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## An Indispensable Foundation

By the REV. EUGENE BRADFORD

Pastor of Faith Independent Church, Fawn Grove, Pennsylvania

... From a child thou hast known the scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus (II Tim. 3:15).

**N**OT for generations has the church been in such a sorry plight as now. Her leaders have sold out to Modernism and other errors, while the man in the pew is so poorly informed that he is unaware of the vicious wolves in sheep's clothing who have crept in to molest the flock. Those who preach faithfully the unsearchable riches of Christ are looked upon as vestiges of medievalism, while Modernists are elevated to positions of high authority within the church. Worst of all, our youth, having been made the prey of the modern educational system, constitute a still darker picture of the future.

Such a situation, which to the human eye appears desperate, calls for vigorous and militant counter-measures. Most of the readers of THE PRESBYTERIAN GUARDIAN believe that The Orthodox Presbyterian Church was raised up by God for such a time as this. The ministers and members of that church desire to maintain a testimony to Biblical Christianity which shall be aggressive. Consequently several projects have been launched which show great promise. Tract distribution is under way on an impressive scale, and the Christian school movement is gaining momentum. But while these things ought to be done, there is something more fundamental which ought not to be left undone. I refer

to the systematic training by the church of the children of the covenant.

### The Church's Obligation

It is not just because of the dire ecclesiastical situation of today that the children should be given systematic training in the elements of the Christian faith. Such training should be given regardless of changing conditions because the church is always under sacred obligation, by virtue of the covenant of grace, to train its youth. This obligation springs from the comforting fact that, embraced within the pale of the covenant, are not only believers but also their children: "And I will establish my covenant between me and thee and thy seed after thee for an everlasting covenant, to be a God unto thee, and to thy seed after thee" (Gen. 17:7). If, therefore, the children of believers are members of the church of Christ, it follows that they should be instructed as to the nature of their baptism; they should learn what is involved in church membership, what the church teaches, and how her members should live. Our children should be trained thoroughly and at an early age, not just because it is good pedagogy to do so—an axiom upon which interdenominational child-evangelism movements base their existence—but also because we stand as a covenant people before a God who is gracious not only to us but also to our children. Our failure so to train our children would constitute a failure to meet the obligations of our covenant

relationship. Unto the church have been committed the oracles of God. Any withholding of their life-giving message from her children would be a serious indictment against her stewardship.

It is almost a truism to say that, if the church should consistently train all her youth over a period of two or three generations, it would be difficult for false doctrine to make any real headway in the church during the succeeding years. Errors in doctrine creep into the church in such a subtle way, however, that any dependence upon Christian experience alone, or upon a slipshod method of training, is almost futile. Perhaps there has been too much emphasis of late on what has popularly been termed "the simple gospel". While it is true that the way of salvation is simple, its foundations are deeply laid. In order to escape the enticements of the world and the wiles of our crafty enemy, we must know something of those foundations. Laymen as well as ministers should be able to understand such fine points of doctrine as the distinction between the communicable and incommunicable attributes of God, the two natures and one personality of Christ, the nature of imputation, and the active and passive obedience of Christ. Only when such knowledge becomes the common property of the church in general, rather than of the ministers exclusively, can the church expect to combat successfully such present-day errors as Modernism, Arminianism, and Modern Dispensationalism.

The doctrinal decadence of the Presbyterian Church in the U.S.A. can be traced to the sorry fact that it gradually ceased to place emphasis on doctrinal instruction among the children and young people of a generation or two ago. On the other hand, the outward growth and stability of the Romanist Church can be attributed largely to the fact that she has consistently trained her children. Her popular boast that, if a child is carefully trained in Romanist doctrines during the first seven years, he will not later go astray is based on sound psychology. Wise men should be able to profit by this comparison.

### The Best Method

If it be granted that the church

must subject her children to a thorough and systematic training in the elements of the Christian religion, immediately the question of method arises. We must, first of all, regard as insufficient the weekly worship services of the church as the means whereby this training can be given. Over a hundred years ago, Dr. Archibald Alexander, Professor in Princeton Seminary, wrote: "Indeed, if no other methods of inculcating divine truth were resorted to, than delivering elaborate and continued discourses from the pulpit, very little information would be gained by the young and ignorant. Preaching supposes and requires some preparatory knowledge in the hearers, to render it useful in communicating religious knowledge. Elementary principles must be acquired in some other way. . . ." <sup>1</sup> Surely no one will gainsay this very evident truth.

Again, the Sunday school can hardly be looked to as the best method of systematic religious instruction. The Sunday school in this country is only about one hundred years old. It may be observed also that the present wave of Modernism has been sweeping this country only within the past century. There is no necessary connection between these two facts, but it can at

<sup>1</sup> Archibald Alexander, *The Duty of Catechetical Instruction*, p. 4 (Found in Vol. I, *A Series of Tracts on the Doctrines, Order, and Polity of the Presbyterian Church in the U. S. A.*, Philadelphia, Presbyterian Board of Publication, 1842).

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least be said that the Sunday school has not been an effective instrument in stemming the tide of unbelief and doctrinal indifference.

There are several reasons why the Sunday school cannot be relied upon as the chief means of catechizing our children. The sessions are short, the longest providing no more than a half hour of actual Bible study. Add to this the fact that most children miss about ten sessions a year, and we are faced with the sorry reality that the Sunday school provides little more than twenty hours of instruction a year. There is little or no outside preparation required in most classes, and discipline is often lacking. But in many cases these are not the most serious weaknesses. The general run of Sunday school teachers are poorly equipped, that is to say, there is pedagogical weakness, doctrinal unsoundness, or both. How can we expect our children to grasp lessons taught by those who have no teaching ability? Secular education is administered only by those who have been scientifically trained. Should the teaching of the sacred Word be handled less skilfully? More serious than weak methods, however, is doctrinal defection. Can we expect children to become grounded in the eternal verities of the Reformed Faith if their teachers are not thoroughly Calvinistic, or are even anti-Calvinistic, as is all too often the case?

Dr. Alexander makes an inquiry which we may with profit apply to the present day: ". . . We would respectfully ask whether parents, and ministers, and elders, have not become remiss in catechizing since the introduction of Sunday Schools?" <sup>2</sup> He brands as mistaken the idea held by many pastors that their labors in catechizing have been superseded by the Sunday school. "This mistake should be carefully counteracted; and while the benefits of Sunday Schools are gratefully acknowledged, the instruction of our youth in the Catechisms of our own church should be pursued with increasing diligence." <sup>3</sup> Were he alive today, I am sure Dr. Alexander would express again the same opinions, but far more emphatically.

(Continued on Page 157)

<sup>2</sup> *Idem*, p. 9.

<sup>3</sup> *Idem*, p. 11.

# More About Sin and Sanity

The Christian Faith and Mental Health: Part VIII

By the REV. EDWARD HEEREMA

Spiritual Advisor at the Christian Sanatorium, Midland Park, N. J.

## The Unkind World

**T**HE patient with whom I am talking is neatly dressed, speaks excellent English, and is clearly a woman of standing. She holds a high academic degree and has held the rank of professor in a large midwestern university. She has many cares and worries. She says to me, "Do you think there will ever be a millennium when all will be righteous and just in the earth?" (She was using the word in the sense of social evolution, rather than in its usual theological sense.) What was behind this despair over a tumultuous world? She was forgetting the fact of sin. In her heart was a pessimism that I doubt would have taken root there if she had held true to the Christian doctrine of sin, which tells us that men are sinful beings and that, as long as they remain such, this earth will never know a time like that for which this patient yearned.

In fact, just as the soul schooled in the Christian doctrine of sin is set to expect more or less personal failures and sins, so for the same reason he anticipates unkindnesses and blows from other sinners and from a world of sinners. The man who has been upset by a serious business reverse may have suffered a staggering blow, but schooling in the full-orbed doctrine of sin should help him weather one of the blows that every human ship must meet on the high seas of life. And we do not forget that he would at the same time bow in resignation before the circumstances willed by a sovereign and loving God.<sup>1</sup>

In this connection I would make bold to say that a Christian would not soon fall into the delusional system of the paranoid patient. The mental patient with this illness usually has a well-worked out system of false ideas of a persecutory nature—a gang of criminals is pursuing him at every turn, the FBI wants him, or the radio stations are charging the air waves against him. The idea of persecution

and of being maligned doesn't startle the Christian. Not only does he expect a measure of it as a Christian in a hostile world, but also his idea of sin and a world of sinful men raises in his soul a deep-seated feeling that such unpleasant things may very well be expected in life. All such fears will with difficulty take root in a soul that has been prepared for the shocks of life. "Offences must needs come".

## "Against Thee Only"

So far, on this question of the relationship between sin and sanity, we

have developed the idea that the Christian doctrine of sin equips men to face life realistically, so that they will not soon crawl away from life into the hermitage of fear and defeat; life's sins and reverses and disappointments are put on the expected list rather than on the surprise list.

