her Savior for the salvation freely given her. She thinks of no service in her home as humble or mean. All that she does is done in gratitude to her Lord. The fountain of her life is the love of God for her. It controls her thinking and her work.

The Christian mother obeys the Lord Jesus Christ as her only King. He rules in her heart. His authority is not questioned in her mind. She knows what her King would have her think, and what He would have her do. She knows and feels in her soul that she is a person under authority. When the King says, Go, she wants to go; when he says, Stay, she wants to stay. It is her distress to realize, as she often does, that she cannot obey as quickly and as instantly as she wants to. Yet her evident desire to be found always obedient to her King does not, because it cannot, go unnoticed in her family.

The Christian mother has embraced the Lord Jesus Christ as He is freely offered to her in the Word of God. She has found in Him the satisfaction of her deepest need.

Mother's First Duty

Mother has many duties, but clearly her first and most important duty is to train the children in the truth God has made known in His Word. By speech and example she must set before them the grace and beauty of the Lord Jesus. These children are members of the covenant. They belong to that covenant of grace which God has made with His chosen people. Since these children belong to God, it is her first and most important duty to train them in the way everlasting. She will use every available means to the accomplishment of this end. She will encourage the children to go to Sunday school where the Word of God in its purity is taught by those who also love the Lord. She will insist that they go to the Christian day school if this is at all possible, counting no cost a sacrifice she will not gladly give. She will go with the children to the house of God on the Sabbath day, even though they may be too young to follow the services. Thankfully using all the assistance available, she will ever remember that it is her privilege and responsibility to be the teacher of her children by word and by her manner of life.

Of course this is not the only duty of the mother. It is also her duty to protect the health of her children. She must prepare for them the proper food. She must see that they get the necessary amount of sleep. She must see that they are properly dressed. But important as they are, these are not her first duty. Mothers are sometimes more concerned about the purity of the water which the children drink, than about the purity of the thoughts they think. Purity of life and conduct is more important than purity of food, however important the latter may be. And of course the mother who deep in her heart considers it her first duty to teach the children the truth, will not be negligent in the other matters. These are also requirements of the Lord, but she will keep first things first.

Again it is mother's duty to make her home attractive, keep it clean and have it restful. But she is not called on to make the home beautiful for the sake of beauty. Chippendale furniture and oriental rugs, pleasing and desirable though they may be, may yet feed the pride of the woman's heart and make the home a place of misery for the children. It is far more important to have the minds of the children fur-

Mrs. John J. DeWaard is the wife of the pastor of Memorial Orthodox Presbyterian Church, Rochester, N. Y.

nished with the truths of the gospel than it is to have the home furnished with the latest and most modern equipment. The effort involved in keeping her home clean, and the many other duties which clamor for her time, have a tendency sometimes to make mother forget her most important work. Cleanliness and beauty of soul in her children is even more important than cleanliness and restfulness of her home. But these are not in conflict. Normally, they go together.

The mother conscious of her first and most important duty, finds in the doing of it her chief delight. By her thankful obedience to her Lord she teaches the children the valuable lesson of obedience. She requires also that the children shall obey their earthly parents. They must have a deep respect for that authority which God requires in the fifth commandment. They must learn by their obedience to express their love for the whole Word of God. It will give the mother a deep joy to teach these children by the subtle influence of her own life. She knows that all her words, however true, can be made of little or no effect by an evil example. Her secret prayers, and her private devotions, though unobserved by the children, yet have their influence also. And in the doing of her most important work, she worships her God.

Mother's Reward

If a cup of cold water cannot be given in the name of the Lord without one receiving a full reward, the mother who does her duty with joy shall in no wise lose her reward. God is faithful. Christ keeps His promise. The mother who has been sowing shall harvest in due time. Only a mother can know the joy of that hour when the newborn baby is first placed in her arms. This is the beginning of the reward of motherhood. From this point on, as mother does her work well, her reward steadily increases. To be mother and to live as mother in a family is indeed a blessed experience.

Mother learns from her children. She grows in true motherhood. As she takes her first duty seriously and works intensely in the doing of it, she discovers that the children too are helping her grow to be a mother indeed. And as she increases in the knowledge and ability to be a real mother, she finds a rich blessing. Faith in the Lord Jesus is the most precious gift God gives.

Children, also the gift of God's love, are only a little less precious. They teach the mother, train her and help prepare her for the Father's house. It is in a rich and deep sense true that children make mothers.

There are other blessings and rewards. The children shall rise up and call her blessed. The day will come when the children, reflecting on all that mother means to them, will bring her offerings of praise. It will indeed be a happy time when she hears her children giving thanks to God for the mother He has given them. In the pre-

sent world there is perhaps no greater reward than this.

There is another, greater reward in the life which is to come. For then they who trusted in the Lord and have patiently waited His coming shall receive His benediction. And then the mother will hear, as it were, the Lord Jesus saying unto her,—“You have indeed suffered these little ones to come unto me”. To see her own family gathered into His eternal kingdom,—that is a reward greater than which a Christian mother cannot seek, desire or imagine.

Infallible Word Well Received

Westminster Book Impresses Readers of Various Faiths

THOSE who hold to the orthodox Presbyterian faith base their stand on the teachings of the Holy Scripture, which they hold to be the very Word of God, the only infallible rule of faith and practice.

