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# The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

**For the Faith  
by Faith**

Edmund P. Clowney

**Missionary  
in Tongues**

**The Life of  
Jesus Christ**

Leslie W. Sloat

**Korean Presbytery  
Founds Seminary**



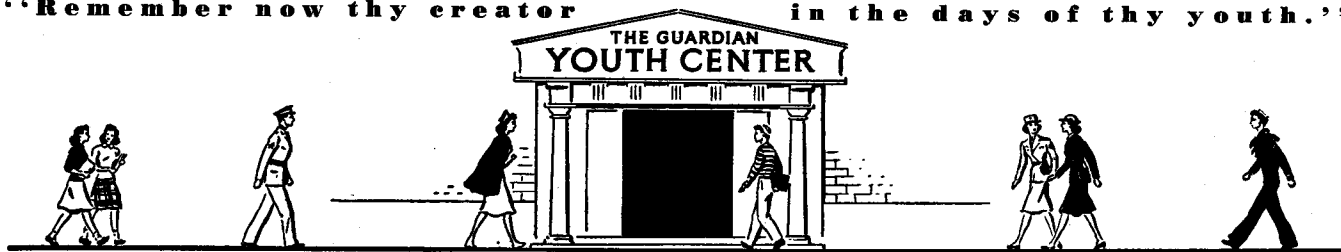
**COVENANT CHURCH OF BLACKRIDGE**

For the faith—by faith

**August 25, 1946**

VOLUME 15, NO. 15

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



**B**EFORE the Youth Center reaches you again it will be time to register for the winter term in the colleges. I'm wondering about you; have you considered attending some kind of institution of higher learning? You who are recent high school graduates, what are your plans? You who have just been released from the service, are you going to take advantage of Uncle Sam's financial help in your education?

It's a long four years of intense mental work if you go into it. In many cases it's a financial struggle. Frequently it is even a spiritual struggle against liberal, atheistic, or agnostic currents. I wouldn't recommend it to you all, wholesale. Some of you have your own niche in life pretty well settled by your particular background, abilities, or ambitions. But there are many of you who have had creditable records in school or in the service, who are casting around for something to do and who should think very seriously about this matter of higher education.

As time goes on, more and more is being required of the individual in the way of training and abilities. For your own security you should consider this matter. And in addition, it is God's will that we develop our talents and utilize the raw material that He has given us in the making of ourselves into fine, polished instruments, fit for His use. The spiritual development of the individual comes first, of course. There are many college graduates in prison! But the intellectual development of the individual is likewise important if we would render to our God the maximum of Christian service.

What college? Until the Christian University opens its doors let me simply suggest that you consult your Public Library for the school which can best meet your scholastic needs, and your pastor for the school which can benefit you most spiritually.

*Norma R. Ellis*

Director, GUARDIAN Youth Center

### Machen League Clinic

**SYMPTOMS:** Self-centered society without any outward reach. No missionary zeal.

**TREATMENT:** This is a pernicious ailment and one that needs prompt and persistent treatment. The following prescriptions are offered—

1. Bible study! The Bible definitely presses upon us the necessity of reaching out to others with the gospel and broadening our borders. Study the book of Acts in your meetings and note the zeal, the methods, the powerhouse of the early church in its missionary endeavors.

2. Encourage the reading of missionary books by having missionary biography reviews presented in meetings, pushing the borrowing of missionary books from your church library, having quizzes on missionaries.

3. Present a missionary play written by some member of your society. A ten-minute missionary playlet entitled "A Thing Hard to Understand" is available from the Presbyterian GUARDIAN Youth Center.

4. Have a contest involving the memorization of Bible verses which have the missionary thrust, or a contest requiring the making of missionary maps or posters. Give a missionary biography as the award.

5. Choose some mission field to support and write to the missionaries yourselves. Send them Christmas cards and gifts, remember their birthdays, etc.

6. See if you can find some material need of your missionaries and endeavor to send them the money to cover it.

7. See if you can find some particular spiritual need that your missionaries have and remember them in prayer.

8. Look about you for some home mission work you can do—prison meeting, children's home meeting, hospital work, street meetings, tract distribution.

### Obedience

**W**HEN we love someone it gives us pleasure to do that which is well pleasing to him. We who love the Lord can know from Col. 3:20 one thing that is well pleasing to Him: "Children, obey your parents in all things: for this is well pleasing unto the Lord." In Eph. 6:1 we read a significant addition to this commandment—"in the Lord."

Ever since Adam's sin of disobedience, the human race has displayed this characteristic abundantly. It seems to pain us to submit to the will of others. Especially are young people, when they are beginning to form definite opinions of their own, reluctant or even unwilling to yield to the judgment of their parents, teachers, pastors.

But this is God's Fifth Commandment. And it is well pleasing to Him for us to obey our parents. Disobedience to parents, superiors, recognized authorities of church, state, or school, is sin!

There is only one condition that justifies disobedience. That is the case when disobedience is required in order that we will not be going counter to God's will. If the state should say "Do not pray to God," we would be not only justified but compelled to disobey. "We must obey God rather than man."

However, in all other instances, obedience is required of us. Being obedient means being meek, humble, Christ-like. Read *Philippians* 2:1-11. Christ, who created all things, was obedient.

#### THINK ON THESE THINGS

1. When your mother says you should be home by eleven o'clock, is it a sin to stay out until eleven thirty?
2. What should you do if your father told you to give up teaching your Sunday School class, when there was not a legitimate cause for it?
3. Does the promise annexed to the Fifth Commandment still obtain?
4. Is it sin to violate speed laws?

# For the Faith by Faith

**New Chapel Marks Victories of Faith  
for Covenant Church, Pittsburgh**

ON Sunday, September 29, the new brick chapel of Covenant Orthodox Presbyterian Church in Blackridge, residential suburb of Wilkensburg, Pa., will be dedicated to the worship of God. As the colonial structure, one of the most beautiful of the denomination's churches, is set apart to the service of God in days to come, thankful worshipers will see it also as a memorial of the faithfulness of God in stormy days of trial in the past. An historical sketch of Covenant Church has been given the title, "For the Faith by Faith"; when the tenth anniversary of the congregation is celebrated next February in the graceful new building given of God, that motto will best describe the achievements of a decade of faithful witnessing.

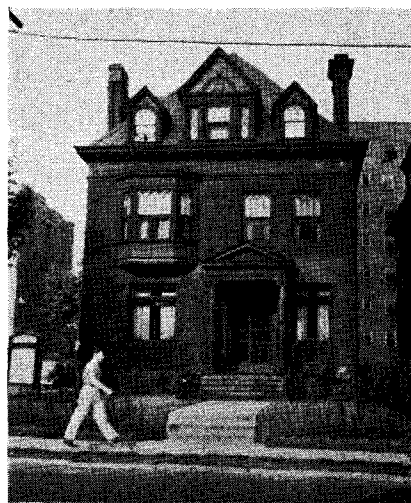
Covenant Church has been a church of faith from the beginning; its days of trial began with its organization. Founded as the direct result of the labors of Dr. J. Gresham Machen, who visited Pittsburgh for the last time on his fatal midwinter trip to the Dakotas, the church was constituted by five people on the bitter winter evening of February 2, 1937. They were without a meeting place, without a pastor, without officers, without equipment. Their only resource was faith, and a fervent desire to establish an uncompromising testimony to the whole counsel of God.

## Cummings Called

After securing a meeting place in the Roosevelt Hotel in downtown Pittsburgh, the church, in April, extended a unanimous call to the Rev. Calvin Knox Cummings. Only sixteen members, including covenant children, formed the little flock which greeted the young pastor. But the salary of \$1200 plus rental which this tiny group, without outside assistance, paid the minister proved less surprising than the God-given zeal with which Pastor Cummings threw his energies into the work. Convinced that the church was continuing the mainstream of consistent Biblical Christianity, he labored with a diligence that reckoned the importance of every moment of a long working day.

In the unpromising downtown hotel room a Sunday school was started—just two blocks from the great ecclesiastical center where Dr. Clarence Macartney continued to support the denomination which had expelled his colleagues for loyalty to the gospel. Children were found and brought into the Sunday school, many of them from the streets. Some of those children were still attending the Sunday school a year later when it had moved to another part of the city. A vacation Bible school was held on the North Side that summer: on the first day there were three pupils and four teachers, but by the third day 17 children were attending.

The trials continued. In August the congregation voted to accept the offer of the pastor to reduce his salary to \$75 a month, but the reduction was never actually put into effect. Instead, in January, 1938, with only \$89 in the general fund, and \$110 in the building fund it was voted to authorize the trustees to sign a note for \$9000 for the purchase of a residential property at Center Avenue and Neville Street, near the geographical center of Pitts-



Center and Neville Street property, where Covenant Church worshiped for seven years. Faith was needed to enter this building, and more faith to leave it.

By EDMUND P. CLOWNEY

burgh. From April 1938 until this year the congregation continued to meet in a chapel prepared in this three-story dwelling. The pastor and his family occupied an upstairs apartment.

