

# The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

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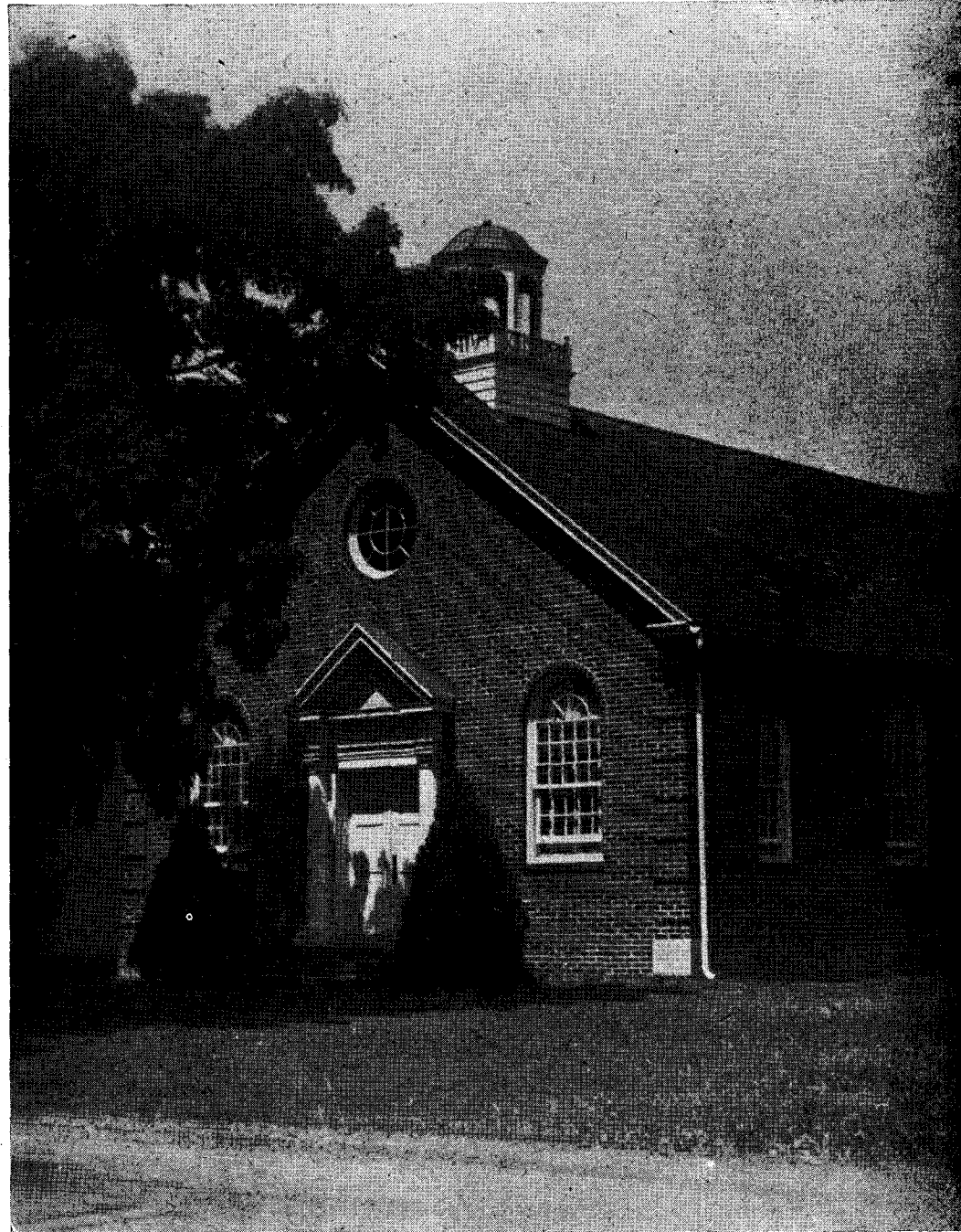
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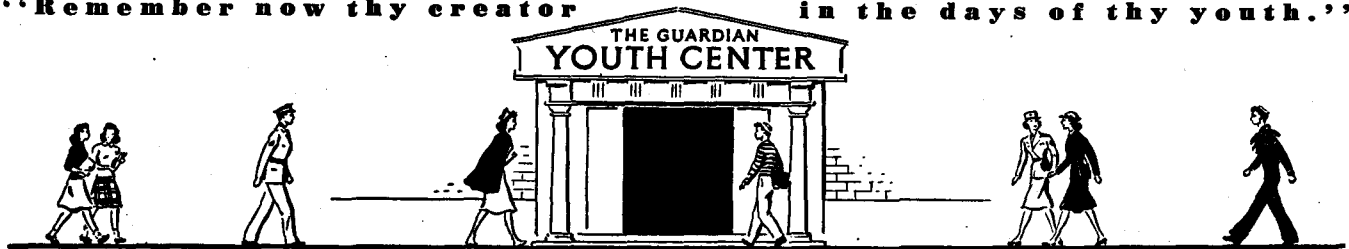
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“Remember now thy creator in the days of thy youth.”



### Guarding His Deposit

**W**ILL the gospel survive in the last half of this century? Perhaps you have never thought about that question. Americans are expert at taking things for granted. If you are a member of the Orthodox Presbyterian Church you may have witnessed enough of the struggle required to establish a congregation which is loyal to God's Word to realize that the church of Christ is not to be taken for granted. Of course, humanly speaking, the true church cannot survive through the twentieth century, just as, humanly speaking, it could not have survived the nineteenth, or the eighteenth, or the first. The testimony of the gospel continues on earth only through the power of the Holy Spirit, and its very continuance displays the weakness of God as being stronger than men. But it has pleased God to use men, not angels, to preserve and proclaim the message of the gospel.

If you are a Christian and a young person you have been given a responsibility by God that you dare not evade. You have been given the solemn charge to defend His gospel. Paul wrote to the young man Timothy from his last imprisonment, when the future of the gospel looked as gloomy as his cell: "Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus. That good deposit guard through the Holy Spirit which dwelleth in us." (II Tim. 1:13-14.)

The "deposit" of which Paul speaks, is, of course, the gospel, the message of God's saving grace that Paul delivered to Timothy. Both the Authorized and Revised versions of the Bible explain the Greek word for "deposit" by translating it with the words, "thing which has been committed unto thee." Paul is thinking of the gospel as precious treasure which has been delivered to Timothy to guard, as a

soldier might protect the wealth of a king.

Look at the deposit you are charged to guard. It is the true gospel. Paul emphasizes that in I Tim. 6:20, where he instructs Timothy to turn away from the "profane babblings and oppositions of the knowledge which is falsely so called" in defending the gospel. The godless chatter of the cults, of evolution, of modernistic unbelief, must be rejected and condemned; this is not the gospel we are to defend. All the courage of Christian youth is required to resist today's crushing pressure toward a tolerance which will smile indulgently at all the perverting lies of the devil.

We must defend the whole gospel. Paul has just spoken of the pattern of sound words. The gospel has form. It is a system of truth. In haste to defend the fundamentals of the gospel, some Christians have become only "Fundamentalists" in the sense that they believe and preach only the barest skeleton of Christian truth, often specializing in one or two bones. But when Christ gave the great commission, setting the missionary program of the church, He commanded His disciples to teach all nations "all things whatsoever I have commanded you." Paul testified to the elders at Ephesus that he had kept back nothing of the content of the gospel, but had proclaimed to them the whole counsel of God.

Only the true gospel, and the whole gospel, is the glad gospel, the good deposit, bringing salvation, light, immortality.

We must know the ownership of the deposit as well as its content. We are the guards of the gospel, but the gospel is God's. It is the story of His redeeming work: "the testimony of our Lord." And it is the story He has given us of His work. We are not at liberty to change it at all. We are not

to adapt it to fit the needs of the age. It is God's word for the need of every age; it alone is the power of God to salvation.

How will you go about keeping this God-given charge? If you are to guard the gospel, of course you must know it. That starts with Bible study. Don't assume that the minister will keep your church a bulwark of the gospel. A generation ago thousands of churches in this country had Bible loving pastors and leaders, but that generation departed without transmitting the same love of the Word to the young people, and now those churches are either halting and uncertain in their testimony, or are full-fledged synagogues of Satan. You must know the gospel, the pattern of its doctrines, the implication of its truth.

Theology is not a mysterious pursuit of the clergy; it is nothing but the word of Christ, and He requires that you know it to the limit of your intellectual powers. Don't wrap the Bible in a napkin to keep it till Christ comes. Invest it in your heart.

The gospel is to be guarded through the Holy Spirit that dwelleth in us. He only can illumine our minds in real understanding of its truth. He only can keep us loyal to the truth. He only can apply the truth to our lives, so that we will guard it not by word only but in loving deed. In keeping the truth, we fellowship with Him who is the Truth; no truth is truly kept unless it is a light in which we see Him. In verse 12 Paul says that our souls, which we have committed to Him. He will keep. Will we keep that which is committed to us? It is well with our souls; is it well with His Word?

*E. C. Clowry*

Director, GUARDIAN YOUTH CENTER.

# Repeal That Law!

**The Citizens of New Jersey Have a Solemn Duty to Perform**

By the REV. LESLIE W. SLOAT

**T**HE basic characteristic of true democracy is that it involves government "of the people, by the people, and for the people." Those phrases are no merely classic utterances, lacking point for our time. They represent the conditions under which alone democracy will ever work.

