

The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

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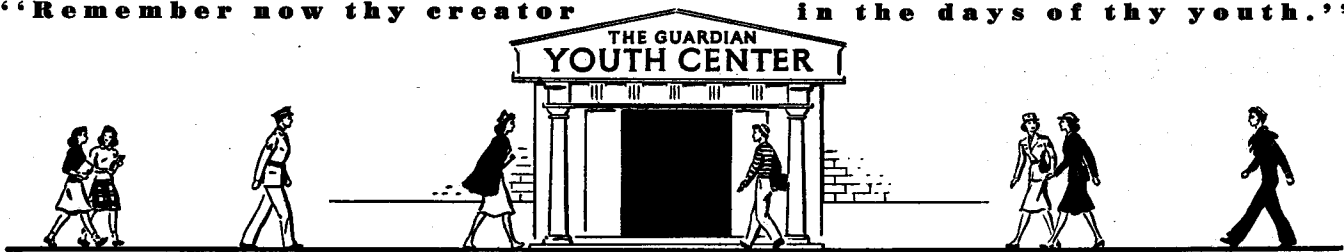
The religion of Paul was not founded upon a complex of ideas derived from Judaism or paganism. It was founded upon the historical Jesus. But the historical Jesus upon whom it was founded was not the Jesus of modern reconstruction, but the Jesus of the whole New Testament and of Christian faith; not a teacher who survived only in the memory of His disciples, but the Saviour who after His redeeming work was done still lived and could still be loved.

—J. Gresham Machen

January 10, 1947

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



EPC

THIS section of the Youth Center is being printed under my initials for several reasons. One is that I couldn't think of any other title broad enough to cover all the remarks and sundry observations I might want to make except ETC. I prefer EPC because I am more accustomed to it, and it is more distinctive. There are three Ceteras listed in the Chicago telephone directory, but no Clowneys. (I live in La Grange, and our phone isn't listed under our name anyway.) The title above not only will cover any imaginable topic, so long as I am writing about it, but will also serve to shield the editors from any loss of dignity because of my informal style.

My first thought in beginning as GUARDIAN youth director is to say that this is not my page but yours. However, I can't bring myself to say it, because after all I'm the one who has to hammer out the copy for Editor Sloat every other week. But while the page is mine, its usefulness is certainly up to you. There are three things I should like to see this page accomplish. First, it should supply news of young people's activities, and of individual young people. Second, it should offer Bible studies, ethical and devotional material that will be of value to young people. Third, it should provide a center for the interchange of ideas about society management and activities.

It's plain that I can't meet those aims myself. Although I was young myself once, I've pretty much forgotten what it was like, and my three children are too young to be young people. I must have letters from genuine young-people readers to discover how to write for you. How young are you? Are you able to read yet, or do you just look at comic books, so that I really should draw this page? Do you ever read anything in the GUARDIAN besides this page? Or vice

versa, at least from now on?

It's a long way from the Chicago area to most of the young people's societies attended by GUARDIAN readers. Unless you tell me the news of the doings of your group it is not likely that I'll hear about them. Will you please send me a card or letter right away with some item of local news, or some new idea for program or activities? Or some suggestion about this page? Just use the back of a left-over Christmas card, but write it right away. Address: Rev. E. P. Clowney, 744 S. 9 Ave., La Grange, Ill.

Your Bible Notebook

Now, at the first of the year, is the time to start your Bible notebook if you haven't been keeping one, or to start over again if you've slipped out of the habit. If your devotional Bible reading has become vague and slipshod, try making notes on each day's reading. Your notes need not be elaborate or complicated, especially at first, but they must be made daily. Put down in a few sentences the gist of the passage you read. Then go back over it more carefully and note the par-

ticular truths that are taught, the particular duties that are required. Using as many of the marginal references as you have time for, jot down the chief passages in other parts of the Bible dealing with the theme of your section. When you pray thank God specifically for the truths revealed in that part of His word, and ask Him for grace to obey the commands expressed or implied. A pencil used in this way is an instrument to deepen your prayer life.

Of course your notebook may be used for many other projects: to outline your pastor's sermons, to contain special investigations for Sunday School or young people's work, even to hold clippings, maps, and pictures. But don't make it just a scrap-book. I have judged a couple of Bible-notebook contests, and I was a little discouraged to see the efforts at prettifying random collections of pious miscellany.

The GUARDIAN will offer a valuable prize in the summer and again in December for the best notebook submitted for judging. The determining factor in our decision will be the apparent usefulness and value of the book to its compiler.

Welcome, Mr. Clowney

WITH this issue the Rev. Edmund P. Clowney takes charge of preparing the Young People's Page. We welcome him back to the GUARDIAN.

As our readers know, Mr. Clowney was for a time the Managing Editor of THE PRESBYTERIAN GUARDIAN. Last fall Mr. Clowney accepted appointment to serve as pastor in the Chicago area, and moved to La Grange, Illinois. We are glad, however, that the distance does not separate him from our fellowship.

Our thanks also to Mrs. Ellis for her writing of this page during the past two years. We hope we may yet hear from her on occasion.

Machen League Rumpus Room?

If your society has run out of interesting parlor games to play, have you thought of going downstairs? Is there some friendly basement, centrally located for your group, which could be converted into a glorified rumpus room, with a ping-pong table, dart-board, shuffle-board, even duck pins? Perhaps you could gather the equipment a little at a time, and start applying elbow-grease to the quarters immediately. Such a center can be a magnet for non-Christian teen-agers.

EDMUND P. CLOWNEY
Director, GUARDIAN YOUTH CENTER

The Exclusiveness of Christianity

Let Christians Be Christian in 1947

By the REV. LESLIE W. SLOAT

THE Christian faith as set forth in the New Testament is a completely exclusive faith. It demands a total surrender on the part of its adherents. One cannot be a disciple of Jesus Christ, and at the same time engage in other religious practices or accept other religious beliefs.

This is one of the points which Dr. J. Gresham Machen emphasizes in his book, "The Origin of Paul's Religion". He shows that Paul's success as a missionary of the Christian religion was just so much the greater, because Paul went counter to the religious current of the age. The tendency of the times was to be tolerant of other faiths. One might join as many of the cults of the day as he desired. Oriental religions flourished in Roman culture because they did not demand a forsaking of the Roman religions. In fact, the more movements of religion one joined, the more assurance he might have that his religious needs would be met. Paul would have nothing to do with such syncretism, as it was called. If one accepted his message of redemption through the work of Jesus Christ, that person at the same time gave up all other religions, not only as being inadequate, but as being untrue and positively wicked.

So the claim which has been made by some, that Paul's success as a missionary was just a part of the general success of religion, is simply not the case. While the success of other religions was largely due to their mutual tolerance, the success of Paul was in spite of his complete rejection of such tolerance. "It was one thing", says Dr. Machen, "to offer a new faith and a new cult as simply one additional way of obtaining contact with the Divine, and it was another thing, and a far more difficult thing (and in the ancient world outside of Israel an unheard-of thing), to require a man to renounce all existing religious beliefs and practices in order to place his whole reliance upon a single Saviour" (p. 9).

We are living once again in a time

when almost the whole tendency in religious thinking is toward mutual tolerance. In our day this form of thinking is rendered effective chiefly at the top of the scale, rather than on the level of the individual. So we have our church union committees, our federal and world councils, our committees for cooperation of Christians and Jews, of Catholics and Protestants, and so forth. We have not yet reached the stage where the individual seeks the answer to his personal religious needs by joining a whole series of cults. But if the present tendency continues, the time will come when even on the lowest level the various systems of belief will be so tolerant of one another that we will be encouraged to find out what each has to offer us. In the face of such a tendency, it is necessary that we again emphasize the exclusiveness of Christianity. He who would be true to the Word of God cannot look with anything but strong distaste upon the modern tendencies in the field of religious faith and practice.

The exclusiveness of Christianity, it should be recognized, is grounded in the very nature of the Christian faith. To understand it, we must turn back to the very beginning of our human history, as recorded in Scripture. We must recognize that there is one true and living God, and that He in the beginning created this world in which we have our present existence. From this it follows that only that religion is true which acknowledges and worships in truth the God who exists and who is the Creator of all. And only that religion is true which is in agreement with the revelation God has given.

Furthermore we are reminded that man was created upon this earth in a condition of personal goodness. He loved and desired to worship aright the God who had made him. But then sin entered the world. Man chose the evil path, and from loving God began to hate his Creator and to love the creature. The corruption which was involved in and which flowed

from this original transgression extended not only to the entire human race, but even affected the natural world. But now God in mercy extended His undeserved favor towards His creatures, and entered the scene with a promise of redemption. The words are recorded in the third chapter of Genesis. Speaking to the Serpent, who was the Devil incarnate, God said, "I will put enmity between thee and the woman, and between thy seed and her seed . . .". This declaration of purpose involved the plan of redemption. For while creation was good, there was no place for enmity between the creatures. And while creation was corrupted, there was no place for enmity. Only as man was redeemed from sin would he be at enmity against the forces of Satan. Only as God in the way of His own appointment, and through satisfaction of His own eternal justice, delivered men from the bondage of corruption and put within them a new heart, would they be set in opposition to the "seed of Satan."