In maintaining this position, orthodox Presbyterianism opposes and is opposed by two general classes of religious thought. On the one hand there are those who profess to accept, even as orthodox Presbyterians do, the Scriptures as the infallible and inerrant Word of God. But this group finds itself compelled to interpret those Scriptures in a non-Presbyterian fashion. Included are, for example, many Lutherans, and many others customarily described by the general term “Fundamentalists”. Orthodox Presbyterianism can recognize a significant measure of Christian unity with these people, though it disagrees with them on many important doctrines, because at the bottom they stand on a common starting point, an authoritative and objective rule of faith.

On the other hand, there are those who reject the Scriptures as the Word of God, and consider the book as only a human composition. Some of these would accept its spiritual contents, but reject its historical records. Some would simply remove the miracles and supernatural elements. Some would view it as expressing an underlying religious concept common to all mankind. And

some, on the basis of allegedly critical and scientific studies would rewrite the book, or have us believe that it comes to us today as the result of extensive rewriting by editors of various centuries and various climates.

With those who reject the Scriptures in this fashion, orthodox Presbyterianism can have no true spiritual fellowship, for there is no common foundation or starting point from which such fellowship can proceed.

From this analysis it follows that there are two lines of positive action which orthodox Presbyterianism must take, in order to promote the cause it represents, which it believes to be truly the kingdom of God upon earth.

First, it must justify its position regarding Scripture. It must show that, even in this 20th century, the doctrine upon which it is really based not only does not go counter to sound and solid Christian thinking, but rather is supported in a most remarkable fashion by scientific, critical, philosophical and even historical evidences. Such a course of argumentation, obviously, will not convince one who has already set his mind in the opposite direction, but it will serve to confirm the faith of God's elect, and will help take the ground from under the self-confident non-believer.

Secondly, orthodox Presbyterianism must devote no small measure of its energies to establishing, by principles

and the practice of sound exegetical method, that its theology, ecclesiology, and ethics are those taught in its infallible rule of faith and practice, and are therefore binding upon the Church of Christ.

The volume which was published early in 1946 under the title, *The Infallible Word*, is chiefly a contribution to the former of these two tasks. Written by members of the faculty of Westminster Theological Seminary, and following the line of thought set out in the first chapter of the Westminster Confession of Faith, the volume is designed to state and justify the position of that Confession, which is the position of orthodox Presbyterianism, regarding the Scriptures.

The position of the writers is indicated in the title of the book. The most usual arguments against that position are considered and shown to have no real weight. Arguments in abundance are adduced in support of the view. Problems involving such matters as textual variants and historical transmission are recognized and carefully evaluated. The teaching of the Bible itself about itself is analyzed. Even the matter of the most effective method of Scriptural preaching is considered, so that the book is of highly practical, as well as apologetic, value (Not that apologetics is not practical!). And though written by seven different men, the book speaks as a unit and bears witness not only to the solidity and glory of that doctrine upon which orthodox Presbyterianism is based, but also to the careful scholarship of the small group of men at Westminster who are almost alone in these times in maintaining and promoting this historical yet thoroughly up-to-date position concerning the sacred volume.

Shortly after the book was published in 1946 a request was received for a quantity of unbound copies to be shipped to England, for binding and sale there. A second request followed this, and in all a thousand copies have been sent in this manner to that country. Over a thousand copies have also been sold in America, and a steady stream of orders is slowly reducing the available supply.

As soon as it was published, the volume attracted wide attention, particular, as was to be expected, in the conservative press. However some liberal publications also acknowledged its significance. Lutherans, Fundamental-

ists, and even Methodists hailed it, as well as various branches of the church holding the presbyterian faith. Some of these comments will be of interest to our readers.

The Christian Century, outstanding voice of liberalism, said that the book "is perhaps the most comprehensive and adequate body of argument recently published in defense of this position", and remarks of the authors, "when they say 'infallible', they mean *infallible*."

The Southern Presbyterian Journal states, "The arrogant assumption of the liberal that 'Biblical infallibility is absurd' is exploded in this symposium like an atomic bomb".

The Sunday School Times, declaring that "No Christian worker should fail to read this volume, studiously", devoted considerable space to an analysis of Professor Murray's chapter on "The Attestation of Scripture".

The Concordia Theological Monthly (Missouri Synod Lutheran), acknowledging that since the writers are convinced Calvinists the Lutheran reader will find occasion for dissent, goes on, "But the fundamentals of Scripture defended in this excellent book, are ecumenically Christian, and for this reason the book deserves the widest possible dissemination, since today the thesis which it champions is so widely and vehemently attacked by the opponents of the Christian faith".

The Journal of Biblical Literature remarks that "It is a matter of gratification that Christian faith is evidenced in this symposium on the Infallible Word".

The Evangelical Quarterly (Edinburgh) says, "We give a warm welcome to this fresh statement of the Reformed doctrine of Scripture, for which we thank our Westminster friends, and hope . . . that it may help greatly towards the reestablishment in the Church of 'an high and reverend esteem of the holy scripture' as 'the Word of God, the only infallible rule of faith and practice'".

Bible Christianity (Canada) describes the book as timely "because it gives to us an adequate expression of the Reformed view of Plenary inspiration. We feel that in the Church many are not acquainted with the scholarly presentation of that doctrine . . . Here is their opportunity to study at first hand the true position of those who hold to the verbal inspiration of the Scriptures".

In *The Banner* (Christian Reformed) Professor Louis Berkhof writes, "There is no ambiguity here, but a clear statement and an able defense of the plenary inspiration of the Bible, and of its authority as the final standard of faith and practice".

