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FIRST COMMENCEMENT AT KOREA THEOLOGICAL SEMINARY

Dr. Yune S. Park, President of the Seminary, presenting diplomas to the members of the first graduating class, Pusan, Korea, June 27, 1947. Graduates left to right are Mr. In Jai Lee, Mr. Soo Whan Cho, Mr. Chuldo Whang.

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Your FAMILY ALTAR

The Growing Word

By the expression "the growing Word" is not meant that the contents of the Bible need additions. The Bible is complete, and woe unto him who seeks to add to it—but that is not to say that the Word of God is not living. We are "born again, not of corruptible seed but of incorruptible, by the Word of God, which liveth and abideth forever" (I Peter 1:23). It is quick and powerful. And in the sense that the Word of God molds the character of those who read and believe it, the Bible grows. It is a common thing to say that a certain idea or a person hitherto little known to us is "growing on us." That means that the idea is gaining favor with us and that individual is becoming better known and more appreciated by us. So it is with the Word of God. The more intensively we study its pages and doctrines the more it produces within us virtues which go to make up that renewed image of God in us, our likeness to Christ. Like the waters of a mighty river filling every inlet to mark the shore line, so that "mighty stream, God's holy Word" flows through our lives, sometimes gently and other times turbulently, but always shaping us to its own measurements. Then the Word dwells in us richly.

But there is another sense in which the Word of God increases. When the messengers of Christ bring the gospel to places where it has not gone before, and when those who hear that message embrace it, the Word of God grows. Whole communities and nations have been changed by the Word, its good news spreading from person to person, family to family. Thus the elect are gathered out of all nations, and the Word adapted to all peoples fulfills its universal mission. This aspect of the growing Word is simply the carrying out of the command of the Living Word, the Head of the Church, Jesus Christ.

It was Peter, no novice in the knowledge of God's redemptive program, and Paul, learned in God's counsel, who

heralded forth the gospel message in the time of the early church. That the Word may become the inheritance of many peoples those who now have but a superficial acquaintance with it must allow it to grow within their own lives and then give it forth to others. The Word that increasingly enriches the life of a disciple of Christ will be carried by him to those who know nothing of the Divine counsel to sinners. The missionary program of any church or the missionary interest of any individual Christian will be strong in proportion to the extent to which that church or person applies the whole Word of God to its life. Thus the two ways in which the Word grows are joined together. The perfectly formed flower will send forth its fragrance. The Christian whose life is balanced by the Scriptures will influence men and bring to bear in their lives that truth which, by the grace and power of God, will never be halted in its onward march through men and nations.

—LE ROY B. OLIVER

Daily Bible Readings

Week of August 11 (continued)

Saturday *John 8:12-20*
 Sunday *John 8:20-36*

Questions for Sabbath Meditation

1. What are the names of the twelve apostles? What did Jesus command these apostles to do according to Matthew 10?
2. What does God know about His children? See verse 30. What does Jesus mean by citing this fact?
3. What does Psalm 145:18 promise? What condition is attached to the promise?

Week of August 18

Monday *Jeremiah 5:1-9*
 Tuesday *Jeremiah 5:10-19*
 Wednesday *Jeremiah 23:1-8*
 Thursday *Jeremiah 23:9-20*
 Friday *Jeremiah 23:21-32*
 Saturday *Jeremiah 23:33-40*
 Sunday *Ezekiel 37:1-14*

Questions for Sabbath Meditation

1. What did God promise Jeremiah His Word would be in his mouth?

2. What would be the effect of Jeremiah's teaching on the people?
3. What results from the teaching of falsehood to men? See Jeremiah 23:32. Should we be concerned about what is preached from the pulpit of our church?

Week of August 25

Monday *I Thessalonians 1*
 Tuesday *Proverbs 6:1-11*
 Wednesday *Proverbs 6:12-23*
 Thursday *Psalms 19*
 Friday *Romans 15:1-13*
 Saturday *Romans 15:14-29*
 Sunday *Acts 6:1-15*

Questions for Sabbath Meditation

1. What produced the conversion of the Thessalonians from idolatry to Christianity?
2. What is meant by the words "and the word of God increased" in Acts 6:7?

Week of September 1

Monday *Proverbs 10:1-13*
 Tuesday *Proverbs 10:14-24*
 Wednesday *Proverbs 10:25-32*
 Thursday *Proverbs 13:1-13*
 Friday *Proverbs 13:14-25*
 Saturday *Psalms 119:1-16*
 Sunday *Psalms 119:17-32*

Questions for Sabbath Meditation

1. Which kinds of persons are spoken of by the writer of Proverbs 10?
2. What awaits the despisers of the Word of God on the one hand and the followers of the Word on the other?

Week of September 8

Monday *Ezekiel 2*
 Tuesday *Ezekiel 3:1-14*
 Wednesday *Ezekiel 3:15-27*
 Thursday *Micah 4*
 Friday *Micah 6*
 Saturday *Hebrews 4*
 Sunday *Ephesians 3:1-11*

Questions for Sabbath Meditation

1. Was Ezekiel to cease prophesying when the people of Israel would not hear the Word?
2. How is the Word of God characterized by Hebrews 4:12?

Some Prayer Suggestions

Pray for the Seneca Hills Bible Conference for young people, August 25 to 30.

Pray for Christian schools which plan to open early in September.

Feast in a Storm

The First Graduation at the Korea Seminary

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

THE Korean rainy season had begun. The day was dark and the rain had been coming down in fitful torrents since before daylight, but the Korea Seminary's founders, faculty, students and friends were undismayed. They were used to working in the face of difficulties and the graduation exercises of the first graduating class would go ahead.

Chaplain and Mrs. John Betzold, with Phyllis Anne, had arrived at 6 A.M., after a twelve hour trip from Seoul. Pvt. Quentin Schowalter, brother of the Rev. Delbert Schowalter, came with them. The Rev. Mr. Chew, one of the founders, had come the day before, having been more than twenty-four hours on the way from his parish in the mountainous interior.

Those who were to take part were on hand when it was time for the exercises, but, after consultation, it was decided to postpone the beginning half an hour until the parents, wives, children and friends of the graduating class could get into dry clothes and fix up a bit, after coming through the downpour.

Sharp, at 10:30, the procession filed in. The Rev. Namsun Chew was in a cap and gown, followed by Rev. S. D. Han, the other founder, in a business suit, then came Rev. Y. S. Park, the President and principal member of the faculty, and Rev. B. F. Hunt, the other regular faculty member, and the three members of the graduating class, all in caps and gowns. The Seminary does boast three part-time teachers, in addition, who give an hour or two a week free, Mr. Han, Mr. Lee and Dr. Lee. Rev. Yak Sin Lee, pastor of the Chinhae church, where the Seminary was started, had part in the program, but did not walk in the procession. It was not an impressive display of dignitaries but five of the seven in the procession had served prison terms for their faith.

The Seminary auditorium was very attractively and modestly decorated (even though there was not a single pane of glass in any of the windows). A fine pulpit had been completed for

the occasion and presented by members of the Yunodo Church, who were also largely responsible for the securing and renovating of the buildings now used by the Seminary. On either side of the pulpit were potted, dwarf trees, and in front a home grown Easter lily. Benches had been borrowed from the newly organized Y.M.C.A. and the approximately one hundred and twenty students and friends present filled the benches and room so that any growth in the Seminary will require that another such service will have to be held in a larger auditorium. The programs were printed in Korean and English on "programs" given by the Army Chaplains, with the Lord's Prayer (in English) on the cover.