Hence the true religion is not only the true worship of the true God according to His Word, but it also must be grounded in the work of redemption which God Himself wrought in the person of His Son. These are the basic features of the Christian faith. And it is from these that the exclusiveness of the Christian religion proceeds. Wherever the God of Scripture, or the Scripture as the Word of God, or the blood-bought redemption in Christ are not acknowledged, no true religion exists, but only a corrupt and false faith. And he who has been redeemed by the blood of the Lamb can only stand utterly opposed to all corrupt and false faiths.

The promise of God to establish this enmity between the seed of the Serpent and the seed of the Woman provides the key to the interpretation of human history. For history has consisted in the development of these two lineages, and in their interrelations. The Old Testament provides us

with a record of the development of the seed of the woman. Here we have pictured the people of God. At first they are few in number,—individuals or families chosen from among their heathen surroundings to be the recipients of the divine mercy. Then with the calling of Abraham, the family becomes a race, and the race develops into a nation. The nation also becomes a kingdom. Not all of those, of course, who are members of this nation and kingdom are as individuals included among the seed of the woman. There are unbelievers even in Israel. Nevertheless the story here is the story of the people of God.

But as we read this account, we are also aware of the other lineage. The children of Israel are in constant conflict with the forces of Satan. The people around them are heathen people. They worship idols and false gods. Sometimes there seems to be almost an imitation of the true religion. Sometimes the practices of the heathen peoples are abominable. But always Israel is warned against succumbing to the temptation to follow these false practices. Israel does not heed the warning. She frequently forgets her God and turns to idols. And as frequently she is punished. Finally God brings her into captivity in Babylon, after having torn away ten of the twelve tribes and scattered them. Israel seems to have learned the lesson of the sinfulness of idolatry, for after her return from captivity she did not fall into that particular wickedness again.

All of this is but the account of the enmity which God had established in the world, as it appeared in practice. In principle it was always there. In practice the people often failed to be true to the principle by which they were bound. But the principle demanded exclusiveness. The religion of Israel could not be held in common with other religions. It could not be tolerant of them as having equal right with it to the loyalty of men.

In the person and life of our Saviour, the principle of enmity against the forces of Satan came to its consummate expression. Here the Seed of the woman, in the preeminent sense, appeared upon earth. And against Him, as had been promised by God, not only the seed of the Serpent, but the Serpent himself, the Devil in person, came to do battle. The

conflict reached a degree of intensity not known before or since. Here the battle was finally to be decided. And here it was finally decided. The empty tomb represented the victory which had been won. The fatal blow had been inflicted upon the head of the Serpent. The redemption of the chosen ones of God had been accomplished, though at the price of the precious blood of the Son of God.

But now more than ever it became requisite that those who had been redeemed should resist and oppose the forces of Satan. The victory had indeed been won in principle. But the church on earth is the church militant. And as long as it dwells in the midst of a world still bound in corruption, the fight goes on. The church cannot compromise with "religion" as the world holds to religion, and still claim to be the church of God. In just so far as it departs from the truth of God, in so far it has joined forces with the arch-enemy of its Lord and King.

The exclusiveness of the Christian religion is thus seen to be grounded in its very nature as the faith given once for all by God. There have of course been many attempts to lead the church away from its proper exclusiveness. The Devil is described as the Father of lies. Since the Word of God is the truth, the most persistent effort of the Devil has been to discredit that Word. Every movement in history which has suggested that the Word of God is untrue or unreliable, or that it is the opinion of men rather than the very truth of God, can be properly attributed to the Father of lies. And every time the church or any portion of the church has turned a sympathetic ear to such attacks upon the Word, they have given comfort and encouragement to the inveterate foe of all they should hold precious.

It would be interesting to trace in history generally the story of this conflict, this enmity. As we have indicated, Scripture presents the story of the seed of the woman. Only a small part of the story of the other line is given there. Wherever mankind has gone, and whatever he has done, apart from the special grace of God in Christ, he has done in his capacity as the seed of the Serpent. Although in sovereign wisdom and mercy God has been pleased to overrule much of

this general development, so that in a sense it provided an environment in which the people of God might carry on their existence as His chosen ones, yet we must recognize it as basically opposed to Him. Thus for example the great philosophies of men like Plato and Aristotle, philosophies still studied in the universities of our day, are systems of thought which stand in fundamental opposition to the truth of God. There have been periods when the church tried to bring about a synthesis between the Christian system of truth, and these pagan systems of thinking. Such a period was the thirteenth century of the Christian era, when the Catholic theologian Thomas Aquinas tried to reconcile Aristotle and Augustine, and so produce one all comprehending system. Aquinas failed, and his failure opened the way for the break-up of medievalism, and was followed by the Reformation of the sixteenth century. There, in the work of Calvin, the exclusiveness of the Christian faith was once again powerfully asserted: in unyielding opposition to the lineage of Satan and of all unbelief.

In recent years again, against the background of the pagan theory of evolution, the effort has been made to find a basic unity in all religious experience. Though this experience is described in different terms and in different creeds, it is said to be at bottom something common to all men. Hence the growing indifference to creeds, and to the particularisms of certain religious forms. Hence the movements for bringing religions of varied background into a common fellowship of cooperation and union.

If history repeats itself once more, this period of religious synthesis will again be followed by a break-up of the artificial union, and by a reassertion of the distinctiveness and the exclusiveness of that which is truly Christian. Already there are signs on the horizon that such a development is in the making. But we do not depend upon history repeating itself, nor upon signs on the horizon. We insist that the essential nature of true Christianity demands that it shall travel the road of exclusiveness, of enmity against all other religion. For no other religion is true. And the people of God can have only a spirit of oppo-

(See "Sloat," page 15)

The "Unity School of Christianity"

A Religious Mail-Order House

By the REV. TENIS C. VAN KOOTEN

Pastor, The Christian Reformed Church, Western Springs, Ill.

AN OLD proverb tells us that need is the mother of invention. This adage might well be applied to the origin of the *Unity School of Christianity*. Mr. and Mrs. Charles Fillmore seem to have been plagued all their lives with sickness and misfortune. Mr. Fillmore was crippled in one leg, suffered from curvature of the spine, and was deaf in one ear. Not long after their marriage his wife contracted tuberculosis. The family moved to the arid southwest to seek health and happiness. They lived in Texas and Colorado, later moving to Kansas City, Missouri. There Mr. Fillmore amassed a small fortune in a real estate boom. Their prosperity was short lived, however, for a depression again left them penniless. At this point Mrs. Fillmore entered the picture effectively. She made the great discovery that she could heal herself and her family. (Not really a discovery, for Poyen and Quinby the hypnotists, New Thought, Christian Science, and a league of other mesmerists and faith healers had long been using the same basic ideas that Mrs. Fillmore was then propounding.) The method appeared so successful that she and her husband began treating their friends. In 1889, after about three years of experimentation, the Fillmores decided to go all out for the new faith. From that humble beginning there has sprung one of the largest religious mail order houses in America, called the *Unity School of Christianity*. The school still has its headquarters in Kansas City, Mo., but also maintains many branch offices in other centers of population. At Kansas City the school has a large office, manned day and night by an efficient staff, where Unity instruction is sent out over the wire and by mail. A broadcasting station is used for the same purpose, as well as six separate magazines, viz: *Unity*, *Weekly Unity*, *Daily Word*, *Progress*, *Good Business* and *Wee Wisdom*. Ferguson has correctly observed that, "We have in Unity an enormous mail order concern, dispensing health and happiness on the large scale of modern business enterprise."

Unity and the Bible

What are the teachings of this 19th Century toadstool that claims to be a panacea for all man's temporal ills? The answer is found in any of Unity's many books or magazines. And when one compares these teachings with the obvious testimony of God's Word, one is amazed at the sheer audacity or utter stupidity that has moved them to claim to be a school of *Christianity*. The Bible believer is inclined to call it audacity—audacity that has been instigated by the Deceiver himself, who is toasting another of his sugar coated lies upon gullible man. Unity claims to be the proponent of Universal Christianity, not desiring to establish a sect or denomination, rather working through the present Church affiliations of each of its pupils. And yet they take away the entire foundation of Christianity when they say of the Bible, "The things we have truly learned and been sure of are not written in any books—a doctrine based upon Scripture alone is fallible and changeable. We can never be established in the truth until we see clearly that it is founded upon universal law and open to the minds of all who seek it whether they have ever seen the Scripture or not." Unity says further, "If our minds are filled with the idea that inspiration ceased with Moses, or the Jews, or Paul, or some modern Priests, or priest, then we plug up the stream of God-thought flowing to us and no revelation comes direct, what we get is second handed." These statements reject the Bible entirely as the final and basic rule of faith and life. Unity blatantly denies that the Bible is uniquely inspired. For them there is a universal and continuous inspiration. This latter inspiration is really sufficient, without the uniquely inspired Word. In fact Unity is claiming that in a sense the former general inspiration is superior to that of the Bible, for say they, "that general truth can be apprehended by anyone, whether he has seen the Scripture or no." For Unity, the entire Scriptures are essentially superfluous! Why do they then want to call themselves the

Unity School of Christianity when they have thrown the entire basis of Christianity out of the window.

