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# The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

## **The Reformed Episcopal Church**

Howard D. Higgins

## **What of Japan?**

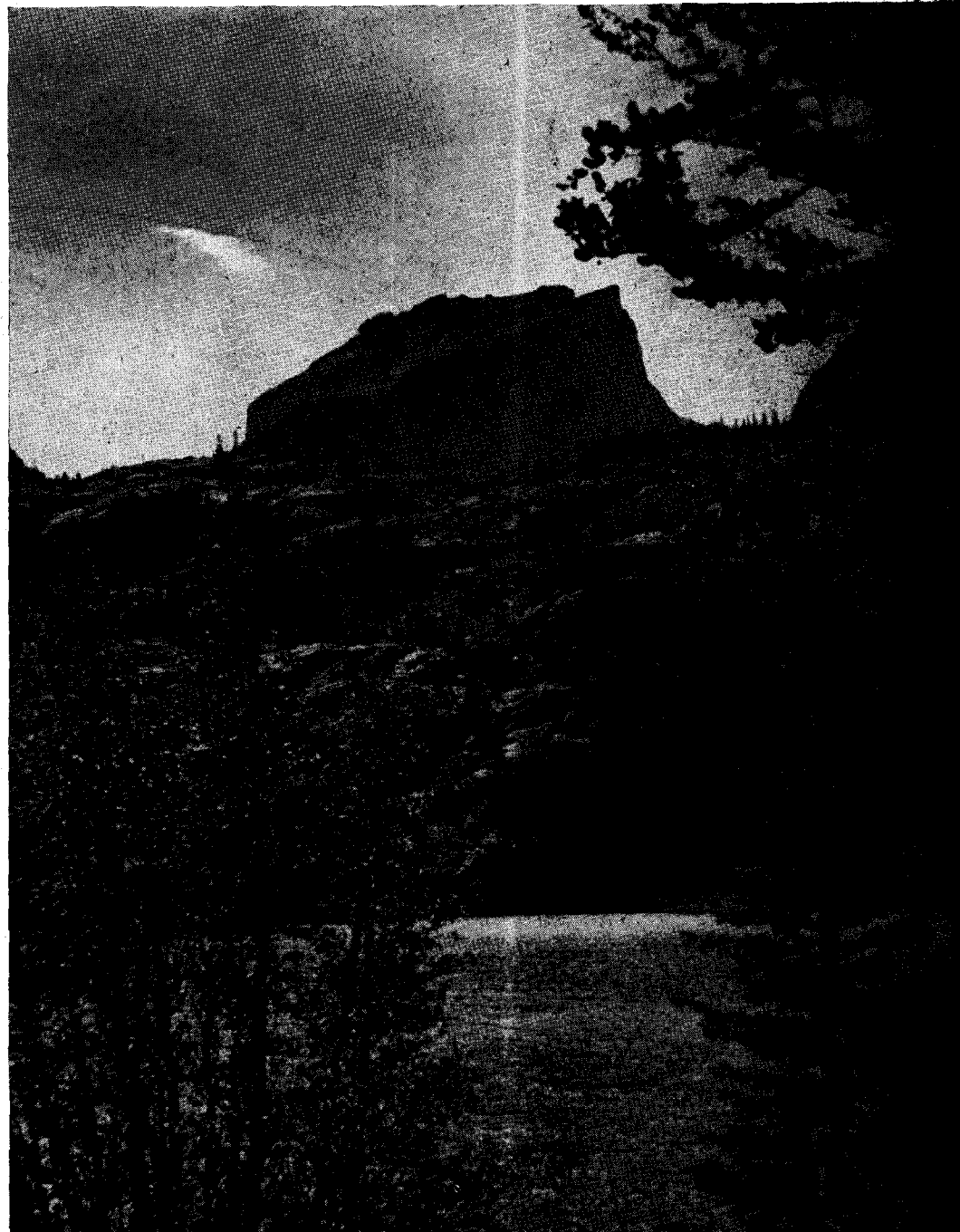
R. Heber Mellwaine

## **Apprehended of Christ Jesus**

Luther Craig Long

## **The Life of Jesus Christ**

Leslie W. Sloat

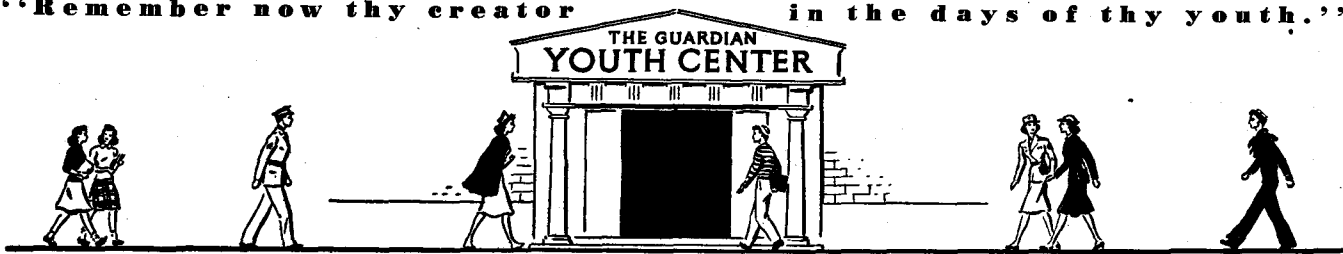


“There is none holy as the Lord . . . neither is there any rock like our God” (1 Sam. 2:2).

**July 25, 1946**

VOLUME 15, NO. 14

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



“This is my Father’s world,  
I rest me in the thought  
Of rocks and trees, of skies and seas—  
His hand the wonders wrought.”

**O**N THESE mellow colorful July days the heart of the Christian sings these words in gratitude to God for the “extras” of beauty He has given along with the necessities. I hope all of you are reading the letters from Uncle Joe that appear off and on in the GUARDIAN. They are written especially for you and they will help you to see the reasonableness of the fact of creation in the Biblical sense of the term. As Christians who believe God’s Word, and revel in the beauty of the universe He has made, we may not need to be learned in the argument against the evolutionary theory for our own sakes. But in school and among our friends we frequently come in contact with those who hold this theory as true. It is especially for arming ourselves against contacts with unbelievers that we should take advantage of reading material such as these letters. These articles, and Floyd E. Hamilton’s book on the same subject, “The Basis of Evolutionary Faith”, would be profitable Sunday afternoon reading out under a tree these summer days. But do look up from your books now and then and feast upon the beauties of “our Father’s world”!

### “Forsake Not the Assembling”

The good old custom of the family pew certainly did put you on the spot. It was so evident to the preacher and the congregation when you were not there in your accustomed place. But whether or not we retain this custom it is very evident to God when we forsake the assembling of ourselves together “as the custom of some is.”

What should the Sabbath Day mean to us? First of all, it should mean the assembling of ourselves with like-minded Christians in the public worship of God. This means not only Sunday School and Young Peoples’ but the morning and evening worship services of the church.

Besides this, the Sabbath should include a time of private worship in the form of prayer, Bible reading and study, meditation upon sacred things, and the reading of devotional literature.

What should the Sabbath mean in a negative way? From the Fourth Commandment we know that it should mean the resting from the usual labors and activities of the week. This often requires real planning ahead to finish on Saturday night the things that might well carry over to the Sabbath! As one minister said, “Do not do anything on the Sabbath that you could do the day before or the day after.” Remember this along with the Catechism answer.

*Norma R. Ellis*

San Francisco Writes . . .

“We have enjoyed the Youth Center Page and trust we, too, will soon be able to send you an article concerning our group. It is encouraging and helpful to learn what other groups are doing. May I make a suggestion? I have not read in any of the articles about problems that these people now have or have had. I believe it would be to His glory to learn how He has worked out the problems of other groups and would give us a definite matter about which to pray when we bring these groups before the Lord.”  
—Dorothy Payne, 1328 Waller, San Francisco 17, California.

### THINK ON THESE THINGS

1. What do you think of this statement: If it is wrong to do a thing on Sunday it is wrong to do it any day?
2. What are some worthwhile Sunday afternoon activities which are in keeping with God’s requirements for Sabbath observance?
3. What was the Old Testament penalty for Sabbath violation?



### INTIMATE GLIMPSES

No this is not a line of would-be buyers of nylons or butter—it’s the dinner line at the Tri-State Bible Camp, held this year at Camp Sunshine, near Mentor, in the hills of Kentucky. Young people from Indianapolis, Cincinnati and Newport enjoyed here the rustic life, recreation (including use of a Y.M.C.A. swimming pool near-by) and spiritual food and fellowship. The staff consisted of Dr. J. Lyle Shaw, the Rev. Martin J. Bohn, Dr. Gordon H. Clark and the Rev. Charles H. Ellis. These Orthodox Presbyterian ministers were pleased to welcome to the faculty the Rev. Cornelius Abbas, pastor of the First Christian Reformed Church of Cincinnati. Mr. Abbas also turned out to be the camp photographer! The Rev. William Ferguson, Reformed Presbyterian pastor of Cincinnati, was a special speaker.

The delegates all carried home a pictorial memory of Pilgrim’s Progress from the colored slides presented during the evening messages by Dr. Clark. They carried home, as well, recollections of ten happy days of Christian instruction and wholesome living.