Ordinarily in a democratic state, the part which the people play in government is limited to their voting every so often for those who shall actually, under the legally adopted Constitution, perform the functions of government. It is expected that the constitution and laws of the state will make it certain that such government will be what the people want, and will be confined within those limitations which the people have determined upon.

In times of popular stress and confusion, however, it may happen that the duly elected and constituted representatives, operating with the full authority of their official offices, fail to conduct the government within the constitutional limits and according to the will of the people. When such a situation arises, either by way of passing or interpreting laws which transgress the proper bounds, it is the responsibility of the people to secure a correction of those laws, and a re-establishment of a government which is proper.

Such a situation has now arisen in the State of New Jersey.

In the year 1941 the legislature of New Jersey passed a statute permitting the payment, from tax funds, of the costs involved in transporting pupils to public and Catholic parochial schools. This was thus a law, in part at least, taxing the general public for the benefit of a particular religious institution. It requires citizens who are not Catholics, to pay for a portion of the support of Catholic schools, and it enforces this requirement by the powers of government. The statute is obviously one step in the direction of an establishment of religion.

There can be little doubt that, under normal conditions, this law would have been tested in the courts, found

unconstitutional, and erased from the statute books. This particular statute has been subjected to court test. The question has been carried to the Supreme Court of the United States. But, by a five to four decision, that court has failed to find the statute unconstitutional. The statute therefore remains on the books, and the people of the State of New Jersey are still called upon to pay, by way of taxes, for the transportation of pupils to religious schools, and thereby to pay for the support of a religious institution.

There can be no doubt that the decision of the Supreme Court in this case was in error. The Court failed to apply properly the provisions of the Constitution of the United States for the protection of the taxpayers. What are those provisions? First, through the First Amendment to the Constitution it is established that the Congress shall make no laws respecting an establishment of religion, or preventing the free exercise thereof. And then, by way of the Fourteenth Amendment, that provision was extended to apply also to the legislatures of the several states. We shall presently endeavor to indicate the reasons the Court gave for its decision. But what we wish to emphasize here is that, following due legal process, a statute which is in our opinion clearly contrary to the Constitution of our land, has been declared proper and has been sustained.

There is therefore no other court to which appeal can be carried. The final decision, in so far as the channels of government are concerned, has been made. The only appeal now is to the people themselves. The due process of government has failed to protect the people from taxation for the benefit of religion. The people themselves must now take the matter in hand. But they must not do this through adding to a first wrong a second wrong. They must take steps to require the legislature of the State of New Jersey to repeal the statute it has enacted. If the legislature refuses, they must erect a legislature that will preserve their

liberties in this regard. There can be no drawing back at this point. The responsibility now rests with the people.

It is proper that we should indicate the type of argument that has been used to justify the practice which stands condemned under the First and Fourteenth Amendments to the Constitution. In the beginning let it be recognized that the majority of the Court also paid lip-service to these Amendments to the Constitution. In an historical portion of the decision, it noted that among the offenses for which punishment has been inflicted at some time or other, was "failure to pay taxes or tithes to support" government established churches or their doctrines. The Bill of Rights was designed to eliminate the possibility of such offenses. The majority of the Court also made the following declaration,—a declaration so utterly contrary to the decision it actually reached as to be amazing: "No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion. Neither a state or the Federal Government can, openly or secretly, participate in the affairs of any religious organizations or groups and vice versa. In the words of Jefferson, the clause against establishment of religion by law was intended to erect 'a wall of separation between Church and State.'"

Holding to these positions, how then could the majority of the Court approve the legislation of the New Jersey government. They did it simply by interpreting the provisions of the statute as "public welfare" legislation. It is a matter of public welfare that students be transported to schools. Having made this judgment, it went on to assert that the State of New Jersey had no right to exclude individuals—in this case Catholics—from the benefits of this "public welfare" legislation. To do so would be to hamper them in the exercise of their religion and religious convictions. Thus the Court attempted to reverse

the entire situation, making it appear that failure to pay this transportation would be a discrimination against a religious institution.

In further support of their contentions, the majority of the Court appealed to the use of subsidies in promoting a public program. It declared: "Nor does it follow that a law has a private rather than a public purpose because it provides that tax-raised funds will be paid to reimburse individuals on account of money spent by them in a way which furthers a public program." In other words, the work of the parochial schools is to be interpreted as in a sense a public program, and taxes may be used to subsidize that program, to the extent of refunding certain costs to those who participate in it.

We believe that such an interpretation, if allowed to stand unchallenged, would destroy any hope of real religious liberty in our country. We believe it is contrary to fact, as well as contrary to principle.

The true concept of a public welfare program, or a public program, is that such a program not only benefits the public generally, but that it has been as a program instituted by the public authorities. The public schools are such an institution. They have been established by proper government authorities, and having been established they are properly maintained by the government, through its tax funds. But the parochial schools of the Catholic church are not a public program. They have not been established by public authorities. They should not, in any particular, be supported by public tax funds. Giving the "public welfare" idea such a general interpretation opens the way for all sorts of activities to be considered as "in the public welfare." Certainly the activities of churches generally,—at least Christian churches—could in that sense be considered as in the public welfare. A community entirely without churches or religious institutions would, by common admission I think, be in a worse state than one with churches. The church contributes something worthwhile to the life of the community. But that does not make it a part of a "public program" which may therefore and for that reason be subsidized by state funds. The training which I give my boy in my own home is designed to make him a better citizen in the community

when he grows up. But that is not a "public welfare" program which government is to subsidize. This broad interpretation of the "public welfare" idea is therefore one which would open the way for the entrance of government into practically every phase of life, on the ground that in some way the public welfare was thereby promoted.

But this "public welfare" interpretation is also wrong for another reason. It just does not take account of the facts. What is being provided here is not a contribution to a general welfare program, but a contribution to the support of a religious institution. That the parochial schools are a religious institution cannot be denied. For the maintenance of such schools, funds must be provided. Teachers must be paid. Buildings must be erected. Supplies must be provided. And pupils must be transported. These are all part of the cost of maintaining this private enterprise. Now it so happens that the state actually provides all of these things, for its own public schools. The precise reason why Catholics choose to attend parochial rather than public schools is religion. The idea that substantially the same education is given in each, is erroneous. The Catholic schools are admittedly one of the main bulwarks of the Catholic church. Were it not for the religious element involved, they would not be maintained at all. The costs of such schools, therefore, represent the cost of maintaining a religious institution. No other interpretation of the situation can possibly be true. And therefore when the state contributes to those costs, the state is thereby contributing to the maintenance of a particular religion and religious establishment. In doing this it is clearly contravening the plain provisions of the First Amendment of our National Constitution, which the 14th Amendment made applicable to the states.

All of these arguments, and more, were advanced by Justices Jackson and Rutledge in their dissenting opinions. The case is so clear that we cannot understand how these opinions failed to carry the Court unanimously. But the fact remains that they did not. If the principles of religious liberty, of separation of church and state, are to be maintained in our country, it will only be because the people have accepted their responsibility, and have secured the repeal of laws which in-

fringe upon that separation. This is the responsibility which now rests upon the people of the State of New Jersey. Recently the Wisconsin voters turned down by a large majority a proposal to provide transportation for pupils attending private schools. The citizens of New Jersey should by an equally large majority demand the repeal of the legislation their state has enacted permitting that practice. The Constitution demands it. Justice demands it. Our sacred liberties demand it. Let the people act.

## Sunday and Sports

**S**UPPOSING you loved ice-skating. Maybe you do. Supposing you had been ice-skating ever since you were a youngster. Supposing you had become really good at it. Supposing you had become so good at it, that there was a possibility of your getting on the American Olympic ice-skating team. The try-outs for the contest in Europe in 1948 were in process. And you are a student at one of the large eastern colleges. You want a place on the Olympic team. Your college wants you there. Your friends want you there.

But then announcement comes that the try-outs are to be held on a Sunday. You are a Christian young man. What would your choice be?

That question had to be decided by a Rutgers undergraduate recently. He is Johnny Roukema, and he is a member of one of the Christian Reformed churches of Paterson. He has already won national recognition for speed on the steel blades. But he preferred to hold to his Christian principles, rather than engage in these sports try-outs on a Sunday.

In consequence he was debarred from further participation by the skating association of which he was a member. The president of the association did not help our respect either for his sportsmanship or for his religion when he remarked of Johnny: "It was Roukema's own fault that his religion did not allow him to skate Sundays."

Some of the leading sports writers have come to the support of Roukema, at least to the extent of holding that his Christian principles should not be used against him. Revelations of recent sports "fixes" suggest that a general clean up of sports may be overdue.

# Calvinism and the Christian University

## Part 4: Persons and Churches

By the REV. NED B. STONEHOUSE, Th.D.

President, the Board of Trustees of the Christian University Association

**A** CONSTITUTION, no matter how splendid its principles and noble its goal, is powerless to create an institution or to preserve it once it has begun. Only when informed, vigilant and energetic persons devote themselves to carry out its foundation principles, and stand guard to maintain them, will an institution long endure. If these observations have proved true in political history, they possess an even greater pertinence to the history of Christian institutions. It is the tragic state of many once-Christian institutions that has given impetus to the movement for the establishment of a truly Christian university. We have seen Christian churches and Christian colleges, with magnificent constitutions, succumb to modern unbelief. And even where there has not been an unconditional surrender to modernism, the drift away from the Bible and the historic creeds has been so persistent and devastating as to leave their constitutions virtually a dead letter.