Unity further dismantles and renders God's Word useless by their symbolic interpretations. Their explanation of the current Sunday School lesson in the Magazine, "*Unity*," is consistently put into the strait jacket of Unity thought. Every event, person, thing, and thought is made symbolic of some Unity teaching. They do not explain the Scriptures, but rather force the Scriptures into this artificial Unity mould. This renders the entire Bible impotent to assert any thing for itself, e.g. "The parable of Dives and Lazarus is reconstructed as being a parable which speaks of one man, and not two. The rich man is said to be the outer personality. Dives is self-indulgence. Lazarus, on the other hand is the undeveloped psychic or spiritual body, which Dives neglects and allows to starve. The two characters represent each one of us." (*Chaos of Cults*, by J. K. Van Baalen, p. 79)

God, Christ and Man

A further test of the genuineness of any system is its teaching on God and the Christ. Unity denies the personality of God. "Expecting protection from some personal God, we bring disappointment to ourselves." (*Unity*, Nov. 1907) Unity speaks of God as Principle, Law, All Good. In brief, Unity has melted the universe into one long idea and thrown God in for good measure. There is a puerile Pantheism with a show of learning, a juggling with profound metaphysical terms. The pantheism of Unity is also evident from their name, which refers to the essential unity of man and God. Unity is then to be condemned on two more counts, their impersonal God, and pantheism. That God is personal and is Creator, is the great assumption and fundamental assertion of every page of Holy Writ. The Bible is essentially unintelligible save as the revelation of a personal God, who is Creator and Sustainer of all. Unity denies both and that is the reason they depart so radically from the com-

mon sense meaning of Scripture. They are building upon an entirely different foundation.

What thinketh Unity of the Christ? They answer with alacrity, "Does Unity believe in the Divinity of Christ? Unity believes not only in the Divinity of Jesus, but in the divinity of every man in the mind of being—Man's one mission is to demonstrate his divinity in the midst of humanity as did Jesus." (*Unity*, Dec. 1917) "By Christ is not meant the man Jesus." (*Unity* Vol. 48, No. 2, p. 126) For Unity Jesus is not the Christ of God, but Christ is the divine manifestation in every mind. Yet the Apostle Peter said of Jesus, "Thou art the Christ." and Jesus not only agreed with him but commended him for his confession. (Mt. 16:11, ff.) Unity denies the essential deity of Jesus Christ and exalts man to take his place. But the Bible declares again and again that Jesus Christ was the unique and eternal Son of God (John 1:1ff., Col. 2:9, Heb. 1:3, Acts 2:31, 36, John 17:5, Rev. 22:13)

Unity has forced God and Christ to abdicate—proceeded with the coronation of man. Without apology or qualification Unity boasts, that, "man in reality has always been, and is now, the Lord God of the earth and all that it contains." "Having our being in the consciousness of God as omnipresent is to demonstrate that, 'I and the Father are one.'" (*Unity*, Dec. 1917) Charles Fillmore says of himself "Of a truth I am the Son of God." Unity blatantly and blasphemously denies the essential and eternal difference between Creator and creature. (cf. Gen. 1) Theirs is but a new version of the old lie of Satan in paradise when he said to Eve, "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods." (Gen. 3:5) Eve was deeply impressed by this lie, and how many of her poor children have followed in her steps! Among them we find Unity and her devotees. Man aspiring to be God himself, that is the blasphemous audacity of Unity!

The Devil

The old Deceiver may be leading Unity around by the nose, but Unity herself is oblivious of any danger, for says she, "The Devil is only our adverse and contrary thought." For them the Devil is only another state of

human consciousness. Unity denies the personality of Satan and makes of him something of the old nature in sinful man. In reality man himself becomes the Devil, or rather, the Devil constitutes an integral part of man's nature and consciousness. Unity surely makes a melting pot of man. For them man is God and the Devil at one and the same time! There is a unique and a thorough going pantheism! Unity claims further that the way to overcome the Devil is to deny his existence. (One may be amazed at the contradiction between these two statements, for in one breath they identify the Devil, and in the next they suggest denying his existence. But one meets such puzzling statements again and again in their literature. In one sentence they deny the existence of a thing, and then spend a paragraph, a page, or a chapter in identifying it.) That same Devil is most delighted when man denies his existence, for then he can work in and through man unhindered. (cf. II Cor. 4:3-4, 11:3, 13-15) Unity lends herself to becoming the instrument of the Devil. (1 Tim. 4:1-4)

Sin, Salvation, and Death

Having evaporated the "father of sin," Unity proceeds to do the same with sin itself. Unity calmly asserts that sin is nothing more than maladjustment, and misconception. They declare flatly, "There is no sin." (*Unity*, Vol. 47, No. 5, p. 403) But again they go contrary to the Word of God which says that, "Sin is the transgression of the law." (1 John 3:4) They deny that sin is awful rebellion against Almighty God and implies guilt. (Rom. 6:23) Since Unity denies sin, they see no need of salvation. In so far as they have any soteriology, it is autosoteric, and amounts to nothing more than straight thinking, which for them is Unity thinking. But God says that man is "dead in sins" (Eph. 2:1), that man cannot save himself (Eph. 2:8ff), and that man can only be saved through Jesus Christ. (John 3:16, Acts 4:12) Upon what basis can Unity call herself *Christian*?

Since Unity denies sin, they also deny the wages of sin, viz: death. Charles Fillmore says, "God is life, and God is all, therefore I refuse to believe in the reality of the loss of life, or death." (From *Christian Healing* page 54) Unity waxes eloquent in the denial of death and

joyously claims that immortality can be attained right here upon earth by right thinking. (Incidentally one is moved to ask why one has to attain to immortality when there is no such thing as death? That also is Unity thinking!) Unity denies death yet the fact is that all her devotees go the way of all flesh, which again proves that God is right when He says that "the wages of sin is death." (Rom. 6:23, cf. also Gen. 2:17, Rom. 5:14, Heb. 9:27.)

There are many other false tenets of Unity that can only be mentioned in this brief article. They deny the resurrection of the body; they reject marriage (cf. II Tim. 4:1-4); and teach the re-incarnation of the soul. (The latter is some spice imported from India.) The ministry of healing is central in their system. They purport to heal through right thinking. They look upon themselves as the fulfillment of Christ's words in Mt. 16:17-18, where Jesus speaks of Peter as the rock upon which he will build his church.

Unity's Strength

The positive strength of Unity, in so far as they have any real power, lies in their insistence upon the power of mind over matter and their positive approach to life. They teach that man must not allow himself to be enslaved by the material framework he finds himself in, but rather that material framework must be marshalled in his service. The Scriptures agree that there is a certain primacy of mind over matter, and many Christians have neglected this great truth in its implications for daily living. Unity's insistence and even exploitation of this truth has carried them very far in their popular appeal. The strength of Unity is also found in their positive approach to all of life and its tribulations. Such a positive approach is a great psychological asset. Unity teaches her scholars to overcome all difficulties by thinking only positive, pleasant, and optimistic thoughts. Such a practice tends to eliminate fear and worry, the twin parasites of man's vital energies. However, you need not go to Unity to find these great truths and instruction in their function for daily living. Read the Sermon on the Mount, Matthew 5-7. There you will find the same truths most beautifully, forcefully, and practically presented. The Scriptures (See "*Unity*," page 14)

The Presbyterian
GUARDIAN

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Correspondent**

"The opening year Thy mercy shows"

NOW well on our way into a new twelve-month of hope, of opportunity, of, God willing, Christian joy, the past enlightens, the future beckons us.

It is just four hundred years ago this month that Mr. Robert Baillie, having left his fellow Scots commissioners in London, arrived in Edinburgh to present to the Commission of the General Assembly of the Scottish Church the first complete printed copy of the Westminster Confession to reach Scotland. Work upon it had just been finished in London, and as Baillie's wife and three of his children were ill he was selected to return to Scotland to report. With one intermission, he had been in the metropolis more than three years, attending the sessions of the Assembly, being "ever silent in all their debates" as "the best and wisest course," but writing most vivid accounts of the proceedings to his friends.

Robert Baillie was a "clear-sighted, diligent and conscientious man,—alas, his lot turned out to have fallen in times such as he himself, had he been consulted on it, would by no means have selected. Times of controversy; of oppression, which became explosion and distraction: instead of peaceable preaching, mere raging, battling, soldiering; universal shedding of gall, of ink and blood: very troublous times!"

Sometimes the sessions of the Westminster Assembly bothered him. Of the members "four parts of five does not speak at all; . . . and of those few that use to speak, sundry are so tedi-

ous, and thrusts themselves in with such misregard of others, that it were better for them to be silent." Yet in spite of all that, the Assembly produced its Directory, its Catechisms, and its Confession that Baillie reported to be "cryed up by all, even many of our greatest opposites, as the best Confession yet extant" and that has formed the backbone of Scriptural preaching from that day to this. A good reporter, a foresighted man, Mr. Baillie!

