

The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

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What was it that within a few days transformed that humble band of mourners, after the crucifixion of Jesus, into the spiritual conquerors of the world? History is relentlessly plain. . . . It was one thing, and one thing only. It was the message, "He is risen!"

—J. Gresham Machen



April 10, 1947

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



EPC

First I want to thank Miss Michelsen for the excellent page she produced at the drop of a hat when my copy wasn't forthcoming. And to think she is hired only as a secretary!

My barber (although I'm not sure that four visits a year make him exactly mine; but it's not his fault entirely that Chicago haircuts cost what they do, and my budget is what it is) is a splendid Christian young man, and as he burrows in toward my ears with the clippers he talks about youth work and theology. Among other things in a life filled with Christian service, he conducts a club for high school young people. The other day he had one of the new Sears & Roebuck wire recorders at the barber shop and I had a voice test during the haircut. (We didn't sing.) He was taking the machine to the high school club to play some religious broadcasts he had recorded. The night before he had practiced his talk with the recorder, and reworked it three times before he had a message for the young people that satisfied him. Of course all of you young people in the higher income brackets can go out and buy one of these recorders, and practice all your talks on it. Young men about to enter the ministry ought to be required to hear themselves preach a sermon, from start to finish.

But an idea occurred to me that might be useful even to Machen Leagues whose members are a little short of funds. Perhaps you can't buy a recorder, but a little investigation among your friends and acquaintances will be very likely to uncover one, if not of the wire variety, at least of the old-fashioned disc type. There are probably as many home recorders in America as bath-tubs in France. The people that own them are of two classes: those that bought them as a

toy, and those who live, breathe, sleep, and eat radio. The first class filled a few records with embarrassed giggling, trial "hellos", and Uncle George and Cousin Celia's rendition of the Hut-Sut Song. The radio enthusiast has a home-made cabinet filled with transcriptions of symphonies and historic broadcasts. Either owner will be delighted to have your group use the apparatus. Why not plan, as a group project, a radio broadcast to be recorded? It could be in the form of a panel discussion on some topic relating to doctrine or applied Christian ethics. If the owner of the recording apparatus also has a piano, you might want to make it a musical program, with scripture readings by several members of the group included. Or you might want to record a model young people's meeting of a brief nature. Don't be too sure that no radio station in your vicinity would be interested. Of course, the station would not want to use the record itself, but if the record sounded worthwhile, your group might be invited to use some radio time. There are many stations where this is impossible, but don't assume that this is so where you are till you've tried.

A Machen League Rally might feature model meeting recordings from several societies, and these could form the basis for a discussion of problems and ideas related to meetings.

Letters

Publishers

Dear Mr. Clowney:

In our Machen League, the chief project is the printing of a monthly church paper, which we call the *Covenant Courier*. . . . We have this month (March) been in the publishing business for a year. We print an average of 300 copies per month and have a mailing list of between 125

and 150. It is our trust that the Lord will prosper the *Courier* in the coming days even more than in the past. Our publication exists to help spread the good news of eternal salvation . . . and to keep the members of the church and of the community informed concerning the work of our church.

This coming May 10 we plan to have a Youth Rally, with a banquet. We are inviting neighboring groups of young people.

In Christ,

LEONA MCFARLAND

Indianapolis, Ind.

Seeking Literature

Dear Mr. Clowney:

I wish to express my appreciation for the . . . *GUARDIAN Youth Center*. I am a member of the Southern Presbyterian Church, preparing to go to our Mission in the Congo this fall, but at present acting as an advisor to the young people's group at Wager Memorial Church in Austin. In this capacity I am most interested in literature prepared for youth which stresses the eternal truth of our Faith in the Lord Jesus Christ and the authority of the Holy Scriptures as the infallible Word of God.

In your page recently I noticed a
(See "Youth," page 111)

THE reprints of Professor Kuiper's address, "What's Right with The Orthodox Presbyterian Church?" are now available. Printing costs have necessitated an increase in price over that first announced. But you can still obtain this valuable reprint for only fifteen cents a copy. We recommend its wide distribution. Send orders to The Presbyterian Guardian, 1505 Race St., Phila. 2, Pa.

He Lives!

By the REV. JOHN P. GALBRAITH

Pastor, Orthodox Presbyterian Church, Kirkwood, Penna.

ALMOST from time immemorial there has been an Easter celebration. Ancient pagans sacrificed in April to Easter, the goddess of spring. Jews of olden time gave that name to the annual paschal feast because of its April date. Today's Modernists celebrate Easter also, but in memory of Christ's "spiritual resurrection," the living of His ideals in the world of the present. Christians also celebrate Easter, and they do so in memory of the resurrection of the body of the Christ, Jesus of Nazareth, from the grave. Upon this event our faith rests: "If Christ be not risen, your faith is vain; ye are yet in your sins" (I Cor. 15:17).

The Mohammedan points to the empty tomb and ignorantly laughs in scorn at those whom he thinks rest their faith upon that emptiness. He has evidence for his religion, his prophet Mohammed is in his tomb. Little does he realize that in making such a contrast he is displaying a fatal weakness in his religion—his prophet is dead. But our faith does not rest upon the empty tomb. Neither upon the remarkable transformation which took place in the lives of Jesus' disciples when their sadness was turned to joy, and their hopelessness to certainty that Jesus was the Christ of God, and their Redeemer. Nor does our faith rest upon the formation of the apostolic church, which was because of their belief that Christ who had died upon the cross had come to life and risen from the grave on the third day. Indeed we are immeasurably gladdened by these facts for they corroborate and testify to the resurrection. But our faith rests upon the risen Christ Himself.

As we approach this Easter season some nineteen hundred years after the event we ask quite properly, what does it mean to us? What is its significance? We believe we shall see that its significance is at least twofold—it has significance for this present time, and for the future.

First then, what does the resurrection of Jesus from the tomb mean to us now, in this present life?

Had we been among the disciples of Jesus we might have been, as some of them were, fishermen. When we had seen Him die we might have gone back to sit by the sea and think, as Tennyson later was to say of his lost friend Arthur Hallam:

Break, break, break,
On thy cold grey stones, oh Sea!
And I would that my tongue could
utter
The thoughts that arise in me.

O, well for the fisherman's boy,
That he shouts with his sister at play!
O, well for the sailor lad
That he sings in his boat on the bay!

And the stately ships go on
To their haven under the hill;
But O, for the touch of a vanished
hand,
And the sound of a voice that it still.

Break, break, break,
At the foot of thy crags, O Sea!
But the tender grace of a day that is
dead
Will never come back to me.

And then we, as the disciples did, would have experienced amazement and joy as He *did* come back and we knew once more the touch of the vanished hand and the sound of the voice that was still. But today Easter does not have that same physical significance; its significance today is spiritual.

Today we see in the resurrection the seal of Jesus' words and works. During His ministry He had claimed to be the Son of God (Matt. 24:36); He had said that He had power to lay down His life and power to take it up again (John 10:18); that He would die to redeem His people (Matt. 20:28), and go to prepare a place for them (John 14:2); that he would die, but rise from the dead on the third day (John 2:19-21). During His ministry He had healed the blind, the halt, the lepers, the deaf and even raised the dead. But suppose He had remained in the grave, under the

power of death. What then of His words? Lies, delusions! And what of His works of life and death? A remarkable life, a martyr's death! But He is not dead! He is risen. He is what He claimed to be. He is "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead" (Rom. 1:4).

Today also we see that the resurrection of Jesus made our redemption complete. Not that the price had not been fully paid upon the cross, for it had. By that death He had been "made sin for us, He who knew no sin, that we might be made the righteousness of God in him" (2 Cor. 5:21). However, by His resurrection, having previously "suffered without the gate" (Heb. 13:12), He was able to bear His sacrificial blood into the Holy of Holies and obtain justification for His own. He was "delivered for our offences, and was raised again for our justification" (Rom. 4:25). Furthermore, our redemption is made complete through His resurrection by the fact that He is thereby enabled to be our constant Intercessor with the Father in heaven. He who would be an intercessor for a guilty person must be able to have contact with the judge, and assuredly a dead man can not do that. Because Jesus rose from the dead He can intercede (Rom. 8:34). Because Jesus lives, we are assured of the truth of that blessed promise of John, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1).

Daily throughout our lives we may rest assured that God judges us believers as righteous in His sight, and that sinful though we are, and whatever be our need, we may approach Him in all His holiness through our Advocate, and come boldly to the throne of grace that we may obtain mercy and find grace to help in time of need—all because Jesus lives!

We said above that the resurrection of Jesus had significance for the future life as well as in this present one. Some believe that death ends all, that it is a departure into darkness and oblivion.

Others believe that there is something after death, but they do not know just what. God tells us through His Word that death does not end all, and that there lies before us weal or woe, depending upon the relationship that exists between us and Him.