## Problems at Neville Street

For a time, the prospects were encouraging. Within a few weeks of the first service at Neville Street, Pastor Cummings had commenced an intensive canvass of the surrounding area. When the immediate neighborhood had been thoroughly covered, a used car aided him in bringing in children and adults from adjoining communities. Shadyside, Oakland, and later the government project Terrace Villages were surveyed. In one Terrace Village alone about 2000 homes were visited. A branch Sunday school was started and successfully conducted there. The Sunday school enrollment at Neville Street reached 90 and the total church membership reached 64. But once again difficulties followed. Although people had been reached in numbers which had proved impossible in the hotel location, yet the neighborhood was unstable. In eight years the little group lost a total of 42 members, many of whom had moved to other cities. Time and again the joy of receiving new members was turned into sorrow as one of the finest families left. Checking back on the good contacts made in 3000 calls, Cummings discovered that in six months one-third of them had moved away. The work in the government project was stopped when government permission to hold the Sunday school was withdrawn. Sunday school attendance dropped from 70 to 60, then, despite the efforts of the pastor and the Sunday school staff, to 50 and to 40. Faced with this gradual dwindling and recognizing that new members were not being drawn from the community, the church again found in the discouraging circumstances a challenge to faith. Although that faith was to meet unexpected trials, it was never more sorely tested than in these dark days at Neville Street. Courageous faith triumphed and opened the door to a year of blessings.

### Crisis at Blackridge

New areas were investigated in which to locate the church. Of the possible locations the new residences of Blackridge formed a community that was the largest and most accessible. A Sunday school was started in the basement of a home following a survey of the neighborhood. It was continued for two years with reasonable success. After much prayer and study, the congregation voted to move to the Blackridge community and build a church edifice there. Lots were purchased, and the pastor built a home adjoining the site of the projected church. The Neville Street property was sold; between November 1944 and February 1945 the building fund committee raised \$2300 in contributions and pledges. Plans for the church building were drawn up and approved by the Wilkinsburg building inspector. Until the building could be erected, the congregation met for worship in the pastor's new home.

Then one of the severest tests of faith struck the congregation. The trustees received a terse letter:

"Your application for the construction of a church on Graham Boulevard for the Covenant Presbyterian Church of Pittsburgh is rejected by a motion of Council held June 11, 1945."

Dismay was the first reaction to this shock, but once again the people looked to the Covenant God in prayer. Inquiry into the reasons behind this sudden refusal revealed a situation more discouraging still. Although the church site was separated by a three-quarter mile radius from the nearest church, and although the hilltop position of Blackridge divides it geographically from other parts of Wilkinsburg, churches of the Wilkinsburg area regarded the location as included in their parishes. Members of these churches had joined in circulating petitions objecting to the building of the church.

### Council of Churches Opposition

When the church appealed the ruling to the zoning board, its appeal was refused, but not before it became clear that a flat denial of religious liberty was involved. When the attorney for the church presented the simple case that the church plans complied with all the zoning and building code regulations and that some infraction of the regulations must be shown for a permit to be denied, zoning board members first introduced the entirely irrelevant ques-

tion as to how many church members lived in the area. The counsel for the board then advanced the remarkable objection that this was not a legitimate church, and supported this objection with the even more remarkable reason that the building was too small! Another member of the board spoke of refusing the church for the "good of the community."

One witness called by the board had circulated a petition because he felt that the proposed church would lower property values in the area. His conception of the building proved to be mistaken. Not having seen the plans, he thought the church was to be little more than half the size the plans called for.

Another petition circulator declared that the Churches of Christ of Allegheny County and the Ministerial Association objected to the church, "privately but not publicly." This statement was made in response to a question asking for his objection to the church. Two questions by the counsel for Covenant Church then revealed in a telling way the source of a significant amount of the opposition to the OPC:

"Q. You don't agree with this faith at all and you think it would be a bad thing to have this faith up in Blackridge?"

"A. All I can say is that we have to be guided by someone—if we look to the Council of Churches—"

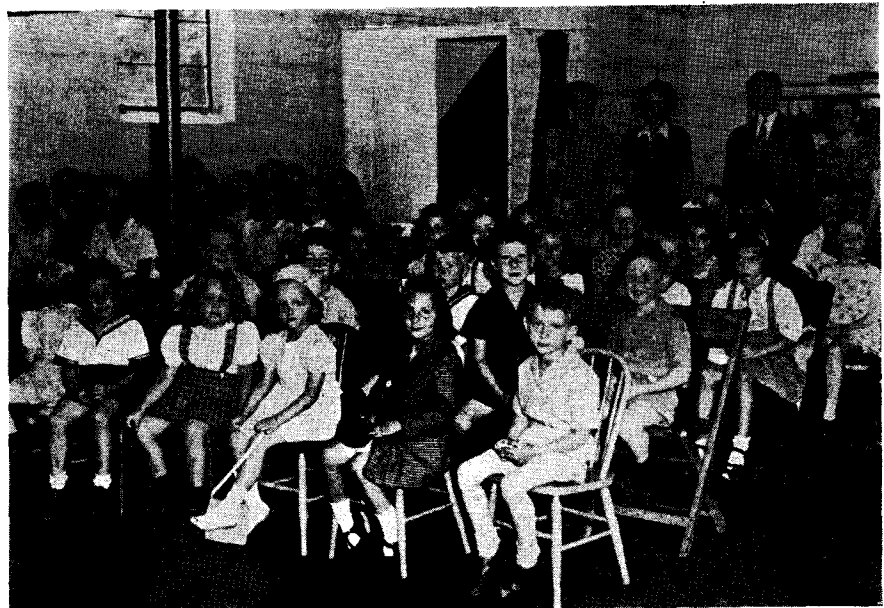
"Q. They have guided you into your thought that this would be a bad influence, to have this faith in Blackridge, is that right?"

"A. We should be guided by someone."

Later the witness admitted again that the Ministerial Association of Wilkinsburg was opposed to the building of the church.

Much was made at the hearing of the allegation that no one in the community wanted the new church, but at the very time the hearing was being conducted, parents of the area were sending an average of 46 children a day to the summer Bible school conducted by the church, and 27 families had expressed a desire to join the church.

Signatures to the petitions became more understandable in the light of rumors which had gained currency to the effect that the building was to be a wooden tabernacle, and that Cal Cummings was to be identified with a certain Cummings in Youngstown, Ohio, who had made off with \$2000 belonging to the Volunteer Move-  
(See "By Faith," page 240)



Covenant Summer Bible School in session in the basement of the new chapel. Boys and girls from the neighborhood are cheerful in cheerful surroundings. The hillside location permitted large casement windows and a ground level entrance for the downstairs auditorium.

# Missionary in Tongues

**Dr. Welmers Tests Modern Language Methods in Central Liberian Jungle**

AIR transportation is not the only aid offered the mission field by modern research. More time-consuming than jungle treks, especially for the younger missionary, is the laborious path of language study. Equipped with the most recent linguistic techniques, a youthful pioneer is entering the dense jungles of mountainous Liberia to test the weapons of modern language study in an assault on the dialogue barriers of the interior.

The linguist, Dr. William E. Welmers, received his doctorate at the University of Pennsylvania, where Dr. Zellig Harris has led in the development of new procedures in language analysis and study. The new method centers about the accurate transcription of the speech of an informant who speaks the language to be studied as his native tongue. Using the exact methods of notation that have been developed, a trained observer is able to record a language precisely even though he may not be familiar with its sounds or structure.

## Linguistics for War

During the war Dr. Harris and other linguists demonstrated to the government that the new methods cut months from the time previously required to master foreign tongues, particularly in the case of the less known languages. In this experimental demonstration Dr. Welmers was assigned an informant for Fanti, a language of the West African Gold Coast. Welmers analyzed the tongue for four weeks, then, in a test of intensive language instruction, taught it in the summer of 1942 to eight students. In the fall of 1943 Welmers began a year in charge of 50 Army students of Chinese, using the new method. Although Welmers had not previously studied the language he was able to guide the class in learning it through the proper use of an informant. Later he taught a class in Japanese for six months in the same fashion. A grammar of Fanti which was prepared by Dr. Welmers for his doctor's degree is about to be published by the Linguistic Society of America. Dr. Welmers also



*Dr. William E. Welmers, whose study of Hebrew and related languages at Westminster Seminary opened the door to a doctorate in language study and a wide field of service in solving missionary language problems.*

contributed to the Army's dictionary of spoken Chinese.

Aware of the value of linguistic specialists in clearing the way for missionary work, the Foreign Missions Board of the Lutheran Church has employed Dr. Welmers for one year to analyze the Kpelle dialect, one of the most important of the twenty or more tongues spoken in Liberia. This is part of a \$25,000 project of the Board for work in languages.