During these years that he sat on the Assembly benches in the Jerusalem Chamber in Westminster by order of his Church, he would normally have been teaching divinity in the University of Glasgow. By his side sat Samuel Rutherford, the sweet-spirited saint of Anwoth, about to become the Principal of the College of St. Mary at the University of St. Andrews, and George Gillespie, minister of Greyfriars' Church, Edinburgh, where the National Covenant had been signed in 1643, and Alexander Henderson, recently rector of Edinburgh University and accounted the ablest man in the Church of Scotland since John Knox. Baillie himself was to become Principal of Glasgow University before his death. What a galaxy of learning and skill. Some of them masters of speech, every one of them masters of the pen—Baillie reputed to know thirteen languages, to have been offered a professorship in all four of the Scottish universities, weaver of homely English prose, master of the Latin epistle. It was in the latter tongue that he corresponded with Gisbert Voetius of Utrecht in the Netherlands, remarking to a friend, "I honour him above any divine now living, and thinks him the most orthodox, profitable, and deserving man we have."

Robert Baillie was a man of peace, but his heart was torn when he saw the later course of his old and trusted friend, the Earl of Lauderdale. Lauderdale had attended the Westminster Assembly with him, he had taken the Covenant, it was he who had persuaded Charles II to sign the Engagement promising Presbyterianism to Scotland. Now he saw him enter that sad path which was to end with his bloody persecution to the death of the harried Covenanters of Bothwell Brig, of the conventicles and the field preaching. And so out of a full heart he wrote him:

"My Lord, ye are the Nobleman of

the world I esteem most and love best. I think I may say and write to you what I like. If you have gone with your heart to forsake your Covenant, to countenance the introduction of Bishops and Books [Prayer-books], and strengthening the King by your advice in these things, I think you a prime transgressor, and liable among the first to answer to God for that great sin, and opening a door . . . for persecution of a multitude of the best persons and most loyal subjects that are in all the three dominions. And if otherwise your heart be where it was, as I hope indeed it is, and that in your own way you are doing what you can for the truth of God, (yet daily I have my great fears for you,) I think you stand in a ticklish place. . . . I will continue to pray for you do what you will."

There spoke Robert Baillie, the friend. Sixteen months later he was dead.

Four hundred years ago Baillie took the Westminster Confession to Scotland. It is still being taken by the missionaries of the Orthodox Presbyterian and other Churches to new lands, such as Eritrea, where its influence has not hitherto been felt. Robert Baillie loved the Scriptures and the doctrine they set forth. Not all values are transmuted even by the passage of four hundred years.

Keeping Doors Open

HAVE you ever had a nightmare in which you were striving to keep a number of doors open. First one threatens to slam shut, and while you are seeking to hold it open another does the same thing? It is a terrible feeling, for there is always the fear that one of them will really close. Such is the picture given to us by the Rev. Egbert W. Andrews in China! He is seeking to keep open for The Orthodox Presbyterian Church no less than four doors. In doing so he is working more hours a day than any man can stand for a great length of time.

He is teaching in the Eastern China Theological Seminary in Soochow, a five-hour train ride from Shanghai. There he goes every other week for five days. He is teaching the theological course students New Testament Survey, in English, and the Bible

school students Old Testament History, in Chinese.

He is the District Secretary of the Inter-varsity Fellowship, a student movement. As such he visits Chinese colleges, and is visited by many Chinese students. In this capacity he is teaching three English Bible classes, the classes meeting only every two weeks.

He is active in the work of the Endeavorers' Church. This is a non-denominational church, the pastor and patriarch of which, Dr. Hallock, has been most kind to Mr. Andrews. There he works week-ends, preaching with some frequency, and acting as sponsor of the young people's work. Recently he conducted six full scale services on a Sabbath.

He is active in personal work among English-speaking interpreters. This important work can have only a small portion of his time, yet he is keeping this door open. On a recent holiday he had six interpreters come to see him at his Y.M.C.A. room. He carries on a tremendous correspondence with these people, and reports that he actually is several hundred letters behind in this.

His call for reinforcements is almost pitiable. He urges the Committee on Foreign Missions to send help and to send it immediately. He is tremendously encouraged by the fact that the Rev. Richard B. Gaffin is now ready to go, and strongly urges him to be there prior to February 14th when the next term of the Seminary opens. He urges some short-term missionaries to be sent, people who can conduct Bible classes in Shanghai. He urges any one of the best qualified pastors in our Church to come and work in Shanghai for three years. He believes that there is a marvellous opportunity afforded by one of the churches already established there to sound the gospel throughout all Eastern China.

With all this work, he makes it clear that the work that he enjoys the most is personal work. Often on the long ride by train (beside the five-hour ride one has to wait several hours to get on the crowded trains) he is able to present the gospel to a fellow passenger. He has been able to make contact with some important political personages of China and has been able to speak to them of the Christ. His final appeal is:

"Come over into Macedonia and help us! Brethren, pray for us!"

The First Promise

A Study in Genesis, Chapter 3

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

WHEN Adam and Eve listened to the voice of the Tempter and sinned against God, they forfeited any claim to God's mercy and love. For sin is an insulting evil. The sinner, by his very sin, acts as though he were wiser than God. When God says, "Thou shalt not", the sinner says, "I shall". He places himself above God. Indeed, he acts as though God does not exist. Sin, therefore, since it involves disobedience of God's commands, is an insult to God. It is rebellion; it is apostasy. The sinner has no claim upon God. By his sin he has defied the Creator and is deserving only of death, eternal death.

Adam and Eve had received much from God. The beautiful garden was theirs, with all its glorious possibilities for development to the glory of the Creator. But into this garden a usurper had come, a deceiver, who maligned the good Name of Him to whom the garden belonged. And to this deceiver Adam and Eve had listened. They had turned against their good Creator and now, the tragic consequences of their wicked deed are before them. Nakedness and shame are theirs, and upon hearing the voice of their Lord, they seek to hide from Him. Now, surely they will be banished from Paradise. Now, surely, there will come upon them that punishment which they so much deserve. Now, they will be cast into outer darkness, never again to see the Face of that One whom they had loved.

The Announcement of Deliverance

The banishment, however, which they may well have dreaded and expected, is not forthcoming. Instead, in loving and marvelously condescending fashion, God elicits from them an acknowledgment of what they had done. It is then that He reveals Himself as a God of grace who has no pleasure in the death of the wicked. As He speaks to the serpent, He reveals that He intends to save man. There is a plan of salvation, a plan of God's devising. And that plan consists not in a program of action upon

man's part, but in the blessed announcement that God will do something. It amounts, in other words, to a declaration of the fact that salvation is by grace. In other words, it is of God, God is the source of man's deliverance. "And enmity will I put between thee and the woman and between thy seed and her seed; he shall bruise thee in respect to the head, thou shalt bruise him in respect to the heel." Thus, God announces that there is hope for man, wondrous, undeserved hope. Man has forfeited all claim upon God, but God does for man what He does not have to do. He is a God of grace. "This text," says Luther, "embraces and comprehends within itself everything noble and glorious that is to be found anywhere in the Scriptures."

A Divinely Imposed Enmity

In the first place the Lord declares that He will place enmity between the serpent and the woman. This enmity receives a special emphasis in that it is the first word in the sentence: "enmity", says the Lord, "will I place between thee and the woman". Now, it is difficult to see how a state of enmity could exist between a woman and a mere snake. Snakes and men might be hostile one to another, but the word enmity involves more than hostility. In fact, in the Bible, this word is used of a relationship which exists between morally responsible beings. And this consideration well supports the view that in the person of the Tempter we are face to face with one who is greater than a snake. The state of enmity, therefore, is to exist between the woman and the evil one who had tempted her. This does not mean that God now arouses on Satan's part an enmity toward the woman. That enmity had already been present. Satan is no lover of mankind. What he had done toward man in the garden was a despicably deceitful thing. He is the arch-enemy of man.

What is necessary is that man should possess enmity toward Satan. Such enmity is a virtue, because it is an acknowledgment that one is on the

side of truth and opposed to the lie. It is absolutely necessary—if man is to live—that he be in a state of active enmity to Satan and to all Satan's descendants. Some one will say that man is then prejudiced. Well and good, man must be prejudiced in favor of truth, if he is to live.

During the temptation also man had been prejudiced. He had been in a state of enmity against God. Apparently he had thought that he was open-minded, but in reality he had turned against God. Hence, man freely followed the suggestions of the evil one. Man must now see that Satan is not his friend. Man must ever regard Satan as a foe. And this enmity must be created by God.

Thus we see the Divine initiative. Man could not create such enmity himself, for he was already bound in the chains of error. But God works, and does for fallen man what man is unable to do for himself.

In the light of these words it is well that we examine our own state today. Are we on the side of God and truth, or are we on the side of Satan and the "open-mind?" Are we prejudiced in favor of the truth or are we unconsciously prejudiced in favor of error? There is a test. Do we truly believe in Jesus Christ and Him crucified as our only Saviour from sin? If such belief is ours, let us, in every realm of life, seek to live for Him who delivered us from the bondage of sin. Let us make it clear that we are at enmity with Satan and that we are not ignorant of his devices.