The resurrection of Jesus from the dead means for the future life of the believer that he too will be raised from the dead and brought into the blessedness of eternal fellowship with God. Through saving faith in Christ the believer is so united to Christ that when He died for sin the believer's redemption was obtained. "As in Adam all die, so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming" (I Cor. 15:22-23). Because Christ rose from the grave our vile bodies shall be changed and made like unto His glorious body (Phil. 3:21). That which was "sown in corruption" shall be "raised in incorruption" (I Cor. 15:42). Is your body sick, diseased, or maimed? It shall be made perfect at His coming—because Jesus preceded

us from the grave.

The final thing that must be said about the significance of Jesus' resurrection from the dead is that it assures us of eternal life. A rescuer must have the strength to rescue, whether it be from drowning or from spiritual damnation. Had death conquered Jesus, He could not have given His people victory over it. But it did not; He conquered death. So He says, "Because I live, ye shall live also" (John 14:19). Have you entrusted your soul to Him? He is *able!* These words to His sheep are not empty: "I give unto them eternal life and they shall never perish" (John 10:28)—because He lives.

Easter is much more than a spring-time festival, or a spiritual fantasy. It is the remembrance of that event which completed Christ's earthly work for His people, and guaranteed the completion of His heavenly work for us. It is a day when there should be in our hearts the words of the anthem, "I know that my Redeemer liveth, and because He lives, I too, I too, shall live."

still holds to and preaches vigorously a rugged theological conservatism that characterized a more wholesomely doctrinal day of the Church. It is to be hoped therefore that many preachers, the younger ones, and their elders too, will find in these illustrations biblical bolstering for their sermons.

In regard to its practical fitness for preachers, there is, however, an aspect of unmistakable incongruity and untimeliness about the general material of this book when it is placed in direct relation to the theological crisis in the Church. Here is almost a note of sadness, a sigh, a bequeath of energy touched with nostalgia so that its force does not carry to the center of the arena. Perhaps Dr. Macartney was not actively engaged in the selection of these illustrations, and those who did the selecting of illustrations from his sermons selected those which had a wide appeal. We bear in mind, too, that an illustration by itself may not hold the precise theological focus that would be pointed up in the whole of its context. Nevertheless, there is a generality of application, of subject matter, a broad covering of Christian doctrine, that belongs to another day, less desperate than our own. The issue now between Christianity and its denials is sharper. Keener critical instruments are being used both inside the Church and outside of it. Men of every doctrinal description are at their grindstones. Let the consistent Christian be at his!

And now, to turn back a bit in our appraisal, we would suggest that the book be used not so much as a pool of ever-ready illustrations, but that it be used by both preacher and layman as an important part of their general reading. The paragraphs, each one perhaps the heart of a sermon in itself, are excellent for those odd bits of time when it is impossible to delve into something more lengthy, or when one would rather ponder one paragraph than read a hundred. We think the publisher really missed a point in not letting out on this aspect of the book's potential popularity and its cumulative worth. And it is to be hoped that the young preacher will learn from this book and be inspired by its author, to be as sermon-minded in the whole of his life, as Dr. Macartney has been in his, and thus become an illustration-maker in his own right.

Illustrations That Make Sermons

A Book Review

By the REV. WILLIAM D. GRAY

Pastor, Presbyterian Church (U.S.), Welsh, La.

MACARTNEY'S ILLUSTRATIONS, Illustrations from the Sermons of Clarence Edward Macartney, Minister, First Presbyterian Church, Pittsburgh, Pennsylvania; New York; Abingdon Cokesbury; 1946; \$2.50.

WE thought at first that this book was strictly a preacher's utility-book, one that might be used only in the actual preparation of sermons. It seems too that the publishers intended that it should be regarded as that sort of book. For here is presented a wealth of illustrative material for sermons; fifteen hundred stories, incidents, poems, parables, all selected from the sermons of Dr. Macartney, and provided with a Scripture index and a Subject index; so that the book is not only an imposing array of a famous preacher's illustrations, but is also an

exhibition of his use of them. Quite inevitably it is the kind of book preachers would reach for when they sample idly from the shelves and tables in a book-store.

Of course it is Dr. Macartney's stature as a preacher among preachers that makes the broadcast marketing of his material sensible. And if this book was designed for the younger men, as it might well have been, assuming that the older men have their own illustrations and well-developed habits in using them, the idea hits the mark, for in the open fields of current evangelical Protestantism, the younger ministers do look to Dr. Macartney as a champion of biblically authoritative Gospel preaching. He is a sort of hero in that while he moves in the lush places of modern ecclesiasticism, he

Notes from a Navy Chaplain's Log

Part 14: Fellowship with Christian Natives

By E. LYNNE WADE, Lieutenant-Commander, USN.
Senior Chaplain, Norfolk Naval Shipyard, Portsmouth, Va.

(The last previous installment of this "Log" appeared in the December 10, 1946 issue.)

THE Word tells us that when Stephen was about to speak, 'All that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.' I've never seen such a physical transformation by the power of the gospel of Christ actually demonstrated as I have seen it out here. In fact, I don't remember ever having seen it actually demonstrated before, except when some unbeliever rises from his knees a newborn child of God. I wonder why such a difference isn't more apparent in Christians everywhere.

"Incidentally, one of the interesting things I saw on this trip to Malaita was the way four pickaninny boys, ranging in age from no more than five to eight got into one of those silly little canoes just long enough and wide enough barely for them to squeeze into it, paddled out into deep water, deliberately capsized it, then turned it upright, got all the water out of it, then all four got in again without turning it over, or even shipping any water into it, although there wasn't more than a single inch of free-board above the waterline. It's marvelous.

"I got such a kick out of it that they just had a glorious time doing it over and over again for my benefit. I remember a man's telling us once down at Laguna Beach that in the south seas the kids learn to swim before they can walk and that they will crawl down to the beach into the water and swim away. It's true—they are just like fish—it's almost uncanny.

"Now, where was I? After stopping briefly at Joash's island we went on to Uru. The trip takes over an hour and a half in the launch, but we had engine trouble and poor brother Clark had to sweat over a greasy, old balky engine (all in a day's work for a mis-

sionary) until he got her going again—water in the gas. So it was getting late when we got to the village and still drizzling.

"We had to climb up a steep hill to get to the village and go through all the handshaking again. We went into their church and they were going to sing for me, but there was no time, so they only sang one verse of the Star Spangled Banner, which all the natives out here love to sing.

"I was supposed to speak at a meeting at Ngongasila at 5:00, but it was 6:15 when we got there. Nevertheless, they were all dressed up and waiting, although it was getting dark. Brother Clark opened with a hymn and a prayer, and then I taught my lesson from Ruth the gleaner and the local teacher and leader, named Sardius Oge, served as my interpreter—the first time I'd ever spoken through an interpreter. I spoke slowly and simply, using what little pidgin I know and probably most of them got most of what I said from me. But dear old Sardius really put himself into it and got the message across.

"Their language is the typical soft, musical south-sea island variety—mostly vowels with much slurring. And then they sang! Oh, how I wish you could have heard them sing! It was dark—a single lantern on the pulpit was the only light—and they sang entirely from memory for almost an hour, both hymns in English and others they had translated into their beautiful native tongue. The church was jam-packed with over two hundred people (fully one-third pickaninnies, who were up in front), and more outside crowded around the door and open windows, including many curious and bold onlookers from the heathen village nearby.

"I could not keep the tears back as I beheld and considered that scene here in the semi-darkness. Away out here in one of the most obscure spots

in the world, God had loved and appointed from all eternity these black people unto salvation and had sent His faithful witnesses to declare His Word. As many as were ordained to eternal life believed, and now their faces, bright and shining with the love of Christ and the peace of Heaven are facing me, and as with one voice they are singing the praises of His glorious grace in the most beautiful harmony I think I ever heard. Heaven was there—God was there—it was enthralling—I couldn't begin to describe it. I wouldn't take the world for the experience.

"That night and the next day they tried to tell me what a blessing they got from my message—how much they appreciated my coming to them, etc., etc. I tried to make them understand that they couldn't possibly have been blessed as I was, and how much I appreciated the privilege of knowing them and being with them. Finally, after more handshaking, we got in the launch and returned to Dr. Deck's house, accompanied by about a dozen of the natives. We got there about 9:00—we hadn't eaten yet, so Seth cooked the big fish we'd caught earlier in the day, and it seemed I'd never tasted better in all my life, I was so hungry.

"The next morning I spoke at the meeting in Nafinua—the small village just across the gorge from Dr. Deck's home. About a hundred were present, including pickaninnies. The native leader and teacher is an outstanding, good-looking, serious young man named Justus, who served as my interpreter. I had jokingly said I'd promise to speak only on the condition that they would sing a long time for me. So they did—beautifully, as always—for a full half-hour.