Dr. Welmers recently traveled to Monrovia, capital of Liberia, by Pan American Clipper, covering some 6500 miles in a two day flight, but will require much longer on the 70 mile trip by road and trail to Sanoghie, in the central province, where a mud and thatch house in the Lutheran mission compound will supply the living quarters for the Welmers family and headquarters for Dr. Welmers' language work.

By EDMUND P. CLOWNEY

## Analyzing Kpelle

Sanoghie is close to the geographical center of the area in which Kpelle is spoken. Although English is the official language of Liberia, a republic founded in 1837 by freed slaves from the United States, it is not used except on the coast where the 25,000 descendants of the republic's founders exercise the vote. Back of the coast, dialects abound among the one and a half million natives who are without voice in the government and are among the most uncivilized in Africa.

Confusion of the dialects has hindered early translation work in Liberia. Twenty years ago Dietrich Westermann, outstanding German linguist, wrote a brief grammar of Kpelle and published a few native stories. On the basis of this work the Gospel of Mark was translated into Kpelle, but natives who mastered the system of writing declared that Kpelle of this translation did not make sense. Dr. Welmers considers it possible that Westermann used speakers from a borderline area who did not use pure Kpelle.

Work must therefore be started again, beginning with a system of writing and including a grammar of the language. In order to develop a representative Kpelle pronunciation and word list, Dr. Welmers will travel through the area checking on local differences and modifications of the dialect. The final form will be as inclusive as possible so that the translations prepared may be used throughout the area.

## Aid for Missionaries

Dr. Welmers will give technical assistance to the missionaries on the field who will use the results of his investigation and analysis to prepare the actual translations of scripture, hymns, catechism, and other materials. Translation work demands the most thorough knowledge of a language, not only to select the right words, but to coin words and phrases for many of the most important Biblical terms—justification, for example. For such invented terms to carry meaning, they



must be in harmony with the principles of the language. Modern linguistic analysis is of the greatest value in understanding these principles.

In an interview before leaving for Africa, Dr. Welmers, who is a graduate of Westminster Theological Seminary and a minister of the Orthodox Presbyterian Church, declared that he hopes that the experience gained may later contribute to the mission work of that church. He outlined a four-fold goal for the preparation of missionary candidates which he believes the church should seek to reach. 1. The training of all missionaries in this country in the language they will use on the field whenever possible. 2. Preparation of missionaries in modern methods of language study. 3. Training of missionaries in the culture of the areas they will serve. 4. Some basic training in medicine.

Following his year's service in Liberia, Welmers expects to study Fanti on the Gold Coast, and hopes to visit the Orthodox Presbyterian mission field in Eritrea before returning to this country.

There may possibly be opportunity for Orthodox Presbyterian mission work in Liberia, Dr. Welmers declares. There are large areas without mission stations. Language study may do much to speed the coming of the gospel here and in pioneer fields throughout the world.

### From the Editors' Mailbag

To the Editors of  
THE PRESBYTERIAN GUARDIAN  
Dear Sirs:

It was surprising to read certain statements in the report carried in the GUARDIAN of July 25 of the annual meeting of the Christian University Association, a report written by Rev. Robert S. Marsden. It was surprising to read these statements because they go so much farther than anything that he ventured to say at the meeting. They are so extreme and so altogether unwarranted that reply to them is demanded; the use of epithets like "unethical," "immoral," "circumventing," simply cannot be allowed to pass unchallenged.

Mr. Marsden accuses those of us who voted to adjourn the meeting of the University Association to October 17 of ethics that are "flagrant sin." The answer to this charge is as easy

to give as it is impossibly hard to justify Mr. Marsden's reckless language. As was perfectly well known, the law of Pennsylvania governing non-profit corporations, like the Christian University Association, specifically provides for adjourning an annual meeting to a later date; Section 603-D of the code reads as follows: "Adjournment or adjournments of any annual or special meeting may be taken, but any meeting at which directors are to be elected shall be adjourned only from day to day until such directors have been elected." As the meeting of June 27 was not for the purpose of electing directors, is it not perfectly plain that the motion offered by me and passed by approximately a five to one vote was a motion to which no proper exception can be taken? Mr. Marsden is in the peculiar position of condemning the laws of the State in which the Association is incorporated. And he is seeking to deny to the members of the Association a right guaranteed to them by that law. This cannot be borne.

It is specious reasoning, I am convinced, when Mr. Marsden tries to argue that the implications of the Constitution of the Association are against the motion to adjourn the meeting to October 17. What does the Constitution say? I quote the pertinent section: "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." This means that an annual meeting is a necessity. It does not deal even remotely with the widely followed practice of adjourning a meeting to reconvene at a later day, a practice which the presbyteries of our denomination, for example, have been following for years. It cannot be argued that anything of this sort was in the minds of the framers of the Constitution. I have consulted the author of the first draft of the document, Dr. Edwin H. Rian, and he assures me that in all the discussions surrounding the formulation of the Constitution there was no mention of seeking to avoid the possibility of an adjourned meeting. Neither is the Constitution circumvented, nor even the intention of the framers thereof.

Why is this loud outcry then made? Can it be that there are some trustees of the Association who do not wish their actions to be scrutinized too closely by the membership of the organization? Is there a refusal on their part to acknowledge the clear principle that they are responsible in their actions as trustees to the Association itself? The trustees certainly did not heed the request of the previous annual meeting for a larger list of nominees to the Board on which to vote, and the trustees were rebuked for this at the meeting of June 27.

Nothing can be plainer than that ultimate control rests with the Association. It is the vote of the Association that determines the personnel of the Board of Trustees. It is the vote of the Association which is required for amending the Constitution. It is the vote of the Association which is required for selling any real estate owned by the corporation. It is the vote of the Association alone that can disband the organization. The law of Pennsylvania gives very wide powers indeed to the Association. . . .

Sincerely,  
ROBERT STRONG

### Reply by Mr. Marsden

Sirs:

Thank you for your invitation to reply to the letter of Dr. Robert Strong.

It was with great sorrow that I read the rejoinder to my report on the recent meeting of the Christian University Association of America. His reply confirms my worst fears—that some of those who took part in the action of setting the date for an adjourned meeting on October 17 would not recognize that such an action was unethical and immoral. I had entertained the hope that the plea contained in the report would be heeded, and the position taken at the meeting would be abandoned.

The statements made in the report were substantially the statements which had been publicly made by me on the floor of the meeting. I said at that time that the motion was "immoral," and anything that is "immoral" certainly is sinful. An attempt was made to have the action reconsidered, but most of those who had been responsible for the action refused to re-consider their action, and thus

(See "Marsden," page 232)

*The Presbyterian*  
**GUARDIAN**

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**Christian University**

A DISTINCTIVE aim of THE PRESBYTERIAN GUARDIAN from the beginning has been to keep its readers informed of significant developments in the Christian world, and especially of the progress of the Reformed Faith, even if in reporting such news it may be necessary frequently to call attention to discouraging or distressing happenings. The cause of truth is not advanced, we have always contended, if people are left in the dark as to the actual state of affairs. In pursuance of this aim we published in our last issue a report by the Rev. Robert S. Marsden on the annual meeting of the Christian University Association. Although the PRESBYTERIAN GUARDIAN is quite without official connection with the Association, the issues raised by that report are of such significance for all lovers of the Christian faith and life that we are called upon to comment editorially upon them, the more so now that the letter from Dr. Robert Strong, printed in this number, takes sharp issue with the point of view expressed by Mr. Marsden.

We wish to express our basic agreement with Mr. Marsden's evaluation rather than with that of Dr. Strong. In our judgment, Mr. Marsden's report, together with his reply to Dr. Strong's letter, adequately supports his allegations. If our readers will examine the pertinent evidence for themselves, we believe that they cannot also but agree.

The Christian University Association is an organization which operates under a constitution, and it is elementary that its members, having freely entered the Association, are bound by its provisions. They may not, for ex-

ample, arrogate to themselves powers which are reserved for the Board in the Constitution. Mr. Marsden has pointed out how erroneous and unjustifiable Dr. Strong's interpretation of the Constitution is, an interpretation which ignores the plain thrust of the entire Constitution. For the Constitution explicitly commits the management of the Association to the Board. The Association indeed possesses certain powers, but these powers are to be exercised only on the background of initiative taken by the Board. The Board alone may nominate members; the Board alone may propose amendments to the Constitution. It is plain that the Association lacks the right to take action on its own initiative, for the Constitution expressly states that "all actions taken at the meeting pertaining to the work of the Association shall be presented to the Board in the form of recommendations." Lacking the power of initiating actions, the Association cannot be regarded as having ultimate authority.

In spite of the clear provisions of the Constitution, we are witnessing an effort to foster the notion that actually the Association has decisive authority over the Board, and that this alleged authority may be exercised at the annual meeting. We regard this effort as reprehensible and as a flagrant disregard of the plain intent of the Constitution. No doubt many, if not most, of those who supported the action condemned by Mr. Marsden in his report were unaware of the moral implications of their support of that action. But it is tragic that so many could have been led astray.