The Issue of the Enmity

This enmity which the Lord imposes is to exist not merely between the serpent and Eve but is to extend to their respective seeds, and is to culminate in the fact that one who descends from the woman is to bruise the serpent's head, whereas the serpent will bruise his heel. Thus, from the woman, at whose downfall the serpent had aimed, there is to come one who will bring about the downfall of the serpent itself. This passage does not tell who the seed of the woman is. The word itself is collective, and is about the equivalent of "descendants." The seed of the serpent means of course more than a brood of serpents yet unhatched. It would seem to include the children of evil who are of their father the devil and who

do his will (cf. John 8:44).

The issue of this enmity will come to its full fruition and culmination in a contest between the seed of the woman and the serpent itself. The seed of the woman is not further identified, but since the serpent is an individual, it seems quite likely that the One who is to deliver the fatal blow will also be an individual. Thus, the victory is to be accomplished by one born of a woman.

Of what woman, however, will the victor be born? The question is not answered. Satan is not told. Thus, God mocks the deceiver, leaving him in uncertainty as to the one who would finally overthrow him. Warfare is declared. Into this apostate race grace has come. Here is the first administra-

tion of the Covenant of Grace. Man now knows that God has not forsaken him. The prophecy is little more than a dark intimation of ultimate victory, for it is couched in veiled, mysterious language. Yet, it is truly the Protevangel. It is truly a prophecy of Christ.

Into this world there did come One, born of a woman, made under the law. And before Him the Tempter stood, seeking to deceive Him as once he had deceived Eve. This One, however, was valiant. He withstood the Tempter and overcame him. On the Cross this victory was sealed, for there, this One, by the shedding of His own blood, delivered all His people, who were held captive by the Devil. There Satan was conquered and the Seed of the woman triumphed.

The Gospel and the Church

Sermon Preached on the "Back-to-God" Hour Recently

By the REV. PETER H. ELDERSVELD
Radio Minister of the Christian Reformed Church

IN THE previous issue Mr. Eldersveld told the story of the Back-to-God radio hour. We present here one of the sermons preached on that program last fall. We hope that many of our readers may make it a practice to listen to this program each Sunday.

SOME years after the conclusion of the first World War, the editor of a certain nationally known periodical wrote an article about the church in which he called it: "The Light That Failed." That article attracted a great deal of attention, and it was reprinted and re-read many times. The contention of the writer was that the church in the days of war had been a follower of men, rather than a leader. It had laid its blessing upon wholesale slaughter, starvation, and brutal force, as though it were a holy crusade for justice. There were many of us who were inclined to concur in that judgment, for we had come face to face with all the revelations of injustice, and unrighteousness, which are usually unveiled after the smoke of battle has cleared and men can see with a vision which is not blurred by the hysteria of war.

At this hour we are still looking back upon the second World War, and strangely enough, the church is

once more emerging as a Light that has failed. Last Easter a leading writer bluntly told the church that it had better go back and rediscover its old message, or it will be counted out in the effort to win the peace. Recently we read the detailed condemnation by Dr. Morrison, the editor of the *Christian Century*, who holds that both Catholicism and Protestantism are unfit for the task of winning America. To make a long story short, we are seeing a day when the church once more is under heavy fire on all sides. The apathy of the general public to the church goes a long way to substantiate the claims of its loudest critics.

I want to say, as plainly as I know how, that I believe the forces of organized religion in general, commonly called the "church", are, collectively, the greatest foe of America. That may seem strange for a minister to say, but I must say it nevertheless. When I say it I am not minimizing the other great evils which surround us. But I am only saying that there is still a greater enemy to the future welfare of the nation.

Last Sunday I pointed out to you that liberty and freedom are like beautiful flowers, plucked from the garden of orthodox Biblical Christianity.

They will fade and die, and there will be no perennial return of them, if the garden in which they grow is uprooted. We say that the great tragedy in this country is the denial of the historic Biblical faith, and therefore we cannot expect our heritage of liberty to survive, unless men return to God by way of the Gospel. Today I want to discover with you who has been guilty of uprooting that garden. Is it some outside force that has come in to destroy the seed? Is it some culprit who has silently slipped past the guardian of our historic faith and supplanted it with another? No, I say it is not. I ask you to behold the real culprit—none other than the gardener himself, the very one who was supposed to be the custodian of Christianity, and see to it that the faith of our fathers was successfully passed along from one generation to the next. The church is guilty of uprooting the old religion of salvation through Jesus' blood, and substituting for it a man-made teaching, which can neither save the sinner nor the society in which he lives. Therefore I am committed to the proposition that our most serious enemy today is the so-called church.

Turn with me to the text for today, taken from the book of the Acts of the Apostles, chapter 20:28, where Paul has a name for the church which deserves our attention. He calls it: "The Church of God, which he hath purchased with his own blood." I believe that name for the church, and the description which it contains, brings to our attention two important points which are largely denied by the church today. In the first place, it is obvious to all of you that the blood to which the text refers is the blood of Jesus. The church is a redeemed church. It is composed of people who have been bought back from sin by the blood of the Savior who gave His life as a substitute for sinners. But now notice, we are told that God gave his own blood for the church—"The Church of God, which He hath purchased with His own Blood"—so the plain implication is that Jesus is God. He is identified with God himself. So the teaching of this text is that the church is made up of people washed in the blood of Jesus Christ, who is none other than Almighty God. That description does not fit many a church today. Men will neither accept the blood of Jesus as the only way of

entrance into the church, nor will they ascribe to Christ all the properties of God. We are witnessing the spectacle of churches which are little more than social units, seeking to achieve a measure of improvement in human society. We are overwhelmed with a theology in which Jesus is little more than the best man that ever lived, one who is no more than a pattern for a better life, but never a substitute to take the sinner's place, and surely not God himself in human form. The church has thrown overboard the old Gospel, has undermined the foundation of our Christian tradition, is therefore no more worthy to be called a church, and has no right to influence the social structure. Without the old Gospel it is a Light that fails; it has lost its redemptive touch, and it forfeits its position of leadership among the children of men. As Walter Lippman put it once: "The acids of Modernity have eaten away our literal faith."

Not long ago a certain Modernist preacher asked his congregation to sing the old hymn, "There's Power in the Blood of the Lamb." But when they had finished the first stanza, he stopped them and said: "Now, the second time around, let's bring that song up to date, and sing it this way: "There's Power in the Life of the Lamb." Now that, of course, is a very crude illustration of the point, but even so it is a fairly representative picture of what has happened to the Gospel in the modern church. The large majority of our people no longer believe that they must be washed in the blood of Jesus Christ. They take Him merely as an example. But God says that the power is in the blood. I don't believe that the power is in the Life, except in so far as that life had its goal and climax in the crucifixion. He said: "The Son of Man is come to give His life a ransom for many;" and, "I, if I be lifted up (that is, on the Cross) will draw all men unto me"; and, again, "I am the Good Shepherd. The Good Shepherd layeth down His life for the sheep." When He set up His own memorial, His monument, and inscribed on it, as it were, His chosen epitaph, He did not tell people to remember all His miracles, His parables, His sermons, and His habits—although those are good to remember—but this is what He told them in the night when He was betrayed, as He broke bread and dis-

tributed the cup, symbolic of His broken body and shed blood: "THIS do in remembrance of Me". Yes, there is power in the BLOOD of the Lamb. You must be washed in that blood. I heard a certain preacher say once: there are too many people in the church today who have been starched and ironed, but they have never been washed white.

Perhaps you think I am just a prejudiced, old fashioned preacher of something which is no longer cogent in this scientific, atomic age. Then let me give you the words of one who is himself a Modernist, and admits the failure of his preaching. I refer to Dr. Harry Emerson Fosdick, who is a recognized leader of the forces of Modernism in this country, and may well be regarded as a spokesman for the liberals who have been compromising the Christian Gospel. It was shortly before his retirement that Dr. Fosdick preached a sermon in which he engaged in a bit of retrospection, and he made this startling confession (I quote him exactly): "I am and have been a Modernist. It is but proper that I should confess that the Modernistic school, adjusting itself to a man-centered culture, has watered down the thought of God, and, may we be pardoned for this, has left souls standing, like the ancient Athenians, before an altar to an unknown God. We have been constantly adjusting, adapting, conceding, accommodating our conception to secularism. Indeed, we have gotten so low down that we talk as if the highest compliment that could be paid to God Almighty is that a few scientists still believe in him." I want to give that man full credit for his honesty, but that does not detract one whit from the injustice which he and his kind have been doing to the people to whom they preach. Is it any wonder that we have a nation which is on the brink of despair? Is it any wonder that we are seeing a day in which every kind of enemy of liberty is thriving on our shores? We have a church which has lost its gumption to preach the old Gospel. and a church which has not dared to oppose the forces of humanism, secularism, science, and immorality. The church has lost its vision, and as the Bible says, "where there is no vision the people perish." You cannot have a Christian civilization where you have a church that is sick with spiritual anemia, a church which has lost the

power of Jesus' blood. Tell me, do you think it is just an accident that while the church has been losing the Gospel, competent leaders and observers on every hand are saying that America is losing its freedom? Is it just a coincidence that while we are losing the Gospel we are seeing Communism, Fascism, and Socialism growing by leaps and bounds? Is it just a coincidence that simultaneous with the denial of the old Christian faith our people are increasingly enslaved by the power of capital, labor, and politics? No, this is no accident. There is a cause and effect relationship between the two. And we have the church to thank first of all for this uprooting of the garden in which the flower of freedom grows. There was a time when it was a disgrace to be called an atheist. But today it is a disgrace to be called a Christian—that is, a Christian who believes the Bible and the Gospel of salvation which it contains. They look down their noses at us today because we still cling to that Rock of Ages, and the day has come when such unbelievers can occupy the pulpits and the pews of our modern churches. They have sabotaged the life of the nation, and, worse yet, they have allowed souls to pass through their churches giving them stones for bread, and sending them out to face the Judge of heaven and earth without the Savior on the Cross. Ah, yes, there are going to be many in that day of judgment who will be able to point an accusing finger at these preachers and say: "You never told me. You lied to me. You preached my soul to hell." And there will come a time when the nation will be justified in turning to the church and saying: "You betrayed us, and undermined the foundation, and now the superstructure has collapsed."