"Then we got ourselves all ready to go back to Ngongasila to meet the plane, due at 11:00, although the sky was all overcast and occasionally it

still drizzled. Well, this time we really were a sight to see on our way down the river. The launch was loaded down with at least fifteen people. Dr. Deck and I rode topside the cabin, and from there I counted some thirty-five natives strung out in about a dozen canoes, the leading one hitched to the launch, the rest crowded alongside or behind one another, holding on only by hand. And all as happy and gay as birds!

"More singing. I'd give the world if I could have a sound movie recording everything I saw and heard during those days and nights I was over there. We reached Ngongasila about 10:45 and there was a slight break in the clouds above, but the plane never came, although we had to wait there until late afternoon to be sure it wouldn't. We learned later that they had tried to come for us—had started out, but couldn't even see the island—and there are 4000 foot mountains on it—much higher than a duck usually flies.

"That afternoon I taught the kids some of our choruses—they really went for 'Hallelu, Hallelu'—never wanted to stop singing it. I should have mentioned that when we arrived that morning, they had the children assembled together just to sing for me, without the adults. You should have heard those *infants* singing parts and making harmony! They have a natural gift for it, and it is beautiful. I also taught the boys how to play mumble-peg and everybody to play hop-sotch.

"So the afternoon wore on, and when we knew the plane wasn't coming, we got in the launch to go again to Uru, where there was to be a district teachers' meeting—all the teachers from all that area coming together for their regular monthly conference. It was dark when we got there, but the small church was packed with about 125 people.

"First Dr. Deck spoke, using an interpreter although he knows the language fairly well, or could have spoken pidgin. Altogether the message took fifty-five minutes and I'm afraid a few of the brethren fell asleep. That over, about 9:30, they sang for me for almost an hour—heavenly music again that I'll never forget. The leader, a fine, earnest, big and handsome young fellow named Isaiah, was sick with a fever, but no one knew it until after almost an hour of standing on his feet, singing his heart out, he almost collapsed. Bless their dear hearts—every

one of them!

"The 'conference' was postponed until the next day so we returned to the launch (don't forget that every time we came and went anywhere all hands were shaken all the way around) and went down the river to Joash's island, where brother Clark was to sleep in Joash's 'prophet's room' while Dr. Deck and I slept on the launch. No blanket—just hard, bare boards. It was quite chilly, but with my clothes on and a wind-jacket over my shoulders I slept well and warm."

Well—those are about all the salient and interesting facts from that letter to my wife about my trip to Malaita. But this seems the time and place to relate a few more things about the Solomon Islands in general and the missionary work in particular. I may not be exactly accurate in all my figures, but should be enough so to give a rough idea of what the situation is there.

There are, of course, hundreds of islands in the group, but only a comparatively few large ones—the best known to us being Guadalcanal and Bougainville, made forever famous in American and world history by the glorious victories in taking them on the part of our greatest fighting heroes—the United States Marines, the cream of all the military forces of the world, in my humble opinion.

Malaita, however, although not the largest geographically, has the largest population by far—some 110,000 souls, I believe. Guadalcanal, by contrast, has only about 15,000. Therefore, the five missionary agencies which have worked in the islands have all centered their efforts in Malaita and spread out from there.

The oldest and largest of these is the Melanesian Mission of the Church of England, which had been started some forty years prior to the time I was there. They have their own Bishop, an Englishman, who has been there most of the time. The mission is under the control of a very "high church" group, and although much has undoubtedly been done for the welfare and benefit of the natives, I can only repeat that I failed to find a single native adherent of the Melanesian Mission who could give what would ordinarily be considered satisfactory evidence before any of our church sessions examining a candidate for membership in the church of his Christian experience and faith.

Furthermore, beside other objectionable things, no effort was made to prevent, but rather actual permission was given by the Mission authorities to their adherents' participating in heathen native feasts and eating the meat of pigs sacrificed to the devil. This has done great damage to the Christian cause in the Solomons. So has their belief and teaching of the doctrine of baptismal regeneration.

Exactly the same thing is to be said in both matters of the Roman Catholic mission, which is the third largest and third oldest. As a result of the latter error, too, the Scriptural doctrine of baptism, both as to mode and object of baptism, has probably been done irreparable damage, humanly speaking, as far as all the Christians in the islands are concerned. That is, the Melanesian and Roman Catholic missions sprinkle their "converts" so the real Christian natives can hardly be expected to understand that sprinkling is actually the one and only method capable of support by Scriptural language and teaching as well as by practical and irrefutable reasoning, especially since their missionaries have either been immersionists in their own doctrine and practice, or have just given in to the line of least resistance.

Likewise, both the Melanesian and Roman Catholic missions go around baptizing all the babies they can, whether of "believers" or unbelievers, consistent with their doctrine of baptismal regeneration whereby they think that baptism removes the child's original sin and hence will save it if it dies in infancy. So true native Christians, having been taught by missionaries, otherwise faithful to the Word of God in most points, including certainly the doctrine of salvation, do not know or understand our precious covenant theology, so unquestionably revealed in the Scriptures, whereby baptism is a symbol, a sign and seal of the covenant of grace which is the right and heritage of every member of the body of Christ on the basis of God's promise to all the righteous and their seed (Genesis 17:1-17; Acts 2:39), and that it is thus the duty as well as the privilege of every believing parent to bring his or her every child to holy baptism without undue delay, since the infant of even only one believing parent is holy (I Corinthians 7:14).

The very same argument which the (See "Wade," page 103)

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**Christian Schools and
Democracy**

PERHAPS the most powerful objection offered to the principle of Christian schools is that they undermine democracy. It is claimed that were any substantial portion of American children educated in Christian schools, so divergent would their basic principles become that the American state might well be torn apart by the resulting conflict.

What is this objection worth? The answer depends on an understanding of the essence of democracy. True democracy does not teach that men are a law unto themselves, or that all their desires are inherently good, or that every man has the same abilities and talents as every other man, or any other anti-Christian doctrine. The essence of democracy is the belief that the people should rule themselves, and that every man should have equal rights and equal opportunities with every other man as far as government can legitimately provide such. A necessary corollary is the right of free expression within the limits of the public health and safety.

The family has both the right and the duty to provide for the education of its younger members. It must be free to provide such education as is best for the child. Just as there is nothing anti-Christian about democracy, so there is nothing anti-democratic about the Christian duty to provide the best possible education for the child. Rather the contrary is true. Democracy could not, without denying itself, refuse a family the right to provide the best possible educational facilities for its children.

Only totalitarianism can demand uniformity of education for all children. It is of the essence of democracy that education should be free to include any and every principle not harmful to the health and safety of the citizenry. A democracy must permit Christian schools.

The question is of interest, however, as to whether the exercise of the principle of freedom in education will, in practice, destroy that freedom. Hitler secured a majority of votes in the German Reichstag by apparently democratic methods in order to destroy the Reichstag and democracy. It is a recognized technique of both Marxian Communism and Roman Catholicism that the processes of democracy should be used to destroy democracy. The Marxian method is being applied daily in American labor unions and, wherever there is an opportunity, in local government. The position of the Roman Church is also clear. The principles set forth in the Syllabus of Pius IX issued in 1864 are incompatible with democracy. So are those of the Encyclical *Immortale Dei* issued by Leo XIII in 1885. Yet Roman Catholics make full use of American democratic principles to advance their ends. What they would like to accomplish by using these principles is utterly opposed to democracy, as may be seen, for example, in the very able book, *Catholic Principles of Politics* by John A. Ryan and Francis J. Boland. (See especially pages 313-321).

The Roman Catholic parochial school is, of course, a particular danger, because here is an instance of democracy permitting an institution to exist, and rightly so, which is engaged, in principle, in denying the fundamentals of democracy. But freedom always has its dangers. It has always been so and always will be. Freedom can never be denied, but its price, eternal vigilance, must always be paid. Only thus can the rights of the family be maintained and standardization and uniformity be avoided.

Standardization is often a virtue in machinery; it is never a virtue in human beings. It will never be possible completely to standardize the

human race. We have Biblical assurance on that. But any progress in that direction is to be discouraged. To be sure, certain principles, the principles set forth in the Bible, should be as widely held as possible. But there will never be perfect application of these principles as long as man remains a sinner, and that means as long as this age endures. To attempt, therefore, to standardize Christians and non-Christians in accordance with a common pattern is a fatal error. It is also true that Christians should not resemble one another perfectly. Every Christian should observe the law of God. But there is the area of indifferent things in which variety is to be encouraged. Paul teaches this very vividly in I Corinthians 12.

There is no reason why Protestant Christian schools should undermine democracy, and every reason why they should not. For the principles of true democracy are in accord with the Christianity of the Bible; and it is only if these democratic principles are maintained, that Protestant Christians will have an adequate opportunity to teach the sufficiency and finality of the Bible and the faith it proclaims.