### Calvinism Today

Unfortunately the state of affairs in the Presbyterian and Reformed church has not been exceptional. The drift away from the historic moorings has left Presbyterianism, considered by and large, floating upon the sea of doctrinal uncertainty or has brought shipwreck upon the shoals of modernism. Only in the Netherlands, as Dr. Machen pointed out in 1929, was there a notable exception to this lamentable state of affairs in European Presbyterianism. There action had been taken in time, and, amid widespread blight, a vigorous Christian life asserted itself. Not only ecclesiastical reformation and revival were effected, but all along the line a resurgence of Calvinism occurred. This remarkable development brought forth, and was in turn powerfully stimulated by, a vigorous movement for Christian education, including the establishment of the Free Reformed University in 1880.

In America Calvinism appears to some to have spent its force. While Calvinistic orthodoxy remains the official position of the Presbyterian and Reformed churches, it is hardly a dominant force among them. All ministers of these churches, in view of their vows, are Calvinists by profession, and yet many are outspoken modernists. Others have openly espoused a mediating theology. Many no doubt remain orthodox in their personal beliefs. But to a large extent even these orthodox ministers have long since ceased to make Calvinism their message, as the system of doctrine taught in the Holy Scriptures. Other orthodox persons in the larger churches, while personally committed to Calvinistic thought and action, stand so much alone that it does not prove possible to join hands in a solid program of reform and progressive action. Dr. Clarence Bouma is no doubt correct, therefore, when in an article entitled "Calvinism in American Theology Today," recently published, he speaks of Calvinism today as "a pretty thin trickle." (*Journal of Religion*, Chicago, January, 1947.)

This general situation, while presenting a great challenge to Calvinistic action, centers attention upon the difficulty of establishing and maintaining a Calvinistic university. But another factor enters the picture to create a further obstacle. The declension from Calvinism is tragic, but when the term "Calvinism" is used to cover theologies that have broken with the basic viewpoint of Calvinism, there is further complication. Calvinism is a term used today to embrace many points of view that are sharply at variance with the classic formulation of Calvinism in the great creeds.

In the same publication in which Dr. Bouma's able and stimulating article appeared, there were two replies. One was by Professor Haroutunian of the Presbyterian Theological Seminary of Chicago. The other was by Professor Wilhelm Pauck of the Fed-

erated Theological Faculty of the University of Chicago. These replies are useful in the present connection, because they show how broadly Calvinism is conceived in some quarters. The reply of the Presbyterian professor contains some painful and amazing judgments, especially when it contends that the Calvinism of Dr. Machen and of Dr. Bouma is basically modern "fundamentalism," and thus an innovation, rather than historic Calvinism. But the fact is significant, that it as well as the abler reply of Professor Pauck, argues for a much broader view of Calvinism. Both, for example, insist that Barthianism is a form of Calvinism, and both allow that the liberal approach to the Bible is consonant with Calvinism. Pauck not merely says that "Barth and Bruner stand firmly in the Calvinistic theological tradition," but also that "the Arminians belong as definitely to the Calvinistic tradition as the defenders of the decisions of the Synod of Dort." *On this view anything is Calvinistic that has developed in the Calvinistic tradition.* In effect, the charge against Professor Bouma is that he has taken a hopelessly narrow view of Calvinism. But a salutary feature of Dr. Pauck's discussion is that he acknowledges that the view maintained by Dr. Machen and Dr. Bouma is that of Calvinistic orthodoxy, "which is based on conformity to creeds and confessions, and on the belief in the literally inspired Bible."

There is no doubt that the Constitution of the Christian University Association commits it to Calvinistic orthodoxy, as distinguished from a broad inclusive Calvinism, and from a merely nominal Calvinism. In its *Basis and Declaration* it unreservedly commits the movement to the infallibility of the Scriptures, and demands that the supremacy of the Scriptures shall be determinative of principles and methods in teaching and research. It also adopts as standards, subordinate to the Word of God, great Reformed

Confessions, thus consciously and deliberately identifying itself with Calvinistic orthodoxy. It stands for what liberals call a narrow Calvinism, in the face of what we believe to be a diluted, inclusive, doctrinally indifferent "Calvinism" which does not deserve that name.

### Constituency of the Board

Taking account of the present situation, it was imperative, then, that the founders of the movement for a Calvinistic university should take every precaution, particularly in the Board of Trustees, to associate persons whose commitment to Calvinism was whole-hearted and enthusiastic. Being a venture in Calvinistic action, it calls for the cooperation of those who believe in Calvinistic action. As has been shown in a previous article, the Constitution envisages the most careful discrimination and selectiveness on the part of the Board of Trustees. As has been emphasized in this article, historical circumstances prove the wisdom and necessity of that approach.

While this movement might well have begun elsewhere, it happens that it began at Westminster Theological Seminary, and in the Orthodox Presbyterian Church. For many decades Princeton Seminary had been generally regarded as the citadel of Calvinistic orthodoxy. But that citadel fell, as Dr. Bouma also points out in his article. Westminster was established in 1929 to carry on and perpetuate the traditions and policies of the old Princeton, "in respect to scholarship and militant defense of the Reformed Faith" (See *The Constitution of the Seminary*). The Orthodox Presbyterian Church came into existence in 1936 largely as a consequence of the militant stand of the Seminary for Calvinism in thought and action. In speaking of the Orthodox Presbyterian Church, Dr. Bouma characterizes it as "a small but theologically virile" church whose "intellectual center is Westminster Theological Seminary." In view of its origin, and in particular because of the part played by Westminster men in the formulation of the Constitution, the university movement was necessarily conditioned by the militant Calvinistic orthodoxy of Westminster.

If the movement had not begun at Westminster, it would almost certainly have begun in the Christian Reformed Church. For that Church has lived with this ideal for decades, draw-

ing its inspiration largely from the Free University of Amsterdam. Christian Reformed people, by common consent, have been largely responsible for the success of the free Christian school movement in this country. And it is generally acknowledged that this Church stands foremost among Presbyterian and Reformed churches which have kept the Calvinistic faith of their fathers. Dr. Machen's appraisal of that communion shows his basic unity with its Calvinism. It may be recalled that he frequently paid warm tribute to the Christian Reformed Church as "a truly Reformed church" (See *THE PRESBYTERIAN GUARDIAN*, July 20, 1936). And in the summer of 1929 when the faculty of Westminster was being organized, Drs. Wilson, Machen and Allis, who constituted the committee, deliberately turned to the Christian Reformed Church for a professor of Systematic Theology. The person chosen for this chair was one who, of all the Christian Reformed men who had taken graduate study in theology at Princeton, had, as it was recalled, commended himself most to Professor B. B. Warfield. In view of the faithfulness of that Church to Calvinistic orthodoxy, its zeal and works in the sphere of Christian education, and its devotion to the ideal of a truly Christian university, prominent participation of brethren of the Christian Reformed Church in the university movement is eminently fitting.

The Christian Reformed Church, then, and the movement centering about Westminster Seminary, occupy somewhat unique positions in American Calvinism. In these quarters is to be found the most concerted and militant exposition and defense of Calvinistic orthodoxy. It is therefore not strange that much of the initiative and leadership in the Christian University movement should have come from the same sources.

Nevertheless I cannot emphasize too strongly the consideration that this movement is not ecclesiastical in character. We have been zealous from the beginning, and remain so today, to make the movement as inclusive as possible, commensurate with our theological position as defined in the Constitution. We have taken heart at the evidences of a revival of Calvinistic action in such churches as the Presbyterian Church in the U. S. (Southern) and the Presbyterian Church in Canada. As evidence of our good faith,

mention may be made of the fact that as many as nine members of the former body have been invited, at one time or another, to serve on the governing board. In several other denominations, too, we have sought and secured the cooperation of persons who have given clear evidence of being on fire for the Reformed Faith. It is this, rather than membership in any particular denomination, that has been regarded as the essential ingredient. At the present time the membership of the Board is distributed among seven Presbyterian and Reformed denominations, but no attempt has been made to apportion the membership equally among the Churches. Moreover, among ardent Calvinists generally, no offense has been taken at the prominence of Christian Reformed and Orthodox Presbyterian members. For their prominence has served to give evidence of the clear cut and militant character of the movement, and has given encouragement as to its future stability.

### Conclusion

The task of establishing a Calvinistic University is truly a herculean one. The general indifference as well as the active hostility to Calvinism might seem to make the effort untimely. An effort on a broader basis might appear to have much greater possibilities of success. But the true Calvinist cannot be discouraged or turned aside by such considerations. He is not a pragmatist. He will not adjust his principles to circumstances in the interest of outward progress. He believes that Calvinism alone, as a comprehensive world and life view, has the answer to anti-Christian thought, and the dynamic to go forward to new conquests. His faith is God-centered. Acknowledging the supremacy of God and His Word, he will render humble obedience to God's law and boldly demand recognition by all of the crown rights of the King. Indifference and opposition, rather than begetting indolence and defeatism, will add urgency to the task of waging warfare for the truth to the glory of God.

The Christian university, a truly Calvinistic university, will not be built in a day. It will have to begin modestly. But it must be realized. For the glory of God, for the sake of our precious faith, for the spiritual welfare of generations to come, we must go forward to the great goal. May God give us strength to persevere.

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**The Marks of a  
Christian**

**I**N THE centuries immediately after Christ's life on earth, the Christian church increased in membership very rapidly. There were various reasons for this. One of them was the startling impression which the Christians made on their neighbors by the confidence they had in the truthfulness of the teaching and by the unusually self-sacrificing character of their lives.