Now let me ask you candidly, what do you think ought to be done to restore the church to its former glory? You know, don't you? Some of those same critics to whom I have referred are the ringleaders of a movement which they consider to be the solution, and without which they do not believe the church will ever enjoy the place of influence which she ought to have in modern society. Dr. Morrison, for example, makes a strong plea in the *Christian Century* for what he calls an Ecumenical Protestantism. He says that the Protestant church

must unite, and present a united front to the world. We must not come with all of our sectarian divisions, but, without being forced to give up our preferred beliefs, we must join hands, and come to the nation as one body. Now, consider that for a moment. This is what it amounts to. Here we have a group which believes that Jesus is indeed God himself, manifest in human form, and that the church is to be composed only of those who are saved through His blood. Here is another group which believes the exact opposite, namely that Jesus is only a fine type of man, and that we are saved in the measure that we can imitate his exemplary life. These two are in diametric opposition to each other, they are at the very antipodes. Would it not be the very essence of falsehood, downright dishonesty, and a great big lie for them to claim that they are one? Must the church try to pull the wool over the eyes of the public and deceive them into believing that light and darkness are really one and the same thing? Does Dr. Morrison seriously propose that we should become devout perjurers for God? What will the world say about that kind of hy-

pocrisy? Will they not laugh up their sleeves in scorn, and say that now even the church has joined the ranks of those who make a mockery of religion?

No, that is not the solution. There is only one way to face this problem, and that is to say that the church must get back to the old Gospel of salvation through Jesus' blood or otherwise close its doors. We know what's wrong with the church, why its light is growing dim, and the flame flickers uncertainly. It has lost its power, for it has denied the Gospel. It is no longer a church of God which He purchased with His own blood, but it is a church of man, which he has purchased with his own works. Let it get back to the Cross of Calvary, or otherwise let it be unmasked before the world as a whited sepulchre, perhaps beautiful without, but the home of spiritual death within.

My dear friend, if your church does not preach this Gospel of salvation by the blood of the Son of God, I bid you, for the sake of your immortal soul, get out of it today, and get to a church which holds high the light of Him who said: "I am the Light of the World."

Outlook for University Project Improves

Board Control Acknowledged; Financial Crisis Weathered.

AS A result of recent developments in the Christian University Association movement, the way has been opened for a positive and constructive promotion of the enterprise under the management and control of the Board of Trustees. The critical financial situation, which comes at each year's end through the necessity of making substantial payments on the mortgage at that time, has been successfully weathered. Members of the Board who had strenuously opposed the policy of the overwhelming majority of that body, have tendered resignations, thus leaving the Board with a membership more united in its attitude toward the principles that should govern the establishment of a Christian University, than has been true at any time since the organization started. Obviously all the difficulties have not been over-

come, and much labor and careful planning are still necessary. But the hopes for the future are considerably brighter than they have been for many months.

Association Meeting

The second adjourned session of the annual meeting of the Association convened in the Whittier Hotel, Philadelphia, on the evening of December 12th. There were some 70 persons present, an attendance considerably smaller than that of October 17th.

The only official action taken at this meeting was that of final adjournment. Other motions were proposed, none of which carried, and there was discussion of various aspects of the work of the Association.

The first part of the meeting was spent in an effort to gain additional information about the plans of the

Board for the future. Since the Board had not had a meeting, no report was available. The President of the Board and several of the members expressed their own opinions, but could do so only in general terms. The most pressing question was that of finances. In the late fall of 1945 it had been necessary to seek a revision in the terms of the mortgage, because funds were not available at that time to meet the large payment the original terms had required. That change had been agreed to by the Trustees of the Estate in 1945. But no new change could now be made, and either the payments must be met, or the possibility of foreclosure faced. Members of the Board indicated that the necessary funds were not on hand, but expressed the hope that such funds would be available before the end of the year. They could not of course indicate more particularly their plans in this matter.

It was pointed out that the Board was definitely being hampered in its work by the repeated meetings of the membership. As long as there was uncertainty as to where the control of the organization actually lay,—whether in the Board which held to one policy, or in the hands of the members, some of whom favored a different policy—no one could be expected to contribute to the work. If this meeting would adjourn, and leave the Board with a free hand to exercise the "management," for which it was responsible under the Constitution, there was hope that progress could be made in dealing with the financial situation.

Other questions raised were as to the whole program of the Board with reference to the various matters connected with establishing a University—such as faculty, library, equipment, and the like. It was pointed out that the Board had earlier begun consideration of these aspects of the work. There had been no new developments. But here again the Board must be allowed a free hand if it was to carry out its task.

Dr. Lawrence B. Gilmore then moved that this meeting adjourn to meet again in January. The motion was opposed on the grounds already cited. Even some of those who had opposed the policy of the Board recognized that such repeated membership meetings would hinder rather than help. Dr. Edwin H. Rian and Dr. Robert K. Rudolph both opposed the motion. Dr.

Rian said he felt sure the Board would not be successful in its handling of the affairs of the Association, but he did not want the Board to be able to lay the blame for its "failure" on interference by the Association. When this motion was put, it failed to carry.

The Rev. Theodore Jansma of Paterson, N. J., then moved that "this meeting" urge all members of the Association to contribute immediately to the Board of Trustees, to help them meet the pressing financial situation. Several of those present objected to the use of the expression "Board of Trustees," as making the motion virtually a vote of confidence in the Board. This motion was also defeated by a narrow margin. The chairman, Mr. Hamilton, had ruled that the words "this meeting" meant that everyone present could vote, whether a member of the Association or not. It is there-

fore impossible to tell what the membership vote on the motion was.

With the defeat of this motion, a motion to adjourn was carried, and the 1946 annual meeting came to an end.

Executive Committee

The Executive Committee of the Board held a meeting on Monday, December 16th. It was announced that the funds necessary to meet the year-end payments had just been made available. The Committee was considerably heartened that this particular emergency was thus passed. There was extended discussion of the whole University program, and it was decided to call a meeting of the Board of Trustees early in 1947 to review the entire program, and take whatever actions might be deemed wise and necessary for the furtherance of the work.

The Life of Jesus Christ

By the REV. LESLIE W. SLOAT

LESSON 16

Feeding the Five Thousand

SCRIPTURE: *Matthew 14:15-36; Mark 6:33-56; Luke 9:11-17; John 6:1-21*

THE Scripture lesson for this portion of our study of the life of Jesus Christ consists of portions from each of the four Gospels. There are not a great many incidents in the life of Jesus that are recorded in all of the Gospels. The fact that this event is, gives it something of special significance in the narrative of our Saviour's ministry.

When the disciples returned from their preaching mission, Jesus took them aside, as we noted in the last study, for a rest at a desert place near Bethsaida. We do not know just the location, but it was on or near the Lake of Galilee, and part of the trip was made by boat.

Jesus may have hoped to find a little peace for himself also, but He could not be hidden. The people found where He was, and soon the crowds were again gathered about Him. As the day drew on to the evening hours, the disciples suggested that Jesus dismiss the multitude so that they could go into the neighboring villages to buy some food. But to their surprise, Jesus indicated an unwillingness to do this.

The crowd was to be fed there, in the desert, where they were. Our Saviour apparently turned to Philip, whose home was in Bethsaida, and asked where bread for the people might be purchased. Philip, who was of a practical outlook, glanced over the crowd and quickly estimated that it would take two-hundred pennyworth of bread,—and even that would not be enough. While he was trying to figure out where such an amount could be bought in that neighborhood, Andrew, the brother of Peter, brought the information that a lad had offered to supply five barley loaves and two small fishes. I imagine the information was given almost with a smile. What were five loaves of bread and two fishes for a crowd.

Yet Jesus did not despise the suggestion or the offer. He took this ridiculously small bit of food, and indicated that the people would be fed. The disciples directed the crowd to be seated in companies of fifty,—the men alone numbered over five thousand and there were also women and children. Then Jesus blessed the bread and gave it to the disciples to be distributed. He did the same with the fish. One can almost picture the astonishment of the disciples as first they were instructed to take such a

small amount for such a large crowd, and then as they discovered that all the people were being fed, and even that there was much left over. After everyone had been fed and satisfied, the fragments that remained were gathered up, and there were twelve baskets full. Twelve baskets full of remnants after over five thousand people had been fed from five loaves and two fishes,—can you think of the astonishment of the people.