Mrs. O. H. Kim, wife of one of the students, played an organ prelude, which was followed by the singing of "All Hail the Power of Jesus' Name." Rev. Yak Sin Lee, a classmate and close friend of the martyred Rev. Kee

Chul Chew, led in prayer and Rev. Bruce F. Hunt read the Scriptures. Rev. Namsun Chew gave the address, using for his text, I Tim. 6:11-14. Addressing himself to "Men of God," he used the Scriptures to urge them to (1) "Flee" heresy and covetousness; (2) "Follow" righteousness; (3) "Fight" until you lay hold on eternal life; (4) "Keep" the commandments until Jesus come. Coming from a plain, humble, preacher of the Gospel who had spent five of his thirty years in the ministry in prison for the testimony, it was not only a good example of expository preaching, but all who heard him knew that his words were backed by his life.

Following the sermon Rev. S. D. Han gave the founders' report. He told of how during its brief life of one year the Seminary had had to carry on in four different locations. Then he related how, in spite of opposition, the Seminary had grown, with increase in faculty and students,



Dr. Y. S. Park delivering the address to the graduating class at the Commencement exercises of the Korea Seminary. At the right in the picture is the Rev. Bruce F. Hunt, Orthodox Presbyterian missionary who is serving part time on the Faculty of the Seminary.

and had been able to secure the two buildings which, for the present size of the Seminary, at least, had adequate space for class rooms and dormitory. He reported on the efforts which had been made to get new faculty members. He told of the 80 books loaned to the Seminary library by Mr. Y. C. Chun who, with Mr. Ahn, is now in the States preparing to come back to the Korea Seminary to teach. He announced that more than thirty books had been received for the library, from friends in America.

Following this report the diplomas, which had been printed in the United States and flown to Korea, arriving just in time, were awarded to the three members of the graduating class. All three had started their training in the Pyengyang Theological Seminary, but when it was closed and later opened up by men who collaborated with the Japanese and compromised on the Shrine issue, these men had refused to go along, and had had their Seminary training interrupted, until the opening of the Korea Seminary. Two of them had served prison terms for their faith. In presenting the diplomas, President Y. S. Park commissioned the men with twelve Bible verses: Jer. 1:8 "Be not afraid of their faces"; 2 Tim. 4:2 "Instant in season, out of season"; 2 Tim. 2:15 "Rightly dividing the Word of truth"; 2 Tim. 2:2 "Commit thou to faithful men"; Jas. 1:19 "Swift to hear, slow to speak"; 2 Tim. 3:14 "Continue thou in the things which thou hast learned"; 2 Tim. 2:5 "Strive lawfully"; Jn. 5:41 "Receive not honor from men"; Matt. 25:40 "Unto one of the least of these"; Gal. 6:9 "Be not weary in well doing"; 2 Pet. 2:17 "Love the brotherhood"; 1 Pet. 5:8 "Be vigilant."

This was followed by a prayer and then congratulatory messages. Chaplain Betzold, a minister of the Orthodox Presbyterian Church, made appropriate remarks about the Korea Seminary's peculiar responsibility and opportunity, which were translated by Rev. Y. S. Park. The Rev. Mr. Lane of the Australian Presbyterian Mission brought the greetings of his mission. Elder Yang, the able Mayor of Pusan, third largest city in Korea, has been much interested in the Seminary from the start. Speaking as a mayor, rather than as an elder, he said Christian ministers must be (1) *above* society

as leaders, (2) *within* society, rightly dividing the Word of Truth not only in its application to the church but to society, (3) *beneath* society as servants. The Rev. Mr. Choi, who served for many years as a missionary of the Korean Presbyterian Church to China, and is now pastor of the largest church in Pusan and a backer of the Seminary, made a short speech, calling attention to the adverse criticism that has been leveled at the Seminary on account of its controversial spirit. He said we are in a controversy and this is a natural kind of spirit to have under the circumstances. He mentioned the small size and weakness of the Seminary and added "people do not go to a place for water, for instance to a stagnant pool, just because there is a lot of water there, but they seek even the tiny spring if the water be clear."

Of the 65 letters and 15 congratulatory telegrams, only the long message in scroll form from Mr. Chun and Mr. Ahn in the United States was read.

A Farewell to the graduating class was read by Mr. Jung Duck Ahn, of next year's middler class, and the reply was made by Mr. Chuldo Whang. The latter referred to his class as a babe being sent forth into a hostile world, where there is even opposition to the ordination of men graduating from the Korea Seminary. One committee of the local Presbytery, exceeding its authority, has circularized the churches of the Presbytery, warning them not to allow these men even to speak in their pulpits.

Following the exercises the guests were invited to adjourn to one of the larger class rooms where the wives and women of the Seminary family had spread tables with refreshments of various kinds of Korean rice-bread and pastry. Some of the refreshments had been brought by women living four to five hours away by train. As your reporter looked at the wide assortment of food, representing much work, and thought of the homes, rich and poor, country and city, near and far, whose labors of love had thus been united to spread this table to which all guests were invited and where none seemed to lack, a feeling of assurance crept over him. He saw in those love offerings the hand of the Saviour, whom the common people heard gladly, resting (though the day was stormy) on The Korea Theological Seminary.

Some O.P.C. Statistics

THE Rev. Robert S. Marsden, General Secretary of the Committee on Home Missions and Church Extension of the Orthodox Presbyterian Church, reports the following information gleaned from statistics being prepared for the Minutes of the General Assembly.

During the past year total membership of the Orthodox Presbyterian Church increased from 7,443 to 7,572, with communicant membership increasing from 5,617 to 5,693. Sunday school enrollment increased from 6,650 to 7,049.

Contributions by the Church for general purposes increased from a total of \$202,000 last year to \$248,000 this year. Benevolence contributions jumped from \$63,000 to \$71,000. Contributions per communicant member increased from an average of \$62 last year, to \$77 this year. The Presbytery of California recorded the largest average contribution per communicant member, \$177, which was the result in part of large gifts to building funds. The Presbytery of Ohio ranked next with a per communicant average of \$107.

Westminster Opening

EXERCISES marking the beginning of another academic year will be held at Westminster Theological Seminary, Chestnut Hill, Philadelphia, on Wednesday afternoon, September 24th, at 3 p.m. The speaker for the occasion will be the Rev. George W. Marston, of Evergreen Park, Illinois, a field missionary serving under the Committee on Home Missions and Church Extension of The Orthodox Presbyterian Church. The public is cordially invited to attend these opening exercises.

William J. Duff

MR. William J. Duff, father of the Rev. Clarence W. Duff, Orthodox Presbyterian missionary in Eritrea, died at his home near Pulaski, Pennsylvania, on Monday, July 28th. Mr. Duff was an elder of the Faith Orthodox Presbyterian Church of Harrisville, Pa. Before joining that congregation, he was an elder in the Westfield Presbyterian Church (U.S.A.).

The Significance of the Doctrine of Creation

By the REV. ROBERT K. CHURCHILL

Pastor, Covenant Orthodox Presbyterian Church, Berkeley, Calif.

(Concluded from July 25 issue)

I LIKE the magnificent universality of the opening sentence of the Bible. There is nothing tribal, local or national in this conception of God. This leads us to our next point, namely, the doctrine of creation teaches that God is very great indeed. He is the great Creator. Think of what that means. There are some things which enter the mind and so stretch and enlarge it, that it never assumes its original proportions again. Similarly, when we contemplate this great doctrine of God, the Creator, our minds are profoundly affected. In catechism teaching I try to get the class to sense the qualitative distinction between God and man by speaking of Genesis 1:1. I ask if a man could create the universe, then if two men could do it? Well, could ten thousand men create the world. No, they answer. And then comes the main question—would it be easier for ten thousand men than for one man? Would ten thousand men come any nearer to creating the world than one man? I can see a few thinking deeply, and then the thoughtful answer is, again, No.

The power of God is not the same as the power of man. We can square the power of the creature as much as we like, but we can never in any way even approach the power of the Creator. How stupendous is the concept of God the Creator. The same process of questioning, of course, could be used in speaking of the knowledge and wisdom of God. Man does not have that kind of knowledge or wisdom which God used in the creation of this universe. Take all the knowledge the creature ever can possess, and multiply it as much as you will, you will never approach to the knowledge required to create all things out of nothing. The doctrine of creation teaches the qualitative distinction between God and man, between the Creator and His

creation, in all that pertains unto them.