And the *Calvin Forum* states, "This book is a gem".

Such comment indicates that the faculty of Westminster Seminary has performed a valuable service to the church of Christ in preparing this volume. Believers have been encouraged and strengthened in their faith. Unbelievers have been forced to see that the Christian faith rests on a solid and substantial foundation. We have an infallible rule of faith and practice. It is the Holy Scriptures, the Word of God.

LESLIE W. SLOAT

Newport

(Continued from page 84)

table ware, clothing and bedding. The girl's and young women's departments sent preserved fruits and vegetables; and the young men's classes sent canned meats. The women provided an abundance of bedding to keep the workers warm. In all, almost 700 pounds in weight was sent, and the men's class took care of all expenses, so that the whole was delivered free to the Mission.

Coming nearer home, from our own Ohio Presbytery, the First Church of Cincinnati, where the Rev. Charles H. Ellis is pastor, in connection with their Thanksgiving, provided a great lot of grocery store and meat shop supplies, delivered to the Chapel, and from there distributed to needy families, so that these could have a Thanksgiving dinner too.

Also from Ohio Presbytery, Covenant Church of Indianapolis, where the Rev. Martin J. Bohn is now pastor, continued to do what they have been accustomed to doing from the beginning of the Newport work,—making a happy Christmas season for the Chapel people. In fact, through more than eleven years, this group has meant more than they can ever know to Newport Chapel. Whatever the exigency, their pastor and session, their adults and young people, have been untiring in efforts to help. Though they have suffered many reverses themselves,

yet they have never forgotten the mission. The Session insists on helping the underprivileged folk of Newport make up the chapel rent each month. This has happened without fail for years. And when Christmas season is approaching, they never let us down. To be specific, the usual money order came from the Women's Missionary Society with the request that we get goodies for the children. Oranges and apples, therefore, were provided as a part of the women's work. And then, in good time, giving our workers at the chapel sufficient time for planning and adjustment, carefully packed cartons came, seven in all. And what an assortment! The whole shipment indicated months of planning, hunting, preparing and sewing. To assist all they could, much was already wrapped, tied and sealed, with a tag on each package stating or describing the contents, so as to assist the worker in making decisions.

Are not these beautiful illustrations of organized Christianity in action? The Covenant congregation has displayed that unchanging loyalty through the years; the Cedar Grove congregation with such quick, decisive and united action upon learning of a particular need; and the Oostburg congregation with that steady week by week helping to instill into the minds of a pagan community the precious Reformed truths of the Word of God.

But remember, please, this is not all. This writer can but exclaim in the words of the writer to the Hebrews: "And what shall I more say? for the time would fail me to tell" of the congregations, missions, groups and individuals who, through years of experience, have never let us down. And there are standing entreaties by local leaders, requesting us to let them know any time they can help! This Christian kindness means far more than silver and gold. It speaks words like those of the eternal Son who said, "Ask and ye shall receive".

Doubtless, the question arises in many minds: How can all this social service be dispensed from one center, Newport? Better come and see! We would be delighted and your doubts would be dissipated. Recall, please, that the 1937 flood inundated 212 Newport city blocks. Our field is much larger than this, even reaching 200 miles down state in addition. If we had the trained help efficiently to administer

the Newport field, we would need many times more of everything than we receive.

If you visited us, too, you would see cartons piled up. What is in them? Over supply? By no means. You see, in the autumn much of the summer wear reaches us. Kentucky is not as cold as Maine, Wisconsin or North Dakota, but it is too cold to use light summer clothing. And in the spring most of the overcoats, woolens, and winter goods reach us. But by this time Kentucky is quite too hot for this kind of wear. We appreciate all this, and are delighted to have the material for the needy folk. But since the tenement buildings have been soaked in many floods, there are scarcely any presses or cupboards. So a part of our ministry is to preserve the out of season wear from larva, insects and rodents, until the time when it is needed.

May we close with this reminder to our host of mission friends from Maine to California. In your giving, gathering, packing, and shipping all this social service to your special missions, you are effective helpers in the great cause of evangelization.

Already, as of March 1, the poor people in Newport are facing with sadness and distress the high prices, shortened hours of work, and the losing of their jobs. Just last evening, after a Chapel prayer meeting, those present undertook the raising of a purse for a Chapel family. The breadwinner had a serious operation last October, has been bedfast ever since, and all that time has had no income. Jim and Susie Gates and a little adopted girl, Martha, trust the Lord and are hoping we Chapel folk can do something about the tenement eviction order coming through today.

Orthodox Presbyterian Church News

San Francisco, Calif.: A series of prayer meetings was held by members of First Church, during the week of February 9th, closing with a day of prayer on February 13th. On Sunday afternoon, February 15th, a group of church members went out calling in the neighborhood, two by two. The program brought great blessings to all who participated. Friday evening February 20th a group from Covenant Church of Berkeley came for a gathering at First Church. The Rev. Robert L. Atwell, on the coast in behalf of Westminster Seminary, brought the message of the evening. Mr. Atwell also preached at the morning service on February 22nd.

Berkeley, Calif.: The Women's Missionary society of Covenant Church has spent two meetings in a study of the work of the denomination's Committee on Christian Education. Individuals read and reported on some of the tracts put out by the Committee. The program proved very profitable. A special Easter offering is being planned in an effort to clear up a deficit in the treasury. Miss Francis Healy, a graduate nurse who has just been appointed to foreign mission service under

the denomination's Committee, addressed the young people's group on February 8th. The pastor, the Rev. Robert K. Churchill, is preaching a series of sermons designed to increase evangelistic interest.