The Association was, of course, within its legal rights in adopting the several recommendations to the Board which were reported in our last issue. Nevertheless, the character of the recommendations indicates that back of them was an erroneous notion as to the function of the Association, and in particular of the annual meeting of the Association. The total effect was to constitute the meeting as a pressure lobby. Such items as the employment of the general secretary, the nomination of members to the Board and the conduct of a national campaign obviously could not be fairly and adequately evaluated at the meeting. Only the Board which is specifically charged with such responsibilities is in a position to give such matters proper consideration. It was, for example,

quite injudicious for the meeting of the Association to recommend that certain persons be given thoughtful consideration in filling vacancies when it was apparent that these persons were known to not more than a handful of the persons present.

It may appear to some readers that the Board is granted too much power under the Constitution. One member at the annual meeting frankly stated that, in his opinion, that was the case. But calm thought on the matter will show that there are sound reasons for these provisions. The Association has more than 800 members scattered throughout the land; ultimately there may be thousands of them throughout the continent and even on other continents. It is clear that the Association cannot gather together in large numbers in an annual meeting; at the last meeting fewer than eight per cent were present. Moreover, since the members present at an annual meeting are almost certain to be largely members from the area where the meeting is held, local and provincial factors might easily determine decisive issues, if any considerable power were granted to the annual meeting. In accordance with this perspective, voting for membership in the Board takes place by mail. On any other plan, the franchise granted to the members would be largely abridged. The annual meeting, it ought to be recognized, is not a meeting where the actual business of establishing and running a University can be handled. Such matters must necessarily be committed to a responsible Board, and that is exactly what the Constitution does.

If the members of the Association will give serious thought to the provisions of the Constitution, they will see the practical wisdom of the safeguards that have been taken. They will also realize that the great cause for which the Association was raised up cannot be fostered and advanced if the Association seeks to perform the business of the Board. What is required for true progress, therefore, is not an occupation on the part of the members with the details of the management of the Association, but rather a rallying around the great Calvinistic principles to which the movement is committed, and which the Board has been seeking conscientiously and painstakingly to safeguard and carry through to the establishment of a truly Christian University.

## Marsden

(Concluded from page 230)

seemed deliberately to confirm their transgression. I thoroughly agreed with another speaker who denominated the action "unethical"; and I urged on the floor of the meeting that the members not begin to accomplish what they consider desirable ends by "seeking to bring in at the back door what was forbidden at the front," or some such expression. I have not in the least changed my mind concerning the actions since the meeting.

The whole Constitution of the Christian University Association envisages an institution run not by a large body of members scattered all over the world, but by a Board of thirty-three trustees. As membership in the Association is quite easily attained and, in the nature of the case, no large proportion of the membership can ever meet, the framers of the Constitution severely limited the rights of the members. At present members are admitted simply by the payment of not less than \$5.00 and by signing a card of subscription to the doctrinal standards and design of the Association. Any large group of people could thus conceivably join without any effective check upon their good faith in making the subscription. Of course, I am not in the least implying that this has happened, but there is now no effective way of keeping it from happening.

The rights of the membership, defined in the Constitution, are five—to meet annually at the call of the Board of Trustees; to vote (by mail) for trustees nominated by the Board; to make recommendations to the Board; to receive an annual report from the Board; and to receive free copies of literature published by the Board. The assumption of further rights by the membership is an usurpation of rights clearly reserved in the Constitution for the Board. To my mind such an usurpation is immoral and unethical and such ethics cannot but wreck any Christian organization that condones them.

Dr. Strong bases the argument of his reply upon the fact that the action was a legal action. It was not contended that the action was illegal—I made that clear in my report. I think there is some doubt about its legality, but, as I said on the floor of the meeting, I think that it is probably legal.

I voted to sustain the chairman's ruling that the motion was legal. But I do contend that even though it was legal, it still was unethical. Many things that are legal are unethical. I know of a man who legally collected payment twice for the same property. He may have needed the money much more than those who paid it, yet when he took the money, his action was unethical and immoral. I know many people who have secured legal divorces on un-Biblical grounds. Who would contend that such actions were ethical or moral? It is quite legal for Christians to go to law on all occasions against other Christians to enforce what they consider their legal rights, but it is neither moral nor ethical.

There seems to be the contention, in some quarters, that whatever is legal is ethical, if the end to be accomplished is a good end. This, to my mind, is an utterly un-Christian position. The end to be accomplished really has little to do with the question; but, I repeat, there are many things that are perfectly legal that are unethical and sinful. To take the position that whatever is legal is ethical is to substitute the law of man for the law of God.

The University Association is operating under a Constitution. The Constitution grants certain rights to certain bodies. To the Board of Trustees is given the authority of determining when the Association shall meet, the Constitution providing only that an annual meeting shall be called. There is no analogy with the practice of presbyteries' adjourning to meet from time to time, for the determination of the time and frequency of their meetings rests with them, not with some other body.

Reference is made to the intention of the drafters of the Constitution. If my memory serves me correctly, Dr. Rian's first draft of a constitution did not envisage an Association at all,

**C**OPIES of *The Origin and Witness of the Irish Evangelical Church*, the splendid volume by the Rev. W. J. Grier reviewed in our July 10 issue by the Rev. Henry W. Coray, are available from the GUARDIAN office at fifty cents each.

but a closed corporation like those of most educational institutions. Then it was decided, at the suggestion of one of the Grand Rapids members, to have a large association with as widely scattered membership as possible, but with very limited powers, to broaden the interest in the movement. Such an idea resulted in the present Constitution, and for the Association to assume the powers that are granted in the Constitution to the Trustees, even assuming that they legally may do this, I regard as nothing short of immoral and unethical, and, when done deliberately and wittingly, as flagrant sin.

ROBERT S. MARSDEN

### False Impression

728 Schaff Building  
Philadelphia 2, Pa.

Dear Editors:

The "report" of the Christian University Association Meeting by the Rev. Robert S. Marsden in the July 25th issue creates the false impression that I agreed with his slanderous charge that the motion to adjourn to meet October 17th was unethical and immoral. On the contrary, when I offered the motion to reconsider that action I made it very clear that I was not in the least implying that I agreed with Mr. Marsden. It deeply grieves me that I am apparently on record publicly with having joined Mr. Marsden in casting reflection upon the fine Christian people who voted for that motion.

Another false impression created by the same write-up is that the Board of Trustees has higher ethics than those manifested by the Association in that meeting. Mr. Marsden wrote that "he is confident that these are not the ethics of the Board of Trustees." Perhaps he was unaware that of the eight members of the Board present four voted for the motion in question, and four voted against it.

I am sorry that I have to trouble you with this matter.

Sincerely,  
RICHARD W. GRAY.

### Canadian "Barthians"

Dear Sirs,

The commendation of the "Barthian" movement in the Presbyterian Church in Canada in the second article devoted to that church (p. 189) calls for comment. While there may



be some grounds for encouragement in the reaction against the older Liberalism represented by this movement, nevertheless the antithesis between the standpoint of Principal Bryden and his followers and that of Calvinistic orthodoxy ought not to be disguised or softened. The following facts should be most carefully observed:

1. Principal Bryden has in the past controverted the orthodox doctrine of the verbal inspiration and inerrancy of Holy Scripture. (Cf. Bryden, W. W., *The Christian's Knowledge of God*, pp. 23ff., 110f.) He has never publicly disavowed that unorthodox position and allied himself with the supporters of the full trustworthiness of Holy Scripture. It has been the writer's sad experience to observe even at the present time that the faith of students in Knox College in the infallibility of Scripture has been weakened rather than strengthened during their course of study at that institution.

2. The attitude of the Canadian "Barthians" like that of Barth himself is marked by a distinct anti-intellectual and irrationalistic tendency. It is avowedly anti-philosophical, though in reality not free from the influence of modern humanistic philosophy. This is illustrated by the fact that at the recent General Assembly, Professor Bryden, when interrogated about the new chair of Philosophy of Religion and Christian Ethics, made it clear that this was not to be a chair of Apologetics, and that he viewed with decided disfavor Apologetics as a means of winning unbelievers to a profession of Christianity by the use of rational argument.

3. The Canadian "Barthians," while stressing the notion of salvation by grace alone against the unabashed Pelagianism of modern Liberalism, yet come far short of the doctrine of our standards on this point. This is particularly true with respect to the doctrine of the decrees of God. It is not clear that these men adhere to the Confessional doctrine of election and reprobation, in which God sovereignly and irrevocably divides the members of the human race into two distinct classes. On the contrary, they accuse the Confessional teaching of not being sufficiently Christological in not teaching that the reprobate are reprobate in Christ, and in making the decrees of election and reprobation simply a special part of an all-embracing cosmological plan. (Cf. the work cited, pp. 156ff.) The irrationalism of

Barthianism is here seen to be in conflict with the material principle of the Reformed Faith, i.e., the sovereignty of God, as manifested especially in the decree of election and its execution, as well as with its formal principle, i.e., the sole authority of Holy Scripture as the infallible Word of God.