Wade

(Continued from page 102)

antipaedobaptists use to support their nefarious and unscriptural doctrine of so-called "believer's baptism" would shut every single infant dying in infancy out of heaven itself! That is, by the admission of these brethren themselves, there is one, and only one, way for anybody to be saved and go to heaven—by grace, through actual faith in the Lord Jesus Christ. But no infant can himself exercise that faith, so these folks deny him baptism. Then they must deny him salvation! God forbid, and thank God, we know neither is true. Because of our precious covenant relationship, we know that a believer's child is holy in Christ and dying in infancy is saved and goes to heaven saved through the faith of his believing parent. That means his sins are forgiven, washed by the precious blood of Christ—therefore he has the right to be sprinkled with the water of baptism which symbolizes the "sprinkling of the blood of Jesus Christ" (I Peter 1:2).

COMMON GRACE, by C. Van Til. Bound reprints now available. \$1.25 each. Order from The Presbyterian Guardian.

"Once there was a missionary..."

Two Boys Who Ran Away From Home

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

ONCE there was a missionary" who had many friends, both old and young. One of these friends was a boy called Pak Chin Gun. He was fourteen years old when he first heard about Jesus. His parents, though Koreans, had lived in Manchuria a long time, moving from place to place, looking for good rice land to farm, and it was because they had never been near a church that Chin Gun had not heard about Jesus.

When some of the missionary's Christian friends moved into the mountain valley where Chin Gun lived, one of the first things they did was to start a Sunday school in their home. They invited all the Korean boys and girls to come to the Sunday school, and so it was that Chin Gun first heard about Jesus. He liked the Christian people and he came to love the Jesus they told about.

When the Christians told him that there was only one God and that it was not right to worship any other, he realized that what he had been doing at school was wrong. For every morning, at school, the principal would line the children up in the yard facing the East. Then when he shouted "Sai kei rei," all the children were supposed to bow low toward the East and toward the palace of the emperor of Japan and the shrine where he was worshiped.

As soon as Chin Gun knew that it was wrong to worship the emperor, he stopped doing it. Though most of the children did it, Chin Gun would not bow his head with them. Soon other boys and girls in the Sunday school followed Chin Gun's good example and refused to bow. The principal scolded them, and made it very difficult for them in the day school. The parents decided that if that was going to be the attitude of the principal toward the children who were trying to obey God, they would take the children out of school. The principal became alarmed at this, for he needed the money of every Korean family to

make the school succeed, and if even a few stopped paying, the teachers would not have enough to live on, and the school would have to be closed altogether.

So the principal called a meeting of all the parents, and with lying words tried to make them think that bowing toward the East was not worshiping another spirit. The Christian parents were deceived and promised to send the children back to school. When they returned, however, Chin Gun found that it was the same old story and that they were still made to worship the emperor. Bravely Chin Gun refused to bow. When the parents learned that they had been deceived, they wanted to take the children out of school, but they were ashamed to admit that they had been deceived, or to act as though they had changed their minds. Consequently they did not help the children as before, by saying they could stay home. The principal did not want to lose the money of the Christian families, and so he himself did not do anything to Chin Gun and the Christian children who refused to bow. But he had some of the big boys in the school bully them and treat them roughly when they would not bow to the East. Sometimes Chin Gun would come home with a black eye, or with bruises on his shins where the older boys had hit and kicked him.

At last the parents decided that this could not go on, and again they told their children they could remain at home. The principal was very angry, and waited for a chance to get back at the Christians.

About that time many Japanese had been crowding into different parts of Manchuria, and the government had made the Koreans leave their rice lands to make room for the Japanese farmers. The Koreans living in this mountain valley had been driven off other land and given special permission to be in this place, by the government. The government acted

as though it was doing them a favor in letting them live there, and the Christians and Chin Gun's father knew this.

That very summer there had been a lot of excitement in their village, for bandits had come down from the mountains and asked the farmers for grain and other food. They paid for what they received because they were not real bandits, but loyal Chinese who were fighting the Japanese. When they obtained grain, they made some of the villagers carry the grain back into the mountain.

The Japanese were surprised at this daring raid, but waited until winter when the leaves were off the trees and the fields were bare so the "bandits" would not have many good hiding places, before starting after them. That winter a small band of Japanese soldiers came and stayed in the village where Chin Gun lived, hoping to catch the bandits. They stayed a month, but caught no one. Finally the day came for them to leave for headquarters in Harbin.

When the school principal learned that they were returning to Harbin, he went to the officer in charge and said, "I believe, if you will stay one more day, you'll catch the bandits. In fact, I'm so sure of it, I will feed your men for a day, if you will stay over." The officer agreed to keep his men there the extra day.

Sure enough, that night the bandits, believing the soldiers had left, came again to the village. A friendly Chinese who was on guard warned them that the Japanese were still there, so they went back to the mountains. Unfortunately, however, there had been a light fall of snow that night, and they left their footprints in the snow. In the morning the Japanese found the footprints and followed the trail to the bandit's camp, just over a mountain from the village. The bandits were just getting breakfast when the Japanese opened up with machine guns and killed all twenty-seven of them.

When the officer came back to the village, he was very proud of himself for finally having caught the bandits, and he was very grateful to the school principal for having urged him to stay over an extra day. He ordered a great feast and invited the principal to be his honored guest. At the feast there was much drinking of intoxicating liquor, and soon everyone was quite drunk, and there was a lot of

boastful talking and foolish jesting.

While the feast was going on, the principal told the officer about his trouble with the Christians. The officer replied, "That's easy. If they give you any more trouble, just let me know and I'll speak to the authorities at headquarters and see that they are driven off the land. It would serve them right to starve to death."

The school principal was very happy and went out to tell everybody what the officer had said. The word reached the Christians and they were frightened. If they were driven from that place, they did not know where they would find any land to farm. Chin Gun's father was not a very good Christian, and he with some of the other men, blamed Chin Gun for all the trouble. They said, "You're the biggest boy, and because you take the lead in not worshipping the emperor, other children follow, and now because of you children all of us are going to lose our land and starve to death."

Chin Gun was not selfish. He knew Christ did not want him to be selfish, so when he heard them say that they were going to starve to death on account of him, he felt badly. He loved Jesus and wanted to live in heaven with Jesus forever, but he knew Jesus was displeased with those who worshiped other gods. What should he do? Finally he said to himself, "If I worship other gods I will not go to heaven, but at least these people will not starve to death, so for their sakes I will do what I know is wrong, even if it means not getting to heaven." Then, for the third time he went back to school, but this time having decided to worship the emperor, though he knew it was wrong.

That night the Korean evangelist and the missionary arrived in town. The school principal had threatened to ambush and kill them if they came again, for he said they were making trouble for the village. "No one will know who killed them in this wild country," the principal boasted. The Christians were alarmed for their own safety and for the safety of the evangelist and the missionary and had urged them not to come, but they had come anyway.

When the evangelist learned what Chin Gun had done, and that he had gone back to school, and worshiped the emperor, he was very sorry. He showed Chin Gun that he should

never do wrong for anybody's sake,—that to do so was to show that you loved that person more than you loved God. Chin Gun had not thought of it that way, but realized that the evangelist was right, and so again he stopped going to school.

Now everyone in the village made it very hard for him. Even the Christians did not help him much. One day Chin Gun felt he could not stand it any longer, and decided to run away from home. As he was starting out, Lee Hak Soo, a nine year old boy who had followed Chin Gun's good example, asked where he was going. Chin Gun said he was going to Harbin to the missionary's home, where he could study the Bible, for he certainly could not study it at a school where he had to worship the emperor and still try to be a Christian. Hak Soo said he would go too, and so the two boys started out. It was a cold day, and they had to walk thirty miles to the railroad. Hak Soo could not walk very fast, so it took them two days. That night they slept at a Chinese house.

After several hours their parents missed them. They searched everywhere in the village, but no one could tell them where the boys were.

When the boys reached the railroad station the next day, they found that they had only enough money for one ticket to Harbin. Little Hak Soo generously gave what he had to Chin Gun, saying, "You're the older. You take it and go to the missionary and study. You'll get more out of it. I'll go home and do my best to be true to Jesus."

That day Chin Gun went on to Harbin and Hak Soo found a sleigh going to his village, and got a ride home with the people in the sleigh.

In the meantime their home village had been thrown into an uproar over the disappearance of the two boys. Everyone knew how hard they had been making it for the boys. Hak Soo's father loved him very much, and was proud of him because he had been one of the brightest boys in school. He felt badly that he had scolded Hak Soo for not worshipping the emperor. All the Christians felt ashamed of themselves that they had not been as faithful to Jesus and as brave as the boys. They prayed to God and asked Him to forgive them. They said, that if God would only help them to find the boys, they would

never urge them to worship the emperor again. Even if they lost their land and their lives, they would be true to Him.