Now we go on to something equally important in this acute question of sin and its bearing on sanity. It has to do with that tremendous thing we call guilt. Many, many case histories of mental patients carry a recurrent phrase—"guilt feelings". The import of the phrase usually is that such feelings have acted as a drug on the soul and have enervated it so that the personality is overwhelmed and impotent. Such feelings may point to some particular act of wrongdoing, or a series of such acts. They may point to imagined failures and sins growing up in a mind that uses such imaginations as a cloak for its ineffectiveness in life. With such imagined "guilt feelings" we are not now dealing. Again, such feelings may root in some single act of wrongdoing but, because forgiveness has not been realized, the feelings become generalized and diffuse so that they act like a choking blanket wrapped tight around the personality. This last form is the one in which the guilt feelings usually become most destructive, undermining the confidence and courage of the human spirit. In such cases, the patient will say in despair, "I've done everything wrong in my whole life"; or, "I can't do anything right"; or, "I thought I was doing right most of the time, but now I see that I was always doing wrong. God has no use for me".

A rather crude illustration may show how this diffusing of guilt feelings into a vague destructive force takes place. When the faucet over the kitchen sink is dripping, one sometimes finds that the floor of the sink is covered with spray. Why? Because the drip-drip-drip of the water has splashed on the hard surface of the sink and has formed a wet coating over all of it. On the other hand, if the drops had fallen directly into the drain, no such

## General Assembly

**T**HE Tenth General Assembly of The Orthodox Presbyterian Church will convene on Tuesday, June 1st, at Calvary Church, Willow Grove, Pa. At eleven o'clock the sermon will be delivered by the Rev. John P. Clelland, moderator of the Ninth General Assembly, and the sacrament of the Lord's Supper will be observed. The public is particularly urged to attend also the two evening meetings on June 1st and 2nd. All sessions of the assembly are, of course, open to the public.

Commissioners who have not already made arrangements for accommodations should write immediately to Dr. Robert Strong, 528 Fitzwatertown Road, Willow Grove, Pa. Luncheons and dinners will be served by the host church, and every effort has been made to insure the comfort and well-being of the commissioners.

<sup>1</sup> See *The Sovereign God and the Subject Spirit*, THE PRESBYTERIAN GUARDIAN, April 10 and April 25, 1943.

splashing would have occurred and the surface of the sink floor would be dry and clear. So it is with this matter of guilt. If we can excuse a certain aesthetic ineptness in the analogy, we can say that if the drops from the ever-dripping faucet of human sinfulness fall directly into the drain of divine forgiveness, the soul can remain free from the flying spray that would cover it. If the drops from that leaking faucet do not fall into the drain, their splashing become diffused over the entire soul so that nothing in that soul can remain untouched by that drenching spray, and everything becomes wrong in that person's own eyes.

In the Christian faith we have the preventive for the development of these vague, destructive guilt feelings as well as an antidote against them. That preventive and antidote is simply this: In the Christian faith, the whole matter of sin and guilt is taken out of the vague and the indefinite, and is related specifically to God. Vagueness is one of the greatest enemies of the human soul. Vague feelings that wrong has been committed or vague feelings that everything connected with self is wrong are most destructive. In the Christian faith, all of this dangerous matter of sin and guilt is taken out of the realm of the vague and the uncertain and placed in direct relation to God, where it can be "transactionally" dealt with. Yes, a proper understanding of guilt carries with it something more. It takes guilt out of relation to men and self first of all, and looks at sin and its accompanying guilt as something that God and God alone must deal with. Guilt does not then become something that first of all must meet the demands of the self's pride or the demands of an unkind, gossiping society. David points all guilty souls to the only place to which guilt should be brought, the place where Christianity wants men to bring it: "Against thee only have I sinned".

We do not claim that the guilty soul can be wholly free from deeply self-accusatory feelings or free from fear of society's pointed finger. But these things are not the Christian's first concern. They cannot gain full destructive power because they are secondary. The Christian's first concern is with a holy and sovereign God who has revealed Himself to be a God of infinite grace, that is, love toward

those who do not deserve it.

We must pause here to meet a very natural objection. It is this: If souls are troubled by guilt feelings and that guilt takes on its real proportions on the basis of a teaching about a just and holy God who hates sin, then it would seem to be most advisable to throw out the idea of a holy God before whom a human soul is guilty. To many that would seem to be sound reasoning. But, actually, it isn't sound reasoning at all. It is "easy-solutionist" reasoning. It flies into the face of certain simple facts. Not only in the Christian picture are the facts of sin and guilt prominent features. They are to be found also wherever we meet with some form of religion. Babes have been cast into the Ganges to appease angry deities. Others have been left on the snowy slopes of Mt. Olympus. Men have bled on beds of nails or broken glass to atone for their guilt. To the same end, modern man would multiply his bizarre cults. We must not blame "religion" for all that. "Religion" in some form is part of the inevitable equipment of the human spirit which it has carried with it since time immemorial and will continue to do so. And part of that inalienable equipment is a sense of separation from the gods (or God) due to human fault and failure.

Sadler significantly speaks of a "universal feeling of guilt in the human soul." We cannot jettison the concept of guilt, as many would have us do. It is part of the native furniture of a being that was created in the image of God but that has been stricken with sin that separates from God. The only alternative to this way of thinking is to regard men as beasts, who have hygiene of a kind but no morals which call man to strive for perfection. The only proper question is, How can we deal with this inevitable matter of sin and guilt so that it can be turned to joy rather than to destruction? The answer is, Let man bring it to God, whose demands are perfectly clear as given in His Word, whose reaction to sin is unmistakable, and who alone in grace can say, "Son, be of good cheer; thy sins be forgiven thee". Then there is no destructive vagueness. All is clear as the soul stands before its God. Then the soul is not lost in the whole welter of human failure, shortcoming, sin, despair, fear and guilt. From all of this the Christian is spared as he cries to his God in time of wrestling

in the secret chamber, "Against thee only have I sinned".

That we cannot blame training in the Christian doctrine of sin and guilt for guilt feelings has been borne out in my dealings with several cases. A childless wife confesses that on two different occasions she sinfully thwarted nature's will to bear fruit. A young married man is in profound distress because he fears that certain sins before marriage and consequent illness may have had something to do with their empty home, and he is in utter despair for his soul as his guilt lies heavy upon him. In neither of these cases was there an intense training from childhood in the Christian teaching on sin and guilt, and the guilt feelings did not grow out of such a training. In both these cases the actual course of events was that the soul, distressed by sin and its consequences, sought in religion peace for a guilt-laden spirit.

### "Who Can Forgive Sin?"

Let me repeat: The Christian doctrine of sin and its guilt takes the whole subject of human failing and sin (and that is life) out of the realm of vagueness and puts it on a definite footing in relation to God.<sup>2</sup> This relation of sin and its guilt to God accomplishes something else in addition to release from destructive vagueness and uncertainty. If sin and guilt are not related to God in the first place, then man cannot experience that greatest of joys, that spiritual cleansing that we call *forgiveness*. Only if sin and guilt are seen in their true light, as related to a holy and sovereign God, can man enjoy the forgiveness which only that God can give. "Who can forgive sin but God only?" (Mark 2:7). If the soul is to be purged of its guilt and shame by this divine cleansing, then man must first see his sin in the light of the holy law of that God. The joy of the one cannot be our prize without the earlier definite (not vague) pain of the other.

It is certainly true that forgiveness coming from any source other than the true and holy God is grossly inadequate. That common modern idea of forgiveness that rests on subtle auto-

<sup>2</sup> Of course that person who has the clear consciousness of God's holy laws that our Christian faith requires will be more diligent to keep that law and will thus avoid the agonies of guilt. But this is beside the point just now.

suggestion, forgiveness that must rise out of man's own soul, cannot stand the test. The soul rent by sin and its guilt can be satisfied only by a pardon from the highest court of appeal, by a decree from no one less than the living God Himself. The soul's outreach exceeds earthly bounds. Only grace from heaven itself can relieve the guilt-laden soul. And that can be gained only by relating sin and guilt to the only true God who is God of grace. Those are the clear, definite terms of the Christian doctrine of sin. And great is the joy which training in and compliance with those terms can impart.

Let no one feel that I am blind to certain dangers that are often associated with the weighty conceptions of sin and guilt. But such dangers are not inherent in these conceptions as Christianity teaches them. Rather, such dangers are usually the marks of injudicious training and faulty emphases. Sometimes the child is so belabored by these weighty considerations that the natural development of his talents is impaired. Morbid self-denunciation or foolish prudishness sometimes take the place of clear and judicious instruction in God's moral law. Grace is sometimes hidden under the overbearing weight of law, divine law distorted by human additions and multiplications. Yes, this important doctrine must become part of the fabric of the soul, even of a young soul. But it must be so taught that no hindrance is placed in the way of the free development of the God-given capacities of the personality. Careful and wise instruction will help the growing soul face the hard fact that a naturally sinful self must be disciplined in the exercise of its natural capacities. Such instruction will furthermore point out the proper use to which such drives and capacities can be put in the kingdom of God broadly conceived as that glorious spiritual enterprise where any proper human interest or vocation can be pursued to God's glory and with His blessing. And finally such judicious instruction will point out with utmost clarity the place of refuge to which the soul must go when he fails in his discipline and when he does not use his capacities as he ought.