In many ways this is one of the greatest of the miracles Jesus performed,—if it is proper to speak of degrees of greatness in miracles. We cannot of course tell, on the basis of the account, at what precise point the miraculous multiplication took place. We do not know whether the food multiplied in the hands of Jesus, in the hands of the disciples, or, perhaps, in the hands of the people. All we do know, on the basis of the record, is that Jesus through the supernatural power which was His to command, brought forth on the basis of five loaves and two small fishes enough food for a great multitude. This miracle was performed upon a physical object, and so compares with the first miracle at Cana, and others in which things rather than people were involved. The power of God was exercised immediately upon a physical substance, with the result that there was produced in the external world a result beyond the capacity of creatures or creature power to produce. And it served as a sign to point men to Jesus, as an utterly unique Person.

It should be noticed that this miracle took place in the presence and in the sight (so far as anything was seen) of a large crowd of people. Some of Jesus' miracles were performed with only a few persons present. Some of them were performed almost incidentally. But this was done in public. It almost seems as if Jesus wanted to emphasize the drama of this situation. The crowd was seated on the ground. Obviously something was going to happen for their benefit. Their attention was focused on Jesus. He took the small amount of food. He asked God's blessing upon it. The people would be watching closely. They would be intensely interested. And then they themselves were given of this food to eat. They could test the results of the miracle for themselves. And then the remnants were gathered up. They could be examined. The

whole proceedings were as public as they could be. Jesus was inviting examination, and criticism. If anyone could find a flaw here, they were welcome to do so. But there is not the slightest suggestion of any such thing. This was completely genuine.

We have already noticed that the account of this miracle, in various terms, appears in all four Gospels. Sometimes people try to tell us that what appears in only one or two Gospels represents a sort of localized tradition concerning Jesus which had grown up in a certain section of the country. Such an evaluation of the Gospel records is, of course, false. But even on such a basis as that, this miracle has special significance. Even on such a basis as that, this miracle must have had a place in the earliest and most ancient traditions of the Christian people of the first century. And at the time some, if not all, the Gospels were written, there would be people still living who had been there and had seen and heard,—and eaten. Attempts to discredit the historicity of this miracle have been made. They have all failed.

But someone may ask—as some have asked, "Supposing something like this did happen. What does it mean?" On the one hand there are those who say it merely means that things have happened before in this world, and things will probably happen again, that we just don't understand, but which have no real permanent significance. That is just the way the world is. To this we answer that in this world things do have meaning, or the world itself doesn't have any meaning. The question of what the meaning may be, is perhaps difficult to discover, but things have meaning, and this miracle had meaning, both for Him who performed it, and for you and me who read of it. On the other side, there are those who say that this proves that Jesus was God. It proves that to anybody. Only God can work miracles. Jesus worked a miracle. Therefore Jesus is God. The logic of this argument is strong. But the argument is valid only in the proper context. To people who do not believe in God, such an argument as this has no weight. To people who do not believe that God acts, that He does things in the world, arguing that Jesus is God because He did a certain thing does not avail. Jesus Himself said that except a man be born again, he can-

not see the kingdom of God. And so to one not born again, even the feeding of the five thousand does not bring a vision of the kingdom of God, or a knowledge of the Son of God.

The real testimony which this miracle, and all miracles, bears, is borne only to those who by grace through faith are the children of God. To such in the first place it serves a purpose of identification. Trusting in God for our salvation, we are through the witness of the miracles pointed to Jesus as the Individual in whom and through whom that redemption is accomplished. These signs are written, says John, "that ye might believe that Jesus is the Christ the Son of God. . . ." And having by the grace of God now trusted in Christ, we are confirmed in that faith by the manifest evidence of His ability to control all things and to care for His own. And having reached this point, we are able to silence the arguments of those who rise against our God, our Christ, and our faith. We cannot, indeed, by our arguments produce faith in the minds of the unbelievers. For if they believe not Moses and the prophets, neither will they be persuaded, though one should rise from the dead. But we can pray that God will be pleased to open the eyes of men born blind to spiritual things, that they may see the truth declared in His Word, and we can pray that He will be pleased to bless to that end the evidences so clearly set forth in Scripture. The real significance of the miracles becomes apparent only to those who stand within the context of faith.

But to those who have been begotten anew by the work of the Spirit, to those who do trust in Jesus as the Son of God and as their Saviour, what comfort the tremendous fact of the miracles brings. What encouragement in service, and what strengthening of hope. For the One who is our Saviour is Lord of the worlds, and able to do His sovereign will as He pleases. Yet He has chosen us to be His, for all eternity. Here is the peace that passeth all understanding.

QUESTIONS ON LESSON 16

Detail Questions:

1. Retell the story of the feeding of the five thousand. What did Jesus use for food? How many people were there? How was the food distributed? Where did all this happen, and when?

2. In what ways could people have investigated for themselves the genuineness of this event?
3. Where in the Gospels is the event recorded? Read the different accounts and note what additional material each writer gives.
4. What did Jesus and the disciples do after the crowd had been sent away?

Discussion Questions:

1. Is the historicity of this event more certain, than that of events recorded in only one of the four Gospels? If not, why?
2. Should we feel that some of our possessions or talents are too little to be used in the service of God?
3. What is the value, for Christian people today, of this event in the ministry of Jesus?
4. Assume successively that you were the lad, one of the disciples, and one of the multitude. Tell the story as you think they would tell it, and tell what you think your reaction would have been under the circumstances.

McIlwaine Engagement Announced

ANNOUNCEMENT has been made of the engagement of the Rev. R. Heber McIlwaine to Miss Eugenia Cochran, of Greenville, South Carolina. Mr. McIlwaine served for a number of years as a missionary of The Orthodox Presbyterian Church in Japan. At present he is the pastor of the Orthodox Presbyterian congregation in Aurora, Nebraska, but hopes that the way may be opened soon for his return to the mission field. No date has been set for the wedding.

Dr. Young to Write for Southern Journal

THE Rev. Edward J. Young, Ph.D., who is Professor of Old Testament in Westminster Theological Seminary, and who is a frequent contributor to our pages, has accepted an invitation to write a series of articles for the *Southern Presbyterian Journal*. The articles will give an introduction

to each of the books of the Old Testament, and so together will constitute a conservative and scholarly work on Old Testament Introduction.

The *Southern Presbyterian Journal*, an independent voice not officially connected with the denomination commonly known under that name, stands as the representative of those in the Southern church who are opposing the proposed union between the Northern and Southern denominations. It is published in Weaverville, N. C., under the editorship of the Rev. Henry B. Dendy and a group of assistants.

We congratulate the *Journal* on securing the services of Dr. Young for this important series of articles, and agree with them that the articles will "fill one of the most desperate needs of evangelical Christianity of our day".

Unity

(Continued from page 6)

constantly forbid anxious care and counsel man to entrust himself to the Lord's gracious hand. One must concede that Unity has seized upon some Bible truth and has championed the same, but that does not make them Christian. The Devil never seeks to deceive with an unmixed lie. Unity has isolated a few Bible truths, has ridden them in season and out of season, but she does not teach the Scriptures as a whole. And just because she comes with some Biblical truth and purports to be Christian, she is doubly dangerous and deceiving.

Dangers

In reading the literature of the Unity School the unwary are impressed with the many pleasing things that are said about God, Christ, and man. Many of these statements seem to ring true to the genius of Christianity. However, we are only witnessing an old device of Satan. The Devil knows better than to seek to deceive man with an unmixed falsehood. Satan coats his lies with a thin film of truth. Many look only at the glittering film and never question what is beneath. Many seem to have forgotten the warning of the Lord, or maybe they never knew it, that the Deceiver is often wont to come as an Angel of light, or in sheep's clothing. (II Cor. 11:14) Oh! that men would heed this

Divine warning with regard to the many sects and cults! Just because a man comes in the name of Christ does not prove that he is a true disciple of the Savior. (Mt. 24:23, 24) Just because some one claims that he preaches the Christian God is no a priori proof that he does. Just because some one purports to be a faithful interpreter of the Scriptures is by no means proof that one can safely rely upon him. "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." (1 John 4:1) Most people are so very critical of all the products they buy at the markets, but very often these same persons will unquestionably drink the most vile religious poison. Wake up! Know what the "Lord sayeth" and judge accordingly.

A further danger of Unity lies in their contention that they are not a denomination or a sect. "The purpose of the Unity School is not to found a new sect but to teach people to make practical application of what they already have, potentially through their church affiliations." (Unity, May 1927) "Unity sets forth the truth underlying all religions, and is critical of none." Unity gives the impression that she represents the basic in Christianity. She supposedly represents the common denominator of all true religiousness. This is a gentle and seemingly harmless way to gain entrance, but as Unity proceeds to teach one, she denies every fundamental Christian doctrine. This is a most dishonest and deceiving procedure. And by that very procedure Unity belies her own contention that she is not a sect. She is a sect, and a very false one. She also proves herself to be a sect by contending that she represents the common denominator of all religions. Such a common figure could never represent the Christian religion, which purports to be the only way of salvation. (Acts 4:12, 1 Cor. 3:11) Unity has conjured up a new religion. She has thereby constituted herself into a new sect.