# The Reformed Episcopal Church

## Part Two: Its Present Witness

By the REV. HOWARD D. HIGGINS, D.D.

Bishop of the New York and Philadelphia Synod of the Reformed Episcopal Church

THE Reformed Episcopal Church came into being specifically to provide a thoroughly Protestant and Reformed church for those whose roots were in the episcopal tradition. Its first parishes were founded by Low Churchmen who withdrew from Protestant Episcopal churches and established this new witness. There was a ferment within the Protestant Episcopal Church at the time and there was much debate in the conventions and in the religious press over the issues of baptismal regeneration and inter-communion. With the departure of the most outspoken proponents of reform, the Protestant Episcopal Church was the scene of little agitation of these questions. The old Low Church party became inarticulate, and the passing of the years has seen the growth of, and consequent conflict between, the High Churchmen and the Broad Church party, which is composed of doctrinal indifferentists and liberals.

The Reformed Episcopal Church, going into a new community there to establish a new church, finds few Episcopalians and usually none who are concerned about the ever increasing ritualism and Anglo-Catholic teaching and practices within the old Church. A testimony to the particular issues which brought about the founding of the Reformed Episcopal Church is only a part of the witness of that Church today. It witnesses also to the doctrines of grace as set forth in the Scriptures and preached by orthodox Christianity from the days of the Apostles to the present moment. There has been a continuing line of Christian truth through all the Christian centuries, sometimes weak and faintly drawn, sometimes bold and widespread throughout the Church.

### The Present Issue

The issue upon which Protestant Christianity is divided today, though many fail to recognize it, is that of Liberalism versus Conservatism, and there are varying degrees of both of these. Christians are quite generally

agreed that the important matter for the concern of the Church is not that of government. There are varying forms of ecclesiastical polity, each with support, I believe, in the New Testament and a long and honorable history. The Reformed Episcopal Church from the beginning has taken its stand upon this ground. It adheres to the episcopal polity, democratized in a number of ways, as an "ancient and desirable form of Church polity" but not as the only valid form. It readily recognizes the congregational and presbyterian forms as valid; receives members of such Churches on letter of dismissal, and likewise accepts ministers of other Churches by letter without re-ordination.

Many Christians today agree that the form of worship is a matter to be agreed upon by each body of worshippers for themselves. Naturally Christians will not be chaotic at this point, but will adopt for their denomination some form of worship, with a greater or lesser allowance for variation. The Reformed Episcopal Church is liturgical and has a *Book of Common Prayer*. It requires that the formal service be used in its parishes on the morning of the Lord's Day. It leaves the matter of its use on other occasions to the decision of the individual parish. Today most of our churches have a non-liturgical form of worship Sunday evenings and at the mid-week service.

### Distinctive Characteristics

The following summary of elements in the Reformed Episcopal Church is given because the writer thinks they show its adaptation to the needs of a new community into which Protestants of various backgrounds have moved:

The form of government is episcopal with strong congregational elements.

The worship is liturgical—a form which is growing in favor with non-episcopal churches today—yet guarded carefully against Romish errors which have in the past attached themselves to this form, and providing for ex-

temporaneous prayer in all services, and for non-liturgical worship.

Infant Baptism is practiced but provision is made for sprinkling, pouring or immersion. There is the recognition that the validity of Baptism does not depend on any one mode.

With reference to the Second Coming of Christ, our Church declares its belief in a personal, visible return of Christ in glory to judge the world. Beyond this it does not set forth any plan of details regarding events at the time of His coming. There is room for the premillennialist and for the amillennialist.

On the question of predestination and free will, Article XVIII of our *Articles of Religion* states: "While the Scriptures distinctly set forth the election, predestination, and calling of the people of God unto eternal life, as Christ saith: 'All that the Father giveth me shall come to me;' they no less positively affirm man's free agency and responsibility, and that salvation is freely offered to all through Christ." It does not attempt a rationalization of the two teachings of Scripture.

As we have said above, the big issue in the Christian Church today is that of orthodox Biblical Christianity versus modern Liberalism. The Reformed Episcopal Church stands firmly with orthodoxy. Not only is this true of the official doctrinal position of the Church, and of its literature, but it is true of the point of view of its clergy and members. While there are differences of opinion on certain questions and differences of emphasis and technique in parish work, the Church is conservative.

The Reformed Episcopal Church from the beginning has made much of the Word of God and has numbered among its ministers outstanding expositors of the Bible. In the early days there was Bishop William R. Nicholson, D.D., of Philadelphia, and Dr. James M. Gray, for many years associated with the Moody Bible Institute in Chicago as dean and president, and widely known for his scholarly writings on the Scriptures. Today there

is Bishop William Culbertson, D.D., present dean of the Moody Bible Institute.

The interest of this Church in Bible teaching and evangelism is seen in the Berean Bible Conference, conducted now for more than a dozen years, not by the clergy or some Board of the Church, but by a committee of young people. Each summer the Conference has had as its speakers some of the best known Bible teachers of this country. The laity of the Church are conscious of the problem of Modernism and of the need of youth for sound instruction in the Scriptures and a personal acceptance of Jesus Christ.

#### The Federal Council

In May, 1945, the General Council of the Reformed Episcopal Church severed official relations with the Federal Council of the Churches of Christ in America, after having been a member of the Council almost from its inception. There was considerable debate, and the motion to withdraw was opposed by a minority of both clergy and laity, for varying reasons, but the decision was overwhelming. At the same time the Church has shown no inclination to become a member of any other Council of Churches.

Our Church feels the challenge of the present age in which a departure from the truths of orthodox Christianity so largely characterizes the

teaching and life of the American Church. The need is for sound preaching of the grace of God in Jesus Christ through the atonement He made on the cross. To this task our parishes are committed; in the performance of it the Theological Seminary of the Reformed Episcopal Church, in Philadelphia, plays an important part, training men not only for the ministry of this Church, but of many others. Fourteen denominations are at present represented in the student body. Sensing the urgency of the command of Christ and the need of the day, the Board of Foreign Missions is planning an expansion of the foreign missionary work of the denomination. For many years we have carried on a work in India. It has developed into a fully rounded missionary enterprise with boarding and day schools, evangelistic work and a hospital. Now we want to enter other fields.

The dying words of Bishop George David Cummins when asked if he had a message for the Church he had founded only a few years before were, "Tell them to go forward and do a grand work". The work differs somewhat with the changing conditions of the day but the end in view remains the same: to bring men to a saving knowledge of Christ and to build them up in the faith through the teaching of the Word.

### Boardwalk Gospel Pavilion Announces Program

July 27-August 3—the Rev. Everett C. DeVelde.

August 3-10—the Rev. Eugene Bradford.

August 10-17—the Rev. Edmund P. Clowney.

August 17-24—the Rev. Leonard Pitcher of the National Bible Institute, New York City.

August 24-31—the Rev. Frank Lawrence.

Soloist and song leader during August 1 to 15, will be the Rev. Calvin A. Busch of Steamboat Springs, Colorado.

On August 9, Moody Bible Institute's sound film, "The God of Creation," will be shown at the evening service. A two week Bible conference will begin on August 24, and the Rev. Floyd E. Hamilton, Mr. Clowney and Mr. Busch will be in charge. The Children's Bible Hour is held daily from 10:30 to 11:30 A.M. It should be known that the Gospel Pavilion, located on the boardwalk between Montgomery and Baker Avenues, Wildwood, N. J., is a project of the entire New Jersey Presbytery. That body assumes all financial obligations. Churches from various parts of the country, especially those in the New Jersey area, have contributed to the project. Calvary Church of Wildwood especially maintains a very close relationship to the work being carried on in the Pavilion.

Newspapers report that this year, more than ever before, large numbers of people are vacationing at New Jersey seashore resorts. There should be great opportunity for the men preaching the Gospel at the Pavilion to reach these people.

#### Calvary Church Middletown, Pa.

celebrated the tenth anniversary of the founding of the church on Sunday, June 30. Two former pastors of Calvary Church, the Rev. Robert S. Marsden and the Rev. Edward L. Kellogg, were the speakers of the day. Highlight of the afternoon service was the burning of the mortgage, signifying that the church had become free of debt just six years after the building commenced. A total of about 600 people attended the services throughout the day.



Calvary Church, Middletown, Pa.

# What of Japan?

By the REV. R. HEBER McILWAINE  
Missionary to Japan, on leave of absence.

THE dispatch concerning Japan in a recent GUARDIAN is accurate and in line with other information that trickles through in letters and reports in various religious and secular periodicals. However, the assertion that the United Church, or Kyodan, was a voluntary or spontaneous union is open to grave doubts. The manner in which the Japanese Government was able to function and exert under-cover pressure, and even visible pressure, while blandly claiming that decisions made by church bodies were free, is well known. In extenuation of their claim that the union was voluntary, it may as well be frankly admitted that there was no need to exert pressure upon them, so perhaps they were not in any way subjected to it. It is also natural that those favoring the union and assisting in promoting it were given positions of leadership; hence their present insistence on this fiction that the union was spontaneous.