"Great is the Lord, and greatly to be praised;
His greatness is unsearchable."

Here we stand as His creatures and try to form an adequate concept of our Creator's Being. And what are we constrained to say? Just this—our best thoughts, our very highest and purest thoughts of God are short of what He really is. How short? Infinitely short. He is One and incomprehensible and as such is revealed in all His works. But we cannot attain to any adequate idea of His power, wisdom, or holiness. The mind of the creature has no rule with which to measure the infinite. We are thinking of the Creator, the Being who made all this vast universe, out of nothing. He spake and it was done. He commanded, and it stood fast.

If this tremendous concept really sinks into our minds, we will not suppose that we are to prove the existence of such a Being, as we prove a problem in geometry. Such a God is not to be fitted into our thinking as one of the builder's blocks is fitted into a wall. But, you ask, are you not going to set forth that apologetic which proves the existence of God? Are we not going to present all the arguments, weigh them pro and con, and then come to our conclusion as to whether there be a God or no?

No, my friend, I am not even going to attempt such a feat. I am going to be honest with you and say that I simply assume that God the Creator exists. I believe in God the Father almighty, Maker of heaven and earth. That is the grand expression of the church's faith in all ages. I recommend it to a lost world as a fundamental article of faith. And then when I have thus recommended it, I also recommend it as the most fundamental article of reason, fundamental to all thinking.

But can we, as creatures, prove that God exists? That is, of course, a question. In this connection I want you to think of a hymn you often sing in church:

"I sought the Lord, and afterward I knew
He moved my soul to seek Him,
seeking me.
It was not I that found, Oh Saviour true,
No, I was found of Thee."

The second verse states the same truth:

"'Twas not so much that I on Thee took hold,
As Thou, dear Lord, on Me."

What a soul stirring truth this is. It rings true to the heart of every saved man. And it sets forth in simple language the Bible doctrine of unconditional election.

In it we have the explanation of man's old-age search for God. How impressive indeed is man's search after God. But oh, how much more impressive is God's search for man. Man would never search for God if God did not search for him first. God's search for man is the platform on which man's search for God supervenes. Man's search must be undergirded if it is real.

"For Thou wert long beforehand with my soul,
Always Thou lovedst me."

This is a great religion, the solid rock of security and the everlasting fountain of joy. I can hear that song from the lips of ten thousand times ten thousand of the redeemed as they stand before the throne. Every child of God echoes this great Amen because without the truth expressed in this hymn there would be no true religion for sinners. What we are saying now is that our search for God was not independent of God. Rather it was the

fruit of our dependence upon Him, whether we realized it or not. Who is there in this audience who will say, "I found God without His help?" The humble and thoughtful Christian will rather speak in these terms: "It is true in a sense that God was at the end of my search; but oh, the most wonderful part of the story is that God was at the beginning." "For Thou wert long beforehand with my soul"—this is the most spiritual and mature Christian testimony.

Against this as a background, let us look at the so-called proofs for God's existence. It might appear to us that man could carefully examine all the evidence, weigh the arguments, and then after much hesitation come to the conclusion that there is a God. But let us be humble, mature Christians here also. This intellectual search was not independent of God. God may indeed have been at the end of these proofs. But He was, in a far more wonderful way, at the beginning of them. He was long beforehand with our minds, too.

"'Twas not so much that I on Thee took hold,
As Thou, dear Lord, on me."

In all this we are simply holding to the grand truth of the doctrine of creation. That wonderful mind of yours was created by God. Everything that mind thinks about, all the objects of our contemplation, were likewise created by Him. And more than this, the correct meaning of each fact or object has been given by God. In fact we may say that the interpretation comes before the facts. This stands out clearly in the case of the "fact" of man. Did you know that your significance in the world existed long before you actually had being? Yes, God had His plan for you, and then you were sent into the world to fulfill that wondrous plan. Why were you born? What is the meaning of it all? Listen! Man's chief end is to glorify God and to enjoy Him forever. So the doctrine of creation teaches us that God the great Architect and Builder had a plan, and proceeded according to the plan. Each object that the mind observes has God's interpretation around it. There are not a great many interpretations for the facts of this world. As Dr. Machen used to tell us, there can be only one true interpretation of all things, or any single thing.

The doctrine of creation, then, says

that the things we observe were created by God. It also says that their true significance and meaning came from God. And then man himself, the one who observes, and makes generalizations, and the mind which evaluates and, as we say, grasps the meaning, are also the creation of God. There is an end toward which man is going, because and only because there is One at the beginning, from whom he has come. The inspired Psalmist wrote, "In Thy light shall we see light." How true and wonderful is such an apologetic. Once again let us see that the creation doctrine stands alone in solitary grandeur in the confused market place of human thought. It stands as a lone sentinel against the many currents of thought that would say: in our light shall we see light. The old idea that we can first of all doubt God, and then prove that He exists, is superficial.

There are people who say they don't believe in God. Well, we should be very patient with them for they are not really telling the truth. Deep down in their hearts they know there is a God, for the Scriptures say that God has showed this unto them (Rom. 1:19). We can see with a little meditation that doubting the existence of the Creator is hardly a doubt allowed to the creature. Such a doubt is too fundamental.

Suppose, for instance, that Grandfather is sitting at the dinner table with his six children and four grandchildren. Everything is going along nicely, and everyone is happy, until suddenly Grandfather leans over to Grandmother and in a strained voice says, "Mother, I doubt if I'm really your husband." What would Grandmother do? She would probably call the family doctor and say, "It's O.K. for Pa to have his doubts, but don't you think this is an unreasonable doubt?" And what would the doctor think as he hurried over? He would be wondering if the man's reason were slipping. Such a doubt would be too fundamental.

Now there is a relationship between us and God which is far more basic and fundamental than that which exists between Grandfather and Grandmother. David expressed it thus: "Know ye that the Lord, He is God; it is He that hath made us, and not we ourselves." St. Paul put it this way, "In Him we live and move and have our being." We can find no more con-

vincing evidence for God's existence than this basic relationship which undergirds our own existence, our living and thinking. We cannot deny this fundamental relationship which exists between us and God and still maintain a basis for our reason. This is why the Bible says that everyone believes in God, except the fool. "The fool hath said in his heart, there is no God."

In the Bible you will find the humble prayer, "Lead me to the rock that is higher than I." Here is a confession. First, there is something higher than we are. It is good to know this, isn't it? And secondly, we cannot by ourselves find that high and solid ground. We need divine help. We need a guide.

The doctrine of creation also teaches us that the proper and highest function of man's mind is in its receiving. It teaches us that man becomes great by reference to something outside of himself. His true frame of reference is not within him. In contrast, the aim of modern thinking is to put man up in a cellophane package; to seal him in perfectly, so that he is a self-contained and autonomous being. In this way man's mind is regarded as creative and powerful.

But Christianity teaches us that the mind of man is receptively reconstructive. We are so constructed that we need to lean on a higher power. When we are successful in doing this we become strong. Do you remember when that great burden or fierce trial came to you? How were you able to bear it? I think you are saying,—well, if it had not been for my faith in God I could not have stood it. This is universal and perpetual testimony. Doctors tell us that it is the people who cannot find strength in something beyond themselves, who go to pieces. Now, man's person is a unit and this same principle is true in the more intellectual spheres of life also. When you were in high school you no doubt had a reference library and you found that you had to use it. In fact, you discovered that to be a good student you had to have an increasing amount of source material. You were given themes to write, and you could not just sit down and create the answer. At least the teachers did not think you could. You found that you received better grades when you became receptively reconstructive. You have
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Fundamentalist Progress

DISGUISED by an unattractive format, a most important and encouraging little volume of eighty-nine pages entitled, *The Uneasy Conscience of Modern Fundamentalism*, has been published by Carl F. H. Henry of Chicago, soon to be of Pasadena. Few things could be more welcome in this modern world than a sign that American fundamentalism is awaking to the problems of society, from its generation-long Rip Van Winkle sleep of oblivion. This book is such a sign.