Another red signal should be planted over Unity's show of learnedness. There is something enticingly vague and high sounding about much of what they say. They bandy about profound psychological and metaphysical phrases as though they were common everyday kitchen utensils. This has the ring of learnedness to the un-

informed mind, and one flatters himself that he too can easily become a profound thinker. But a cool analysis of these embellished paragraphs reveals at most only a monotonous repetition of threadbare concepts, a pompous jargon, pedantic rambling.

Selfish Materialism

The genius of Unity is a selfish materialism. They are constantly emphasizing practical Christianity, and by practical Christianity they mean some material value, e.g. health, prosperity, or general physical well-being. Truly, these are legitimate values, but they are by no means the highest as Unity contends. The Unity scholar is taught to say of himself, "The order and harmony of Christ consciousness established in man throughout all eternity is now manifesting itself in me as perfect Health, and Peace, and Prosperity." Think of it, Christ Consciousness is interpreted solely in terms of health and material prosperity. The focal point of Unity is entirely upon this life and its immediate material values. A perusal of its own magazine "Unity" is enough to convince one of this fact. The first page gives "a healing" and "a prosperity thought" which are to be used 15 minutes each day in meditation, the purpose being that the thoughts will bring healing and prosperity to the cogitator, e.g. "The increasing, multiplying power of Spirit moves all my affairs to success." (Healing Thought, *Unity*, April, 1944) Charles Fillmore himself explains these thoughts in his monthly editorial on "Health and Prosperity,"—again purely material values. Even so the department of "Prayers Answered" in the same magazine deals almost exclusively with material and physical gains.

Unity has nothing to say about loving God and one's fellow man. Unity speaks of the Christian virtues of love and service only in terms of their contribution to one's own physical well-being. Theirs is a purely selfish materialism. Their genius is the opposite from that of Christianity, which is love, service, giving one's self, losing one's life, sacrificing all for Christ's sake and His Kingdom. Unity says "Christ consciousness" is health and prosperity. Christ himself said, "If any man will come after me, let him deny himself, take up his cross and follow me." (Matt. 16:24) Again our Lord says, "So likewise, whosoever he be

of you that forsaketh not all that he hath, he cannot be my disciple." (Luke 14:33) Unity does not speak the language of Christ.

Sloat

(Continued from page 4)

sition to that which is false, which is opposed to their God, their Saviour, and the truth that has been revealed to them from God.

When we speak of enmity against all religions other than true Biblical Christianity, let it not be thought that we are suggesting hatred of persons, or that we are encouraging strife and persecution, in the sense in which they have featured so much of human history. Our enmity is a spiritual enmity. The weapons with which we do warfare are the weapons of the preaching, the teaching and explaining of the Word. We have the utmost sympathy for those who are held in the bondage of sin. We too were once numbered among the children of wrath. It is only by the grace of God and His electing love that we have been brought into the company and community of the believers. We have been purchased by the blood of the Son of God. Our hope is in Him alone. But it is just because we have thus been brought so clearly to see the miserable estate of such as are hoping in any other salvation than that which Christ brings, that we stand in such opposition to every false hope, and to every religion which offers a false hope. Ours is an exclusive religion just because it is the true religion. And it is the true religion because it is of God, not of men or Satan.

In the year 1947 there will be many efforts to break down this exclusiveness of the true Christian faith. The federation movements to which we have referred are but some of the most obvious. In the private life of every individual Christian, as well as in our social and business and political and ecclesiastical relationships, there must be an exclusiveness, an attitude of enmity toward the claims, the practices, and the beliefs of the lineage of Satan. This does not mean merely a negative outlook. We are not only not to be overcome of the evil, but we are to overcome the evil with the

good. We are to be militant, not apologetic, in propagating the faith we hold dear, in all its implications for the life of our times. The year is young now. May its closing not find us regretful that we have been so sparing in the battle for the truth.



Your FAMILY ALTAR

The Place of Punishment

JANUARY 20

EXODUS 15:1-19 (11)

Resting under a delusion, some folk think that this song of victory is only typical of the so-called "harsh Old Testament" temperament. But let us take it as a key from the outset; a key to the righteous judgment and wrath of God; a key to the attitude which the righteous should hold toward those who impenitently harden themselves against God and lift up their arms against His anointed.

JANUARY 21

PSALM 9 (17)

Despite the many arguments to the contrary there is a place of punishment. It is not some theoretical club in the hand of God to keep His creatures in line. It is a definite place of damnation. It is to that place that all wicked are consigned and this includes those who forget God.

JANUARY 22

PSALM 11 (6)

Of a truth the cup of the wicked is torment. The modernist, liberal and compromiser, the humanist, pacifist and conscientious objector will all learn that God beareth not the sword in vain. That almighty God may not be ignored, disobeyed, blasphemed or arbitrarily changed according to our whims is a lesson taught by these solemn declarations.

JANUARY 23

ISAIAH 30:27-33 (27)

The weight of God's wrath is heavy against the nations that turn from Him. Think you that Russia and her satellites shall escape any more than the Axis powers His just retribution? Nay, no more than the nations of old

which were utterly destroyed. Is our nation turning away from His counsel? Let us beware!

JANUARY 24

ISAIAH 33:10-24 (12)

Naturally, we do not expect to find descriptions of the outpouring of God's wrath very pleasant. Yet we must realize that the awful punishment which awaits those who offend against God is worse than any verbal picture which can be drawn.

JANUARY 25

ISAIAH 66:14-24 (24)

What a repugnant sight are the carcasses of many dead! Our hearts were deeply stirred by the graphic stories of the Nazi atrocities. Will men never awake to the awful doom that awaits the unbeliever and scoffer? Some such picture is drawn by this prophet of old; it is quoted by the Lord Jesus himself. Why will you face such a horrible prospect, my friend? Turn in repentance to Christ.

JANUARY 26

DANIEL 12 (2)

All men will be raised from the grave. For the believer the resurrection is an awaking unto glory and His glorious presence. For the unbeliever it is an awaking to shame and everlasting contempt. When you are raised what will you face? Present decision determines future position.

JANUARY 27

MATTHEW 3 (12)

A holocaust is a fearful thing. Homes, hotels, cities all have felt the ravages and destruction of flames. Many times fire fighting equipment has been utterly unable to cope with the fierce flames. Much of the destruction of Hiroshima was caused by the fires. For the sinner there is reserved "unquenchable fire."

JANUARY 28

MATTHEW 5:21-30 (30)

In a very graphic way our Lord Jesus Christ emphasizes the horrors of hell. Anything is better than that awful prospect. Therefore, take heed to thy ways; turn unto the way of the Lord; trust in His saving grace; triumph in the Spirit over all temptation.

JANUARY 29

MATTHEW 7:13-29 (10)

It is not an unjust thing for a man to burn a tree that bears no fruit. Nor

is it unjust for God to punish those who bear evil fruit. All over the countryside you hear of orchards that have been pulled out because they are not bearing good fruit. So in the day of His coming the dead trees shall be consumed in the fire.

JANUARY 30

MATTHEW 13:24-30, 36-43 (39)

In striking contrast to the heavenly home prepared for the saints is the furnace of fire kindled for the sinners. For the one joy and gladness; for the other wailing and gnashing of teeth. For the one glory; for the other contempt. Such, you see, is the Scriptural picture of the two future states.

JANUARY 31

MATTHEW 23:23-39 (33)

Woe! Woe! Yea, thrice woe upon the hypocrites. Beginning at the house of God, shall His judgment be meted out. And before such lies only the damnation of hell. 'Tis a fearful word! 'Tis, verily a fearful thought. Search your own heart; then send forth the true Light from pulpit, press, and prominent place.

FEBRUARY 1

MATTHEW 25:31-46 (46)

Christ bore the curse of the elect. He pronounced a curse upon the reprobate. Through Christ, eternal life for the children of God, everlasting punishment for the sons of Satan. By Christ we live and give. Out of Christ they labor and covet. Among the holy angels on the one hand; partaking with the devil and his angels on the other. Which for you, brother?

FEBRUARY 2

GALATIANS 5 (21b)

Both in this portion of Galatians and in the same chapter of Ephesians there is a catalogue of those who are excluded from the gates of heaven. If excluded from heaven then included in hell, for the future will be spent in one of these two places. Are you numbered among these inhabitants of hell?

FEBRUARY 3

REVELATION 14:9-20 (10a)

The battle-weary soldier, the anxious mother by the sick bed, the sweating harvesters know what it is to be wearied nigh unto death. How sweet is the prospect of rest. There is no rest for the wicked, only torment. No rest! No rest! No rest! No refreshing rest apart from Christ!

FEBRUARY 4

REVELATION 20 (15)

How all embracing is the inspired record of the place of punishment! In the final summing-up all that is in rebellion against God is cast into the lake of fire. That is the condemnation awaiting all ungodly sinners. That is hell, excluding such from the presence of God forever.

—HENRY D. PHILLIPS

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