It is a matter of common knowledge that, when Japan ruled Korea and the question of shrine obeisance was to come before the General Assembly of the Korean Presbyterian Church, commissioners about whom the police had doubts were all visited. Only those commissioners who had agreed not to oppose shrine obeisance were permitted to attend. No discussion of the matter was permitted the Koreans on the floor of the Assembly, and when the Rev. Bruce Hunt rose to speak against the motion, the police who were present in force started to lead him from the place of meeting. Even he was silenced. Yet this action was made an official act of the church, and was declared to be binding. Those refusing to carry out the pronouncement in favor of shrine worship became not only objects of governmental wrath, but also objects of censure by the controlled church. It is also well known that the Episcopal Church in Japan stood out firmly against entering the Kyodan for something like a year, but finally went in. It is hardly likely, in view of their expressed opposition, that they would have entered except under strong pressure. It has also been reported that ministers of the Seventh Day Adven-

tists suffered imprisonment in preference to joining. One minister, who personally opposed to the last the entrance of his denomination into the union, has said that in the gathering where the question was to be finally decided, notes were circulated among the voters to the effect that police were present, and that one should be careful of what was said. A private poll taken earlier had indicated that there were a sufficient number of negative votes to defeat the union, which required a two-thirds vote. However, following the circulation of the notes, only a handful actually voted against the union.

As to the union itself, it was originally understood that the denominations entering would constitute blocks or groups within the union, independent churches or small denominations being united into one or two blocks, so that these blocks could retain their respective forms of worship and creedal statements. However, after the union was consummated it was only a matter of a year or so before these blocks were dissolved, and all had to do away with creedal distinctions.

In all fairness, it must be recognized that there has been a desire for church union on the part of a pretty large percent of the membership in the larger denominations. The Church of Christ in Japan, for instance, had gone so far as to drop everything distinctively Reformed in its doctrinal statement that it might consummate a union with the Congregational Church. When the Congregational Church turned down the union, the emasculated statement continued as the confession of the Church of Christ. This happened close to 40 years ago, and there has constantly been the desire for union in the hearts of many. There was also in Japan a National Christian Council which was somewhat similar to the Federal Council of Churches in America and which favored union. It is chiefly these proponents of union, together with office holders, that are insisting that the union was spontaneous, for did not all the affiliating denominations by their own action join? Since they voted to go into the Kyodan, it is said, they are

duty-bound to support it now, or be guilty of insincerity or even duplicity. The training Japanese have received in the matter of fulfilling obligations must be remembered. Those who were helped in time of difficulty by the Kyodan or its leaders, would, if they went against the desires of the leaders, be guilty of base ingratitude for past favors. Turning against their benefactors would place them outside the pale. So there are many reasons why the union is being continued.

That all is not well within the Kyodan is shown by the mention of a protest which was circulated among 1000 ministers by a committee which had met in Tokyo. One observer has given as a reason for this the high-handed and arrogant way the leaders have conducted the affairs of the Kyodan since the surrender. He has attributed this attitude to the policy of the SCAP (Supreme Commander of the Allied Powers) of not meddling in church affairs. Thus the Kyodan leaders felt their acts were beyond correction or criticism. They are seemingly primarily interested in preserving their present status and the powers which were granted them under the Japanese Government, and now are without outside restraint. The final outcome is awaited with interest.

It is not exactly a secret that the Kyodan did not oppose either emperor worship or shrine obeisance, for its leaders sanctioned it by their acts. In many instances district leaders of the Kyodan exerted pressure to have all in their districts conform. But on the basis of available information, it is not known that there was any official vote taken by the Kyodan in its corporate capacity to approve shrine obeisance; nor, on the other hand, has there been word that the acts of those engaged in these idolatrous practices were the objects of protest on the part of any individuals or groups within the Kyodan. However, there are indications that there were a few pastors and congregations, even though members of the Kyodan, which managed to avoid engaging in shrine ceremonies or emperor worship. It has been reported that some 200 ministers of the Holiness Church



in Japan were imprisoned because they insisted that the emperor of Japan would be subject to Christ at His second coming. Others certainly have been imprisoned, and it is possible that some suffered death rather than compromise their faith.

In the light of these things the attitude of the modernists in the United States is of interest. The Foreign Missions Conference is for the continuance of the Kyodan in Japan. It favors having all missions work within the structure of the united church. The sad fact is that nothing is said by them of the acquiescence of the Kyodan leaders in idolatrous practices. With them the union is most important, and loyalty to God and obedience to His commands are minor matters. *The Christian Century* in an editorial early in January deplored the inability of the Japanese Church to take up the challenge presented to it when the emperor publicly and officially declared that he was not divine, and that the Japanese were not a super-race. There was no hint given as to why the challenge could not be met, and no indication in that editorial that the Kyodan was guilty of idolatry. How could a church, which by its acts and practice had accepted the idea that the emperor was possessed of divinity, and that the sun goddess was worthy of worship, take advantage of the opportunity, and rise to meet the situation? The modernists yielded and condoned shrine obeisance, under the excuse that it was more important to keep schools running than to be loyal to the Lord. Now they are disappointed that the church which they helped to train and which they taught by their example to compromise on that issue cannot "fill the bill" and take advantage of the emperor's pronouncement. It would be laughable if it were not so tragic.

While reports have come in that certain presbyteries in the Korean church have publicly repented of the sin of shrine worship, and have repudiated it, as yet no similar reports have been received from Japan. This is a disappointment. The need is for the realization of sin and the confession of it, for an active turning to the Lord, together with an endeavor after new obedience. Would that there might be just such a repentance on a wide scale, for the Holy Spirit will not bless a church, regardless of the size of its membership, which has thus

dishonored God.

Shortly after a directive from the SCAP decreed the abolition of the Law for the Control of Religious Bodies and granted permission for any group or denomination to form and organize as it saw fit, seven ministers and eight churches formed a denomination on November 20, 1945. The name selected was Nihon Kirisuto Kaikakuha Kyokai (Japanese Christian Reformed Church). It was not named for the denomination by that name in America, but it is an error to say that none of those who had a part in the formation knew of the existence of this church in America.

It was a distinctive name, not yet in use in Japan, which clearly indicates their doctrinal position. They have stated that the Westminster standards are to be taken as their standards, and at present they are in the process of drawing up their form of government and constitution. It is probable that a statement will be issued explaining why the step was taken, and the conditions which led to the formation of this church. More definite information is eagerly awaited. It is quite certain that these men were greatly dissatisfied with the Kyodan. Word has come that in one of the districts of the Kyodan, the only ministers, with one exception, who did not render homage at the shrine of the mountain god, when required to work in coal mines, were those who have organized the new church. There is thus reason to believe that they were not guilty of personally worshipping at shrines.

There are those who will feel that anyone who had anything to do with the Kyodan has been tainted with idolatry. There is much to be said for this position, but in all fairness the actual circumstances and conditions would have to be examined, lest one prejudge the matter. At least a break has been made and, taking the expressed intentions at their face value, we can rejoice in this movement and pray God's blessing upon it. If repentance is needed, may it be forthcoming. May there be a strong stand taken against all idolatry and sin that is dishonoring to God. With the Lord there is mercy and forgiveness.

The outlook for work in Japan appears promising. All reports have declared that missionaries would be welcomed. (See "McIlwaine" page 220)

## Teach the Bible in Public Schools?

MARION, Indiana, school officials have announced a plan to introduce elective courses in the Bible into the schools. One will be offered in the high school and one in the fourth grade of the elementary schools. The children will obtain parental consent before enrolling. The original plan for these classes came from a community council concerned with religious education.

One is not surprised by proposals of this sort in view of the moral decline among American young people. People, in spite of modernism, realize that the Bible is, *par excellence*, the source of moral teaching. Nevertheless, this plan brings with it tremendous dangers for the spiritual welfare of our country.

In the first place, what kind of teaching about the Bible is going to be given in these schools? Obviously there is no way to insure that it will inculcate a sense of the trustworthiness of the Bible, that the children will be taught that the Bible is God's infallible Word. The teaching is more likely to be along modernistic lines—trying to keep the moral values and discarding the reliability of the history. We know what the result of that is, for we have seen it tried out in numerous once-Christian colleges throughout the land. Now this danger, bad enough at the college level, is to be transferred to the elementary school where the child is almost unable to protect himself. One fears to contemplate the possible results.

Secondly, it is the state which is becoming responsible for this position of affairs. To many Americans the separation of church and state has been a most cherished feature of the American system. As Bible-believers we have learned that the state and the church are both divine institutions, but that they have different functions. To attempt to confuse the two is to invite disaster. The state must afford an opportunity for the church freely to teach religious truth. It must not attempt to teach it itself for that way points to tyranny and disaster, and freedom of religion, under such a plan, will soon vanish. The Marion system is courting serious danger. It is to the church and family that the responsibility for education belongs.

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**Natural Law**

**T**HE present lack in the world of any generally accepted standards of morals and ethics is obvious. There is no longer any unity on the matter even in so-called civilized countries. There is not even agreement in nations which some are prone to call Christian.

One consequence of this has been a revival of interest in the notion of natural law. Thinkers and writers have been renewing their attention to the subject in the hope that it could provide some common basis for international agreement and action. There seems to be particular concern about the matter in the Roman Catholic Church.

We do not believe that the conception of natural law is a particularly helpful one. It tends to divorce our thinking about the world from God. It helps to set up a distinction between the law of God and some other kind of law.