Our Christian conception of sin and guilt is a dynamic conception, a conception that can make and mold a human soul unto fitness for the true

abundant life, an abundance which ever-present human sin and its guilt cannot diminish or take away. And this is the dynamic which the minister

must seek to impart by the grace of God to souls bitten and burned by failures and sins, with their consequent guilt.

## To Believe—and to Suffer

A Mission Study on Ethiopia by the REV. CLARENCE W. DUFF  
Missionary Appointee of The Orthodox Presbyterian Church

For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake (Phil. 1:29).

IT TOOK but a short time for word to reach the interior that there was no king on the Ethiopian throne, and except in some areas where the local governors were strong enough in their own right to exercise control, there was an almost immediate outbreak of old enmities between the ruling Amharas and their tribal serfs, and between tribe and tribe.

Only a few days later, a runner arrived from Marako, our first station to the south. Two New Zealand girls, who had chosen to remain at their work during the furlough absence of the man and his wife stationed with them, wrote that a gang of native robbers, no longer afraid of the law, had ransacked their house, taken all their money and beaten them, knocking one of them insensible when they could produce no more money. After a sleepless night without even a light left in the house, they had been escorted by a Christian man to his house in the hills above, where they were given a private hut and what hospitality and protection he and his wife could afford.

The two girls scarcely expected that their lives would be spared, as warfare within the tribe and between tribes was raging right around them. About that time an Armenian trader living in that vicinity, who had earned the hatred of his native neighbors by his immoral life and unjust dealings, was killed, his body quartered, and the pieces hung by the roadside. Another old Armenian, fearing the same treatment, bribed his way to Addis Ababa, leaving his wife to the mercy of the natives. Her Christian conduct through the years had bred respect, however, and her life was spared, though she was the virtual prisoner of a rough clan until the Italian army arrived months later. Her treatment

by the Italians was less considerate than that by the natives. Before she was finally united to her relatives in Addis Ababa, she was kept a prisoner for days in a barbed-wire enclosure among native prisoners, where she suffered from the hot sun by day and slept at night in the wind and cold rain, without shelter or blanket. Afterward, she was held in prison in the city for some time.

We tried in every way we could think of to obtain help for the ladies at Marako. We notified the British Legation, whose officials appealed to the Italians for help. An Associated Press correspondent from the United States, who had come in from the north with the Italian army, introduced me to the Chief of the Military Police in Addis Ababa, who in turn gave the correspondent and me a letter of introduction to the office of a high Italian general. There I was questioned as to my knowledge of the country between Addis Ababa and Marako, and was promised troops to rescue the ladies if I would act as guide, which I was only too glad to do. Time went by, however, and no orders to go were received. It seemed fairly certain that there were rather large bands of native guerillas just a little way from Addis Ababa in the direction we would have to go, and the Italian forces were not prepared just then to meet them. Finally, since none of our attempts to get help seemed to be accomplishing anything, I asked a young Englishman in our mission if he would go with me in what nearly everyone said was an almost suicidal attempt to reach Marako. We asked one native boy to go with us to help us find the back trails, since we could not go by the usual caravan route with which I was familiar. I said good-bye to Mrs. Duff. Our pockets stuffed with raisin biscuits and with extra blankets under our saddles, Harry Glover and I, with

the native boy, led our horses to the front of the house to mount. We got no further. As we had gone out the back door of headquarters, Alfred Buxton of the Bible Churchmen's Missionary Society had arrived at the front. With him were two Gurage lads who had a proposition for the rescue of the Marako ladies that seemed much more likely to succeed than our own attempt. We agreed to pay them a sum of money for securing from a native chief of the Marako district an armed escort and delivering the ladies safely in Addis Ababa. Nine days later Miss MacMillan and Miss Horn arrived at mission headquarters, severely shaken physically but unshaken in their faith. Before the men with whom we had made the bargain arrived, Ato Dembel, the native Christian who had originally befriended them, fearful for their safety if they remained in Marako, had risked his own life to bring them to the capital by by-paths through country where bandits and guerillas were running wild.

When we asked him what we could give him in appreciation of his remarkable service, he replied that he desired no reward, but coveted very much, the privilege of Christian baptism before he returned to his home. The Holy Spirit had brought Ato Dembel to true faith in Jesus Christ through his own study of the Amharic Bible, even before the missionaries arrived in Marako. Soon after they came, he went down from his home in the hills to make their acquaintance and was delighted to find that their teaching of the way of salvation corresponded closely to his own understanding of it. The missionaries gladly testified to his exemplary Christian conduct during the considerable time that they had known him. A thorough examination, in which I had a part, revealed a very good grasp of Scripture truth. It was a real joy to witness his baptism and see him go on his way rejoicing, like the Ethiopian of ancient times, back to his own people. Before he went home the British Consulate General rewarded him financially for his rescue of British subjects, and our mission was happy to be able to give him a like sum.

Miss Horn and Miss MacMillan arrived in Addis Ababa after their harrowing experiences with a song on their lips, Faber's hymn, the first and last stanzas of which are:

"I worship Thee, sweet will of God,  
And all Thy ways adore;  
And every day I live I seem  
To love Thee more and more.

"Ill that He blesses is our good,  
And unblest good is ill;  
And all is right that seems most  
wrong  
If it be His sweet will."

On southward spread the disorder. At my old station four days beyond Marako, Mr. and Mrs. Couser, Mr. and Mrs. Phillips and their year-and-a-half-old baby, and Miss Walsh were fugitives for five months in native Gudeilla homes after their houses had been looted, first by Amhara soldiers and later by Gudeilla tribesmen. Eventually all the buildings on the station, most of which I had helped to build, were completely torn down, and nothing was left to mark the spot but some of the trees we had planted. The missionaries escaped with practically nothing except the clothes on their backs, a box of food for the baby, and some money. It was impossible for them to keep free from vermin in the native huts in which they lived. Some of the native food, which was their sole diet, was not the most palatable nor always easily digestible. Few if any medicines were available. Yet the Lord kept them from diseases to which they were frequently exposed and brought them through that time without their health being seriously impaired. All of them are now working in the Anglo-Egyptian Sudan. They took joyfully the spoiling of their goods, knowing that they had in heaven a better and an enduring substance. They gloried in tribulations, which certainly had a very definite connection with the glorious results of their ministry about which we are beginning to hear in these days.

Inter-tribal warfare and battles between the tribespeople and their Amhara overlords raged around them, necessitating their moving several times to other sections of the province. At least twice they escaped as by a miracle, when they found themselves between opposing tribes. Finally the native governor of Wolamo Province, four days to the south, who had been strong enough to preserve comparative order in his territory, sent a band of soldiers to escort the "frangies" to his capital to join there the

main force of our missionaries in the south. During their five months as refugees, we heard just once from them, and that only by word of mouth, as the messenger who came from them lost all his letters and barely escaped with his life. Too much cannot be said for the kindness of native friends and particularly the faithfulness of Gudeilla Christians during this experience. Some of them too suffered the loss of all things, and one of them his life on a scouting party connected with the safety of the missionaries.

I have not space to tell about the two brave men who were speared to death by Arusi tribemen, one day's journey from our station in Sidamo, while the missionaries were travelling by the shortest, not the safest, route to Addis Ababa to learn the fate of the wife and baby of one and the fiancée of the other. Neither can I write the experiences of those who lived for months with the situation about them so tense that any little incident could easily have cost them their lives; of others who lived through numerous bombings in a besieged city in the north; of some who experienced deliverances while serving with the Red Cross; of one who made his way with a Red Cross unit over the border into Kenya, after the way north to Addis Ababa was cut off; or of our missionaries in a Mohammedan tribe to the southwest of Addis Ababa who were very near the battle zone when the Italian forces took over their province.

Each one of these could say with the apostle: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God". And as we shall see in the next installment, many of them are now beginning to see what all along they have known, that "all things work together for good to them that love God, to them who are the called according to his purpose". Looking back they can say, "The things which happened unto me have fallen out rather unto the furtherance of the gospel".

(EDITOR'S NOTE: Mr. Duff hopes that the way will soon be opened for his return to Ethiopia, and requests the continued prayers of his friends.)



# The Presbyterian Guardian

## EDITORIAL

### "What Is Christianity?"

**WE KNOW** of no clearer evidence of mental disintegration and moral chaos than the casual fashion in which religious Modernists of our day throw off answers to the question which heads this editorial.