Until the "Barthians" in the Ca-

nadian Presbyterian Church and elsewhere make clear their wholehearted and unreserved acceptance of the Reformed Confession on these two fundamental principles, the orthodox can hardly be blamed for looking upon them with misgivings.

Sincerely yours,

WILLIAM YOUNG

## Korean Presbytery Founds Orthodox Seminary

**I**N THE midst of a troubled ecclesiastical situation many Koreans are finding cause for rejoicing in the founding, in one of Korea's southern Presbyteries, of a Presbyterian Seminary, standing without compromise for the whole gospel, according to reports received here from Mr. Chin Hong Kim, graduate of Westminster Theological Seminary now attached to the American Military Government in Korea.

The new institution is located in Chinha, Kyengsang Namdo, Korea. The Rev. Yune Sun Park, graduate of Westminster Seminary, has been instructing sixty-seven students whom he meets in four classes daily during the summer term of the school, to end August 31. Most of these students have been imprisoned by the Japanese for their faith. Courses taught by Mr. Park are Systematics, Biblical Theology, and Biblical Exegesis. In the fall

term, beginning in October, Paul S. Myung and Chin Hong Kim, both Westminster graduates, expect to join the faculty. Kim plans to resign from his government service to enter the new work. The president of the seminary is Hyung Nong Park, Ph.D., a former student of Dr. J. Gresham Machen in Princeton Theological Seminary.

Many of the leaders of the Presbyterian church in Korea are men who favored obeisance to the Japanese Shrines and supported the union of Methodist and Presbyterian churches carried out by the Japanese. In the confusing situation following the Japanese surrender when the separate denominations coexisted with the union church, these men worked hard to promote the union movement. When lack of popular support frustrated this effort, the same men remained active in the temporary General Assembly which met in Seoul recently. Delegates from the presbyteries of South Korea attended this meeting, with the exception of the presbytery which founded the Chinha Seminary. The Assembly took action to carry out the official business of the Presbyterian church in South Korea until the 38th parallel wall, dividing the American and Russian zones, is removed.

Politics and religion have been intermingled in the current situation. The leaders of the church who supported Shinto worship are now active in rightist political parties. The National YMCA, supported by individual churches, has joined the Korean Independent Promotion Association, a rightist party. Local Presbyterian churches have been attacked by leftists because of their support of the YMCA. Clashes between rightist and leftist groups have been physical as well as ideological. A mediating

### Korean Seminary Needs Help

**BOOKS, food, and clothing are all desperately needed in Chinha Seminary, recently organized to stand for the Reformed Faith in Korea. Theological books (in English), Greek and Hebrew text books, English, Latin, and Dutch lexicons are all needed. The Guardian will be glad to forward any books or contributions toward books that readers send in. Food (non-perishable) and clothing may be sent in packages not exceeding 11 pounds through the Post Office. Address: Rev. Park Yune Sun, c/o the Presbyterian Church, Front of Kyengwha Station, Chinha, Kyengsang Namdo, Korea.**

party has been opposed by extremists on both sides. Russian tactics in the north in confiscating the property of wealthy landowners and distributing it among the peasants have won the enthusiasm of the Korean National and Farmer's Union. Thousands of Christians have fled from the Russian zone to South Korea, others have been banished to mountainous hinterlands. Those who have escaped to South

Korea have been forced to leave their possessions behind.

Problems of the refugees are increased by inflation prices, with most commodities from ten to a hundred times higher than before the Japanese collapse a year ago. Meat, flour, sugar, and shoes and clothing are almost impossible to obtain. A national price control office is fighting inflation, but black markets are flourishing.

celotex panels and the outside with asbestos shingles. In general the design is Cape Cod. The Sunday school rooms are on ground level behind the church auditorium with a wing extending on each side.

One hundred fifty-four persons attended the opening service in Calvary's new church and about one hundred worshipers have attended each Sunday since. The Sunday school also has experienced a substantial increase since moving into the new building. Plans have been made for a thorough house to house canvas next October.

Only a few years ago the new church and the Gospel Pavilion existed only in the dreams of a few of God's people in Wildwood. Now they are a reality where hundreds of people every week hear the gospel in the new church and on the boardwalk. To God be the praise and the glory. He does do exceeding abundantly above all we ask or think. Already many are looking forward to erecting a manse for the minister on lots secured for the purpose. It may please God to give a vision to more of His own in Wildwood that a Christian day school may be organized and suitable buildings erected in the not too distant future. Above all we desire to be faithful to Him that called us and ever seek to further the cause of the glorious gospel of saving grace.

## Dedicate Wildwood Church On Tenth Anniversary

By the REV. LESLIE A. DUNN  
Pastor, Calvary Church, Wildwood

FOR ten years the congregation of Calvary Orthodox Presbyterian Church in Wildwood has been meeting in a store building. In the providence of God the church now worships in a beautiful structure well adapted to its needs.

The dedication service took place on the occasion of the tenth anniversary of Calvary Church, July 7. The Rev. Leonard S. Pitcher, teacher in the National Bible Institute of New York City, preached the dedicatory sermon. The Rev. John Murray, of Westminster Theological Seminary, and the Rev. Leslie Sloat also participated in the service. Mr. Pitcher, a graduate of Westminster Seminary, was the pastor of the First Presbyterian Church of Wildwood when the split between the modernist and fundamentalist factions swept over the country ten years ago. About a hundred members left the Presbyterian Church in the U.S.A. with Mr. Pitcher and formed the Calvary congregation.

Following Mr. Pitcher the Rev. James L. Rohrbaugh was called as pastor of the new church. Mr. Rohrbaugh had been in Ethiopia as a missionary but was forced to leave that field because of the Italian conquest. The Calvary congregation had been largely supporting Mr. Rohrbaugh as a missionary and when Mr. Pitcher resigned were eager to call him as pastor.

For the latter half of its history Calvary church has been served by its present pastor who was called in 1941 from the White Horse, Trenton, congregation. At that time the building fund had a few hundred dollars

in it. The congregation a few months later purchased lots and began to plan for a building. Had not the war broken out the church might have been begun in 1942.

The congregation is grateful to the contractor, Mr. Ray Kimsey, who found scarce materials and built the church at a reasonable price. The building will cost about \$11,000 of which \$4,000 has been borrowed. The auditorium will seat 160 conveniently, the main Sunday school room 80 and the Beginners-Primary room 50. The church is finished inside with varigated



New home of Calvary Church, Wildwood. The wing in the rear is part of the Sunday school quarters. In Wildwood water begins not only at the beach, but a few feet down anywhere: with a basement out of the question, the Sunday school auditorium is at the back of the T-shaped edifice.



Farrar-Birch Photo

## Germantown Church Responds To Appeal for Netherlands

By REV. EUGENE BRADFORD,  
Pastor, Calvary Church

"AS WE therefore have opportunity, let us do good unto all men, especially unto them who are of the household of faith." The members of Calvary Orthodox Presbyterian Church of Philadelphia, mindful of the appeal for the relief of needy Christian families in The Netherlands made in the May 25 issue of THE PRESBYTERIAN GUARDIAN, could not fail to realize that they had opportunity. They determined, therefore, to heed the admonition of the Apostle Paul. The towns and villages of Holland had been bombed; Philadelphians had never heard whistle of bombs. Members of Calvary Church had been deprived of no great comforts during the war; their Christian brothers of Rotterdam, Arnhem and Wezep had been left starving and nearly naked by the retreat-

ing Nazi tyrants. We realized that it was incumbent upon us that we do what we could to come to the aid of these impoverished but stalwart members of the household of faith.

After only two appeals were made, members and friends of the Church contributed hundreds of articles of clothing, used, but good for at least another winter's wear. At least a dozen heavy overcoats and a dozen pairs of shoes were included, to say nothing of scores of dresses, blouses, shirts, and suits.

We wish that we could have sent more. But what we have sent was sent with the prayer that it will bring welcome relief next winter to members of the Gereformeerde Kerk in Wezep, and that it will contribute to the greater unity of the Reformed churches of the world.

**Clothing for the Netherlands:** The Rev. Eugene Bradford, pastor of Calvary Church, Germantown, Philadelphia, addresses packing cases filled with used clothing for Holland relief. Mrs. Alice Birch, Eulalia and Claire Kingma assist in the packing. Calvary was one of many churches which responded to the GUARDIAN appeal. More clothing is still urgently needed.

## Eritrean Missionary Convalescing

AFTER weeks of hospitalization and treatment, both by surgery and drugs, for infection contracted in the birth of her son, Mrs. Francis Mahaffey, Orthodox Presbyterian missionary to Eritrea, is recuperating in the Mahaffeys' apartment in Ghinda. Letters received recently from the Rev. Francis Mahaffey tell of traveling from one hospital to another seeking proper care and medical attention.