On the third day Hak Soo arrived home. His parents were overjoyed to see him, and they told how they had promised God not to worship the emperor themselves, and not to make him worship the emperor either. Later on Chin Gun also returned home, for the missionary had urged him to go back to his village. When the principal saw that the Christians were no longer afraid of him, and that they were determined to obey God whatever happened, he stopped threatening them. Though the children did not go back to school, their parents were not driven off the land. The last the missionary heard, they were talking of starting a Christian school for the Christian boys and girls, a school where they would not have to worship other gods, as they did in the public school.

Foreign Missions Committee Meets

THE Committee on Foreign Missions of The Orthodox Presbyterian Church held a regular meeting on March 14th, and an adjourned session on March 20th. At the main session on the 14th, reports were received concerning the work of the various mission fields of the O. P. C., and plans were made for enlarging the work in these areas. The General Secretary was able to report that contributions for foreign missions were received in larger amount in January than in any comparable month. Indications are that receipts for the fiscal year ending March 31st will be some \$2,500 more than for the previous fiscal year.

The Committee had presented to it a request from the General Board of Missions of the Presbyterian Church in Canada, for a loan of the services of the Rev. R. Heber McIlwaine. The Canadian Board is interested in conducting a Bible Institute work in northern Formosa, for the purpose of training Christians in the local Tsal tribe, for native Christian leadership. The people are Japanese speaking, and it appears that during the last few years there has been a real awakening among them. Some four thousand
(See "Missions," page 109)

The Faith of Abraham

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

Professor of Old Testament in Westminster Theological Seminary

A BRAHAM believed the Lord." These are indeed remarkable words. An inhabitant of Ur of the Chaldees would have said that Abraham was acting the fool. For Abraham was preparing to leave his home and friends in order to receive a land which he did not know. And he was doing this in response to a three-fold promise. Abraham had been told that he was to receive a land, that he was to have an innumerable seed, and that he was to be a blessing to all the world. Hearing this promise of the Lord, Abraham had obeyed. He had believed that what the Lord promised He would perform.

The Foolishness of Faith

When a man believes the Lord, among other things he assents to the truth of that which God has spoken. It is this aspect of faith we shall consider briefly. Abraham believed, in other words, that what God had spoken to him was true. What God had said to Abraham was, in part, "I will make of thee a great nation." But when God spoke these words, Sarai the wife of Abraham was barren. Practically the first thing the Bible tells us about Sarai is that she was barren, "she had no child" (Gen. 11:30). When we read this statement concerning Sarai, we are hardly prepared for the surprising statement which comes only a few verses later—the promise of fruitfulness. A barren wife and yet a great nation! The reader might almost be tempted to lay aside his Bible and ask, How can this be?

It is just at this point that the enemy of souls often strikes and strikes with devastating force. As we read the promises of God's holy Word, a subtle temptation often enters our minds. We find that the Scriptures are difficult to believe, and so we try to explain them away. In the arrogance of our pride, we seek to explain them so that they will harmonize with what we sinners consider to be reasonable. When Abraham heard the promise of God, he might have reasoned within himself, "This is illogical and contradictory. My wife is barren and can have no children. Yet here is a promise

that I shall have many children. In fact, I am promised that my descendants will be a great nation. Obviously these two do not square with each other. Therefore, when God says that I shall have an innumerable seed, He must mean something else."

Abraham might have reasoned this way, and had he done so, he would have been applying to God standards and measurements of human origin and devising—he would have made man the measure of God, rather than God the measure of man. What a subtle and dangerous temptation this is. And how easily we may fall into it. For example, if there is any teaching in the Bible that is clear and unequivocal, it is that there is one God. There are not three Gods, but one. To that truth we cling, because the Bible teaches it so positively. At the same time the Bible teaches that there are three who are God. The Father is God, the Son is God, the Holy Spirit is God. These three are one God. They are three, but they are "the same in substance, equal in power and glory" (Shorter Catechism, Q. 6). This Triune God, this holy Trinity is the only living and all glorious God. Beside Him who is three there is no other. We may well consider the words of Gregory Nazianzen, "I cannot think of the one, but I am immediately surrounded with the splendour of the three; nor can I clearly discover the three, but I am suddenly carried back to the one."

This then is the foundation upon which all else rests. The true God is One, but He is also three. This sublime truth is an impenetrable mystery in which the heart of faith delights and glories. It is the fountain of all our life, all our faith, all our hope and knowledge.

The spirit of rationalism however finds no delight in such a holy mystery. Its boastful arrogance immediately intrudes itself. "How can God be One and yet be three?", it asks, "That would be to introduce contradiction and conflict into the very being of God." And so, as we look back over the history of the church, we meet with the chill breath of this spirit at work. And what do we find? We find

that wherever men have denied or toned down or sought to explain or remove this mystery from the doctrine of the Trinity, there has also gone something else. There has departed the very Christian faith itself.

God is One, yet God is three. In the face of this exalted truth of God's Word, what arrogance it is on the part of the creature to say that this revelation is self-contradictory. What an evil thing it is to introduce standards of logic which are of human origin and by these standards to judge the revelation which God has given us. Rather, before this revelation let us bow, and to it let us submit every thought in willing obedience. God is One, yet God is three. Of course we cannot explain such a heavenly truth. God, however, has not called upon us to explain, but to believe. This exalted mystery infinitely transcends the powers of comprehension which God, the Creator, has given to us finite creatures. But the heart of faith believes the truth, even though it cannot fully comprehend, for it knows that in this heavenly mystery of the doctrine of the Holy Trinity is life, and apart from it is only the black night of eternal death.

The Strength of Abraham's Faith

Abraham, however, believed the truth of what God had revealed to him. This does not mean that he was not inwardly distressed and even harassed by doubt. His subsequent actions reveal that such was indeed the case. There is a heart-rending wail in the cry, "Oh that Ishmael might live before thee" (Gen. 17:18). Many a time it must have seemed to the father of the faithful that the promise would never be fulfilled. Many a time the mountain peaks of God's promise were enveloped with the dark clouds of doubt. But honest doubt is one thing, and the arrogant spirit of rationalism is another.

When Abraham first heard the promise, there may have been doubts and perplexities in his mind. In fact, it may be that Paul, in the fourth chapter of Romans, is hinting that such was the case. For Paul says that Abraham believed God "—who quickeneth the dead, and calleth those things which be not as though they were. Who, against hope believed in hope, that he might become the father of many nations, according to

that which was spoken, So shall thy seed be" (Romans 4:17-18). Sarai was barren. Yet God said to Abraham, I will make of thee a great nation. God calleth those things which be not as *though they were!*

This was the situation which faced the great patriarch. The unbelieving spirit would have said—this is foolishness. Sarai is barren, she cannot bring forth children. Why believe what is so manifestly impossible. And the unbeliever would not have believed. He and his "wisdom" would have perished eternally. The promises were not for such a spirit.

But Abraham, by the grace of God, was not an unbeliever. Sarai is barren, yes! How can a barren woman bring forth children? I do not know. But God is speaking, and behind His words lies all the authority and all the power of One who is infinite, eternal and unchangeable. He calls those things which are not as though they are. He has power to quicken the dead, to cause the barren to bear, to do that which, to us, because we are weak and ignorant and limited, seems impossible. With us it is impossible. But with God all things are possible. Therefore, since the One who commands is God, I shall believe.

This is the attitude of faith. True faith is reposed, not in ourselves, but in God. In fact, its very essence is confidence—confidence in God. Abraham believed the truth of that which God had promised. But he did more. He acted upon this belief. He placed his trust in God and went forth, seeking a city. And how God rewarded such faith. For in the calling of Abraham from Ur of the Chaldees we see an administration of the Covenant of Grace. God is preparing for Himself a family, a family which is to develop into a nation, the theocratic nation from which in the fulness of time will come the Savior. And Abraham became known as the father of the faithful.

Abraham had doubts, but he was not an unbeliever. He did not try to rationalize, but he believed. And the secret of the strength of his faith was found in God. He believed the Lord, and he looked ever to Him. What God had promised, that God would and could fulfill. Therein lay the strength of Abraham's faith. He trusted in God. "Our help is in the Lord, which made heaven and earth."

The Life of Jesus Christ

LESSON 19

The Transfiguration

SCRIPTURE: Matt. 17:1-27; Mark 9:1-33; Luke 9:38-45.

THE life of our Lord Jesus Christ upon earth was one of humiliation. He came as a servant, as one whose task was to minister, not to be ministered unto. He learned obedience by the things He suffered. One of the features of His humiliation was that He made few claims in His own name. "I am come," He said, "in my Father's name." "My doctrine is not mine," He said again, "but His that sent me." His authority likewise had been "received" from the Father. Throughout the ministry He stands in the place of one who is a servant, sent on a mission, to declare a message and to do a work.