The fact is that all universal law comes from God. Men make local laws, but when they do, they should be applying God's universal principles. The only binding universal law is God's law. Now it is true that men in general, apart from the regenerating work of the Holy Spirit, do not willingly and gladly obey the law of God. Nevertheless God has provided that common grace shall impress even upon unregenerate men some sense of righteousness, of justice, of decency. This work of God through common grace gives a certain minimal degree of unity to some groups of unregenerate men when they deliberate on such matters as international problems. The

content of these conceptions, these principles themselves, come to men through God's revelation, through His Word. Common grace provides no revelation apart from the Word. It simply enables men to accept some biblical principles, even while rejecting others.

When a system like that of the present rulers of Russia, for example, comes into conflict with western systems, as is taking place today in trying to work out international settlements, questions immediately arise. To what extent are divine principles, accepted by men through common grace, held by the Russians? If revelation in the Word of God is positively rejected by Russian diplomats, are they utterly without any principles agreeable to divine truth? Is there any difference in this matter between a pagan nation such as, for example, pre-war Japan and present-day Russia? Does the teaching of Romans one and two have a bearing on this question?

We believe Christians would do well to ponder these matters. The human conscience is not infallible. It needs education through the Word. Human instincts are not infallible. They need training through the Word.

It is probable that the insight of pagans described in Romans 1:20 and 2:14, 15 is the result both of the fact that God created man and that He revealed Himself to man in centuries far antedating the Christian era. Now men are consciously opposing God's revelation. There is less basis than formerly for the work of common grace. Yet the Russians acknowledge allegiance to principles of social justice. They deny individual justice in order, they say, to attain social justice. Even in Russian official policy, then, there is evidence of the work of common grace.

Natural law is not something utterly divorced from God. Rather it is better to speak of divine law as a unit,

accepted in a limited way, through common grace, by the unregenerate, accepted more completely, through the operations of special grace, by the regenerate, to be accepted perfectly only when Satan has been cast into the lake of fire and there are new heavens and a new earth wherein dwells righteousness.

**Confusion**

**T**HE world is a confusing place to many Christians today, just as it is to non-Christians, too. How can we avoid despair when we see so many values in our country and in our living being destroyed? What are we to think of the growth in power of nations which officially support godlessness? Stability seems to have vanished forever.

It is well to remember that "he that believeth shall not be in haste" (Isa. 28:16). The foundation stone, the cornerstone, of which the prophet had just been speaking still stands sure. It is God "that maketh . . . Orion and the Pleiades" (Job 9:9) who has promised to "make justice the line, and righteousness the plummet" (Isa. 28:17). Our impatience is ill-advised. Our times are in God's hand (Psa. 3:15). It is He, not we, who declares the end from the beginning, and who says, "My counsel shall stand" (Isa. 46:10).

There is a pattern to God's dealings with men. His Word sets it forth for us in the earlier periods of history. In the days since the apostles we must trace it out for ourselves. But it is there. After the event is past we are not as prone to be worried by it as before, but God has planned all things after his own counsel (Eph. 1:11). Has any one of us a better plan?

**From the Editors' Mailbag**

To the Editors of

THE PRESBYTERIAN GUARDIAN:

The Thirteenth General Assembly admittedly was difficult to report and even more difficult to evaluate. The GUARDIAN's news account of the Assembly was a fine piece of objective reporting. But your editorial interpretation of the Assembly I feel compelled to challenge at one important

**T**WO books by Dr. J. Gresham Machen, *What Is Faith?* and *Christianity and Liberalism*, republished by Wm. B. Eerdmans, may be obtained through the Presbyterian Guardian. *The Virgin Birth* by Dr. Machen, reprinted by Harper and Bros., is also available.

point: your charge of doctrinal indifference on the part of a number of commissioners, presumably many of those who voted to uphold the Presbytery of Philadelphia in its decision to license Dr. Gordon H. Clark. In support of this you say that "comparatively little attempt was made to justify from the doctrinal point of view the action of the Presbytery of Philadelphia on July 7, 1944."

You seem to overlook an important point. The burden of proof rested upon the complainants, not upon the defenders of presbytery's action. They alleged that the presbytery erred; it was they who were duty-bound to prove that to the assembly.

The commissioners were not indifferent to their difficult task of this serious charge. For over 20 hours they listened to the discussion of the Complaint. The previous assembly had appointed a committee to consider the matter. That committee labored more than 22 days evaluating the Complaint in the light of the evidence. The commissioners to the Thirteenth General Assembly had their report, which in effect justified the presbytery in licensing Dr. Clark.

The writer, a member of the committee which drafted that report, listened carefully for arguments against its justification of the presbytery. It appeared that the complainants almost entirely ignored this aspect of the report. Intelligent commissioners who had read the report and were impressed by it were waiting to see whether the complainants would refute its arguments. When no such refutation appeared these commissioners naturally concluded that the presbytery was justified in licensing Dr. Clark.

Not doctrinal indifference, nor the failure to justify the action of presbytery, but the failure of the complainants to justify the complaint in the light of the report of the Committee on the Complaint was to my mind the outstanding feature of the debate.

Since your editorial cast reflection upon the commissioners of the General Assembly because you interpret their action as betraying doctrinal indifference in the consideration of the Complaint, I would appreciate your printing this as a representation of the other side of the story.

Sincerely,

RICHARD W. GRAY.

(EDITOR'S NOTE—The editors are

convinced that far from justice was done to the arguments advanced in support of sustaining the complaint. In addition to general arguments, there was specific and basic criticism of the majority report, in which its own misunderstandings of the issues, its inconsistencies and substantial concessions were set forth, but these considerations were virtually, if not completely, ignored. Moreover, Professor Murray's minority report, which was in effect a powerful criticism of the majority report at certain basic points, received almost no considera-

tion on the floor of the Assembly.

The charge of doctrinal indifference is not refuted by Mr. Gray's letter. A number of speeches definitely minimized the importance of the doctrinal issues.

In short, then, while not maintaining that all who voted in opposition to sustaining the Complaint against the licensure of Dr. Gordon H. Clark were moved by doctrinal indifference, we repeat that it is a tragedy that such indifference was a significant factor in the determination of the decision.)

## The Life of Jesus Christ

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

### LESSON 10

#### The Early Galilean Ministry

SCRIPTURE: Matt. 4:12-16; Mark 1:14-16; Luke 4:14-31; John 4:43-54. (Read also I Kings 17:1-16; II Kings 5:1-14.)

**C**ONTINUING His northward journey which had been interrupted by the stop in Samaria, Jesus came once more into Galilee. His fame had preceded Him, and in Cana He was visited by a certain ruler whose son was sick in Capernaum. The man pleaded with Him to come down and heal the child. Jesus told him to return home, as the child was well. He believed the word of Jesus, and started back. On the way he was met by some of his servants, who told him the boy had indeed been cured. Questioning them, the ruler learned that the cure had taken place just at the time Jesus had spoken. He and all his house in consequence believed.

Following this event Jesus carried on a general ministry in Galilee, which included a number of miracles. John the Baptist had been cast into prison. Knowing that the work of John in preparation for Him was finished, Jesus began definitely to preach the Kingdom, and to set forth the great principles which were to govern its establishment and development.

The first extended report of the preaching of Jesus comes from Luke. In a service at the synagogue in Nazareth Jesus had taken the opportunity to go forward and speak, as an instructor of the people. He had been

given the Book of Isaiah and from it had read a portion of chapter 61. In the first words of the chapter, the prophet speaks of one who has been anointed by God, for the purpose of bringing good tidings to the people. The passage was generally understood as a description of the coming Messiah, and pictures that aspect of His work which would have special reference to the poor and needy among the people.

When He finished reading, Jesus sat down, according to custom, and began to speak. "This day," He said, "this Scripture is fulfilled in your ears." Since the passage clearly referred to the Messiah, and since Jesus seemed definitely to apply it to Himself, His words could not be taken to mean anything except that He was claiming to be that Messiah. Luke does not tell us of all that Jesus said, but only a short portion of it, together with the reaction of the people.

At first the people marvelled at Him. Many of them had doubtless known Him from a child. Not so many months before He had left them to go to Jordan, where He was baptized. But by now His reputation had become well known. And the people recognized that here indeed was one who was a master in the work He had undertaken.

But when they realized that He was claiming to be the Messiah of Scripture, and was asking them to trust in Him, their attitude changed. A prophet is not without honor except (See "Sloat" page 220)



# Apprehended of Christ Jesus

By the REV. LUTHER CRAIG LONG

Counsellor, The Inter-Collegiate Gospel Fellowship, Inc.

"... Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus" (Philippians 3:12).

**I**N this text we have one of the Apostle Paul's clear statements of life purpose. There are three heads under which we may consider the verse. These three divisions are: (a) Paul had been apprehended of Christ Jesus; (b) Paul was following after with the hope of apprehending that for which he had been apprehended by Christ Jesus; (c) Paul had not yet attained this purpose. Let us consider these three thoughts in this order.

Paul had been apprehended of Christ Jesus. We Christians should often remind ourselves of our ancestry. We inherited a very sorry condition from our first parents Adam and Eve. Those two individuals who were created in the image of God and who were by creation righteous, devoid of polluted natures, and in perfect fellowship with God, lost that good condition because they disobeyed God. When they ate of the forbidden fruit they lost this original righteousness, they polluted their entire natures, and they lost that fellowship with God that had been so ideal. The millions upon millions of individuals, so many that none can dare to estimate how many, who have throughout the years been the offspring of Adam and Eve, have demonstrated that awfulness of the sin of our first parents against God.