Dr. B. B. Warfield, writing in the *Harvard Theological Review* for October, 1914, makes these pertinent remarks: "Clearly, Christianity being a historical religion, its content can be determined only on historical grounds. . . . There is really no mystery about the matter. The process by which it is determined what is a truly Christian doctrine, or what the Christian religion really is, differs in principle in no respect from the process by which we determine what is an old Hellenic doctrine or what Ritschlianism really teaches . . ." (pp. 542, 3). He then goes on to point out (and the same is true in our day) that the person to whom he is referring "has transmuted the question which he started out to discuss, namely, What is essential to the retention of Christianity? into the fundamentally different one, in which he is himself perhaps more deeply interested, of, What in Christianity is it essential that we retain? . . ." (p. 544).

In spite of the obviousness of these remarks, a large part of the current magazine literature of liberalism still professes to be directed toward answering the question, What is Christianity? As an example we refer to the April issue of *The Presbyterian Tribune*.

According to its own editor, as he writes on page six, the magazine "is to the Church what *Harpers* and *The Atlantic Monthly* are to American life—a magazine of thought intended to stimulate alert minds in facing the application of religion to the problems of our day". And so we first encounter an Easter article by George A. Buttrick of "The Christian Faith and Modern Doubt" fame. Writing

on the all-important matter of Life After Death, he offers among other remarks this thought, "Whatever our professed skepticism, we can no more prove extinction than we can prove continuance, and love, despite us, goes on loving and wondering, and ever and again there comes the sense of a living Mystery round about our little life and death—as Space and Light are round about and in and through our homes. That hope will persist . . .". This, we suppose, is designed to answer the question, What is the Christian doctrine of immortality? We are thankful that there is a better answer.

Next the *Tribune* offers us a symposium on the very matter we are considering, "What is Christianity?". Five contributors, including Henry Sloane Coffin, Walter R. Clyde, and Cleland McAfee, have each written a few paragraphs. We shall not quote them, except to remark that of them all, interestingly enough, the words of Dr. Coffin most nearly approximate that which an orthodox Christian would try to say in such brief space. Fortunately—for him—the compass of the articles is too brief to permit him to explain his language. Consequently many commissioners to this year's general assembly of the Presbyterian Church in the U.S.A. will probably be moved to forget their objections to his Modernism and vote for him as moderator.

Then we discover an article on the Second Coming of Christ. The writer, John W. Buckham, devotes such talent as he has to proving that the Second Coming of Christ means that Christ will not come again the second time. Instead, the gradual development of a "Christianized" social order, in consequence of the present war, is what is meant by the Second Coming. We think the gentleman has erred.

Finally, believe it or not, there is an article on the Confession of Faith, written by a lawyer who also happens to be a ruling elder, and who prefers (we would say for good reason) to remain anonymous. Being an elder, he at some time in his career pledged loyalty to the constitution of the church, and declared that he sincerely received and adopted the confession of faith. However, with the passing years, he has grown and it has not. He thinks the confession should be revised.

In order to show what he means, he gets down to cases. "The assertion that the universe was made in a few days, the story of the Garden of Eden, the theory of original sin as arising from the eating of the forbidden fruit and other like statements in our confession . . . have no longer any proper place therein". But this is mild. He devotes several paragraphs to the subject of predestination, frankly declaring that he objects to its inclusion in the confession. What he wants is one confession of faith for all Protestant denominations. And what would such a confession contain? "We all believe, I trust, in an infinite Creator. We all believe in the authority, example, and saving grace of Jesus Christ. We all believe, at least theoretically, in a consequent way of life". Such would be his answer to the question, "What is Christianity?"

It might not be out of place here to refer to an article by Dr. Samuel M. Zwemer of Princeton, which recently appeared in *The Presbyterian*. Dr. Zwemer was reviewing a book entitled *Liberal Theology*, containing a series of essays appraising liberalism, prepared in honor of a certain liberal theologian. Dr. Zwemer concludes his remarks with this sentence, "But, as Dr. J. Gresham Machen put it, 'Is this Christianity?'"

When we withdrew from the Presbyterian Church in the U.S.A. in 1936, it was because of a sincere conviction that that church had officially betrayed its professed Lord and violated its historic constitution. But we have never taken the position that there were not still in that church sincere Christian people who, though they disagreed with our position, yet grieved at the unbelief that was rampant in the church. However, as through the passing of the years we see blatant unbelief no longer skulking in the shadows but shouting from the rooftops, and still the "conservatives" do nothing about it, we can hardly help wondering. Dr. Zwemer may ask, Is it Christianity?—but the church with which he is associated is feeding it to its people as Christianity.

When we were confronted with the situation where unbelief controlled the church, we did something. And we did it for the honor and lordship of Christ, and for the upholding of historic Christianity. And we don't see that those who stayed behind have done anything.

What Christianity is may be historically determined. Why are not these liberals honest enough to admit

that whatever they do believe, they do not believe the Christian religion?  
—L. W. S.

## The Epistle to the Ephesians

By the REV. FLOYD E. HAMILTON

**P**RESENT Condition of Gentile Christians: (2:11-22).  
Unity in Christ.

(a) Formerly Alienated from God. 2:11, 12.

"Wherefore remember, that once ye, the Gentiles in the flesh, who are called Circumcision by that which is called Circumcision, in the flesh, made by hands" (2:11). From the time of Abraham onward, God gave to the church of the Old Testament a definite sign and seal to show that they were God's people, His visible church. It was a rite which set them apart as a people and made them a peculiar people. Salvation was limited in a general sense to the Israelites and those incorporated into the Israelitish nation by acceptance for themselves of this covenant relationship marked by the sign of circumcision. To be outside that covenant relationship with its sign, was a mark of the unsaved, and such people were called Gentiles, or as it literally is, "the nations", that is, the nations who worship not the true God. "Wherefore remember". These Gentile Ephesian Christians need to be reminded of their former hopeless and helpless condition, so that they will have the proper gratitude to God and show proper humility before Him. "The Uncircumcision". As the Jews used this term it was an expression of haughty disdain for the unclean and pagan people outside the people of God. They believed that the rite of circumcision itself was what saved, and consequently they despised those who had not received the sign in their flesh.

Now with the coming of Christ and His atonement wrought on Calvary and sealed with His resurrection, that old sign and seal had been done away, and another sign and seal had taken its place, that of the rite of Christian baptism. With the establishment of the new sign and seal, the old one was left as a meaningless shell. It never had saved anybody. It was only the

outward visible sign of an inward regeneration of God's Spirit, and if there had been no such regeneration, the sign was useless even in Old Testament times, though few of the Israelites appreciated that truth. As a whole, the Jews of the time of Christ manifested the evil effects of considering a rite itself as a means of salvation. It gave them a false sense of security, made them proud of their racial ancestry, and contemptuous of others outside the bounds of circumcision. Whenever it is taught today that baptism itself is what saves one, receiving it in that way makes people have a similar attitude of false security and reckless condescension toward those who have not received the rite. The rites are wonderful things as signs and seals of an inward condition, but we need constantly to be sure that we have the inner condition. Paul, who knew the futility of the rite that had been abrogated, uses the words "called the Circumcision", to mark off the Jews who were circumcised in the flesh but not in heart. Then, to be perfectly certain no one will misunderstand his attitude, he adds the words "in the flesh, made with hands", to contrast them with the Christians who were truly circumcised in heart.

### Verse 12

"That ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world". In this short verse Paul points out five characteristics of the unbelieving Gentiles. (1) They are separate from Christ. They had no Messianic hope of redemption. They knew in their hearts that they were sinners, but they had no promise or hope of redemption in the future. There was no way whereby they could get rid of the curse of sin without a redeemer, and they knew no redeemer either in the past or in the

future. Without a mediator between men and God, there was no way they could gain access to God, had they wanted to. "To possess Christ, to be in Him, is the sum of all blessedness; to be without Christ includes all evil" (Hodge).

(2) They were "alienated from the commonwealth of Israel". They stood without, outside the gates, unable to go in had they wanted to, unless they came as proselytes, and were circumcised. The "Commonwealth of Israel" was the community or state itself. They were outside the theocracy—outside the citizenship of Israel, having no part either in the rights or privileges or prophecies of the people of God.

(3) They were strangers to the "covenants of the promise". The promise refers preëminently to the promise of redemption through the redeemer of God's people, and all the covenants of the Old Testament which promised the redeemer. It was the promise of the Messiah that was the bright spot in the future of Israel. All God's people of Old Testament times, no matter how difficult the circumstances of the time might be, looked forward with hope and longing for the one who should redeem Israel. It was the one hope that enabled them to endure the heel of the oppressor and to feel that God would save them in His own time. Whenever a people has no hope for the future, then suicide is the logical means of escape for the hopeless. There can be no true happiness in the world apart from a forward-reaching hope that leaps over the circumstances of evil surrounding us and claims the distant fulfillment of God's promise.