Infection set in soon after the birth of John on April 29 in the Assab hospital. Although one of the most competent doctors in the hospital attended the delivery, hospital conditions, writes Mr. Mahaffey "lacked common-sense cleanliness, let alone sterility." Sulfa drugs kept Mrs. Mahaffey's fever in check, but when the sulfa was stopped the fever returned. In an effort to contact a specialist, the Mahaffeys applied to the Massawa hospital, but Mrs. Mahaffey was put in the care of an Italian doctor who considered a temperature of 100° normal, and declared that a higher altitude would clear up breast abscesses which had formed.

On the trip the baby was severely burned by the reflection of the sun from the water. This burn cleared up, but after a week in the Massawa hospital Mrs. Mahaffey was not improved. Returning to Ghinda, she became worse. Mr. Mahaffey then contacted the U.S. Army doctor in the camp at Asmara. Under sterile conditions, after administering an anesthetic, he lanced one abscess. Since he could not offer hospital facilities, Mrs. Mahaffey entered the Asmara hospital, where she remained for 17 days. Until this time the baby had not gained in weight. The American physician supplied the hospital with penicillin for Mrs. Mahaffey, and this proved more effective than the sulfa. It became necessary, however, to lance

another abscess, and an Italian doctor did so, without anesthesia, although the American doctor had recommended it. The operation was "brutally painful" writes Mahaffey. After the two operations the infection subsided, and the last letter from the missionaries describes both the mother and the baby as doing well.

Added to the sufferings came a vexing circumstance in rumors that were given wide circulation by the nuns and officials in the hospital at Massawa charging Mrs. Mahaffey with taking a piece of hospital equipment. When Mahaffey protested to the

Senior Medical Officer, he received a reply which declared that since Mrs. Mahaffey had not handed the equipment to the nun personally, but had left it in the room, she must be held responsible for its loss!

After several unsuccessful trials a Dankali boy has been secured to help in the language work. The boy secured knows Saho, another local dialect, very well also, and the language studies have been accelerated.

Mahaffey and the Rev. Clarence Duff hope to make a trip through the region around Arafalo and Thio when the weather becomes a little cooler.

spirits as they were cast out were heard to speak the name of Jesus, indicating that they recognized Him as the Son of God. It is difficult for us to imagine the joy and happiness that a scene such as this undoubtedly brought to many people. For a time Jesus was at the height of His popularity.

### 5. The Paralytic

Jesus was sitting in a house, teaching the people. The crowd was so great that even the doors were jammed with people. Nearby there was a man living, who was paralyzed, unable to walk. Some of his friends, believing that Jesus would heal him, picked him up in the cot on which he lay, and carried him to the house where Jesus was. Because of the crowd they could not get in at the door, so they managed to get up on the roof, tear a hole through it, and let the man down from above into the very presence of Jesus. Seeing the faith of those who had brought the man, Jesus looked at him and said, "Son, thy sins be forgiven thee." Some of the scribes and Pharisees who were present objected to this manner of speech, because, as they thought, only God could forgive sins. Jesus asked them whether it was easier to say, "Thy sins be forgiven thee," or to say, "Rise up and walk." The former was perhaps the easier to say, because it could seemingly be put to no outward test as to its accuracy. But Jesus now proceeded to say the latter also. As He said it, the man was healed, and he stood up and carried away the cot on which he had been lying. Jesus said He had done this that they might "know that the Son of man hath authority on earth to forgive sins."

### Importance of Miracles

The miracles of Jesus are important in many ways.

1. They provide an objective, historical ground for believing that Jesus was indeed the Christ, the Son of God. (Cf. John 20:20-21.) We say of God that He is not limited by anything outside of Himself. He is able to know and do all things. Jesus, by the miracles, gave evidence that the same was true for Him. His complete power extended to material things, to the bodies of men, to the elements of the natural world, to the world of evil spirits. He knew even the movements of fish in the sea. He possessed in Himself, and manifested in His miracles, the attributes of God. So the

## The Life of Jesus Christ

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

### LESSON II

#### Some Miracles of Jesus

SCRIPTURE: Matthew 8:2-17; 9:2-8;  
Mark 1:23 - 2:12; Luke  
4:33 - 5:26.

THE RECORDS concerning the early Galilean ministry of Jesus consist to a large extent of accounts of miracles He performed. Each of the gospel writers, Matthew, Mark, and Luke, tells us of some of the miracles. Since there is no attempt to indicate clearly the exact order of occurrence, we shall not try to determine which came first or second. Rather we shall simply consider some of the things which actually took place, and then notice something of the significance of the miracles generally.

#### 1. The Demoniac

One day as Jesus was in the synagogue in Capernaum, there was a man present possessed of a demon or controlled by an evil spirit. Moved by this spirit, the man cried out to Jesus asking to be let alone, and saying that he knew who Jesus was, the Holy One of God. Jesus turned and commanded the evil spirit to leave the man. The man went into a sort of convulsion, and when it was over he was free of the evil spirit. This healing caused a great stir among the people, for it indicated that Jesus' authority was supreme even over the world of spirits, and over the demons which at times took possession of individuals.

#### 2. The Leper

On another occasion when Jesus

was with his disciples in the midst of a crowd, a man afflicted with the disease of leprosy came running to Him and knelt before Him, and said, "Lord, if thou wilt, thou canst make me clean." Such a confession of faith in Jesus as able to heal him, together with a humble waiting upon Jesus' mercy and willingness, received an immediate response. Jesus said simply, "I will," touched the man and healed him. But then He directed that the man should have his cure certified by the priests before returning to normal social life.

#### 3. Peter's Wife's Mother

On an occasion when Jesus was a guest in the home of Andrew and Peter, the word was brought to Him that Peter's mother-in-law was ill of a fever. We are not told how serious the illness was. But when Jesus heard, He immediately cured her. She on her part was able to get up and minister to the company of visitors. This miracle might well suggest that in no house where Jesus was a guest would He permit to continue a condition which prevented those of the home from benefiting by His presence there.

#### 4. Many Healed in an Evening

The evangelists all tell of an evening after Jesus had performed a number of miracles, when the people finding the house where He was staying, brought together a great number of sick, injured, and demon-possessed persons. Jesus healed them all—the lame, the deaf, the diseased—and cast out the evil spirits. Some of these

miracles are signs which bear witness that Jesus was the Son of God.

2. The miracles also point to Jesus as the true prophet of God. Moses had declared long before that God would give to Israel a great prophet. One characteristic of a true prophet of God would be that the things he said would actually occur. There had been many prophets in Israel in ancient days, but they had all in a sense been "types" or forerunners of the true Prophet. As Redeemer, Jesus exercised not only the offices of priest and of king, but also of prophet. When He spoke, the thing happened, even though in a miracle. Now Moses had said of the prophet God would send, that whosoever refused to listen to his words should be punished, be cut off from the people. This applies especially to Jesus. Whoever refuses to trust Jesus, and to do what He requires, is lost—separated from the people of God.

3. The miracles suggest the close connection between the miseries of this world, and the fact of sin. All misery and suffering is in some sense the result of sin. And as Jesus came to deliver His people from sin, His work involved also freeing them from its consequences. So His language in speaking to those delivered from some disease is often in terms that also apply to salvation from sin.

4. That Jesus actually performed miracles has often been denied. But to those who accept—and who can reasonably deny it?—the supreme miracle of the Resurrection, the other miracles do not seem strange. The efforts which have been made to get around the miracles, and in fact to get away from all that was supernatural in the life of Jesus, have been both cunning and crude. But the witness of Scripture is inescapable.

#### QUESTIONS ON LESSON 11

##### Detailed Questions.

1. Name four miracles which Jesus performed during His early Galilean ministry.
2. Did the evil spirits know Jesus? How can you tell?
3. Was Jesus willing to heal people who came to Him and asked to be helped?
4. What right did Jesus have to tell people their sins were forgiven?
5. On the basis of whose faith did Jesus heal the paralytic?

##### Discussion Questions.

1. What do the miracles indicate as to who Jesus was? Why do they not indicate the same with respect to Peter and John (See Acts 3:1-8)?
2. Point out some consequences of sin in the world. Do you think the field of medicine would be a good one for Christians to

enter? Give reasons.

3. If Jesus could perform miracles for other people, could He perform them for Himself? If so, why did He not save Himself from the suffering and death He eventually experienced?
4. Do you think we can say that Jesus "performed the miracle" of His own resurrection? Explain.

## Orthodox Presbyterian Church News

### Presbytery of California

**WESTMINSTER Church, Los Angeles:** On August 11 the Westminster Seminary Quartet had charge of the evening service and on August 18 a union service with Beverly Church was held with Professor R. B. Kuiper of Westminster Seminary as preacher. The sixth annual Blue Ridge Bible conference is being conducted during the last week of August.

**First Church, Portland, Ore.:** While building continues on the new church structure, the church has been meeting in a 33' x 46' tent. . . . Five young people attended the Suttle Lake Bible conference. . . . In its recent visit, the Westminster Gospel Team broadcasted over a local radio station and visited the conference.