The question of the difference between the impression made by a Christian on his neighbors and that made by a child of this world is an important one for it helps to reveal the true nature and meaning of Christianity. It is a mistake to try sharply to divide these evidences between belief and life, for the two are essentially one, and if they do not constantly interact, there is something wrong. The actions based on the beliefs will, however, be more outwardly apparent than the doctrine itself.

One mark of the Christian is reverence before God the creator and sustainer of all. Another very important one is humble assurance—assurance that in the Bible God has given him information which will enable him to solve the problems of life.

The way in which the Christian applies this information is still another. He distinguishes himself from others by doing those things that the Bible has taught him will glorify God and enrich the life of men. Among these is the expression in action of interest and concern in the welfare of other men; the active promotion of knowledge about the physical and mental

worlds so that all of God's gifts may be properly used; the lack of worry or unusual anxiety because of his confidence in God's providence; the maintenance of his physical condition through adequate attention to sleep, proper food, and the like; the existence of an active curiosity about all of the phenomena of life around him so that he may learn better how to use every power and resource in making life rich to the glory of God; the exclusion from life of activities which contravene the law of God as set forth in the Scriptures.

There is a reference to God in all of these elements, and through all of them will run a courtesy and respect for the feeling of others which will be unyielding in support of truth but considerate of opposition and never willing to confuse the refutation of error with the termination of friendship and regard for persons.

A Christian, then, will be reverent, confident, loving, intelligent, serene, alert, investigative, discriminating and courteous.

There have grown up in modern Christendom, among both Bible-believers and others who profess the name of Christ, tests of Christian profession which can be met much more easily than can be shown, in actual living, the characteristics of a Christian which have been mentioned above. Although these tests are not warranted by Scripture, they are sometimes applied as sure criteria for judging the stage of advancement in the Christian life to which others have attained.

Perhaps the one most often used is based on a person's vocabulary. Certain words and phrases which are common among some groups of Christians are made the shibboleth by which to test true profession. The phrase, not the reality, is looked for: "The Lord led me to do it," "I waited on God a long time in prayer," "He is so spiritual," "Dear God," "The Lord means so much to me," "How many souls has God used you to win for Christ?" are a few of them. There is nothing wrong with the phrases. But they are not only not infallible guides to the state of a man's soul, they are hardly guides at all. Any one can imitate vocabulary, but God looks on the heart.

Another test, of course, is applied by discovering whether an individual has ruled out of his life's program ac-

tions which, although not indicated as sinful by the Bible, are believed to be sinful by some group of Christians. The list of such actions varies from generation to generation. Engaging in snow and ice sports is one that was on some lists in the past, but is not frequent today.

The trouble with all tests of this kind, and there are others of the same sort of which the reader will be reminded, is that they are based on temporal habit and custom not on inward disposition. Unlike the Bible they change from generation to generation. Christianity begins in the heart. It would not be worth much if it did not express itself in action, but it is the inward state that is fundamental. Hypocrisy is one of the sins which our Lord opposed most vigorously.

There is one test that it might be worthwhile to apply to ourselves. Are we truly trying with God's help to attain for our own selves the characteristics mentioned earlier in this discussion, or are we more busy applying tests to other people?

**Professor Welmers**

**I**T IS proper that we should say something in THE PRESBYTERIAN GUARDIAN about the Rev. Professor Thomas E. Welmers, D.D., who passed away at his home in Holland Michigan, on January 15, 1947. For a number of years Professor Welmers had served as a member of the Board of Trustees of Westminster Theological Seminary, and recently also as a member of the Board of the Christian University Association. The Rev. William E. Welmers, Orthodox Presbyterian minister now engaged in language work with an American Lutheran mission in Liberia, is a son of Professor Welmers.

Professor Welmers was born in Grand Rapids, Michigan, in 1874, and spent most of his life in Iowa, Illinois, and Michigan. He graduated from Hope College and Princeton Theological Seminary. Receiving fellowships for outstanding scholarship in the latter, he engaged in further study in Berlin and Edinburgh. He returned to America and became principal of the Northwestern Classical Academy at Orange City, Iowa. In 1920 he was appointed professor of

Greek at Hope College, and in 1925 became in addition registrar of that institution. He continued his service at Hope until his retirement in 1945. For the last two or three years he devoted considerable attention to writing articles on the Hollanders of America, particularly in Iowa and Michigan, since 1847.

The Board of Trustees of the Christian University Association, at a recent meeting, adopted a memorial Minute, of which the following is a part: "We had come to hold him in

affection and admired his many splendid qualities. The firmness and gentleness with which he bore witness to the Reformed Faith made a deep impression upon all. We mourn his loss to the bereaved family and to the church militant. But we thank God for his steadfast life of faith and works, and rejoice in the gain that is his because he is with Christ."

Dr. Welmer's death followed an illness of four weeks. He was a minister of the Reformed Church in America.

*"Once there was a Missionary . . ."*

## The Servant Girl Who Died For Her Faith

By the REV. BRUCE F. HUNT  
Orthodox Presbyterian Missionary in Korea

**O**NCE there was a missionary" who had a nice family—a wife and five children. Theirs was a very happy family, but there was lots of work to be done in the home. As the children were small and could not work very well, the missionary hired servants to help his wife. The name of one of these servants was An Young Ai. She was a young Korean woman, so short of stature she seemed almost like a girl. She could stand under the missionary's outstretched arm, though he was an ordinary sized man.

When An Young Ai was a girl, she had heard about Jesus and had come to love Him. She had a round jolly face, and liked to go to church with other children and to learn more and more about Jesus. Her father had died and her mother didn't have much money. And so, as soon as she was big enough, she took a job working in the home of a Japanese banker. This banker had several children, and Young Ai had to cook, wash, keep the house clean, and look after those children. She liked to work, and almost made a game out of her tasks, so that though she had lots to do, she was always happy.

On Sunday the banker let her have the day off, and she used to go to church. She went to all the services, because she liked being with Christian people, and because she wanted to learn about Jesus more than anything else.

But as time went on, something began to bother Young Ai. At church, and as she read the Bible, she learned that there was only one God, and that God was displeased with anyone who believed or worshiped other gods. The Japanese family where she worked, however, did not believe in the true God. In fact, they believed that the Japanese emperor was a god. Every day when she had cooked the rice for their meal, they made her put some of it in a little bowl on the god-shelf as a sacrifice, or a gift to the spirit of the Japanese emperor.

Young Ai knew that it was wrong to sacrifice to the emperor as a god, but as a servant in the home it was hard for her not to do as she was told. Sometimes, just to show that she did not believe in what she was doing, she would spit on the rice before putting it on the god-shelf, as much as to say, "I know you're not a god, for if you really were you'd punish me for spitting on the food you are to eat."

But spitting on the food did not seem the best way of showing her love for Jesus. At last she told the Japanese banker that she could not work for his family any longer. She wanted to get a job with a Christian family, where she would not have to help in sacrificing to any but the true God.

The banker's family liked her, and did not want her to leave them. They had brought her with them from Korea to Manchuria, and they tried to

make her think it would not be fair for her to leave them. But Young Ai was firm. She loved the banker and his family, but she loved God more, and so finally she left their house.

The missionary had not known her a very long time when she left that home, and asked the missionary for a job. In fact, from what the missionary's family had seen of her at that time, they were not sure whether they'd like to have her work in their home every day. But just about that time twins were born in the missionary's home, and so the family needed help, and they decided to give Young Ai a chance.

Young Ai proved to be a fine worker, always cheerful about the house, and the missionary's family came to like her very much. She was happy too, because she did not have to sacrifice to the Japanese emperor any more. When she left the Japanese banker's home, she of course had to find another place to live. So she went to stay with Kim Sin Bok, a Korean Bible woman. A Bible woman is a person who teaches the Bible to people.

Then one day a terrible thing happened. The Japanese police came and put Young Ai's friend, Kim Sin Bok, in prison. They said she had been teaching people that it was wrong to worship the Japanese emperor as a god. This was true, but instead of being a bad thing as the Japanese police said, it was a good thing. But good or bad, Sin Bok was put in a cold prison cell, without any bed or bed covers and without very much to eat. When Young Ai heard about it, she wrapped up a bundle of warm clothing and nice food and took them to the jail to Sin Bok. She was afraid to go, because if they knew she was a friend of Sin Bok, they might put her in prison too. But she knew Jesus would have her go. Once Jesus had said, "I was in prison and ye visited me," and then had showed His disciples that when we visit other people who are sick or in prison, for His sake, it is the same almost as visiting Him.

When Young Ai reached the prison, the officer wanted to know how she was acquainted with Sin Bok. He wanted to know also if she too believed there was only one God, and that it was wrong to worship the emperor. When Young Ai said that she believed just like Sin Bok, they tried  
(See "Hunt," page 76)



# Let Us Have A Presbyterian Church

By the REV. ROBERT L. ATWELL

Pastor, Calvary Orthodox Presbyterian Church, Middletown, Pa.

MY subject this evening is, "Let us have a Presbyterian Church." The reason for choosing this subject is that we are celebrating the tenth anniversary of this church. And while such a celebration surely makes us think back to our origin, it ought also have in view the future. I admit I did think of speaking on the subject, "Let us have a perfect church." But you see I want to be a member of this church we are thinking of, and if there were a perfect church, it would cease being perfect the moment I became a member of it. However, let's leave that aside. We all want a perfect church. At least, that is our ideal. But what is it which characterizes a "perfect" church? Is it something other than Presbyterianism? I do not believe so. And for the times in which we are living, the term Presbyterianism has a significance which even the term perfect may not have. It is because I wish to dwell on and emphasize this significance, that I have chosen my subject.