(4) They were without hope. That was the real tragedy of their condition subjectively viewed. There was nothing to look forward to in the world about them and nothing to look forward to in the world to come. There was no hope for the future in this world, because they had no promised redeemer. Men can live even amid poverty, sickness, imprisonment and persecution, if they have hope for the future; but take that hope away, and life becomes a drab nightmare, the sooner ended the better, except that after death there will be a fearful looking forward to judgment. That is the condition of millions today. But how pitiable is the condition of those who not only have no hope, but who also



have a false hope that futilely buoys them up for the time being, only to dash them down in the end. To be a Gentile today in the spiritual sense is a terrible tragedy.

(5) In the last place, they were "without God in the world". Some of them were doubtless atheists, but serving other gods was just as bad. They knew no true God, Jehovah, and therefore they had no one upon whom they could rely at present for help. Those who are not Christians do not realize what a wonderful thing it is to have a belief in a sovereign God who can and does affect our daily lives; a God who answers prayer, and to whom we can bring every problem and difficulty, knowing that He cares and will undertake for those who trust Him. The contrast between living with God in the world and living without God in the world is the contrast between light and darkness, between hope and hopelessness, between happiness, peace and security, and sorrow, restlessness and constant anxiety. Only the Christian can have a firm foundation in a world that is being blown to bits by bombs, not because he does not feel the blasts of blitzkrieg, but because his foundations rest upon the eternal God who controls the hurricane of war, and who, though we do not understand how or why, is working out His own plans and purposes in this welter of blood and tears.

### Westminster Commencement

**H**IGHLIGHT of the fourteenth annual commencement exercises at Westminster Theological Seminary was the announcement that the seminary will soon be granted the power to confer the degree of Master of Theology upon students who have successfully completed the course of graduate study. The State Council of Education has voted to grant this power when the necessary change in the charter has been made. No difficulty in making that change is anticipated. It is expected that the first Th.M. degrees will be awarded next year.

Celebration of this year's commencement exercises began with the baccalaureate service on Sunday afternoon, May 9th, at the campus in Laverock near suburban Chestnut

Hill, Philadelphia. At that time the Rev. John H. Skilton, Assistant Professor of New Testament, preached the baccalaureate sermon on the subject of "Prayer", basing his sermon on the first eight verses of the 18th chapter of Luke.

At the meeting of the Board of Trustees on Tuesday, May 12th, Mr. Charles Alan Tichenor was reappointed for a period of one year as Assistant in Old Testament and the Rev. Arthur W. Kuschke was reappointed for one year as Assistant to the Field Secretary of the seminary.

The annual banquet of the Alumni Association, usually held at a downtown hotel, was this year held in the dining hall of the seminary on Tuesday evening. More than a hundred alumni and guests assembled in Machen Hall for a repast which rivaled the previous years' hotel cuisine, and afterward enjoyed a time of rich fellowship with acquaintances of former years. A welcome was extended to the Class of 1943 by the president of the association, the Rev. Franklin S. Dyrness, and Louis Edward Knowles responded on behalf of the class. Informal talks were given by three alumni from distant parts: the Rev. Robert L. Atwell, formerly of San Francisco; the Rev. Egbert W. Andrews of Harbin; and Dr. Albert B. Dodd of China. Dr. Dodd remarked that he was the oldest alumnus present, having been graduated with the Class of 1902, at which time, he believed, the institution was known as Princeton Seminary. The

Rev. Edwin H. Rian briefly enumerated some of the blessings of God that have been showered upon Westminster during the six years since Dr. Machen's death, at a time when discouragement and pessimism might almost have been considered excusable. The two main addresses of the evening were given by the Rev. Professor Edward J. Young and the Rev. Floyd E. Hamilton. Mr. Young's talk was based on the 53rd chapter of Isaiah, showing that the doctrine of the substitutionary sacrifice is found in the Old Testament as well as in the New. Mr. Hamilton discussed the need for an active propagation of the gospel as an antidote to a sense of frustration in the ministry.

The members of the Women's Auxiliary met for luncheon in Machen Hall on Wednesday. In the business meeting which followed, it was announced that once more the auxiliary had more than achieved its goal of \$25,000 in contributions during the past year. Miss Marguerite Montgomery, vice-president of the auxiliary, presided in the absence of Mrs. Frank H. Stevenson, the president, who was prevented from attending because of illness. The serious illness of the treasurer, Mrs. J. B. Griggs, has forced her to resign that position, and the auxiliary will sorely miss her indefatigable aid.

Due to threatening skies and intermittent showers, the commencement exercises were held this year in the seminary auditorium instead of the outdoor amphitheatre. The Rev.



This Year's Student Body and Faculty at Westminster Seminary

Edwin H. Rian, President of the Board of Trustees, presided. Following the processional hymn and the doxology, the invocation was pronounced by the Rev. Jack Zandstra of Philadelphia. The Scripture (Isa. 6:1-8) was read by the Rev. Edward Heerema of Midland Park, New Jersey, and prayer was offered by the Rev. Floyd E. Hamilton of Philadelphia.

The commencement address on the subject of "Personal Evangelism Today" was delivered by the Rev. William Crowe, D.D., pastor of the First Presbyterian Church of Talladega, Alabama, and a former moderator of the general assembly of the Presbyterian Church in the U.S. (the Southern Church).

The following members of the Class of 1943 received the degree of Bachelor of Theology:

Henry Wilson Albright  
John Wistar Betzold  
Victor Anthony Bucci  
Jacob Dirk Eppinga  
Isaac Irwin Friesen  
Louis Edward Knowles  
Gerard John Koster  
Carlo Lazzaro  
John Detweiler Leatherman  
Delbert Eric Schowalter  
William Jerome Stanway

In addition, the Th.B. degree was received by the Rev. Egbert W. Andrews, a member of the Class of 1935. Graduate certificates of the seminary were awarded to John Wistar Betzold of the Class of 1943 and to Charles Herbert Ellis and LeRoy Bender Oliver, both of the Class of 1942. Frank H. Stevenson Scholarships for one year of graduate study were awarded to Louis Edward Knowles, Delbert Eric Schowalter, and William Jerome Stanway.

Following the conferring of degrees and awards, the greeting to the graduating class was delivered by the Rev. Professor R. B. Kuiper, Chairman of the Faculty. The service was concluded with the singing of a hymn, and with prayer.

### Florence E. Gilbert

ON THURSDAY, April 15th, Miss Florence E. Gilbert, long a faithful and energetic member of St. Andrew's Orthodox Presbyterian Church of Baltimore, went to be with the Lord. She had, on the day before, for the first time attended a meeting in the new location of the church. It

was her persistence which kept up the interest in the building fund, and which made possible the purchase of the new property. She gave a business-

like touch to St. Andrew's, even when others were dismayed by the prospects. The church will miss her, but her task was finished.

## Orthodox Presbyterian Church News

### Presbytery of New York and New England

**S**ECOND Parish Church, Portland, Maine: Youth Night was observed on Sunday evening, May 16th. Chaplain Carl Opsahl of Fort Williams, Maine, was the speaker, and members of the young people's society participated in the service. The offering will be used to send delegates to this year's Deerwander Bible Conference. . . . Home Missions Night was held on May 18th, and the motion picture film of the work of the Committee on Home Missions was shown. . . . Extensive preparations have been made for Loyalty Sunday on May 23rd. More than forty members will attempt to reach about two hundred homes in the vicinity of the church. Sunday school teachers will visit the homes of children whose parents are not members of the church, and others will call at the homes of those who have only slight contact with the church in any way. . . . Five communicant members were received during April. . . . The session has voted to double its contribution to the work of THE PRESBYTERIAN GUARDIAN this year.

**Cornville Church, Cornville, Maine:** A recent three-day guest was the Rev. Bruce F. Hunt, who addressed audiences of about sixty persons in each of three towns. During his talk at East Madison, a total blackout occurred, so that he continued speaking for two hours, to the satisfaction of everyone present. The occasion was the first service held in East Madison by the pastor, the Rev. Charles E. Stanton, and church and Sunday school services have been conducted there each Sunday evening since that time.

**Calvary Church, Schenectady, New York:** The church was host to the spring meeting of presbytery on April 8th and 9th. The presbytery at that time examined a group of persons from West Albany, New York, and received them as a congregation of The Orthodox Presbyterian Church. Mr. Herman T. Petersen was ap-

pointed stated supply and the Rev. Raymond M. Meiners moderator, with the session of Calvary Church acting as session of the new church until such time as elders can be elected and ordained. . . . Renovation of the upstairs auditorium of Calvary Church was sufficiently completed in time for the sessions of presbytery. Pews have been ordered and as soon as they have been installed the building will be dedicated. . . . The Rev. Bruce F. Hunt held special services in Schenectady on April 18th and 19th, and also spoke at West Albany.

### Presbytery of New Jersey

**F**AITH Church, Pittsgrove: On April 8th the Rev. Clifford S. Smith of Bridgeton addressed the congregation in a devotional service preceding the annual congregational meeting. His subject was "Priorities in Christian Living". . . . Guest speaker on May 2nd was the Rev. Floyd E. Hamilton. . . . The pastor and his wife, the Rev. and Mrs. Edward B. Cooper, are receiving congratulations on the arrival of a daughter, Eloise Ruth, on April 30th.