Los Angeles, Calif.: Several members of the congregation have been helping improve the building and grounds of Westminster Church. The lawn has been renovated. A new choir screen was made and installed. Curtain material has been provided for the rostrum. On February 15th Mr. and Mrs. Martin Elliott were received as members, on confession of faith. The Rev. Robert Brown, pastor, and Mrs. Brown were guests at the reception of Dr. and Mrs. Harold Ockenga at the new Fuller Seminary. A Junior Society is being sponsored, with good response.

Volga, S. D.: The pastor of Calvary Church, the Rev. Arthur Olson, with Elder Kleinjan attended the spring meeting of Presbytery held at Lincoln, Nebraska March 2 and 3. Mr. Olson preached the sermon at the popular meeting, and also conducted two special gospel services at Faith Church in Lincoln on March 4th and 5th.

Leith, N. D.: During the week of

February 23rd, a series of special meetings was held at First Church with the Rev. Melvin B. Nonhof of Bancroft, S. D. as the guest preacher. Visits were made to homes in the community. In spite of inclement weather attendance was good at the meetings, and some were present from Carson and Lark.

Bancroft, S. D.: Murdock Memorial Church, together with the churches at Manchester and Yale, has continued sending food and clothing packages to the Rev. Bruce Hunt in Korea. Some relief packages have also been sent to Holland. Bibles have been purchased to be placed in the pews of Murdock Church. Young people attended a Y. P. rally at Bridgewater on March 13th.

Waterloo, Iowa: The Men's Society of First Church entertained members of the Austinville Christian Reformed Church at an evening program recently. Feature of the evening was a talk by Mr. Glenn Andreas describing his recent trip to Holland. The pastor, the Rev. Oscar Holkeboer, was guest speaker at an elder's conference in Wellsburg, Iowa. His subject was "Requirements for Church Membership". The Women's Missionary Society had a covered dish supper on March 5th.

Evergreen Park, Illinois: The sound film, "God of the Atom" was shown at the local public school to a group of over 100 persons, under the sponsorship of Westminster Chapel. Sunday school attendance continues good at the Chapel, in spite of much illness in the community. Recent developments seem to indicate that there will be no possibility of the Chapel securing the use of a local Lutheran Church building. A committee has therefore been set up to make plans for a permanent church home. Word has been received of the safe arrival in Shanghai of Mrs. Marston's niece, Miss Isabelle Lawton. Fears were felt for her safety when Communists invaded the area of China where she was stationed. She was one of 50 missionaries who reached Shanghai by plane on January 3rd. She expects to continue at the American school there.

Westchester Park, Illinois: In spite of illness and inclement weather, Westchester Chapel continues its morning services at the Breton School. Mrs. Anton Linka passed away on March 2nd, following a long illness. The Rev. George Marston, assisted by the Rev. Edmund P. Clowney, conducted the funeral services on March 6th.

Newport, Ky.: Members of Trinity Chapel, distressed because of the coldness of the professed people of God, and the deep indifference of the people of the world, have been holding special prayer meetings each week, praying for revival. Three stages are being followed: Revive Me; Revive Us; Revive Thy Work.

Pittsburg, Pa.: Covenant Church recently received two gifts of \$500. each for its building fund. The Calvin College *A Capella* choir will render a sacred concert at Covenant Church on Monday, March 29th.

Nottingham, Penna.: The new manse for Bethany Church, built on the rear of the church building, is now being occupied by the pastor, the Rev. Henry D. Phillips, and family. A few finishing touches are still needed to complete the building. Mr. Phillips was slightly injured in an auto accident in which his car was badly damaged.

Fort Lauderdale, Florida: The Fort Lauderdale Church has sustained a great loss in the death of Dr. Cornelius Edewaard. Dr. Edewaard, together with Miss Marguerite Montgomery of Rochester, N.Y., was instrumental in initiating the work of the Orthodox Presbyterian Church in this community. An elder in the local Presbyterian U.S.A. congregation, Dr. Edewaard withdrew from that church and petitioned the Home Missions Committee to begin an Orthodox Presbyterian work in Fort Lauderdale. He and his wife became charter members when the congregation was organized. Born in the Netherlands, he was an ardent disciple of Bavinck and Kuyper, and well acquainted with the Reformed Faith. His death occurred on March 4th, following an illness of over a year. He was 76.

The ladies of the Fort Lauderdale congregation have organized a society which will devote itself to the study of the Bible, the study and support of missions, and to works of Christian charity. Officers of the society are Mrs. Neal Vanderschoot, President; Mrs. John G. Stephenson, Secretary; and Mrs. Clarence Edewaard, Treasurer.

Ringoes, N. J.: A special meeting of the Presbytery of New Jersey was held at Calvary Church on Friday evening, March 5th, for the purpose of ordaining Mr. Meredith G. Kline to the gospel ministry and of installing him as pastor of Calvary Church. The Rev.

Bruce A. Coie, Moderator of the Presbytery, presided at the service of installation. The sermon was preached by Professor John Murray of Westminster Theological Seminary. Others taking part in the service were the Rev. Messrs. Lewis Grotenhuis, Edward Heerema, Edward J. Young, James Price and Leslie A. Dunn. The ladies of the congregation served a supper for the members of Presbytery, and also served refreshments at the close of the installation program. At the Rev. Mr. Kline's first communion service, on March 7th, Mrs. John Staats Jr. was received into the membership of the church.