"Jehovah standeth up to contend, and standeth to judge the peoples . . . what mean ye that ye crush my people and grind the face of the poor? saith the Lord, Jehovah of hosts" (Isa. 3:13, 15).

The heart of the volume comes in the chapter entitled, "The Fundamentalist Thief on the Cross." Here Professor Henry points out that it is not the discard of doctrinal convictions that is needed. The great doctrinal affirmations must continue to be made at the very center. But fundamentalists often make "fundamentals" of too much, and their beliefs are sometimes out of balance. We cannot define a valid fundamentalism "in terms of eschatology only."

Henry mentions various suggested ways of bringing fundamentalism to the point where it will effectively face present problems with a present-day message. A great deal of thought can profitably be given to these sugges-

tions and to others which are not mentioned.

An understanding of the meaning of history, we are convinced, is the foundation of many things. It prevents Christian isolationism which is a hindrance to the preaching of the gospel. It enables men to understand God's common grace and thus to give an explanation of events that is intelligible and satisfying to an honest inquirer. It shows what happens when many of the gifts of God's creation are rejected as sinful, although they are really indifferent in themselves and capable of both good and evil uses. It points out how vitally the state affects the work of the gospel through political action. If labor needs political action to safeguard its interests, it ought to cause people to ask whether the rights of the free teaching, preaching, printing and broadcasting of the gospel can forever be neglected by Christians without serious loss. Education has in large part been turned over to the state, yet fundamentalists often wash their hands of politics as too sordid for their dainty fingers. History has again and again demonstrated that if the Christian church neglects any portion of the full message of the gospel, some cult will arise to over-emphasize that portion and so lead people astray. The gospel is a message which applies to the whole man and to all of life.

In practice the ethical foundation of fundamentalism is far from secure. Every one is aware of the fact that some methods of evangelists who have striven for big figures in converts and finance have been the occasion for criticism. Another temptation, however, is not as easily met. In an effort to be charitable, facts are often misstated or distorted by fundamentalists without justification. Reading the biographies of many fundamentalist saints and missionaries would lead a man from Mars to believe that the effects of original sin had been entirely overcome and that perfection in this life was a frequent attainment. The business practices of fundamentalist organizations are all too often open to the most serious criticism from the standpoint of honesty and accuracy. Perhaps most dangerous of all is the tendency of all leaders, including fundamentalists, to conclude that their every word and action is peculiarly weighty and that their opinions and personal presence de-

serve nothing less than abject adulation. The case thus set forth is not overstated. Fundamentalism will never do its best work for Christ until it is able to see itself as others see it (sometimes the "others" are inside, too).

These difficulties are no reason for discouragement. They mean that we need hard work, a sense of humor, a willingness to cooperate, and the ability to tolerate differences where there is room for them. The fundamentalist movement is not a Church. Every Church has, or should have, doctrinal standards. It ought to believe that these standards present the teaching of the infallible Scriptures. Perhaps another Church believes the same thing about its different standards. They cannot and should not unite as Churches until they find out what the Scriptural truth really is. But there are a great many areas where, as fundamentalist Christians, they can work together, discuss together and make progress together.

The answer to a large number of the difficulties of fundamentalism is to be found in making a biblical distinction between the functions of the family, of the state, of the church. When one of these institutions tries to do the work of the other, there is always trouble ahead. Today the state is doing most of the family's work in education. The state and the family not only have to apply Christian truth about race relations, they have to teach it, which is the duty of the church. The church neglects to teach the valid principles of human relationships, and so the state is forced to blunder about trying to learn the principles as well as apply them. So it is in other fields.

A great deal of sound study has been accomplished in these fields. Its application awaits the education of the mass of fundamentalist church members who all too often form a solid block in the path of progress, not out of ill will but from sheer ignorance and unthinking loyalty to custom. There is unlimited room for the scholar but there is also unlimited room for the popularizer. He will preach, he will speak, he will write, he will broadcast, he will make motion pictures and he will publish. Bravery, honesty and loyalty to the Bible will ultimately produce their impact. The beginnings are being made and we can lift up our hearts in encouragement.

Conference Season Is on

THE months of July and August, when school is out, the weather is hot, and vacation sentiment is in the air, provide for many young people the opportunity to spend at least a few days at Christian summer conferences. The summer camp and conference idea has become almost a national habit during the past ten or fifteen years.

Camps conducted, in part at least, by ministers of the Orthodox Presbyterian Church, may be found in many parts of the country. In New England is the Deerwander Bible Conference, which opens August 22. In New York is the Peniel Camp. Pennsylvania has Quarryville and Seneca Hills. Sunshine Camp near Mentor, Kentucky, provided an outing for young people from the Indianapolis, Cincinnati and Newport churches. Farther west Camp Chief Yahmonite welcomed people from Denver and thereabouts. Suttle Lake in Oregon has a camp sponsored by the church at Bend.

Life in these camps consists of classes in Bible study coupled with the recreational enjoyments that the particular location provides. An example of the religious instruction in the camps comes in a report of Camp Chief Yahmonite. Activities here began on July 7th with a boy's camp and about 45 people in attendance. Teachers were the Rev. Rens Hooker of the Second Christian Reformed Church and the Rev. W. Benson Male of the First Orthodox Presbyterian Church, both of Denver. There were classes on the Life of Joseph and on the Parables of Jesus. Special talks were given by guest speakers on other subjects of interest.

The second part of the camp program was a girl's camp and general camp combined, which began on July 13th. About 90 persons were present for this session. Professor John Murray of Westminster Seminary taught a class on the subject of Miracles. The Rev. Calvin K. Busch of Steamboat Springs presented a course on The Purpose of Christ's Incarnation. The director of this part of the Camp was Mr. Brandt Bruxvoort, superintendent of a Gospel Center in Denver. Smaller children were under the instruction of Miss Harriet Z. Teal. A feature of the camp was the presentation of motion pictures depicting the life and beauty

of some of the national forests. Plans are already under way for another camp next year. The camp is located near Kittredge, Colorado, about 25 miles from Denver.

The *Covenant Courier*, a monthly publication of the Young People's Society of Covenant Church, Indianapolis, contains in the June-July issue a brief account of the Sunshine Camp at Mentor, Ky. The Rev. Samuel Saye of Indianapolis and the Rev. Cornelius

SCENES FROM THE CAMP YAHMONITE CONFERENCE



The Main Lodge



Outdoor singing is good for the vocal cords



A Bible Study course taught by Professor Murray

Abbas of Cincinnati assisted the Rev. Charles Ellis and the Rev. Martin J. Bohn in the work of the camp. Dr. J. Lyle Shaw of Newport, Ky., was also among the teachers. Courses on the Book of Genesis, the Plan of Salvation, the Book of Kings and the Life of Paul were presented. Some of the delegates spent one night atop one of the neighboring mountain peaks, in the hope of getting a view of the sunrise. But the morning fog and mist prevented their seeing the sun until it was well above the horizon.