**Covenant Church, East Orange:** A series of special evangelistic services was held during the week of April 11th, with the Rev. Edward L. Kellogg of Middletown, Pa., as guest preacher. Average attendance was sixty-five, about one-third of whom were visitors. Several persons professed faith in Christ as Saviour, and the pastor, the Rev. Richard W. Gray, reports that the spiritual life of the entire church was deepened and strengthened. . . . On May 2nd a service flag with ten stars was dedicated.

**Calvary Church, Wildwood:** Among recent baptisms were three-month-old twin girls and one Coast Guard. . . . A summer Bible school is being planned for the last three weeks in July. . . . The South Jersey Machen League will meet in Wildwood on May 28th and 29th.

An increase of \$285 in benevolence

giving for the past year at Emmanuel Independent Church, Morristown, has been contributed to the work of the Home Missions Committee of The Orthodox Presbyterian Church. The Committee on Christian Education has also been added to the regular budget for the coming year. Total giving by this congregation for the past year set a record of more than \$5500. Pastor of Emmanuel Church is the Rev. Donald C. Graham, a ministerial member of presbytery.

### Presbytery of Philadelphia

**E**ASTLAKE Church, Wilmington, Delaware: For the fourth consecutive year, the Women's Missionary Society held an all-day "sewing meeting" in the church, at which time they completed three layettes, which will be sent to Trinity Chapel, Newport, Kentucky, for the work of the Rev. and Mrs. J. Lyle Shaw. . . . A friend who wishes to remain anonymous has donated new auditorium lights which are an improvement both in appearance and illumination.

Knox Church, Washington, D. C.: A recent visit of the Rev. Clarence W. Duff, missionary appointee to Ethiopia, was a stimulus to the missionary zeal of the congregation. . . . Easter service at the Fort Dupont Dwellings, government housing project, was marked by four baptisms—two on confession of faith and two as covenant children. The Sunday school is slowly growing, with new pupils almost every Sunday. . . . Although the pastor and his wife, the Rev. and Mrs. Henry D. Phillips, have been forced for the present to abandon plans for foreign missionary service in Peru, they request continued prayer on their behalf.

Calvary Church, Willow Grove: An attendance of three hundred forty persons established a new record on Easter morning, and gifts for the day totaled more than \$900. . . . Communicant church membership at the time of the annual congregational meeting was three hundred eleven, and there were one hundred seven baptized children, making a net gain of twenty-six over the preceding year. Total giving for the fiscal year just ended was \$13,146, an increase of \$1800. . . . The Rev. Clifford S. Smith, the Rev. Floyd E. Hamilton and the Rev. Richard W. Gray were guest speakers during the week before Easter.

Covenant Church, Pittsburgh: The

treasurer reports that total receipts for the past year exceeded \$5000 and thereby established a new record. Present membership of sixty-three represents a net gain of twelve. Sunday school enrollment is well over one hundred and continues to grow.

Faith Church, Harrisville: On May 15th the Dorcas Missionary Guild was host to the Western Pennsylvania branch of the Women's Presbyterial. A round-table discussion of "Local Evangelism" was held in the afternoon, and the evening meeting was addressed by Mrs. Floyd E. Hamilton. . . . Mr. E. J. Atwell of Grove City was installed as ruling elder on Easter Sunday. His son, the Rev. Robert L. Atwell, assisted in the services on April 18th while en route to his new charge at Grace Church, Westfield, New Jersey. Mr. Atwell was at one

### Book Specials for June and July

**S**UBSCRIBERS to THE PRESBYTERIAN GUARDIAN may take advantage of these special discounts on the following five books during June and July. Whenever possible, we would appreciate receiving your remittance with the order, so that unnecessary bookkeeping may be avoided.

BIBLICAL DOCTRINES, by B. B. Warfield. An absolutely indispensable book in any theological library. Price to subscribers, \$3.25 (list price, \$4).

THE BASIS OF CHRISTIAN FAITH, by Floyd E. Hamilton. A popular and comprehensive discussion of the great themes of the Christian religion. Price to subscribers, \$1.75 (list price, \$2.25).

THE SERMON ON THE MOUNT, by William Hendriksen. A uniquely arranged, popular commentary, suitable for Bible class work or personal study. Price to subscribers, \$1.20 (list price, \$1.50).

CHRIST IN HIS SUFFERING, by K. Schilder. The first volume in the famous trilogy by the noted Dutch theologian. The remaining volumes will be offered in succeeding lists. Price to subscribers, \$2.40 (list price, \$3).

GREAT MISSIONARIES TO AFRICA, by J. Theodore Mueller. Dr. Mueller writes of Moffat, Livingstone, Stewart, Grenfell, Laws, Mackay, Slessor and Crawford. Price to subscribers, 80c (list price, \$1).

time pastor of Faith Church.

New Hope Church, Branchton: The closing program of rural Bible classes was held in the church on May 14th. The exercises included Bible stories, verses, flannelgraph and visual aid demonstrations by eight classes. . . . Mr. Clair Allison was ordained a ruling elder on Easter Sunday.

Calvary Church, Middletown: Seven covenant children were baptized into the church on Easter Sunday. An Easter sunrise service was held by Calvary Church in cooperation with three United Brethren churches. Speaker was the Rev. Franklin S. Dyrness, pastor of Faith Church, Quarryville. . . . During the past year, the offerings of Calvary Church and its organizations increased about \$150 a month.

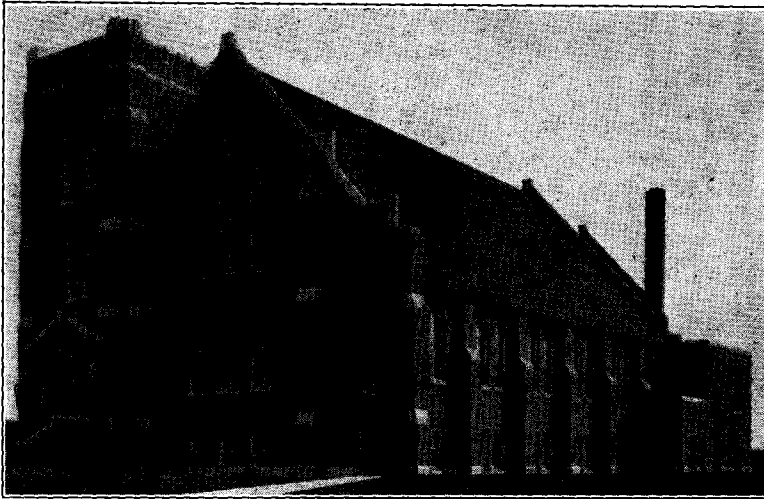
Redeemer Church, Philadelphia: On April 25th, by authority of the presbytery, the Rev. Thomas M. Cooper, then pastor of the church, declared that the pastoral relation was dissolved and the pulpit vacant.

Knox Church, Philadelphia: Three hundred and one dollars were contributed to the Building Fund through a special collection held on Easter Sunday. . . . The Rev. Jack Zandstra, who is at present supplying the pulpit, expects to leave for Chicago early in June.

The annual meeting of the Presbyterial Auxiliary was held at Mediator Chapel on April 29th. Presiding was Mrs. Peter DeRuiter of Nottingham. Morning and afternoon sessions were opened with devotions led by Mrs. James Orr and Mrs. Jack Zandstra. Highlights of the day were a panel discussion on "The Pressing Need for Local Evangelism" and an address by Mrs. Clarence W. Duff on the missionary field in Ethiopia. Fifty-nine delegates and guests were present. Mrs. John P. Clelland of Wilmington, Delaware, was elected president for the coming year.

### Presbytery of Ohio

**G**RACE Church, Buechel, Kentucky: To stimulate and arouse interest in the work of the church, a popular rally was held on April 29th. Speaker was the Rev. Carl A. Ahlfeldt, pastor of Covenant Church, Indianapolis. . . . The congregation is praying that a leader for the church may soon be obtained, and that the work during the summer may bring glory to God's kingdom.



BETHEL CHURCH, Oostburg, Wisconsin, which was received by the Presbytery of Wisconsin on April 13th.

### Presbytery of Wisconsin

**C**ALVARY Church, Cedar Grove: Three days of special meetings, with the Rev. Bruce F. Hunt, as speaker, were sponsored by the Sunday schools of Calvary Church of Cedar Grove and Bethel Church of Oostburg. Large crowds attended the meetings. . . . On April 22nd the A Capella choir of the First Christian Reformed Church of Sheboygan was the guest of Calvary Church. . . . In April the members of the Ladies' Bible League and their husbands enjoyed a fellowship supper at which Mrs. Oscar Holkeboer was the speaker and Mr. Holkeboer the soloist.

**Grace Church, Milwaukee:** In addition to the church membership, about fifty non-members heard the Rev. Bruce F. Hunt at a series of special meetings. This presented an opportunity to explain the history and witness of the denomination. Newspapers gave good publicity to the meetings, and a local radio station allotted fifteen minutes for a talk by Mr. Hunt.