Paul has described these frightful conditions in Galatians 5:19 where he says that "the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like..." The people of this world who as a class are outside the visible Church of Jesus Christ are marked with "the works of the flesh". The individuals in the history of this world who have been different in their markings have been so only because of the irresistible and sovereign grace of God who has apprehended them individually.

Through the foolishness of preaching (considered foolishness only by the world) God has saved them unto a different life. From the beginning this was so. After the fall God apprehended Adam and Eve with the Gospel (Genesis 3:15). From that day until this very moment God has been graciously apprehending His elect with the Gospel of their salvation through the shed blood and righteousness of Jesus Christ. It was this way in the case of Paul who was apprehended, he tells us, by Christ Jesus. In his case it took place visibly on the Damascus Road when his anti-Christian activity was at a high level of efficiency. There Christ apprehended him and stopped him from pursuing that course of life which only leads to eternal damnation. Each reader who has simple faith in Jesus Christ as his Lord and Saviour from the guilt and dominion of sin should thank God that he was apprehended of Christ Jesus while pursuing the ways of this world on his own local Damascus Road.

Paul was following after, with the hope of apprehending that for which he had been apprehended of Christ Jesus. Here we have some evidence of at least a phase of the total intelligent purpose of the Apostle Paul's life. He wanted to know why Christ Jesus had stopped him on the Dasmascus Road and had saved him from his sin. He wanted to know the answer to the question of the power of the resurrection. He wanted to obtain the full possession of all that Jesus Christ had in store for him. The immediate context of our selected verse of Scripture gives specific meaning to Paul's following after Christ in order that he might apprehend that for which also he had been apprehended. In verse eight he indicates that all things are counted loss by him in contrast to the excellency of the knowledge of Christ Jesus his Lord. We may suppose that Paul had at least a few choice friends, but it meant more for him to know Jesus Christ than to know all other people and all other knowledge. Again, in the same verse, he describes his total loss of *all things* that he might win Christ. Most loyal servants of Jesus Christ have had their trials and

tribulations but much of the distress has been in the realm of non-essentials; few of us, if any, can say that we have lost *all things* for Christ. Few of us love Christ enough to be willing to lose all things for Christ's sake. We should so love Him.

In the ninth verse, Paul's following after Christ includes the expressed desire to be found in Christ rather than to stand upon his own record of righteousness. Again we may say that most of us are not sufficiently persuaded of the utter efficacy of Jesus Christ to save to the uttermost those who come unto Him by faith. We cling to some choice acts of supposed right action, and often they are truly good instances, which we want God to consider, along with our trust in the Gospel of Jesus Christ, in determining our standing before Him. Paul, on the contrary, wanted the record to be entirely composed of evidence that he was standing in Christ Jesus and trusting God to clothe him with that righteousness which is of God by faith. Paul wanted to apprehend such an experience of righteousness.

Then, too, Paul was following after, if that he might apprehend a fuller experience of the power of the resurrection of Christ. In verse ten he expressed this in terms which indicate his profound belief that only by intimate personal identification of himself with the sufferings of Christ and the death of Christ could he hope to attain unto the resurrection of the dead and know the power of this resurrection in his life. There seems, to our judgment, to be very little to distinguish the average professing Christian today from the law-abiding citizen who champions social justice and appears to stay out of obvious moral disorder. Our ability to keep on trusting Jesus Christ as our Lord and Saviour is, of course, a wonderful evidence that we have attained unto some of the benefits for which Christ Jesus apprehended us, but we should long for more grace to stand against the wiles of the Devil.

Finally, it is comforting to know that Christ's apostle Paul claimed that he had not already attained and that (See "Long" page 222)

## University Association Holds Stormy Meeting

A Report

By the REV. ROBERT S. MARSDEN

Member of the Board of Trustees,  
The Christian University Association of America

THE second annual meeting of the Christian University Association of America was held at the Central Y.M.C.A. in Philadelphia on Thursday, June 27th. Eligible for membership in the Association are those who agree with its Calvinistic doctrinal standards and with the design outlined in the Constitution, and who contribute not less than five dollars per year to the work of the Association. To date, some eight hundred people from every part of the country have joined the Association. Present at the meeting were perhaps sixty members.

In accordance with the Constitution, meetings of the Association are to be called once each year by the Board of Trustees. Members of the Association may vote for members of the Board of Trustees from a list of nominees presented by the Board of Trustees. At each annual meeting the Association receives a report from the Board of Trustees, and may make recommendations to the Board. The Constitution makes it clear that the authority of the Association is limited to making recommendations to the Board. Each meeting of the Association elects its chairman, vice-chairman, and secretary, who serve through that meeting.

Immediately on the convening of the meeting by Dr. Ned B. Stonehouse, President of the Board of Trustees, a contest developed for the office of chairman of the meeting, and the Rev. Floyd E. Hamilton was elected. Dr. Stonehouse was then elected vice-chairman, and the Rev. Arthur W. Kuschke was elected secretary.

The committee of the Board of Trustees charged with conducting the elections to the Board reported the election of the following persons to the Board in the Class of 1949: Rev. Peter Y. DeJong, Rev. Richard W. Gray, Mr. John Hekman, Bishop Howard D. Higgins, Mr. R. P. Jobson, Rev. J. Marcellus Kik, Mr. Thomas J. McIlwaine, Rev. N. J. Monsma, Rev. Leonard Verduin, Rev. Thomas E. Welmers, Dr. Richard S.

Wierenga. Messrs. DeJong, Hekman, Jobson, McIlwaine and Wierenga are new members. It will be noted that four of them are laymen—Mr. Hekman is a business man in Grand Rapids, Dr. Wierenga is a dentist in that same city, Mr. Jobson is a business man in Philadelphia and Mr. McIlwaine is an educator in the South. The first annual meeting of the Association had recommended that more laymen be nominated for the Board and these nominations were made in accordance with that recommendation. Rev. Professor R. B. Kuiper and Dr. Cornelius Van Til failed of re-election, although they received nearly a majority of the 506 votes cast.

The report of the Board of Trustees was made by Dr. Stonehouse. The report showed that some real progress had been made toward the establishment of a University. It was reported that, in the name contest, the winning name was "The Christian University of America". A statement was given of the financial condition of the Association to April first. The statement revealed that \$37,500 had been paid, on December 31st, on the mortgage on the Association property, which is the palatial P. A. B. Widener estate in Elkins Park, a suburb of Philadelphia. The report showed that the mortgage had been re-financed, providing for payments over an additional year, in lieu of the payment of the full \$50,000 that was due on December 31, 1945.

The Association then made a number of recommendations to the Board, including the recommendation that, at the expiration of his term, Dr. Edwin H. Rian be re-elected as general secretary. The Association recommended that a larger number of nominees be submitted to it at the next annual meeting and that the nominees be "more representative denominationally". It was pointed out by a member of the Board of Trustees that no less than seven denominations were represented among the thirteen nominees brought in by the Board

this year, but, despite that fact, the recommendation was carried. It was also recommended that, if vacancies occur in the Board, they be filled by certain people who failed to secure the required two-thirds vote of the Board at its previous meeting.

The motion that shocked many of the members present was one made by Dr. Robert Strong, that, when the meeting adjourn, it adjourn to meet on October 17th. Dr. Strong said that the purpose of this move was to have a meeting of the Association following the next regular meeting of the Board of Trustees, which will be held on September 11th. At the adjourned meeting, it was said, it could be discovered whether the Board had accepted the recommendations of the Association.

It was pointed out that while the motion may perhaps have been a legal motion, it was an "immoral" and an "unethical" motion. The Constitution provides that "The Association shall meet once each year at the call of the Board of Trustees. At this annual meeting the Board shall make a report of its work to the Association. All actions taken at the meeting, pertaining to the work of the Association, shall be presented to the Board in the form of recommendations" (Article IV, Sec. 3). Thus the Constitution provides clearly for an annual meeting of the Association to be called by the Board of Trustees, and it was evident that this was but a way of circumventing the Constitution. An earnest plea was made to the members gathered not to do something unethical, but, with little debate in its defense, the motion was passed by a substantial majority! A number of members registered, upon the minutes, their dissent from the motion.

The writer believes that if the ethics of this meeting ever become the settled ethics of the University Association, or of The Orthodox Presbyterian Church which was so largely represented at this particular meeting of the Association, then those movements are doomed to failure, for such

ethics are flagrant sin that the Lord will not condone. The writer trusts that mature judgment will convince those who advocate this type of ethics that they are wrong, and will cause them to turn from such ways. He is confident that these are not the ethics of the Board of Trustees in which the Constitution vests the management of the Association.

In the light of the fact that "immoral" and "unethical" were serious charges to be brought against the action of the Association, the Rev. Richard W. Gray moved that the motion to meet on October 17th be reconsidered. His motion received little support from those who had originally voted for the immoral motion, and it was defeated.

In an air of tenseness the meeting adjourned at nearly half past ten. The Rev. Edward Heerema who had been invited to give the address of the evening refused to deliver the address, due to the lateness of the hour and to the actions of the meeting which he said made the type message he had prepared inappropriate.