The Rev. Burton Goddard has written us about plans for the Deerwander Conference. 120 delegates are expected at this camp, held at Waterboro Centre, Maine, for the ten days following August 22nd. The camp is located at the Y.W.C.A. Conference grounds on the shore of Little Ossipee Lake, about 25 miles southwest of Portland, Me., and is directed by the Rev. Arthur Olson of the Second Parish Presbyterian Church of Portland. Special speakers for this year are the Rev. Alexander K. Davison of East Orange, and Dr. Roger R. Nicole who is professor of theology at Gordon Divinity School in Boston. Dr. Nicole, who represents the conservative branch of the Reformed Church in France, is a native Swiss who secured his graduate degree in arts at the Sorbonne in Paris, and then took a Th.D. at Gordon in 1943. Other teachers from the Orthodox Presbyterian Church will be the Rev. Bruce A. Coie of Warren Point, N. J., the Rev. Kelly G. Tucker and Mr. Everett Hawkes of Cornville, Me., the Rev. Ralph Clough of Hamden, Conn., and the Rev. Robert Vining of Franklin Square, N. Y. The Rev. James Price of Morristown, N. J., will be in charge of the music. This conference is open to young people fourteen years of age or above, and the cost is \$15 for the ten days.

The Seneca Hills Conference will be held the week of August 25th. This camp is located in western Pennsylvania a short distance north of Pittsburgh, and is under the direction of the Rev. Calvin K. Cummings. Faculty and speakers this year will include Professor Kuiper of Westminster Seminary, and Orthodox Presbyterian ministers John Clelland, Robert L. Atwell and Lewis J. Grotenhuis. The age range of those attending is between eleven and eighteen years, and the cost for the week is \$10.

The Hesitation of Moses

By the REV. EDWARD J. YOUNG, Ph.D.

Professor of Old Testament in Westminster Theological Seminary

HUMILITY in a servant of God is an admirable quality. Indeed, when God has commanded one to serve Him, how can one help but be humble? To serve the living and true God is the most exalted of tasks, and one may very well regard himself as unworthy. To Moses God had appeared in the burning bush. This revelation was of an unusual nature, for it was accompanied by a miracle of stupendous majesty and meaning. From the bush came forth the words, "I am the God of thy Father." And Moses realized that the sovereign Creator of heaven and earth was before him, speaking to him alone.

A Humble Heart

The thought was indeed sobering. In the lonely vastness of the Sinaitic wilderness, God had sought out Moses. Others were following their accustomed tasks, but Moses was face to face with God. It is well to pause and consider how greatly the man was thus honored. The Lord was ready to unite His people into a nation. Hitherto they had existed as families, but they had not yet received the outward form which would set them apart as the theocratic people. A new administration of the covenant of grace was about to be revealed. The Lord would take up His abode among His people, dwelling in their midst in the Holy of Holies. It is almost impossible to conceive of the vast importance of this step.

As the human leader in this work, Moses was chosen. Very rightly did he hesitate, for he knew his own weaknesses. "Who am I," he asks the Lord, "that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" (Exodus 3:11). The question is simply an acknowledgment of the fact that Moses felt himself unworthy and unequal to the performance of so great a task. Are there not others, he might have reasoned, who have better qualities of leadership than I? Are there not others to whom the people would listen? I am not such a one as is able to gather people about myself. Who am I, a mere shepherd, that I should undertake such a task?

The question was well put. All of

God's tasks are tremendous. No work of His is unimportant, and when He calls, one may well hesitate as he contemplates his own weaknesses. Yet Moses had been well prepared for the work to which God now was calling him. He had lived among his own people in Egypt for many years. Well did he know the severe affliction to which they were subjected. Well also did he know their crying and groaning by reason of their bondage. He had also lived alone in the desert for many years. The desert is an excellent school. It shuts men out from the noisy crowds, and compels them to meditate. Many of the great leaders in the church have spent years of meditation alone. It is a preparation the importance of which cannot be minimized.

There is a tendency today to place a premium upon activity. We are interested in men who do things. We want action. All too often, however, such mere action is ill advised. We need more time for reflection and meditation. Great things are accomplished for God not alone by constant action, but as the result of long prayer and thought. Moses had been schooled in the desert, and great indeed was the importance of such schooling.

Such was the man whom the Lord chose to lead forth His people from Egypt. Such was the man who felt himself too unimportant to accomplish the task. The Lord however answers his question. "I will be with thee." That is all that is needed. This is the Lord's work. Moses is not to accomplish it in his strength, for he would then fail. The work is the Lord's, and the Lord is more interested in seeing that it is accomplished, than is Moses.

An assurance such as this should have been enough. If the Lord is to be with one, nothing more is needed. Every difficulty will be met, and every obstacle will be overcome. Moses now should have been content. The Lord is with me. Whom then shall I fear? Pharaoh and his hosts could be no obstacle at all, for with God man can do all things.

The Seed of Doubt

But Moses is hesitant. He begins

to envision difficulties in the proposed task. We need not condemn him, for we too would doubtless have done the same. But we must not say that it was natural for him to doubt. It was not natural. Doubt is sin, and sin is not natural. It was wrong to doubt, since God's assurance had already been given. "Surely, I will be with thee." There is then no room for doubt and hesitation. If God is present, the obstacles will all be overcome. It is sad, therefore, that Moses hesitates. He presents an objection, an objection which is not very weighty. "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you: and they shall say unto me, What is his name? what shall I say unto them?" (Exodus 3:13).

It is not likely that the Israelites merely wanted to know the word by which their God was addressed. Without doubt many of them knew His Name, and there is no reason why they should think that Moses could not have known it. More likely, the truly pious among the Israelites would have desired to know the nature of this God whom Moses was proclaiming. Was this the God who had actually guided the patriarchs? Was He the one who could deliver His people out of difficulty? Was He the true Creator of heaven and earth? What kind of God, in other words, was He?

And this was the question that God answered. It is not our purpose to discuss at this point the Name which God revealed to Moses. Suffice it to say, however, that God did make it clear that He was the eternal One, Who could deliver His people from bondage. When Moses told his people of this revelation, they would indeed have recognized Him. And such was actually the case. "And the people believed: and when they heard that the LORD had visited the children of Israel, and that He had looked upon their affliction, then they bowed their heads and worshipped" (Exodus 4:31).

The Climax of Doubt

The wondrous revelation of the Lord was not received by Moses. Strange indeed was his attitude. The Lord had not only made known to Moses His Name but He had declared what the outcome of the mission would be. He even said, "And

they shall hearken to thy voice" (Exodus 3:18a). Moses however, will not believe. "But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee" (Exodus 4:1). We read these words with astonishment, for this is a flat denial of what God had said. Moses expressly claims that he disbelieves the Lord. God is not telling the truth. God is ignorant. He does not know the outcome. The people will not believe.

Humility is no longer present. There is a very fine line between humility and pride, and a man may easily deceive himself. It is often possible to become quite proud of one's humility. When a person begins to doubt the truth of what God has spoken, he is no longer humble. He is proud and arrogant. For that reason, it is impossible for an unbeliever to be humble. A man who disbelieves the truth of God thereby declares that he is wiser than God. Moses is no longer humble; he is proud.

One marvels at the patience of the Lord. How can God use a man who has thus denied Him? Will not God cast him aside? The Lord apparently overlooks the insult upon Moses' part, and seeks to convince His rebellious servant that He will fulfill His Word. To do this He performs two miracles, and this fact enables us to behold the tremendous importance of that which the Lord desired to do in Egypt.

Surely these miracles will convince Moses. But no, he is yet rebellious. And his objections have little merit. He is not eloquent, he claims, as though he himself were to speak words of his own devising. But the Lord replies, "Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?" (Exodus 4:11). Moses, however, does not want to go, "Send, I pray thee, by the hand of him whom thou wilt send" (Exodus 4:13). This was tantamount to saying, Send, Lord, thy mission is good and necessary. By all means carry out Thy grand purpose of redemption. But do not use me. Send someone else to do thy work. Here was stubborn refusal to follow the command of the Lord. Here was the setting up of one's judgment above that of God. Here was an evaluation of self that was flatly contrary to that of the Lord. This was Moses, blind, stubborn, rebellious.

"And the anger of the Lord was kindled against Moses." And because God became angered at him, Moses was not to be His spokesman before Pharaoh and the people. Moses thus forfeited the great opportunity which God had given him.