### Presbytery of the Dakotas

**Bancroft Church, Bancroft, S. D.:** The churches in Bancroft, Manchester, and Yale vied in appreciation of the Westminster Gospel Team. Over 230 heard them on July 21, with Yale having the largest turn-out. The Bancroft congregation had a dinner in their honor following the service. . . . Bible schools were conducted in all three churches. One hundred were enrolled, with Manchester topping the others. The average attendance was over 95. Mrs. A. E. Rogers, Manchester, Miss Margaret Bemis, Yale, and Mrs. Vincent Peterson, Bancroft, assisted the Rev. and Mrs. Melvin B. Nonhof with the teaching. . . . The Rev. A. C. Gordon, former pastor, conducted two services during the summer. Receptions were held for his family at Bancroft and Manchester. Other speakers during the summer were Miss Mary Roberts, home missionary in Omaha, and the Rev. R. D. Piper.

**Camp Chief Yahmonite, Steamboat Springs, Colo.:** About 75 delegates

were in attendance this year to hear the Rev. Bruce Hunt speak on missions and lay preacher George Veenstra, of Denver, discuss personal work. The Rev. George Hooper of Craig spoke on I Peter. Children were taught by Miss Harriet Z. Teal and Mrs. Dan Stukey.

**First Church, Omaha, Neb.:** Miss Mary Roberts of the Logan-Fontenelle Chapel is touring South Dakota and Nebraska, speaking in OP Churches of her work. . . . Special offerings of \$250 have been given for the new roof for the church. . . . Mr. R. T. Kerr was elected church treasurer after the pressure of duties forced Mrs. Clifford Oak to resign.

### Presbytery of New Jersey

**Faith Church, Pittsgrove, N. J.:** The Rev. Thomas Cooper of Philadelphia was a recent preacher. Mr. John P. Richmond, a student of Westminster Seminary, is occupying the pulpit during August.

### Presbytery of New York and New England

**First Church, Hamden, Conn.:** A school bus picked up the boys and girls in a second successful summer Bible school in Hamden this year. More than 90 were enrolled and there was an average attendance of 60. In keeping with the missionary theme a special speaker was an African missionary on furlough. . . . The congregation is praying that the way may be opened for building to begin on the chapel this fall. A scarcity in both labor and materials has caused considerable delay. . . . Mr. Ralph Clough, pastor-elect, has been preaching a series of Sunday evening sermons on the Gospel of John. Questions based upon the text are made available a week in advance to assist the congregation in the study of the book.



**Covenant Church, Rochester, N. Y.:** A chartered city bus brought most of the children to summer Bible school. Attendance averaged 52 and about 90 attended the closing exhibition. . . . Pastor Charles L. Shook and family expect to go to Volga, S. D., for their vacation. Mr. Shook was formerly pastor of the Volga Church.

**Second Parish, Portland, Ore.:** The summer Bible school used Christian Education Committee materials, averaged 49 in attendance. . . . The Rev. John H. Skilton was the guest preacher on the occasion of tenth anniversary of the withdrawal from the Presbyterian Church, USA. Other guest preachers were the Rev. Dean W. Adair, Cedar Grove, Wis., and Dr. William Harlee Bordeaux, General Secretary of the American Council of Christian Churches.

#### Presbytery of Ohio

**First Church, Cincinnati, Ohio:** Attendance at the summer Bible school averaged 49 children. Teachers were Mrs. Minnie Cook, Mrs. John Williams, Mrs. Robert Herdliska, Mrs. Clarence Vander Molen, Mrs. Charles H. Ellis and the pastor. Mrs. T. J. Wheatley assisted as secretary. The school contributed \$45 to the Eritrean missionaries.

**Covenant Church, Indianapolis, Ind.:** The Westminster Gospel Team was well received at Covenant Church. . . . The summer Bible school taught by the Rev. and Mrs. Martin Bohn, Mrs. Gordon H. Clark, Miss Shirley Knuckles, and Miss Joyce Hancock, averaged 37 in daily attendance. . . . Twenty-one people from Indianapolis attended the Tri-State Bible Conference held in Mentor, Kentucky, under the auspices of the Presbytery of Ohio.

**Westminster Chapel, Evergreen Park, Ill.:** Extensive publicity, intensive prayer, and house to house canvassing were all instrumental in the success of the first vacation Bible school conducted by the Rev. George W. Marston and an able teaching staff. The enrollment was over 150 and the chapel was crowded out. The board of directors of the local Christian Reformed church offered the facilities of the classrooms and playground of their Christian school. Every seat but two was filled. . . . Simultaneously a vacation Bible school of 45 was being conducted by Mr. Walter DeJong, principal of the Evergreen Park Christian school, and

summer assistant to Mr. Marston at the South LaGrange Chapel. This chapel is housed in a cottage owned by the Committee of Home Missions in a growing section of LaGrange. The work at Evergreen Park, South LaGrange and Westchester is progressing, but until Mr. Marston has assistance the areas cannot be properly developed. Other denominations are now entering these sections, buying lots and erecting chapels. . . . Mr. and Mrs. John Smith of the Church of Scotland attend the Evergreen Park Chapel. They were introduced by a letter from the Rev. John Murray.

**Trinity Chapel, Newport, Ky.:** Sixty-four children were enrolled for the four-week summer Bible school. Of these 34 had perfect attendance records. Rev. J. Lyle Shaw reports that both the quantity and quality of the work done far surpassed other years. Warm milk, cocoa, and cookies were served as mid-morning refreshment, since many of the children came without breakfast.

#### Presbytery of Wisconsin

**Grace Church, Milwaukee, Wis.:** Gifts to the building fund have increased it to \$575, and \$4000 has been promised in loans. Five thousand dollars more is needed to complete the \$12000 building budget. . . . Visitors from other churches attended the service conducted by the Westminster Gospel Team.

**Calvary Church, Cedar Grove, Wis.:** The need and opportunity of psychiatric nursing was discussed recently by the Machen League of the church in a study of the article "Young Christians, This Is Your Job!" written by the Rev. Edward Heerema of the Christian Sanatorium, Wyckoff, N. J. in a recent issue of the Banner. . . . The young people's conference of the Presbytery of Wisconsin will be held at Hill's Lake at Wautoma, August 26 to September 2. Chairman of the committee conducting the conference is the Rev. Richard B. Gaffin of Milwaukee. Other members are the Rev. John Verhage of Oostburg and the Rev. Dean W. Adair of Cedar Grove.



## Your FAMILY ALTAR

### REDEMPTION

AUGUST 28. LEVITICUS 22:17-25 (20)  
**I**T WAS required of the saints of the Old Testament that they offer a perfect, unblemished sacrifice. There was a two-fold reason for this. First, the offering was being made to Almighty God; anything short of the perfect would not be acceptable to Him. Second, this was symbolic of the effectual sacrifice of Christ for our atonement; He was the spotless Lamb. Only as such could He have borne our sins and paid our penalty. Only a perfect sacrificial animal could thus point to Jesus Christ.

AUGUST 29. MALACHI 1 (8)  
 Sometimes consciously, other times unconsciously, we think anything will be acceptable to God. A very practical illustration is used to bring the proper perspective. Offer the same thing to the governor, president or king. Would you be proud of such a gift? Then be sure God is greater than all and is worthy of only our best gifts. Today, we cannot present any other gift to God for our atonement than the precious and spotless Lamb of God, slain before the foundation of the world.

AUGUST 30. JOHN 1:29-42 (29)  
 Steeped in the knowledge and practice of the Old Testament sacrifices, especially called of God to be the forerunner of Christ, John the Baptist was qualified to say, "Behold the Lamb of God, which taketh away the sin of the world." The redemptive work of Christ takes away sin. Believe in Him!

AUGUST 31. JOHN 3:1-10 (18)  
 Nicodemus, a son of the law, knew its terrors and condemnation. To him Jesus spoke of the purpose of His coming into the world. It was not to condemn, as the law did, but rather to bestow salvation upon the world. What a gracious purpose on the part of God! Yet men will persist in their refusal to accept Christ; they will perish if they do not. Be persuaded of God's mercy and proclaim the same to all the world.

SEPTEMBER 1. II CORINTHIANS 5 (15)  
 The man who increases the size of his barns instead of the size of his alms is one who is prone to forget the purpose of the Christian life. Usually increased work decreases one's attention

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to spiritual things. Both time and money withheld from the work of the Christian Church lessen Christian zeal. Christ died that "they which live should not henceforth live unto themselves, but unto him which died for them and rose again."

SEPTEMBER 2. I TIMOTHY 2 (5)

A young Italian said that he was depending on the intercession of the Virgin Mother. From the Scriptures we showed him that even Mary pointed the servants to Jesus. God the Father spoke from heaven, witnessing, "This is my beloved Son, hear ye him." And Christ claims, "I am the way, the truth, and the life, no man cometh unto the Father but by me." This Catholic was persuaded that there is only one Mediator—will you trust in Him too?