It appears to me that my subject is appropriate for the present occasion. At an anniversary service such as this, we are almost bound to ask, "Why was this congregation formed?" In our case that is practically the same as asking, "Why was the Orthodox Presbyterian denomination formed?" I could spend hours answering that question and documenting my answer. Such is not my plan. Suffice it to say that a determining factor was the situation which had come to exist in the Presbyterian Church in the U.S.A. It had become impossible for Christians who were aware of that situation, with all its implications, to remain in that church. I grant there were and are Christians in that denomination, who were not aware of the situation or who did not realize its implications. But I must stand on the statement I have made. It had become impossible for Christians who were aware of that situation and its implications to remain in that church. Developments in that denomination during the past ten years have abundantly supported such a judgment.

Granted that we could not remain

THIS is the substance of an address which was delivered at the Tenth Anniversary service of the Faith Orthodox Presbyterian Church, Harrisville, Pa., on January 30, 1947. It was repeated at the Tenth Anniversary service of the Covenant Church of Pittsburgh on February 7.

Mr. Atwell says of the Harrisville congregation, "The church has been prominent in its missionary interest, conducting a yearly Daily Vacation Bible school, being responsible for a Young People's Bible Conference each year, having for some years sponsored weekly Bible classes in surrounding district schools and more recently having sponsored the mission Sunday school at Hill Top where preaching services are also held from time to time. . . . There is now a Christian School Society in the community."

in the Presbyterian Church in the U.S.A., why should we have organized a new church? Why not join any one of a dozen denominations where Christ certainly was not and still is not denied. Why not, if there was need of a local congregation, remain independent? This seems to me the more important question, and it is at least one answer to it that I wish to consider with you now.

The answer, it seems to me, lies in certain convictions concerning the nature and the need for a Presbyterian church. Many years ago Henry P. Smith suggested the nature of these convictions. He said that the only claim Presbyterians have to the allegiance of God's people lies in the view they have and the use they make of Scripture. It was, he said, the aim of Presbyterians to proclaim Scriptural truth in Scriptural proportion and with Scriptural emphases. That is exactly true. It is also true that only the Reformed and Presbyterian family of churches have held to that aim with any consistency. Rome frankly admits that for her the Scriptures are only one of two authorities. Lutheranism has kept as much as possible of the position of Rome, though it has approached closer than any

other church family to the Reformed view of the nature and use of Scripture. The Methodist family has imbibed deeply of what I am persuaded is an unhealthy mysticism; it has exalted the religious feelings to a place perilously close to being above Scripture, or at least to being independent of Scripture. Consciously or unconsciously it has toned down the full-orbed gospel of sovereign grace in the interest of the pride of man.

Presbyterians may not presume to determine just what teachings of Scripture should and what teachings of Scripture should not be presented in any given age. It has never been the task of a Presbyterian church to arrange a program with an eye first of all to pleasing men. That is not to say that Presbyterians have not been eager to reach men for the Lord. It is rather just that very eagerness and anxiety to see souls saved that has caused them to proclaim with greater carefulness and greater fulness the whole counsel of God. But first of all their desire was to please God, not men. Their one all-inclusive goal is the manifestation of the glory of the sovereign God. They are aware that that glory is preeminently shown forth in the salvation of sinners, but their part in bringing souls to a saving knowledge of the truth is a very humble one, a very specific one. It is just to proclaim the truth—to proclaim the Biblical truth, in Biblical proportion and with Biblical emphasis—and to do that by the tenor of their daily lives, as well as by the utterances of their tongues.

By those who hold such a view it is recognized that the Scriptures relate to all of a man's life. This recognition demands a life-and-world view. It necessitates the formulation of a basic life principle—a principle which is to control the whole of a man's life and a principle which is drawn directly from the Word of God. This fundamental principle is the absolute sovereignty of God in all realms, natural as well as spiritual. This, whether he realizes it or not, is the ruling, guiding principle in the life and thought of every true Christian.

And just exactly to the degree that one's life is consistent with this principle, is one a consistent Christian.

But if this is the fundamental principle of Christianity, it is also historically the fundamental principle of Presbyterianism. It is by recognizing and applying this principle that a church becomes Presbyterian. I dare say that if the principle were perfectly applied, the result would be a perfect Presbyterian church. It is as we consider the way in which this principle must express itself—must be applied—that we see the difficulty, but also the glory, of the task we undertook ten years ago. Recognizing indeed how miserably we have failed so far in meeting the challenge, we cannot but be inspired by that same challenge as we face the future.

Perhaps the chief consequence of a consistent application of this fundamental Presbyterian principle is a striving after a thorough knowledge of the Bible. For the Bible is the revelation of our Sovereign God. A truly Presbyterian church must ever give her first efforts to instruction in the Word. Presbyterian members must always be determined to understand the Scriptures. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" is a Presbyterian ideal stated in Petrine language. The people in a church where such instruction prevails are not only able but eager to tell what they believe and why they have a sure hope.

Such a knowledge of Scripture requires three things. First it calls for a study of the text of Scripture. Secondly it requires a grateful use of the subordinate standards of our Presbyterian church. Historically Presbyterians have been delivered from that species of spiritual pride which supposes that the Spirit's illumination of the Word began with the present generation or even with a particular individual. Our creedal formulations, including the Confession of Faith and the Catechisms, are taken for just what they are—human documents, but documents nevertheless that have been produced by humble students of the Bible in accordance with the promise that the Holy Spirit would lead Christ's church into the truth. Without doctrinal preaching and doctrinal study any knowledge of the Scriptures is an impoverished knowl-

edge indeed, and the greatest aid to such doctrinal instruction is the subordinate standards of the Presbyterian church. In the third place, any real knowledge of Scripture demands the application of Scriptural truth to life. A boy does not really know how to play basketball until he has actually played a good deal of basketball. Just so a man may have a formal knowledge of much that is contained in Scripture, but he does not really know the Scriptures until they have become operative in his life.

This knowledge and application of Scripture to which I have referred has many results, of which I wish to mention three. It brings a recognition and a hatred of sin. It provides a true standard of measure and value. It gives purpose to life.

High in the list of the blessings which a knowledge of Scripture brings is a recognition of and a hatred for sin. Calvin begins his monumental work, *The Institutes of the Christian Religion*, thus: "True and substantial wisdom principally consists of two parts, the knowledge of God and the knowledge of ourselves." But a first item in any true knowledge of one's self is a recognition of one's own sinfulness. To see one's self as in the presence of the holy God, to measure one's self by the standard of Scripture, this is to have such a recognition. It is my conviction that the one thing that has most hindered the progress of The Orthodox Presbyterian Church in these past ten years has been the appearance of self-righteousness that has been given by her members and her ministers. Perhaps I err in judging others by myself, but, in this instance, I think not. That we have a "holier-than-thou" attitude has been too often charged against us to be without foundation. Moreover spiritual pride is the sin which of all sins is least excusable in a Christian, especially in a Christian who professes to believe in sovereign grace. We need desperately to consider what the Bible says about us—about our sinfulness. We need that Scriptural understanding which issues in a "Woe is me, for I am undone," or in "Depart from me, for I am a sinful man, O Lord," or in the simple cry of the publican, "Lord, be merciful to me, a sinner." A real knowledge of sin can never make us tolerant of sin in others (much less in ourselves), but it will make us charitable in our atti-

tude towards others, and it will deliver us from the blighting plague of self-righteousness.

Another blessing which a knowledge of the Scriptures brings—a blessing greatly needed in our day—is a true standard of measure and value. How often high value is set upon things of secondary importance, or even upon things which are better done without. But the Scriptures pronounce those blessed who hunger and thirst after righteousness. The Scriptures exhort us to seek "first the kingdom of God and His righteousness." The Scriptures assert that man shall not live by bread alone. Our Lord searchingly asks "What shall it profit a man, if he gain the whole world, and lose his own soul?", and sharply asserts that a man's life consisteth not in the abundance of the things which he possesses. The Bible gives a man a true perspective. It may be of some importance to please our fellow men, but it is all important to please God, and only in the extent to which we please God are we doing that which is really for our own good, and that of our fellows. The Bible brings us to evaluate things in the light of eternity, to ask of every act and of every idea, "Is it right in God's sight?" Such a standard brings joy here and hereafter, for it directs man to the accomplishment of his chief end—the glory of God.

Allow me to cite one illustration of Protestantism's great need for applying the Scriptural standard. I refer to the attitude which is taken towards our children. In the first place, the Bible evaluates children as the greatest gift which God ever gives to His people in this world—precious beyond all else save God's only begotten and well-beloved Son, our Lord Jesus Christ. In the Scriptural view therefore that which is chiefly desirable in a Christian home is children. I can think of no clearer manifestation of a perverted standard of values than the deliberate avoidance, and that on the part of a Christian couple, of such a blessing. And in the second place the Scripture makes it clear that there is no task more important than the covenant training of the children whom the Lord gives His people. As Christian people realize this, family altars are established and, as soon as God in His good providence enables, Christian day schools are established. The idea is abandoned that the Christian

nurture of our little ones can be relegated to 20 minutes' instruction per week in a Sunday school. Though a task as stupendous as the welfare of some three million people be committed to us, we should not accomplish that task apart from the resolve, "As for me and my house, we will serve the Lord." Our first responsibility is to and for those of our own household, and we will not do anything in a way that is pleasing to God apart from such a recognition. Nor is it to be supposed that a careful concern for covenant nurture is ever inimical to the wider missionary work of the church. There is nothing, absolutely nothing, that will so recommend the church and her message to those without her walls, as the establishment of truly Christian homes by her professing members.