Why, oh! why, we ask, would Moses do such a foolish thing? The answer is plain. The Lord was to send Moses upon a difficult and unpopular mission. Moses did not want to be unpopular and he did not want to do anything dangerous. He would serve the Lord, apparently, in easy places. There are many like him. To serve

God often costs much. It means very often the loss of friends; it means misunderstanding; it means that men will revile and blaspheme and say all manner of evil against us falsely. Every true servant of the Lord can testify to that. But there is a blessed comfort in the midst of all misunderstanding and persecution. The Lord is with us. The Lord has never forsaken His people, nor will He ever do so. May we never seem to resist Him as did Moses. When He sets before us the way, let us walk therein, sure in the confidence that He is ever with us.

The Visible Church

Part 2: Organization and Government

By the REV. JOHANNES G. VOS

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THE Scriptures teach, and it has been generally accepted throughout the history of the Church, that the members of the visible Church are to be associated in particular local congregations under officers who sustain a special relation to their respective congregations. The Church being a visible body must necessarily have some form of organization or government. Although it seems to be common at the present day to regard the form of Church government as a matter of indifference, to be determined according to human prudence or preference, the Reformed Churches historically have taken higher ground than this, and have held that the government of the Church is a matter of divine appointment in Scripture, and that the form appointed in Scripture is to be continued in the Church *jure divino* until the end of the world.

Of the four historical forms of Church government, — episcopal, papal, congregational and presbyterian — generally only the last two have claimed to be founded exclusively on the teachings of the Scriptures. While a superficial reading of the New Testament might seem to favor the congregational or independent polity, a more careful study reveals data which cannot be reconciled with independency, and discloses the basic elements of presbyterian government in the New Testament documents and in

the apostolic Church which they portray.

It is well known that the Westminster Assembly spent a great amount of time wrestling with the problem of the divinely appointed form of Church government. The product of the Assembly's labors, *The Form of Presbyterial Church-Government and of Ordination of Ministers*, sets forth, with a closely reasoned discussion of the relevant portions of Scripture, the Bible basis for the presbyterian form of Church government. Clearly the Westminster divines believed that presbyterian government exists by divine right; their view of the matter was far removed from that of a professor in a well-known American Presbyterian seminary who said to his students: "Presbyterianism is a form of Church government set forth in Scripture, but that is very different from affirming that presbyterianism is the form of Church government set forth in Scripture."

Yet to affirm that the presbyterian form of Church government is appointed in Scripture and to be continued by divine right in the Church does not imply that this form of government is *essential to the being* of a Church. No doubt every adherent of the Westminster Standards will agree that presbyterian government is *essential to the well-being* of a Church. But it would be going too far to assert

that bodies of professing Christians which maintain other forms of Church polity are therefore no Churches, nor parts of the true visible Church of Christ. The true Presbyterian will avoid, on the one hand, the error of allowing that Church government is a matter of indifference to be arranged according to human prudence, and, on the other hand, the error of insisting that presbyterian government is essential to the being of a Church. Avoiding both of these extremes, he will stand on solid Scriptural ground.

It should be said that the modern trend toward independency, whether in fact only or in name also, is wrong and to be deplored. That such a trend exists, and among Christians whose heritage has been Presbyterian for generations, can hardly be questioned. There are today not a few but very many persons including a considerable number of ministers, who are members of denominations holding the presbyterian form of government, who yet conduct themselves very much as if they were independents. This attitude may be termed the delusion of virtual independence.

There is a widespread tendency on the part of conservatives in some formerly conservative denominations to disclaim all responsibility for the acts and policies of presbyteries, synods, general assemblies, and their boards and agencies, and to take refuge, so to speak, within the four walls of a comparatively orthodox congregation which exists as an evangelical island in a denominational ocean of modernism. This delusion of independence may go so far that ministers and elders seldom or never attend the stated meetings of presbyteries and higher judicatories, and claim that by reason of non-participation in the deliberations of these bodies they are exempt from responsibility for their acts and policies. Such an attitude can only be regarded as wishful thinking.

A denomination having the presbyterian form of government has a corporate existence as a denomination, and is no mere loose voluntary association of separate independent congregations. Every member of such a denomination sustains a necessary relation to the denomination as a whole, and is ipso facto responsible, to a greater or less degree, for the doctrines, policies, and acts of the denomination as a whole. The idea that a member,

minister or congregation may be enrolled in a denomination having presbyterian government and yet be virtually independent is simply a delusion, which may perhaps be explained psychologically as a rationalization by which evangelical Christians seek to justify their continued membership in denominations which have corporately succumbed to the deadly virus of modern unbelief.

Somewhat less ominous than the widely cherished delusion of virtual independence, but still serious, is the widespread trend, among persons with a presbyterian background and training, to forsake the presbyterian polity altogether and join independent Churches. There exist today even such anomalies as "independent" or "denominationally unrelated" "Presbyterian Churches." It is hard to see wherein such Presbyterian Churches differ greatly from the Congregational Churches established by the Puritan settlers in New England in the early years of the seventeenth century. These churches were indeed originally "presbyterian" in the sense that each possessed a number of ruling elders associated with one or more ministers of the Word; but historically it has always been recognized that normal presbyterian polity involves the association of a plurality of congregations in a corporate life under common superior judicatories, although, of course, exceptional circumstances may exist under which such association is impossible, at least for the time being.

It is obvious that a great many Christian people whose background and religious nurture may have been Presbyterian are today in independent congregations of varying doctrinal complexion which may generally be classified as "Fundamentalist" Churches. No believer in the divine right of presbyterian government can justify this state of affairs. But how is it to be explained? Certainly it must be regarded as the end-product of a long and gradual declension from the strictly Reformed view of Church government held by Presbyterians in general in times past. Presbyterian government could not be so easily and so completely abandoned in favor of independency unless those who make this change had already lost their conviction of its Scriptural character as a matter of divine appointment for the Church.

Along with this gradual loss of con-

viction which must have taken place, there may exist in many cases a certain illogical conclusion drawn from the premises of existing conditions. Because certain denominations, while adhering, in general, to the presbyterian or some other form of government, have been guilty of apostasy from the essential truths of the Gospel itself, the conclusion has apparently been drawn by many persons that apostasy from the Gospel itself is somehow inevitably linked with the fact of corporate denominational organization as such. Because some denominations in their corporate capacity have become apostate, many earnest Christians have become disgusted with corporate denominational organization itself and have taken refuge, with other like-minded persons, in independent congregations of a generally "Fundamentalist" character.

This tendency to forsake denominations as hopelessly corrupt, and on forsaking them to establish independent congregations rather than to combine congregations in doctrinally sound denominations, is one of the major developments in the ecclesiastical situation of our day. A great multitude of such independent congregations have sprung up across America during the past few years. This tendency is to be deplored, because in many cases it marks the end of a decline from Calvinism to a general evangelicalism, and from presbyterian government, regarded as existing by divine right, to independency held on grounds of mere expediency.

Churchill

(Continued from page 230)

found also in the school of life that you must provide answers, and the bigger the theme or the greater the problem, the more insufficient you were of yourself and the more you needed outside source material.

This is no accident. You are this way by virtue of your creation. You are to think God's thoughts after Him. You are to become great not by being a creator, but by receiving. The book of Job teaches this lesson dramatically. The question is asked, "Where shall wisdom be found?" Who has not asked that question? What wisdom?

Not merely that wisdom you require to pass an English test, but greater wisdom. Why do the righteous suffer? And still bigger questions—Why was I born? What is the meaning of life anyway? These questions call for great wisdom, wisdom we must have, or perish. What is the answer Job gives? First, that this wisdom is very hard to find, and cannot be purchased. There is no medium of exchange valuable enough. All earthly values are counterfeit when it comes to buying it. And even the sea says, it is not with me, and the depths say, it is not in me. The conclusion is reached that "It is not in the land of the living."