Fair Lawn, N. J.: A siege of measles in the family of the pastor, the Rev. Bruce Coie, made it necessary to change the place of meeting of Grace Chapel for a month. One of the members of the congregation kindly opened his home for the services. Plans are under way to raise funds for the erection of a suitable meeting place. A plot of ground in a centrally located area has been purchased.

Albany, New York: The Sunday school library of Covenant Church has established weekly hours for the lending of books. A number of titles in Christian fiction have been added to the library recently. Mrs. Herman Petersen, wife of the pastor, is acting as librarian. There have been a number of social events for the members of the church recently.

Schenectady, New York: Mr. Van DuMont Jr., who has just completed his studies at Westminster Seminary, was guest preacher at the services of Calvary Church on February 1st, in the absence of the pastor, the Rev. Raymond Meiners. The church will be host to the Presbytery of New York and New England at its meeting March 24th and 25th. The pastor is continuing a series of studies in the Shorter Catechism at the mid-week services.

Hamden, Conn.: The Sunday school of First Church has begun an inter-class attendance contest. Each class has chosen for itself one of the names of the twelve tribes of Israel. The tribe of Zebulun leads at present, but the Danites and the Asherites are not far behind. Elder and Mrs. Albert Squires are enjoying a mid-winter vacation with friends in Florida. Both are active in the work of First church.

Milwaukee, Wis.: Members of Grace Church appreciated a visit from

the Rev. Robert S. Marsden in January. His sympathetic understanding of their problems, and his stirring messages, were a real encouragement. Messrs. Myron Handa and Hugh Whittit of Wheaton College have been supplying the pulpit for several Sundays. The Rev. George Marston, Moderator of the Session, conducted the services on February 1st. The Rev. John Verhage of

Oostburg, Wis., conducted services on the evening of March 7th. A number of Christian Reformed Church friends have attended the services from time to time. Five young people at the church are sponsoring a Junior Machen League. The Junior Bible Course by Walters is being used, and there is doctrinal instruction, as well as drills, memory work and tests.

Jesus and asked if He had no answer to make to the things that had been said. But since the testimony had been invalid, there was no need for Him to make answer. He kept still. Finally in despair the chief priest placed Him on oath: "I charge thee by the living God, that thou tell us whether thou art the Christ, the son of God". This, in other words, was the thing the Sanhedrin was after. This was the charge on which Jesus was to be condemned. This was the crux of the matter.

Placed on His solemn oath, Jesus could do nothing but reply with the truth. He made the formal "Yes" answer, in the customary words, "Thou hast said". He added that henceforth they would see the Son of man ascending and sitting at the right hand of God and coming with the clouds of heaven. This had been foretold of the Messiah.

When these words had been spoken, the chief priest tore his garment, and shouted "Blasphemy". Then he asked the court for their decision, which was immediately given—"He is worthy of death".

It is interesting to note that Jesus who refused to seek or accept escape in the garden, now has become His own accuser. He, in fact, is "Master of Ceremonies" throughout this entire experience. He yields Himself to the mob. He speaks the words by which He is condemned. He carries His cross to Golgatha. He gives up His spirit. All this was necessary in order to the salvation of sinners. Jesus saw to it that all was accomplished "as it was written of Him".

After the hearing before Caiaphas, there was still time before daylight. Jesus was subjected to gross humiliation. The crowd was allowed to play with and to mock Him. They spit on Him and beat Him. They blindfolded Him and asked Him to tell who had hit Him. So must the Son of God be tortured by wicked men, as, standing in the place of sinners, He became obedient even unto death.

When dawn came the Sanhedrin held another brief meeting. A formal sentence of death, it seems, had to be passed by the court sitting during daylight hours. So now early in the morning in haste the court again condemned Jesus to death, and then hurried Him off to Pilate, the Roman governor, in order that the sentence might be ap-

The Life of Jesus Christ

By LESLIE W. SLOAT

LESSON 30

The Trial of Jesus

SCRIPTURE: *Matt. 26:57-27:26 Mark 14:53-15:15; Luke 22:54-23:25; John 18:12-40.*

SEIZED and bound by the mob in the garden, Jesus was taken first to the house of the high priest, Caiaphas. But before the regular hearing in the presence of Caiaphas, there seems to have been an informal questioning before Annas, the father-in-law of the high priest. Annas had apparently been one of the chief leaders in the conspiracy to take and destroy Jesus, and he seized this opportunity for a little preliminary questioning. We may suppose that he hoped to learn something to use as a formal accusation at a later point. But he was disappointed. The questioning had to do with Jesus' disciples and doctrines. And Jesus replied simply that He had always spoken openly before the people, and if it was desired to know what He had said, then let His hearers be questioned.

This preliminary questioning took place in one of the rooms of the high priest's house, probably adjoining the temple. When Jesus was taken there, Peter had followed, keeping at a distance and mingling with the crowd. John had also come, and being known to the gatekeeper had been admitted to the courtyard. Seeing Peter outside, he went and brought him into the yard also.

In this courtyard some of the crowd and some soldiers had built a small fire and were warming themselves. Peter joined the group. Soon a maid who kept the gate noticed him, and stepping near asked if he were not

one of Jesus' disciples. Peter emphatically denied the suggestion. And just as he did so, he heard a sound that must have made him wince. It was the sound of the cock crowing.