Finally knowledge of Scripture gives purpose to life. Life apart from such knowledge is futile and meaningless. But just as life is brought into the light of Scripture, every aspect takes on eternal importance, every task is seen as God-given, our very living is seen as contributing to the fulfillment of God's eternal purpose. What I mean is well illustrated by Archibald Rutledge in the following anecdote. He says, "I boarded a tiny tugboat that I had used often in crossing a southern river, and saw that we had a new negro engineer. He sat in the doorway of the engine room reading the Bible. He was fat, squat, and black, but immaculate, and in his eyes was the splendor of ancient wisdom and peace with the world. As I paused to talk with him, I noticed that the characteristic odors that had always emanated from the engine room were no longer there. And the engine! It gleamed and shone; from beneath its seat all the bilge water was gone. Instead of grime and filth and stench, I found beauty and order. When I asked the engineer how in the world he had managed to clean up the old room and the old engine, he answered in words that would go far toward solving life's main problems. 'Cap'n,' he said, nodding fondly in the direction of the engine, 'it's just this way: I got a glory.' Making that engine the best on the river was his glory in life, and having a glory, he had everything."

That man or woman, boy or girl, who really knows the Scriptures has just exactly that, a "glory," and it is

found in the performance of the most ordinary daily tasks of life—to the glory of God.

So it is that I say, "Let us have a Presbyterian church." For in saying that I am saying, Let us have a church which proclaims Biblical truth in Biblical proportion and with Biblical emphasis. Let us have a church which consistently applies the principle that God is absolutely sovereign

in the natural as well as the spiritual realm. And the application of that principle will bring us a knowledge of Scripture which will cause us to hate our sins, which will give us a standard of measure, and will enable us to claim every realm of life for Christ, and to manifest our Christian faith in our daily walk—all to the glory of our gracious covenant God. So let it be. Soli Deo Gloria!

## Prayer as a Means of Grace

By the REV. CALVIN K. CUMMINGS

Pastor, Covenant Orthodox Presbyterian Church, Pittsburgh, Pa.

**W**ITHIN the Orthodox Presbyterian Church in recent years there has been a growing consciousness of the need of prayer. This sense of need came to expression a few months ago when various presbyteries concurred in the request of the Presbytery of California to designate a certain day as a special day of prayer for our beloved church. The ethical and doctrinal issues confronting the church have become matters of deep concern to ministers and members of the church. What can we do about it? The first and indeed the most important thing we can do about it is to pray about it. "Finally, brethren, pray for us," wrote Paul.

This growing awareness of the need for prayer is, in the writer's humble opinion, the most hopeful development on the ecclesiastical horizon of The Orthodox Presbyterian Church. Why do we say this? Because prayer is ordained of God as a means of grace. When true Christians truly pray, divine favour and blessing are inevitably bestowed.

There are two senses in which prayer is a means of grace. Prayer is a means of grace because of what it is. Prayer is also a means of grace because of what it does. The Scriptures emphasize the latter of these, and we intend to emphasize the same. Logically, however, we consider first what prayer is, and then what prayer does.

### What Prayer Is

Prayer is converse with God our heavenly Father through Jesus Christ our Lord. Through the great Mediator between God and man, "we who were one time afar off have been made nigh by the blood of Christ," we have been

"reconciled to God through the death of His Son." Through the finished work of Christ, the sinner can now look up unto God and cry "Abba, Father." In prayer we have fellowship with the living God. As we thus draw nigh unto the most High, He promises to draw nigh unto us; prayer is our rendez-vous with God.

From this Biblical definition of prayer, it will be apparent that not all that goes by the name of prayer gains God's favor or fellowship. Prayers that are not prayed in the Name and through the merits of Jesus Christ—whether prayed five times devoutly as by the Mohammedans, repeated with vain repetition as by the Catholic with his rosary, or uttered in insuppressible fear under enemy fire—such prayers are on the level of superstition that blesses neither God nor man. "No man cometh unto the Father, but by me," spake the Christ. But by the same definition of prayer, which renders useless much that goes under the name, it also becomes evident that true prayer cannot but impart spiritual blessing to the soul.

Because prayer is man's rendez-vous with God, it cannot but be a means of personal blessing to the soul that prays. Prayer has subjective value. Modernists in such books as Fosdick's *The Meaning of Prayer*, maintain that the only value of prayer is the subjective value; the Biblical teaching of a prayer-answering God is scorned. The way to reply to this, however, is not to deny that there is subjective value in prayer. Rather we are to affirm that prayer most certainly does have subjective value. But the prayer which has this value is not the prayer of the Modernist, whose god is neither

sovereign nor holy, whose god in fact doesn't even exist. The prayer which has this value is the prayer of the evangelical Christian, whose God not only exists and reigns, but has actually put it into his heart to pray.

What comfort or strength can be derived from fellowship with a god who is cabined and confined by his own laws so that he can neither hear nor answer our prayers. How can the soul be sanctified through fellowship with a god who is not noly, who requires no atonement for sin? The evangelical, however, draws nigh to God, who is "infinite, eternal, and unchangeable in His being, wisdom, power, nollness, justice, goodness and truth." Only in the presence of this only true God can the soul be truly sanctified and blessed.

Through prayer the Christian draws near unto "God the Father Almighty." As he thus draws near to God, he engages in spiritual exercise that brings health and wealth to the soul. In prayer the faculty of faith is exercised. We come humbly and trustingly, as sinners claiming God's promises of grace. We come confessing our utter helplessness as sinners and our utter dependence as creatures. We come confessing His power and His grace. "We cannot, but Thou canst," we plead, and we arise from our knees confident and strengthened in His grace. In prayer we exercise the faculty of love toward God and man. "Fellowship with Him, converse with Him, call into exercise all spiritual affections, reverence, love, gratitude, submission . . . joy, and devotion. . . . Therein we manifest or express to Him our reverence, our love for His divine perfection, our gratitude for all His mercies, our penitence for our sins." So Charles Hodge has beautifully and succinctly expressed it. In intercessory prayer the Christian's love for his fellow Christians and the lost comes to its highest expression. No man can arise from prayer, having fervently expressed his love for his Lord and His people, and be just the same. He will arise enriched and sanctified. He will know that in the spiritual realm, as in the natural realm, "It is more blessed to give than to receive." He will have tasted of the highest joy that heaven can bestow, soul-satisfying communion with his Father who is in heaven.

When the Christian thus draws nigh unto God, God draws nigh unto

him. "Draw nigh to God, and He will draw nigh unto you." In the words again of that most eminent of Presbyterian theologians, "When the soul thus draws near to God, God draws near to it, manifests His glory, sheds abroad His love, and imparts that peace which passes all understanding." As we draw nigh to God in prayer, He makes known His presence and power in our lives. We behold the Lord in His glory, perfect in holiness and love. It was said of Ulysses S. Grant that when he entered the room the moral temperature of his soldiers went up one hundred degrees,—such was the influence of his holy life upon those about him. How much more so is the presence of the One perfect and infinite in holiness. In the presence of that One, the soul cannot but be sanctified and blessed. As we plead in prayer the promises of God's Word, He sheds abroad in our hearts the assurance of His love for us by His Holy Spirit which is given unto us. "Thou art my son; I am thy Father" re-echoes in our soul. We are His. He is ours. We will not fear what man shall do unto us. We will not fear for our future, nor for the church's future. My son, just trust me; I'll see you through. "My peace give I unto you."

*Lord, my mind and heart need the sanctifying influence that comes through dwelling in Thy presence in prayer. Only thus can I think Thy thoughts after Thee, free from the prejudices and passions of a sinful nature. Only thus can I live pure and holy in Thy sight and be a true blessing to Thy church. Lord, teach me to pray. And Lord, teach Thou our church to pray. Overpower us by Thine omnipotent and holy presence. Subdue our minds that we may know and declare only that which is Thy wisdom. Humble our hearts that none may seek his own glory, but Thine alone. Make us so to dwell in Thy presence, that sin and error may not dwell in us or among us. Grant it for Jesus sake. Amen.*

## Hunt

(Continued from page 72)

to make her say she believed the emperor was a god. One of the men grabbed her around the neck with both hands and choked her and shook her, but she still said there was only

one true God, and that it was wrong to worship the emperor as god. So they decided to put her in prison too.

As days went by, Young Ai became very sick. They did not give her enough food and the prison was very cold in the winter and hot in the summer. When she was sick there was no doctor to take care of her. The only thing that made her happy in prison was to know that God loved her and had not forgotten her. She told the other prisoners about Jesus, how He died on the cross to save sinners, and some of them came to believe in Jesus as their Saviour too.

Some days, even when she was sick and cold and hungry, the thought that Jesus was with her and loved her made her so happy she would sing out loud. The guards at first scolded her and threatened to beat her if she did not stop singing, but she told them Jesus was so good to her she must praise Him, and they finally let her sing. At first they took her Bible away from her, but after a while they let her have it and she used to read it every day and mark the places she liked most by folding the page at the verse which was a help to her.

After a while Young Ai became so sick that even the prison guards thought she was going to die, and they sent for some of her friends to take her home, so she could die at home. The missionary saw her when she was brought to her home. She was very, very thin and weak. Her hair was tangled, for she did not have a comb in prison and her face was dirty because they did not let her have water to wash with. But she was glad to be home, and as weak as she was she tried to tell everybody how good God had been to her while she was in prison and how He had opened the way for her to come home.