Strange as it may seem, this is the first great step in bringing comfort to Job, the first step in the direction of true wisdom. The grand discovery is that we do not have the answer. How the air is here cleared of all the fine-spun notions of men. Every mouth is stopped—an instructive silence. A man makes no real progress spiritually or intellectually until he can say this: The wisdom I need to live and die by is not with men, it is not in this world. How many times I have seen perplexity and frustration change to calm and deep wonder as I have confessed this in the presence of a sick person, one bereaved or in sore trial. Such a person thus becomes a candidate for a higher course of study. It is this: God understands the way thereof; it is all darkness with me, but all is light to God, who is not of this world.

But how can I get this wisdom? Am I still left out? No, the Bible teaches us that the fear of the Lord, that is wisdom. The source of wisdom, true wisdom, is outside this world. It comes from God, and the channel is faith, reverential fear.

Job, like all men, has many questions. There were certain "whys" which almost drove him crazy. The best philosophy of his age could not answer the questions. Nor can the philosophy of any age. Job turned to God. And he found the answer, but in a strange way. God meets the questions of Job by asking still greater questions. The little mystery that confronted Job in his sickness is eclipsed by the tremendous mystery of God Himself. The little wisdom Job thought he had is challenged by the clear shining wisdom of the incomprehensible God. God is revealed in little things, like the rain. "Hath the rain a father?" And Job suddenly

learns that there is an ocean of the unfathomable in every rain drop. All that happens to us is big with meaning, by virtue of our Creator and sustainer. We can ask the questions. But it is from God that the answers must finally come. We are to walk by faith, Job teaches. Into our lives we are to welcome the high and holy mystery of the Being and work of God, a mystery that sheds wondrous light on all other mysteries.

So Job dramatically teaches us the basic lesson of the whole Bible. Faith in God is the foundation of true logic, the mother of all lofty thinking. The mind is most fruitfully and profoundly stirred when it receives a revelation of something outside of and greater than

itself. And it is above all confronted by such a revelation in the pages of Holy Scripture, the Word of God.

The significance of the doctrine of creation thus challenges the thinking of the world. Man of himself does not have the correct interpretation of one bit of reality. So Jesus said, "Except a man be born again, he cannot see the kingdom of God." So Paul told the philosophers on Mars Hill, "Whom therefore ye ignorantly worship, Him declare I unto you." In our thinking, as in our living, we must bow humbly before the God who made the world, and dependent on His grace, we must travel the road which carries above it the superscription, *Soli Deo Gloria*,—To God alone be the glory.

The Life of Jesus Christ

By the REV. LESLIE W. SLOAT

LESSON 23

The Raising of Lazarus

SCRIPTURE: *John 11:1-54*

IT WAS while Jesus was staying on the far side of the Jordan river, shortly before the close of His public ministry, that He received the message which led up to what proved to be perhaps the culminating and climactic miracle of all the miracles He performed. We refer to the raising of Lazarus from the dead.

The Occasion. Among Jesus' close friends were the three members of a family residing in Bethany, near Jerusalem. They were the sisters Mary and Martha, and their brother Lazarus. Jesus was a frequent visitor at their home. The message which came to Him said that Lazarus was seriously ill. From other information we know that by the time the message actually reached Jesus, Lazarus was already dead. Jesus stayed where He was for two days. Then He told the disciples He was going again into Judaea. They protested that the Jews had recently tried to kill Him there. But He insisted. Lazarus, He said, was "asleep," and He was going in order to "wake" him. He meant that Lazarus was dead. And the statement indicates that the purpose of performing this final miracle was already in Jesus' mind. The disciples finally agreed to go with Him, as Thomas put it, "to die with

Him." Here was, to say the least, loyal discipleship.

Preliminary Conversations. When the group neared Bethany, they waited outside the town while word was sent to the two sisters that Jesus was come. Martha, hearing this, hurried out alone to meet Him. Bowing before Him she said, in words that seem almost a reproach, "Lord, if thou hadst been here, my brother had not died." Yet there is a recognition that it is not hers, but His, to command, for she adds, "And now I know that whatsoever thou shalt ask of God, He will give it to thee." Did Martha indicate by this that she expected a miracle,—the raising of Lazarus, perhaps? I do not know what she may have intended. I do not think that she expected Lazarus to be raised up. At any rate, Jesus replied simply, "Thy brother shall live again." Martha answered that she knew he would rise in the resurrection at the last day. But admittedly her expression suggests that she was looking for something more than that, something more immediate. The answer of Jesus has rung down through the years with untold consolation for every grieving child of God, "I am the resurrection and the life. He that believeth in me, even though he die, shall live; and whosoever liveth and believeth in me shall never die. Do you believe this?" Her answer showed that she had risen

above the immediate circumstances of her own grief, to stand in humble adoration before the One who was speaking,—“I believe that thou art the Christ, the Son of God, that should come into the world.” In these words we hear overtones from Caesarea Philippi. Once sincerely uttered, they bring peace untold. Martha said nothing more. She went to tell Mary.

Mary likewise came out immediately when she heard Jesus was there. Falling at His feet she uttered words practically identical with those of Martha. Yet hers was the more deeply emotional grief, and to such grief as hers, the best answer is an understanding silence. Jesus kept silent. But her grief struck to His own heart. And He who was the “man of sorrows, acquainted with grief,” wept with her in her suffering. Though He was aware of the miracle soon to occur, He was also aware of the human suffering and grief now present, and being truly man, He also knew and experienced true sympathy with that suffering.

The Miracle. Jesus then asked where the body of Lazarus was. They led Him to the tomb. He asked that the stone be removed from its opening. Martha objected. It was nice of Jesus that He wanted to take a last look at the face of a friend, but—after four days—there would be an odor. Jesus rebuked Martha. The tomb was opened. And then, a strange thing happened. Jesus looked up to heaven, and uttered a prayer of thanksgiving. He thanked His heavenly Father for something that had not yet happened. In so doing, He at once ascribed to God the praise for what was about to happen. But more than that, He placed Himself and His claims on trial. By solemnly attributing to the power of God that which was about to happen, He gave the very powerful suggestion, that if He were not of God, the thing He expected to happen would not occur. If God honored Him, then the people should accept His claims.

And then came that loud voice, loud not only in the sense that it was loud to the hearers, but in the sense that it penetrated even to the depths of the grave, penetrated there with an authority and a power that was inescapable. “Lazarus, Come forth!” When the voice of divine authority speaks, the thing is done. As it was in creation, so it was here at the tomb near Bethany. And Lazarus, bound

hand and foot in the grave clothes, appeared and came forth from the tomb. Jesus told the people simply to loose him from that tomblike bondage. We may suppose that they were so astonished at his appearance, that they stood there like dumb sheep, stupefied with amazement. Some such word of Jesus was needed to make them “snap out of it,” and also to show them that this was no phantom or ghost, but the real human Lazarus, to whom they could now minister again.

The Sequel. As was to be expected, many of the people who saw the miracle, believed on Jesus. Others, however, saw in it merely another event by which Jesus sought to draw the people away from the Jewish authorities. These people went and told the Scribes and Pharisees. A meeting was held. And a definite agreement was reached. Jesus must be put to death. Oh, the blindness of sin and unbelief. He holds in His hands the keys of life and death. Yet they think that their puny judgment can destroy Him. There are Modernists today who deny the resurrection of our Lord, and who would put Him to death and leave His body in the dust of Palestine. They are no more successful, and just as foolish, as were the learned men of Jesus' own time.

* * *

In considering this miracle, we notice that it took place near Jerusalem, in the presence of people from Jerusalem. For the miracle there is no sort of “natural” explanation. Of the death there had been no doubt. Of the life, now manifest in the presence of many witnesses, there is likewise no doubt. Later on it appears that the authorities made plans to put Lazarus also to death (again), because that on his account many believed in Jesus. From this fact that Jesus had raised a man from the dead, there was no escape.