SEPTEMBER 3. ACTS 10:34-43 (43)

The Word of the Gospel carries with it the peace of God. Into the sin-distressed soul steals the peace of Christ when God grants His gracious gift of faith. When the burden of sin is cast on Christ the forgiven sinner knows the sweet peace of God's love. Do you know this peace? It is found alone in the Prince of Peace.

SEPTEMBER 4.

COLOSSIANS 1:20-29 (20)

Embrace with me the Lord Jesus Christ. He is altogether lovely. By Him peace was achieved between God and man. Through Jesus we have access into the holy of holies. Christ reconciled us unto Himself. Make Him the center of your devotion, your thanksgiving, your praise. The blood of His cross is the stream of life to all saints.

SEPTEMBER 5. HEBREWS 2:9-18 (17)

The high priest made reconciliation for the people by the offering of sacrifices. He stood as their representative before God. Christ is our high priest. He made reconciliation by the sacrifice of Himself. He stood as our substitute as well as representative. Being made after Abraham's seed, having tasted of the temptations which we undergo, He is able to help us who are tempted.

SEPTEMBER 6. PSALM 85 (2)

Every true believer knows that he is a sinner. He is conscious of falling short of God's glory. He hates sin. How wonderful to know that God forgives the iniquity of His people and covers their sin! Has temptation been so strong that you have sinned against Him? Has the glimpse of His holiness accentuated your sinfulness? Then re-

joice in such a merciful God, with Whom is forgiveness.

SEPTEMBER 7. PSALM 130 (4)

Luther's psalm, *De Profundis*, is rich and reveals the richness of God's mercy. George Bowen is quoted by Spurgeon as saying, "This forgiveness, this smile of God, binds the soul to God with a beautiful fear. Fear to lose one glance of love . . . Fear to be carried from the heaven of His presence by an insidious current of worldliness. Our duty, then, is to drink deep of God's forgiving love. To be filled with it is to be filled with purity, fervency and faith."

SEPTEMBER 8. ISAIAH 43:14-28 (25)

Upon close study of the Word of God there is seldom, if ever, found a doctrine in the New Testament which has not been foreshadowed in some way in the Old. Israel received the tender mercies of God through sovereign grace just as we are redeemed by the same means. It was not for Israel's sake that her sins were blotted out, but for the sake of God. Therefore, His elect children should place His glory foremost in their lives.

SEPTEMBER 9. ISAIAH 44:21-28 (22)

An integral part of our redemption is the blotting out of sin. Sin drags one down. Sin separates between God and man. Sin brings death. Sin is that in man which displeases and offends God. Therefore, let the people of God rejoice at the forgiveness of sin, at the blotting out of our transgressions.

SEPTEMBER 10. ISAIAH 55 (7)

Perhaps someone who is a stranger to the covenant of God will read this daily portion. Let me assure you that the exhortation and promise of this verse has been abundantly affirmed. The wicked who forsakes his way and turns unto the Lord Jesus Christ in faith will be abundantly pardoned. You will agree with me that God's ways are loftier and more gracious than man's ways. Accept His rich promise.

SEPTEMBER 11. JOHN 10:1-11 (9)

Have you walked down the long corridors of an office building and noticed how every door was marked? The lettering tells you who or what firm occupies the office into which it leads. It is not easy to make a mistake and enter the wrong office. In words far more distinct the Lord Jesus says, "I am the door: by Me if any man enter in, he shall be saved." In the halls of life there are many doors but only one that leads to eternal well being.

SEPTEMBER 12.

I CORINTHIANS 6:1-11 (11)

In the course of a denunciation and in the midst of a catalogue of sins, Paul contrasts the Christian's situation. Because of his regeneration and cleansing he ought not to need the denunciation nor to enter upon any of the sins enumerated. While this list is not exhaustive it is typical. Children of God should be separated from all sin.

SEPTEMBER 13.

EPHESIANS 4:20-32 (32)

The greatest incentive to godliness is to behold God Himself. There was bitterness and harsh judgment in a church of Asia Minor. Discord and division had shattered peace and unity. Tenderly Paul held before the eyes of that group the forgiveness of God. That came because of Christ. Therefore, the congregation, who were in Christ, should forgive one another.

SEPTEMBER 14. HEBREWS 4 (16)

There is a wide avenue of approach unto God opened before every child of the covenant. It is the avenue paved

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with the grace and mercy of God. It is the avenue of prayer. It leadeth to the ear of God—to the very heart of God. It is the highway of mercy to all who are in Christ Jesus. Have you walked that way recently?

SEPTEMBER 15. JOHN 1:1-14 (12)

Faith in Christ brings a person into a most wonderful relationship with God. We are given power to become the sons of God. This adoption into the heavenly family is one of the most satisfying things in the Christian experience. Meditate long on what it means to be a child of the eternal God!

SEPTEMBER 16.

II CORINTHIANS 6:11-18 (18)

As in Romans 8:14ff. here we find again the thought of our adoption. It not only has a bearing on our future life but it also influences this earthly pilgrimage. It demands separation from uncleanness. This is readily understood when we observe the taint of sin. Children of a holy God must themselves be holy. King's sons do not run after peasant's portions, nor the children of God in unclean paths.

SEPTEMBER 17. GALATIANS 4:1-9 (7)

With what skill Paul adduces driving arguments against sin and apostasy! Remember your former estate. Realize your present condition and privileges. Weigh the one against the other. Do you not see that Christianity with its beatitudes and fruits is more to be desired than any other thing? Prefer ye to be a servant than a son? Would you choose to share Satan's wicked end, or to be an heir of God?

SEPTEMBER 18.

DEUTERONOMY 7:1-13 (9)

The Catechism for Younger Children says, to glorify God "we must love Him and keep His commandments." If we glorify Him, God has promised to remember His covenant mercy to a thousand generations. That covenant mercy is the door of grace whereby we may be accepted into His household. Can you sing, "I'm a child of the King"?

SEPTEMBER 19.

NEHEMIAH 9:16-24 (19a)

This portion of the prayer of Nehemiah recalls the oft rebellion of Israel from under the hand of God. And it holds forth anew the long-suffering and manifold mercy of God. If God would thus sustain a rebellious nation how much more will His loving kindness be extended to those who love Him?

—HENRY D. PHILLIPS

## Evangelicals List Westminster Books

THE second annual "Evangelical Book List" compiled by the Book Commission of the National Association of Evangelicals includes two books from the faculty of Westminster Theological Seminary: *The Infallible Word*, a symposium by that faculty, and *The New Modernism*, a study of Barthianism by Dr. Cornelius Van Til, professor of apologetics in Westminster. The list also includes *Christ, the Hope of Glory*, by William Childs Robinson, characterized in the list as published in *United Evangelical Action*, Journal of the NAE, as a "thoughtful and comprehensive presentation of Christian eschatology (a millennial)," and *Christianity Rightly So Called*, by Samuel G. Craig, a plea for consistent Christian supernaturalism.

Commenting editorially in the June 15 issue of the UEA, Dr. Carl F. H. Henry, chairman of the Book Commission, declared that "a much more vital evangelical literature is beginning to make its appearance," and hails an NAE project to compile a roster of evangelical scholars and set them to work turning out an Evangelical library. The same magazine contains the closing address of the NAE Minneapolis convention, "The Urgent Need for a New Evangelical Literature," by Dr. Wilbur M. Smith, of Moody Bible Institute, appealing for more conservative Christian books in every field.

## By Faith

(Concluded from page 228)

ment's treasury.

### "Flagrant Abuse of Discretion"

The refusal of the zoning board to grant the appeal was carried before the Common Pleas Court of Allegheny County by the church. Examining the grounds alleged by the zoning board: that no church was needed in Blackridge; that many residents had signed a petition against this church; and that the \$21,000 structure, seating 200, would adversely affect property values; Judge Walter P. Smart declared in giving his verdict, "We are of the opinion that the reasons assigned by the board are not legal grounds for the refusal of the permit, and, therefore, there was a manifest and flagrant abuse of discretion on the part of the board."

Newspapers gave the case considerable publicity, creating public opinion in support of the stand of the church. The building was erected, and when the neighborhood saw the charming little chapel completed, the opposition against it as a structure evaporated. As Pastor Cummings continued to work in the neighborhood, the rumors disappeared also. The church has gained favor in the area; attendance at all services is growing steadily, and a splendid summer Bible school was held in the new building this summer. Several families from Blackridge have recently united with the church. A vigorous program of evangelism and instruction is scheduled for the fall.

The songs of praise of the ceremony of dedication will not be mere formalities to a congregation that has seen this triumph of the grace of God. With remarkable fidelity the members of the congregation from other parts of the city continue to serve God in worship and work, some families traveling seven or eight miles to attend.

No one, least of all Cal or Mary Cummings, expects the future to be serene and free of trials and testings of faith. But with faith strengthened and confirmed of God, the whole congregation looks forward to greater triumphs of the grace of Christ.

Covenant Church covets the prayers of God's people.

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