**Old Stockbridge Church, Gresham:** A three-day visit of the Rev. Richard B. Gaffin, pastor of Grace Church, Milwaukee, was enjoyed by members of the Gresham church during the first week of April. There was a total attendance of about one hundred seventy at the three meetings. A hall in Gresham has been engaged for one evening during the visit of the Rev. Bruce F. Hunt early in May. Many of the shipyard workers in this field served by the Rev. John Davies were back home for Easter, but soon many more will leave for the orchards.

### Presbytery of the Dakotas

**T**HE presbytery met in Faith Church, Lincoln, Nebraska, on April 28th. The Rev. Melvin B. Nonhof was elected moderator, the Rev. Calvin A. Busch permanent clerk, and the Rev. Walter J. Magee stated clerk. A paper on "The Christian School" was read by the Rev. Charles L. Shook, who also led a discussion on the subject. Two popular services were held, one at Faith Church and the other at Pioneer Chapel. Speakers were the Rev. W. Benson Male and the Rev. Dean W. Adair. The presbyters enjoyed a visit to the state capitol building, where the unicameral legislature was in session.

The Rev. Calvin A. Busch of Aurora, Nebraska, conducted two evening services in Oak Creek, Colorado, and one in Haybro during the early part of April. Attendance at the Sunday schools in Oak Creek and Haybro has been good, despite the absence of the Rev. Clarence W. Duff, home missionary formerly stationed in this Colorado area. The work is now being supervised and conducted by Miss Harriet Z. Teal, in addition to her Sunday school and Bible class work in Denver. At the end of the first quarter of the year, ten children in the Oak Creek school and two in Haybro received awards for perfect attendance during the three months.

**Aurora Church, Aurora, Nebraska:** After almost five years of service, the Rev. Calvin A. Busch has announced his resignation as pastor and his intention to accept a call from the Euzoa Congregational Church of

Steamboat Springs, Colorado. The Euzoa Church stands firmly against the tide of liberalism now in control of Congregationalism, and has for years faithfully and vigorously championed the gospel cause in the Colorado area. . . . At the congregational meeting the treasurer of the Aurora Church reported the best balance in the six years of the church's existence. Every department showed financial improvement. . . . Five communicant church members were received on Easter Sunday.

**Jennings Church, Omaha, Nebraska:** Easter services were well attended. Five baptized children were received into communicant membership on profession of faith and one covenant child was baptized. . . . At Logan Fontenelle Chapel there were sixty pupils at Sunday school and approximately seventy persons at the morning services. . . . Floodwaters three or four feet deep flowed through the area of the Goff Terrace Mission, so that services were combined with those of Logan Fontenelle Chapel.

**Calvary Church, Volga, South Dakota:** A "Decision Class", which was faithfully attended, was concluded last month. . . . On Easter Sunday the congregation again presented the pastor, the Rev. Charles L. Shook, with a sizable purse of money in appreciation of his labor of love.

The Rev. Melvin B. Nonhof reports that at Manchester, South Dakota, seven children were baptized at the Easter services, at which there was a record attendance of seventy-two persons. The newly-organized Sunday school is well attended, and the property negotiations are rapidly nearing completion. . . . The church at Bancroft awaits better weather before repainting the church. . . . At Yale, the Sunday school presented a special program prior to the Easter evening service.

The three churches at Carson, Lark and Leith, North Dakota, under the pastorate of the Rev. John F. Gray, report a combined increase of almost \$400 in gifts to missions during the past year. . . . As soon as public school sessions are over, vacation Bible school work is scheduled to begin. . . . Mr. Gray has been granted a leave of absence during the summer months, and Mr. Delbert Schowalter, a member of this year's graduating class at Westminster Seminary, will supply the pulpit.

### Presbytery of California

**G**RACE Church, Los Angeles: About sixty persons attended the first annual congregational dinner and meeting. The Rev. Robert H. Graham was unanimously elected pastor, and the church increased its share of the pastor's support. It is the members' aim to become self-supporting within a year. . . . A senior choir of eight voices has begun rehearsals and has sung twice. . . . On Easter Sunday the first building fund offering was received and amounted to \$112. . . . Mr. Graham was installed by the presbytery as pastor on May 7th. Participating were the Rev. Henry W. Coray, the Rev. Dwight H. Poundstone, the Rev. Russell D. Piper, and the Rev. W. Harlee Bordeaux. . . . The Sunday school of Grace Church is growing steadily and on three recent Sundays every seat in the church has been occupied.

**Covenant Church, Berkeley:** The sacrament of the Lord's supper was celebrated on April 22nd, with the First Church of San Francisco worshipping with the Covenant Church. . . . One thousand copies of the *Home Evangel* were recently distributed before six o'clock in the morning by young people of the church, who afterwards met for breakfast at the home of the pastor, the Rev. Robert K. Churchill.

Presbytery met at San Francisco and Berkeley on April 28th and 29th. The Rev. Henry W. Coray was elected moderator and the Rev. Robert H. Graham clerk. Mr. David Coleman, a member of Westminster Church, Bend, Oregon, and a student at Wheaton College, was taken under care of presbytery as a candidate for the gospel ministry. Plans were approved for the opening of two new fields in Los Angeles and in Portland, Oregon.

The Presbyterian Auxiliary met in the San Francisco and Berkeley churches during the sessions of presbytery. Two missionary speakers were featured on the first afternoon—Miss Tina Holkeboer of the American Reformed Mission and the Rev. Albert H. Selles of the Christian Reformed Church. On the following morning Mrs. Elizabeth R. Griffiths of Covenant Church, Berkeley, spoke on "The Devotional Program of our Societies" and the Rev. Robert H. Graham on "Our Responsibility for the Missionary Education of Other

Groups in the Church". Both addresses were followed by profitable discussion periods.

At the First Church of Long Beach, the pastor and his wife, the Rev. and Mrs. Henry W. Coray are receiving congratulations on the birth of a son, Phillip Behm Coray.

### An Indispensable Foundation

(Concluded From Page 146)

Many look to the establishment of Christian day schools as providing the best means of indoctrinating our youth. Though these schools must be established if the Reformed Faith is to pervade all our thinking, there are two objections to our complete dependence upon them for doctrinal instruction, the one theoretical, the other practical. The theoretical objection is the fact that the church is responsible for the doctrinal training of the covenant youth. The Christian school must deal chiefly with general revelation. The practical objection is that Christian schools cannot be established widely for some time to come. There are not enough thoroughly orthodox teacher-candidates to teach all the Christian schools that should be established. Even when the funds for establishing these schools become available, this lack of teachers will continue unless we immediately begin to give our children a thorough doctrinal training, so that some of them can become Christian teachers.

The best way of indoctrinating the children of the covenant is unquestionably regular and systematic catechetical classes conducted by the pastor. The sacred office should be occupied with the feeding of the lambs as well as the feeding of the sheep. The light of nature teaches us that the instruction of the lambs must be much more elementary than the instruction of the sheep, and therefore that such instruction should be given separately. This instruction cannot be delegated to anyone else, but should be given by the pastor. Then we can be reasonably sure that the teaching will be in strict accord with the Bible and the subordinate standards of the church.

At this point it is my purpose to give some very concrete suggestions.

The children should be given one hour of oral instruction by the pastor each week. In addition, at least two hours of outside work should be assigned to the students. Attendance should be considered compulsory for all baptized children. In cases where there are frequent unexcused absences, the children or their parents should be subject to ecclesiastical discipline. It is likely that the students would then become as faithful in attendance as they are in the day schools.

### A Suggested Course of Instruction

The following program is one which is obviously quite complete. It is too much to expect any pastor quickly to

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put such a full program into effect. It is a goal, however, which I believe all pastors should strive to attain. The program is based on what Dr. Alexander calls "the grand secret" of catechetical instruction: "little at a time and often repeated". Consequently the three main branches of instruction—Biblical history, doctrine, and ethics—are given two or three times over, each time a little more advanced. Needless to say, this program could be rearranged in several different ways without destroying its essential emphasis on repeated studies in history, doctrine, and ethics.

Age	Subject
6	Old Testament Stories.
7	New Testament Stories.
8	Review of Bible Stories (special emphasis should always be placed on the redemptive purpose of sacred history).
9	Elementary Doctrine (based on the Catechism for Young Children).
10	Biblical History.
11	Doctrine (based on the Westminster Shorter Catechism).
12	Doctrine (continued).
13	Christian Ethics (special emphasis to be placed on the Shorter Catechism's exposition of the Ten Commandments).
14	Advanced Biblical History.
15	Advanced Doctrine (based on the Westminster Larger Catechism).
16	Advanced Christian Ethics (based on the Larger Catechism's exposition of the Ten Commandments).
17	Apologetics and Evidences.