A little later this maid again accused him of being a disciple. One of the men present took up the accusation, and again Peter denied, saying, "Man, I am not". About an hour later, so we read, the charge was repeated for the third time. Now there was some proof given. He had been seen in the garden with Jesus, and his speech indicated that he was from Galilee. But again Peter denied the charge, this time with oaths and curses. Immediately again the cock was heard crowing. Peter suddenly remembered the words of Jesus. Looking up from where he was standing by the fire, he could see in the lighted room where Jesus was. And just at that moment Jesus too looked up. Peter knew that Jesus knew. Hurriedly he left the courtyard and went to a solitary place, where he wept alone.

After the preliminary questioning before Annas, Jesus was sent, still bound like a common prisoner, for a formal hearing before the high priest and some members of the Sanhedrin. This Sanhedrin was the supreme court of the Jews. Here the examination was at least more orderly. Witnesses were called in. Testimony was taken. But the witnesses couldn't agree among themselves. And even two who were thought to agree at first, were found not to be in sufficient agreement for their testimony to be accepted. And without agreement among the witnesses, the charges could not be sustained.

Finally the chief priest turned to

proved and carried out by the Roman authorities.

Though it was early in the morning, Pilate was waiting for them. This suggests he had some inkling of what was going on. Moreover, as it was a feast day and the Jews did not wish to risk defiling themselves by going into the judgment hall, Pilate came out to meet them. But strangely, Pilate did not seem to be quite as ready to "go along" as they had expected. He asked some questions. What were the charges? They replied, "If He were not an evil doer, we would not have brought Him to you". But Pilate would not be rushed. If they would not state the charges, and do things in order, then he wouldn't cooperate, and they would be limited to their own law, under which they could not administer the death penalty. But this didn't suit them. So they began making accusations. He was disturbing the people, refusing to give tribute to Caesar, calling Himself a king. All of this was rather silly, as Pilate undoubtedly knew. Most of it was downright false.

However, Pilate took notice of the term "king", and went and asked Jesus if He was a king. Jesus answered that He was, but that His kingdom was not of this world. He was no political revolutionary. His was a kingdom of truth, and He had come into the world to bear witness to the truth. This satisfied Pilate, who now returned to the Jews and reported that he had found no fault in Jesus. The Jews began to get angry, fearful that their plot would fail. They increased the number and vehemence of their accusations. Incidentally one of them mentioned Galilee. Pilate asked if the man was a Galilean. Finding this to be the case, and knowing that Herod, ruler of Galilee, was then in Jerusalem, Pilate saw a chance to get out of the case, and sent Jesus to Herod.

This visit to Herod is rather a mystery. Jesus was asked all sorts of questions, but refused to say a word. Herod was disappointed by the vain questioning. Finally he dressed Jesus up in a gorgeous robe and sent Him back to Pilate. This little interlude did nothing but further humiliate Jesus, but it seems to have cemented a friendship between Herod and Pilate.

When Jesus was brought back, Pilate again called the Jews and told them bluntly that neither he nor Herod had found any fault in the man, and

therefore he would let Him go. Meanwhile, apparently, Pilate had received a message from his wife urging him to have nothing to do with Jesus, for she had "suffered many things in a dream because of Him". Pilate was thus the more afraid, and tried in every way to get out of condemning Jesus. It was customary that a prisoner be released at Passover time, and Pilate said he would therefore release Jesus. But the crowd, now excited and angered, demanded that Jesus be crucified and one Barabbas, a thief and murderer, be freed. And so it was. Pilate yielded. Publicly he washed his hands, thereby declaring that responsibility was theirs and not his. Then he gave sentence that Jesus be executed.

And so Jesus, admittedly without guilt, was condemned as a result of a Jewish plot. Justice was trampled underfoot by a mob led on by the so-called religious leaders of Israel. And He who came to give His life a ransom for many, saw sin in its vilest form running rampant in the very midst of the "people of God".

QUESTIONS ON LESSON 30

Detail Questions:

1. How many separate "trials" of Jesus took place?
2. Describe the events connected with Peter's denial of the Lord.
3. What difficulty did the priests have obtaining evidence against Jesus? How did they finally solve their problem?
4. What message did Pilate receive concerning Jesus during the trial? What effect did it have?
5. Why did Pilate convict and condemn Jesus?

Discussion Questions:

1. Can you explain or "rationalize" Peter's denial? Do you think Christians now ever act in the same manner?
2. Why was it not possible to get witnesses to agree concerning what Jesus had said and done?
3. Was the statement of Jesus before the Sanhedrin "blasphemy". What is blasphemy, and would such a statement by you be blasphemy?
4. Who do you think was really responsible for the death of Jesus? Why?

The Visible Church

Part 12: Conclusion; A Progressing Witness

By JOHANNES G. VOS

FINALLY something may be said about the question of whether the corporate witness of the visible Church is to be regarded as static or progressive. There sometimes appears a spirit of blind and complacent conservatism which would regard that witness as static, as if the Holy Spirit's work of leading the Church into all truth had come to a conclusion in the seventeenth century and no further development could be expected. This excessively conservative spirit tends to look with suspicion on anything new. While conservatism is enjoined in the Scriptural command to "hold fast that which is good", the same text also requires us to "prove all things". Certainly the promise that the Holy Spirit would lead the Church into all truth is rightly understood as referring to a process which must continue until the consummation of the age.