The Executive Committee of the Board of Trustees met immediately after the meeting. There is good hope that, when these ethical matters are straightened out, and it becomes clear that the Association will proceed upon the high principles of Christianity as outlined in its Constitution, there will be no real problem in raising the necessary funds. It is in this confidence that the Association will go forward to establish a truly Calvinistic University to the glory of God.

### Willis Joins Westminster Staff

WESTMINSTER Seminary has announced that on August first the Rev. George J. Willis will become Field Secretary of the institution. Mr. Willis will add great strength to the staff. He has just completed his duties as a chaplain in the United States Naval Reserve, his service during the latter part of the war having been in the Pacific theatre.

Willis is a native of Pennsylvania now in his early thirties. Before attending college he was a student at the Bible Institute of Pennsylvania. He was graduated from Wheaton College, receiving his A.B. degree in 1937. Completing his theological studies at

Westminster in 1940, he served as pastor of the Calvary Orthodox Presbyterian Church of Cedar Grove, Wisconsin, from that time until his entrance into naval service as a chaplain. It was his experience that a cogent, systematic presentation of Biblical truth was what men needed.

During July, Mr. Willis is supplying the pulpit of his old church in Cedar Grove while the pastor is on vacation. Willis dedicates himself to the proposition that the maintenance of Westminster is vital for this reason: The moral decline of the atomic age can only be arrested by the Spirit of God. The Spirit uses a thoughtful, systematic, adequate and kindly presentation of Biblical truth. That is what Westminster helps its graduates to give.

### Saints, Biblical and Roman

EARLIER this month the Roman Catholic Church completed the process of canonization of the first American citizen to become officially a saint of the church, Frances Xavier Cabrini. Miss Cabrini was born in Italy, but came to this country at the very end of the last century. She founded the order of the Missionary Sisters of the Sacred Heart, which now has many convents in the United States.

The New Testament tells us that all born-again Christians are saints. Look at the first verse of Ephesians and the whole text of that epistle. Look at the opening address of Philippians and of Colossians. But in the Roman Church things are quite different. The elevation of a person to sainthood never takes place before his death. It is a lengthy and very expensive process. It must be shown to the Church's satisfaction that the candidate performed miracles. A study of the Scriptures, on the other hand, shows that miracles were special signs attesting persons whom God used as channels of divine revelation. Now that the canon of the Scriptures is closed we do not need the performance of miracles to attest the faith. The Roman Church, Christian Science, and other groups join in proclaiming miracles. A greater knowledge of human psychology would help us in understanding some of these reports.

Many members of the Roman Church have sincere and loyal hearts.

The group that publishes *The Catholic Worker* in New York is an example. Yet they are entangled in the meshes of this system which in practice gives more authority to the Church than to the Bible, more practical power to the Pope than to Christ. Such things ought not so to be.

### VD in the Army

THE United States Army has just announced that its social disease rate in the European theatre "is probably the highest in American military history." In some areas more than half the troops were infected in the course of a year.

Nothing else was to be expected from a combination of the most youthful troops ever employed with the failure of the church during the last few years to reach American young people. Sunday school enrollments were in a steady decline over a period of years until very recently. It is not yet clear that they have definitely turned upward. They were in a decline because the modernistic teaching which had gripped them obviously was hardly worth listening to. Modernism was in the pulpit, it was in the International Council of Religious Education, it was in the Sunday school teaching.

Most of the churches' youth movements are aimed above the high school level. But the army is now being recruited from boys who are just finishing high school.

It is in the modern city high school that boys and girls learn promiscuity. What are gospel-believing churches doing to reach high school youth?

### Lutheran Hour Expands

ST. LOUIS (RNS)—Expansion of the International Lutheran Hour to include 800 radio stations in this country and abroad has put the Sunday program into the million-dollar enterprise bracket. It now costs approximately \$20,000 weekly to operate. Twenty-eight territories and foreign countries carry the program, which is sponsored by the Laymen's League of the Lutheran Missouri Synod.

A powerful outlet has been obtained in Andorra, between the French and Spanish borders, for English broadcasts to be beamed to the British Isles.

**Sloat***(Concluded from page 216)*

among his own people. These people who had known Jesus so well were soon angered when He appeared to set Himself so much above them, to instruct them as did the rabbis, and to ask them to repose personal confidence in Him.

Jesus sensed this increasingly unfriendly attitude. Even among His friends, the opposition to the truth He brought was to be seen. So He directed His discourse accordingly. He realized that the people had come in part out of curiosity, hoping to see some of the wonderful miracles they had heard about. They did not come because of a trust in Him, or with an interest in believing. Rather they were certain that they would not believe in one whom they had known so well. But they came as an unbelieving, curiosity-seeking crowd.

So Jesus reminded them of two incidents in the past history of their people the Israelites. These were occasions when their own prophets had failed to bring them certain much needed benefits, not because the prophets were not able, but because the people would not listen to them. First there was the case of Elijah. Under the reign of Ahab the people had become very wicked, and had turned aside to other gods. Elijah had come to Ahab, and had told him there would be no rain until he, Elijah, said so. Perhaps that would lead the people to recognize him as a messenger of God. Then he disappeared, and the rain ceased. Famine followed, and much suffering, even among the widows who were the most likely to be helped in time of need. There was no relief. But at this very same time, a widow woman in Sarepta near Sidon had received Elijah as truly a prophet of God, and had been wonderfully benefited in consequence, being supplied continually with flour and oil. The reason Israel did not enjoy like blessings, the story seems to say, was because they had rejected the prophet, and the prophet's God. The suggestion was that the same situation prevailed now in Jesus' time.

The other story was that of Elisha, the successor of Elijah. In Elisha's time there were many lepers in Israel who needed healing. And there was a prophet of God there who was able to bring that healing. But none of the

people were healed, because they did not accept Elisha and obey him. Yet at that very time a Syrian army officer, at the suggestion of a Jewish maiden, did come to Elisha, did do what he told him, and was cleansed. The reason Israel did not enjoy a greater degree of freedom from the dread disease was because they would not come to the true prophet of God, because they had ceased to trust in the God of the prophet, who was also their God.

The lesson of these two stories, and its application to the present situation, was all too clear. If the people were expecting to see miracles and receive benefits from Jesus' ministry among them, there was the requirement that they on their part place their trust in Him, and submit to His teaching and commands. It was they, not He, who were responsible if none of the hoped-for benefits came to them.

The people resented this teaching, and became so enraged that they dragged Jesus out of the synagogue by force and were about to throw Him over a precipice. But He escaped from their hands, and went on His way to Capernaum, where He made His residence for a time.

A short while later, as He walked by the lake of Galilee, He saw Peter, Andrew, James, and John repairing their nets, one of the less romantic sides of the fisherman's work. These men had accompanied Jesus north from the scene of the baptism. We are not told how it had happened that they went back to their trade. But now Jesus called them to become His "disciples,"—regular companions whom He would instruct, and who would be prepared to carry on the appointed work after He was gone. The men, receiving the call, left their work and followed Him, becoming the first of that little band through whom the Christian religion was spread in all the land and in all the world, after Jesus had gone back to heaven.

**QUESTIONS ON LESSON 10****Detail Questions.**

1. What was the second miracle Jesus performed at Cana? The first?
2. What illustrations did Jesus use to emphasize His teaching at Nazareth?
3. How did the people react when Jesus preached in His home town?

**4. Who were Jesus' first disciples? Discussion Questions.**

1. May we expect opposition if we try faithfully to serve Christ among our close friends?
2. What do you think was the real subject of Jesus' sermon at Nazareth?

**Mellwaine***(Concluded from page 213)*

comed. The resentment that the writer had expected to find as a result of the war seems to be lacking. The Japanese who have always been rather self-sufficient and proud have been humbled. Who can tell but that this very humbling will lead them to look to Him who is the only Saviour, who alone can heal their wounds and bring peace and happiness in the midst of confusion and sorrow. God spoke to Solomon of old concerning His church and His people saying, "If my people which are called by my name shall humble themselves, and pray and seek my face, and turn from their wicked ways; then will I hear from heaven and will forgive their sin, and will heal their land." This is true today, both for America and for Japan. May the Church repent of her own sins and call men to repentance! When housing and food shortages ease, the way will be open once again for missionaries to go to Japan. The field is white, the need great; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest.

**Doctrinal Exports**

**T**HE Board of Foreign Missions of the Presbyterian Church U.S.A. appoints from time to time a Joseph Cook Lecturer to lecture under the auspices of the board in India, China and Japan. These lecturers have not been distinguished for their loyalty to the Faith even in the past. This coming winter the lecturer is to be the Rev. Henry Sloane Coffin, D.D., President Emeritus of Union Theological Seminary, New York. The irony of the situation is that the lectureship was established with funds given for "the statement and defense of the Christian faith".

## Orthodox Presbyterian Church News

### Presbytery of California

**C**OVENANT Church, Berkeley: Ladies of the church have prepared a missionary prayer calendar for our denomination beginning with the uttermost parts of the earth, then coming to home missions and finally to their home church. . . . The pastor, the Rev. Robert K. Churchill, recently spoke at the commencement exercises of the Ripon Christian High School on the theme "Christian Epistemology." . . . Plans are being formed for a two week Bible school in July.

**First Church, Long Beach:** Lack of building material has postponed moving into the new church until August. . . . A church supper was given for the pastor, the Rev. Henry W. Coray, upon his return from General Assembly.