Since, as we have already noticed, Jesus deliberately put himself on trial, by openly attributing what was to happen to God's approval, it follows that in the event there is a seal placed upon Jesus' person and claims. In the terms of Deuteronomy 18, He was manifestly a true prophet of God. What He said came to pass, when He stood before God for judgment.

Consequently, in the third place, the great claim which Jesus was about

to make stands in definite relation to this event. That great claim He would make through a bit of pageantry, the triumphal entry. We shall consider the triumphal entry in an early lesson. Suffice it to say now that in that event Jesus carefully and deliberately fulfilled a bit of Old Testament prophecy, whereby He identified Himself as the promised King of Israel. When that clearest of self-presentations is placed in immediate relation to this clearest and greatest of miracles, of “signs,” we are confronted with that which almost compels belief, in the terms of John 20:30-31.

Following this event, Jesus went away again into the neighboring wilderness region, and walked no more in the presence of the Jews, for He knew of their decision to kill Him. When His time came, He would appear again openly in Jerusalem. But until then, they would not find Him.

QUESTIONS ON LESSON 23

Detail Questions:

1. Where was Jesus when He heard that Lazarus was sick? What did He say when the word reached Him?
2. How long was it from the time the messenger left Bethany, to the time Jesus arrived?
3. What did each of the sisters say to Him when they met Him, and what was His answer to each of them?
4. From a Bible Dictionary or other source find out how bodies were prepared for burial in Jesus' time.
5. Quote Jesus' words, “I am the Resurrection. . . .”

Discussion Questions:

1. What are some special features which make this miracle climactic in the public ministry of Jesus?
2. Under the conditions as described by John, could such a miracle have been “faked”? Give reasons.
3. Could people have seen the raising of Lazarus, and still not believe in Jesus? Is Luke 16:31 applicable here?
4. Discuss the meaning of Jesus' words, “I am the Resurrection. . . .”. What significance, if any, do they have for us today?

Novel Bible School Idea

THE Eastlake Orthodox Presbyterian Church of Wilmington, Del., conducted a successful Summer Bible school the last two weeks of June, with an enrollment of 126 and an average attendance of over 100. To stimulate interest, the children were divided into Indian tribes, with the teachers called Chiefs. Fifty-five scholars received felt Indian heads as awards for winning the requisite number of points. The teaching staff of the school numbered 19.

The last member of the congregation of the Eastlake Church to be in the armed forces has now returned from service in the Pacific and in Germany.

During the summer, the evening services of Eastlake Church are being held on the lawns of the homes of members who live in the suburbs or country.

Large Bible School In Pittsburgh Church

THE Rev. Calvin K. Cummings reports that the summer Bible school conducted by the Covenant Orthodox Presbyterian Church this year was the most successful ever held. At the concluding exercises more than 160 children and parents crowded the auditorium of Covenant Church. Twelve new pupils have begun attending the regular Sunday school as a result of the Summer Bible school, and some of the parents of the children have promised to attend the services of the Church.

Stockbridge Congregation in New Building

THE Old Stockbridge Indian congregation, the Rev. John Davies pastor, has been worshiping in its new building, though the structure is not yet entirely finished. During the cooler weather pipes were put out through a window to serve as a chimney. Lack of material has prevented the complete finishing of the interior thus far. One of the men of the Church, who was an electrician on a sub-chaser during the war, is doing the work of wiring the building. Pledges have

been circulated to pay the cost of material and "hook up."

The pastor and Mrs. Davies conducted a Daily Vacation Bible school with some thirty pupils in attendance.

In our write-up of the General Assembly in THE PRESBYTERIAN GUARDIAN we failed to mention one item that really deserved notice. That was a quintet which sang at several of the services held in connection with the Assembly. The members of the quintet were Mr. and Mrs. Davies and three Indians from the Old Stockbridge congregation. Their delightful singing was a real contribution to the services, and was sincerely appreciated by the commissioners to the Assembly and their friends.

Indianapolis Bible School

THE Summer Bible School of the Covenant Orthodox Presbyterian Church, Indianapolis, Indiana, was the best ever held, according to the report of the Rev. Martin J. Bohn, pastor of the Church. On Commencement evening, June 29th, nearly one hundred persons were present. This is the largest group ever to gather in the church auditorium.

The Rev. and Mrs. Carl A. Ahlfeldt and son are expected at Covenant Church on August 17th. Mr. Ahlfeldt was the organizer and first minister of the congregation, but has now been serving another parish for four years.

Mr. Bohn was recently presented with a beautiful Gruen watch by members of the congregation, a surprise gift in recognition of his service among them.

BETTER THOUGHTS

BETTER much love and little law than much law and little love.

BETTER a life of love than love of life.

BETTER separation from sin and guilt than from the Lord of life and love.

BETTER divine revelation and God-love than human scholarship and folklore.

BETTER heavenly sonship than earthly brotherhood.

BETTER God, grace and glory than self, sin and Satan.

—Theodore T. Snell

New Released-Time Problem

THE plan of releasing pupils from public schools for a period each week in order that they may receive instruction in a church ran into a new obstacle recently. The father of a pupil in an Easton, Pa., school asked that his daughter be released to receive religious instruction at home, when other pupils are permitted to go to classes conducted in churches. The father declared that he did not want his daughter to attend the Protestant classes taught in a church. And he claimed that the action of the School Board in refusing to grant his request, interfered with the "natural and indefeasible right of his daughter to worship Almighty God according to the dictates of her own conscience." He has filed a bill in equity in the county court to restrain the school Board from continuing the released time plan in that community.

Evolution Again

THAT the science and history textbooks commonly used in most schools are written against the background of some form of the theory of evolution is evident to anyone who has made much of a study of them. A woman in South Dakota has, however, begun a campaign to eliminate from the schools in her neighborhood all such textbooks. Mrs. Frieda Overton of Owanka, S. D., recently marked out twelve science and sociology textbooks which she claimed contained "atheistic evolutionary teaching." And she has threatened to go into the courts in her attempt to force the school board to remove these books from its schools. Her son is to start in high school in the fall in Rapid City, S. D., and she is afraid he will be led astray by the atheistic teaching. According to one RNS report, one local school board has voted to eliminate the books from its school.

Bus Issue in N. J. Constitution

A CONSTITUTIONAL convention is meeting in New Jersey to consider revisions to the State's Constitution, which will be submitted to the

people for approval this fall. One of the matters which has been proposed for inclusion in the Constitution relates to the question of the transportation of pupils to schools. It was this matter which brought about the

Supreme Court decision that has so distressed many Protestants. The Convention Committee has reversed itself several times, but the latest proposal seems to be for the inclusion of a statement in the Constitution permit-

ting the Legislature to make laws allowing for the transportation of all pupils between 5 and 18 to schools. The previous law which was upheld by the Supreme Court related only to the transportation of parochial school pupils. This would provide for the transportation of all pupils, to private schools operated for profit, as well as to parochial and public schools. If this proposal, in the form of a recommendation from a committee, is adopted, then the matter will be tied in with the whole Constitution of the State, and submitted to the people in that form.



General View of the ground-breaking ceremonies held in connection with the start of work on the Orthodox Presbyterian Chapel at Crescent Park, N. J.



Mrs. Keller, one of the members of the West Collingswood Church, tries her hand at breaking ground for the Crescent Park Chapel.

Stepinac Well Treated

AMERICAN Protestant clergymen touring Yugoslavia as guests of the Tito Government were permitted to visit Archbishop Stepinac, Catholic priest imprisoned for political activity. They published a statement declaring that reports of his being mistreated are false. He is in good health, and is provided with books, as well as being permitted to say mass daily. The Yugoslav Embassy recently published a 95 page brochure on the Stepinac case, presenting evidence to support the claim that he and other members of the Catholic clergy were guilty of treasonable political activity during the war.

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