Clearly, too, the Church's grasp of the doctrines of special revelation hitherto has come through such a pro-

cess. There has been a progressive development, not indeed without its ups and downs, but still a line of progress from the age of the apostles to the present. One area of doctrine after another has been clarified and has become a matter of corporate testimony, especially on the part of those branches of the visible Church which have been located nearest to the "line of orthodoxy", which can be traced from the apostles through Augustine, the Reformers, and, later, the Puritan divines, down to the Reformed theologians of the nineteenth and twentieth centuries. This has been a wonderful fulfillment of our Lord's promise, but we show scant appreciation of it if we regard it as already complete. Clearly there remain some areas of Christian doctrine in which further clarification and development are needed. The areas of eschatology, the Church, and the civil magistrate may be regarded as such. There are also some particular parts of doctrines which need further clarifica-

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tion. For example, the manner of the transmission of the corruption of original sin has remained rather obscure, and the statements of the Reformed confessions on this subject perhaps leave something to be desired. The same is true of the matter of marriage and divorce, in several particulars.

But progress in developing a Scriptural corporate witness must always be kept in balance with a true conservatism. True progress means building on what has come to us from the past. This does not imply that nothing which has come from the past as a matter of corporate witness may ever be torn down. "All synods or councils, since the Apostles' times, whether general or particular, may err; and many have erred", and therefore we must recognize that there has always been an element of error in the visible Church's witness to the truth. Therefore no creed or confession is to be regarded as sacrosanct; it may really need to be amended, even by the striking out of some item. But it should be realized that such changes will affect only minor details, and also that future additions to the Church's witness must necessarily be comparatively minor ones. The great work of building up a corporate witness to the truth has already been done; it stands today in the historic Reformed creeds, not indeed as infallible, nor as complete in every element nor in detail, but as substantially complete. In its main outlines and in all its principal features, this work has been done for all time, and can never be improved upon. We should remember too, that the anti-doctrinal temper of our age, which has to some extent infected even the best Churches, will make real progress in further development of the Church's witness very difficult, at least for a time. The Church has to struggle desperately today to maintain her grip upon the confessions which followed the Reformation. We should hope and pray for the dawn of a better day, when the development of the Church's witness can go forward with new confidence and vigor.

* * *

This article brings to a close the series of studies "The Visible Church", by the Rev. Johannes G. Vos of Clay Center, Kansas. In these studies, which originally appeared in the *Westminster Theological Journal*, Mr. Vos has directed our attention to some of the

basic questions connected with the life and work of the church of Jesus Christ. As we indicated at the start, the editors of the *GUARDIAN* have not necessarily agreed with every position taken by Mr. Vos. But we believe his analysis has been eminently worthwhile. We believe these articles should have stimulated readers to a new appreciation of the nature of the church, and of the meaning of membership in the church. We thank Mr. Vos for allowing us to use this material in the *GUARDIAN*.

Courts and Church Membership

SOME time ago we noted that a certain civil court had ruled that a member of an Amish sect excommunicated by his church was entitled to \$5,000 damages. At that time we indicated our opinion that it is not the prerogative of the civil courts to review cases of ecclesiastical discipline. More recently it appears that another civil court agrees with us. The Colorado Supreme Court was asked to require a Seventh Day Adventist church to restore three members who had been expelled. The Court decided that the problem of the church, insofar as the activity of its members was concerned, was not a concern of any judicial body, providing the laws of the community and state were observed.



Miss Frances Healy

The GUARDIAN NEWS COMMENTATOR

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

Supreme Court Rules Champaign, Ill., Religious Education Program Unconstitutional

Scope of Decision Extremely Broad

BY AN 8-1 decision the Supreme Court of the United States has ruled that the religious education program in effect in the Champaign, Ill. schools is unconstitutional, a violation of the First Amendment to the Constitution, and an infringement of the principle of the separation of church and state.

The case has been in the courts for some time. It appears that, in Champaign, a committee representing the protestant, Catholic and Jewish faiths had planned and conducted a religious education program, according to which pupils were released from classes for a given period each week, to attend religious instruction in their own faith. The classes were held in the school building, teachers were chosen by the religious committee, and the approval of the parents was required for children to attend the classes.

The complainant in this case, a Mrs. McCollum, avowing herself an atheist, claimed that her child had been subjected to embarrassment as the only child in the school not attending the religious instruction. She sought to have the program declared unconstitutional. She lost the case in the Illinois State court, but has now won it in the U. S. Supreme Court.

The majority opinion in the case was written by Mr. Justice Hugo L. Black. Separate opinions, supporting the majority view but seeking to place limitations on its scope, were written by Justices Robert Jackson and Felix Frankfurter. Justice Stanley Reed gave the single dissenting opinion.

Following are some excerpts from the various decisions:

Justice Hugo L. Black: The facts

in the case "show the use of tax-supported property for religious instruction, and the close cooperation between the school authorities and the religious council in promoting religious education. The operation of the state's compulsory education system thus assists and is integrated with the program of religious instruction carried on by separate religious sects. Pupils compelled by law to go to school for secular education are released in part from their legal duty upon condition that they attend the religious classes. This is beyond all question a utilization of the tax-established and tax-supported public school system to aid religious groups to spread their faith. And it falls squarely under the ban of the First Amendment . . ."