Some neighbors of the missionary, a missionary doctor and his wife, loved Young Ai too. They took her to their hospital. A nurse gave her a nice warm bath, and combed out her hair, and put her in a warm bed with clean sheets. The doctor gave her good medicines and his wife fixed special dishes of chicken broth and other good food to make her well. But she was very weak, and did not seem to get better.

In fact, Young Ai was so weak she could not hold her Bible to read in it, and her mind was so tired that it was hard for her to pray. She just lay there sleeping, or if people came into

the room, she'd look up at them with her big tired eyes. It was very hard for her to lie there, not getting a bit better. Sometimes she was sorry for herself, and tears would roll down her cheeks. Sometimes selfish thoughts would come to her mind, and she would be angry with her friends because they did not pay more attention to her. But when someone would read the Bible to her, or pray for her or sing with her, she always felt better, and her face would become peaceful and she seemed happy again. Jesus helped her to overcome her selfish thoughts.

It is not easy to be a good Christian all the time, but Jesus does not leave us, and especially He helps us when we are weak. David, the shepherd, once said "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with

me." Jesus stayed with Young Ai until the end.

One morning the doctor went in to see how she was. That morning he talked with her about heaven, the place where Jesus is and where He is preparing a place for those who love Him. Young Ai loved to think about heaven, for the Bible says there is no pain there, no tears nor death nor crying.

The doctor had not been gone from the room very long, when the nurse came to say "Young Ai has died." Then the nurse told how, shortly after the doctor left the room, Young Ai had gathered what little strength she had and had said in a clear voice, "Aba jee ap kuro kam nee da" which is Korean, and means, "I'm going into the presence of my Father," and so Young Ai went to be with her Saviour Christ.

words, incidentally, are a rebuke to those in our day who would interpret Christian faith in terms of eating, and especially drinking.

After this incident Jesus made a trip to the seashore regions of Tyre and Sidon. So far as we know this was the only journey He made into definitely Gentile territory. And it interests us especially because of a meeting he had with a Syro-phoenician woman who asked him to heal her daughter. Jesus first kept silence, then said that His mission was not to the Gentiles, but the "lost sheep of the house of Israel." Yet when she persisted in her quest, and took no offence at His remarks but humbled herself before Him, asking only for mercy, He acknowledged the validity of her faith in Him, and granted her request.

Returning to Jewish territory, Jesus continued the ministry which by now characterized His travels. A man deaf and afflicted in speech was healed. A second multitude of some four thousand was fed in a miraculous manner, through the use of but seven loaves and four fishes. Seven baskets of fragments were gathered up after the meal was finished.

The significance of Jesus' repeated miracles would seem to be utterly inescapable. And yet now we find Pharisees and Sadducees coming and asking Jesus for a sign. How blind they were! And yet why should we think such blindness strange. All the signs in the world are useless to a man who cannot see, or understand, or think aright. The unregenerate heart will not be led by the miracles of Jesus to know and trust in God. The vision of the Kingdom of God is not his. A man's thinking and acting is conditioned by his inner nature. And if his heart be not renewed by the Spirit of God, his reason will not reach correct conclusions from the Word of God or the works of God. Here is the great principle that must be recognized in our day and in every day, that the true service of reason is not to regenerate the soul, but to refute the reasonings of sinners and confirm the reasonings of saints. Regeneration is the work of God's Spirit. Jesus told the questioners that no sign would be given, to satisfy their curiosity. In due course the sign of the prophet Jonah would answer all queries for signs.

Presently we find Jesus journeying far to the north, with the disciples,

## The Life of Jesus Christ

### Part 4: From the Third Passover of His Public Ministry to the Final Journey to Jerusalem

By the REV. LESLIE W. SLOAT

#### LESSON 18

##### Peter's Confession at Caesarea Philippi

SCRIPTURE: Matt. 15:1-16:28; Mark 7:1-8:38; Luke 9:18-27.

AS we have already seen, the Jews generally and the Pharisees in particular believed that religion consisted in a great many details of conduct: They had rules and regulations for any and all occasions. One thing about which they were exceedingly strict, was the matter of eating. Food must never be eaten, unless the hands had been specially washed. This was not merely a matter of cleanliness, but a matter of religious ritualism.

It so happened on one occasion that they saw the disciples of Jesus eating food without having gone through this ritual cleansing. So they protested to Jesus against the alleged "transgression of the tradition of the elders." In this protest Jesus saw a fulfillment of the prophecy of Isaiah, respecting people who serve God with their hands and in outward forms, but not with their hearts. And He rebuked the Pharisees. He rebuked them for the very traditions which

they held to so rigidly. Those very traditions, said Jesus, actually transgress the law of God, given by Moses. The law, for example, requires a man to honor his parents. This meant more than lip service. It meant actual care for parents. But the Pharisees had a tradition that one could avoid caring for parents by setting apart for religious use that which would have been employed. Thus by their traditions they made void the law of God, and served their own honor rather than that of their father and mother. How much there is today of religious formalism, which in reality does violence to the religious requirements of the Word of God!

Then Jesus turned to the multitude and said openly that it was not the things that enter the mouth which defile (as the tradition of the Pharisees suggested), but the things which come out of the mouth—the words and, shall we say, the actions. For these proceed from the heart. And they defile a person, for from an unclean heart only vileness proceeds. It is the character of a man at the center of his being, rather than at the periphery, that is all important. These

and coming to Caesarea Philippi. Here, distant from the crowds who usually thronged about Him, He asked some questions which probed the thinking of His immediate followers. First, as a background, He asked what the people were saying about Him. The replies were frank. The people were saying that He might be John the Baptist come to life, or Elijah, or another of the Old Testament prophets restored to earthly existence. Probably these answers were of a much higher sort than would be given by many people in our day.

But the important question is not what someone else thinks, but what you yourself think. Jesus therefore turned the question directly to the disciples. "Whom do you say that I am?" Have we ever faced that question coming directly to us? Peter answered—whether for the group or himself we are not told—"Thou art the Christ, the Son of the Living God." Two things are involved in this answer—at least two. The first is that Jesus was the Christ. For long years Israel had awaited the appearance of the promised one, the Christ, the Messiah. In that one all the promises of olden time centered. The disciples had become convinced that Jesus was the Christ. But also they had become convinced that as the Christ, He was at the same time a supernatural Person, the Son of the living God. Of course the Trinitarian formula concerning the Being of God was not given express statement by the church until many years later. But the elements of faith which it expresses were present in the church much earlier—they were present during the life of Christ, and in part they found utterance from the lips of Peter. The great doctrines of our faith may indeed, as doctrines, have taken time to appear in the life of the church, but they rest upon that which stands clearly stated in the Word of God. Their truth and authority is in that Word, not in the acts of the Church.

Jesus had been carrying on His public ministry for some three years. In about six months He would be facing the experience of death. During His ministry He had been training these disciples to be the messengers who should carry word of who He was and of what He had done to the world for which He had lived and acted. His training had been directed to establishing within them the conviction

to which Peter had now given expression. This great confession thus marks as it were the high point in our Lord's teaching. From now on the road is toward Jerusalem and death. Though the faith of the disciples would be sorely tested, though they would forsake Him at the end for a while, yet the confession He had now drawn from their lips would receive its undying confirmation in the resurrection, and would be the foundation for a truly victorious preaching.

Hence we find now a change in the character of our Lord's teaching. He proceeds to present to them more in detail the facts about His approaching death. It is not a pretty picture. They are offended. But it is a description of His work as the Saviour of sinners, and in due course the world would rejoice at its proclamation.

First however He speaks to Peter. "Blessed art thou, Simon Bar Jona, for flesh and blood hath not revealed this to thee, but My Father who is in heaven." Notice that at the very point of the triumphant confession, Jesus points out to Peter that the honor and glory belong to the Father. Something has been given Peter besides the sight of Jesus' actions and the sound of His words. An enlightened mind has been granted him, an ability to understand aright what all men might have seen, but what most understood wrongly. A revelation from God was involved in this confession of Peter. To God, not Peter, belongs the glory.

Still, however, "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." Jesus Himself is to build the "Church"—the community of His chosen ones—but upon a specified "rock." That rock was an individual, let us not forget, but an individual in the process of making a confession of Christ—a certain specific confession. The church of Jesus is founded on and consists of people, human beings, individuals, who make this same confession—on the same basis. That is, who make this confession after viewing the person and work of Christ—after hearing the Gospel—and after having been born by the Spirit of God, so as to receive and believe that which they see and hear. Such, and such alone, the church has always been, and must always be.

The church Jesus would build

would be in a sense new—yet it would be a continuation, in a state of maturity, of the "church" or congregation of Israel of former times. Now no longer does it rest on race or nationality, but upon conviction and confession. So founded, it will ever prevail against the forces that rise in opposition. Through Christ the Builder, and God the Revealer, and the Spirit the Sanctifier, the Church shall one day become the body of saints in glory, the eternal kingdom of our Lord and Saviour Jesus Christ.

And lest men should make an idol of Peter himself, he who had just spoken truth in the wisdom of God is permitted to speak in his own wisdom, and that foolishness. He would not have Christ undergo the experiences and work of Christ. And in suggesting that, he has become for that moment the voice of Satan. Satan, you see, was even here, in this most intimate and most exalted circle, seeking whom he could use. And he found opportunity now to use, not Judas, but the "confessing" Peter. Let us beware lest we also, filled with pride at our confession of Christ, become instruments of Satan to speak falsehood.