**Grace Church, Los Angeles:** Sunday school and church attendance have dropped considerably in the past two months due to a shift in the population and the activity of a modernist Methodist church which sends out cars into the community.

Work on the building has been at a standstill for two weeks due to black market prices. The pastor, the Rev. Robert H. Graham, has obtained another artisan who will do the work for a fair price and work will start at once. When the plumbing is installed, the builder can proceed more rapidly. . . . During the pastor's absence, the Rev. C. E. Hallstrom of Evangelical Released Time Education, Inc., preached at the morning services. Elder Robert Sander of the Westminster O. P. Church preached in the evenings.

**Westminster Church, Los Angeles:** Daily Vacation Bible School was held July 8 to 19. Mrs. Mary Sparks, Miss Agnes Boggs and Mrs. Ann Foster Ellis were the teachers. The pastor, the Rev. Robert B. Brown, acted as dean of the school. . . . At present the pastor is preaching a series of sermons based on "The Apostles' Creed."

**Westminster Church, Bend, Ore.:** A staff of thirteen assisted the pastor, the Rev. Robert E. Nicholas, in a two-weeks vacation Bible school early in June. Sixty-five certificates were awarded out of more than eighty enrolled. Materials of the Christian Edu-

cation committee were used. The last week in June, at the tail-end of a measles epidemic, a one-week school in Alfalfa brought out all but three of those able to attend, and there was only one absentee on the second day out of the twenty-three enrolled. . . . Work is in progress on the grading and seeding of a seventy-five foot area between the church building and the river. With the addition of a stone wall and an outdoor fireplace it is expected that this will prove a popular recreation spot for all ages among the church families. . . . A recent guest speaker at the evening service was Dr. E. S. Davidson of the American Board of Mission to the Jews. . . . This church with two others is sponsoring the showing of Irwin Moon's "The God of Creation" around the middle of July. . . . Plans are nearing completion for the tenth annual Suttle Lake conference to be held July 29 through August 5. Among the speakers will be the Rev. Robert K. Churchill of Berkeley and Dr. James Brown of Seattle. The Westminster Seminary Gospel Team is expected to visit the conference also.

**First Church, Portland, Ore.:** Work began on the new edifice on June 24. The building will be completed in about four months. It will accommodate 200 or more in the Sunday school, and the main auditorium will seat 175. The building will be 30' x 65' with full basement. . . . A change of building site was necessitated due to the church's inability to get clear title to all the needed property at the first site. The new location is N. E. Fremont at 83rd (just four blocks from the original meeting place). . . . The church has recently become incorporated and the following have been elected to the board of trustees: Leonard Schmurr, president; Dale Loeffler, secretary; C. H. Arnold, H. A. Raudenbush. . . . The principal financing of the new building has come from two members of the church, Mr. and Mrs. H. A. Raudenbush. . . . The pastor, the Rev. Lawrence R. Eyres, has been elected president of the board of trustees of the Christian School Society of Portland. Elder David Munroe was elected to serve as one of the trustees. Evan-

gelicals throughout the city and its environs are enthusiastic in support of the idea of establishing the Christian school as soon as possible.

### Presbytery of the Dakotas

**F**IRST Church, Denver, Colo.: The Way of Life Gospel Center (Christian Reformed) combined with the First Church in an outstandingly successful vacation Bible school, June 10 to 21. The lessons were from "Pilgrim's Progress." The school started with a parade having a police escort, horns, drums and banners and a picnic, and closed with a play depicting "Pilgrim's Progress." The enrollment of the school was 180, the average attendance 120. Many scholarships to Camp Chief Yahmonite were awarded. The school was the largest in this section of Denver.

**First Church, Logan-Fontenelle Chapel, Omaha, Nebraska:** Summer Bible school was attended this year by 49 pupils and 8 teachers and assistants. Measles interrupted the well-laid plans for the school, when six children were taken sick, three of the teaching staff having measles in their families. Interest and enthusiasm kept up even though the regular teachers were absent. The teaching staff consisted of Mrs. French, Mrs. Buick, Mrs. Connelly, and Mrs. Voorhees with the Misses Maxine Sutton, Jean Buel and Margaret Armstrong as helpers. Twelve dollars was given by the school to the missions committees. . . . Mrs. A. E. Sydow was recently received into the church here on reaffirmation of faith and her two daughters, Sylvia Pearl and Sally Sue, baptized. . . . Miss Mary Roberts is vacationing after a year and a half of uninterrupted work.

### Presbytery of New Jersey

**G**RACE Church, Trenton: An enthusiastic reception was given the gospel team representing Westminster Seminary at a recent visit. . . . Thirty-nine awards were made to young people who are members of the Go-to-Church Brigade. Thus, a number of them are building up worthwhile Christian libraries. . . . Summer Bible School is in full swing with an enrollment of over fifty. . . . Thirteen young people are attending the Quarryville Bible Conference this year, nearly double the number for last season.

**First Church, Fort Lauderdale, Fla.:**



At a communion service, held June 23, a family of four was received into membership. . . . Since January, the attendance has averaged an addition of one family per month. The prospects for continued growth are encouraging.

**Grace Chapel, Warren Point:** On June 25, a meeting of leaders of a proposed Boys' Brigade was held and inspirational talks were given by the Rev. Joseph Holbrook, pastor of the Westwood Reformed Church, and two leaders of that church's Boys' Brigade. A general meeting for all boys and their dads is being held on July 10 to bring the organization into being. . . . On June 28, the Rev. Robert S. Marsden showed to an appreciative audience motion pictures of the work being done by churches under the Home Missions Committee. . . . A three week summer Bible school with an enrollment of 30 is being held from July 1 to 19.

#### Presbytery of New York and New England

**FRANKLIN Square Church, Franklin Square, N. Y.:** Two young ladies were received into membership upon profession of faith at the summer communion on June 23. . . . The Summer Bible School is being held July 8 to 19, using materials obtained from the Christian Education Committee. . . . Two delegates attended the young people's conference at Quarryville.

**Memorial Church, Rochester, N. Y.:** Professor John H. Skilton addressed the congregation at the tenth anniversary of the church on "The Church That Is Young and Yet Old." The chorus, under the direction of Paul Allen, rendered several numbers during the program. At the close of the meeting refreshments were served. . . . Mr. H. Schumacher was reelected as superintendent of the Sunday school, Mr. Ray Moore, assistant superintendent and Mr. J. Schoonhoven, secretary-treasurer.

**Calvary Church, Schenectady, N. Y.:** Four college students who are on their summer vacations are among the teachers of the fourth summer Bible school in Calvary church. Though the enrollment is not as large as last year's, the Lord's blessing is upon the work of the school. The material published by the Christian Education Committee is being used, but a different schedule has been worked out, similar to that used in

the previous schools. Graduation exercises were held in the church on July 5 in the evening, after ten days of classes. There were about 60 parents and friends present in spite of the holiday week-end which took many people out of town.

#### Presbytery of Ohio

**COVENANT Church, Indianapolis, Ind.:** Twenty-one people attended the Tri-State Bible Conference last month at Camp Sunshine, Mentor, Ky. . . . Mr. Maurice R. Rooker, the clerk of session, occupied the pulpit on June 23, when the pastor was at the conference. . . . The Westminster Gospel Team will have charge of morning worship on July 7, and will then proceed the same day to the United Presbyterian Church in Kirklintown, Indiana.

#### Presbytery of Philadelphia

**GRACE Church, Middletown, Del.:** The Westminster Seminary Gospel Team conducted the morning service of worship on June 23, and in the evening the closing exercises of the summer Bible school were held with an attendance of 200. The enrollment of the school was 125. . . . The pastor, the Rev. L. B. Oliver, is preaching a series of sermons on the Apostles' Creed.

**St. Andrew's Church, Baltimore, Md.:** Celebrating the church's tenth anniversary, the Rev. Theodore J. Jansma preached and assisted with communion on Sunday, July 7. Mr. Jansma was pastor from 1936 to 1941 and is now pastor of the Sixth Reformed Church of Paterson, N. J. . . . Another Christian school meeting was held, this time at Emmanuel Reformed Episcopal Church on June 18. Dr. Gregg Singer of Wheaton College gave an excellent talk showing that there is no substitute for a Christian school.

**Kirkwood Church, Kirkwood, Pa.:** A two-week vacation Bible school was held June 10 to 21, with an enrollment of 148, and an average daily attendance of over 100. The excellent staff of teachers included Mrs. Irvin Griffith, Mrs. C. L. Johnson, Mrs. Paul Thompson, Mrs. Charles Breuninger, Mrs. Robert Walterson, Miss Emily Linton, Miss Betty Groff, Mrs. Everton Stewart, Mrs. Carl Propst, Mrs. George Haverstick. They were assisted by Mrs. Annie B. Ferguson and Miss Blanche Osborne. . . .

The Westminster Seminary Gospel Team held a service in the church on June 25. . . . The tenth anniversary of the church was observed on Sunday, June 30.

**Covenant Church, Pittsburgh, Pa.:** The Bible school enrollment of 77 was the best ever, with an average attendance of 52.7, despite raining weather. Offerings totaled \$86 and at the closing exercises 100 persons were present. . . . The Westminster Gospel Team was well received in its proclamation of the gospel at a well attended meeting.