Yet this same Person was the eternal Son of the living God, or to put it in different words, He was God the Son, the second Person of the blessed Trinity. All the attributes of deity were His, even in His period of humiliation. They were simply not manifest, except on special occasions, as in the working of miracles. Paul speaks of Him as having "emptied" Himself, or "made Himself of no reputation." This does not mean emptying Himself of His true divine nature and attributes, but emptying Himself of the "glory" which was His in virtue of His nature, so that those attributes and that nature did not appear in the human nature men saw walking among them.

By the Spirit and work of God, the disciples had been enabled to pierce beyond that human nature, at least to the extent of confessing Jesus as "the Christ, the Son of the living God." This we referred to in the last lesson. And we saw that Jesus began at that point to teach them concerning the further humiliation that should come to Him, when He should be delivered to His enemies, cruelly treated, and put to death—and should rise again.

It must be granted that such talk, especially when the last clause is neglected as was the case with the disciples, is not the sort of talk that is designed to encourage confidence. A man who made claims that he was going to sit on a throne and rule every-

By the REV. LESLIE W. SLOAT

thing might be expected to gain ready followers, though in time they might be disillusioned. But one who insists on telling His followers that He is shortly to be put to a most shameful death cannot be expected to be surprised if their confidence in Him wanes.

It is perhaps significant, therefore, that it is just at this point that we have the event of the Transfiguration. That event, it seems to us, served above everything else to provide confirmation for the confession that had been made at Caesarea.

You doubtless know the story of the Transfiguration well. Jesus took Peter, James and John apart into a mountain place, for prayer. And while He prayed—and they apparently fell asleep—a complete transformation took place in His appearance. His face became shining bright, His garments became gloriously white. And there appeared Moses and Elijah talking with Him. They communed together of the death He should "accomplish" at Jerusalem. The disciples came to their senses, Peter made his famous remark, which was also one of foolish ignorance, and a cloud overshadowed the scene. From the cloud came a voice, "This is My beloved Son. Hear Him." And then Jesus was found alone with the three.

It appears that we have here a three-fold confirmation of the confession made at Caesarea,—a confirmation designed to strengthen the disciples for the days which lay immediately ahead, when that confession would be subjected to severe testing.

In the first place, then, the very change that takes place in Jesus' appearance is one designed to suggest that He is indeed a heavenly being. The outward aspects of His features and garments were such as had been associated with the appearance on earth of heavenly visitors. We think, for example, of the scenes at the birth of Christ, and of other instances when angels had appeared to men. The very extravagance of the language suggests that the appearance here was something that transcended even angelic glory. And, for the Son of God, we are not surprised if such was the case. But the point is that the very physical scene which met the disciples' eyes

was of a sort to convince them that they were in the presence of One who was more, far more, than a man, of One who was a supernatural Being.

And then Moses and Elijah are seen talking with Him. These two stand, we believe, as representative of the law and the prophets, the supreme authority for Jewish faith. It is without doubt true that they strengthen Jesus Himself for the experiences which await Him in Jerusalem. But more than that, it seems to me, their presence serves to provide a further identification. The disciples had confessed Jesus as Messiah. Well, who could better determine the correctness of that confession, than the very law-giver and prophet who had before spoken of the coming of the Messiah. The coming Messiah stood at the center of the law, and at the heart of the message of the prophets. And now Moses and Elijah come, as it were, to tell the disciples,—“This is the Man.” They had told of Him in their writings. Now they identify Him in person. He had been the heart of their message. How natural that when He came, they should appear to meet with Him of whom they had so often spoken.

We notice also that they spoke with Him of His death. Indeed, it was not only the Messiah as an historical person of whom they had spoken in their writings. But it was of that Messiah offering Himself a sacrifice for the sins of His people. It was that Messiah as the “Lamb slain from the foundation of the world.” The disciples were troubled when Jesus began to teach them of an approaching death. But Moses was not troubled, or Elijah. They understood that it was just through His death and resurrection that His work would be accomplished. So the presence of Moses and Elijah serve to identify this one as the one of whom they had spoken, while the conversation with Him serves to point the disciples—and we are all disciples—to the death He should accomplish. That death it would be which, far from turning them away, should convince them more than ever He was the Messiah.

Finally there was the Voice from the cloud. Notice how often a cloud serves to indicate in a special way the presence of God the Father. In the Old Testament the cloud covered the tabernacle. Darkness and thick clouds form His habitation. God the Father

had spoken to His Son on the occasion of the Baptism. Now He speaks about the Son. “This is my beloved Son. Hear Him.” Though they had confessed Christ as the Son of God, the disciples had been disturbed by His teaching. And to them just in that circumstances comes this final note, confirming their confession, and admonishing them to submit themselves, however hard it might seem, to His words. Did He speak of suffering? This is My Beloved Son. Hear Him! Did He speak of death? This is My Beloved Son. Hear Him! But also, did He speak of resurrection? Hear Him!

It is the solemn responsibility of every individual Christian, and of the church which bears the name of Christ, to hear its authoritative divine Master and Saviour. It is hard to discipline our minds so that they will not rebel at some of the things He says. It is hard always to think His thoughts after Him. Yet that is the charge laid upon us. We are not asked to hearken to His voice because He was a wise man, or a good man, or for many other reasons. We are asked to hearken to Him because He was, and is, the Son of the living God.

Would you know where to hear Him speak in this day? You have the answer. Holy Scripture is the voice of Jesus Christ speaking to us. It is the Word of God,—of God the Father and of God the Son and of God the Holy Spirit. It is more sure than any tradition or any remembrance. Even as he thinks of that mountain experience, Peter yet assures us,—we have a more sure word of prophecy. Not that the Word on the mountain was not sure to those who heard it there. But only three persons heard it. The written Word is for all everywhere. It is the Word of God. It is the Word of Jesus Christ, concerning whom God said, “This is my beloved Son. Hear Him.”

Thus just when they had made their confession, and when that confession was to be most severely tried, these three disciples were given an experience unique to them, to confirm their faith and prepare them for the tragedy and the glory of Jerusalem, Golgatha, and the empty tomb.

QUESTIONS ON LESSON 19

Detail Questions:

1. What is meant by the word “Transfiguration.” To what event in the life of Jesus does it refer?

2. At what point in the ministry of Jesus did the Transfiguration occur? Who besides Jesus Himself were present for this event?
3. What was the subject of the conversation on this occasion?
4. What words were spoken from the cloud? Compare them with similar words spoken when Jesus was baptized.

Discussion Questions:

1. Discuss the significance of the Transfiguration for the disciples of Jesus.
2. What do you think was its significance for Jesus Himself?
3. How do you think the disciples knew Moses and Elijah?
4. What was going on near the foot of the hill, about the time of the Transfiguration? Discuss the relationship between these events.
5. Are you following the injunction of the Voice from the cloud to “Hear Him”?

Philadelphia Presbytery Meets

THE Presbytery of Philadelphia of The Orthodox Presbyterian Church held its stated March meeting in the Eastlake Church of Wilmington, Delaware, on Monday, March 17, with thirty commissioners present.

A considerable part of the day's discussion centered about the report of a committee appointed at the last meeting to make recommendations concerning Presbytery's acknowledgment of error in connection with the ordination of Dr. Gordon H. Clark, as requested by the General Assembly. The report presented by the Committee was a straightforward acknowledgment of error, in substantially the terms used by the General Assembly. A substitute proposal was introduced from the floor, by Dr. Robert Strong, to the effect that the disturbance of the peace of the church was due not to the Presbytery's proceeding immediately from licensure to ordination, as Dr. Strong claimed the decision of the Assembly indicated, but rather was due to the serious doctrinal differences which existed. Dr. Strong maintained also that the practice of licensing and ordaining at the same meeting of Presbytery had precedent

both in the USA Church, from which our Form of Government was largely derived, and in previous actions of the Orthodox Presbyterian Church itself. Hence he proposed simply to inform the Assembly of this, without any acknowledgment of error.

The recognition of, and even insistence on, the fact of serious doctrinal differences in connection with the licensure and ordination of Dr. Clark was viewed with interest by some of the commissioners. It was recalled that at the beginning of the whole matter, the claim was frequently made that there were no real doctrinal questions involved, but that the differences were mainly a matter of language and personalities.

The Presbytery by a 16-14 vote finally adopted the following declaration, which was substantially the report of the Committee with several amendments:

"The Presbytery of Philadelphia acknowledges to the 14th General Assembly that in its decision at the meeting of July 7, 1944, to deem the examination of Dr. Gordon H. Clark sufficient for ordination, and in its decision to ordain Dr. Clark at a subsequent meeting of Presbytery called for that purpose, it erred by failing to follow the provisions of the Form of Government providing for a competent trial of the talents of the licentiate and the receiving of a good report concerning them from the churches. The Presbytery confesses that its haste to proceed to ordination was particularly blameworthy in view of the sharp differences of opinion concerning Dr. Clark's theology, and thereby contributed to the disturbance of the peace of the church. The Presbytery would call the attention of the General Assembly to the fact that it voted at the meeting to ordain Dr. Clark without the provisions of the Form of Government having been called to its attention. We urge the General Assembly to make a study of the Form of Government XIV.1 in the interest of clarifying, if necessary by amendment to the Constitution, the matter of proceeding forthwith from licensure to ordination."