In each of these courses there should be textbooks and exercise books. Memory work in the catechisms and proof-texts should be assigned in connection with the courses in doctrine and ethics. The Bible, of course, should always be the chief text throughout the twelve years. When the twelve years of work have been completed successfully, the student should be granted a certificate of graduation. If this seems to be too long a course, we should hear what Dr. Alexander had to say with regard to the length of the period of catechetical instruction: "The old Presbyterian plan of conducting catechizing did not confine this method of instruction to children and youth, but extended to all persons except the officers of the church. And certainly one of the chief hindrances to the success of catechetical instruction has

been that it commonly terminates too soon. When the children have arrived at the age of twelve or fourteen years, they take up the opinion that they are too big and too old to repeat the catechism; in consequence of which . . . our youth receive no appropriate instruction, in many congregations, in that period of their lives which of all others is most important for improvement in knowledge".<sup>4</sup> Carrying these thoughts a bit farther, it would be advisable not to consider any child prepared to become a communicant member until he has completed at least eight years of the prescribed course, although, of course, each case must be considered individually by the session.

Twelve hours of classroom work injected into the already full schedule of a busy pastor may seem well-nigh impossible. However, this should be among his primary duties. Other things may have to suffer, but certainly this should not, if he desires to remain true to an old Presbyterian practice which is rooted and grounded in the Scriptural doctrine of the covenant of grace. In small churches it is likely that there will not be children of each age-group every year, thus reducing the number of classes. In cases where all twelve classes would have to be given in a single year, perhaps the pastor could be assisted in certain classes by a capable elder, but no class should be outside the direct supervision of the pastor. Where a minister finds that such an extensive program cannot be worked, it may be that certain of the ages could be combined, such as six and seven, eleven and twelve, and fifteen and sixteen. In such cases the subject that some children would learn first, the others would study second. But such a plan is not used in day schools for pedagogical reasons, and neither should it be used in catechetical classes for the same reasons.

#### Beneficial Results

Such a tremendous program could not help but produce many fine results. The children, of course, would be the direct beneficiaries. They would learn the meaning of their baptism and membership in the church of Christ. The common objection to the doctrine of infant baptism—that many depend upon baptism for salvation—

<sup>4</sup> *Ibid.*

would be removed. The children, having learned the great doctrines of the Christian faith, would be enabled to make a good profession when they became communicant members. They would form a close association with their pastor and so feel free to come to him with the many problems of youth. This is not mere theorizing, but has been well demonstrated in many places. I recall spending a weekend with a family affiliated with a sister denomination. The four children were being catechized thoroughly by their pastor. Proudly they exhibited their exercise books and report cards. They regarded their pastor as a teacher and a friend. Evidently they had attended catechism class as faithfully as they had attended school, and worked just as diligently. Their knowledge of pure doctrine was keen, surpassing that of many adults in Presbyterian and Reformed churches.

A systematic program of catechetical instruction would also benefit the minister. He would become acquainted intimately with each of the little ones in his flock, and thus with their families. This would be an invaluable aid to him in making pastoral visits, and would enable him to be more practical in his preaching. He would also be benefited from the standpoint of his own knowledge of the Bible, being forced to study Biblical history and doctrine according to a definite pattern. Such study should be refreshing to him personally, and should add a salutary Biblical flavor to his sermons.

The children would set an example of Bible study that likely would be followed by the adults of the church. The interest in Bible study would spread as a contagion and soon the whole church would be doctrinally-minded. Certainly the next generation in the church, having been trained as children for twelve years in the doctrines of the Reformed Faith, should be spiritually stronger. There should be abundant material available from which elders and deacons could be chosen. Christian schools should not want for teachers and financial supporters. In general, it may be said that if a systematic program of catechetical instruction were followed, along the general lines suggested, we could confidently expect The Orthodox Presbyterian Church to grow intensively and extensively. Without such a program, however, we cannot



expect to grow. This is an indispensable foundation. For this reason I hope that the ministry and membership of the church will appeal to the Committee on Christian Education to study this matter thoroughly and make specific recommendations to the general assembly. A program of instruction could be suggested; textbooks and exercise books could be recommended, while others may have to be written and published. It should be the chief concern of the committee to establish and maintain this Scriptural system of Christian education in all the churches.

Not until the church is more faithful in seeing to it that her children know thoroughly the Scriptures which are able to make them wise unto salvation, can we expect a revival of true religion. God has promised faithfully to bless our efforts: "As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever" (Isa. 59:21).

## EVANGELICAL ASSOCIATION HOLDS MEETING IN CHICAGO

THE hour has arrived when the people of the United States must "think deeply or be damned", Dr. Harold John Ockenga of Boston, president of the National Association of Evangelicals for United Action, told seven hundred delegates allegedly representing two million church members at the organization's constitutional convention in Chicago from May 4th to 6th.

Under fire since its inception a year ago for its spineless attitude toward the modernist Federal Council of the Churches of Christ in America, the Chicago meeting gave evidence of a move in the right direction. The national religious organization scheduled for launching at Chicago was announced by its publicity chairman as "admittedly competitive with the Federal Council of Churches of Christ in America".

The world church movement and President Roosevelt's appointment of an ambassador to the Vatican came in

for strong censure by the convention during its early hours. Delegates also attended work-study groups surveying the fields of evangelism, foreign missions, home missions, education, war services, public relations, separation of church and state, and radio.

Apparently convinced that all church members who are not liberals are evangelicals, Dr. John W. Bradbury, editor of the Northern Baptist *Watchman-Examiner*, demonstrated by simple arithmetic that the potential size of the new organization's constituency was greater than the present size of the Federal Council. "The Federal Council claims an affiliated constituency of some twenty-three millions", said Dr. Bradbury. "The total membership in Protestant and evangelical churches and missions approximates forty-seven million. Allowing the Federal Council some twenty-three millions, there still remain some twenty-four million people of evangelical persuasion which have no representation in federated or coöperative activity". Dr. Bradbury failed to subtract from his final figure the vast army of total indifferentists and ecclesiastical mugwumps. Moreover, the claim of a present constituency of two million might well be compared with the more modest and very much more plausible claim of five hundred thousand members made by the competitive American Council of Christian Churches, whose president is the Rev. Carl McIntire of Collingswood, New Jersey.

Dr. Bradbury also discussed the *modus operandi* of the proposed organization. "It shall be the practice for the central body of the National Association of Evangelicals to memorialize its constituencies, and vice versa, concerning any issue requiring

consent and coöperation. This will assure that the principle of democracy is to be preserved. Each unit in the organization will feel free to exert its influence and to exercise its prerogatives if at any time it feels it has something of value for the welfare of all.

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"No *ex cathedra* pronouncements shall be given out by the central body without constituent approval. One of the great weaknesses of the Federal Council of Churches over the years has been its determined affirmations regarding what it held to be the right thing to say as a representative body at a given time. Never to our knowledge were the constituencies consulted and their approval obtained".

Militant conservatives will be glad to learn of the improvement in the group's attitude toward the Federal Council, but there is still much land to be possessed.

Cautious evangelicals in many parts of the country are still wary of the new organization, recalling its weak and compromising attitude of only twelve months ago. At that time, in addition to vacillation on the Federal Council issue, two of its leaders allowed themselves to be thoroughly hood-winked by modernist spell-binders at the Columbus conference on

radio recommendations, voting against only one of six recommendations inimical to gospel broadcasting. That the leadership is still soundly slumbering can be seen from the fact that the Rev. J. Elwin Wright, promotional director and leading Columbus delegate of the association, in his report to the Chicago convention, said, "If the radio conference now in session at Columbus passes the recommendations as revised by the committee, they will contain no provisions believed to be dangerous to the interests of gospel broadcasters".

Whether or not Mr. Wright's evaluation is accurate can easily be determined by reading the text of the proposed recommendations printed on page 136 of the May 10th GUARDIAN.

## ANOTHER WHEATON TEACHER RESIGNS OVER CLARK ISSUE

**A**S A result of the issues which forced Dr. Gordon H. Clark to resign as Associate Professor of Philosophy at Wheaton College, Albert S. O'Brien, Assistant Professor of Chemistry, has also tendered his resignation. In a letter dated April 15th and addressed to Dr. V. Raymond Edman, president of the institution, Professor O'Brien writes:

After very serious consideration I have decided to resign my position at Wheaton. The religious and academic issues involved in Dr. Clark's removal from the faculty are the reasons for my taking this action.

To avoid any misunderstanding may I state that my work under Dr. Wright as Chairman of the Chemistry Department and with Dr. Voskuyl, my colleague, has been very enjoyable.

As discussed with Dr. Wright on several occasions, I am planning to complete the courses of the present year.

Sincerely yours,  
ALBERT S. O'BRIEN

In the opinion of at least one competent observer on the Wheaton campus, it is possible that further resignations from the faculty and the board of trustees may be received as a direct consequence of Wheaton's policy in the case of Dr. Clark. (For Dr. Clark's letter of resignation and a discussion of the principles involved, see *THE PRESBYTERIAN GUARDIAN*, March 25, 1943, page 86, and April 25, 1943, pages 115f.)

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