The decision does not "manifest a government hostility to religion or religious teachings. A manifestation of such hostility would be at war with our national tradition as embodied in the First Amendment's guarantee of the free exercise of religion. For the First Amendment rests upon the premise that both religion and government can best work to achieve their lofty aims if each is left free from the other in its respective sphere".

"Here not only are the state's tax-supported public school buildings used for the dissemination of religious doctrines. The state also affords sectarian groups an invaluable aid in that it helps provide pupils for their religious classes through use of the state's compulsory public school machinery. This is not separation of church and state".

Mr. Justice Jackson: "The plaintiff, as she has every right to be, is an avowed atheist. What she has asked of

the courts is that they not only end the 'released time' plan, but also ban every form of teaching which suggests or recognizes that there is a God. She would ban all teaching of the Scriptures. She especially mentions as an example of the invasion of her rights 'having pupils learn and recite such statements as, "The Lord is my Shepherd, I shall not want"'. And she objects to teaching that the King James version of the Bible 'is called the Christian's guide book, the Holy Writ, and the Word of God' . . . To me the sweep and detail of these complaints is a danger signal which warns of the kind of local controversy we will be required to arbitrate if we do not place appropriate limitation on our decision and exact strict compliance with jurisdictional requirements. Authorities list 256 separate and substantial religious bodies to exist in continental United States . . . If we are to eliminate everything that is objectionable to any of these warring sects or inconsistent with any of their doctrines, we will leave public education in shreds.

"How one can teach with satisfaction or even with justice to all faiths, such subjects as the story of the Reformation, the Inquisition, or even the New England effort to found a 'Church without a Bishop and a State without a King' is more than I know . . . When instruction turns to proselyting and imparting knowledge becomes evangelism is, except in the crudest cases, a subtle inquiry".

"While I agree that the religious classes involved here go beyond permissible limits, I also think that the complaint demands more than the plaintiff is entitled to have granted. So far as I can see this Court does not tell the State court where it may stop, nor does it set up any standards by which the State court may determine that question for itself".

Mr. Justice Reed, dissenting: "Whatever may be the wisdom of the arrangements as to the use of the

school buildings made with the Campaign Council of Religious Education, it is clear to me that past practice shows such cooperation between the schools and a nonecclesiastical body is not forbidden by the First Amendment. When actual church services have always been permitted on government property, the mere use of the school buildings by a non-sectarian group for religious instruction ought not to be condemned as establishment of religion . . . Devotion to the great principle of religious liberty should not lead us into a rigid interpretation of the constitutional guarantee that conflicts with accepted habits of our people. This is an instance where, for me, the history of past practices is determinative of the meaning of a constitutional clause, not a decorous introduction to the study of its text".

Radio Editorializing

ONE OF THE problems confronting the radio industry in general and the Federal Communications Commission in Washington in particular is that of radio editorializing. Should radio stations have a right to express their views editorially, the same as newspapers, or should they be restricted in what they say over the air on matters of local or national concern?

The Rev. Carl McIntire, appearing before the Commission on behalf of the American Council, asked that radio stations be given the right to editorialize, so that the public might know where they stand on various issues, just as it knows where newspapers stand. He claimed that stations have opinions and that those opinions mould in one way or another much of the programming by the station. It is in the public interest that the position of the station be known.

The Joint Religious Radio Committee, a protestant organization, took the opposite view. Newspapers are private enterprises that exist by public sufferance. Radio stations, on the other hand, are privileged to use a fixed and limited public facility. The public would not always be free to reject a station with whose views it did not agree, as it can a newspaper. Stations already are able to exercise considerable editorial control through preview of scripts, and should be able to exclude all editorializing, except as it takes place in forum or public discussion programs.

The Religious Radio Association and the National Conference of Christians and Jews have also claimed there were dangers in freedom to editorialize on the part of radio stations. We understand also that some labor organizations have objected to the practice, claiming that radio was big business, and would express the viewpoint of big business in such editorializing.

This is just another one of those problems that are involved in public service activities. The denial of the right to editorialize would appear to us to constitute an abridgement of the freedom of speech. And the demand for time to answer a given expression of opinion is frequently but another form of censorship.

Thus recently a New York station broadcast a program featuring an interview with the chairman of the Planned Parenthood Association. There was immediate Roman Catholic reaction. The station superintendent is reported to have said, "We're going to have to put Father Gannon (President of Fordham University) on the air right away in order to right ourselves". In our opinion this is nothing else than an attempt at pure censorship of the public expression of opinion, on the part of the Roman Catholic Church. If there is submission to such demands on lesser matters now, the future looks black for real freedom of speech.

Sermons Wanted

A WORLD-WIDE search is under way for material for the fourth volume of *Best Sermons*, edited by G. Paul Butler and published by Harper and Brothers. The 52 sermons in the current edition were selected from among 6,447 entries. Sermons submitted for consideration for the new volume must have been preached during the period January 1, 1947 to July 1, 1948, and must be submitted before July 4th to G. Paul Butler, 431 Riverside Drive, New York 25, N.Y. "No sermon criticizing another sect or faith will be considered."

Biography Contest

ZONDERVAN Publishing House has announced a \$2,500 Christian Biography and/or missionary book contest. First prize is \$2,000. The contest closes midnight, April 30, 1949. Any

land, country or missionary movement may be selected as the theme of the manuscript, or any Christian personality, either contemporary or of history, may be the theme of the biography manuscript. There must be a minimum of 40,000 and a maximum of 75,000 words. Further information may be secured from Zondervan Publishing House, Grand Rapids 2, Michigan.

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