The Presbytery also had before it the request of Licentiate Thomas Gregory to be ordained as an evangelist. Mr. Gregory reported that he had been invited to serve as Instructor in Philosophy at a mid-western university, and felt that that invitation, to-

gether with his own desire to be an evangelist to students, justified him in requesting ordination. The Presbytery judged, however, that it did not have before it evidence of an external call, in the sense envisioned by the Constitution as a requisite for ordination, and so informed Mr. Gregory. At a later point in the meeting Mr. Gregory requested dismissal as a licentiate to the Presbytery of Ohio, within the bounds of which he expects to be working. Presbytery granted this request, with the understanding that it becomes effective when Mr. Gregory transfers his residence to that Presbytery.

The Committee on Young People's Work reported that it was planning an overnight rally for this spring, and asked advice as to date. The usual date, Memorial Day, comes this year within the period when the Assembly will be in session, which would prevent ministers being present to serve as speakers at the rally. A straw vote indicated that those present favored the first Saturday of June. Announcement will be made later as to the actual plans for the rally.

The Rev. R. Heber McIlwaine requested permission to labor outside the bounds of Presbytery. He has been invited to engage in Bible instruction on the island of Formosa, under the oversight of the Foreign Missions Board of the Presbyterian Church in Canada, for a two-year period. Mr. McIlwaine reported briefly as to the nature of the work, which would be among Japanese-speaking aboriginals of the Tyl tribe. The Rev. James Dickson, Canadian Presbyterian missionary, has recently made a survey of the field in Formosa, and found a remarkable movement among these people, which seemed to have grown up during the war. There is great need of instruction at present, and the proposed work is to be largely of Bible Institute character. Mr. McIlwaine and Mr. Dickson became acquainted years ago when both were in Japanese language school in Tokyo. The Presbytery voted to grant Mr. McIlwaine's request, after it had been made plain that he would in no wise be joining or placing himself under the jurisdiction of the Canadian church.

The overture, proposed by the Rev. Calvin K. Cummings at the previous meeting, asking the Assembly to erect a standing committee of Deacons, was

passed unanimously by the Presbytery. The next meeting of the Presbytery was called for May 12th at Middletown, Penna.

Missions

(Continued from page 105)

have received baptism from Formosan pastors, but they all seriously need sound instruction. One of the Canadian missionaries who has recently made a survey trip in Formosa was acquainted with Mr. McIlwaine when both were in language school in Tokyo, and he initiated the movement to secure the services of McIlwaine for a two-year period on Formosa.

Since the possibility of resuming actual mission work in Japan seems remote at the present time, the Committee decided to agree to this proposed arrangement. Mr. and Mrs. McIlwaine expect to begin their work under the Canadian Board the first of April.

Efforts to secure passage for the Rev. Richard B. Gaffin to return to China have been successful, and he is scheduled to sail from San Francisco aboard the *President Madison* on May 1st. His family will not, of course, be able to return with him at present.

The Committee arranged to have Miss Florence Handyside take work at the Summer School of Linguistics at Norman, Oklahoma, this summer in preparation for her taking up mission work in the orient.

In view of the increased activity and budget of the Committee, it was decided to offer to assume 40% of the joint overhead expenses of the Missions Committees for the next fiscal year, instead of the 33% assumed this last year. The Committee adopted a general budgetary estimate for the coming year of about \$35,000, representing \$8,000 for Eritrea, \$9,000 for China, \$8,000 for Korea, \$2,000 for possible work in Japan, and \$3,000 for missionaries in this country, besides administrative and promotional expense. This budget is almost twice that of 1946-47, and indicates the expansion which is taking place in the foreign missions work.

At the adjourned meeting held on March 20th, the Committee dealt with a request it had received from the new Koru Theological Seminary

of Korea. The Rev. Y. S. Park, head of the Seminary, had requested the services of the Rev. Floyd E. Hamilton as a teacher at the Seminary. During the past two months Mr. Hamilton has circulated among the ministers of the church, in connection with current theological discussions, two papers dealing with the relationship of sin and regeneration to man's intellect. The Committee discussed at length with Mr. Hamilton the views expressed in these papers, and finally came to the conclusion that in view of all the circumstances and the peculiar importance of teaching work in the Korean Seminary at this time, it could not approve of the immediate departure of Mr. Hamilton to undertake that teaching work.

The actual motion passed by the Committee on this subject is: "That in view of the present uncertainty of the Committee as to the wisdom of sending Mr. Hamilton to Korea for the purpose of teaching in the Koru Theological Seminary, the General Secretary be instructed not to take any further steps at the present time to secure a passport for Mr. Hamilton on the basis of the invitation to teach in the Koru Seminary."

Since it is probable that a passport for entrance to Korea can be obtained at present only for the work of teaching, this means that Mr. Hamilton's departure will be delayed for the time being. It is sincerely to be hoped that the way to a solution of the difficulties may soon be found, and that Mr. Hamilton may be able in due course to return to Korea to take up teaching as well as other mission work.

Willis Continues To Improve

THE Rev. George J. Willis who was seriously injured in an automobile accident, has made sufficient recovery that it was possible for him to be brought from Fort Wayne to Philadelphia, where he is at present in the Osteopathic Hospital. It will be several weeks before the cast can be removed so that he can start getting about some. His daughter, Ann, seems well on the way to recovery. She and her mother returned to their Philadelphia home early in March.

On March 24th a son was born to Mr. and Mrs. Willis. The boy has been named John Murray Willis.

Prayer Program for Pious Pagans

By the REV. EDWARDS E. ELLIOTT

Pastor, St. Andrew's Orthodox Presbyterian Church, Baltimore, Md.

THE following article is an informing and critical analysis of some features of the Program for a World's Day of Prayer service, which was issued by the United Council of Church Women in conjunction with the Federal Council of Churches for use on February 21st of this year. The program was doubtless actually used in many churches throughout the country. Its anti-Christian character is here amply indicated.

FEBRUARY 21 was a cold day in the East. A heavy snowfall blanketed many city streets and attendance at the services where the United Council Program for the World's Day of Prayer was used was appreciably diminished. Good.

A spirit of blindness and strong delusion permeated the worship service. Confession of sins which are no sins stained the early part of the program which included this confession of sins:

LEADER: For our sin of intolerance which has closed our eyes and our hearts to fine contributions which might have made us all richer and happier, we pray. We have not remembered that a wealth of philosophy and literature could have reached us from India; that song in its loftiest cadence was the gift of Africa; that from China and Japan come the most delicate forms of art; that Europe has its form of organized industry and America her vigor of youth. In our enthusiasm for the growth of our own little systems we have failed miserably, each one of us, to realize that each culture and each religion might have its own gift for the enrichment of the whole. We have imagined that devotion, sincerity, holiness and humility are the exclusive possessions of our own group. For this our sin of intolerance,

PEOPLE: Our Father, forgive us.

The philosophy of India of which the United Council of Church Women confess their neglect, is religious through and through, and can be found on the ecstatic lips of cult leaders in the cities of America. The gift of Africa to the world can hardly be described in terms of loftiest ca-

dence. It had better be called "Boogie-woogie". And one may doubt that American women have turned up their noses at the delicate art of China and Japan. But if they did, it would only reflect their taste, not their sin. The "organized industry" of Europe has taught a few tricks to American labour agitators, such as the sit-down strike. Perhaps the women want more of this. America's "vigour of youth" is evidently something which the women have neglected, and for which neglect they pray God's forgiveness.

But the attack presses on against the exclusiveness of Christianity: "each religion might have its own gift for the enrichment of the whole". This confession explains why, on page 9 of the program, John 14:6 is cut in half, with the last half omitted,—"No man cometh unto the Father, but by me".

LEADER: What if there is proclaimed anarchy, restlessness, loud vulgar slogans of narrow nationalisms, famine, world-wide strikes? All may be the cry of the hungry heart for a better world to live in, where fear, want, hunger, sickness and heartaches have no place—but the joy of music, poetry, art, home and family, work, leisure—these may enrich life and fulfill it. Ought not our hearts rise in gratitude for the example of those who seek the Oasis of Living Waters—who go bravely on—always forward—who in a world of bitter hatred and anguish can yet dream of a "temple of rest" where no one may be denied admission.

The vague words should not deceive us. They smooth over anarchy, restlessness, and world-wide strikes as the cry of a hungry heart. The viciousness of sin is regarded with a kindly eye. The leaders or agitators "who go bravely on—always forward", are held up as examples for which we should be grateful. The "temple of rest" which they seek is the classless goal of Communism, and not the New Jerusalem.