#### Presbytery of Wisconsin

**CALVARY Church, Cedar Grove:** A regional observance of the tenth anniversary of the church was held on Tuesday evening, June 11. The speaker was the Rev. John J. DeWard, pastor of Memorial Church, Rochester, N. Y. The combined choirs of Calvary and Bethel Church, Oostburg, sang under the direction of Antoinette Dirkse. Prayer was offered by the Rev. Richard B. Gaffin, pastor of Grace Church, Milwaukee, Wisconsin. The pastor, the Rev. Dean W. Adair, presided. The service was preceded by a family basket picnic in the Village Park.

#### Long

(Concluded from page 217)

he was not perfect. If Paul was yet pressing "toward the mark for the prize of the high calling of God in Christ Jesus", how much more ought we Christians, whose lives have been so sterile of fruit to the glory of the cause of Jesus Christ, to press on. How shall we press on? We should press on by making a more contented and exclusive use of the appointed means of grace. We should read the Word of God with the assurance that we will be enabled thereby to know Christ better, whom to know is life eternal. We should pray to God more devotedly with the conviction that only God, through Jesus Christ, can hear us and help us in time of need. We should love the company of those who love Jesus Christ and we should keep no company, socially, with those who have been opposing the faith of Jesus Christ. We should, in short, seek to learn, by a studied obedience to God's Word, what it means to have the power of resurrection. Some day we may apprehend that for which we were apprehended by our Lord Jesus Christ.



## Your FAMILY ALTAR

### Redemption Thoughts

AUGUST 5. PSA. 89:1-14 (3)

**T**HIS is a rich covenant psalm, full of instruction for all who rejoice in the blessings of God's gracious covenant. The mercy and faithfulness of our Lord God shine forth in the establishment and continuance of a covenant with man. The promise is eternal. He, in His power, justice and mercy, is to be revered.

6TH. PSA. 89:15-37 (15)

His people, in their place of knowledge and privilege, are to rejoice. God hath made an everlasting covenant. Upon the faithful and obedient He will pour out His lovingkindness. Upon the disobedient He will lay His rod. Throughout the years, no matter how far astray the nation goes, God hath promised to reserve to Himself and to the blessings of the covenant a people.

7TH. PSA. 89:38-52 (52)

With the clear, sweet notes of the covenant ringing in his ears the psalmist voices a complaint because of his mournful condition. His experiences, apparently, have not been as pleasant as one would expect under the covenant. Yet the eye of faith and assurance beholds through it all the faithfulness of the living God and the voice sounds His praise ere it ceases to speak.

8TH. PSALM 110 (1)

In assurance that the covenant of God shall be fulfilled comes this full messianic psalm. Here we behold Him through whom God will bring to fulfillment all His promises to David, to Moses and to Israel. Here we behold Christ as priest and king. As He drinks at the brook, we may see Him as the prophet who declared the whole counsel of God.

9TH. ISAIAH 53 (10)

The means by which the covenant was to be sealed or made effective was the yielding up of Christ a sacrifice for sin. Surely the Old Testament revelation which God gave did not lack any of the essentials of the great purpose of God in bringing salvation to His people. Thus could it be written, "And beginning at Moses and all the prophets, He expounded unto them

in all the Scriptures the things concerning Himself" (Luke 24:27).

10TH. JN. 6:37-48 (37)

Christ makes no other claim than that He has come to fulfill the will of the heavenly Father. This will was expressed in the prophecies and promises of the Old Scriptures. The will of God in regard to everyone who seeth the Son and believeth on Him is everlasting life. Have you seen? Do you believe?

11TH. JN. 17:7-17 (9)

Under the covenant are those whom the Father gave to the Son. This was a great host delivered into His hand. For them He came, for His people He died, for the church Jesus prayed that they might be kept from sin in the midst of a sinful world. The elect of God enjoy the favor of God under the gracious terms of the covenant.

12TH. MATT. 18:1-11 (11)

When one begins to think of the physical need about him he is overwhelmed. He feels that there is so little he can do to alleviate even a small part of the suffering. But when the Lord Jesus Christ looked down from heaven and beheld the greater spiritual need He consented to relieve it. This He did when He came to save that which was lost.

13TH. JOHN 3:11-21 (18)

Time and again we need to be reminded of the lost condition of mankind. "He that believeth not is condemned already." These are unmistakable words. No one can deny their meaning. All apart from Christ are under condemnation. All in Christ are not condemned. Christ's work is efficient for the salvation of all who will simply place their hand in His, trusting Him for time and eternity.

14TH. ACTS 13:38-44 (38)

For centuries the law of Moses had stood before the Israelites revealing their sin, condemning their shortcomings but utterly unable to bring peace to their hearts. Now, declares Paul, you may have forgiveness of sins and be justified through Jesus Christ. Pray that those who still look to the law for hope of eternal life may be brought under the sound of the gospel of Jesus Christ.

15TH. GAL. 2:11-21 (16)

Again the futility of works, though they be the works of the law, is portrayed. By works is no man justified! Man is forced to depend upon one of two things: either he must trust in man (himself or another) or in God.

If he trust in man he is trying to do the work himself. If he trust in God it is in the finished work of Christ. There is no question in the mind of the apostle as to how a man may be justified—"by the faith of Jesus Christ." Therefore, believe!

16TH. GAL. 3:15-29 (13)

This is an extended discourse on the relation of the law to the gospel and of both to sinful man. The law revealed the need of the gospel and of the Mediator. It likewise revealed the righteous requirement of God. The gospel declares the way of salvation through the atoning work of the Me-

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diator. The one serves as a schoolmaster to bring us to the other. By the first we learn our need of the second. Man, learning his sin by the mirror of the law, comes to the gospel of Jesus Christ to have those sins washed away.

17TH. HEB. 9:11-28 (22)

The marvelous design of the Old Testament institutions is revealed in the book of Hebrews. They were in a very real sense object lessons. They were substantial symbols of spiritual subjects. Reasoning from them it was readily shown that the sacrifice of Christ was necessary. "Without shedding of blood is no remission. . . . So Christ was once offered to bear the sins of many."

18TH. LEVITICUS 17 (11)

Among other Old Testament passages Leviticus 17 stands out as showing that God requires the shedding of blood to make atonement for the soul. While modern medicine is indebted to Harvey for the discovery that the life is in the blood, they might well have counted more upon the Scriptures of God. Not only is this life in the blood but eternal life is by the blood—by the blood of Jesus Christ, the Lamb of God slain before the foundation of the world.

19TH. MATT. 26:17-30 (28)

There is no room in all the holy Scriptures for the modernistic conception that "the blood while it flowed through Christ's veins was as effective for atonement as when shed upon Calvary." Every sacrifice that was slain in the Old Dispensation was a testimony to the time when our Sacrifice should be offered. Christ declared it was His shed blood that provided remission of sins.

20TH. ACTS 20:17-32 (28)

The "dog tag" of a Christian, in fact of the whole Christian Church, is labeled, "purchased with His own blood." This is our mark of identity. It is that which God looks for in His children. In the great day of separation of the wheat and the weeds this shall distinguish the good grain from that which is cast away forever.

21ST. EPHESIANS 2 (13)

The blood of Christ may be likened to a great magnet. It drew the Gentiles unto God, from their place apart from the covenant promises into covenant privileges. It draws sinners from their sins to the righteousness that is in Christ Jesus. It draws saints from lukewarmness into burning zeal,

from sorrow into joy, from trouble into peace, from perplexity into trust, from labor into rest, eventually from this unhappy earth into the heavenlies.

22ND. HEB. 10:1-18 (14)

In the work of atonement which Christ performed for us there was a finality and a power on which we should count. It is a finished work. It is a potent work. Powerful, in that it will bring all enemies under His feet. Powerful, in that by it sinners are made saints. Powerful, in that the saints are perfected thereby. Let us rest in this completed work of Christ Jesus!

23RD. I PET. 1:13-25 (18, 19)

Men have spent silver and gold like water hoping possibly thereby to purchase unto themselves eternal life or, at least, ease of conscience in this life. These vain hopes dissolve before the glorious assurance that we are purchased by the precious blood of Christ. We are bought from lives that seek after sin to a sober pilgrimage in the fear of the Lord.

24TH. I PET. 2:11-25 (24)

One great argument for striving to live a sober Christian life is based upon the fact that Christ bore our sins in His own body on the tree. If the sinless Son bore our sins that we might be free from sin, we, having been thus saved, should put forth every effort to abstain from all sin.

25TH. I JOHN 1 (7)

"Alas! and did my Saviour bleed?  
And did my Sovereign die?  
Would He devote that sacred head  
For such a worm as I?"

26TH. I JN. 3:1-11 (5)

In a previous devotion we stated that one basis for living a faithful Christian life was Christ's sacrifice. Now we see that another ground for purity of life is the blessed hope of Christ's return. And the example for such purity is found in Jesus our Lord. The purpose of Christ's coming was to take away sin. Ask Him to cleanse and subdue you unto Himself.

27TH. I JN. 4:1-13 (9)

Can anyone doubt the love of God? That love is so great that He willingly sent His Son into the world. He willingly sent Him to the cross. On the basis of the covenant between Father and Son, He willingly forgave man his sin through faith in the crucified Son. Brethren, such love must beget love—love to God and love to man.

—HENRY D. PHILLIPS

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