#### QUESTIONS ON LESSON 18

##### Detail Questions:

1. On what occasion did Jesus accuse the Pharisees of breaking the law of Moses?
2. When and where did Jesus heal a Gentile? To whom did He say He had been sent?
3. Recount some miracles in which Jesus appears to have used means. Were these true miracles?
4. Tell in your own words the story of the "great confession" at Caesarea Philippi.

##### Discussion Questions:

1. Do you know of any instances in your own experience where a religion of forms was substituted for the real thing? Do you think there is danger of this in our times.
2. What, do you think, is the full significance of the expression, "lost sheep of the house of Israel?" Were you ever one of that group?
3. Discuss the nature and basis of the true Church.
4. Have you made Peter's confession your own?



## Your FAMILY ALTAR

### The Suffering of Christ

THAT "sacred head now wounded, with grief and shame weighed down" is often the object of admiration in sentimental art and verse. And he who views the Scriptural account of the Saviour's suffering and His death upon Calvary with a mind enlightened by the Holy Spirit deplors the exclusive emphasis of many modern writers on the physical suffering of the lowly "man" of Galilee. Christ Jesus did not die a martyr's death, though He was surely abused for His insistence upon truth in opposition to the established majority opinion of His day. But cheapened and degraded is the Bible's doctrine of the work of Christ when the atonement for the sins of men is omitted from the explanation of His suffering. In that substitutionary sacrifice to satisfy Divine justice and reconcile lost men to God lies the heart of the gospel. Eyes of faith rejoice to see in the Lord's passion a completed redemption, salvation from the guilt and power of sin.

Yet once a year, like the daughters of Jerusalem, the world laments the crucifixion but fails to appreciate the central meaning of it all. The historic scene at Golgotha is not forgotten at this season of the year, but the "place

The Rev. LeRoy B. Oliver, who is now writing the material on the devotional page, is well known to many of the GUARDIAN's readers, through occasional previous writing he has done for us. He is the pastor of the Grace Orthodox Presbyterian Church, of Middletown, Delaware. We are glad to have him among our regular contributors for a while, and feel sure that the material on this page will prove a blessing to you.

The page is designed for both private and family use, whichever is most convenient in your case. If you do not have family worship in your home, we hope you will begin, and suggest using these readings. They should not, however, take the place of reading books of the Bible, or the Bible itself, through in regular course. The one method may serve for morning, the other for evening devotions.

of a skull" is pictured not in sombre colors of shame but in pastels of man-made glory. The bitter shame of the Cross, that humiliation endured by Christ, shall never be fully realized by man. But it is that undeserved shame that gives the Cross its God-ordained significance for the sons of Adam. In the midst of our reflection upon our Saviour's sacrifice we may be moved

not only to tears but also to rejoicing. There is in Christ's suffering our release from suffering.

However, a forgiven sinner may never exult in his finished salvation without remembering the price paid both in bodily and mental anguish by the Son of God. Saints of all ages have had their eyes melt with tears at the sight of His dear Cross. Cold indeed is that heart which is unmoved by meditation upon the inhuman treatment wreaked upon the Lamb of God. If the earth did shake and the heavens darken in the midst of this awesome spectacle of the God-man's suffering torment inflicted by creatures of time and dust, then woe to that man whose soul is not stirred to wonder at the meaning of it all. May the hearts of all God's people be "dissolved in thankfulness" for the great deliverance accomplished by His death. He whose heart cries out for relief from the burden of sin will weep at Calvary in repentance and in gratitude. In the words of the poet, Baron Von Huenefeld,

"He who has glimpsed the awful  
face of Death  
Can but confess Thy mercy and  
Thy might;  
Who never bowed his heart be-  
fore Thy cross,  
He never saw the unadulterate  
Light."

Exhaust the meaning of our Saviour's passion we never shall. But we may note some of the striking facts about it. On the "green hill far away" the Creator is maltreated by His creatures. Hands which had tenderly healed wounded flesh are torn by nails. The source of living water cries out in thirst. The nature which has never felt the guilt of sin bears the guilt of the sin of many. The law-giver is judged by the law. The author and giver of life now submits to death. The Good Shepherd gives His life for the straying sheep. Passively yet most actively the Son of God dies. The new covenant is sealed in His blood.

But drops of grief, pilgrimages, fastings, prayers, or good works will never pay that debt of love we owe. Look long and earnestly at that Cross, beyond to the empty Tomb, and up to heaven and meet the demands of amazing love in the complete surrender of soul, life, and all to the Lover of your soul.

LEROY B. OLIVER

### Daily Bible Readings

#### Week of March 17th

Monday ..... Isaiah 50  
Tuesday ..... Psalm 35:10-24  
Wednesday ..... I Peter 2:11-25  
Thursday ..... Psalm 40  
Friday ..... Psalm 69:6-21  
Saturday ..... Psalm 22:1-8  
Sunday ..... Luke 6:20-36

#### Questions for Sunday Meditation

1. Was the ill-treatment accorded Jesus part of God's plan for His redemptive work?
2. In what attitude did Christ receive buffeting from men?
3. What should be the Christian's attitude toward suffering? Has he any example to follow?
4. Does God hold the mockers of the Saviour responsible for their actions which He has ordained? (Cf. Acts 2:23)

#### Week of March 24th

Monday ..... Isaiah 53  
Tuesday ..... Psalm 22:9-19  
Wednesday ..... Genesis 22:1-14  
Thursday ..... Philippians 2:1-13  
Friday ..... Hebrews 9:1-10  
Saturday ..... Hebrews 9:11-22  
Sunday ..... Hebrews 9:23-10:14

#### Questions for Sunday Meditation

1. What did the sufferings of Christ accomplish, according to Isaiah 53?
2. Is there any analogy between the sacrifice of Isaac by Abraham and the sacrifice of Christ?
3. Until what event was the old covenant with its ceremonial observances in force?
4. Did the sacrifice of animals ever take away sin? What did it accomplish?

#### Some Prayer Suggestions

That ministers and seminary students may hear and answer the call for workers for the foreign mission fields—for China, Korea, and Eritrea.

That Christians may be aroused to oppose the efforts now being made to violate the principle of separation of church and state in America, as in the matter of government aid to religious schools.

# Nebuchadnezzar the Builder

## Inscriptions Confirm Biblical Account

By the REV. EDWARD J. YOUNG, Ph.D.  
Professor of Old Testament in Westminster Seminary

OF ALL the characters of the Old Testament, one of the most interesting is Nebuchadnezzar. He was the king of Babylon who captured Jerusalem. He reigned from 605 to 562 BC and it was under him that Babylon attained its remarkable degree of splendor. In the Book of Daniel we have a description of this king, walking about in the palace of his kingdom, and exclaiming out of a heart of pride, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" (Daniel 4:30)

The historical accuracy of these words of the Babylonian king are remarkably exhibited in the inscriptions which have been recovered in archeological research. These inscriptions have made it clear that Nebuchadnezzar was in fact much more of a builder than a warrior. For example in one inscription the great king tells how he renovated the two temples of Marduk in Babylon and of Nebo in Borsippa. He goes on to relate that he restored fifteen other temples in Babylon and completed the two great walls of the city, adding a large rampart. Then he rebuilt the palace of Nabopolassar his father, and in only fifteen days constructed a palace, with which was connected the famous hanging gardens.

Listen to the king as he tells this story in the inscriptions: "Then I built the palace, the seat of my royalty (How like the language in Daniel!), the bond of the race of men, the dwelling of joy and rejoicing." And again, "In Babylon, my dear city, which I love, was the palace, the house of wonder of the people, the bond of the land, the brilliant place, the abode of majesty in Babylon.

Such declarations exhibit the great care which Nebuchadnezzar lavished upon his beloved city. The picture conforms closely to the description Daniel had given of his character.

### The Crozer Cylinder

A more extended inscription has now come to light, with the publication of its text and a translation by Professor Albrecht Goetze of Crozer

Theological Seminary. The cylinder upon which the text is inscribed belongs to Crozer. It originally contained two columns of script, but of these only the second is well preserved. The cylinder comes from the time of Nebuchadnezzar, and relates a certain phase of his building activities. Professor Goetze deserves the gratitude of Christian people for bringing this material to public view.

Here is a fairly free translation of a portion of the second column of the cylinder. It is Nebuchadnezzar who is speaking:

*"That which no king before me had done, have I built and erected.*

*Outside Imgur Ellil (the main wall), along the wall which my father had heaped up,*

*Twenty one bricks, yea, a powerful wall of baked brick and bitumen did I build,*

*With the wall which my father had constructed I joined it tightly(?).*

*Its foundation into the bosom of the earth did I make firm, and*

*Its top did I raise as a mountain range.*

*A wall of baked brick on the western bank (of the river Euphrates) did I cause to complete the city wall of Babylon.*

*Along the wall of Arahtu (i.e., by the waterfront of the inner city) which my father had made*

*A powerful wall of baked brick and bitumen as a mountain did I build.*

*The enclosing wall which, along the city (i.e., inner city) for the protection of Babylon*

*My father, who begat me, had made but had not completed its construction*

*That enclosing wall did I complete, and raised up its top."*

Thus we hear the king of Babylon speak, and he speaks in the same proud vein as we hear him speaking in the record of Holy Scripture. What the monuments and inscriptions relate of his character and work corroborates what we find in Scripture. Whenever scientific or archeological investigation carries far enough to be really in point, it confirms the faith of the humblest of Christians, that the Bible is true.

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