PEOPLE: "Though the earth is dark and the stars are bright, this is my faith: there is a hidden light in man. . . . Though all men have different faces, different minds, this is my faith: one heart moves them all.

Though atoms, forces, lives, fates, graces, times, each from the other differs, each fighting for supremacy—this is my faith: all are traveling, under the cloud of unknowingness, to the all-soul's temple of rest."

In reciting these words the women do obeisance to the pantheism of Christian Science. Jesus is not necessary to such a faith. None needs to be saved, for all are traveling, willy-nilly, the road to Nirvana.

LEADER: Into this world of human limitations have been born, from time to time, and in every land, and among all peoples, such universal men and women who have freed themselves from the bonds of race, nationality, creed and convention. What a glorious caravan they make . . . these, who have loved and drugged and suffered and sacrificed with a glad abandon: Paul, Kagawa, Gandhi, Martin Luther, David Livingstone, Aggrey of Africa, Marie Curie, Pandita Ramabai, Abraham Lincoln, Tagore, T. Z. Koo—and hundreds of humbler unknown souls.

The saints in heaven who have been redeemed by God through the blood of the Lamb would hardly appreciate the compliment of being included in this creedless caravan. The preaching of any other gospel drew an anathema from the lips of Paul. Luther was so bound by creed that he believed in only one way of salvation, through faith in Jesus. But the United Council of Church Women preferred a false history, cut to their creedless taste.

Sandwiched in with numerous quotations from Hindu mystics, are Biblical quotations, yes, and Christian hymns. They sing, "My hope is built on nothing less than Jesus' blood and righteousness; I dare not trust the sweetest frame, but wholly lean on Jesus' name". The human mind is so imperfect that it cannot invent the perfect lie. But this is a rather close approximation thereto.

In the February 27th Baltimore Home News there was published a letter from the present writer to the editor, commenting on a report concerning this Day of Prayer program which had been published earlier. The following week a church woman replied in the same publication: "The snowfall did not prevent my attendance at the World Day of Prayer service at Aisquith Presbyterian Church, Harford Road, where the program mentioned was used. . . . In reference to Tagore, Kagawa, Gandhi, T. Z. Koo etc., all spiritual leaders of their people—for life to have value there must

be people able to judge values, and such people are themselves the bases of values"

The reply to this pointed out the obvious distinction between value judgment and truth judgment. "An insane person might have all sorts of 'values'. But if he is out of touch with reality, it means nothing. A man out of Christ (and that includes Tagore and Gandhi at least) is not a proper arbiter of value. He is not able to say, 'I know'. All he can say is, 'I feel'. And his feelings are deceptive, for they confirm him in a false and idolatrous system. He doesn't wish to feel his sin, so erects a god to excuse it. And yet the World Day of Prayer program had the ladies confess the 'sin' of refusing to receive light from such pagan sources. Until a man is freed from the power of sin he is not free, and his choices are wrong. There is but one true Savior, and His name is Jesus".

Women As Ministers?

The General Assembly of the Presbyterian Church in the U.S.A. last year sent down to the Presbyteries a proposal for amending its Form of Government, which would make it possible for women to be ordained as ministers, elders or deacons. The proposal has provoked much comment in the church papers. According to a report the end of February, 36 Presbyteries had favored the amendment, while 41 had registered their opposition. Final returns will be reported to the next General Assembly.

Youth

(Continued from page 98)

mention of "program materials prepared by the Committee on Christian Education". I would appreciate it very much if you could tell me how I might obtain some sample materials. I would also be interested in any other literature . . . in the field of youth work which is available. . .

Yours sincerely,
WALTER D. SHEPARD

Austin, Texas

¶ For sample young people's materials, write Committee on Christian Education, Orthodox Presbyterian Church, 728 Schaff Building, 1505 Race Street, Philadelphia 2, Pa.

High School Young People

Dear Mr. Clowney:

Will you suggest a group of studies suitable for a high school young people's Machen League that is composed of young people unlearned in our church doctrine, and unpractised in leading meetings or presenting talks? Perhaps you may have suggestions as to how to get such a group off to a good start.

Sincerely,
GERALDINE W. EYRES
(Mrs. Lawrence Eyres)

Portland, Oregon

¶ Some hints have appeared in this page: we are planning to deal with it more thoroughly soon. Perhaps our readers can help. Have some of you had experience with this age group?



Director, GUARDIAN YOUTH CENTER



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The Power of God

PAUL, the apostle, unashamedly confessed the gospel which he preached to be the power of God unto salvation to everyone that believed. He was willing to suffer the loss of all things to know the power of Christ's resurrection. To him there was nothing static about the Christian faith. It did not consist merely of a system of thought or a set of rules for living. There was a dynamic in the gospel mysterious in its working yet most real in its effects. The church grew as that power was applied supernaturally. That force, invisible and quite intangible, was the Church's legacy from the ascended Lord. No other explanation for the growth of the Church does justice to all the facts set forth in the book of Acts. The Holy Spirit was working at Pentecost, in Jerusalem, in Judea, in Samaria, and on the road to Damascus.

Perhaps one of the reasons why the Church today seems to be so impotent is that she has forgotten her mystical relation to the God of power. Whole sections of great cities are without light and heat when the source of electric power is cut off by a storm,

and whole sections of the professing Church have darkness and lifelessness because they have cut themselves off from the living God. As you cannot run a gasoline motor without gasoline, so the Church cannot operate as the Church of Jesus Christ without Divine energy.

It is related that a visitor to a museum was once shown the sword of Wallace, the great Scottish hero and patriot. "I do not see how it could win such victories," said the visitor. "Ah, sir," replied the guide, "you do not see the arm that wielded it." Unbelief does not see the arm that created the universe. The evidence that power belongs unto God is about us everywhere, but the mind that is untouched by God's saving power is blind to it. But can the renewed believer fail to recognize the source of life and vigor for Christian service? It is our duty then to claim what has been graciously given to us. The psalmist wrote, "God hath spoken once; twice have I heard this; that power belongeth unto God." Old Testament saints had opportunity to see God's miracle working power in the physical universe, and that observation made meaningful the name, Almighty God. To us who live under the new covenant that attribute of God should be no less appreciated. It is the same God with whom we have to do, the God of Abraham, Isaac, and Jacob, of the cloud and fire. That divine energy exercised in creation now works in re-creation.

Much may be learned about the receiving of power from the example of early Christians. The words of the Saviour ringing in their ears, "Ye shall receive power, after that the Holy Ghost is come upon you," the apostles waited, in prayer and in communion with one another, until the power of God came upon them. The special gifts and effects of Pentecost may not be ours but that motivating force of the Holy Spirit can be evidenced in our lives. It takes simply the word of Christ, the Bible, and earnest prayer to claim the power of God. Reliance on the grace of God is dependence on the power of the Spirit. Warily resisting any false mysticism which separates the experience of the Christian from God's Word, we may cultivate the knowledge of our vital relationship with Almighty God. Archbishop French wrote, "Lord, what a change within us one short hour spent in thy presence will prevail to make! . . .

We kneel, how weak! we rise, how full of power." Were our witnessing bathed in prayer as was the determined stand of Daniel against the blasphemous decree of the king, or as was the bold defense of Peter and John before the Sanhedrin, great gain would result. The heavenly race demands our zeal which can only be fruitful as it is supplied with heavenly power.

—LE ROY B. OLIVER.

Daily Bible Readings

Week of April 14
 Monday *II Chronicles 20:1-15*
 Tuesday *II Chronicles 4:1-11*
 Wednesday *Job 26*
 Thursday *I Chronicles 29:10-19*
 Friday *Exodus 15:1-13*
 Saturday *Psalms 115*
 Sunday *Habakkuk 3:1-13*

Questions for Sunday Meditation

1. What does David ask of God for the congregation of Israel and for his son Solomon?
2. Are the forces of nature, as wind and rain, under the control of God?
3. In what specific ways is the true God contrasted with idols of silver and gold?
4. Shall the fullness of God's power ever be known by man?

Week of April 21
 Monday *Judges 15:9-20*
 Tuesday *I Samuel 17:32-47*
 Wednesday *I Corinthians 1:18-31*
 Thursday *Hebrews 11:24-40*
 Friday *Daniel 6:4-17*
 Saturday *Daniel 6:18-28*
 Sunday *Isaiah 40:21-31*

Questions for Sunday Meditation

1. What enabled David to slay Goliath? Daniel to resist the king's decree?
2. Does God make choice of instruments to effect His purpose in this world?
3. To whom is the power of God given? How is God's power obtained by men?

Some Prayer Suggestions

Pray that churches without pastors may be supplied with undershepherds. Pray also that the sessions and congregations may be strengthened in this period of waiting.

Pray for the pastors as they seek to instruct the youth of the Church in Christian doctrine.

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